Doing Business in Hungary and Indonesia – An Intercultural Approach

Judit Hidasi

Business is business the world over and in every country, but the way it is conducted differs widely. Too often, businessmen assume that their partners have the same business values as themselves – but that is not correct. As the Indonesian saying goes *"Lain ladang lain belalang, lain lubuk lain ikannya"* (Different fields have different insect, different ponds have different fish.) meaning that different countries have different people, different people have different values and different behavior patterns. One of the biggest challenges of doing business in a foreign country is learning how to operate in a different cultural setting. For those who wish to take advantage of the rapid economic growth taking place in Indonesia and for professionals who wish to develop successful partnerships with Indonesians, this brief overview of the differences between Hungarian and Indonesian business cultures, values and expectations might be of use. And vica versa, for those Indonesians and for those professionals from Indonesia who intend to develop links with Hungarian partners in the field of education, science or industry, this comparison of cultural values and characteristics might be in place. All in order to minimize misunderstandings, miscommunication or clashes, that all might result after all in loss of time, energy and relations.

1. The imperative of understanding cultural traits

Nothing defines a culture as distinctly as its language, and the part of a language that best encapsulates a society's values and beliefs is its proverbs. Hence, from time to time, we will be quoting well-known proverbs of both cultures – both in the original language and in its English translation with the aim to reflect the collective wisdom of their people.

The largest archipelago and the fourth most populous nation in the world, Indonesia is comprised of approximately 17000 islands. It has the world's largest Muslim population (over 200 million). It is an extremely diverse country where ethnic groups are joined by a national language, *Bahasa Indonesia* (Jones et al., 1977), and the country's motto (in old Javanese language: *Bhinneka tunggal ika)***:** *Unity in Diversity*.

Indonesian, or Bahasa Indonesia as it is known by the locals, is the official language of the Republic of Indonesia. Indonesian, along with its closest relative, the Malay, developed from Old Malay, an Austronesian language actually spoken in the kingdom of Srivijaya on the island of Sumatra.

Foreign companies are attracted by the large population, rich natural resources (gas, oil and many others) and political stability. Business opportunities continue to expand as Indonesia has made major progress in recent years in becoming a major player in the world's markets. However, doing business successfully in Indonesia requires a comprehensive understanding of Indonesia's unique fundamental beliefs and values that affect daily life and business practices. Indonesia has a rapidly changing cultural landscape. Behaviors are dependent upon age, exposure to global ideas, region of origin as well as education and socio-economic background. Indonesian business culture is diverse and heterogeneous depending upon the region of the country, the industry, and the ownership of the company.

In Indonesia business is always personal, motivation depends strongly on more personal factors than in Western European countries. The axiom of successful business in Indonesia that *"never write when you can call and never call when you can visit"*.

If compared, Hungary falls in between the two extremes, but is still slightly more relation-oriented than transaction-oriented. Hungary's (10 million inhabitants) location – on the crossroads between East and West, North and South – puts the country into the virtual focus of cultural influences. For many centuries, Hungarians were forced to cope with an ever-changing environment (geographically, politically and culturally); hence ingenuity was vital to survive. This ability to adjust to contingencies can be summed up, not without irony, in the saying: *"A Hungarian is one who enters the revolving door after you and emerges in front of you"*. This saying also implies that the ability to circumvent the rules might be used for bad as well as good purposes.

Hungary has a rich cultural heritage, with a tradition of world-class arts, music and cuisine. Hungary's transition to an open market economy (since 1990) has given rise to improvements in trade and investment regimes. The business culture encourages entrepreneurship and risk-taking: capital markets are open to foreign investment.

Hungarians are traditionally known for being good fighters, but less successful strategists. In communication and in business relations, this attitude might sometimes lead to surprisingly frank utterances that may lack tact. "Luck belongs to the brave" (*Bátraké a szerencse*) – goes the Hungarian saying, but in certain situations some cautiousness would be in place. In educational and academic settings, students do not fear direct and outspoken confrontation with their superiors – once they are convinced they are right. Pride prevents Hungarians from compromising – servility and adulation are regarded with equal disdain. In return, they expect respect from others: respect for the honest display of their feelings and respect for what they have achieved. In historical perspective, this attitude has not proved very helpful in attaining their goals, neither in diplomacy nor in business. Hungarians often exhibit ambivalence towards their international partners. They are apprehensive of failure, averse to openly saying "no", but condescension also irritates them.

