

# **Organizational Behavior Implication: HOFSTEDE'S Perspectives in Comparison Indonesia, Vietnam, China, Taiwan, and France**

**Cheng-Wen Lee<sup>1</sup> and Taufiqquddin Ande<sup>2</sup>**

## **Abstract**

This study examines the impact of Hofstede's six cultural dimensions, namely power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and long-term/short-term orientation on organizational behavior by comparing Indonesia with four different cultures: Vietnam, China, Taiwan, and France. It analyzes six scores in five different countries using a literature review on Hofstede's dimensions. With each dimension expressed on a scale of 0 to 100, In addition, this study translates the six dimensions into helping develop successful international business organizations. The results showed that Indonesia, China, Vietnam, Taiwan, and France all have a significant influence on organizational culture within the organization. In these countries, they show high levels of delegation of authority to employees, low levels of individualism and collectivism in China, Indonesia, Taiwan, and Vietnam, high levels of individualism in France, and masculinity and femininity, as well as uncertainty. On the long-orientation dimension, China and Taiwan score the highest among France, Indonesia, and Vietnam regarding indulgence versus restraint in combination with high scores on uncertainty avoidance, implying that Taiwanese and French are less relaxed and enjoy life less often than is usually assumed. that their actions are constrained by social norms.

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**Keywords:** Hofstede's dimension, National culture, Organizational culture, Organizational behavior.

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## 1. Introduction

People from different parts of the world or countries may behave differently, but we all share the same characteristic, the desire to achieve mental and physical peace and prosperity to provide long-term protection and security for our loved ones. Therefore, as scholars, we think it is always good to research and understand how people behave differently. However, the challenge is to understand the specific circumstances that force them to behave that way. Tolerance between different behaviors and people is urgently needed to achieve cumulative peace and happiness which is the reason we work and

behave in the first place. Therefore, every organism wishes to be understood and accompanied [12].

National culture influences employee behavior within an organization. Over time, each country develops its own culture. Countries have varying customs, norms, and values. As a result, a sizable body of literature has been devoted to studying these cultures and the lens through which they differ [2].

Relating to different behavior due to cultural differences, Hofstede analyzed a culture from a different perspective of nations and groups and identified six different dimensions. The culture dimension based on Hofstede's theory is about a culture comparison that is assumed must be compared to others. Culture may not always be something unique, but it has an expressive meaning [12].

Geert Hofstede launched the Hofstede theory in 1980. The Hofstede theory is a collection of findings relating to general human behaviors in a six-category environment. The six dimensions are power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and long-term/short-term orientation and indulgence.

The culture's core values have been discussed and highlighted in previous research. These core values help to identify differences between and among each culture. These values influence people in individual behavior and shape them into the thought, actions, and attitudes in organizational behavior. Hofstede proposed that changing individual behavior is the most efficient method to modify thinking processes [1;12]

Culture is collective mental programming that distinguishes members of one human group from members of another. Power distance, uncertainty avoidance, individualism/collectivism, and masculinity/femininity are the four cultural categories he proposes to study the cultural differences between nations and societies.

The working dynamics of Confucianism as six cultural dimensions. It originates from Confucianism and is derived from the study of Chinese culture which was conducted as a survey of Chinese values based on traditional Chinese core values and administered to university students in 22 different countries, except for the dynamics of Confucian work, which was unrelated to Hofstede's dimensions [12]. New cultural dimension includes three regulatory relationships: thrift, persistence, and self-awareness. These relationships are collectively referred to as the eastern

cultural dimension, representing Confucian values in Chinese society. Hofstede defined his new cultural dimensions as the fifth and sixth dimensions in 1990, and Hofstede renamed the fifth dimension to his culture as long--term orientation (LTO) and the sixth dimension to his culture as indulgence in 2001.

As known as:

### **1. "Power Distance"**

This dimension refers to the notion that not everyone in society is created equal. It reflects cultural attitudes toward social inequities. The degree to which members of less powerful institutions and organizations in a society expect and accept unequal power distribution is characterized as a power gap.

### **2. "Individualism"**

The degree of interconnectedness that society maintains among its members is the key issue addressed by this dimension. It has to do with whether people describe their self-image as "I" or "We." Individuals in an Individualist culture are expected to look after only themselves and their immediate family. People in a Collective society are members of a 'group' that looks after them in exchange for their loyalty.

### **3. "Masculinity/Femininity"**

A high (Masculine) score on this dimension suggests that competition, achievement, and success will drive society, with success decided by the winner/best in their field a value system that begins in school and continues throughout the organization's life cycle.

The low value (Feminine) on this dimension indicates that concern for others and quality of life are the primary values in society. A feminine culture is one in which living well is regarded as a sign of success, and standing out from the crowd is regarded as admirable. The primary question here is whether people are motivated by a desire to be the best (masculine) or by a desire to enjoy what they do (Feminine).

### **4. "Avoidance of uncertainty"**

The Uncertainty Avoidance dimension is concerned with how society handles the reality that the future cannot be predicted: should we strive to control it or let it happen? This ambiguity causes anxiety, which many cultures have learned to deal with in their own unique ways. The score on Uncertainty Avoidance reflects the degree to which individuals of a culture feel frightened by ambiguous or unclear events and have constructed beliefs and institutions to try to avoid them.

### 5. “Long term orientation”

This dimension shows how, while facing present and future issues, each society must keep some link to its history, and society prioritizes these two existential aims differently. We live in normative society. Whoever has a low score on this dimension, for example, scores low on this dimension likes to uphold time-honored cultural traditions while viewing societal developments with suspicion? High-scoring cultures, on the other hand, adopt a more realistic approach, encouraging thrift and effort in modern education as a means of preparing for the future.

