Cross-Cultural Communication of Foreign Students in the Indonesian Language Regarding Cultural Expressions

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Abstract: Understanding cross-cultural communication is an important aspect of determining the success of communication. Understanding cross-cultural communication is the key to the success of communication (Griffin, 2010). Differences in cultural value orientation also cause differences in cross-cultural communication. What is considered good or bad behaviour, appropriate or inappropriate, polite or impolite in one culture is often perceived as different or contradictory to other cultures. This paper discusses cross-cultural understanding for international students regarding salutations and cultural expressions in the Indonesian language from a sociolinguistics point of view. This research uses a descriptive method. The data collection technique was done virtually by interviewing and filling out questionnaires. By applying the theory of Gudykunst (2003) and Gudykunst and Ting-Toomey (in Jati, 2013), this study quantitatively tested the impact of culture on direct and indirect communication. There are so many theories that discuss the differentiating factors in the emergence of cross-cultural communication. (Liliweri, 2009) explains that several systems cause differences in cross-cultural communication. The study results reveal that cultural expressions should consider cultural aspects in addressing people in certain cultures. The aspects emerge in the stratification of people in society by politely addressing them for those who are respected. They can give titles when addressing them in their equality, the same status, the same position, and other cultural perspectives. The use of the title Bapak/Pak, Ibu/Bu, Mbak, Mas, Adik/Dik, and Kakak/Kak need the students' cultural knowledge. Moreover, the study indicates how international students in Indonesian academic settings should understand implicit cultural expressions such as mau ke mana, dari mana, and apa kabar. Those expressions tend to be understood not only linguistically but also culturally.

Keywords: Cross-cultural, communication, intercultural, salutations, title, Indonesian language

1. Introduction

Every culture has norms and rules that are outlined in the language system. It is this language that makes us able to communicate between languages as well as between cultures. In intercultural communication, there needs to be an awareness of cross-cultural understanding, that is, conceptualizing the importance of awareness about the existence

of cultural differences. In the communication process, it is hoped that there will be a common understanding of the purpose of communication. Proper communication can bridge these differences.

Many studies on cross-cultural understanding exist, especially for foreign students studying abroad. The social process of assimilation between foreign students and local students requires a concept that is realized in action, namely cultural assimilation/behaviour (acculturation). It means that the interlanguage and intercultural communication process will not meet a lot of obstacles.

In the context of Indonesia, of course, foreigners who live either studying or working in Indonesia should be equipped with the ability to recognize the Indonesian language and culture. There are many differences in the communication process between foreign and local cultures. It includes elements of foreign to local (Indonesian) and the culture of these foreign students. When in a foreign country, in this case in Indonesia, these students should have sufficient knowledge of the Indonesian language and culture so that they do not encounter many obstacles in communication while in Indonesia.

Some researchers have done some research related to a lack of understanding of foreign cultures in English class. One analysis shows a unique finding in speaking courses that can have implications for anxiety. The study highlights that talking causes communication failure. The study reveals the application of cross-cultural understanding in learning speaking to overcome speaking anxiety (Anggraeni & Rachmijati, 2017). The results of the data analysis point out that there is a contribution effect between self-anxiety experienced by students and the ability to speak English.

The factors that affect their level of anxiety in speaking English are self-anxiety in communicating English and fear of negative judgments from others. These factors can be neutralized by providing an understanding of western culture and even Japanese and Korean culture, which students favour to create a sense of comfort for students when attending lectures. English and the need for strategies for implementing cross-cultural understanding to improve cultural knowledge can help reduce anxiety in speaking (Anggraeni & Rachmijati. (2017). Related cross-cultural knowledge can enhance the cross-cultural experience. Now with states that the anxiety element when speaking in a foreign language can lead to difficulty communicating. Anxiety is a feeling experienced by an individual in the form of tension, fear, nervousness, and worry associated with awakening the autonomic nervous system. Anxiety is something that can interfere with second language learning" (Horwitz, 2001)

Most of the interaction in communication uses language: oral or written communication. Therefore, cross-cultural understanding becomes crucial and strategic for them to understand that language cannot be separated from culture. In the case of Indonesian cultures, foreign students should have strategies for dealing with that. They have different value systems and contribute to different goals in life. Considering that, they must be able to survive and be able to face various things related to it.

