

**INTERCULTURAL COMPETENCE OF ENGLISH LITERATURE  
DEPARTMENT STUDENT**

**THESIS**

**By:**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2019**

**INTERCULTURAL COMPETENCE OF ENGLISH LITERATURE  
DEPARTMENT STUDENT**

**THESIS**

Presented to

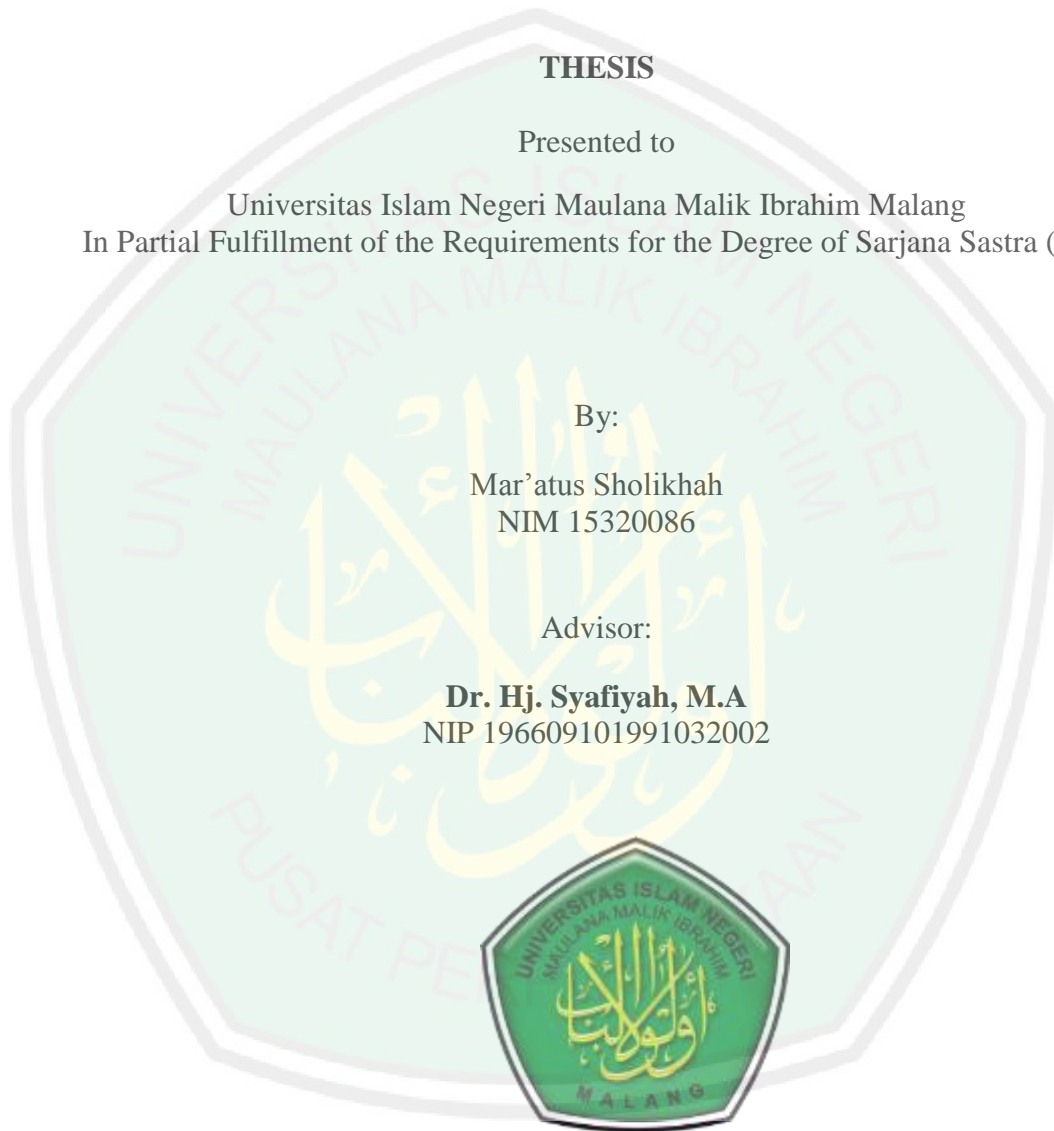
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MALANG  
2019**

### STATEMENT OF AUTHORSHIP

I certify that the thesis entitled "*Intercultural Competence of English Literature Department Students*" as the requirement for the degree of Sarjana Sastra (S.S) is my original work. I do not include any material previously written or published by another person except those cited as references and written in the bibliography. Therefore, I am the only person whom responsible if there is any claim or objection.

Malang, 26 November 2019

The researcher



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**APPROVAL SHEET**

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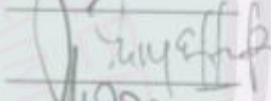
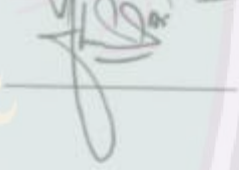
  
  
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Malang, 26 November 2019

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## MOTTO

Practice Makes Perfect



## DEDICATION

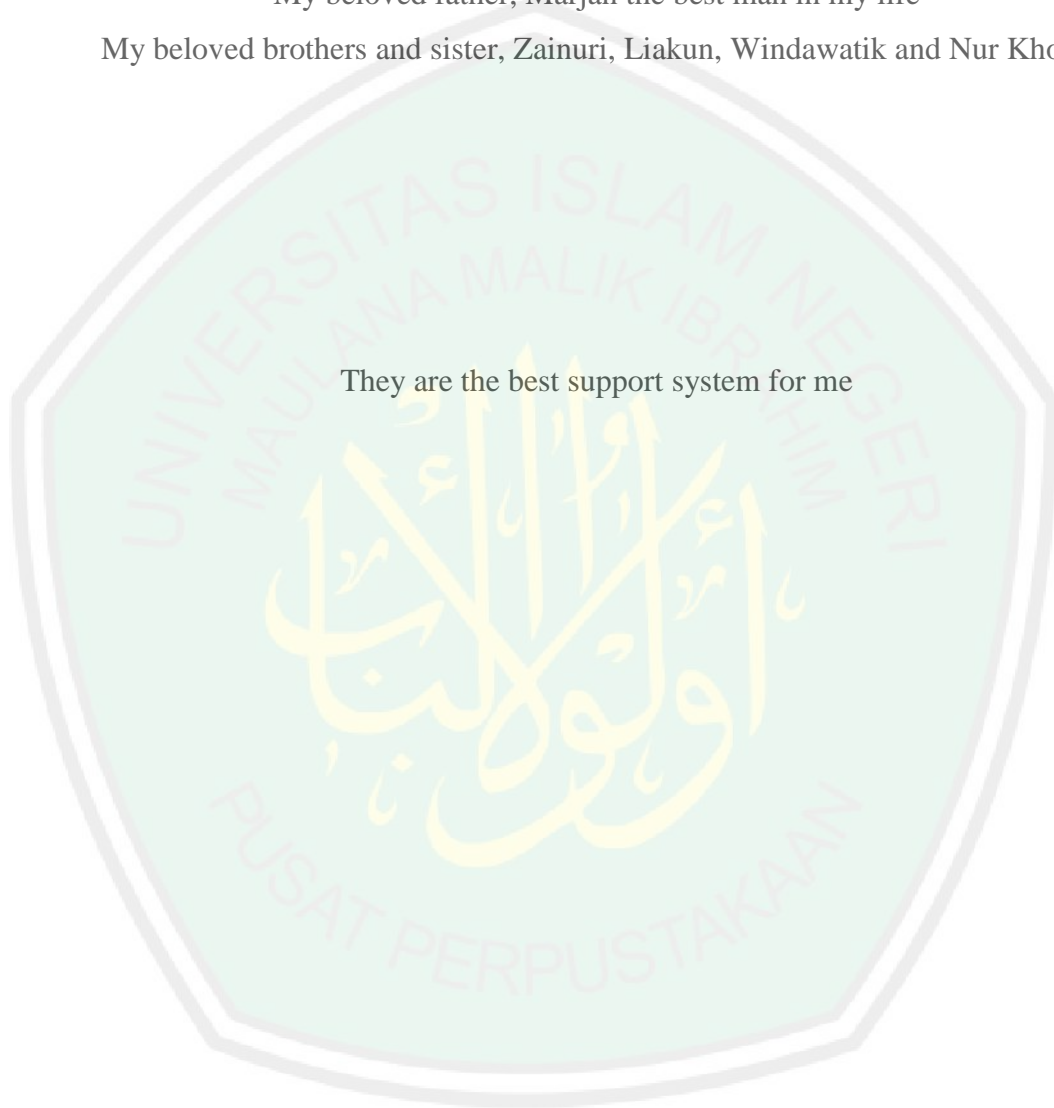
I dedicate this thesis to:

My beloved mother, Samini who always loves me

My beloved father, Marjan the best man in my life

My beloved brothers and sister, Zainuri, Liakun, Windawatik and Nur Kholis

They are the best support system for me



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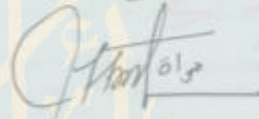
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Malang, 26 November 2019



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## ABSTRACT

Sholikhah, Mar'atus. 2019. *Intercultural Competence of English Literature Department Student*. Minor Thesis. Department of English Literature Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Hj. Syafiyah, M.A

**Keywords** : Intercultural Awareness, Intercultural Competence, Short Mobility program, EFL students.

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Along with the growth of globalization, nowadays, university students have to face challenges in the 21<sup>st</sup> century with interconnected world. Therefore, it is necessary for higher institutions to develop students' intercultural competence to have readiness in intercultural interaction. This study aims to analyze intercultural competence of English Literature Department students through short mobility program at University Putra Malaysia. By adopting theory from Byram, Gribkova and Starkey (2002), Byram (1997) and Baker (2011), this study focuses on students' understanding of their own and the target culture, students' perception of ones' own and the target culture and the effect of short mobility program on their intercultural awareness and lead to their intercultural competence.

This study used qualitative research and conducted semi-structured interviews as the research instrument to collect the data. The subjects of this study were five English Literature Department students who joined short mobility program for two weeks at University Putra Malaysia. Further, the data were analyzed by using Byrams' framework (1997 & 2002) and Baker (2011).

The results of this study showed that by joining short mobility program, students acquired much knowledge both their own and the target culture that lead students to perceive them with positive attitudes such as open-minded and tolerance of others, curiosity and openness on similarities and differences. Besides, students were able to cope living in other culture, relativize ethnocentric perception and mediate conflicting phenomenon happened during the program. Last, students also asserted that by understanding the similarities and differences both ones' own and the target culture (intercultural awareness) helped them to improve their intercultural competence.

From the above finding, it is recommended for further study to discuss intercultural awareness on the same object but with the other instrument tool to measure students' intercultural communicative competence. The researcher suggests for the next researcher to identify longitudinal study in abroad program in short duration on other country with many cultural distinctions to identify whether the program will improve students' intercultural competence or no.

## ABSTRAK

Sholikhah, Maratus. 2019. *Kemampuan Antar Budaya Mahasiswa Jurusan Sastra Inggris*. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr.Hj. Syafiyah, M.A

Kata Kunci : Kesadaran antar Budaya, Kompetensi antar Budaya. Short-Mobility Program, Mahasiswa Sastra Inggris

Seiring dengan pertumbuhan globalisasi, saat ini, mahasiswa harus menmghadapi tantangan-tantangan di abad ke-21 di mana dunia yang saling terhubung. Oleh karena itu, perlu bagi universitas untuk mengembangkan kompetensi antar budaya siswa agar memiliki kesiapan dalam interaksi antar budaya. Penelitian ini bertujuan untuk menganalisis kemampuan antar budaya mahasiswa jurusan Sastra Inggris yang mengikuti program mobilitas di Universitas Putra Malaysia. Dengan mengadopsi teori dari Byram , Gribkova dan Strarkey ( 2002) & Byram (1997) dan Baker (2011), penelitian ini berfokus pada pemahaman dan persepsi siswa terhadap budaya mereka sendiri dan budaya target serta pengaruh program mobilitas terhadap kesadaran antar budaya dan pengaruh pada kemampuan komunikasi antar budaya.

Penelitian ini menggunakan metode kualitatif dan melakukan interview sebagai instrumen penelitian untuk mengumpulkan data. Subjek penelitian ini adalah lima mahasiswa sastra inggris yang mengikuti program mobilitas selama dua minggu di Universitas Putra Malaysia. Kemudian, data dianalisis menggunakan teori dari Byram (1997 & 2002) dan Baker (2011).

Hasil dari penelitian ini menunjukkan bahwa setelah mengikuti program mobility, mahasiswa memperoleh banyak pengetahuan baik terkait budayanya sendiri maupun budaya Negara lain yang mengarahkan siswa untuk mempersepsi ke dua budaya tersebut dengan bersikap positif seperti; open minded dan toleran terhadap perbedaan-perbedaan budaya lain, ingin tahu dan terbuka terhadap persamaan dan perbedaan,. Selain itu, siswa mampu mengatasi untuk tinggal di Negara yang berbeda, merelatifkan perspektif etnosentris dan mampu memediasi konflik yang terjadi selama mengikuti program tersebut. Kemudian mereka juga menyatakan bahwa dengan memahami persamaan dan perbedaan kedua budaya tersebut (memiliki kesadaran antar budaya) membantu mereka dalam meningkatkan kompetensi antar budaya.

Dari hasil penelitian di atas, direkomendasikan untuk peneliti selanjutnya agar meneliti kesadaran antar budaya pada objek yang sama akan tetapi dengan menggunakan instrument penelitian yang berbeda untuk mengukur kemampuan komunikasi antar budaya siswa. Peneliti juga merekomendasikan untuk peneliti selanjutnya untuk mengidentifikasi durasi program mobilitas dengan durasi yang pendek pada negara lain yang mana terdapat banyak perbedaan dari budayanya sendiri agar dapat diketahui apakah program tersebut dapat meningkatkan kemampuan antar budaya siswa atau tidak.