### 6. “Indulgence”

The extent to which young children are socialized is one of the issues that humanity faces now and in the past. We do not become "humans" without socialization. This dimension is defined as how well people strive to manage their urges and impulses as a result of their upbringing. "Indulgence" refers to a comparatively weak control, whereas "Restraint" refers to a relatively firm control. As a result, culture can be classified as either indulgent or restrained. "Indulgence" is a comparatively strong control, whereas "Restraint" is a relatively weak control. As a result, culture can be classified as either indulgent or restrained.

This study investigates the implications of Hofstede's six cultural dimensions on organizational behavior by comparing Indonesian culture with four different cultures: Vietnamese, Chinese, Taiwan, and French. It aims to examine how organizational culture affects employee behavior in organizations based on the contribution of national factors. This is important because national culture influences organizational culture and employee behavior.

This study compares Indonesia, Vietnam, China, Taiwan, and France on six cultural dimensions. According to Hofstede's insight [7]. Indonesia and Vietnam, as ASEAN members, have similarities in power distance (78 points for Indonesia and 70 points for Vietnam), individualism/collectivism (14 points for Indonesia and 20 points for Vietnam), masculinity/femininity (46 points for Indonesia and 40 points for Vietnam), and uncertainty avoidance (48 points for Indonesia and 40 points for Vietnam). China and Indonesia have the most remarkable similarities among Asian countries in terms of power distance where Indonesia scores 78 and China scores 80; for individualism/collectivism where Indonesia scores 14 and China scores 20; for masculinity/femininity where Indonesia scores 46 and China scores 66; for the avoidance of uncertainty, Indonesia scores 48 and China scores 30; for long-term orientation, Indonesia scores 62 and China scores 87.

Indonesia and Taiwan have remarkable similarities for masculinity/femininity where both have low scores for concern for others, quality of life and dominance in Public, and individualism/collectivism. Indonesia and Taiwan also have similarities.

For masculinity/femininity, Indonesia scores 46 and Taiwan scores 45.

For individualism/collectivism, Indonesia scores 14 and Taiwan scores 17.

For power distance, Indonesia scores 78 and Taiwan scores 58.

For uncertainty avoidance, Indonesia scores 48 and Taiwan scores 69.

For long-term orientation, Indonesia scores 62 and Taiwan scores 93.

For indulgences, Indonesia scores 38 and Taiwan scores 49.

European countries, Indonesia and France share some similarities in terms of masculinity/femininity (where Indonesia scores 46 and France scores 43); long-term orientation (where Indonesia scores 62) and for France scores 63); power distance (where Indonesia scores 78 and France scores 68); for indulgence (where Indonesia scores 38 and France scores 48). However, they differ in terms of individualism/collectivism (where Indonesia scores 14 and France scores 71) and uncertainty (where Indonesia scores 48 and France scores 86).

Hofstede's sixth dimension, namely Indulgence, Indonesia has similarities with Vietnam with a score of 38 and Vietnam with a score of 35. Taiwan and France have similarities with high scores, where Taiwan scores 49 and France scores 48. China has the lowest score with a score of 24. This dimension is described as how much people try to regulate their urges and impulses as a result of their upbringing. "Indulgence" refers to a comparatively weak control, whereas "Restraint" refers to relatively firm control. As a result, culture can be classified as either indulgent or restrained.

## **2. Research Method**

The values of the six dimensions (power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, long-term/short-term orientation and indulgence) were obtained from [www.geerthofstede.com](http://www.geerthofstede.com). These five indices are known as cultural dimensions. Each dimension was derived through country comparisons and expressed on a scale ranging from 0 to 100.

Hofstede conducted one of the most comprehensive studies on the influence of culture on workplace values between 1967 and 1973, utilizing an extensive database of IBM employee value scores. The data set included more than 70 countries, and Hofstede used 40 of them and expanded the analysis to 50. In 2010, Hofstede examined cultures and organizations in 76 countries. Hofstede published *Cultures and Organizations: Mental Software*, a tool for comparing countries and calculating a country's score. The study conducts literature reviews to identify relevant conceptual and empirical studies.

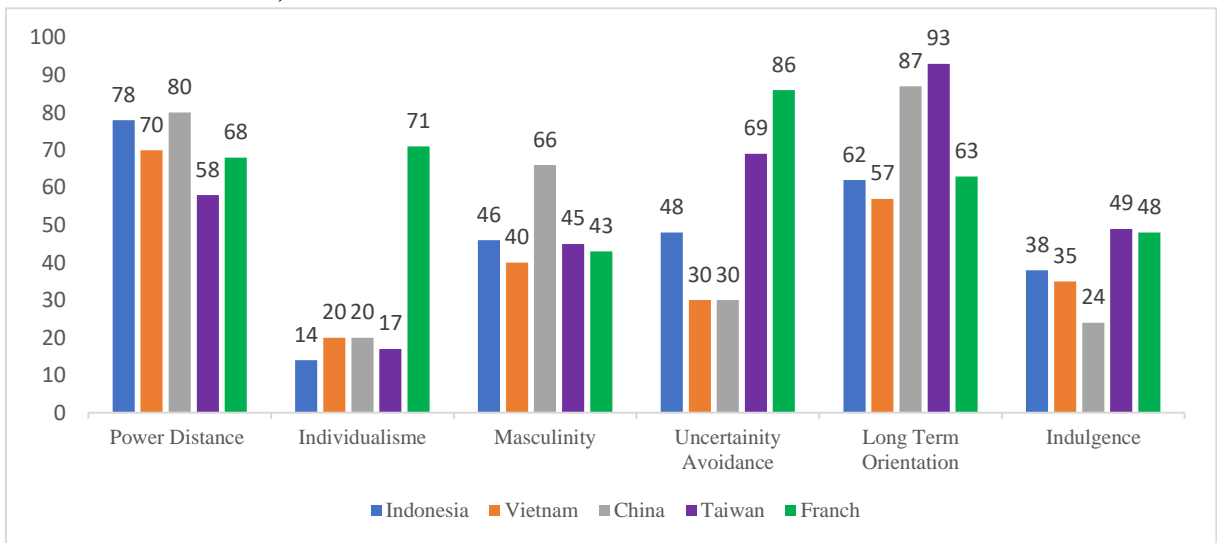
Hofstede's organizational culture dimensions are discussed in detail. Then, Hofstede's *Cultures and Organizations: Software of the Mind* is used to calculate Hofstede scores for various countries on the six Hofstede dimensions. Through a factor analysis-derived structure, the study demonstrates the effect of society culture on its members' values and how these values relate to behavior. The score does not reflect the percentage in each dimension; instead, it is based on the Hofstede dimension's score scale.