From that background, the study tries to discover two types of cultural expressions: salutations and cultural expressions in their communication. The research seeks
to find foreign students respond to Indonesian use in terms of salutations and title

to describe foreign students perceive cultural expressions in their communication.

How to interact and communicate is, of course, very important when foreign students are in Indonesia. The increasingly intensive interaction process between foreign and local students due to the same goals and interests, namely student activities in the dynamics of student life, will bring together individuals who previously only hung out with their fellow cultures. It is so crucial that research on cross-cultural understanding of foreign students in Indonesia in this academic setting becomes significant to do.

2. Theoretical Foundation

Understanding cross-cultural communication is a crucial aspect of determining the success of communication. Understanding cross-cultural communication is the key to the success of communication (Griffin, 2011). Differences in cultural value orientation also cause differences in cross-cultural communication. What is considered good or bad behaviour, appropriate or inappropriate, polite or impolite in one culture is often perceived as different or contradictory to other cultures.

By applying the theory of Gudykunst (2003), Gudykunst (2003) identifies both the study of intercultural communication and cross-cultural communication as segments of intergroup communication. Academic fields with a particular interest in cross-cultural communication research include anthropology, communication, international relations, psychology and sociology (Jun 2011).

Intercultural and cross-cultural investigations may include several areas.

They are attitudes, beliefs, cognition, cross-cultural business and training, journalism, language and linguistics, mass media, nonverbal cues, organizational culture, perceptions, stereotypes, thought-patterning, and values.

Gudykunst and Lee (1977) argue that communication elements can be accurately considered cross-culturally as theoretical constructs for the current investigation. Ting-Toomey (in Jati, 2013) this study quantitatively tested the impact of culture on direct and indirect communication, verbal aggressiveness, and communication apprehensiveness. In his 1976 book Beyond Culture; face-negotiation theory, proposed by Stella Ting-Toomey in 1985, Hall illustrates how members of cultures manage high or low face and conflicts; through the conversational constraints theory.

There are so many theories that discuss the differentiating factors in the emergence of cross-cultural communication. Gudykunst and Lee (1977) propose other theoretical dimensions of cultural variabilities, such as low and high context culture, initially introduced by Edward T.(in Jun 2011). (Liliweri, 2009) explains that several systems cause differences in cross-cultural communication. He provides seven systems that become differentiating factors in cross-cultural communication, namely: the economic system, the family system, the political system, the social control system, the health management system, the education system, and the religious system.

2.1. Cultural Expressions

2.1.1. Titles in Salutations in the Indonesian Language: Cross-cultural Understanding

Fauziah (2007 in Rezeki, 2018) states that two types of greeting words are based on form and category. Included in the aspect of existence are (1) name, which appears in the form of a nickname, and (2) kinship, which appears in the form of mention of specific characteristics, physical conditions, and slang. In addition, there are also those based on (1) gender, (2) a person's age, including older age, the same age or younger than the speaker, and (3) level of formality, including formal and informal.

2.1.2. Variety of Indonesian

In every language, words are used to replace people, greet people, and refer to others. These are needed in communication. Similarly, Indonesian has these words. On this occasion, we will discuss the function of words, such as pronouns, greeting words, reference words, and how to write them. Salutations, or Address Forms, those "words speakers use to designate the person. They are talking to while they are talking to them" (Fasold, 2000 in Hasal et al., 2020).

Various factors influence the use of languages, such as who the speaker is, the listeners faced, conditions, situations, space and time. Communication between higher and lower positions will be different from that between colleagues, and communicating face to face will be different from communicating through letters. What is conveyed at a meeting may not necessarily be understood by people who are not present at the meeting? This gave birth to some different languages.