## مستخلص البحث

الصالحه, مرآة. 2019. الكفاءة بين الثقافات لطلاب اللغة الإنجليزية وأدبها. البحث الجامعي. قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج.

المشرفة: الدكتورة الحاجة الشافية الماجستير

الكلمات الأساسية: الوعي بين الثقافات، الكفاءة بين الثقافات. برنامج التنقل القصير، طلاب اللغة الإنجليزية وأدبها.

الوقت مع نمو العولمة في الحاضر، يجب على الطلاب مواجهة التحديات في القرن الحادي والعشرين حيث العالم مترابطة. لذلك، ينبغي على الجامعات لتطوير كفاءات الطلاب بين الثقافات من أجل الاستعداد في التفاعل بينهم. يهدف هذا البحث لتحليل الوعي بين الثقافات للطلاب الذين تخصصوا في اللغة الإنجليزية وأدبها ويتابعون برنامج التنقل في جامعة بوترا ماليزيا. من خلال تبني نظريات من بيرام و غربكوبا وسترتكي (2002) و بيرام (1997) وبكير (2011)، يركز هذا البحث على إدراك الطلاب لثقافتهم أنفسهم وثقافتهم المستهدفة وطرق تعامل الطلاب مع التشابه والاختلاف وتأثير الوعي بين الثقافات على قدرات التواصل بين الثقافات. يستخدم هذا البحث المدخل الكيفي وإجراء المقابلة كأدوات بحثية لجمع البيانات. كانت بيانات البحث خمسة طلاب اللغة الإنجليزية وأدبها الذين شاركوا في برنامج التنقل لمدة أسبوعين في جامعة بوترا ماليزيا. ثم تحليل البيانات باستخدام نظريات من بيرام (بيرام 1997 و 2002) وبكير (2011).

يدل نتائج البحث على أن الطلاب يكتسبون المعارف المتعلقة بثقافتهم وثقافة الدولة الأخرى التي تقود الطلاب إلى إدراك الثقافتين من خلال كونهم الإيجابي مثل منفتح الذهن والتسامح للاختلافات الثقافية الأخرى والفضولي والمنفتح على التشابه والاختلاف. بالإضافة إلى

ذلك، يستطيع الطلاب على العيش في الدولة المختلفة، ونسبية المنظورات الإثنية والتوسط في النزاعات التي تحدث أثناء حضور البرنامج. ثم ذكروا أيضًا أن فهم التشابه والاختلاف بين الثقافتين (وجود وعي بين الثقافات) ساعدهم على تحسين كفاءتهم بين الثقافات.

من نتائج الدراسة المذكورة، يوصى الباحثين في المستقبل بفحص الوعي بين الثقافات لنفس الكائن ولكن باستخدام الأدوات البحثية المختلفة لقياس مهارات التواصل بين الطلاب. كما يوصي الباحث الباحثين الآخرين بتحديد مدة برنامج التنقل مع فترة قصيرة في الدولة الأخرى حيث توجد اختلافات كثيرة عن ثقافتهم بحيث يمكن معرفة ما إذا كان البرنامج يمكن أن يعزز قدرات الطلاب بين الثقافات.



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## LIST OF ABBREVIATIONS

**ACA** : **Advanced Cultural Awareness**

**BCA** : **Basic Cultural Awareness**

**IA** : **Intercultural Awareness**

**IC** : **Intercultural Competence**





## CHAPTER I

### INTRODUCTION

This part presents background of the study, research questions, the aims of the study, significances of the study, scope and limitation, some definition key terms, and research method.

#### A. Background of the Study

Language is a system of signs that has its own cultural value, which means that speakers' identity can be seen through the language that they use. Besides, reality also can be expressed through language. People's utterances refer to the common experience including facts, ideas or events which deal with world knowledge that can be shared to other people. In addition, words also represent people attitudes, believe and how people view other (Kramsch 2003). Then, Byram (1989) as cited in (Kramsch 2003) proposed that language and culture are closely linked; language is culture and culture is language. It means that the meaning of particular language points to particular culture of particular social grouping (Risager 2006). As stated before that language and culture are linked, therefore a foreign language learner should understand cultural elements to avoid clash and misunderstanding from any kinds of differences and similarities in terms of values, beliefs and customs.

Based on the global spread of English, which is mostly known as international English, World English, Global English or English as Lingua Franca where English is not only spoken by those native speaker but also non- native

speaker, consequently it rise to the emergence of new English varieties (Des, 2003). Thus, it is considered necessary for English language teaching to embrace this variety so that to enable learners to engage successfully in international communication by promoting intercultural awareness (Yilmaz and Ozkan, 2016). Intercultural awareness according to Byram (2002) refers to the process of becoming more aware in terms of having improved understanding of one's culture and other cultures over the world with the aims to raise international and cross-cultural understanding. Furthermore, Mountfort and Smith (2000) on Ilter (2016) stated language learning needs the integration of culture and language. It is not enough for EFL learners if only master the aspect of language such as what Thanasoulas (2000) explained that foreign language learning consists of grammatical competence, communicative competence and also language proficiency as cited on Barany and Duhok (2016). Communicative competence is comprised with some aspects involving linguistic, sociolinguistic, discourse, and strategic competence. Further, Byram proposed intercultural competence is also the aspect of communicative competence as cited on Boye, 2016).

Linguistic competence refers to the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of language. Sociolinguistic competence deals with the consciousness of ways in which the choice of language forms that is determined by such conditions, relationship between communication partner and etc. Discourse competence refers to the ability to use appropriate strategies in the construction and interpretation of text. Then, strategic competence deals the ability to find ways of getting the meaning

when getting difficulties in communication such as asking for clarification (Eks, 1986:35) as cited at Byram (1997). While language proficiency refers to the ability of students in using language to talk and comprehend the meaning in spoken and written context (USQ, 2014). Then, Intercultural competence is skill to improve targeted knowledge, skills and attitudes in order to lead visible behavior and communication so that both are effective and applicable in intercultural interaction. It emphasizes that foreign language learners, whenever want to communicate successfully they have to be able to understand the culture (Barani and Region, 2016).

From those competencies above and with the growth of globalization in 21<sup>st</sup> century, it is needed for higher institution to develop students' intercultural competence. Due to this case, Byram et al (2002) believed that the best experiential learning where students can directly experience situations and develop their skills involved in the discovery of a new environment is through students' exchange program. In addition, Seidlhofer (2005); Jenkins (2007) at Ilter (2016) proposed because of the globalization, multicultural setting can often affect university student. In this case, intercultural awareness plays the important role to help the students to discover what is happening around them when they interact with their peers.

There are some relevant studies that have already discussed in intercultural area. Askoy, Uzunoglu, and Akyar (2017) explored study abroad experienced within intercultural communication competence on Erasmus student at Turkey. By using Deardroff's framework (2006), their study focused on analyzing the

potential changes in attitudes and cultural knowledge in Turkey through students' perspective. Maharaja (2018) investigated the impact of long study abroad program on college students' intercultural competence and personal development by applying the framework from Bennetts' Developmental Model of Intercultural Sensitivity (DMIS) and Meyers' Cross Cultural Adaptability Inventory (CCAI). Iltter (2016) identified foreign students' perspective on mobility program of Erasmus and Mevlana in Turkey. The study used Byram and Zarate (1997). Wolff and Borzikowsky (2018) investigated the impact of longitudinal study of international experiences on ICC.

Askoy, Uzunoglu, and Akyar (2017) focused their study on the changing of knowledge and attitude of Erasmus students at beginning and the end of semester. Maharaja (2018) put her focus on long study abroad program implication on intercultural competence and personal development. Similarly, Wolff and Borzikowsky (2018) focused their study on the impact of long study abroad on ICC and Iltter (2016) conducted his study for identifying foreign students' perspective toward mobility program. From those previous studies above, the present study stands for analyzing another sense of intercultural awareness which focusing on the aspects of IC from Byrams' framework (1997) and (2002) including knowledge, skill and attitude from students who joined short mobility program to identify their intercultural awareness toward the target culture with the aim to know their intercultural competence in intercultural communication.

There are some elements of being intercultural competence including knowledge, skill and attitude (Finkbeiner & Svalberg 2015). Byram (1997) explained attitude deals with viewing ourselves and other values including curiosity, openness, and respect for other cultures. Knowledge is the general knowledge of social and individual interaction. Skill deals with the ability to interpret, explain, and relate events and documents from another culture to one's own culture. Afterwards, Intercultural competence is the capability to develop targeted knowledge, skills and attitude to lead visible behavior and communication that are both effective and appropriate in intercultural interaction.

As has been mentioned before that due to the spread of English as the global language and globalization in 21<sup>st</sup> century that foreign language learner have to have readiness in intercultural communication, therefore mobility program is considered the best experiential learning where foreign language learner directly face intercultural interaction, thus mobility program is selected as the object of this study. The other reasons why students' mobility program is selected as the object of this study; first, student are English literature students who had already passed intercultural language and literary studies subject. Here the researcher assures they have known the theory of interculturality so it helps them to cope in living on the target culture. Second, they have opportunity to practice directly with other students from different culture. In this case, the researcher desires to explore their knowledge, skill and attitude toward the target culture. In addition, the program was conducted in Malaysia where English is used as the second language. Based on English Proficiency Index (FPI) among the countries in

Asian where English is not the first language of the country, Malay was the third rank with highest English proficiency level after Singapore and Philippines (Yuliandi 2018). Besides, Malaysia was the first global education Centre that expertise in academic degrees, educational travel cultural exchange and language training (Thirusanku & Yunus 2014). Therefore, it is best opportunity for students to develop their intercultural competence.



## **B. Problems of the Study**

Based on the background of the study which has already been explained before, the researcher formulates three research questions as follow:

1. How do students understand their own culture and the target culture?
2. How do students perceive the similarities and differences between their own and the target culture?
3. How does short mobility program affect students' intercultural awareness and lead students' intercultural competence

## **C. The Objectives of the Study**

For answering the research problems above, this research has aims to:

1. Describe students' understanding of one's own and the target culture.
2. Describe students' perception of one's own and the target culture including their knowledge, attitudes and skills.
3. Identify the implication of short mobility program on students' intercultural awareness and students' intercultural competence in intercultural communication.

## **D. Significances of the Study**

This study is expected to have two significances; they are theoretical and practical contributions. Theoretically, this study is expected to generate the theory of intercultural awareness. While practically this study gives significances to enhance EFL students' intercultural awareness in learning foreign language,

inspire them to understand, explore and think about the world around them and to have intercultural competence.

### **E. Scope and Limitation**

This study focuses on analyzing how English Literature Department students understand and perceive of their culture and the target culture when they study abroad at Malaysia and how short mobility program affects to their intercultural awareness and leads to their intercultural competence. In analyzing this study, the researcher applies Baker (2011) as the framework of intercultural awareness, Byram, Gribkova and Starkey concept of intercultural competence (2002), and Byram (1997).

Then, in terms of limitation, the researcher has limitation to the object of this study that only English literature department students who have been already taken intercultural language and literary studies and had experience in foreign country for the reason those students conceptually have learned how to face culture comparison from the interculturality subject. In addition, they also experienced directly in practicing communication with people from different country.

Further, regarding to research question three, the researcher has limitation on the instrument to measure whether short mobility program affects students' intercultural awareness and leads to their intercultural competence is only seen from students' perception.



## **F. Definition of Key Terms**

There are some key terms to define in this study as follows:

### **1. Intercultural Awareness**

Intercultural awareness is having an understanding of both your own and other cultures in seeing similarities and differences between them in terms of beliefs, values and behaviors when interacting with people who are from another cultural background.

### **2. Knowledge**

Knowledge is defined as the students' knowledge about culture of particular and social group in intercultural communication.

### **3. Skills**

Skills is defined as the students' ability for interpreting and relating the even from target culture, skill of acquiring new knowledge from target culture and cultural practices, and skill of evaluating critically their own and target culture.

### **4. Attitudes**

Attitudes is defined as students' attitude of being respect, openness, interest and willingness in order to suspend what their doubt of the target culture and only believe on their own culture.

## **5. English Literature Department Student**

English literature department students who had already taken intercultural language and literary studies lesson, and taken mobility program at Malaysia.

## **6. Mobility Program**

Mobility program is the program that conducted by Department of English Literature, Faculty of Humanities Universitas Islam Negeri Maulana Malik Ibrahim Malang in University Putra Malaysia.

## **7. The Source Culture**

The source culture refers to students own culture that belongs to Indonesian culture.

## **8. The Target Culture**

The Target culture here deals with the culture of Malay in which became object country of mobility program.

## **9. Intercultural Communication**

Intercultural communication is verbal and or non-verbal communication that is used to communicate between individuals or groups with people from different culture.

## **10. Intercultural Competence**

Intercultural competence refers to the students' ability to develop target knowledge, skills and attitudes that lead to visible behavior and communication effectively in intercultural interaction.

## **G. Research Method**

This part consists of research design, data and data source, research instrument, data collection and data analysis.

### **1. Research Design**

This research uses a qualitative research, Creswell (2014) said that qualitative research is an approach used to understand and explore the meaning of individuals or social groups that refer to social or human problems. Therefore, this research is conducted to get a deep and detail understanding of students' intercultural awareness in intercultural communication through short mobility program. Furthermore, the researcher lets the data as it is; means let them naturally without manipulating or having any interventions. As Creswell (2007) classified that the goal of this research is to gain insight and explore in depth analysis and understanding of the phenomenon.

### **2. Data and Data Source**

The data source of this study is English literature student of Humanities faculty of Maulana Malik Ibrahim State Islamic University Malang who passed intercultural language and literary studies subject and joined short mobility program in Malaysia. Then, the data of this study will students' interview.

### **3. Research Instrument**

The main instrument of this study is the researcher herself or called as human instrument that gains, gathers and analyzes the data. The

researcher conducted semi structure interview for interviewing EFL students who participated short mobility program in Malaysia especially face to face interview by using 14 questions based on the framework of intercultural awareness and linked to research objective then the data interview will be recorded.

