Mindfulness, Humility, and Reflexivity: Tracing Intercultural Growth in Family-Based EFL Interaction

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Abstract

In English as a Foreign Language (EFL) learning, intercultural studies often focus on international or classroom-based contexts; limited attention has been given to how intercultural development occurs within the family environment. Addressing this gap, the present study investigates how mindfulness, humility, and reflexivity shape intercultural growth through family-based EFL interaction in Indonesia. Using an ethnographic approach, the research analyses naturally occurring conversations among four EFL students and their family members during home-based learning. The findings reveal three developmental orientations: attitude-based growth (Manda and Ansar), knowledge-based growth (Edwin), and skill-based growth (Fahmi), forming a continuum of intercultural development from awareness to transformation. The study proposes that family communication functions as an "at-home intercultural laboratory," where emotional intimacy, moral dialogue, and reflection foster ethical and relational understanding. These insights extend the intercultural communicative competence model and introduce the triadic framework of mindfulness, humility, and reflexivity.

Keywords: *Mindfulness,   Humility,   Reflexivity, Intercultural   Competence,   Family-Based EFL Interaction*

INTRODUCTION

In the current era of digital interconnection and globalisation, intercultural communication has become an essential skill for students navigating multilingual and multicultural contexts. In particular, English as a Foreign Language (EFL) education has been considered a means of achieving linguistic proficiency and fostering global citizenship, empathy, and intercultural awareness. The cultivation of the attitudes, knowledge, and skills required to engage meaningfully with diversity is the essence of intercultural communicative competence (ICC), which is not limited to the mastery of linguistic forms. Language learning, according to this viewpoint, transcends classroom instruction and encompasses a more profound comprehension of the manner in which individuals perceive, negotiate, and react to cultural diversity in their daily lives.

The emergence of global crises has redefined the spatial and relational boundaries of intercultural learning. The locus of interaction transitioned from transnational and classroom spaces to the domestic sphere as educational institutions transitioned to online modalities (Esposito, 2025; Nurain et al., 2024; Qi & Zhu, 2025). This transformation encouraged learners to engage with interculturality through interactions that were embedded within the family, rather than through direct contact with foreigners or overseas mobility, an environment that is frequently disregarded in intercultural studies. As a result, the domestic climate became a microcosm of cultural negotiation, where linguistic practices, beliefs, and values intersect in subtle and intricate ways. In this regard, intercultural development can take place even in the home, as family members represent a variety of worldviews, linguistic repertoires, and religious or generational distinctions that necessitate negotiation and introspection.

Attitudes (openness, respect, curiosity), knowledge and comprehension (understanding of self and others), and skills (interpretation, discovery, and interaction) are the three essential components that define intercultural competence, a multidimensional construct. These dimensions are not fixed; rather, they are shaped by dialogic interactions and lived experiences. Social and linguistic hierarchies, familial norms, and local cultural protocols that regulate communication frequently mediate such encounters within the EFL learning context (Lu, 2025; Mugford, 2025; Namiq & Zafarghandi, 2025; Phuong et al., 2025). As a result, the examination of intercultural competence in the domestic sphere provides a wealth of information regarding the process by which individuals acquire the ability to practice mindfulness, empathy, and tolerance in culturally embedded environments.

Recent research has directed attention to the "intercultural at home" paradigm, which recognises that interculturality can manifest in familiar environments through intra-family communication, media consumption, and online interaction. Reflective engagement with diversity within one's immediate environment can facilitate the intercultural learning process, which does not necessitate cross-border mobility (Conti, 2025; Thinh & Hung, 2025; Vaishnav, 2025).

Intercultural learning within the home provides a unique context for investigating the negotiation of cultural meanings in Southeast Asian contexts, where collectivist values, familial respect, and religious observance are central.

Previous research on intercultural competence among Indonesian EFL learners has primarily focused on digital intercultural initiatives, classroom-based instruction, or international exchange programs. These studies have emphasised the advantages of multicultural learning; however, they frequently overlook the manner in which intercultural understanding develops within domestic communication patterns. Additionally, the emphasis on formal education has restricted the examination of the informal, commonplace contexts in which learners negotiate cultural boundaries and construct meaning. When individuals confront distinctions within their lived experiences, they reflect on their own positioning and assumptions, which is when the most profound, intercultural learning occurs.