There are various kinds of languages, which corresponds to different functions, positions and environments. The Indonesian language, which has an extensive area of use and a variety of speakers, is inevitably subject to the law of change. The direction of change is not always inevitable because we can also change in a planned manner. Historical factors and community development also influenced the emergence of several varieties of Indonesian. The various languages are still called "Indonesian" because each has a common essence. The characteristics and rules of the sound system, word formation, and meaning system are generally the same. That is why we can still understand other people who speak Indonesian even though we can recognize some differences in the manifestation of the Indonesian language (Moeliono, 1988).

The term variety can be equated to variation. Just as if people say that the models are very diverse, they are very varied. The existence of variety or variation implies that from the variety or variation, there is one model that becomes the reference. Thus, regardless of the variation model, there must be the same essence or general characteristics. If the variation has deviated far from the reference core, it is no longer a variation from the reference but is a new model (Suharsono, 1993).

2.1.3. Terms of Salutations

Terms of salutation differ according to social status, class, and profession (Hasan Hasan. et al., 2020). These differ in formality rather than the vague hierarchical distinction

of "elite, non-elite and official denotation", and the one form of address can appear in more than one category (e.g. "love" and "dear" below). They include:

a **Terms of endearment**, such as "honey", "dear", "love", "deary", "darling", "pumpkin", "baby";

b **Terms of friendship and equality**, such as "mate", "my friend", "love";

c **Terms of respect**, such as "Sir", "Madam/Ma'am", "Miss";

d **Social class**, **profession** or **category**, such as "Father", "Brother", "Captain", "Lady/My Lady", "My Lord", "Reverend", "Professor", "Duke", "Your Majesty", "Boy", "Girlie", "Woman";

e **Kinship terms**, such as "Dad", "Mum", "Aunty", Grandma", "Nanna", "Pop", "Sis", "Father", "Sister".

3. Methodology

3.1. *Research Design and Data Collection*

The study attempts to analyze the intercultural competence of international students in coping with the cross-cultural understanding study. In this study, the author adopts a qualitative approach. It is used to understand the underlying type of intercultural communication in Cross-Cultural Communication of Foreign Students in the Indonesian Academic Setting. This approach may be needed because the topic has never been addressed with a specific sample or group of people, orexisting theories do not apply to the particular sample or group under study (Creswell, 2003). This qualitative study also looks at what constitutes learning from international students.

The author interviewed and conducted a survey related to their data collection experience. A focus group discussion with six students from 8 different countries who experienced an Indonesian academic setting and attended an Indonesian language program class (BIPA). The interview was conducted using English and Indonesian language as the medium of communication as most participants can speak English. The questions in the interview were intended for the participants to explore ideas to respond based on their experience. The study aims to obtain intercultural communication in Cross-Cultural Communication of Foreign Students in an Indonesian Academic Setting.

The interview and questionnaire are used as comprehensive information about the students' intercultural competence and gain a comparative look at the essence of learning based on the cross-cultural perspectives of the international students.

3.2. *Setting and Participants*

The study was conducted at a major university in three universities, West Java Indonesia, nationally known as Universitas Pendidikan Indonesia, Universitas Padjadjaran, and Universitas Gajah Mada. The study participants are students from Darmasiswa, KNB, and their fund who took Bahasa Indonesia lesson in Universitas Pendidikan Indonesia (UPI), Unpad, and ITB. The study used 9 participants representing eight countries – Palestine, Tunisia, Russia, The Netherlands, Ukraine, Tajikistan,

Thailand, Japan, and Thailand. Each participant studied at the university for at least seven months and was an Indonesian in the undergraduate program and master's degree. Moreover, the confidentiality of the participant identities will be guaranteed.

3.3. Research Procedure

The first step of collecting data was conducted using a google form questionnaire and personal interviews. The personal interview used some techniques: online and offline methods. The online method is meeting respondents in informal situations, whatapps video meetings, and chatting in what apps.