#### **4. Data Collection**

The researcher applied qualitative research method in order to gain more detail data and used semi-structure interview for collecting the data by doing some steps; first, the researcher provided consent of participants to be signed which contained the aim of the study and some agreements (written in appendix). Then the researcher did interview by providing some questions to students about; their reason in joining international programs (Ilter 2016), their experience in facing new culture from the target language, their perception between their own and target culture, and how they deals with the similarities and differences between their own and target culture Aguero (2018) Byram Gribkova and Starkey (2002) and Ilter, (2016), and their perception whether students' mobility program improves their intercultural awareness and their communicative competence or not. Then the researcher recorded the data by using audio recording.

#### **5. Data Analysis**

In analyzing the data, the researcher used some steps. Firstly, the researcher transcribed the data of interview. Then, the researcher classified

the data as follows: (a). Identifying students' understanding of their own and target culture and classifying the level of intercultural awareness (b) identifying students' perception in dealing with similarities and differences between their own culture and target culture (c) identifying students' intercultural competence. Afterward, researcher discussed data finding based on research questions. Finally, the researcher drew conclusion in order to summarize the finding and discussion of this study.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter reviews theories used to support the analysis of this study that includes (1) Interculturality (2) Intercultural Awareness (3) Intercultural Awareness and Mobility Program (4) Intercultural Competence (5) Intercultural Communication (7) Previous Studies. Each of the theories is explained as follow:

#### A. Interculturality

Interculturality is defined as the interaction of people from different cultural backgrounds using language appropriately that demonstrate knowledge and understanding cultures. It is the ability to experience another culture and to be open minded, interested and curious of another person and culture (Mills, 2017). Interculturality also can be defined as the ability to bring culture of origin and foreign culture into relation with each other involves; cultural sensitivity and the ability to identify and use a variety of strategies to interact with those from other cultures. Besides, it also includes the ability to fulfill the role of culture between one's own culture and foreign culture to deal effectively with intercultural misunderstanding and conflict situations. On the other hand, it includes the ability to overcome stereotype (Sandrock, 2016).

On the other hand, Byram, Gribkova and Starkey (2002) stated that interculturality involves a wide range of cognitive, affective and behavioral competence. Those include knowing different cultures, encouraging tolerance and respect toward diversity, and gaining cultural awareness by evaluating critically

the practices and products of other cultures as well as ones' own. Furthermore, intercultural dimension in language teaching according to Byram, Gribkova and Starkey (2002) has aim to develop learner as intercultural speakers who are able to engage with complexity and multiple identities and to prevent the stereotype which perceive somebody else with only one identity. Therefore, to avoid that case, intercultural speakers need knowledge, skills, attitudes and values which are crucial to understand intercultural human relationship. Byram's et al (2002) explanation above emphasizes on the aims of intercultural dimension development in language teaching that involves; to give learner intercultural competence such as linguistic competence, to prepare them for interaction with other people from other cultures as individuals with other different perception, values and behaviors and to help them to see that such interaction is an enriching experience.

Besides, the application of Intercultural arises in many situations; it is normally assured that another culture is included means someone will need to conduct business, study or live for short or longer period in strange environment. Furthermore, it is usually assumed that unfamiliar language is one of new experience that someone should deal with. That situation may appear within in foreign country or one's own. However, the increase of study abroad and internalization of education is one area where intercultural competence becomes the demand (Holmes et al at Byram, 2018). In addition, Deardorff (2004) at Byram, et al (2006) also stated that intercultural competence can be developed in numerous ways including curriculum, international interactions on campus, service learning, and sending or receiving students who reside for study abroad.

Study abroad is a fast growing phenomenon that encouraged by ease of travel, political changes, economic need and cultural interaction. Study abroad to this study urged by cultural interaction where implicitly will lead to increase cultural capital for individual, improved international relation, and an extra dimension to educational experience (Byram, et al 2006). For study abroad necessitates living abroad, experiencing another way of life, changing one's habit of thought as well as those of eating, drinking and daily life.

### **B. Intercultural Awareness**

Intercultural awareness is one of intercultural communicative competence's components. Chen and Strarosta (1996) as cited in Zabielska, et al (2015) proposed that intercultural awareness is the cognitive aspect of ICC that refers to the ability of someone in seeing other people's culture and understanding cultural habit that is reflected in their mind. There are some definitions of intercultural awareness as proposed by Rader (2018), Baker (2011) and Byram (2002).

According to Rader (2018) IA deals with an understanding and knowing the similarities and the variances of our own culture and other's. In this case, people can start with their awareness of their own cultures, beliefs and also attitudes. In addition, people have to realize that others can differently see and do than what we do.

In addition, Baker (2011) explained that intercultural awareness refers to a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and context specific



manner in real time communication. Baker adds in order to understand his explanation how IA can be identified. There are some levels to reach intercultural awareness, including; Basic Cultural Awareness (BCA), Advanced Cultural Awareness (ACA), and Intercultural Awareness (IA). There are twelve components of intercultural awareness below:

1. Awareness of culture as a set of behaviours, beliefs, and shared values; (BCA)
2. Awareness of the role culture and context play in any interpretation of meaning; (BCA)
3. Awareness of our own culturally induced behaviour, values, and beliefs and the capability to pronounce this; (BCA)
4. Awareness of others' culturally induced behaviour, values, and beliefs and the skill to compare this with our own culturally induced behaviour, values, and beliefs (BCA)
5. Awareness of the relative nature of cultural norms (ACA)
6. Awareness of cultural understanding as provisional and open to revision; (ACA)
7. Awareness of many voices or perspectives within any cultural grouping; (ACA)
8. Awareness of individuals as part of many social groupings including cultural ones; (ACA)

9. Awareness of the similarities between specific cultures and consciousness of possibilities for incompatibility and miscommunication between specific cultures. (ACA)
10. Awareness of culturally based frames of reference, forms, and communicative practices as being related both to particular cultures and also as emergent and hybrid in intercultural communication; (IA)
11. Awareness of initial communication in intercultural communication as possibly based on cultural stereotypes or generalizations but have ability to move (IA)
12. Awareness of a capacity to negotiate and mediate between dissimilar emergent socioculturally grounded communication modes and frames of reference according to the above understanding of culture in intercultural communication. (IA)

Baker (2011) added his explanation on above concept that knowledge of specific culture related to level I and II (Basic of cultural awareness and advanced cultural awareness) that also part of intercultural awareness where there is recognition that participant may initially begin communication by making use of nationally based cultural generalization. Then, knowledge which refers to level III (intercultural awareness) is an understanding of emergent cultural references and practices and also need to combine with the capability to negotiate and mediate in intercultural interaction. Baker applied the context of intercultural awareness in global context, where it must directly relevance to the users of English in ELF

setting. In order to develop intercultural awareness, learners need to have an in-depth understanding of culture and cultural knowledge.

Based on the concept of intercultural awareness above, intercultural awareness in this study used Baker framework where to know students' intercultural awareness it will be classified based on the three levels, basic cultural awareness, advanced cultural awareness and intercultural awareness that has been mentioned before.

### **C. Intercultural Competence**

Intercultural competence according to Byram (2002) is the ability to ensure a shared understanding by people of different social identities and the ability to interact with other people as complex human beings with multiple identities and their own individuality. There are three components of intercultural competence; attitudes, knowledge and skills as the following explanation

#### **1. Attitude**

The attitude of the intercultural speaker is one of the bases of intercultural competence. It involves interest, openness, willingness in order to suspend what individual's doubt of other culture and only believe in one's own. It means that people has willingness to relativise their own values, beliefs and behaviors. They do not assume that their way is the true one, and they understand how they will be seen from other's perspective whom with different values, beliefs and behavior. Byram called is as the capability to "*decentre*". The similar components of attitudes also mentioned by Deardrof, 2006 involving;

- a. Respects means having the desire to know more about other cultural elements and valuing other cultural differences.
- b. Openness is suspending criticism of other culture, collecting the evidence of cultural differences and holding the judgment.
- c. Curiosity is aware of their own ignorance and viewing differences as the opportunity for learning.
- d. Discovery is having tolerance toward the ambiguity and seeing it as the positive experience

There are some objectives of attitudes such as;

- a. Having desire to find out or take up chances to engage with dissimilarity in a relationship of equality, for example:

The intercultural speaker is attracted in the other's experience of everyday life which is not published in social media nor used to develop a commercial relationship with other.

- b. Willingness in finding other perspectives on interpretation of famous and infamous phenomena both of their own culture and others and cultural practices, example:

Intercultural speaker does not assume that the familiar phenomena which is occurred can be understood by one's own and other in the same way and for unfamiliar phenomena that only can be understood by assimilating them to one's own culture and aware that they need others' to understand this.

- c. Willingness to involve with the agreements and rites of verbal and non-verbal communication, for example:

Intercultural speaker use specific behaviors that are appropriate for other culture in a social group.

- d. Forwardness to have different stages of adaptation and interaction with another culture during one's stay, such as:

Intercultural speaker afford to resolve several differences of experience between their own and others during they stay (Byram, 1997).

## 2. Knowledge

Knowledge is not only about the particular culture but also knowledge of how the social group and identities function and what is associated with intercultural collaboration. It implies information of social gathering and their practice in their own country and one's interlocutor's country and also the common process of societal and individual communication. There are two major components of knowledge; it includes knowledge of social process and knowledge of the illustrations.

Byram (2002) proposed there are some important things to assess people knowledge of other country such as what people have learnt about other country; what people have learnt about customs, and conventions of talking with people about interesting topics, topics that should be avoided, how to greet people, and take leave from them. The examples are below:

- 1) I know some important facts about living in the other culture and about the country, state and people.
- 2) I know how to engage in conversation with people of the other culture and maintain the conversation (Byram, Gribvoka and Starkey, 2002: 25).

These are some objectives of knowledge including (knowledge of);

- a. Historical and contemporary relationships between one's own and one's interlocutor's countries e.g.

Intercultural speaker knows about events, significant individuals and diverse interpretations of events which have involved both countries and the traces left in the national memory; and about political and economic factors in the contemporary alliances of each country (Byram, 1997: 59).

- b. Types of cause and process of misunderstanding between interlocutors of different cultural origins e.g.

Intercultural speaker recognizes about conventions of communication and interaction in their own and other culture, about the unconscious implication of paralinguistic and non-verbal phenomena, about alternative interpretations of shared concepts, gestures, customs and rituals (Byram, 1997: 59).

- c. National definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries

Intercultural speaker knows about perceptions of regions and regional identities, of language varieties (particularly regional dialects and languages) markers of internal and external borders and frontiers, and how these are perceived by others (Byram, 1997: 59).

- d. Social distinctions and their principal makers, in one's own and target culture

The intercultural speaker knows about the social distinctions dominant in two countries (Byram, 1997: 60).

- e. Institutions, and perception of them, which impinge on daily life within one's own and one's interlocutor country

The intercultural speaker knows about public or private institutions which affect the living condition of the individual in two countries (Byram, 1997: 60).

- f. The processes of social interaction in one's interlocutor's country

The intercultural speaker knows about the levels of formality in the language and non-verbal behavior of interaction, about conventions of behavior and beliefs and taboos in routine situation (Byram, 1997: 60).

### 3. Skill

Intercultural speakers also need to have ability to see how misunderstanding can happen and know how to resolve problem that causes it. Byram called it as they need the attitudes of decentring and skill of comparing. It can be done through giving ideas, events, and documents from two or more cultures side by side and seeing how each might look from the other perspective. In addition, Intercultural speaker can see how people might understand what is said or written or done by someone with a different social identity. Skills of comparison, interpreting and relating are another crucial thing in intercultural. `

Skills of interpreting and relating refer to ability to interpret a document or event from another culture. In this case, people are able to explain, relate, documents or event from one's own. In addition, skills of discovery and interaction are the ability to acquire new knowledge of culture and cultural practices and the ability to operate knowledge, attitudes and skill in intercultural interaction. The following are the ways for assessing someone intercultural experience;

a. Interest in other people's way of life

I am interested in other people's experience of daily life, daily experience of social groups within a society and not only the dominant culture.

b. Ability to change perspective

I have realized that I can understand other cultures by seeing things from a different point of view and by looking at my culture from their perspective.

c. Ability to cope with living in different culture

I am able to cope with a range of reactions I have to living in different culture such as euphoria, homesickness, physical and mental discomfort and etc. (Byram, Gribkova and Starkey: 25).

In addition, here are the objectives of skills of interpreting and relating, intercultural speaker are able to;

- a. Identify ethnocentric perceptions in a document or event and explain their origins, for example:

Intercultural speaker can read a document or event, analyzing its origins

- b. Recognize the place of misunderstanding and dysfunction in interaction and clarify each of cultural system, e.g.

Intercultural speaker are be able to identify the causes of misunderstanding such as the use of vocabulary that is similar but has different meaning or has connotation meaning and dysfunction e.g. unconscious response to unfamiliar non-verbal behavior.

- c. Mediate between conflicting interpretations of phenomena

Intercultural speaker can use their explanations of sources of misunderstanding and dysfunction to help speakers cope conflicting perspectives.

While skill of discovery has objectives:

- a. Ability to obtain the concepts of values of documents or event from the addressee and be able to develop sensitive explicative system of application to other phenomena e.g.

Intercultural speaker can use a variety of question ways to get informants' allusion, connotation and presupposition of document or event from the origin and can develop generalizations about shared meaning or values.

- b. Ability to recognize significant references within and across cultures and elicit their significance and connotations e.g.



Intercultural speaker can recognize and obtain different interpretation and connotation and establish relationship of similarities and differences between them.

- c. Ability to Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances e.g.

Intercultural speaker can use their knowledge of conventions of verbal and non-verbal communication such as in formal communication like presentation, business meeting and others (Byram, 1997: 61-62)

Based on those important components above, Aguilar 2002 gives her detail explanation on Byram concept of IC. In terms of knowledge, people can acquire about their own culture and other through family, education and another communication network which can give them information about own and another country. People also can acquire knowledge from connected interaction itself, so that they can perceive of other groups. In this case, skill of interpreting and relating are connected with the existing of knowledge to understand action or behavior of other groups, and then relate to comparable action or behavior of their own social group. In addition, people should maintain attitudes of curiosity and openness to relativise their own selves and value other because if any of the existence of positive and negative stereotype can prevent mutual understanding in interaction. Then, skills of discovery and interaction function when people do not have any previous background knowledge of another culture or situation. Those skills help people to recognize the relevant phenomena in a foreign environment. While, the skill of interpretation and relation deals with general knowledge which

allow them to discover existing connotations in situation or interaction that they have to deal with.