The triadic dimensions of contrition, reflexivity, and mindfulness are emerging constructs that elucidate the process by which learners internalise intercultural growth. Awareness, attention, and sensitivity to contextual distinctions during interaction are all components of mindfulness. Mindfulness enables individuals to engage attentively with multiple perspectives and refrain from passing judgment in intercultural communication (Bigman-Peer & Yovel, 2024; Efferin & Soeherman, 2025; Feng et al., 2025). Conversely, humility is a disposition that is indispensable for intercultural empathy, as it signifies the readiness to acknowledge one's inadequate comprehension and to appreciate the perspectives of others (Kumar & Prieto-Flores, 2025; Li, 2025). Self-awareness and transformation are facilitated by reflexivity, which comprises the capacity to critically evaluate one's beliefs, assumptions, and communicative practices (Juárez & Terminel Iberri, 2025). These three components collectively define intercultural competence as a dynamic consciousness that is cultivated through dialogue and introspection, rather than as a collection of prescriptive abilities.

Despite the increasing interest in intercultural competence, empirical research is still primarily focused on cross-national encounters, study-abroad programs, and institutionalised learning environments. There is a scarcity of research that has investigated the ways in which intercultural competence is demonstrated in family-based interactions, particularly in non-Western, collectivist societies where the family functions as both a cultural and moral system. Although the home is frequently regarded as a private space, it is a dynamic site of cultural exchange, where power relations, religious beliefs, gender norms, and generational values influence communication. A novel contribution to intercultural education research is made by comprehending the manner in which students navigate intercultural sensitivity, respect, and self-awareness within this environment.

Additionally, the current frameworks of ICC often prioritise formal or international
The objective of this investigation is to investigate the progression of intercultural communicative competence among Indonesian EFL students by examining their

family-based interactions during the pandemic. The study employs an ethnographic approach to explore the ways in which learners engage in and contemplate mindfulness, contrition, and reflexivity as indicators of intercultural development in domestic conversations. The study elucidates the manner in which students negotiate beliefs, values, and emotions with family members across generational and cultural boundaries by analysing naturally occurring dialogues, both in person and online.

METHOD
Research Design

In order to investigate the lived experiences of intercultural development among Indonesian EFL students, this investigation implemented a qualitative ethnographic design. The method concentrated on documenting organically occurring communication in familial settings, prioritising the interpretive comprehension of meanings, attitudes, and behaviours over numerical generalisation. Ethnography was selected for its ability to reveal how individuals formulate and navigate international meanings through quotidian interactions. This approach enabled the researcher to watch the organic emergence of important characteristics of intercultural communicative competence: mindfulness, humility, and reflexivity during authentic discussion, yielding profound insights into the relational and contextual dynamics of family-based intercultural learning.

Participants

The research was carried out in domestic settings, concentrating on the familial interactions of Indonesian EFL students during online learning. The study involved four anonymised EFL students enrolled in English Education programs at Indonesian universities. Participants were chosen for their active involvement in family communication during home-based learning and their representation of various family structures and interactional dynamics. Every participant demonstrated unique aspects of intercultural development. Manda exhibited intercultural awareness by employing mindfulness and humility in her discussions with her siblings. Ansar exhibited inquisitiveness and acceptance of diversity in conversations with his father and cousin. Edwin demonstrated rhetorical and epistemic competence through reasoning and advisory exchanges. Fahmi demonstrated reflexivity and emotional intelligence in addressing moral and cultural matters with her family. The participants were selected by purposive sampling to prioritise depth of insight above generalizability, emphasising accessibility, communication diversity, and a readiness to provide real data. Their encounters collectively provided intricate representations of how intercultural competence, manifested via mindfulness, humility, and reflexivity, arises in domestic, everyday communication contexts.