### 3. Result and Discussion

This section compares and contrasts five countries based on Hofstede's cultural dimension: Indonesia versus Vietnam, Indonesia versus China, Indonesia versus Taiwan, and Indonesia versus France.

The assessment will look at the comparison between the country of the power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, long-term orientation, and indulgence.

#### 3.1 Hofstede Index Interpretations: Indonesia versus Vietnam, China, Taiwan, and France

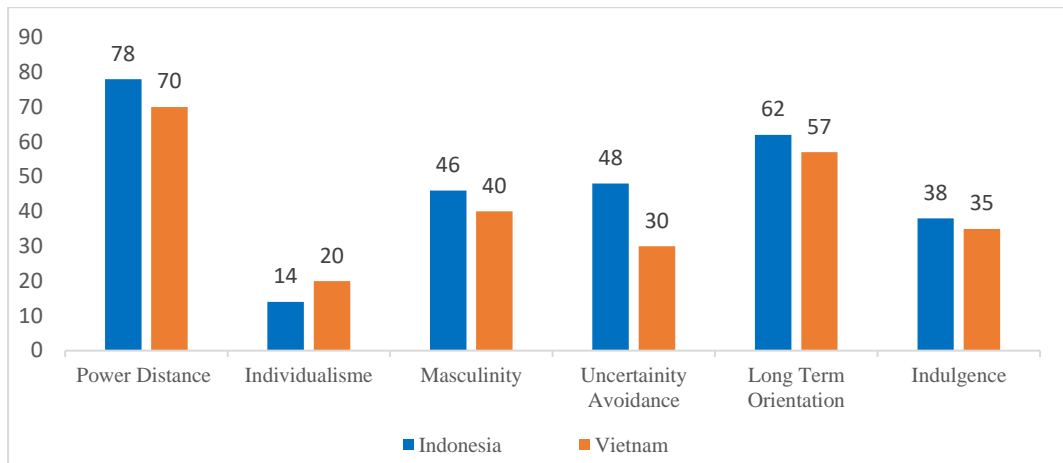


**Figure 1: Hofstede's five-country comparison**

Source: Hofstede Insights [5]

Figure 1 shows the comparison of Hofstede's cultural dimensions of five countries: Indonesia, Vietnam, China, Taiwan, and France. It shows that China has the highest level of power distance, France has the highest level of individualism and uncertainty avoidance, China has the highest level of masculinity, and Taiwan has the highest levels of long-term orientation and indulgence.

### 3.1.1 Indonesia versus Vietnam, based on Culture Power Distance, Individualism/Collectivism, masculinity/Femininity, Uncertainty Avoidance, Long Term/Short-Term Orientation and Indulgence



**Figure 2: Hofstede's country comparison Indonesia versus Vietnam**

Source: Hofstede Insights [6;7]

#### 1. "Power Distance"

Figure 2 shows that Indonesia has a substantially higher power distance score than Vietnam.

Despite having a somewhat better score, Vietnam can still be classified as a country with an above-average power distance culture from a bureaucracy/hierarchical standpoint. It also means that there are fundamental differences in businesses when underlings resist being given command. A compassionate dictator is the epitome of a leader's character. Furthermore, managerial competitions are unfavorable [11]. On the other hand, Indonesia scores 78 on the Power Distance Index (PDI), indicating that citizens believe people are not treated equally depending on their demographic and socioeconomic backgrounds. In Indonesia, a substantially higher mark on the power distance between the upper and lower classes shows that the upper class has a lower power distance index than the lower class. [4].

#### 2. "Individualism/Collectivism"

With a score of 20%, Vietnam is classified as more enthusiastic in a collective society, in which people place a higher value on maintaining group cohesion rather than pursuing personal objectives. However, in comparison to other Asian countries, the country has a lower level of collectivism [6].

Indonesia, on the other hand, receives 14 percent, which is considered one of the lowest scores supporting collectivism. Because they were taught to put others first and themselves second, the low score shows that the Indonesians support collectivism and transparency. Furthermore, they believe that happiness can be achieved by the fulfillment of society/groups.

### **3. “Masculinity/Femininity”**

With a score of 40, Vietnam has one of the most feminine cultures in the world. However, as the conventional feminine society shows, the culture as a whole is not as collaborative. Individuals were, nevertheless, taught to be extremely competent from an early age, especially during their academic careers, when excellent accomplishments are expected and there is less tolerance for mediocrity.

In a similar vein, Indonesia scores 46 percent, indicating that feminine ideology is well ingrained in the culture. Despite their support for humility, Indonesians remain devoted to a success-driven significance system that prioritizes achieving goals and is comparatively competitive.

