



(MUDIMA)



The Intersection of Cross-Cultural Adaptation of Balinese and Digital Nomads

Luh Made Kirana Medhawi Tenaya¹, A. Hasan Al Husain^{2*}

Faculty of Communication and Social Science, Telkom University

Corresponding Author: A. Hasan Al Husain alhuseyn@telkomuniversity.ac.id

ARTICLE INFO

Keywords: Balinese Society, Cross-Cultural Adaptation, Digital Nomads

Received : 5 June

Revised : 13 July

Accepted : 13 August

©2024 Tenaya, Husain: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The adaptation of Balinese society to the presence of digital nomads involves a complex process of cross-cultural communication that extends beyond cultural aspects alone. The ways in which digital nomads and local residents interact and understand each other are influenced by various communication patterns they employ. Cultural differences, social norms, and language barriers impact how these two groups communicate. This research aims to provide a deeper understanding of how the Balinese society adapts to the presence of digital nomads, viewed through the lens of Young Yun Kim's cross-cultural adaptation theory. The research method used in this study is qualitative research. In conclusion, the cross-cultural adaptation between the Balinese society and digital nomads demonstrates that both groups can create a harmonious and mutually beneficial environment through open communication, mutual understanding, and a willingness to adapt

INTRODUCTION

Bali, one of the islands in Indonesia renowned for its rich cultural heritage, has become a favorite destination for digital nomads from various countries in the current era of growing globalization. The diverse priority destinations, focused on visual backgrounds, encompass natural beauty, urban dynamics, heritage landmarks, architecture, and other aspects, but most importantly, the cultural activities of the local society (Islahuddin et al., 2022).

Globalization is altering social structures and values significantly different from the past. However, globalization is an uncertain and difficult-to-predict situation (Kumbara et al., 2020). The presence of digital nomads in Bali poses challenges and opportunities for the local society, particularly in terms of cultural adaptation. Digital nomads are individuals who work remotely while simultaneously engaging in extensive recreational travel (Chevtaeva & Denizci-Guillet, 2021). Digital nomads represent a rapidly growing lifestyle for living and working. The main subjects of this phenomenon are "digital nomads," referring to "a group of mobile professionals who perform their work remotely from anywhere in the world using digital technology." (Hannonen et al., 2023).

The adaptation of the Balinese society to the presence of digital nomads involves a complex cross-cultural communication process that extends beyond cultural aspects. The way digital nomads and the local society interact and understand each other is influenced by the various communication patterns they use. Cultural differences, social norms, and language differences affect how these two groups communicate.

In recent years, the island of Bali has become a prime destination for digital nomads from around the world. According to statistical data by Nomadlist, the top 30 countries with the highest number of digital nomads include the United States at the top with 46%, with most other countries from Europe. Digital nomads are perceived to enhance their quality of life. For instance, they have the freedom to work from various locations worldwide without relocating their

workplace. They also do not need to commute daily to their workplace. The flexibility in work schedules allows digital nomads to create a better balance between work and personal life, thereby providing greater happiness (Fikriy et al., 2023).

The Balinese society is faced with the necessity to adapt to new ways of interacting and working without losing their cultural identity. This adaptation process may involve changes in social norms, daily habits, and even cultural and religious practices. According to (Kim, 2001), cross-cultural adaptation emphasizes a dynamic and ongoing process where individuals undergo cultural changes through continuous interaction with their new environment. Kim also states that cross-cultural adaptation involves the "stress-adaptation-growth" process, where individuals experience stress due to cultural differences, adapt, and finally grow personally and socially.