Table 1. Intercultural competence dimensions among participants

Participant	Focus of Intercultural Growth	Primary ICC Dimension	Communication Medium	Interaction Context
Manda	Mindfulness and Humility in Sibling Interaction	Attitude	Face-to-face	Sibling talk
Ansar	Curiosity and Tolerance for Differences in Family Dialogue	Attitude	WhatsApp & Face-to-face	Father and cousin talk
Edwin	Rhetorical and Knowledge-Based Competence in Advice-Giving	Knowledge	Face-to-face	Brother and cousin talk
Fahmi	Reflexivity and Emotional Awareness in Moral Discussion	Skill	WhatsApp	Aunt and cousin talk

Table 1 presents an overview of four Indonesian EFL students who participated in the study, highlighting their distinctive intercultural development profiles within family-based communication. Each participant represents a unique intersection of linguistic and cultural interaction shaped by domestic dialogue. Manda and Ansar demonstrate growth in the attitudinal dimension through mindfulness, humility, and tolerance, while Edwin's competence is reflected in knowledge construction through reasoning and rhetoric. Fahmi, on the other hand, exhibits skill-based reflexivity and emotional awareness. The table illustrates how each participant embodies a different trajectory of intercultural growth, revealing the diversity and depth of learning within familial contexts.

Data Sources and Collection Procedures

The primary data comprised naturally occurring family dialogues, encompassing face-to-face chats and WhatsApp communications, which were recorded and transcribed with the participants' explicit consent. These genuine interactions offered insight into the spontaneous development of intercultural attitudes and competencies in ordinary communication. Supplementary data comprised field notes, observation memos, and reflective journals kept by the researcher, together with contextual information including socio-linguistic notes and participant narratives. The data collection comprised four stages: building rapport with families, observing ongoing conversation, collecting written and audio materials, and performing follow-up interviews for clarification and confirmation.

Ethical norms governed the entire process, participants granted informed consent, pseudonyms were utilised to maintain anonymity, and sensitive subjects such as religion or familial discord were addressed with the highest degree of confidentiality and respect. This comprehensive data collection technique maintained both authenticity and ethical integrity in documenting intercultural growth within private home communication contexts.

Data Analysis

Data analysis followed a thematic ethnographic framework grounded in Byram's (1997) intercultural communicative competence model, encompassing the dimensions of attitude, knowledge, and skill. These were further cross-referenced with the constructs of mindfulness, humility, and reflexivity to capture the depth of intercultural development. The analysis proceeded through several stages: initial coding, identifying intercultural moments in dialogues; focused analysis, classifying occurrences of mindfulness, humility, and reflexivity; interpretation, mapping participants' communicative development from base to top levels; and triangulation, comparing across cases to identify recurring patterns and contrasts. The interpretive lens combined emic (participants' perspectives) and etic (researcher interpretation) viewpoints, emphasising cultural embeddedness and contextual nuance rather than quantitative frequency. This integrative approach enabled a holistic understanding of how intercultural competence evolves organically through lived experiences and relational interactions within family-based communication contexts.

RESULTS AND DISCUSSION

Intercultural communication competence developed organically through familial relationships, as individuals partook in everyday dialogues that demonstrated increasing awareness, empathy, and self-reflection. The investigation found three fundamental developmental dimensions: mindfulness, humility, and reflexivity as essential indicators of intercultural advancement.

Mindfulness in Sibling Interaction (Manda)

Manda's interactions with her sister demonstrate the gradual development of mindfulness as an intercultural attitude rooted in awareness, attentiveness, and emotional regulation.

Table 2. Mindfulness Development in Manda's Sibling Interaction

Interaction Phase	Mindfulness Level	Behavioral Indicators	Key Expression	Interpretation
Initial Phase	Base-Level	Defensive responses; emotional	"I also want to take your photo	Shows a self-protective stance and cultural

		reactivity; limited awareness of sister's perspective.	without wearing a headscarf."	tension during sensitive dialogue.
Later Phase	Top-Level	Empathetic listening; humour use; emotional regulation; respect for difference.	"Thanks God, I am beautiful."	Demonstrates balance, acceptance, and relational harmony—hallmarks of intercultural growth.