### **4. “Uncertainty Avoidance”**

Vietnam is stated to be very tolerant of risks in terms of avoiding ambiguity, with a score of 30%. It is not surprising that they were able to obtain it because Vietnam is a very resourceful country with abundant natural resources that have allowed people to live comfortably for decades. The Vietnamese have a deep awareness of being charitable in every given situation, owing to convenience and abundance.

Uncertainty avoidance is significantly lower in Indonesia, at 48 percent, implying that Indonesians are more risk cautious. Among numerous factors, its emergence may have been triggered by Dutch colonialism for over three hundred years, putting them in a perpetual state of fear and attempting to limit risk- to survive another day.

### **5. “Long Term Orientation”**

A score of 57 percent indicates that the Vietnamese are long-term oriented, as their view of life is transient, prompting them to place- high importance on long-term relationships over short-term ones. Furthermore, kids are taught to live by following traditional tenets, which are seen to do social harm.

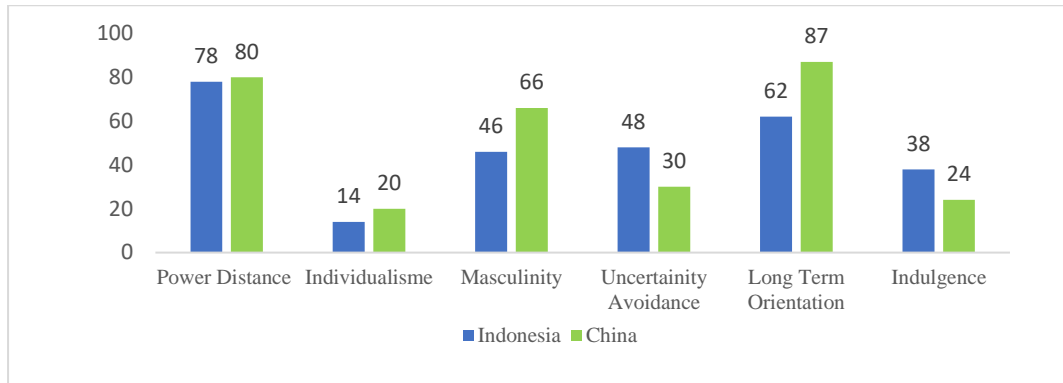
From the perspective of the Indonesians, they score higher than the average of 62 percent, implying that they are long-term oriented when it comes to their circumstances. Please rephrase it in a different way. They adapt to each situation as it arises, focused on getting long-term benefits and differing in the relationship, societal, and career connections between peers/counterparts or underlings.

### **6. “Indulgence”**

In this dimension, Indonesians and Vietnamese had similarity scores of 38 and 35, respectively, indicating that both countries have a culture of restraint. Cynics and pessimists are common in societies with low scores in this area. In addition, in contrast to indulgent civilizations, restrained societies place less importance on leisure time and exercise greater control over the fulfillment of their desires. People with this viewpoint believe that their behaviors are constrained by social norms, and that indulging themselves is unethical.



### 3.1.2 Indonesia versus China, based on Culture Power Distance, Individualism/Collectivism, masculinity/Femininity, Uncertainty Avoidance, Long Term/Short-Term Orientation and Indulgence



**Figure 3: Hofstede's country comparison: Indonesia versus China**

Source: Hofstede Insights [6;8]

#### 1. "Power Distance"

China is near the top of the PDI rankings, with an 80 percent score, indicating a culture that accepts individual inequalities. The relationship between juniors and seniors is often strained, and there is little resistance to senior power abuse. The official authority influences individuals shown in Figure 3

Indonesia received a high score on It (78 percent), indicating that the following characteristics best describe the Indonesian style because they relied on hierarchy and unequal rights between power and non-power owners, managers dictate, and leaders regulate and assign. The power balance is skewed, and managers rely on their team's supporters to submit. Staff members anticipate being informed of what they should do and when they should do it. Management is expected to exercise control, and managers are rewarded for their accomplishments. Negative criticism is concealed through indirect communication. Furthermore, a high-power distance indicates that Indonesian coworkers expect to be heavily influenced by their boss or manager – the country operates on the traditional Guru-Student model.

#### 2. "Individualism/Collectivism"

At 20%, China is a highly collective nation in which individuals act for the group's greater good and not necessarily for their benefit. In-group considerations influence employment and advancement decisions, and those with closer in-group ties (such as family) receive preferential treatment. Employee commitment to the company (but not to individual employees) is insignificant. While relationships with coworkers are accommodating for in-group members, they are cold or hostile toward out-group members. Personal connections are more important than a job or

a company [6].

Indonesia has a collectivist culture, which accounts for only 14 percent of the population. Individuals prefer a well-defined social context in which they are expected to follow the culture's principles and belong to the in-groups to which they belong. It is especially true when it comes to the role of the family in interpersonal relationships. If one wishes to marry, it is essential to meet the woman's family, as they are significant to her. If a man wants to be taken seriously by a woman, he should visit her family and give the girl's parents a proper introduction. Proposing to a woman and validating the relationship without first consulting the girl's parents are inappropriate. Indonesian children are as devoted to their parents as their parents have been with them for most of their lives. They aspire to make life easier for their parents.

There is a desire to look after parents in their later years and provide them with care. "You can get another wife or husband, but not another mother or father," according to an Asian proverb from Indonesia. Furthermore, it appears that Indonesian families prefer to keep elders (such as grandparents) at home rather than sending them to nursing homes because of their strong sense of family.

### **3. "Masculinity/Femininity"**

At 66 percent, China is a Masculine culture. The necessity to guarantee accomplishment can be shown because numerous Chinese will sacrifice family and vacation for their job. Service providers (such as taxi drivers) will continue to provide services until the wee hours of the morning. Relaxation time is not as critical as it once was. Farm laborers will abandon their families in remote areas in search of a better job and salary in cities. An alternative example is that Chinese students place a high premium on their examination scores and rankings, as they are the primary determinants of success.