#### **D. Intercultural Awareness and Mobility Program**

Study visit, exchange or mobility program becomes the orientation of many higher education institutions (Baker 2016, Salisbury 2011, Kurgoz 2016,). Due to processes of internalizations in recent years many university students are conducting study visit program for several purposes such as developing global ready citizens, improving themselves for the future professional life, attending business school and etc. (Deadorff 2006, Ilter 2016, and Clarke 2009). Knight (2003) as cited in Baker (2016) proposed one of academic benefits of mobility program that has function to improve students' intercultural awareness for completing their better future life in increasingly interconnected multicultural world that they find after they graduated.

The importance of study visit or mobility program has been described in World Conference on Higher Education for 21<sup>st</sup> Century that it was considered as a means that possible for young people to express their developing consciousness of the world and showing their interest to prepare themselves for living in independent world (UNESCO, 1998 in Oliveira & Freitas 2016). Another importance of mobility program was explained by Cheng 2013 in his study; the researcher mentioned that it involved reflection, establishing identity, social constructions, understanding privilege, flexibility, creativity, and developing a sense of personal agency. Yet Martisen (2008) found the important benefit of

short term programs for the students especially when they evaluate on their attitude and interest (as cited in Campbell 2016).

Besides those significances above, According to Byram (2002) study visit or exchange is the best opportunity to promote intercultural attitudes because exchange is the learning opportunity based on experience where learners directly experience situation that demand on their emotion and feeling then reflect on their experience and its meaning from them. Another opportunity from study exchange is the chance for developing skills included in the discovery new environment. In this case, the students can be trained the simple and complex skill based on their maturity language skill, with which they can investigate the environment, look for what unfamiliar is and explanation which help them to understand.

There are three phases of study exchange involving;

1. In the phase of pre-departure, the students should externalise whatever in their mind and feeling such as anxieties and excitements about their visit.
2. In the process of the study visit, the students are recognizing new environment so that they are consciously and unconsciously learn those from all senses.
3. In the phase of after the program, after the students back to their home, the emphasis should be on their further reflection regarding their experiences during the program through sharing and comparing what they had learned in the target culture as the basis for analyzing and understanding the other including environments and the people who live there (Byram, Gribkova and Starkey, 2002: 14).

Byram highlights for learners who at the first-time study visit or exchange that they have to be independent because they live with someone whom are not their family. The shock may be not only facing new environment but also the effect of living in a group. The visit or study exchange is much more than an opportunity to practice the language learnt in classroom. Therefore, it is a holistic learning experience which provides the means of using intercultural skills and acquiring new attitudes and values.

#### **E. Intercultural Communication**

Intercultural communication is the way people communicate between different cultural and language group. It requires knowledge about other cultures and skills to interact effectively with people from different cultures. Thus, it needs empathy and ability to see things from another person's perspective, as well as the ability to adapt the language and behavior. Intercultural communication is both verbal and non-verbal where we can learn the cultural differences by listening and watching others (Rader, 2018).

Byram (1997) as cited on Stefanidou (2008) explained that in communication, cultural background can be the basis for a common shared world, a set of beliefs, behaviors and meanings shared by social group. In addition, in order to achieve a successful interaction, interlocutors have to share world. Successful communication is not only exchange information or sending the message, but it is also about how to establish and maintain relationships which depend on the willingness to take up the interlocutor's perspective.

There are some aspects that can lead successful interaction; they are the component of intercultural competence such as attitudes, knowledge and skill. Attitudes refers to how to be willing in suspending the judgment of interlocutor's meanings, beliefs and behaviors as well as belief in her own and to analyze them from interlocutor's viewpoint. Then, knowledge which is needed for intercultural communication is knowledge about other countries and the knowledge of social distinctions, institutions which can affect living condition of own in other country. The last, skills deal with the ability to identify ethnocentric perspective and able to mediate between conflicting interpretation.

#### **F. Previous Studies**

Study of intercultural awareness has been applied in many senses. Yilmaz & Ozkan (2016) identified teacher and students perceptions of IA concerning ownership of English and integration of culture in Turkey's English classes. Conducting a mixed method and designing semi- structure interview, their study revealed that both of teachers and students were aware of IA significances in ELT. The study suggested that need of improving intercultural curriculum, syllabus and textbook to enhance intercultural awareness in English classroom. In addition, teachers have to include culture and accent of both native and non-native English speaker in teaching material. Further, both of the teacher and the students had better to join the program in order to broaden their intercultural awareness.

The similar study was done by Aguero (2018) identified EFL teachers of Ecuador University in tackling intercultural practice in the classroom. In analyzing data, researcher used concept from Byram's model analysis. By

designing questionnaires and analyzing through descriptive quantitative, researcher found that most of the teachers often put focus on culture of certain English speaking countries. They did not pay attention to culture of other foreign. In addition, teachers only gave a little significance of students' local culture. From the study, researcher suggested that teacher had to grasp the target culture and explored cultural comparison from local culture and other culture in FL classes.

In relation integration of intercultural in English Language Teaching (ELT), Liu (2016) analyzed the current students' condition of cultural awareness in learning English with the objective of whether it is important to cultivate intercultural awareness in ELT. The researcher applied theory of intercultural awareness from Chen and Starosta (1996) and Hanvey (1997), to 50 sophomores from Nanthong University that selected randomly. In collecting data, the researcher used survey and measured based on test and questionnaires. According to the feedback of questionnaires and test, most of students had positive attitude in term of cultivating intercultural awareness, and intercultural knowledge although they still got difficulties in intercultural knowledge. However, current language teachings more pay attention to grammatical aspect rather than the use of language and language communication competence.

Another part of intercultural awareness which concerning with mobility program in Malaysia had already been conducted by Hepple, et al (2017), they investigated ten Australian pre service teachers whom participated short mobility program in Malaysia. They adopted the theory from Nussbaums' approach that intercultural learning is conceptualized as developing capabilities; involving

critical cultural self-examination, affiliation with and toward other and building narrative imagination. The study was done through qualitatively and yielded several findings; first, the participants of mobility program promoted their self-awareness regarding cultural diversity, then through the interaction, they were building the trust with Malaysian peers, next the participants become more culturally responsive teachers.

Further, in parallel to study abroad program, Messelink, Maele & Oatey (2015) identified the aspects that should be learned by students' placement mobility program. They conducted Erasmus generation 2.0 as the research object. The study aimed to show relevant consideration for intercultural educators regarding what aspects that should be designed for learning of mobility students and their placement. According to the consideration, they offered two recommendations including; in defining the aspects that should be students learned, intercultural educators must not only focusing on the policy objectives but also according to what students learned in students' real life intercultural contact. Besides, the intercultural educators should notice on the practical use of intercultural skills.

Askoy, Uzunoglu, and Akyar (2017) conducted their study to examine students' perception that was enrolled in spring semester at Foundation University in Izmir on Erasmus experience within the context of ICC. Their study used qualitative research approach and applied the framework from Deardroff (2006). By conducting focus group and semi structure interview, their study revealed study abroad program impacted on the changing of students' knowledge and

attitude development in ICC. Students were more tolerant in terms of religious difference because religion is the main distinction cultural aspect which was central in their cultural comparison. Another positive attitude, students are being respect, openness and curiosity toward different culture including language used in communication of the host daily life. The students stated that language is one of challenging aspect and a communication barrier to interact with the host because most of them did not speak English. Therefore, the participants adapted by learning basic phrases of the host.

Similarly, Maharaja (2018) explored the effect of long study abroad program on intercultural competence and personal development at students of research intensive University. By putting her focus on intercultural sensitivity, she used Bennett's Development of intercultural sensitivity (1993) and Meyer's cross cultural adaptability inventory as a construct for personal development. The study used documental essays of students' experiential description during the period of residence and analyzed through content analysis. The study yielded that majority students developed new perception of their native culture after study abroad program. Besides, they became more appreciated for cultural differences and respected other cultures. Students also developed their personal autonomy, emotional resilience, openness and perceptual ability.

Wolff and Borzikowsky (2018) identified the development of ICC during international experience. They conducted their study used a quasy experimental longitudinal study with the sample of 271 individuals. The result of the study showed that educational stay abroad lead to increase in global ICC after 3 months.



The researcher assured with only 3 months, it can increase participants' ICC because majority of them joined study abroad program in Anglo-American countries which are culturally similar rather than dissimilar to Germany. It's accordance with the theory proposed by Ward (1996), Ward, et al (2001), Wilson et al (2013) in their study that the transfer skill- based on ICC is more effective in similar culture than dissimilar culture.

Ilter (2016) investigated intercultural awareness on foreign University students who joined Erasmus and Mevlana program in Turkey and it impacts on students' life, language and attitude. The participants of the study were 14 foreign students from Asia and Europe. A qualitative study was used to identify students' point of view by using the framework from Byram and Zarate (1997). The result of the study revealed that the participants' sensitivity was developed. In addition, they had good understanding of different cultures, became tolerance to others, felt change, improved their English and reduced stereotype.

Schartner (2015) analyzed the impact of studying full degree abroad on IC using a longitudinal research design. The study used MPQ (Multicultural Personality Questionnaire) to measure students' IC that consist of five elements including; Cultural Empathy (CE), Emotional Stability (ES), Social Initiative (SI), Open Mindedness (OM), and Flexibility (FL). The participants of the study were non UK students undertaking full time one year taught MA degree in humanities and social scientist. The result of the study revealed that study sojourn abroad may impact more on attitudinal aspects of IC including CE, OM and ES.

From above previous studies, this study focuses on analyzing another sense of intercultural awareness on EFL students practice to improve their intercultural awareness through short mobility program including their knowledge, skills and attitudes both their own culture and target culture,. Furthermore, this study also stands for analyzing students' intercultural competence in intercultural communication.



## **CHAPTER III**

### **FINDING AND DISCUSSION**

This chapter presents the finding of data presentation and the analysis of data to answer research questions by using the framework of intercultural awareness proposed by Baker (2011) and intercultural competence by Byram (2002 & 1997) that has been explained in the previous chapter. Then, the discussion consists of the result of data analysis.

#### **A. Finding**

This section presents the data analysis and findings of the research. The subjects of this study were the participants of short mobility program at University Putra Malaysia that their name will be anonymized as student A, B, C, D and E. The program was conducted for two weeks in Malaysia especially at University Putra Malaysia. Further, the data are described based on the framework of intercultural awareness (Baker 2011) and intercultural competence that consists of knowledge, skills and attitudes (Byram 1997 and Byram 2002).

##### **1. Students' understanding of their own and the target culture**

This section covers the description of data found which are related to research question one that is students' understanding of their own and the target culture. Students' understanding refers to what they knew during their stay in the target culture. Firstly, when they were asked what they knew about Malaysia, they mentioned that Malaysia is very multicultural country which can accept for differences, many people who came from different country lived there. They lived

peacefully and proudly of their each culture, such as Malaysian wear Baju Kurung, Indian wear their traditional clothes, Chinese also wear their traditional clothes so they are very confident with their own cultures. Therefore, this condition encouraged students to be more confident to show them as they are; they felt that they learned from them, as can be seen from students' interview below:

Excerpt 1

I know that Malaysia is very multicultural, so there, not only people from Malaysia but there are also Indian, Chinese and some people from black race. What I see is many different people, they are very proud of their own culture, so like Malaysian wear *baju Kurung*, Indian people wear their traditional clothes without feeling like shy, they are very confident with themselves. (A- Sept, 02<sup>nd</sup> 2019)

Another good example of the same question, the students mentioned that Malaysia is a country which gives good example in cleanliness especially when using public transportation. Students mentioned that the transportation in Malaysia is very comfortable because it's so clean, no people eat, drink or bring snack and etc. This situation made them realize that they have to do the same way to keep the cleanliness in using public transportation like MRT even they have habit in their own country when they travel to somewhere, they always bring snack to eat. The following is the students' excerpt:

Excerpt 2

I said I like the MRT, it has standard that MRT must be clean, so there will be no people bring snacks or drinks that will make the transportation becomes dirty or somehow. I don't know whether it is the rule or not but I did not notice at all people bring snacks or drinks in the MRT, so the MRT is so clean although there are so

many people, it will not feel crowded just like Indonesia. (B- Sept 3<sup>rd</sup> 2019)

Besides, another student stated that firstly when they were arrived in the target culture, they realized that they have to talk with English because UPM is International University, many students comes from outside of Malaysia, so it demand them to speak English whenever want to communicate with another students from another countries and even Malaysian students. The following is the statement from the student D:

Excerpt 3

Personally, I prefer to use English when I talk with people in the University because UPM is international university, there are a lot of international student, and the local student also use English fluently. Therefore I prefer use English because Malaysian is same but quite different and little bit difficult for me to understand Malaysian. (D- Sept, 6<sup>th</sup> 2019)

Further, students understood that because they were in international university, it was very possible to happen of misunderstanding or mismatching among the students. Therefore, students knew that using nonverbal communication helped them to explain or clarify misunderstanding happened among them. Here is students' quotation:

Excerpt 4

People usually talk Malay fluently in front of us because they think we are Malaysian because we have similar face, so they talk fluently, I show my expression hah? to show that I don't get their speaking. (D-Sept, 6<sup>th</sup> 2019)

Above finding showed that by joining short mobility program students had understanding of relative cultural norms like Malaysians wear their traditional

clothes in working, awareness of individuals as the member of social group such as they aware to keep cleanliness in using public transportation, awareness of initial interaction in intercultural communication that usually based on cultural stereotypes like at the first communication with interlocutor, students spoke English because as they knew Malaysian used English in everyday communication, then students aware of possibilities mismatch and miscommunication among the students.