In the second step, the researchers used Google Forms for survey methods. The data analysis begins by examining all the available data from various sources, including interviews, surveys, and literary studies. Then the authors reduced the data by classifying fundamental things and focusing on critical and related things to be easily categorized according to the participants' frame of thinking. Finally, all the data will be presented in a condensed form of narrative description. The cultural expression can be seen in the salutations using titles and certain expressions.

3.3.1. Indonesian Salutations

Table 1. Salutations in Sociolinguistics Context in the Indonesian Language

No.	Salutations in Personal titles	Students respond to intercultural communication	
		Their Cultural knowledge	Percentage
1	Bapak/Ibu	Very Polite expressions address their respected people: lecturers, deans, rectors, etc.	100%
2	Pak/Bu	The polite way of addressing older people, lecturers, deans, and respected people is a little different in context	90%
		In specific context can be used for the person in the lower position to respect them	34.13%%
3	Anda	Very polite expressions in addressing the second person.	100%
4	Kamu	Formal context	80%
		Informal context	86%
		Causal context	81%
5	Mbak	Formal context to address elder sister	41%
		Formal context to address older female	42.03%
6	Mas	Formal context to address elder brother	32.08%
		Formal context to address an older male	41%

According to Koentjaraningrat (1978 in Rezeki 2018), there are nine forms of greeting: personal pronouns, one's name, kinship or kinship terms, deixis, titles and ranks. The data shows that the title Bapak/Ibu was the most frequently used form of greeting by international students. They find it hard to use Mbak/Mas in their context. Based on the finding, we can conclude that the use of the Bapak/Ibu is considered a very Polite expression in addressing their respected people: lecturers, deans, rectors, etc. They also consider the title Pak/Ibu in addressing people. The title can be a Polite way of addressing older people, lecturers, deans, and respected people in a little different context (90%). In particular, context can be used to respect the person in a lower position (34%). They

responded that the use of the word Anda is different from the word **kamu** because they have different degrees of context. However, they still find it hard to differentiate the use of the word **Mbak** and **Mas** in the proper context. They understand that the words can be used for titles addressing older families or someone giving the service. A total of 32.08% chose to use other forms of greeting, such as Mas saying another noun followed by his name, Mas Andrew.

Person pronoun is the name of a word class in Indonesian grammar. Words that are members of the personal pronoun class are words that function to replace people in a text or discourse. The replaced person can be in the text (for example, in a story) or outside the text (for example, when talking to someone else). For personal pronouns, there are singular pronouns and plural pronouns. In its use, personal pronouns can be used to greet the speech partner (greeting word) and can be used to refer to the speech partner (reference word), such as **kamu/Anda** 'you', **Bapak** 'Sir', Ibu **'madam'**, **Pak/Bu 'Mr/Mrs.** Most respondents understand that there is social stratification in the salutation reference. They realized that the difference in culture could be seen in how they address people.

Table 2. Titles in Salutation in Sociolinguistics Context with their Indonesian Counterpart

No.	Titles to	Student's Perception of intercultural communication	
		Their Cultural knowledge	Percentage
7	Kakak/Kak	Formal & Informal context to address elder male/female	
8	Adik/Dik	Formal & Informal context to address elder male/female	

In every language, words are used to replace people, greet people, and refer to others. These words are needed in communication. Similarly, Indonesian has these words. On this occasion, we will discuss the function of words, such as pronouns, greeting words, reference words, and how to write them. Two different titles are commonly used for siblings: **Adik/Dik** and **Kakak/Kak**. However, in particular, they use kakak/adik not siblings or relatives, but we can use it for friends.

Using these titles appropriately is sometimes challenging. Titles for Women Mbak, the title for male is Mas need a proper context and setting. They find it hard to do them in a specific context. You can also use Miss with a complete name when you address a card, letter, etc., to a young unmarried woman: "**mbak**" is for the younger or older woman" is, however, difficult to define precisely a problem. If a woman is young, Some women say (and correctly) that **Mas** can be used for both younger and older people.

Perceiving Indonesian counterpart communication in intercultural in Indonesian Cultural Expressions

The research also tries to find out cultural expression involved in their communications. The cultural expressions are sometimes confusing.