Indonesia is classified as a bit Masculine with a score of 46 percent on the It scale. While Indonesia is not as Masculine as most North European countries, which have a low Masculinity and thus a reflected Feminine, it is less Masculine than Japan, China, and India. In Indonesia, while the rank and visible symbols of achievement are essential, it is not always quantifiable gain motivating people. Frequently, a person bears something more significant due to an Indonesian concept known as superficial appearances. It must be meticulously preserved, projecting a distinctive superficial appearance designed to impress and convey a sense of status.

In feminine nations, "working to live" is emphasized. Leaders strive for compromise, and citizens value fairness, harmony, and quality in their jobs. Negotiation and collaboration are used to resolve disagreements. Motivations such as having more free time and being more flexible are preferred. The emphasis is on happiness, with no mention of rank. A sympathetic leader is a good leader, and decision-making happens when everyone is involved. Masculine nations and, to a lesser extent, lower Masculine nations that do not fall below the level of Feminine nations, on the other hand, exhibit Masculine culture characteristics, albeit to a lesser extent.

#### **4. “Uncertainty Avoidance”**

With a score of 30%, China has a low level of Uncertainty Avoidance. While reality may be relative, their immediate social circles thrive on their commitment to the truth and guidelines with truth and laws. Nonetheless, laws, and rules can be bent to fit the situation, and practicality is a way of life for many people. The Chinese are comfortable with ambiguity; the Chinese language is dense with ambiguous meanings that Westerners may find challenging to comprehend. Chinese people are adaptable and entrepreneurial. In the its category, Indonesia receives a score of 48%, indicating a low preference for avoiding uncertainty. The strong affinity in Indonesia for the Javanese philosophy of self-separation of the inner and outer selves indicates a strong affinity for the Javanese philosophy of self-separation of the inner and outer selves. It is customary for Indonesians to conceal negative emotions or anger when they are distressed. Regardless of how irritated they are on the inside; they will continue to smile and be courteous. It also implies that in Indonesia, maintaining job and relationship harmony is essential. Nobody wants to be the person who has to deliver bad news or to be criticized. It has another facet that can be seen in conflict resolution. Direct communication is frequently viewed negatively as a method of conflict resolution, and Indonesian is awkward. A third-party arbitrator, which has several advantages, is a tried and true, positive method of resolving conflict. It allows people to express themselves without fear of losing face. It also helps maintain office harmony, one of Indonesia's Uncertainty Avoidance strategies; an arbitrator removes the uncertainty that comes with a conflict.

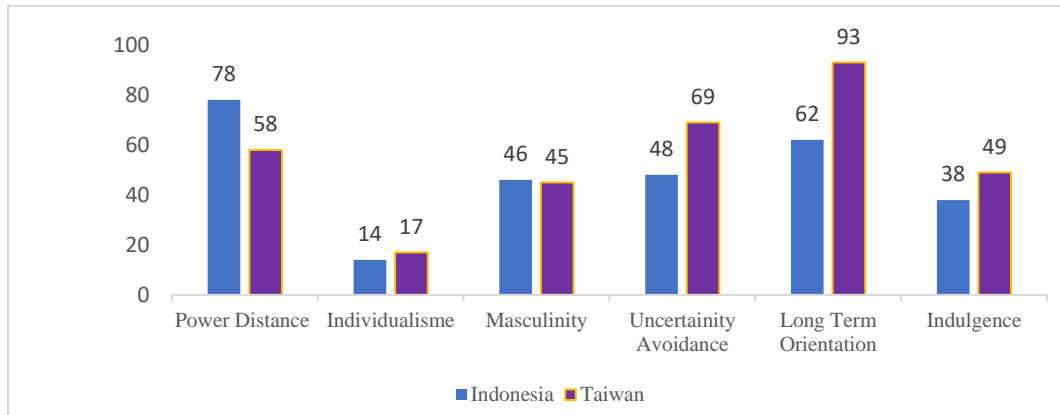
#### **5. “Long-Term Orientation”**

In this category, China receives an 87 percent score, indicating a highly efficient society. People in pragmatic cultures believe that truth varies greatly depending on the situation, the context, and the time. They have an uncanny ability to adapt traditions to changing circumstances, as well as a strong proclivity for saving and investing, thriftiness, and goal-setting persistence. The high-pitched score of 62 percent for Indonesia indicates that it has a pragmatic culture similar to China's.

#### **6. “Indulgence”**

In the dimension of Hofstede indulgence, although Indonesia and China scored below 50%, where Indonesia with a score of 38 and China with a score of 24, both countries are Restraint communities, China is more likely to be a more introverted society.

### 3.1.3 Indonesia versus Taiwan, based on Culture Power Distance, Individualism/Collectivism, masculinity/Femininity, Uncertainty Avoidance, Long Term/Short-Term Orientation and Indulgence



**Figure 4: Hofstede's country comparison: Indonesia versus Taiwan**

Source: Hofstede Insights [6;9]

#### 1. "Power Distance"

In comparison to Taiwan, Indonesia has a greater power distance sign, as illustrated in Figure 4. Although it has a big result (>50) for the dimension of the power difference between Indonesia and Taiwan, it belongs to a hierarchical society. It also implies that there is a fundamental chasm, centralism, in a corporation where subordinates want to be in charge of their own actions and the ideal leader figure is a caring tyrant. Furthermore, the managerial competition is not profitable [3].

On the Power Distance Index (PDI), Indonesia is ranked 78, while Taiwan is ranked 58, indicating that citizens view those individuals to be of different status, particularly based on their demographic and socioeconomic backgrounds. In Indonesia, the substantially bigger power distance value between upper- and lower-class groups shows that the upper-class power distance index is lower than the lower-class power distance index [4].