## **2. Students' perception of one's own and the target culture**

This section covers the description from data which related to research question two, students' perception of one's own and target culture that consist of three elements of intercultural competence; knowledge, skills and attitude.

### **a. Knowledge**

In order to know students' knowledge, students were asked what they learned from the target culture during the period of residence. Most of students mentioned that they learned how to be more tolerance of differences because Malaysia is a tolerant country, many people live there with different religion and they can live together side by side although their religion is different. In addition, most of students stated that religion is one of the dominant distinctions between their own and target culture. In their own country, Islam is the dominant religion and religion is one of the sensitive issues that lead someone to be racist even only because of the different sect. Therefore, they learned from the target culture about religious tolerance like the quotation from student D below:

## Excerpt 7

I think Indonesia and Malaysia is same country, but when I came there that people from Malaysians have different religion, various cultures, they are very tolerance not just like Indonesia, Indonesia is a country with Moslem dominant, they are may be racist to another religion. (D-Sept, 6<sup>th</sup> 2019)

Student C also showed statement which demonstrated that Malaysia is tolerant country in terms of religion but regarding to different phenomenon. It can be seen through many holidays to commemorate religious holidays. For instance, when there was Sultan's birthday celebration, there will be national holiday. In addition, Student B also said that after a week she stayed in target country, there was holiday for celebrating Depavali. It is Hindu fest with festival lights. Depavali is a national holiday for all regions except Sarawak. The following is the statement from student B:

## Excerpt 8

Actually when we live there for two weeks there are so many holidays because in Malaysia there are so many religions, just like India they are Hinduism so their feast day is Depavali, so when we arrived there, after that we have Depavali. (B-Sept 3<sup>rd</sup> 2019)

Beside in the aspect of religion, another dominant distinction between students' own culture and target culture is on the aspect of language used in daily communication. Malaysian often used English rather than Indonesia. Malaysian used English not only inside the class but also outside the class. They believed that it is because English is Malaysian second language. While in their own country; the second language is Indonesian because there are a lot local languages

as their mother tongue or first language. Here is represent quotation from student's interview:

Excerpt 9

Malaysia has English as the second language, I mean like when Indonesia has Bahasa Indonesia as the second language because we have Japanese, Sundanese language and others. Malaysian has English as second language; they used it more often than Indonesian. (C-Sept, 3<sup>rd</sup> 2019)

Another good example of the same question, when the students were asked what they learned from target culture, mostly they said that Malaysians are hard willing students. At the first week of meeting, the lecturer gave them group work about what they understood toward the lesson, without any instruction to make slide, all the students did their assignment well. In the next meeting, all students were presenting what they knew in front by using slide. Only, students of short mobility program from Indonesia who did not do the same thing, they were surprised on that good habit. In their own country when lecturer asked what they understood about the lesson, students only share what they knew without making slide except there was lecturer instruction. The following is the quotation from one of students' answer related to above explanation:

Excerpt 10

When we entered the class at first meeting and in that first meeting, the teacher gave us homework to look for the meaning of things, then in the next meeting when we arrived in the class and when we started the class, one of groups directly go to in front of the class and plug their flash disk on the LCD, so what they have read they will show it in the LCD although without any instruction. WOW this group is so aware of their homework, and surprisingly it is not only happened in the first group, it is happened for all of the groups except our group from Indonesia, so we believe that it is not



because of we don't listen to the lecturer instruction, but I believe that this is the culture, if they have homework especially in a group, they have to present it, and show to the other group, what they have understood. D-Sept, 6<sup>th</sup> 2019)

On the other hand, students stated that by joining short mobility program, they can directly practice in interacting with people from other culture; it made them understand the way to engage and maintain the conversation with host student. Since they knew that host students often speak English both inside and outside the class, they engaged the conversation by using English. They asserted that English is easier to understand the host mean rather than speaking Malaysian although Malaysian and Indonesian are similar. There are some similar words but have different meaning. Besides, students also understood interesting topic that should be discussed, topic that should be avoided which cause the communication breakdown and others. Here is one of the examples from student A as follows:

Excerpt 11

Since there are many people from different countries with different languages, in the class of course we use English because it also English department. But outside the class when we talk to the other person with different language, I use English too, if with Malaysian people sometimes I use Indonesian because Indonesian and Malaysian are quite similar, but I think it's easier for me to use English because I don't really understand Malaysian. Besides, If in class we talked depend on the course, if about the topic that should be avoided, I am sure there is, may be its about religion, but I never talk about that, because sometimes it looks from their look (A-Sept 2<sup>nd</sup> 2019)

Furthermore, students explained in order to engage and maintain the conversation with the interlocutor when they did not know the interlocutor mean or when the interlocutor did not know what they mean, they explained in a

complete sentence or story, did comparison, or sometimes used nonverbal communication such as facial expression to indicate that they needed more explanation to understand it. Besides, students also mentioned that the important thing that should be cultivated to maintain the conversation in intercultural interaction is that people have to know with whom they spoke and where they spoke. For instance:

Excerpt 12

I maintain the conversation by explaining them in English, when we cannot get the point so we explain it the English with other English, I mean in a really complete story or explanation, when we still cannot get the point we will do other comparison. Another way of maintaining the conversation is we need to know where we speak and what to speak I mean like when in the classroom we have to talk about something relate to our classroom study, when we are outside we just fun for talking everything. I think Malaysian is just similar to us, they like to talk everything example how many son they have, we are kidding each other, what's the point is we need to know where to speak and what we have to speak (C-Sept 4<sup>th</sup> 2019)

Through short-mobility program, all students seemed obtained much knowledge from target culture including some facts living there such as the country and people. Toward the country, Malaysia is a multicultural country, many immigrants from several countries who live in Malaysia and they can live together side by side. On the other hand, they also keep each of their own culture. This multicultural environment indirectly taught students to have positive attitude to be open minded of cultural differences. In terms of people, Malaysians are also very tolerant of culture and religion differences. It can be seen through many holidays in Malaysia including national holidays and regional holidays based on

the important of each region, ethnicity and religion. This way led students to be more respect and tolerance of religious diversity.

Furthermore, the students were also able to engage and maintain interaction with Malaysians. Most of students prefer to use English for communicating with the host, even though they acknowledged that their own language and host are quite similar. Other than that, they also used verbal and non-verbal communication to maintain the interaction when there are some words that they did not know such as; they asked to the host to explain the meaning of some words or phrases, or asked them to repeat their saying when they spoke too fast, even they used hand gesture or expression to show that they did not get the host's meant, Ek's (1986) called it as strategic competence as cited on Byram (1997).

Some students obtained knowledge about the social markers both of their culture and target culture like the dominant distinction between their own and target is in terms of religion. In target culture, different religion is not a big problem while in students' country religion is a sensitive aspect which usually becomes one of the causes of conflict. On the other hand, another distinction aspect between students own and target culture is on the use of English as second language and it is used for language instruction in learning process. While in students' own country, the language instruction that used in learning process is Bahasa.

The data above showed that students acquired knowledge about specific culture like Malaysian ways of being tolerance toward multicultural societies in

Malaysia, knowledge of how social group in intercultural interaction including the way to engage and maintain the conversation with the host such as the topic which is interesting, the topic that should be avoided, how to resolve the problem when they did not know the interlocutor meant and how to greet people from the target culture and etc. and the distinction marker between ones' own and one interlocutor country including the aspect of religion and language.

**b. Attitude**

This section discussed students' experiences during short mobility program. Students were asked about what they liked and disliked in Malaysian tradition or any interesting thing that they experienced. Mobile students said that they are interested in Malaysian ways of seeing differences. The difference in Malaysia is not a big problem for Malaysian. Everyone can live in Malaysia just the way they are without any judgment. Malaysian with the way of tolerance indirectly demands them to be more tolerant of others moreover they realized that they did not need to see interlocutors' religion when they want to communicate with them for example:

Excerpt 13

Toward differences, it demands me to believe without viewing what is their religion, their beliefs so just believe that I can communicate, talk, and share any opinion with any kind of people, any kind of culture. (B-Sept 3<sup>rd</sup> 2019)

Besides, students are also interested in Malaysian advance transportation system like MRT because it is easily accessed and very clean which makes the passenger feels comfortable because there is no rubbish or people who drink beverages or eat snacks. Consequently, it made student B to have positive attitude

to keep cleanliness when she had a journey by using public transportation. Therefore, students have readiness for joining the rule of keeping cleanliness of public transportation, as seen in student's interview below:

I said I like the MRT, it has standard that MRT must be clean, so there will be no people bring snacks or drinks that will make the transportation becomes dirty or somehow. I don't know whether it is the rule or not but I did not notice at all people bring snacks or drinks in the MRT, so the MRT is so clean although there are so many people, it will not feel crowded just like Indonesia. (B- Sept 3<sup>rd</sup> 2019)

Other than that, when students were asked their perception toward Malaysian, in this case they can mention state, people or other important facts toward the target culture, they mentioned that Malaysian did not like to interfere other people business. Student acknowledged that usually in her own country, many people like to talk, comment or bother other's business. While during their stay, they did not find that habit. This case taught mobile students to have same positive attitude and have readiness in adjusting the difference stage of life. The following is one of the examples from students' quotation:

Excerpt 14

What I see about the people in dorm, they are friendly and individual which means in a positive side, they don't comment our clothes, how do we look when we go to campus, how we look when we are studying, they don't comment on it, they really don't like to comment that's actually it is sensitive for us. (D- Sept 6<sup>th</sup> 2019)

Another event that showed students' readiness for different stages of adaptation is when they faced time difference from ones' own country. In target culture, the time difference is around one hour later than in ones' own. Consequently, students should adjusted prayer time and other activities like they

had to prepare for going to campus before dawn prayer to anticipate for not coming late, or even they had to minimize their time for shopping because mall or supermarket closed around 11.00 P.M while they gone there around after 7.30 after west prayer such as the quotation below:

Excerpt 15

What I feel when I was living in Malaysia I have to adjust my prayer time there and the activities in Malaysia when it has finished Subuh prayer, people in Malaysia has been ready to start their activity to go to their campus, while I have to adjust my habit in Indonesia when after Subuh, I still have one or two hours to get ready to my campus because the time of prayer in Malaysia if I am not mistaken they have 30 minutes later than in Indonesia. Then, because UPM is international university, I think there is so minim culture of being late to the class. (E-Sept 9<sup>th</sup> 2019)

Furthermore, good attitude was reflected from students' answer when they desired for finding other perspective of familiar and unfamiliar phenomena that they experienced during their stay in target culture. They noticed that Malaysian holidays are often rather than Indonesians. Firstly, they felt strange when they knew the holiday is for Sultan's birthday celebration, compared to their own country, the holiday is only for Indonesian Independence Day celebration. They were aware that in order to understand this kind of phenomenon, they needed the host explanation. One of Malaysian students stated that Malaysia has many holidays both nationally and regionally, so when there was Sultans' birthday, that territory also would be holiday. For instance:

Excerpt 16

When I live there about two weeks, I notice that their public holiday is more often than Indonesia, when their Sultan is birthday they will have holiday, and tomorrow, or another people (Sultan) birthday is also holiday. I f I am not mistaken, they have two

independence day, I am not really sure but when I asked to my friend from Malaysia they explained that. (C- Sept 4<sup>th</sup> 2019)

In terms of attitude, it can be seen that by experiencing short mobility program most of the students were having positive attitude toward the target culture. They became more open minded and curious of viewing differences as learning opportunity like Malaysian ways of seeing differences. In addition, they also had readiness to adapt some different stages of adaption between their own and target culture including adaptation of prayer time, national holiday, individual habit and etc. Besides, the students became more curious in finding other both familiar and unfamiliar phenomena in their own culture and target culture like public holiday. Therefore, by having above knowledge, students were led to have positive attitude including curiosity, openness and readiness toward perceiving the target culture so that it improved their intercultural awareness.

### **c. Skills**

#### **1) Skills interpreting and relating**

Through participating short mobility program, students were able in understanding the causes of misunderstanding which can make their communication breakdown. The causes of misunderstanding came from the word of target language which has different meaning and interpretation, Malaysian way or dialect of speaking which is too fast and the additional affixes in the end of the sentences. In addition, students also had several ways to maintain the conversation when they had difficulties in interaction with people from target culture. Firstly, they tried to understand the interlocutor's mean, clarified the meaning of

utterances produced, compared to things which similar to their own, re-explained what they mean and used nonverbal communication such the following example:

Excerpt 17

Maybe because I don't really understand Malaysian, people usually talk Malaysian fluently in front of us because they think we are Malaysian because we have similar face, so they talk fluently, I show my expression HAH? And ask "what do you mean?" When we have conversation with English, sometime we don't really get it when they talk with their dialect, and their affix, like we have "like that" that's Indonesian style or something, Malaysians have their dialect and additional also which makes me confused. (D-Sept, 6<sup>th</sup> 2019)

In addition, mobile students were also able to identify ethnocentric perception in a document or event and explain their origin. There were some phenomena that caused students have ethnocentric perception of target culture. First, when there was travel to Malaysian historical places, student C realized that Malaysian has same cultural mark (Batik) like their own culture. She felt that Batik belongs to Indonesian. She questioned how another country has same cultural mark, Afterward, She negotiated their perception that maybe because Indonesia and Malaysia is neighborhood so both are still has similar cultural mark. Here is one of the examples:

Excerpt 18

I am just questioning why they have really close similarities to our culture, I mean like their cultural mark, when we have historical tour in Malaysia and then when that occasion we travel to the historical place of Malaysia and it's like something like museum and then I find there, their cultural mark is Batik. I am questioning like why it should batik? And maybe batik is different like the kind is so many; we have various kind of batik, but I am just questioning why batik should? Maybe they still the part of Malay. (C-Sept, 4<sup>th</sup> 2019)



Furthermore, by interacting with the host during their stay, student E felt that Malaysian English is more fluent than Indonesian, even though Malaysia is also Asian. She believed that Indonesian also can be like Malaysian because both of them are Asian. Afterward, to lose her curiosity, she asked the history of Malaysia to one of Malaysian student, from the story; she knew that because Malaysia is British Colony, therefore Malaysia inherited English as their second language so that Malaysian speaking English is more fluent than them.