Table 2 depicts Manda's mindfulness development during her sibling interactions, contrasting her initial defensive conduct with subsequent sympathetic participation. Initially, she reacted protectively to cultural sensitivities, demonstrating a lack of comprehension of her sister's perspective. Her replies gradually shifted toward emotional balance and courteous humour, indicating improved intercultural awareness. The chart emphasises behavioural and linguistic data, such as her shift from reactive words to affirming ones, that indicate a progression from base-level to top-level mindfulness. This development demonstrates how everyday family discourse can foster awareness, empathy, and relational harmony as forms of intercultural learning.

Humility and Withholding Judgment (Manda and Ansar)

The maturation of Manda and Ansar's intercultural attitudes was evident in their significant growth in contrition and the capacity to refrain from passing judgment. Their conversations demonstrated the potential for self-awareness and transparency to manifest in even the most mundane family discussions.

Table 3. Humility and Withholding Judgment in Intercultural Communication

Participant	Interaction Context	Key Expression	Behavioral Indicator	Communication Style	Level of Intercultural Growth
Manda	Conversation with cousin about humility	"It's like having a low profile to be recognised."	Demonstrated awareness of others' self-presentation; humour	Shift from judgmental to self-reflective and empathetic humour.	Top-level attitudinal competence through mindful humour and respect.

			used to maintain harmony.		
Ansar	WhatsApp chat about campus conditions	"The concept is a bit of love for nature."	Displayed reframing ability and positive perspective-taking instead of criticism.	Transition from evaluative to tolerant and constructive dialogue.	Top-level attitudinal competence through tolerance and re-interpretation.

Table 3 presents a comparative overview of how Manda and Ansar enacted humility and withheld judgment in their family interactions. Manda displayed empathetic humour in her conversation about humility, transforming potential criticism into a moment of shared understanding. Ansar, in turn, demonstrated tolerance and refrained from responding negatively to his cousin's negative remarks about the campus. Both participants showed an evolution from evaluative to reflective communication styles, grounded in empathy and respect. The table highlights their movement toward top-level attitudinal competence, where intercultural awareness is manifested through emotional intelligence, tolerance for difference, and constructive interpretation in daily discourse.

Curiosity and Tolerance for Differences (Ansar)

Ansar's development of curiosity and tolerance for differences exemplifies the attitudinal dimension of intercultural growth through questioning and reflective engagement. His dialogues reveal a transition from knowledge-seeking behaviour to perspective-taking awareness, showing how curiosity can evolve into empathy.

Table 4. Curiosity and Tolerance for Differences in Ansar's Family Interactions

Interaction Context	Key Expression	Behavioral Indicator	Intercultural Skill Shown	Developmental Outcome
Dialogue with father about the meaning of 'curriculum'	"Dad, what is curriculum actually?" – Demonstrating curiosity beyond textbook understanding	Seeks deeper understanding, values alternative perspectives, respects authority in conversation.	Curiosity leads to knowledge-seeking and perspective broadening.	Transition from factual curiosity to interpretive awareness.

WhatsApp conversation with a cousin about a grammar question	"Oh, like that, kak. Ok, thank you." – Indicating acceptance of differing explanations.	Acknowledges difference without conflict, displays intellectual humility and relational sensitivity.	Tolerance for differing views and acceptance through reflective dialogue.	Emergence of empathy and intercultural flexibility in family interaction.

Table 4 highlights Ansar's intercultural progression through two key interactions—one with his father and another with his cousin. In the first, Ansar's inquiry about the term "curriculum" reveals genuine curiosity and respect for his father's experience, moving beyond rote knowledge toward interpretive understanding. In the second, a WhatsApp exchange demonstrates his openness to correction and willingness to accept alternate viewpoints. Across both contexts, Ansar exhibits a gradual transformation from questioning to perspective-taking, underscoring intellectual humility and empathy. The table encapsulates his growth from factual curiosity to intercultural tolerance, where understanding diversity becomes both a cognitive and emotional practice.

Rhetorical Conversation and Knowledge Construction (Edwin)

Edwin's intercultural development is demonstrated through his proficiency in rhetorical discourse and knowledge construction, which involves the integration of contextual comprehension and reasoning. His interactions with family members reveal a sophisticated capacity to reconcile faith-based values with logical argumentation, illustrating how intercultural awareness extends beyond tolerance to intellectual negotiation.