Table 3. Students' Perception

No.	Perception in Indonesian	Student's Perception of intercultural communication in Indonesia
		Their Cultural knowledge
1.	Interacting with the Indonesian language and people	Fascinating, confusing, fun, challenging to understand, different from their home countries, falling in love with Indonesian people.
2.	Learning Indonesian Culture	Interesting, different from their home countries, incredible
3.	Understanding Intercultural Communication	Hard to do, interesting, confusing, challenging
4.	Intercultural Communication needs foreign skills in the Indonesian context	Crucial naturally understand, learning by doing, not matter

Table 4. Perceiping to Cultural Expression

No.	Perception in Indonesian	Student's Perception of intercultural communication in Indonesia
		Their Cultural knowledge
1.	Apa Kabar *'How are you.'*	Fascinating, confusing, fun, challenging to understand, different from their home countries, falling in love with Indonesian people.
2.	Mau ke mana *'Where are you going to?'*	Interesting, different from their home countries, incredible
3.	Dari mana 'Where are you from?"	Hard to do, interesting, confusing, challenging

The data types use a similar analysis by Hasan. et.al (2020). They are divided into several categories.

a) Friends and acquaintances of lower or equal status in non-elite groups

The title **Kamu** is used in an informal situation or somebody has a lower position than the speakers. In this context, people can call by name. The personal name is sometimes used. Alternatively, it can be a name that others prefer to use when addressing or referring to that person. It is common for close friends and younger people.

b) Friends and acquaintances in elite groups

In conservative families, the elder brother/ sister title, especially Javanese, uses **Mas/Mbak.** Over time. However, the title addresses a broad context of addressing people. In less formal contexts, the use of **Mbak/Ma**s as a title or a nickname is much the same as in non-elite groups.

c) Official category or respected people

In hierarchical groups, especially in working space, people address each other using the title **Bapak/ Pak** (Sir) and **Ibu/Bu** (Madam). Such a title is most commonly used. The title establishes the addressee's position in the hierarchy, not the address. This use of "title" plus optional use of surname also appears when the official function of a person is in focus, e.g. lectures, deans, administrators, officers, clerks, postmen, engineers, shopkeepers, etc.

In some hierarchical contexts where the person is specially treated, we can call by using **Bapak/Ibu**. The terms are used in the frame of calling people politely.

The most salutation to address people in an education setting uses **kamu** 'you' when calling their classmates. However, It is considered impolite if we use it for older people/respected people/ their superiors. We can use some polite titles by using Bapak/Pak/Ibu/bu to be polite. When meeting people in an informal setting: cafe, library, classroom, the titles **kamu, mas,** and **mbak** can be acceptable. However, the choice of title is hard to understand by the respondents. They prefer to call bu name instead of using the title.

The research findings reveal that most respondents find it hard to address their fellow classmates, young people, shopkeepers, and other kinds of professions out of formality. They are not used to calling such people using the title. In the interview, the researcher finds that it does not always happen in their culture. They identify the addressee when the speaker either does not know the addressee's name or rank or because, in the haste of the communication, they use "you" with a pointing finger in the most known.

One finding that can be acceptable across cultures in cross-cultural understanding in this research is that they agree that respecting special such lectures, teachers, deads, and academic administrators use title showing they respect regardless of age. Indeed, the confusion in understanding culture in cross-culture communication is that the distinction overlaps with that of formal versus informal address, where the use or non-use of titles comes into play.

4. Conclusion

Language is a reflection of society. It has interconnected to culture in that language truly reflects all aspects of the society, and the society can only exist and be passed on through its language. As people mobile from one country to another, there will be language and cultural contact in society.

In the case of international students in Indonesia a context, we can find exciting findings. The use of salutation in titles **kamu, anda, mas**, and **mbak** has shown intercultural communication. The finding from general data, such as informal and formal contexts, use in daily conversation, academic interaction, and so on, is that some polite salutations seem to be becoming more generalized, i.e., cultural uniqueness among cultures.

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