In real life, we often interact with people from various cultures, especially in modern society. Cross-cultural communication is the effort to understand and communicate with individuals or groups from different cultural backgrounds. However, barriers such as prejudice, stereotypes, and ignorance can hinder effective communication (Husain, 2023). Cross-cultural communication between digital nomads and the local society in Bali becomes a key aspect influencing their interactions. Cross-cultural communication is crucial, especially in bilateral, trilateral, or multilateral relationships. It can help reduce uncertainty in communication between individuals, tribes, and nations with different cultures (Liliweri, 2009). According to Shoelhi (2015), cross-cultural communication is a process of exchanging thoughts and meanings between two or more people with different cultural backgrounds. To support the effectiveness and success of cross-cultural communication in the context of international interactions, adaptation in communication is necessary (Pratama, 2022). Digital nomads bring communication cultures and norms that may differ from those of the local Balinese society. Digital nomads also need to understand the

local Balinese communication norms to interact effectively in their new environment.

The intersection between Balinese society and digital nomads represents a dynamic cross-cultural encounter shaped by the increasing global mobility and digital connectivity characteristic of the 21st century. Bali, renowned for its rich cultural heritage and vibrant tourism industry, has increasingly become a magnet for digital nomads seeking a tranquil lifestyle and a conducive work environment. Digital nomads, typically freelancers or remote workers who leverage digital technologies to perform their jobs from various locations, are drawn to Bali for its natural beauty and growing infrastructure that supports remote work.

A complex interplay of cultural adaptation processes marks this intersection. Digital nomads arriving in Bali often encounter a cultural milieu vastly different from their own, characterized by deeply rooted traditions, religious practices, and social norms unique to Balinese society. Adaptation involves navigating these differences, ranging from daily social interactions to broader economic engagements. Conversely, the influx of digital nomads introduces new dynamics into Bali's local economy and social fabric, influencing everything from consumer patterns to entrepreneurial opportunities.

The cultural exchange between Balinese locals and digital nomads unfolds across multiple phases, from initial curiosity and exploration to deeper integration or potential friction points. Understanding how both groups negotiate these phases provides insights into broader themes of cultural hybridity, economic impact, and social integration in the context of global mobility. Moreover, examining these interactions through the lens of Young Yun Kim's cross-cultural adaptation theory offers a structured framework to analyze the stages of adjustment, from the planning phase to resolution, where both communities potentially find equilibrium and mutual benefit.

On the other hand, the local Balinese society also faces adjustments to the communication styles of digital nomads. Interaction with digital nomads brings new influences in communication and interaction, especially with the advancement of technology and different lifestyles. This creates communication challenges that need to be addressed to foster understanding and cooperation between the two parties. The presence of digital nomads significantly impacts various aspects of Bali's social and economic life, including the increase in co-working spaces, changes in consumption patterns, and more intensive use of technology. This research aims to examine how Balinese and digital nomads adapt to each other and how their interactions affect various aspects of life in Bali.

METHODS

This research employs a qualitative approach using a case study method, with a constructivist paradigm serving as the foundation for understanding the phenomenon of cross-cultural adaptation between the Balinese community and digital nomads. The constructivist paradigm is used to explore and comprehend how individuals from both groups create meaning and experience through social and cultural interactions.

The research will be conducted in Bali, which is one of the popular destinations for digital nomads. The research participants will consist of 11 individuals, divided into 6 local Balinese residents and 5 digital nomads who have been living in Bali for at least 5 years. A purposive sampling technique will be used to ensure that the participants have experiences and perspectives relevant to this study.

Primary data were collected through in-depth interviews and participatory observation with the Balinese society and digital nomads in Bali. These interviews involved various local society groups, including local business operators and general society members. Meanwhile, secondary data were sourced from existing literature, such as books, articles, journals, and other publications discussing the phenomenon of digital nomads and cross-cultural interactions in Bali.

The steps followed in the implementation of this research encompassed several stages. First, a literature review was conducted to understand the

theoretical and empirical context related to cross-cultural adaptation and the life of the Balinese society before and after the arrival of digital nomads. Second, sample selection for in-depth interviews was done using purposive sampling techniques, ensuring representation from various society groups and digital nomads. Third, data were collected through semi-structured interviews and direct observations, which included participation in local cultural activities.