#### 2. "Individualism/Collectivism"

Dimensions of individualism in Indonesia and Taiwan are included in the collective society (<50) with a value of 14 percent and 17 percent, respectively, where Indonesia and Taiwan are communities that are more concerned with maintaining coherence in member groups than voicing self-ambition and upholding collectivism and transparency because they are educated to put people first others and themselves. In addition, they believe that happiness can be generated through community/group fulfillment. However, the collectivism of these two countries is relatively less compared to other Asian countries [7].

### **3. “Masculinity/ Femininity”**

For the masculinity/feminine dimension, Indonesia and Taiwan are included in feminine society because both countries are below 50 percent (<50), indicating the extent to which power is socially supported. It is a discussion of competition, achievement, and the proportion of success in society. On the other hand, societies with low masculinity are characterized by empathy and thinking.

Indonesian and Taiwanese masculinity can be said to be the same because, in the masculine/feminine dimension, Indonesia is 46 percent while Taiwan is 45 percent. As the researcher stated earlier, solidarity and concern for one another are more important in Indonesian and Taiwanese societies rather than competition and achievement. It is also related to collectivism.

### **4. “Uncertainty Avoidance”**

In terms of the uncertainty avoidance dimension, Indonesia is rated as having low uncertainty avoidance (48), while Taiwan is rated as having high uncertainty avoidance (69). In the long run, Indonesia places a low value on avoiding uncertainty. Conflict resolution is yet another facet of this realm. Direct communication as a strategy of dispute resolution is frequently perceived as a dangerous condition that makes Indonesians uneasy. Indonesians are more prone to value clarity than ambiguity. Indonesians are often keen to express their gratitude. They make no objections. To keep a positive impression, they swiftly hide their emotions or feelings.

Taiwan has a high desire for avoiding ambiguity, scoring 69 on this category. Countries with a high level of Uncertainty Avoidance have strict beliefs and behaviours and are intolerant of unconventional behaviours and ideas. There is an emotional demand for norms in this culture (even if rules never seem to work). Because time is believed to be the same as money. People have an internal drive to stay occupied and work hard; precision and punctuality are the rules; innovation can be rejected, and security is a key component of individual motivation.

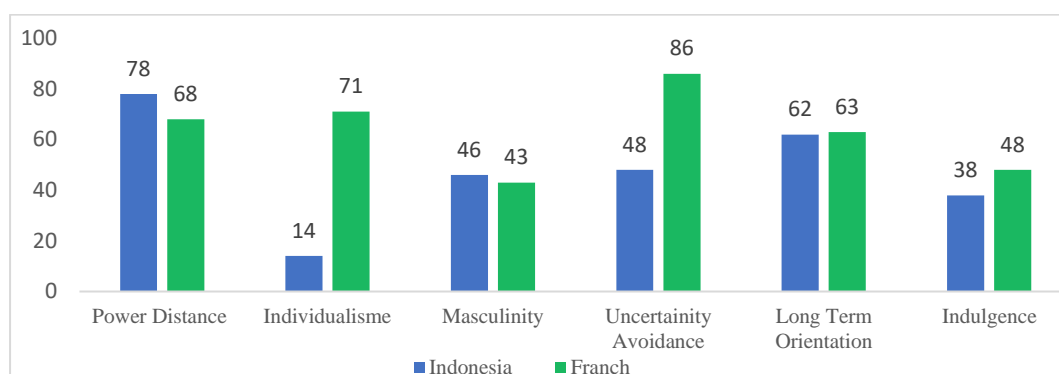
### **5. “Long Term Orientation”**

The degree of long-term orientation in society is the fifth dimension of the analysis. It is concerned with people's perceptions of the future. Taiwan's 93 percent score is considered realistic. Even though Indonesia's score of 62 is lower than Taiwan's in the Long-term orientation Hofstede's dimension, demonstrates that both Indonesia and Taiwan share a pragmatic culture. People with this viewpoint referred to as pragmatism, have the ability to adapt traditions to modern situations. They feel that truth is highly reliant on the situation, place, and time. They have a strong tendency to save and invest, are thrifty, and have perseverance in obtaining achievements, as well as a key concern for respecting the Virtue's standards. Southeast Asian and Far Eastern countries are typically located at the long-term end of this dimension.

## 6. “Indulgence”

Indonesia has a culture of restraint, as seen by its low score of 38 in this area. Societies with low scores in this category are more likely to be cynical and pessimistic. In addition, in contrast to indulgent civilizations, restrained societies place less importance on leisure time and exercise greater control over the fulfillment of their desires. People with this viewpoint believe that their behaviors are constrained by social norms, and that indulging themselves is unethical. Taiwan gets a score of 49, which indicates that it does not have a strong preference in this area.

### 3.1.4 Indonesia versus Franch, based on Culture Power Distance, Individualism/Collectivism, masculinity/Femininity, Uncertainty Avoidance, Long Term/Short-Term Orientation and Indulgence



**Figure 5: Hofstede’s country comparison: Indonesia versus Franch**

Source: Hofstede Insights [6;10]

France is one of Europe’s largest countries, with a metropolitan area of 551,695 km<sup>2</sup> and a population of 65,273,511. The language is French, and the main religion is Christian, which is 51 percent of the population. Irreligious follow, representing 40 percent of the population. Then, six percent of the population is Muslim and one percent Jewish.

The France population is composed of 89 percent French-born, percent foreigners, and only nine percent are Immigrants (mostly Maghreb’s, Africans, and other Europeans).

### 1. “Power Distance”

According to Hofstede, the dimension is "the degree to which less powerful members of organizations and institutions accept and expect unequal power distribution."