The following is the student's quotation:

Excerpt 19

I have told with them the history of Malaysia, why Malaysia used English as their language, according to their history, Malaysia is British colony, and until now there is still connection between Malaysia and England. Therefore, in Malaysia there is no president and just prime minister. Because I am curious and very excited why their English skill is very better and fluent, while they are is also Asian. (E-Sept, 9<sup>th</sup> 2019)

Further, mobile students acknowledged that before joining the program, students had perception that Malaysian is not as friendly as Indonesian, they only knew the information from news. In addition, most of the information contained disputes between Malaysia and Indonesia such as Indonesian cultural marks that are acknowledged as Malaysian. Therefore, it made students to have perception that Malaysia is not good as their own country. However, when they had known Malaysia through this program, they could identify that they must not have that way of thinking. They realized that Malaysian is friendly. Most of them are enjoy like Indonesian and they are easily to adapt to another people who come from the other countries such the following quotation:

## Excerpt 20

Firstly I think Malaysia is not as friendly as Indonesia because I know the news, Malaysia is not really have good relation with Indonesia like they take our culture, something like that. But when I see Malaysian is friendly and they easy to adapt with people from different culture because they are friendly (D-Sept, 6<sup>th</sup> 2019)

On the other hand, students are not only able to identify ethnocentric perspective but also be able to mediate conflicting phenomenon that happened during the period of residence. It happened when students went to some places by using online transportation. At that time, they did not have the exact amount of money; they just have 50 RM while they should pay around 12 RM. The driver of online transportation thought that they did not have enough money, so He got the students to pay only 10 RM. Then, students explained such as above situation and the driver understood what students mean. The following is the quotation that related to the phenomenon:

## Excerpt 21

When we ever took drive, Grab car, when that time we have big amount of money 50 RM and 100 RM, we have no one RM or 10 RM, when we want to pay the bill we said to the driver that we say sorry we need to pay about twelve RM right? He directly said “it’s okay you just pay ten RM”, so that the driver is too fast judging may be he is a kind person, he does not want to burden us by the high amount of bill so from 12 RM he said that we need to pay only 10 RM, so it shows that he is too fast judging, when that time we said that we have no small amount of money, we have explained that we only have 50 then he gave back the money. (C-Sept, 9<sup>th</sup> 2019)

## 2) Skills of discovery and interaction

In terms of acquiring new knowledge of culture and cultural practice, there are some ways to cope living in other country with different culture including; students asked everything to the host what they did not know, they were aware that they must be active to ask Malaysian in order to get the right answer of their curiosity even the simple thing such as when they wanted to buy souvenir for their family and friend. In addition, they observed Malaysian students' daily habit both inside and outside the class such as the students should come to University in early morning to get University bus as a means of transportation that took them to the class. Last, they were realized that they should ensure their mindset that students were not living in ones' own country. They lived in target country with different culture and environment. Therefore, they should join the rule and convention in target culture. For examples:

### Excerpt 22

I should adapt myself, I should put myself there because I am not Indonesia, I am in Malaysia, The most I feel like when after Maghrib here, we can still going to Matos then at 10 we can go home. But there, Maghrib is at a half past 8 and then at 10 the mall is also close, so we only have a little time so I and my friend who should adapt with that condition. (A-Sept, 2<sup>nd</sup> 2019)

### Excerpt 23

When I came to UPM it is a kind of culture shock because the student in the UPM is very independent, and UPM is very big university, we are a new people, that's was just my first time come to UPM and aboard, so what I do to adapt is by observing from in the dormitory and also I take a walk with my friends around the campus, taking a bus, we use bus in the campus because very big. And then, we see the people in bus, we see how people in campus,

I observed, after that I try to adapt and I know “oh Malaysian usually like this and that. (D-Sept, 6<sup>th</sup> 2019)

Based on above data, in order to deal with the similarities and differences between students' own and the target culture, based on students' knowledge about one's own and the target country, the students were able to identify ethnocentric perception in a document or event and explained its origin such as the perception of the same cultural marker between Indonesia and Malaysia, stereotype of Malaysian that they were not as friendly as Indonesian and relativise ones 'own. In addition, most of student also had ability to recognize the place of misunderstanding in interaction and resolved them, for instance the use of words that similar but has different meaning and the use of Malaysian affixes in the end of sentences which caused students getting difficulties in understanding the meaning in interaction. Then, in order to solve misunderstanding that happened in interaction, they used verbal and non-verbal communication like asking the host to re explain, doing comparison between ones' own and target culture, expressing by using facial expression to show that they did not get what the host meant.

On the other hand, students could adjust new cultural environment by trying to ask everything that they did not know to Malaysian so that it made them to be able to cope with range of reaction like physical and mental discomfort and adjust of cultural differences when they lived in target culture. In addition, students' ability was improved through using appropriate combination of knowledge, skills and attitude in interacting with people from target culture.

### 3. Students' intercultural competence

This section discussed whether short mobility program affected students understanding the similarities and differences between their own and target culture and lead to student' ability to develop targeted knowledge, skills and attitude to lead visible behavior and communication that are both effective and appropriate in intercultural interaction. In this case, students were asked to explain based on their perception. When they were asked whether short mobility program affected their intercultural awareness and led them to have intercultural competence, students answered that it really helped them to have awareness of dealing with the similarities and differences in target culture. Students also emphasized that even the program conducted for only two weeks; it affected them to be open minded and tolerant of others. They believed that they can easily adapt in living in the target because; first, the target culture is similar to their own, so that they did not feel like a big culture shock; second, they mentioned that they are really helped by the course in students' own University which learned about intercultural communication. The following is students' perception:

Excerpt 24

Before joining this program I have entered or joined intercultural class from so I feel that course is really help me. So when I am going to Malay, I quite understand, I mean I did not have such big shock like culture shock or the kind of thing because I have learned about it. Yes it affect, because by joining this program I could see that intercultural interaction, multicultural interaction in many aspect like their language, different food and then culture behavior dress, but I think that's too week is not enough, its affect but it need more time to make it more meaningful. When I was there, I asked the other students who joined the same program, like they join it for like one semester, a year. So I and my friend from UIN MALANG is the students who joined the program only two weeks

it like something meaningless but still have meaning. It affects but it will be better if we could join it in a longer time. (A-Sept, 2<sup>nd</sup> 2019)

Students also asserted that by understanding both of their own and target culture and knowing the interlocutor's background knowledge like their culture and religion, it helped them to enjoy interaction with people from target culture. In addition, it helped them to enhance their intercultural competence that students are able to know the appropriate way in intercultural communication such as what was spoke and where they spoke, the interesting topic that should be talked and avoiding topic which is taboo to be talked. Besides, it helped them to maintain the conversation with interlocutor and easily find the strategy to resolve the problem when happened during the communication such as the following examples:

Excerpt 25

I think yes, by knowing how Malaysian, I mean how their daily culture is, I think it help me to manage to communicate with them, I mean how to talk, kidding to my neighbor room and then how to talk seriously, where to buy souvenirs to Indonesia, where is the right place to choose to the cafeteria seller, the way to take a lunch and get communication with my supervisor in over there and the way we warmly communicate is caused by knowing their culture and we have already known them. Because we know that Malay people is focus to one thing and also they have hard willing, if they have this intension they will struggle for it. We as they foreigner we cannot broke that; we need to know where the place of speaking is, what to speak at that place. We need to know where we talk and what to talk. (C-Sept, 4<sup>th</sup> 2019)

Excerpt 26

Yes of course, I became more aware how much I should leaned about the target culture. Actually I want to get back know other cultures than Malaysia, I am realize that my English skill is still not fluent like them, so I was talking to them every day when I am in Malaysia . It really helps me in improving my skill. . Moreover, I am very grateful to have this opportunity because I become more curious and become open minded in terms of whatever thinking;

moreover I become more tolerant especially religious tolerance. And when we aboard, I realized so many religion that I ever did not know. (E-Sept, 9<sup>th</sup> 2019)

By understanding the similarities and differences both students' own and target culture in terms of belief, habit, and culture during short mobility program, based on students perception, it improved their intercultural competence. Knowing those aspects of interlocutor helped them to communicate with the effective and appropriate way in intercultural interaction which meant that students had awareness of what should and what should not to do when having communication with the host, where they spoke and with whom they spoke and also the strategy to maintain the conversation with interlocutor.

## **B. Discussion**

This section elaborates the discussion on the findings that has been found. By using theoretical framework that proposed by Baker (2011) it can be known that the students are in the level of intercultural awareness, and by using Byram (2002) Byram (1997), it can be known that in terms of knowledge, all students had knowledge of specific culture both ones' own and the target culture and knowledge of social group in intercultural interaction. Second, in terms of attitude, students had positive attitude toward perceiving the target culture. Least but not last, concerning to skills, students had ability to change their perspective and cope with living in different country. The findings would be discussed in deeply as follow:

### **1. Students' Intercultural Awareness**

Based on the finding above, students had understanding of relative cultural norms. They believed that every country has different relative norm like Malaysian wear their traditional clothes when they work. Due to this case, students stated that they thought maybe wearing traditional clothes for work has become Malaysian tradition; compare to their own culture mostly Indonesian work wear formal clothes like shirt, uniform and others (ACA). In addition students understood that when they lived there, they became the member of social groups, they realized that they had to follow the rule, agreement even the behavior of interlocutor. It can be seen from the example in excerpt 2, students tried to adjust themselves to keep the cleanliness when using public transportation (MRT) (ACA).

On the other hand, students realized that their initial interaction mostly based on generalization. It can be seen on the excerpt 3 which showed that as they knew Malaysian used English as their daily communication, so that students also communicated with the interlocutor by using English both inside and outside the classroom. However, in several days there, students tried to understand the interlocutor words when sometimes they used Malaysian words outside the classroom or added Malaysian addition in the end of sentence when they spoke English (IA). Further, students had consciousness of possibilities of misunderstanding that might be happened in intercultural interaction; therefore they realized that they needed to use nonverbal communication in order to



solve misunderstanding or misinterpretation when they spoke with the interlocutor (IA).

From the above discussion, it can be known that based on Baker's framework (2011) that consist of three levels basic cultural awareness (BCA), advance cultural awareness (ACA) and intercultural awareness (IA), students were in the level of intercultural awareness mean they had understanding both similarities and differences between ones' own and the target culture in real time communication.

## **2. Students' Intercultural Competence**

Based on the finding above, students acquired knowledge about some important facts living in target culture (cultural specific knowledge) including state and people. Knowledge of specific culture from this study related to state and people. In terms of state, Malaysia is multicultural country which accepted many different people who came from different country, culture, belief and religion. Besides, in terms of people, Malaysian are friendly, easy to help, loved their culture and tolerance of differences especially in the aspect of religion.

In addition, students acquired knowledge of maintaining the conversation with people from target country. Further, Students acquired knowledge of social distinction and the principal markers between in ones' own and interlocutor. Last, students developed their knowledge of the process of social interaction in interlocutor's country. These findings are in line with

Byram's framework (2002) that to understand what the meaning of something and to know about other people with other multiple identities, it is necessary to have knowledge of specific culture and knowledge of social groups and their products practice.

The above data finding revealed that the dominant distinctions between students' own and the target culture are on the aspect of religion and the use of English in communication. In students' own country, Islam is the dominant religion and sometimes it caused the societies tend to be racist to another religion. It is different from target culture which teaches the students to be more tolerant because they did not differentiate people through their religion. While in the aspect of language, students felt their English is improved because they more often talk using English both inside and outside the university rather than in their own country.

This finding is similar to Askoy, Uzunoglu, and Akyar's study (2017) that religion is one dominant distinction aspect between ones' own and other cultures. However the difference between their study and the present study is on the aspect of language, their study yielded that language was communication barrier to interaction with locals because English is seldom used to speak by locals' daily life. Whereas, the present study resulted that by joining short-mobility program, students had the ability to develop targeted knowledge, skill and attitude to lead visible behavior and communication that both effective and appropriate in intercultural communication.

Further with acquiring knowledge both of their own and the target culture, students had desire for relativising ones' own beliefs and behavior and did not assume that their way is the best way. They were curious of interlocutors' daily life like way of seeing difference, had readiness for several stages of adaptation during the period of residence and desire in finding others perspective of familiar and unfamiliar phenomena both of their own and target culture. This finding strengthen Byrams' framework that attitudes is the foundation of intercultural competence where learners do not assume their perception is the correct one.

The similar finding was yielded in Maharaja's study (2018:34); his finding revealed that after participating study aboard program, in terms of the perception of the host, majority of the students had better appreciation for cultural differences and had learned respect for other cultures. They learned about people from different countries have unique customs, values, rituals and communication style.

Besides, most of students were able to see how misunderstandings happened and how to resolve them. In addition, students had ability to identify ethnocentric perception on event and explain their origin. Last, students were able to mediate between conflicting interpretations phenomena that happened during the program. These findings were in line with the objectives of having skill of interpreting and relating as proposed by Byram (1997) and Byram, Gribvoka, Starkey (2002).

Through social interaction both inside and outside the class, students had ability to recognize significant phenomena in target culture and ability to cope living in other country with different cultures, Byram (1997) called it as skill of discovery and interaction .Those skills enable students to establish an understanding new cultural environment and improving their ability to interact with people from target culture.

### **3. The Implication of Short Mobility Program on Students Intercultural Awareness and Intercultural Competence**

From the data, it can be known that all students had awareness of; Multiple voices or perspectives within any cultural grouping (7, ACA), Individuals as members of many social groupings (8, ACA) communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication (10, IA) and the ability to move and negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication (11, 12, IA). Therefore it can be concluded that students were in the level of intercultural awareness meant they had good understanding of similarities and differences both of their own culture and other culture in terms of beliefs, habit, behavior and religion.