Table 5. Rhetorical Conversation and Knowledge Construction in Edwin's Communication

Interaction Context	Key Expression	Reasoning Type	Rhetorical Balance	Intercultural Competence Displayed
Dialogue with brother about Friday prayer restrictions during the pandemic	"There was a story when the day	Faith-based reasoning contextualised through health and	Combines religious understanding with pragmatic	Contextual awareness and interpretive depth in religious

	rained heavily in the time of the Prophet... so we can pray at home."	ethics.	justification to maintain harmony.	discourse.
Discussion about business recommendations with brother	"There are luxury items... in one sale, he makes 50 thousand profit."	Logical-economic reasoning supported by empirical examples.	Applies evidence-based persuasion while respecting familial hierarchy.	Knowledge-based competence through analytical and adaptive communication.

Table 5 presents Edwin's two major interactional contexts that exemplify rhetorical balance and knowledge construction within family communication. In the religious discussion, Edwin harmonised faith-based reasoning with pragmatic logic, contextualising spiritual values through ethical and health perspectives. In his business-related dialogue, he demonstrated logical persuasion grounded in real examples, showcasing analytical thinking and adaptability. Both interactions highlight his sensitivity to the audience and context, blending respect with intellectual clarity. The table illustrates Edwin's transformation into a knowledge-based communicator, whose reasoning integrates emotion, belief, and evidence to promote intercultural understanding through thoughtful, contextually aware dialogue.

Reflexivity and Emotional Awareness (Fahmi)

Fahmi's intercultural development is exemplified by her growing reflexivity and emotional awareness, which surfaced as she addressed moral and cultural dilemmas in her familial interactions.

Table 6. Reflexivity and Emotional Awareness in Fahmi's Intercultural Development

Interaction Context	Key Expression	Level of Reflexivity	Emotional Response	Intercultural Competence Shown
Discussion with sister about the film 'Fashion	"Nothing is thick in their clothes," – expressing	Base-level reflexivity focused on cultural	Mild criticism reflecting cultural protectionism	Awareness of cultural norms but limited emotional

| Designer' | discomfort toward cultural differences in fashion. | judgment and limited self-awareness. | and emotional distance. | insight. |
| WhatsApp conversation about aunt–cousin family conflict | "He must be sorry... better let them tell their story." – demonstrating empathy and emotional restraint. | Top-level reflexivity showing empathy, discretion, and moral awareness. | Balanced empathy and self-regulation, indicating deep emotional maturity. | Ethical sensitivity, perspective-taking, and self-reflective communication. |

Table 6 illustrates Fahmi's evolving reflexivity and emotional awareness across two family interaction contexts. In her early discussion about the film Fashion Designer, Fahmi's comments reflected limited reflexivity focused on cultural judgment and discomfort with Western norms. However, in her later WhatsApp exchange about a family conflict, she demonstrated mature reflexivity characterised by empathy, emotional regulation, and moral sensitivity. By choosing understanding over gossip, Fahmi exhibited deep intercultural skill grounded in ethical discretion. The table highlights this developmental shift from culturally defensive to emotionally attuned communication, marking her transformation into a reflective and morally conscious intercultural communicator.

Framework of Intercultural Growth

This study identifies family communication as an "at-home intercultural laboratory" where values, beliefs, and identities are negotiated through daily interactions. In contrast to formal or institutional settings, familial environments offer an emotionally intimate atmosphere conducive to spontaneous and profoundly personal cultural learning (Brennan & Kessler, 2025; Pastena, 2025; Zimbatu & Whyte, 2024). In these contexts, generational, linguistic, and religious disparities engender micro-level intercultural interactions that reflect wider societal diversity (Mahadevan, 2025; Shaw, 2025; Shee & Woods, 2025). Discussions among parents and children, as well as between siblings and cousins, reveal diverse viewpoints on morality, faith, education, and lifestyle, necessitating the navigation of differences with empathy and respect. Emotional intimacy facilitates this process by fostering openness, vulnerability, and candid disagreement. In contrast, instances of conflict frequently act as catalysts for intercultural awareness, encouraging reflection on the formation and contestation of views and values. Participants cultivate intercultural growth by employing humor, negotiation, and emotional regulation to harmonize assertiveness with sensitivity (Jegede, 2025; Qamar et al., 2025). This

redefines the home as a transformative learning environment where intercultural competency evolves naturally, grounded in lived experience rather than formal education. Ultimately, family-based connection represents the genuine convergence of the personal and the cultural, cultivating persons capable of engaging with diversity not only academically but also with emotional and ethical profundity.