2. Understanding cultural dimensions for business purposes

What are our business partners likely to be if they are Indonesians (Hirata, 2009) and what are they likely to be if they are Hungarians (Bart, 1999; Lackfi, 2013)? For comparison, we turn to the 6-dimensional model of the Dutch intercultural management scholar Geert Hofstede (Hofstede et al., 2010). He identified six cultural dimensions that most affect the way how people behave and act in business situations (Figure 1).

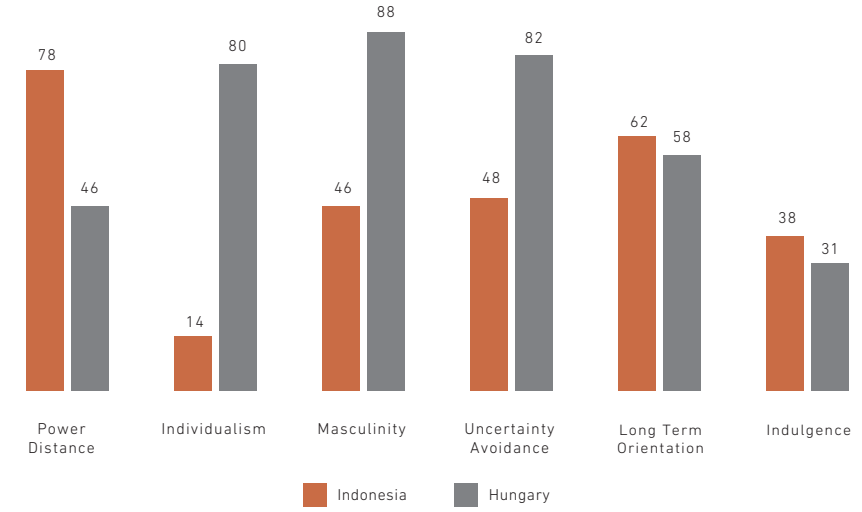
2.1. Power distance

Power distance index shows the extent to which the less powerful members of organizations expect and accept that power is distributed unequally.

Indonesia scores high on this dimension (78) which means that people accept being dependent on hierarchy and acknowledge unequal rights between power holders and non-power holders. Power is centralized and managers count on the obedience of their team members. Employees or inferiors expect to be told what to do and when. An example from the field of education:

Figure 1

Indonesia in comparision with Hungary



Source: www.geert-hofstede.com

Three students from Indonesia have come to their Hungarian professor to request that he spend more time lecturing and less on class discussion. They prefer to be told what to know and how to interpret things instead of being involved in speculating on certain issues.

Indonesians respect hierarchical relationships (status, position, and age) that are also part of the business culture where managers often take on a patriarchal role. Subordinates expect to be given clear, explicit directions regarding duties and deadlines. Decisions are made through discussion and consensus, with a great deal of emphasis placed on maintaining group harmony. Most decisions are nevertheless taken and finalized at the top of the hierarchy and passed down. Decision makers' opinions and orders are as a rule not directly questioned. Superiors are often called *bapak* or *ibu*, the equivalent of father or mother, sir or madam. Titles tell Indonesians where to place their partner relative to themselves, which is vital in a culture where status is important. The partner's title should be readily understood and unambiguously displayed on his business card.

If compared, Hungary scores relatively low on this dimension (46). Still, deference is paid to those in positions of authority. Visible signs of respect for hierarchy are made clear in the way people are addressed. In general, honorific, academic and

professional titles are used with the surname and moving to a first-name basis without an invitation is considered to be rude. The way you greet someone determines how he or she will welcome you: *Amilyen az adjon isten, olyan a fogadj isten!* – says the Hungarian proverb. People prefer to act independently, hierarchy is applied mostly for convenience reasons. Management facilitates and empowers, coaching leadership would be the ideal case. Employees expect to be consulted. Control is disliked and attitude towards managers is informal: communication is participative. Still, decisions are made at the top of the company and employees do not publicly question a decision made by someone senior to them.

2.2. Individualism

This dimension refers to the degree of interdependence a society maintains among its members. Based on whether people´s self-image is defined in terms of "I" or "We", cultures can be classified as individualist or collectivist.