RESULTS AND DISCUSSION

Cross-cultural adaptation is a complex process in which an individual adjusts to a new culture and functions well in a different environment. Failure to adapt to a new culture can have significant impacts on one's life. Most foreigners experience stress due to emotional changes such as confusion, fear, and anxiety. This stress is a direct result of the discrepancy between the personal experiences of the foreigner and the prevailing norms of the native

population. Stress, adaptation, and growth are central to the cross-cultural experiences of foreigners. The initial stage of cross-cultural adaptation is typically the most challenging period. These three elements are interconnected and drive the psychological dynamics towards positive change. Maintaining homeostasis, which means keeping variables within an internal structure to achieve goals, prevents evolution, which implies dismantling old structures.

Young Yun Kim explains that the cultural adaptation process generally involves four stages: the planning phase, Phase 1, which is the honeymoon phase; Phase 2, which is the frustration phase; Phase 3, which is the readjustment phase; and Phase 4, which is the resolution phase. According to the results of the research, the cross-cultural adaptation process experienced by the Balinese people and digital nomad can be seen from the following picture.

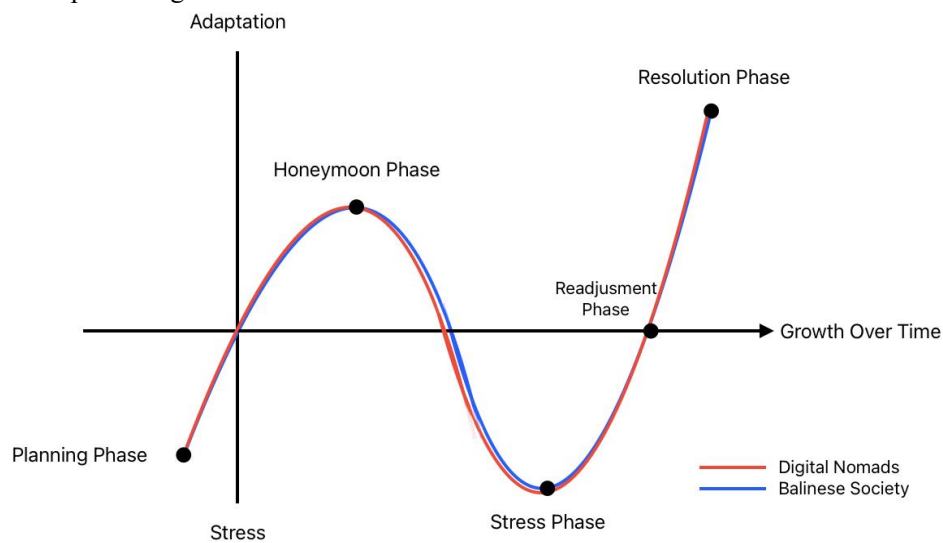


Figure 1. Cross-Cultural Adaptation Process

• Planning Phase

Before the arrival of digital nomads, the Balinese society and local government underwent a comprehensive planning phase to attract more international tourists. Bali, already renowned for its natural beauty, rich culture, and hospitable residents, focused on developing its tourism infrastructure. The construction of hotels, restaurants, and other tourist facilities was intensified to meet the needs of visitors.

Additionally, local residents were trained in foreign language skills and tourism services to ensure they were well-prepared to welcome and serve international guests. The promotion of local culture through festivals, arts, and crafts was also strengthened to attract tourists and preserve Balinese cultural heritage.

With the arrival of digital nomads, the planning phase underwent adjustments to accommodate their unique lifestyle. The government and local society

began identifying the specific needs of digital nomads, such as fast and stable internet access, co-working spaces, and other support services. Bali started promoting itself as an ideal destination for digital nomads through various media and digital marketing campaigns. Moreover, visa policies and regulations were adjusted to facilitate the stay and work of digital nomads in Bali. These steps demonstrate Bali's commitment to preparing itself as a digital nomad-friendly destination while preserving the integrity and uniqueness of its local culture. The planning phase continues with ongoing evaluation and adjustments. The government and related institutions continuously monitor the impact of digital nomads on the local economy, environment, and society. Improvement and development measures are undertaken to enhance the digital nomad experience and ensure their smooth integration with Balinese society. This includes enhancing public services, further developing tourism infrastructure, and cultural education programs for digital nomads to help them better understand and appreciate Balinese culture. Thus, the planning phase serves as a crucial foundation for facilitating successful cross-cultural adaptation between the Balinese society and digital nomads.