The results indicate that intercultural communicative competence is supported by a developmental continuum that includes mindfulness, humility, and reflexivity. The reinforcement and deepening of each characterise the triadic relationship between these three constructs. During interaction, mindfulness is the cognitive awareness that is necessary for recognising differences, managing emotional reactions, and remaining attentive to context. Humility is the ethical posture that enables individuals to suspend judgment, acknowledge their limitations, and appreciate the perspectives of others. In turn, reflexivity serves as a transformative practice, allowing individuals to critically evaluate their assumptions, reinterpret experiences, and implement change in future interactions. These elements establish a cyclical process of intercultural learning: mindfulness enables observation, humility creates an environment for empathy, and reflexivity produces transformation and insight. This continuum is indicative of both intellectual and emotional development, as it progresses from awareness to ethical comprehension and ultimately to transformative action (Javed, 2023; Okada et al., 2024). Intercultural competence is not a linear acquisition of skills, but a continuous cycle of reflection, ethical engagement, and relational adaptation that fosters a deeper, more sustainable intercultural understanding within ordinary life, as evidenced by the interdependence of these dimensions.

Insights derived from familial communication present substantial implications for English as a Foreign Language pedagogy and intercultural education. This study illustrates that intercultural competence can significantly develop within familiar local contexts, indicating that educators can utilise kids' home relationships as genuine learning resources. Integrating comments on familial conversations into classroom activities might facilitate learners' connection between linguistic practice and emotional intelligence, as well as cultural empathy (Lau & Shea, 2024; J. Xu, 2024). Educators might use mindfulness-based intercultural activities, such as guided reflection, perspective-taking exercises, or discussion diaries, to enhance awareness of tone, intention, and cultural subtleties. Likewise, reflective dialogue exercises can enable students to examine communication patterns from their daily experiences, converting personal encounters into avenues for intercultural research. These behaviours enhance learners' capacity to harmonise self-expression with consideration for others' skills, essential for global communication. Furthermore, the study advocates for the "intercultural at home" approach, an inclusive framework particularly beneficial in environments with restricted access to overseas experiences. By acknowledging the home as a venue for intercultural education, EFL courses can transcend mere linguistic competence to cultivate

critical, ethical, and relational comprehension, equipping students to navigate cultural variety on both local and global scales.

This study enhances global intercultural communicative competence (ICC) theory by emphasising the significance of the local in intercultural learning. The Indonesian culture, marked by collectivism, multilingualism, and profound spiritual values, provides alternative perspectives on the cultivation of empathy, respect, and understanding through quotidian connections rather than through formal intercultural engagement. This research scrutinises familial communication as a locus of intercultural negotiation, contesting the prevalence of Western-centric paradigms that frequently prioritise individual autonomy and global mobility. It emphasises indigenous viewpoints that regard empathy as reciprocal care, respect as relational equilibrium, and spirituality as an ethical foundation in human relationships. These cultural principles redefine interculturality as a contextual, relational process rooted in social interdependence and emotional awareness. Mastering communication across generations, beliefs, and linguistic variations within the household exemplifies intercultural engagement as a lived experience (Thinh, 2025; H. Xu et al., 2025). These findings encourage scientists and educators to shift away from Western paradigms and adopt localised perspectives that incorporate emotional, ethical, and spiritual components. This reframing broadens the scope of ICC theory, transitioning from global mobility to global mindfulness, wherein intercultural learning is grounded in everyday interactions, contextual insight, and collective humanity.