Indonesia, with a low (14) score, is a collectivist society. This means there is a high preference for a strongly defined social framework in which individuals are expected to conform to the ideals of society and the in-groups to which they belong. Indonesians see themselves as members of a group first and as individuals second. They define themselves in a group based on both family and place of birth. Extended families are the backbone of the culture since they provide emotional security to their members. Traditionally, several generations of the family live under the same roof. Family members are expected to help each other with financial difficulties and to offer a place to live if an extended family member needs support. Parents exert control over their children, even if they move away from home to work.

In contrast, Hungarians (score of 80) see themselves as individuals first and as members of a group (family, organization, nation, etc.) second. Although family ties are outstandingly strong in Hungary in family-related issues (child-raising, elders' care, etc.), if compared to other European societies, when it comes to business, Hungarians tend to rely less on their families as a resource and prefer to be rewarded for their own achievements.

How many persons to invite? If you want to host a party for 50 people, you have to act differently as for the number of invitees in Indonesia and in Hungary. In an Indonesian setting you should send out no more than 40 invitations – and you can expect 55 people to arrive. People might like to bring along their friends or relatives as well.

In a Hungarian setting you should send out 60-65 invitations – and you will receive approximately 50 guests to arrive. People might decide not to attend if they have something else to do.

Employees in Indonesia are rewarded in groups; promotions will draw heavily on seniority, relationships, and experience, and not necessarily on performance and achievement. The decision-making process may be slow, as many individuals across the organization will need to be consulted. However, once consensus is reached, implementation may be surprisingly rapid. In Hungary, as in most individualistic societies, the employer/employee relationship relies on a contract, based on mutual advantage: hiring and promotion decisions are supposed to be decided on merit only.

Indonesians are careful to show respect and to avoid situations that could embarrass their business partner. They seek to show respect and to deliberately avoid putting an emphasis on another person's imperfections. Doing this would make the other lose his or her face, which would also bring shame to the group the other belongs to (family, department, etc.). This concept in Indonesian business culture is called *malu*, literally translated as shyness or feeling embarrassed, but in the business context it also means social shame or the loss of face. The idea of loss of face is external, as it also involves an element of self-reflexivity; it is how one believes others perceive him or her. The idea of social shame is internal; it is how one perceives himself or herself.[1] It is the inner feeling that one is ashamed of one's actions and that one really did do something wrong to let the group down. Although more individualistic than their parents, generation Y (born between 1980 and 2000) people still understand everyone's need to retain face and avoid shame. They want to be heard, but are generally willing to do so in a manner that does not negatively impact others. This attitude might be subject to change though in the future as values of the upcoming generations are different.

In Hungarian business culture offence causes guilt and a loss of self-esteem, but does not lead to a "loss of face" in front of others. Hence, individuals tend to act less carefully to protect face. This might manifest itself in a less tactful or a more direct communication style. In work-place settings individuals tend to keep their integrity by protecting individual values as opposed to values of the group; work teams operate less as a seamless entity and more as a unit composed of individuals cooperating with each other. Although Hungarians are transactional and do not require long-standing personal relationships to conduct business, they nonetheless expect to develop a relationship beforehand.

1 See more details: http://www.expat.or.id/business/business.html

2.3. Masculinity

Countries scoring high (masculine) on this dimension are driven by competition, achievement and success (referring to the will to become the best in a given field) – a value system acquired in school which also plays a significant role at work. Becoming the best is what usually motivates people. Hungary with its score of 88 highly stands out among most European countries.

Low-scoring (feminine) countries are caring for others and the quality of life. They prefer doing things they like. Indonesia with its score (46) on this dimension can be considered "low masculine", particularly if compared to some other Asian countries like China, India or Japan. Indonesia displays the traits of the masculine societies but to a lesser degree. In more traditional settings the father or the eldest male remains the most senior individual as his opinion is important and respected. In Indonesia status and visible symbols of success are important, but it is not always material gain that brings motivation, but rather the position that a person holds. This *gengsi* (outward appearance) is part of the status and dignity – so important to Indonesians.

Indonesian people define a woman's role as that of a wife, a mother and a housewife – in this very order. Traditionalists view women who deviate from these roles as "less than whole people". Pursuing a career for self-expression and self-development is viewed as selfish. Women are portrayed in media more in their traditional gender-roles than in their career positions.

When Indonesia opened its doors to foreign investment in the 1970s, women became the primary workforce in multi-national factories. Women own 38 percent of Indonesia's small and medium sized enterprises (SMEs), and it is these businesses that drive economy. Globalization coupled with modernization means that traditional roles no longer work for everyone and many women choose to pursue a career. They have been able to vote since the country regained its independence (in 1945: approved in 1949), they also have full civil rights and on many islands, they hold leadership positions.