On the other hand, digital nomads planning to come to Bali undergo a thorough planning process. They seek information about the local culture, living conditions, and business opportunities in Bali. This information is often obtained through digital platforms, online communities, and recommendations from fellow digital nomads. In this process, they also consider legal aspects such as visas, work permits, and lifestyle adjustments that may be required for living in Bali. This phase involves high expectations and anticipation of their new experiences in a different cultural environment.

During the planning phase, both groups also develop expectations for the interactions. The Balinese community anticipates economic growth through the arrival of digital nomads, which is expected to increase demand for various local services and products. They also hope for the transfer of knowledge and technology that can enrich the

local community. Conversely, digital nomads expect to find an environment that supports their work productivity while enjoying Bali's natural beauty and rich culture. These expectations lay the foundation for subsequent interactions and influence the attitudes and behaviours of both groups as they adapt to each other.

However, the planning phase is also accompanied by uncertainty and concerns. While welcoming the arrival of digital nomads, the Balinese community is worried about the potential negative impacts on local culture and traditional values. They fear that the modernization brought by digital nomads may erode the social harmony and community order they have long maintained. On the other hand, digital nomads also feel anxious about adapting to the new environment, especially regarding cultural differences, language barriers, and social norms in Bali.

In facing this uncertainty, the Balinese community and digital nomads develop strategies to mitigate risks and maximize the benefits of cultural interaction. The Balinese community begins to develop networks and collaborations with the digital nomad community to create a more inclusive and supportive environment. Meanwhile, digital nomads try to understand and respect the local culture in various ways, such as learning the Indonesian language, adhering to local rules and norms, and participating in local community activities. Thus, this planning phase serves as an essential foundation for the subsequent adaptation process, shaping the expectations and strategies used by both groups in dealing with cultural changes.

- **Honeymoon Phase**

The honeymoon phase in the cross-cultural adaptation of the Balinese society to digital nomads begins with the initial arrival of digital nomads in Bali. Initially, the Balinese society feels happy and enthusiastic about the arrival of digital nomads because of their positive impact on the local economy and the expansion of international relations. The local society experiences an increase in the tourism industry, sales of goods and services, and economic growth in areas frequently visited by

digital nomads. Furthermore, the relationship between digital nomads and Balinese society is initially characterized by mutual appreciation and curiosity about each other's cultures and lifestyles.

However, as time progresses, the honeymoon phase also brings challenges. In some cases, as the number of digital nomads increases and their surrounding environment begins to change, the Balinese society may start to feel anxious or concerned about the impact of digital nomads' presence. This can relate to environmental issues, such as social and cultural changes that may occur due to the interaction between digital nomads and the local society. Although the honeymoon phase is initially marked by enthusiasm and a desire to learn from each other, these challenges can arise as a result of the growing digital nomad population in Bali.

Interactions between the Balinese community and digital nomads are harmonious at this stage. The local community quickly recognizes the increase in the tourism sector and related services, such as accommodation rentals, restaurants, and co-working facilities. Digital nomads, who often seek comfortable and supportive work environments, find Bali a paradise that provides all their needs, from high-speed internet to conducive workspaces. This alignment creates an atmosphere of mutual appreciation and support between the two groups.

During this honeymoon phase, there is also a significant transfer of knowledge and skills. Digital nomads frequently share their knowledge about technology, digital business, and efficient work practices. The Balinese community enthusiastically receives this information and begins to implement new techniques in their local businesses. This exchange of knowledge enriches the experiences of both parties and opens up broader opportunities for collaboration. However, despite the many positive aspects of this honeymoon phase, some challenges begin to emerge. Cultural differences and expectations sometimes lead to miscommunication or misunderstanding. The Balinese community, which highly values tradition and social norms, occasionally feels confused by the more liberal and flexible habits of digital nomads. Conversely, digital

nomads also need to adapt to local norms and rules that may differ from their practices in their home countries. Overall, the honeymoon phase is crucial in the cross-cultural adaptation process between the Balinese community and digital nomads. This period is characterized by optimism, intense cultural exchange, and local economic growth. Although challenges arise, both parties are committed to mutual understanding and adaptation.