In addition, based on those components of intercultural competence including knowledge, attitudes, skills of interpreting and relating and skills of

discovery and interaction, all students had good knowledge of specific culture and knowledge of maintaining the conversation with people from the target culture, they perceived both ones' own and the target culture with positive attitude such as curiosity, openness, readiness on similarities and differences, and they were able to relativize ethnocentric perception, mediate conflicting interpretation phenomenon, know the causes of misunderstanding and the way to resolve it. Similarly Nguyen, Jefferies and Rojas (2018) revealed that study abroad helped the students to have personal development and intercultural competence

On the other hand, students also acknowledged that according to their perception, short mobility program with long duration for two weeks affected their intercultural awareness and led to intercultural competence. In contrast, Wolff and Borzikowsky (2018) found that in order to increase students' intercultural competence, it needs at least 3 months stay in the target country with similar culture. Students asserted that they can easily understand of target culture, and be able to deal with similarities and differences of living in target culture because they had already learned how to deal with living in intercultural communication from interculturality subject on their university. Therefore it can be concluded that cultivating intercultural awareness in ELT is important in order to build students skill, attitude and knowledge (Liu 2016). Further this finding supported Yilmas and Ozkan (2016) students need to join abroad program to enhance their intercultural awareness.

In addition, they stated that it is also because Malaysia and Indonesia is similar country, thus they can easily adapt on different culture during the program. These is similar to theory of culture learning that the transfer of skills based on ICC is more effective in similar culture rather than dissimilar culture (Ward, 1996; Ward et al., 2001; Wilson et al., 2013 as cited in Wolff and Borzikowsky, 2018: 20).

The results of this study is similar to Ilter (2016) research that after joining short mobility program, the students had good understanding of different cultures and values, they became open towards others' people ideas and they discovered their own critical mind which helped them deal with the problem. They become tolerance to otherness, they felt change, grow and maturity, their English is improved, and they had professional gains of English (Ilter, 2016:573). While the difference is in term of communicative competence, the present research showed that short mobility program not only improved students' intercultural competence but also another communicative competence such as sociolinguistic competence and strategic competence.

The students were aware of by understanding both own and target culture, having knowledge of interlocutor, becoming open minded and respecting cultural differences and having ability in negotiating ethnocentric perspective helped them to improve their communicative competence and intercultural competence. This finding is in line with Byram's framework (1997) that in communication, cultural background can be the basis for common share world, a set of beliefs, behavior and meanings shared by social group, in

addition there are some aspects that can lead successful communication including knowledge, skills and attitudes as the component of intercultural competence.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion of this study. It consists of the data finding that has been discussed in the chapter iii. Other than that, this chapter also presents the suggestion for reader particularly to those who is interested in researching the similar topic of intercultural competence.

#### A. Conclusion

This study identified students' intercultural awareness through short mobility program. The data were collected from students' interview. This study uses intercultural competence proposed by Byram (1997) and Byram (2002) as the approach in analyzing the data. According to findings and discussion, the researcher provides some conclusion below:

1. In order to answer research question one, students' understanding of ones' own and the target culture (intercultural awareness), this study reveals that by joining short mobility program, they have good understanding of similarities and differences between ones' own and the target culture.
2. Further, regarding to research question two, students' perception of their own and the target culture, in this case it involves certain knowledge, attitude and skills, this study reveals that by joining short mobility program students acquired knowledge both their own and target culture so that it help them to perceive the target culture with positive attitude such as curiosity and respect on cultural differences, open toward others, and tolerance. students deal with similarities and differences, by joining short



mobility program, it helped students to relativise their ethnocentric perception of their own culture, mediating conflicting phenomena when happened at the period of residence, and coped living in other country with different culture.

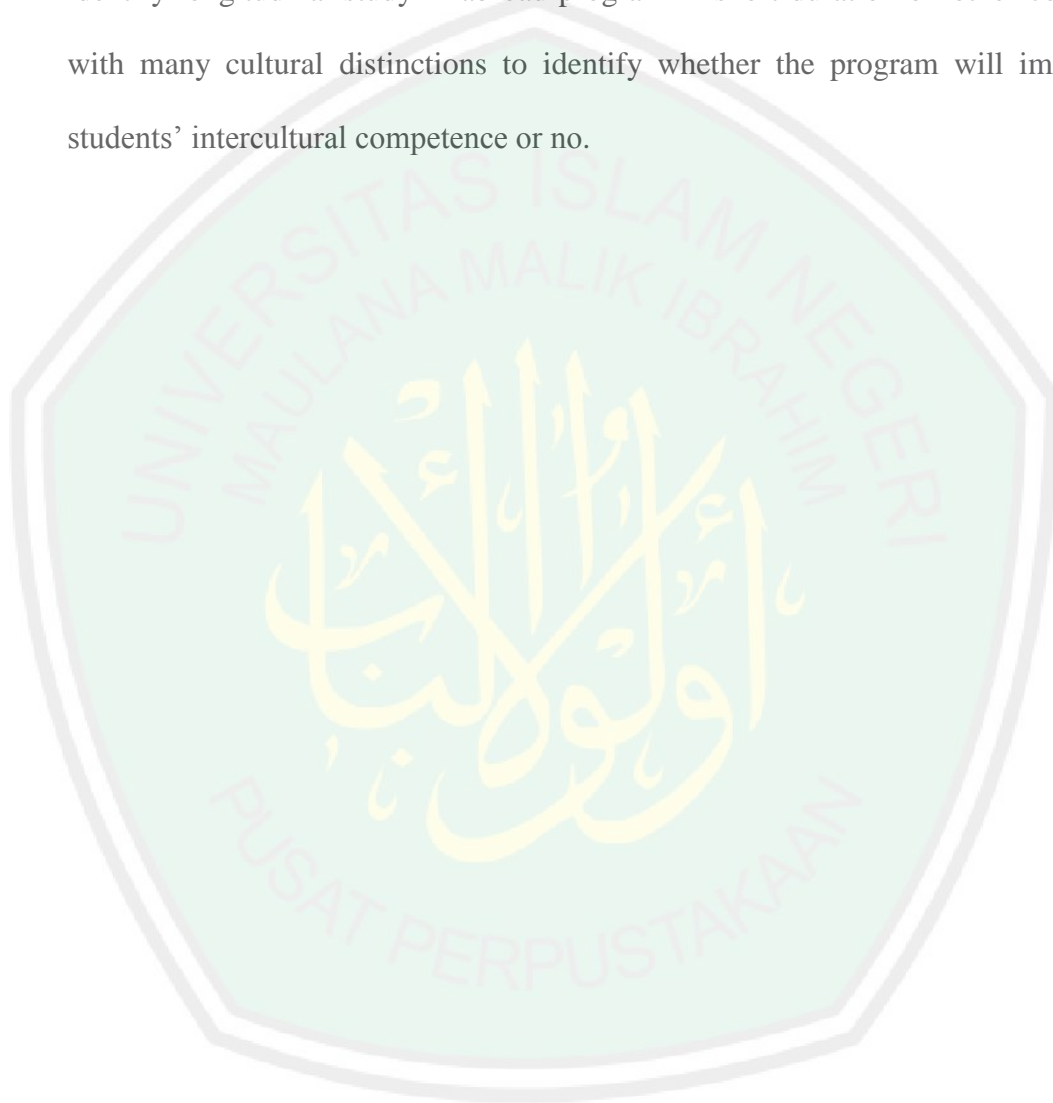
3. Last, to answer research question three, Short mobility program helped students to have better understanding of similarities and differences of their own and target culture (intercultural awareness). Furthermore, by having that, it not only leads to their intercultural competence but also communicative competence.

In summary, short mobility program can help students' to have better understanding of similarities and differences both one's own culture and the target culture, further they became interculturally competence in intercultural communication. Therefore, researcher additional comment regarding to this finding is taking practice on abroad program is necessary for EFL students in order to wider their knowledge of world around them. In addition, it is also a good chance to develop global ready citizens, improve of their professional life and build good relationship with students from interlocutor country.

#### **B. Suggestion**

The limitation of this study is the researcher only identified students' perception by focusing on their knowledge, skills and attitude to measure their intercultural competence during short mobility program. Therefore, for the next researchers they might conduct the study with the same object but with the other instrument tool to measure students' intercultural competence.

Additionally, since short mobility program were conducted in very short time for two weeks with the similar culture, it still improved students' intercultural competence. The researcher suggests for the next researcher to identify longitudinal study in abroad program in short duration on other country with many cultural distinctions to identify whether the program will improve students' intercultural competence or no.



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**APPENDIX**

## APPENDIX I

### LIST OF SEMI STRUCTURE INTERVIEW QUESTIONS



#### INTERCULTURAL COMPETENCE OF ENGLISH LITERATURE

##### DEPARTMENT STUDENTS

Problems of the studies:

1. How do students understand their own culture and the target culture?
2. How do students perceive the similarities and differences between their own and the target culture?
3. How does short mobility program affect students' intercultural awareness and lead students' intercultural competence?

A. Asking the students reason for joining the Program

- Please tell your motivation why do you interest in joining short mobility program?  
(Ilter, 2016)

B. Assessment for Measuring students understanding and perception of target language and their own culture

1. What did you learn from the target culture that you were visited during the program?  
(Byram, 2002) and (William, 2000)
2. What did you know about Malay culture? (Byram, 2002)
3. How did you engage and maintain the conversation with people from the target



<p>culture? (Byram, 2002)</p> <ol style="list-style-type: none"> <li>4. What are the things that you like about Malay culture and your own culture? (Ilter, 2016)</li> <li>5. What are the things you do not like about the Malay culture and your own culture? (Ilter, 2016)</li> <li>6. What is your perception regarding the country that you were visited? (Aguero, 2018)</li> <li>7. How did you feel when you were in the foreign country, is there any different stages of adaptation between your own and Malay?? (Ilter, 2016)</li> </ol>
<p>C. Assessment for Measuring How students deal with similarities and differences between one's own and target culture</p> <ol style="list-style-type: none"> <li>1. What are the similarities and differences between your own and Malay culture? (Ilter, 2016)</li> <li>2. What are the causes of misunderstanding that occurred in interaction with people from target culture? (Aguero, 2018)</li> <li>3. How did you cope with living in other country with different culture? (Byram, 2002)</li> </ol>
<p>D. Assessment For Measuring the Implication of Intercultural Awareness toward communicative ability</p> <ol style="list-style-type: none"> <li>1. Based on your perception, does mobility program increase your understanding of similarities and differences between your own and target culture? In terms of:             <ol style="list-style-type: none"> <li>a. beliefs</li> <li>b. Values</li> <li>c. behavior</li> </ol> </li> <li>2. Based on your perception, how does your understanding of both your own and target culture improves your communicative competence in intercultural communication? (Ilter, 2016)</li> </ol>

The questions above are adopted from:

1. Aguero, Maria Fernandez. 2018. Language Class- Teachers' Intercultural Practice in Ecuador. RELC Journal. DOI: 10.1177/0033688218755847.

2. Iltis, Binner Gence. 2016. How Do Mobility Programs Increase Foreign University Students Intercultural Awareness? Turkey: Procedia Social and Behavioral Sciences.
3. Byram, Michael et al 2002. Developing the Intercultural Dimension in Language Teaching; A Practical Introduction For Teachers. Council of Europe.

From those questions, then students' awareness will be classified by using Byram's framework that there are some levels to reach intercultural awareness as has been discussed in the chapter II, including; (a) Basic cultural awareness, (b) Advanced cultural awareness, (c) Intercultural awareness

## APPENDIX II

### CONSENT OF THE PARTICIPANTS



Faculty of Humanities  
English Literature Department

Agreement for Participants

Title of Study : “Intercultural Competence of English Literature Department Students

Researcher name : Mar’atus Sholikhah

Research Participant Name :

Email Address :

Thank you for your agreement to be interviewed as part of my study above. This agreement form is necessary for the researcher to ensure that you understand the aim of your involvement and that you agree to the conditions of your participation. Therefore, would you read the accompanying information sheet and then sign this form to certify that you approve the following:

Information Sheet

- The interview will be recorded and transcribed.
- You will be sent the transcript through your email address and given the opportunity to correct any factual errors.
- The transcript of interview will be analyzed by Mar'atus Sholikhah as research investigator.
- Every of summary content interview or direct quotation that are contained in academic publication will be anonymized so that you cannot be identified.

By signing this form you are agree that:

- I (agree/ disagree) to be research participant of this study.
- I understand that I don't have to take part, and I can stop the interview at any time.
- I understand that the transcribed of interview may be used as explained above.
- I have read the information sheet.
- I do not expect to receive any benefit or payment for my interview.
- I can ask a copy of the transcribe of my interview
- I can ask any questions that I might have and I understand that I can freely to contact the researcher if someday I have question.