Although most businessmen in Jakarta are somewhat cosmopolitan, men in other parts of the country may be less open to dealing with businesswomen – neither locals nor foreigners. Older or more traditional Indonesians may automatically defer to men on the team. If a woman is to lead negotiations, she has to have men on her team. The team members should then defer on certain questions to the businesswoman as a leader – all this for establishing credibility.

The role of women in most parts of the country remains bound by traditional views, but more and more women come to power in the political arena. The mandatory quota (30 percent) in political parties' nominees helps to provide opportunities for women to run in elections, most of whom are either members of political dynasties and families, celebrities (*caleg cantik*), professional women or business women. (Okky Asokawati, Lower House MP, Jakarta; Nur Indaqh Cintra Sukma Munsyi – Emilia Contessa – Upper House MP, Banyuwangi; Sylviana Murni, mayor of Middle-Jakarta (2008-2013); Retno Marsudi, Minister of Foreign Affairs, since 2014; Yahana Yembise, Minister for Women's Empowerment and Child Protection, since 2014; etc.)

In Hungary educated women with good skills have been taking on professional jobs for decades, nevertheless the attitudes towards gender roles remain conservative. Women are more often than not seen as primary caregivers who are meant to maintain the family unity and cater to the male head of the house. Women are paid about 15 percent less than men for similar work. Surprisingly, this gap further increases when it comes to higher status jobs.

Women's participation in Hungary's key managerial positions is low both in the public as well as in the private sector. There is a marked tendency to appoint a man a senior level position even in professions dominated by women (education, medical institutions, etc.). A strong glass-ceiling effect is detected here: women reach a lower level in the hierarchy and their proportion in management positions reduces linearly with the prestige and level of position. Women fill less than 10 percent of board positions. Women comprise 3,4 percent of non-executive directors and 2,5 percent of executive directors in the largest publicly listed companies. Women's participation in the political arena is the lowest among EU countries, with the share of women in Parliament slightly under 10 percent. Since Hungarian labor market views part-time work negatively, many women feel compelled to make a choice between having a career and raising their children.

2.4. Uncertainty avoidance

This dimension has to do with the way that a society deals with the concept of the "unknown": can we try to control the future or just let it happen? This index shows the extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions to handle them.

Indonesia scores 48 on this dimension and has thus a low preference for avoiding uncertainty. This means that maintaining work place and relationship harmony is very important in Indonesia, and no one wishes to be the bringer of bad news or of negative feedback. Meetings are often quite large so that all the stakeholders can be present.

Subordinates try hard to present only good news to the manager, if possible. This practice is referred to as "keeping the father happy". Bad news is generally delivered in private, often by a trusted advisor.

If a manager tells a subordinate that something must be done by a given time, the subordinate does not tell the manager that the timing is impossible, since doing so would be disrespectful. Instead, the subordinate agrees and believes that the manager will understand that other circumstances prevented him/ her from achieving the agreed-upon deadline.

Hungary scores 82 on this dimension and thus has a strong preference for avoiding uncertainty. Therefore, trust is deemed critical to building social and business relationships. Often the people involved in a business take precedence over other more objective business criteria. The process of relationship building may be more formal and ritualized, and take a while to establish. Once established though, the expectation is that it will last a long time. In some business situations, personal relationship may take precedence over price, speed and the reputation of a competitor. Even if the rules often seem not to work, there is an emotional need for rules as people feel safe and secure only if they "know the rules". Bitter historical experiences have taught Hungarians to stay alert so as not to be cheated or let down by outer forces. Contracts and written agreements are considered to be of increasing importance in a globalizing business environment.

In this regard, conflict resolution is also an important issue. In Indonesia, direct communication as a method of conflict resolution is often seen as threatening and disrespectful. Instead, a well-established method of conflict resolution is to take the safer route of using a third-party intermediary, which permits to exchange views without loss of face as well as to maintain the appearance of harmony in the workplace.