● **Frustration Phase**

The frustration phase in the cross-cultural adaptation of the Balinese society to digital nomads reflects the emergence of tension and discomfort between the two groups. Initially, the Balinese society experiences frustration due to rapid and unexpected changes in their environment. The arrival of digital nomads can lead to increased property prices, heightened competition in the tourism industry, and changes in traditional lifestyles. This can cause uncertainty and concern about the long-term impacts on Balinese culture and identity.

Additionally, the frustration phase can be triggered by the gap between digital nomads and the Balinese society in terms of cultural values and norms. For example, disagreements regarding the use of public spaces or differences in communication styles can cause friction between the two parties. Language barriers pose challenges for both groups; not all Balinese people speak English, and similarly, not all digital nomads are proficient in English. Digital nomads may also feel frustrated with the limitations of infrastructure or services in Bali, while the Balinese may be disturbed by behaviors or habits of digital nomads that conflict with local values, such as non-compliance with Balinese dress codes, particularly when visiting sacred places like temples. Some digital nomads disregard dress codes requiring visitors to wear modest and covered clothing when entering places of worship, which can be seen as disrespectful and contrary to the high values of politeness and propriety in Balinese culture.

On the other hand, digital nomads also experience a phase of frustration when trying to adapt to the new environment in Bali. Language barriers, cultural differences, and strict social norms

can hinder their interactions with the local community. Digital nomads often need help understanding and respecting the complex Balinese customs, which are vastly different from their own cultures. For instance, ignorance of holidays and traditional ceremonies that disrupt daily activities can lead to frustration. Additionally, digital nomads frequently need help navigating legal aspects, such as complex visa regulations and work permits.

Uncertainty regarding their legal status in Bali can cause prolonged stress and anxiety. Differences in administrative and bureaucratic procedures add another layer of difficulty they must overcome, exacerbating feelings of frustration during this phase. Although this phase of frustration is fraught with challenges, it also plays a crucial role in the adaptation process. For the Balinese community, this phase provides an opportunity to evaluate and adjust their adaptation strategies in response to the changes brought by digital nomads. For digital nomads, this experience compels them to better understand and appreciate the local culture and find creative ways to integrate with the Balinese society. Thus, despite its difficulties, this phase of frustration is an essential step towards achieving better and more harmonious adaptation between the two groups.

The Balinese society and digital nomads need to listen to each other and seek to understand each other's perspectives and needs. Thus, the frustration phase is not only a challenge but also an opportunity to strengthen relationships and build deeper understanding between the two groups in the cross-cultural adaptation process in Bali.

- **Readjustment Phase**

In the context of the cross-cultural adaptation of the Balinese society to the arrival of digital nomads, the readjustment phase is a crucial stage that describes the efforts to achieve a new balance in the interaction between the local society and digital nomads. Initially, before the arrival of digital nomads, the Balinese society had established living patterns and routines aligned with local cultural values. However, with the arrival of digital nomads, there have been changes in social, economic, and

cultural dynamics that require readjustment for the Balinese society.

This readjustment phase is marked by the Balinese society's efforts to better understand and respond to the presence of digital nomads. They begin to recognize the economic and cultural contributions brought by digital nomads and seek ways to integrate them harmoniously into the society. This could mean opening up new job opportunities, collaborating on local projects, or engaging in mutually beneficial cultural exchanges between the local society and digital nomads.

On the other hand, this phase can also present challenges and tensions within the Balinese society. The local population may feel discomfort or concern about the social and economic changes resulting from the cultural penetration of digital nomads. They feel the need to maintain and protect their cultural heritage while remaining open to changes that benefit the society.