France has a score of 68 percent in terms of power distance. It is pretty high but still less than that of Indonesia. France has a good culture for respect to parents, teachers, and superiors.

Indonesia has a high-power distance, scoring 78 percent on this dimension. The indicates that Indonesians have a much stronger sense of hierarchy than the French do. The Indonesian people still have tolerance with citizens having unequal rights. Superiors discourage decision-making and initiative-taking. As a result, employees wait for instruction to be given.

## **2. “Individualism/Collectivism”**

France has a high rate of individualism, with a grade of 71 percent. This shows that the people of France have been raised to take care of themselves alone. They first think individually rather than that of the group. Most of the developed countries tend to become individualist societies. As we can see in Figure 5, the Indonesian level of individualism is 14 percent, which is low. In a collectivist society, a person is first considered a group member (e.g. being part of a family, company, social group) rather than an individual. The result is that harmony in a group is essential, conflicts are feared, and politeness and respect are the priority.

## **3. “Masculinity/ Femininity”**

Its metric indicates the extent to which force is endorsed socially. It is a discussion about competition, achievement, and the proportion of success in society. On the contrary, a low-masculinity society is marked by empathy and thoughtfulness.

France’s masculinity is 43 percent. It means the country is closer to a Feminine culture rather than that of a Masculine culture. It may be due to the way authorities run France. Indeed, we benefit from a welfare system where the wealthiest pay for the poorest. The tax system is the same, where the wealthiest pay for the poorest. However, we discovered that France is unique in that “the upper-class scores feminine, while the working class scores masculine.”

Indonesia has a score of 46%. As a result, society is viewed as having a low masculine component. As the researcher stated at the outset, solidarity and concern for one another are more critical in Indonesian society than competition and achievement. It is also connected to collectivism.

## **4. “Uncertainty Avoidance”**

With a score of 86 percent, France is exceptionally high on the uncertainty avoidance dimension. It means that most of France people feel anxious when they cannot anticipate what will happen. That is true that France people like organizing, planning and having solid frameworks. France people anticipate things or events that can happen. France people have always received information, being under a structure. France people are not used to improvising; they are not good at it. For them, people need to be on time. They are expected to follow the schedule.

With a score of 48%, Indonesia is more likely to have a preference for avoiding uncertainty. Indonesians are always eager to provide positive feedback. They make no protests. They quickly conceal their emotions or feelings to maintain a favorable impression.

### **5. “Long Term Orientation”**

The fifth dimension of the analysis is the degree of long-term orientation in society. It deals with the vision people have of the future. France, with a score of 63 percent, is seen as pragmatic. France people can adapt according to context, situation, and time. Indonesia is almost at the same level as France, with a score of 62 percent, meaning that Indonesia is also a pragmatic society.

### **6. “Indulgence”**

When it comes to Indulgence vs. Restraint, France comes in somewhere in the middle (48). This, combined with a high Uncertainty Avoidance score, suggests that the French are less relaxed and enjoy life than is widely supposed to. Indeed, France does not rank particularly well on happiness metrics.

Indonesia's score of 38 in this area indicates that the country has a Restraint culture. People who identify with this viewpoint believe that social rules limit their actions.

## **3.2 The Hofstede Dimension's Effect on Organizational Behavior**

National culture is a complex phenomenon that is influenced by various factors, including the economy, language, religion, and politics of the host country. National culture has been defined as the programming of the collective mind that distinguishes members of one group or category of people from those who do not belong to that group or category (2). The six dimensions of each country reflect the behavior of its citizens in both individual and group cultures.

Power distance is the first dimension. This is a situation when power is accepted on an equal footing. Indonesia earns 78, Vietnam 70, China 80, Taiwan 58, and France 68.

High power distance affects organizational culture, as organizations in these countries delegate significant power to employees. As a result, team members have high regard for their team leader. As discussed earlier, China has a culture that accepts individual inequalities, resulting in an inadequate level of individual authority and greater dependence on organizational leaders. Indonesia has a strong hierarchy where managers dictate, leaders organize, and assign. Vietnam and Taiwan have fundamental gaps, business centralism, and subordinates anticipate being promoted. For France, membership in an organization demonstrates that a reasonable level of inequality is acceptable but must be legitimized. People in the organization are more receptive to adapting to new leaders and accepting young leaders.

Individualism is the second dimension. This dimension describes how individuals interact with their peers. The impact of that dimension on organizational culture was rated as 14 in Indonesia, 17 in Taiwan, 20 in China, and 20 in Vietnam, indicating that employees believe that living in a group is very important and that teamwork is highly valued. In addition, courtesy and respect are prioritized in these countries. That is, organizations can be more successful when teamwork is used to achieve their goals. The French score of 71 indicates that employees think independently



rather than collaboratively.

Masculinity is the third dimension. This dimension describes the distribution of gender roles. In addition, the dimensions show how people behave in situations, with masculinity again representing high self-esteem and a strong personality and femininity representing people's concern for others and attention to detail in decision making. China got a score of 66, higher than Indonesia that got 46. Vietnam got a score of 40, Taiwan got a score of 45 and France got a score of 43.

The fourth dimension is Uncertainty Avoidance. This is the tolerance level for certainty. France ranks very high with a score of 86, followed by Taiwan with a score of 69 on the uncertainty avoidance dimension. This means that most of the population of France and Taiwan feel anxious when they are unsure of what will happen. France and Taiwan are known for their organization, planning, solid and transparent frameworks, and a tendency to avoid uncertainty. High scores on this dimension influence organizational behavior and promote stable outcomes that are organized, well-planned, and clear in relation to the organization's short- and long-term goals and objectives. In countries such as Indonesia, China, and Vietnam, employees are receptive to change, always eager to provide positive feedback, rarely complain when their status changes unexpectedly, and easily hide their emotions or feelings to present a positive image.