2.5. Long-term orientation

This dimension describes how a society cherishes its own past while dealing with the challenges of the present and the future. Normative societies, which score low on this dimension, prefer to maintain tried and tested traditions and norms while viewing societal change with suspicion. Cultures with high scores, on the other hand, take a more pragmatic approach: they encourage thrift and invest more in education of younger generations with a view to ensuring them a better future.Indonesia's relatively high score of 62 indicates that its culture is pragmatic. In societies with a pragmatic orientation, people believe that reality depends very much on situation, context and time (high context culture – Falkné 2008, p. 225-226). They show an ability to adapt traditions easily to changing conditions, a strong propensity to save and invest, and perseverance in achieving results. This is a dimension on which Hungary scores the closest to Indonesia (58), which is mostly attributable to the strong agricultural heritage in mentality, demanding thinking ahead and staying flexible by adapting to changing conditions. It is by no accident, that there are plenty of witty proverbs in Indonesia, which reflect this flexibility. Just to quote some of them:

"The shadow should be of the same length as the body" *Setajam-tajam pisau, masih lebih tajam lidah.* Words are different, but the meaning is the same in Hungarian: Addig nyújtózkodj, ameddig a takaród ér! (Don't stretch longer than your blanket!) "No rattans, roots will do", *Tak ada rotan, akar pun jadi.* This means that if you are desperate, you must not be choosy. Put it in a positive way, it usually means: if the best solution is not available, try the second best one. The same is expressed in Hungarian: *Ha nincsen ló, jó a szamár is.* (If there is no horse, a donkey will do as well.)

2.6. Indulgence

This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were socialized. Relatively weak control is called "indulgence" while relatively strong control is referred to as "restraint".

The low score of 38 in this dimension shows that Indonesia has a culture of restraint. In contrast to indulgent societies, restrained societies do not put much emphasis on leisure time and tend to keep their desires under control. People with this orientation have the perception that their actions are restrained by social norms and being indulgent makes them feel guilty.

Hungary scores even lower (31), but this refers only to the "official" domain – where people behave. In private, Hungarians give up restraint: they love to eat, sing and dance, and pride themselves on the quality of their food and drinks. Thanks to the great number of excellent spas, cultural and wellness tourism facilities attract many visitors from abroad who enjoy themselves and enjoy the Hungarian ambience. Visitors appreciate the somewhat easy-going lifestyle in Hungary; the number of foreigners purchasing apartments and country-cottages is growing rapidly.

Hungarians often tend to spend more than what they can afford. They may be tempted to spend a fortune on a wedding or on holiday travel. This mentality is best summed up in a quip by a Hungarian comic genius of the 20th century: "I wish I could afford the standard of life I am actually pursuing".

To sum up: if we compare Indonesia and Hungary, out of the 6 cultural dimensions the score more or less similarly on 2 dimensions (Long Term Orientation and Indulgence), but score very differently on the 4 other. They differ the most from each other on the individualist – collectivist scale, to be closely followed by the masculinity, power distance and uncertainty avoidance dimensions. These are the areas where business partners might experience the greatest differences in values, approaches and judgements. These differences might also affect decision-making, negotiation styles, and management practices. Therefore, to be aware of them, to understand them and to count upon them are the key to successful interactions.

3. Customs, conventions, messages, neanings

3.1. Greetings

Greetings in Indonesia are formal and meant to show respect. The handshake is often accompanied with *Selamat* (congratulations/I greet you!) or with greetings like *Selamat pagi!* (Good morning!), *Selamat siang!* (Good day!) or *Selamat malam!* (Good evening!). Smile and a genuinely pleased look is a must when meeting someone.

When meeting someone for the first time, both men and women shake hands in Hungary – and particularly so in business settings. *Örvendek!* (How do you do?) is the most frequent greeting formula. Greetings appropriate for the time of the day are also common: *Jó reggelt!* (Good morning!), *Jó napot!* (Good day!) or *Jó estét!* (Good evening!), *Jó éjszakát!* (Good night!) respectively.

3.2. Naming conventions

Some Indonesians have only one name (this is also the case for some famous politicians, like Sukarno, the first President of Indonesia). By contrast, many Indonesians (typically from Java) may have extremely long names – that might get shortened for convenience into a sort of nickname to be used in conversations (the current President Joko Widodo – "Jokowi"). Many Muslims do not possess surnames, but they add the father's name with a conncetor "*bin*" (for men) and "*binti*" (for women) instead. The title *Haji* (for men) and *Hajjah* (for women) before the name indicates that the person has already made his or her pilgrimage to Mecca.