During the readjustment phase, digital nomads adapt more to the local environment. They begin to show more tremendous respect and understanding of the values and norms held in high regard by the Balinese community. For instance, digital nomads have become more sensitive to the importance of religious holidays and traditional ceremonies and more strictly to local rules and etiquette. Many digital nomads learn Indonesian or even Balinese to enhance communication and relationships with the local population. These efforts demonstrate their commitment to becoming more integrated local community members.

Furthermore, digital nomads have started to find a balance between their dynamic lifestyles and traditional Balinese life. They learn to adjust their work schedules and social activities to avoid conflict with local customs. Digital nomads also contribute to the local economy more sustainably, such as supporting small and medium-sized businesses owned by residents. This contribution creates a positive economic impact that the Balinese community feels as a whole.

Overall, the readjustment phase is a critical period in the cross-cultural adaptation process

between the Balinese society and digital nomads. Both parties begin to show increased understanding and tolerance towards each other, creating a more harmonious and productive atmosphere. Although this adjustment process requires time and effort, it significantly benefits both groups economically, socially, and culturally. The findings of this study indicate that with better communication and interaction, cross-cultural adaptation can proceed more smoothly and beneficially for all involved.

In facing the readjustment phase, open communication and dialogue between the Balinese society and digital nomads are key. It is important for both parties to listen to each other, understand each other's needs and concerns, and seek joint solutions that respect and strengthen local culture while embracing the diversity and changes brought by digital nomads. Thus, the readjustment phase can be a meaningful transition period for the Balinese society in managing relationships with digital nomads and strengthening their cultural identity in the era of globalization.

- **Resolution Phase**

In the resolution phase, the Balinese community and digital nomads achieve a more stable and harmonious level of adaptation. For the Balinese community, this phase is marked by a greater acceptance of the presence of digital nomads. They have adjusted social and cultural norms to accommodate the growing digital nomad community. For instance, many local entrepreneurs have introduced services and products that cater to the needs and preferences of digital nomads, such as co-working spaces and cafes with high-speed internet. This acceptance is also reflected in increased positive and collaborative social interactions between the local community and digital nomads.

Digital nomads, on the other hand, exhibit a deeper understanding and appreciation of Balinese culture and traditions. They acknowledge the importance of local customs and actively participate in community activities and ceremonies. This involvement fosters a greater sense of belonging and strengthens social bonds between digital nomads and

the Balinese community. Many digital nomads have become more engaged in local initiatives, such as environmental conservation projects and social activities, adding positive value to the Balinese community.

Due to this adaptation, the local economy also shows signs of stable growth. The Balinese community has been able to integrate modern business practices brought by digital nomads in ways that benefit both parties. The use of technology and innovation in local businesses has increased, which not only helps improve efficiency but also opens up new opportunities for economic growth. Collaboration between local entrepreneurs and digital nomads has created synergies that strengthen Bali's economy and enhance the local community's well-being.

Socially, the resolution phase also signifies increased cultural understanding and tolerance. Both groups have learned to appreciate differences and find ways to work together harmoniously. Digital nomads have learned to adapt to local norms and values, while the Balinese community has broadened its perspective on cultural diversity. This process has resulted in more robust and mutually beneficial relationships, forming a foundation for more positive interactions in the future.

Overall, the resolution phase demonstrates that cross-cultural adaptation between the Balinese community and digital nomads has reached a point where both parties feel comfortable and valued in a shared environment. This adaptation reflects both groups' ability to adjust to changes and shows significant growth and transformation in cross-cultural interactions. This research indicates that diverse communities can coexist harmoniously and productively through joint efforts and deep understanding.

- **Intersection of Cross-Cultural Adaptation of Balinese Society and Digital Nomads**

The cross-cultural adaptation between the Balinese society and digital nomads reveals a dynamic and reciprocal process. Initially, both groups experienced significant cultural dissonance. For the Balinese, the influx of digital nomads

introduced unfamiliar practices and values that conflicted with traditional norms. Digital nomads, on the other hand, faced challenges in adjusting to the Balinese's communal and spiritually oriented lifestyle. This phase of cultural clash highlighted the initial difficulties in finding common ground.