The suggested conceptual framework demonstrates the dynamic interaction of mindfulness, humility, and reflexivity in the process of intercultural development. These constructs create a cyclical process that progresses through four developmental phases: Awareness, Sensitivity, Reflection, and Transformation. The process commences with mindfulness, wherein individuals develop awareness of themselves and others, noting differences without judgment. This phase fosters sensitivity, cultivated by humility, which facilitates openness, respect, and empathy towards varied opinions. Through reflexivity, learners engage in the reflection stage, critically analysing the assumptions, values, and emotions that impact communication. This process ultimately results in transformation, wherein intercultural understanding manifests as adaptive, ethical, and relational behaviour. The three constructs operate synergistically rather than linearly: mindfulness anchors perception, humility tempers attitude, and reflexivity propels transformation. This model's cyclical nature highlights that intercultural competence is not a definitive goal but an ongoing process of learning, unlearning, and relearning. This framework incorporates emotional, cognitive, and ethical aspects of communication, establishing intercultural competence as a dynamic practice that develops via self-awareness, moral advancement, and transformative discourse, connecting personal experience with global comprehension.

<div align="center">Table 7. Conceptual Framework of Intercultural Growth</div>

Stage	Core Construct	Description	Intercultural Outcome
Awareness	Mindfulness	Recognising cultural differences with attentiveness and openness without judgment.	Cognitive awareness and perception of diversity.
Sensitivity	Humility	Developing empathy and respect, acknowledging the limitations of one's perspective.	Emotional understanding and attitudinal openness.
Reflection	Reflexivity	Critically examining assumptions and emotional responses to cultural diversity.	Self-awareness and analytical intercultural reasoning.
Transformation	Integration of All	Applying intercultural insight in behaviour, fostering ethical and adaptive communication.	Transformative growth and relational adaptation.

Table 7 delineates the conceptual framework illustrating the four sequential stages of intercultural development: Awareness, Sensitivity, Reflection, and Transformation, grounded in the principles of mindfulness, humility, and reflexivity. Each step signifies an escalating depth of comprehension and involvement with cultural variety, progressing from cognitive acknowledgement to behavioural change. Mindfulness fosters awareness, humility cultivates emotional and moral sensitivity, and reflexivity prompts self-examination, resulting in adaptive transformation. The table demonstrates the development of intercultural competence as a comprehensive amalgamation of perception, emotion, and ethics, highlighting that profound cultural understanding arises via iterative learning and relational transformation. The study conceptualises family interaction as a genuine arena for intercultural practice, thus broadening the theoretical comprehension of intercultural communicative competence (ICC) beyond institutional or transnational settings. It enhances theory by presenting the triadic paradigm of mindfulness–humility–reflexivity, enriches pedagogy through the "intercultural at home" approach, and advances methodology through ethnographic observation of natural discourse. These insights facilitate future research into intercultural development across various cultures and longitudinal settings.

CONCLUSION AND RECOMMENDATION

This research examined the influence of mindfulness, humility, and reflexivity on intercultural development in family-based English as a Foreign Language interactions in Indonesia. This study analysed the role of domestic communication, frequently neglected in intercultural research, as a genuine platform for cultivating intercultural competence outside of formal or global settings. The study demonstrated that intercultural learning develops naturally through everyday negotiation, empathy, and reflection, as observed in conversations among family members.

The findings revealed three developmental orientations: attitude-based growth through mindfulness, humility, and tolerance; knowledge-based growth through reasoning and contextual analysis; and skill-based growth through reflexivity and emotional regulation. The trajectories collectively establish a developmental continuum of intercultural competence, demonstrating the interconnection of awareness, understanding, and transformation as processes. The family functions as a microcosm of intercultural learning, wherein differences, emotions, and intimacy foster enhanced ethical and communicative awareness.

This study theoretically expands the intercultural communicative competence model by incorporating mindfulness, humility, and reflexivity as dynamic mechanisms in intercultural development. The approach of "intercultural at home" is proposed pedagogically, framing domestic interaction as a legitimate and inclusive context for intercultural education. Future research could enhance this framework by exploring comparative contexts, longitudinal trajectories, and digital intercultural interactions. These studies improve comprehension of the evolution of intercultural competence amid the changing dynamics of home, culture, and communication in a more interconnected world.

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