Hungarians introduce themselves by their surname followed by their first name. This is the official order of names – unique in Europe. Hungarian language distinguishes in its expressions the level of intimacy by formal and informal conjugation. Many people acknowledge the move from the formal "you" to the informal version by a celebratory drink. At small gatherings, it is polite to wait for the host to introduce all guests to each other.

3.3. Gift-giving

In general, Indonesians give gifts at Ramadan, birthdays, and for major life events. Business gifts are often given at the first meeting as they are seen as an effort to further the personal nature of business relationship. In business settings, mutual gift exchange is common - so get some smaller tokens of appreciation ready. Gift giving etiquette depends on your business partner's ethnic background, although some rules apply to all nationalities, like: "Gifts are not opened when received. This allows both partners to save face should the recipient not like what is given!" or "Elaborate gift wrapping demonstrates respect!"

In general, Hungarians offer gifts on name days (the feast day of the saint after whom they are named) and Christmas. On name days, it is common to have a party with friends and business colleagues. There are no restrictions as to wrapping paper or the color of the paper. Gifts are usually opened when received – to show the sincere excitedness of the receiver. In business settings, only small company-logo gifts are exchanged – if at all.

3.4. Invitations

Indonesians prefer to socialize in restaurants and are generous hosts. Business entertaining plays a central role in the Indonesian culture. According to the general rule, the inviter is supposed to pay the bill. It is a nice gesture though to offer to pay, even though the inviter is expected to take care of the bill. Muslims do not drink alcohol and do not eat pork – so the host should also have fruit juices to offer. Leaving a small amount of food on the plate indicates that the hosts have provided abundant hospitality!

Hungarians usually enjoy each other's company in restaurants and occasionally in their homes. If invited to a dinner or a party, it is expected to give in due time clear positive or negative response. No-show without warning is considered as an insult. Table manners (continental) are rather formal in Hungary. The more formal the occasion, the stricter the protocol. The guest of honor usually proposes the first toast. At the end of the meal, one of the guests proposes a toast to the hosts for their hospitality. Empty glasses on the table are refilled immediately – so leaving the glass half-full indicates that one had enough. In restaurants, the person who extends the invitation is the one who pays. Friends or colleagues might go out for dinner and split the bill evenly – but only paying one's own consumption is considered to be rude.

4. Time management

Most Indonesians view time as being outside of their control. They often refer to time as *jam karet* (rubber time), which is indicative of their relaxed approach to punctuality. They see time as elastic and as something that adapts to fit the circumstances. A schedule is viewed as an objective rather than a true commitment. Indonesians have a fatalistic attitude: things will happen when they are meant to happen. Although Indonesians are not generally punctual, they expect foreigners to be so. The person in the weaker position might be kept waiting while the person from whom something is desired will be treated with great benevolence.

Most Hungarians grant an automatic 5-minute grace period and expect people to arrive within that window for both social and business occasions. Hungary is an achievement-oriented culture where people work hard – many of them working extra-hours. So, the "time is money" principle requires respect for the partner's precious time and does not allow too much deviations from the time-frame. In general, theatre, concerts and other performances or public events start 10 minutes later than scheduled.

5. Importance of non-verbal communication

Non-verbal communication is an important issue as well. Indonesia is a high context culture (Hall, 1976) where the tone of the voice, body language, eye contact, and facial expression can be as important as the spoken word. To some extent this is true for Hungary as well, but Hungarians might have difficulties in hiding their emotions. Hungarians are more outgoing – both in language use and behavior. They pay attention to personal space when conversing and they use few gestures. Apart from shaking hands, touching is not common in Hungary.

Indonesians seek to maintain an outer appearance of calm control regardless of their actual feelings. They use an indirect communication style that includes figurative forms of speech, gestures, and other forms of body language. Hungarians who come from a more direct culture are advised to tailor their messages carefully so that they do not sound rude or harsh. Indonesians are equally concerned with the message and the manner in which it is delivered. Indonesians will go out of their way to keep someone from experiencing shame (*malu*). They often speak in circles, use passive voice, approach the problems from unexpected angles. They may include a third-party expert in the conversation, it is almost unthinkable for an Indonesian to overtly say "no", although they have 12 ways to say no without using the word. The word *belum* (not yet) is usually a negative response.

Looking good in the eyes of the others is important to Indonesians. It is considered though disrespectful and rude to stare into another person's eyes, particularly into those of a person who is senior in age or status. In Hungary eye-contact indicates sincerity. Avoiding eye-contact means that one has something to hide.