The fifth dimension is the long-term orientation compared to the short-term perspective dimension. Its dimensions correspond to the monetary value assigned to the orientation of this term. Taiwan got the highest score of 93, followed by China with a score of 87, France with 63, Indonesia with 62, and Vietnam with 57. The impact dimension on employees from countries with high scores is that employees have a pragmatic culture, believing that the truth depends on the situation. They can adapt to changing conditions, have a high appreciation of the values of the organization, and be persistent to achieve results.

The last dimension is Indulgence where Taiwan gets the highest score of 49 percent, followed by France with a score of 48.

This shows that Taiwan and France have very moderate scores which do not show a dominant preference on this dimension. They examined Hofstede's interpretations of power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, short- and long-term orientation, and pleasure. In general, in terms of communication and group behavior, Vietnam and Indonesia will easily communicate and adapt when forming a cohesive team in an organization. Indonesia has a pragmatic culture. Regarding organizational groups, the Chinese and Indonesians are more similar. Three countries have the same individualism: China accounts for 20%, Indonesia 14%, and Taiwan 17%. China and Indonesia also respect senior citizens and have a hierarchy in making decisions based on respect for people to avoid uncertainty. Indonesia is 48 percent, slightly higher than Vietnam and China with a score of 30%, indicating that Vietnam and China are more careful cautious in making decisions and avoiding unexpected situations than Indonesia, Indonesia, Vietnam, China, Taiwan, and France, with a long-term orientation. having scores > 50 percent in the dimensions of business and collective

culture is considered a pragmatic society, where pragmatic people can adapt to their environment, situation, and time. In the sixth dimension Taiwan with a score of 49 and France with a score of 48 where it concerns Indulgence versus Restraint. This, in combination with high scores on Uncertainty Avoidance, implies that France and Taiwan are less relaxed and enjoy life less often than is usually assumed. Indeed, not very high on the happiness index.

#### **4. Conclusions and Implications**

Hofstede's interpretations of power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and long-term orientation influence one's organizational behavior. A person will be valuable when in an environment called a group or organization. Differences in the cultural background of each person will make a difference in behavior. The five value dimensions describe how people act and behave and implement these values in their environment. These values determine the behavior of people in the organization.

In power distance, countries like China got a score of 80, Indonesia got a score of 78, Vietnam got a score of 70, Taiwan got a score of 58 and France got a score of 68. High power distance has an impact on the organizational culture of the organization, in these countries have a high delegation of power.

Lower individualism for the countries of Indonesia, China, Taiwan, and Vietnam resulted in more successful organizations when applying teamwork to achieve organizational goals, compared to the high value of French individualism.

China got a score of 66, which is the highest score among Indonesia with 46, Taiwan with 45, Vietnam with 40, and France with 43 in masculinity. That is, employees from these countries have high and strong targets in achieving personality.

High uncertainty avoidance like France means that its employees are focused on stable results with well-organized and sound plans and clear goals for short and long-term organizational goals and achievements.

On the long orientation dimension, Taiwan got the highest score of 93, China with 87, France with 63, Indonesia with 62, and Vietnam with 57. Employees from these countries are rated as very pragmatic, depending on the situation, fast and ready to adapt to changing conditions, and have high expectations of the organization's values and persistence to achieve results.

Taiwan's scores at 49 and France at 48 on the "indulgence" dimension are considered high compared to Indonesia with 38, Vietnam with 35, and China with 24. It can be said that Taiwan and France are less relaxed and enjoy life less often than is usually assumed compared to Indonesia, Vietnam, and China.

Each dimension has different values, and the culture of each nation has values ranging from unimportant to critical youth. This value dimension is used as a framework in analyzing differences and similarities in individual behavior and attitudes.

Based on the results of the cultural dimension interpretation of power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, short-

term and long-term orientation, and indulgence, Indonesia can collaborate with the four countries. It is not difficult for Indonesia and Vietnam to collaborate efficiently in international organizations because of the relatively large cultural barriers. It may be difficult for Vietnam to wait for Indonesians to convey a message to their superiors from the power distance index. This could result in difficulties for both sides as the Vietnamese needed to ensure that they adhered to their ranks. At the same time, Indonesians will anticipate something similar, where messages have to be sent following the social status of the family or organization.

In addition, the moderate differences in individualism between the two countries will make it easier for the two countries to meet in a company or partnership in an organization because both are relatively collectivist. They both like to build interpersonal relationships, which in turn will build mutual trust in each other.

Despite their differences, both countries are considered feminine. Although Indonesian are superior in masculinity, it is healthier to believe that they are less competitive and more inclined to respect higher ranking positions. Due to their characteristic organizational behavior in international teams, Indonesians may find Vietnamese people accommodating, especially if many female employees are involved.

One of the difficulties that will arise if both representatives are involved in certain business activities is that their perspectives on risk are conflicting. Indonesians may perceive Vietnamese as relatively erratic and unconscious, especially in risk management, as they are more risk-averse than Vietnamese. In addition, Vietnamese may find that Indonesians quickly lose faith in them regardless of how well the company plans, as they recognize the inability of Vietnamese to manage risk.

Vietnam and Indonesia are long-term although Vietnam is at a marginal level in certain contexts. However, the two countries are likely to have no trouble building a long-lasting relationship because they both like it. Vietnam and Indonesia become one team in one unit. organization, they will communicate and adapt quickly. Because individualism is interpreted differently in Indonesia than in Vietnam. The level of tolerance in the organization has little difficulty. Indonesia's high long-term orientation also shows this compared to Vietnam.

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### Conflict's interest

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