Date

Participant's Signature

Researcher's Signature

### APPENDIX III

#### Data from students' interview

##### 1. Students' knowledge

Student	Knowledge of specific culture	Knowledge of social distinction	Knowledge of the way to maintain conversation
A	I know that Malaysia is very multicultural, there not only people from Malaysia but there is also Indian, Chinese and also some people from black race. What I see is many different people, they are very proud with their own culture, so like Malaysian wear baju Kurung, Indian people wear their traditional clothes without feeling like shy, so they are very confident with themselves. (A- Sept, 2 <sup>nd</sup> 2019)		Since there are many people from different countries with different languages, in the class of course we use English because it also English department. But outside the class when we talk to the other person with different language, I use English too, if with Malaysian people sometimes I use Indonesian because Indonesian and Malaysian are quite similar, but I think it's easier for me to use English because I don't really understand Malaysian. Besides, If in class we talked depend on the course, if about the topic that should be avoided, I am sure there is, may be its about religion, but I never talk about that, because sometimes it looks from their look (A-Sept 2nd 2019)
B	What I know from Malaysia, it is tolerant country because we live with so many different culture, religions and beliefs. (B- Sept 3 <sup>rd</sup> 2019)	Actually when we live there for two weeks there are so many holidays because in Malaysia there are so many religions, just like India they are Hinduism so their feast day is Depavali, so when we arrived there, after that we have Depavali. (B-Sept 3 <sup>rd</sup> 2019)	To maintain the conversation is by trying to understand what they are speaking, when they say something I mean some vocab that I do not know. When they talk fluently, I will show them my expression that I don't know what is that vocab. (B-Sept 3 <sup>rd</sup> 2019)
C	What I know about Malaysian people is open minded people, they accept and respect for	Malaysia have English as the second language, I mean like when Indonesia	I maintain the conversation by explaining them in English, when we cannot to get the point so we

	<p>differences. It's very difficult but they do that. (C- Sept, 3rd 2019)</p>	<p>have Bahasa Indonesia is as the second language because we have Japanese, Sundanese language and etc. Malaysian have English for second language, they used it more often than Indonesian. (C-Sept, 3rd 2019)</p>	<p>explain it the English with other English, I mean in a really complete story or explanation, when we still cannot get the point we will do other comparison. Another way of maintaining the conversation is we need to know where we speak and what to speak I mean like when in the classroom we have to talk about something relate to our classroom study, when we are outside we just fun for talking everything. I think Malaysian is just similar to us, they like to talk everything example how many son they have, we are kidding each other, what's the point is we need to know where to speak and what we have to speak (C-Sept 4<sup>th</sup> 2019)</p>
D	<p>I think Malaysia is just Indonesia because we are family. But when I come there, I see that Malaysia has various cultures like Arabian, Malaysian, Chinese, Indian, a lot of cultures and people in Malaysia are very tolerant with that various culture. And my buddy (people from UPM university always introduce culture and places in Malaysia) said that Malaysia is not only belong to Malay, Malaysia is belong to a lot of people; belongs to Arabian, belongs to Chinese, Indian, those various and different people. (D- Sept, 6<sup>th</sup> 2019)</p>		<p>Personally, I prefer to use English when I talk with people in the University because UPM is international university, there are a lot of international student, and the local student also use English fluently. Therefore I prefer use English because Malaysian is same but quite different and little bit difficult for me to understand Malaysian, but outside University I use Malaysian to talk with the people outside university. (D- Sept, 6<sup>th</sup> 2019)</p>
E	<p>As I know about Malaysian culture, they always wear their traditional clothes when they want to work, so the traditional clothes can be used as formal clothes (Baju Kurung.) (E. 2019)</p>		<p>When we talk usually I ask the topic that they are talking first, and then when they answering too fast or unclear, I will immediately ask them to repeat it. Sometimes the topic that we talk is about up to date phenomena. (E.2019)</p>

## 2. Students' attitude

Students	Interest of other way of life	Readiness for different stages of adaptation	Willingness in finding interpretation of familiar and unfamiliar phenomena
A	About black people, actually in Indonesia also multicultural and some people are different, and what I see in Indonesia is when a person see the other person with different like look, skin color they will say "He or She is so black or so white" it is like judgment but in Malay that's not such as a big problem, that's fine, that's the way they are. I like it, and I very appreciate it. I learn from them. (A- Sept, 2 <sup>nd</sup> 2019)	The most I feel like when after maghrib here, we can still going to Matos then at 10 we can go home. But there, Maghrib is at a half past 8 and then at 10 the mall is also close, so we only have a little time so I and my friend who should adapt with that condition. (A-2019)	
B	Toward differences it demands me to believe without viewing what is their religion, their beliefs so just believe that I can communicate, talk, and share any opinion with any kind of people, any kinds of culture. (B-Sept 3 <sup>rd</sup> 2019)	I said I like the MRT, it has standard that MRT must be clean, so there will be no people bring snacks or drinks, so that will make the transportation becomes dirty or somehow. I don't know whether it is the rule or not but I did not notice at all people bring snacks or drinks in the MRT, so the MRT is so clean although there are so many people, it will not feel crowded just like Indonesia. (B-Sept 3 <sup>rd</sup> 2019)	Actually when we live there for two weeks there are so many holidays because in Malaysia there are so many religions, just like India they are Hinduism so their feast day is Depavali, so when we arrived there, after that we have Depavali. (B-Sept 3 <sup>rd</sup> 2019)
C	For me, Malaysian and the people there, they have opportunity with their behavior of open minded; they have opportunity to be the sample of country which collects other culture. They have opportunity of having	When we go to Malaysia, we go to KFC or MCD we find that KFC or MCD did not serve rice for dinner, so they only serve rice at the lunch, at night they will serve like only potatoes and then chicken and something like	When I live there about two weeks, I notice that their public holiday is more often than Indonesia, when their Sultan is birthday they will have holiday, and tomorrow, or another people (Sultan) birthday is also holiday. If I am not mistaken, they have two

	that because every culture is welcome there, we can find Singaporean, we can Indian, and we can find Chinese there. So they can collect all the cultures in Malaysia. (C-Sept 4 <sup>th</sup> 2019)	that (C- Sept 4 <sup>th</sup> 2019)	independence day, I am not really sure but when I asked to my friend from Malay they explained that. (C- Sept 4 <sup>th</sup> 2019)
D	When I came there I think Indonesia and Malaysia is same country, but when I came there that people from Malaysians have different religion, various cultures, they are very tolerance not just like Indonesia, Indonesia is a country with Moslem dominant, they are may be racist to another religion.(D-Sept, 6 <sup>th</sup> 2019)	What I see about the people in dorm, they are friendly and individual which means in a positive side, they don't comment our clothes, how do we look when we go to campus, how do we look when we studying, they don't comment on it, they really don't like to comment that's actually it is sensitive for us. (D- Sept 6th 2019)	
5	In the ethic of transportation, they are very neat in waiting when MRT will come, like people who wants to use MRT or LRT they will stand on the right or left side. (E-2019)	What I feel when I was living in Malaysia I have to adjust my prayer time there and the activities in Malaysia when it has finished Subuh prayer, people in Malaysia has been ready to start their activity to go to their campus, while I have to adjust my habit in Indonesia when after Subuh, I still have one or two hours to get ready to my campus because the time of prayer in Malaysia if I am not mistaken they have 30 minutes later than in Indonesia. Then, because UPM is international university, I think there is so minim culture of being late to the class. (E-Sept 9th 2019)	



### 3. Students' skills

Student	Recognizing the place of misunderstanding in intercultural interaction	Identifying ethnocentric perspective in a document and explain their origin and mediating conflicting phenomenon happened during the period of residence	Cope with living in other country with different culture
A	Malaysia and Indonesia is quite similar, but some words are different meaning, so like when I say something, "that's not what I mean" (A- Sept, 2 <sup>nd</sup> 2019)		I should adapt myself, I should put myself there because I am not Indonesia, I am in Malaysia. The most I feel like when after maghrib prayer, here we can still going to Matos then at 10 we can go home. But there, Maghrib is at a half past 8 and then at 10 the mall is also close, so we only have a little time so I and my friend who should adapt with that condition. (A- Sept, 2 <sup>nd</sup> 2019)
B	So far I think that the cause of misunderstanding is coming from the vocabulary that is not totally the same with Indonesia, although we try to ensure ourselves that our language is similar there will be always different vocabulary so that different vocab we must be understand it by asking to them what is the meaning of that vocabulary. (B- Sept 3 <sup>rd</sup> 2019)	When we ever took drive, Grab car, when that time we have big amount of money 50 RM and 100 RM, we have no one RM or 10 RM, when we want to pay the bill we said to the driver that we say sorry we need to pay about twelve RM right? He directly said "it's okay you just pay ten RM", so that the driver is too fast judging may be he is a kind person, he does not want to burden us by the high amount of bill so from 12 RM he said that we need to pay only 10 RM, so it shows that he is too fast judging, when that time we said that we have no small amount of money, we have explained that we only have 50 then he gave back the money. (C-Sept, 94th 2019)	I think that our soul have an instinct about how to adapt in different place from your actual place, so me myself when I am in Malaysia, I feel like firstly I feel like "Oh this is so different country, but what makes it different is because of the language, I think the language only, but there is little part of differences, I cannot explain it because it too little. (B- Sept 3 <sup>rd</sup> 2019)

C	<p>The cause of misunderstanding comes from the different meaning of vocab between Malay and Indonesia, they look similar but they have huge different meaning. (C- Sept, 3rd 2019)</p>	<p>I am just questioning why they have really close similarities to our culture, I mean like they have cultural mark when we have historical tour in Malay, because we have international students welcoming program and then when that occasion we travel to the historical place of Malaysia and yeah it's like something like museum and then find there, their cultural mark is Batik. Yeah so I am questioning like why it should batik? And maybe yeah batik is different like the kind is so many; we have various kind of batik, but I am just questioning why batik should? Maybe they still the part of Malay. (C- Sept, 3rd 2019)</p>	<p>I am trying to know everything by asking because Malaysia is enjoyable people, when I ask to someone they answer easily, so we are much asking, we need to be active to ask like when asking to Cafeteria seller, where can we by this when we want to buy souvenir (C- Sept, 3rd 2019)</p>
D	<p>Maybe because I don't really understand Malaysian, people usually talk Malaysian fluently in front of us because they think we are Malaysian because we have similar face, so they talk fluently, I show my expression hah? And ask "what do you mean?" When we have conversation with English, sometime we don't really get it when they talk with their dialect, and their affix, like we have "like that" that's Indonesian style or something, Malaysians have their dialect and additional also which makes me confused. (D- Sept, 6<sup>th</sup> 2019)</p>	<p>Firstly I think Malaysia is not as friendly as Indonesia because I know the news, Malaysia is not really have good relation with Indonesia like they take our culture, something like that. But when I see Malaysian is friendly and they easy to adapt with people from different culture because they are friendly (D- Sept, 6<sup>th</sup> 2019)</p>	<p>When I came to UPM it is a kind of culture shock because the student in the UPM is very independent, and UPM is very big university, we are a new people, that's was just my first time come to UPM and aboard, so what I do to adapt is by observing from in the dormitory and also I take a walk with my friends around the campus, taking a bus, we use bus in the campus because very big. And then, we see the people in bus, we see how people in campus, I observed, after that I try to adapt and I know "oh Malaysian usually like this and that. (D- Sept, 6th 2019)</p>

E		<p>I have told with them the history of Malaysia why Malaysia used English as their language, according to their history, Malaysia is British colony, and until now there is still connection between Malaysia and England. Therefore, so that way in Malaysia there is no president and just prime minister. Because I am curious and very excited why their English skill is very better and fluent, while they are is also Asian. (E- Sept, 9<sup>th</sup> 2019</p>	<p>Before I start my journey in the outside, sometimes I look for in the website, when I am still in my room, I search to Google, what should and what should not I do. Sometimes I ask to my friend, I ever ask to my junior high school friend who living in Malaysia, the culture, I asked her the habit and the culture in Malaysia, so I can know more the habit in Malaysia. I think when I search in Google; I don't feel satisfied like when I asked to my friend from Indonesia. For example how to queue rightly in public transportation because in Indonesia when the sign of queue in right or left side, I think in Indonesia is do not obey. I scared if I apply this habit to Malaysia; I scared if I get punishment from the police. (E- Sept, 9<sup>th</sup> 2019</p>
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#### 4. The effect of short mobility program on students' intercultural competence

Student	Intercultural competence
A	I say like learning from practice, from practice I think it is easier when we have to switch languages, switching attitude, adapt to the addressee from what culture did I speak, what religion. So I think it improve my communicative competence. I think not because of in the classroom activity but it is more outside the classroom. In class the interaction is limited. So I feel that I learn more outside the class rather than in in class. (A -Sept, 2 <sup>nd</sup> 2019)
B	According to my perception, by understanding of those cultures, it improves my intercultural competence in intercultural communication because when I am having communication with those people who comes from different country Firstly I will try to engage and maintain the conversation with them, and when I talk in global language but I don't understand what vocab is that, there will be always vocab that I don't know, I will ask them to explain me what is that vocab means, so after I ask them, they will try to explain. So after I try to understand about they have been explained, I will try to explain to them what I have been understood about their explanation so I will find what the means of the vocabulary. Besides, by always describing the vocab that I don't know, I will be demanded to always speak more and more, so I will more have longer interaction with them. It will improve my intercultural competence. (B- Sept 3 <sup>rd</sup> 2019)
C	I think yes by I know how Malaysian, I mean how is their daily culture, I think it help me to manage to communicate with them, I mean how to talk, kidding to my neighbor room and then how to talk seriously where to buy souvenirs to Indonesia, where is the right place to choose to the cafeteria seller, the way to take a lunch and get communication with my supervisor in over there and the way we warmly communicate is caused by knowing their culture and we already know them. Because we know that Malay people is focus to one thing and also they have hard willing, if they have this intension they will struggle for it. We as they foreigner we cannot broke that, we need to know where is the place of speaking, what to speak at that place. We need to know where we talk and what to talk. (C- Sept, 3 <sup>rd</sup> 2019)
D	It improves my intercultural competence because UPM is international campus and a lot of international students, and the local student also talk English fluently and international student also talk English, what I like from studying in that university, I can use English and develop my English by talking with them because they are commonwealth from Britain and also their pronunciation is better than us so I can learn. (D- Sept, 6 <sup>th</sup> 2019)
E	Yes of course, I became more aware how much I should leaned about the target culture. Actually I want to get back know other cultures than Malaysia, I am realize that my English skill is still not fluent like them, so I was talking to them every day when I am in Malaysia . It really helps me in improving my skill. . Moreover, I am very grateful to have this opportunity because I become more curious and become open minded in terms of whatever thinking; moreover I become more tolerant especially religious tolerance. And when we aboard, I realized so many religion that I ever did not know. (E-Sept, 9 <sup>th</sup> 2019)

## CURRICULUM VITAE



**Mar'atus Sholikhah** was born in Bojonegoro on November 01, 1996. She was graduated from SMK Sunan Drajat Lamongan in 2015, during her study at Senior High School; she actively participated in OSIS as the treasurer. She also joined FBI Eskaraja (Forum Bahasa Inggris SMK). She started her higher education in 2015 at English Letters Department of UIN Maulana Malik Ibrahim Malang and finished in 2019. During her study at University, She joined community dedication at El-Zawa UIN Malang, Musyrifah at Mahad Sunan Ampel Al-Aly for one year, HMJ of English letters Department and became English Privat tutor.