Consequently, they will judge their partners not only on what they say, but also on the way they present themselves. The hotel business partners stay at, the clothes they wear, as well as their understanding of the Indonesian culture tell a lot about them.

Smiling is something that is often misunderstood: in Indonesia, as in many other countries of Asia, smiling don't always refer to happiness: sometimes it is only meant to conceal embarrassment or discomfort. In contrast to Indonesia, in Hungary smiling usually represents a state of happiness or a sign of friendliness.

In collectivistic cultures maintaining group harmony is of primary importance. Indonesian communication style is geared to prevent the loss of face and embarrassment. Even if offended, Indonesian people will try to mask their feelings and maintain

a veil of civility.[2] To be polite, they may tell you what they think you want to hear. They take great care to avoid communicating anything directly that would hurt or offend a colleague as it would likely cause a loss of face.

Hungarians, on the other hand, are emotive speakers who are not afraid to argue their position. At the same time, they may use stories, analogies, metaphors, anecdotes or jokes to get their point across in an indirect manner. Raising one's voice does not necessarily indicate anger – it merely demonstrates the intensity of the Hungarians' sentiments.

Indonesians do not make hasty decisions because they might be viewed as not having given the matter sufficient consideration. Indonesians will do almost anything to avoid confrontation and the risk of losing face. Out of politeness they may tell you what they think you want to hear. If you offend them, they will mask their feelings and maintain a veil of civility. On the contrary, Hungarians might seem to be more direct – they might even appear uncontrolled in the eyes of Indonesians. For Hungarians frank and honest communication is more vital than politeness or harmony.

6. Multiculturalism in Indonesia

It is important to acknowledge the special case of Indonesia from the point of view of its diversity. Due to this outstandingly high level of diversity, rules that may apply to a particular ethnic group, might not work for others; customs that are true for a group of people of a particular denomination might not hold true for another group of people. Therefore, we feel the need to devote a brief but separate chapter to multiculturalism in Indonesia in order to raise awareness of diversity bias.

In Indonesia, there are 300 ethnic groups that live in relative peace, in spite of the fact that different provinces often have their own languages, and also have different ethnic composition or religious beliefs. The cultural heritage of Indonesia is a mixture of Arab, Chinese, European, Indian and Malay influence. The Javanese, who live mainly in Central and Eastern Java, are the largest ethnic group in Indonesia. On the western end of Java live the Sundanese people, who are counted as the second largest ethnic group. Other significant ethnic groups include the Madurese, off the northern coast of Java, and the ethnic Malay, who are dispersed in different areas of the country.

2 See more details: http://www.commisceo-global.com/country-guides/indonesia-guide

Several million Indonesians of Chinese descent are concentrated in urban areas and play an important role in the country's economic life. They make up the largest group of the non-indigenous population. Their actual and perceived wealth has led to riots on Java and in other parts of Indonesia, particularly in 1997 and 1998 when the Chinese were blamed for Indonesia's economic problems.

The major religious communities are Muslims, Protestants, Catholics, Hindus and Buddhists: religious freedom is guaranteed by the Constitution. Still, Indonesians are obliged to be attached to one of the five recognized religions. This information is needed for official documents such as a person's identity card. The same is expected from foreigners – who might be required to confess their religion when applying for a visa. Some Muslim, Christian, Hindu and Buddhist holy days are also national holidays. On Bali island, all Hindu holy days are regional holidays.

During the month of Ramadan Muslims (who comprise the vast majority of the population) refuse to eat, drink or smoke from dawn to sunset. After sunset and completing the prayer, people organize a feast with family members and close friends. This can also affect businesses as employees may be tired at work, their attention span may be shortened and their efficiency may be reduced.

7. Conclusions

We should keep in mind that not all people from a given culture act the same way, but in order to describe cultural traits, generalizations are inevitable, even though in some cases they may not apply. When it comes to intercultural interactions, every situation should be approached with an understanding of the basic tenets of a given culture and yet one should remain alert to the specific cultural signals one receives in each situation and adjust one's behavior and expectations accordingly.

Space only allowed us here to give a brief overview of Indonesian and Hungarian culture and business approaches, which could not provide a full comparative and in-depth analysis. We still believe that raising awareness of intercultural differences might be a first and necessary step in order to establish smooth cooperation and working relations between our cultures.

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