As interactions increased, a gradual process of mutual adaptation began to unfold. Balinese society started to recognize the economic benefits of digital nomads, leading to a more welcoming attitude towards these newcomers. Local businesses, particularly in the tourism and hospitality sectors, adapted their services to cater to the needs of digital nomads, such as offering co-working spaces and long-term accommodation options. This adaptation was not one-sided; digital nomads also made concerted efforts to understand and respect local customs and traditions, thereby reducing cultural friction.

The middle phase of adaptation saw both groups striving to integrate aspects of each other's cultures. Balinese entrepreneurs began to adopt some elements of the digital nomad lifestyle, such as flexible work hours and technology to enhance business operations. Conversely, digital nomads started participating in local cultural events and ceremonies, fostering community and mutual respect. This phase marked a significant shift towards a more harmonious coexistence, as both groups found value in each other's practices.

In the final adaptation phase, a hybrid culture emerged, characterized by a blend of traditional Balinese values and modern digital nomad practices. This hybridization was evident in the rise of culturally sensitive businesses that respected Balinese traditions while catering to the globalized needs of digital nomads. Additionally, the Balinese community benefited from improved language skills and technological proficiency, while digital nomads enjoyed a deeper cultural immersion. This intersection of cross-cultural adaptation facilitated coexistence and enriched both communities, demonstrating a successful model of cultural integration and mutual growth.

CONCLUSION

Based on the research findings on the cross-cultural adaptation between the Balinese society and digital nomads, it can be concluded that this interaction has undergone various complex phases, from the planning phase to the resolution phase. In the initial stages, digital nomads and the Balinese community faced significant challenges in understanding and adjusting to the cultural, social, and economic differences present in the new environment. Phases such as the honeymoon, frustration, and readjustment phases indicate that both groups gradually overcame these obstacles through mutual adaptation efforts and the learning of mutual respect.

In the resolution phase, it is evident that both parties have achieved a more stable and harmonious level of adaptation. The Balinese community has begun to better accept and accommodate the presence of digital nomads, reflected in cultural adjustments, increased positive social interactions, and support for local businesses run by digital nomads. On the other hand, digital nomads have shown a more profound commitment to understanding and appreciating Balinese culture and making positive contributions to the economy and social life of the communities where they reside.

In conclusion, the cross-cultural adaptation between the Balinese society and digital nomads demonstrates that both groups can create a harmonious and mutually beneficial environment through open communication, mutual understanding, and a willingness to adapt. This process not only results in local economic growth and improved social welfare but also strengthens intercultural bonds and enriches the life experiences of both parties. This research provides valuable insights into the importance of dialogue and collaboration in addressing the challenges of cross-cultural adaptation in the current era of globalization.

REFERENCES

- Al Husain, A. H. (2023). Adaptasi Lintas Budaya Pengungsi di Negara Transit (Studi Kasus Pengungsi Afganistan Melakukan Adaptasi Dalam Kehidupannya Sebagai Pengungsi di Kota Makassar, Indonesia).
- Alo Liliweri, 2009, Prasangka dan Konflik, Komunikasi Lintas Budaya Masyarakat Multikultur, Yogyakarta: LkiS
- Boyer, B. (2022). Many worlds meeting. Unsettling design practice at the intersection of mobility and possibility (Doctoral dissertation, Loughborough University)
- Hannonen, O., Aguiar Quintana, T., & Lehto, X. Y. (2023). A supplier side view of digital nomadism: The case of destination Gran Canaria. *Tourism Management*, 97(February 2022), 104744. <https://doi.org/10.1016/j.tourman.2023.104744>
- Smercina, V. R. (2019). Living on the Move: The Digital Nomad Mobile Phenomenon Identity and Practice (Master's thesis, University of Nevada, Las Vegas).