HOW TO DEVELOP THE COMPETENCE OF INTERCULTURAL COMMUNICATION OF NON-ENGLISH MAJOR INDONESIAN STUDENTS

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Abstract. In fact, most of the Indonesian students especially for them who are not from English major are occasionally lack the ability to use the English language properly in the context of intercultural communication. It happens due to their minimum understandings of English language as a tool of communication. Thus, some miscommunication will frequently happen. Therefore, the purposes of this paper are to provide the fundamental concepts of intercultural competence that focus on foreign language teaching and learning; and investigate the students' intercultural communication competence. Moreover, the writer proposes some principles concerning the factors of how intercultural communication competence influences the students' ability to understand the cultural meanings of language, especially for the English language. Literature-based paper will be utilized by the writer as a method, the results are: intercultural knowledge, attitude, and skill are highlighted as the foundation for non-English major Indonesian students to be interculturally competent, the five core principles that underlie the intercultural perspectives of language teaching and learning; and two other factors related to the intercultural communication competence which will be discussed in this paper.
Keywords: Intercultural Communication; non-English students.

A. INTRODUCTION

In the globalization era, communication amongst world society has been widely active. It can be seen from how many people should deal with other people's cultures from around the world through communication. Therefore, the development of communication competence must be cultivated. Regard to this, the need for communication strategies becomes essential as well. According to Faerch & Kasper (1983a, p. 36) defined that communication strategy as possibly intentional plans to overcome a problem done by any individual to reach particular communicative goals (as cited in Brown, 2007, p. 137). It means that the role of communication strategies is absolutely important to solve the individual's problem concerning with the communication itself. Consequently, the people who have a good intercultural communication competence are easy to gain their particular goals. With this hindsight, college teachers in Indonesia must notice to this phenomenon in order to be able to prepare their students to have an ability to develop the skills of intercultural communication competence.

Furthermore, the college teachers must be ready to peer at the students' weaknesses related to the intercultural communication competence. The misunderstandings of using English can be analyzed as one of the factors that most of the non-English major Indonesian students are lack to actually use English properly and correctly based on the intercultural communication competence. However, another factor can be from the economic globalization which means that it can then influence the world economic and great changes in many sectors

(Sun, 2013, p. 2245). It therefore also means that the responsibilities of college teachers towards their students' future career after they graduate are very indeed complex. The college teachers should stimulate their students with full of understanding of using a proper English language to face the globalization era, and to have a good communication with the people around the world through, for example, economic business. Then, of course, the intercultural communication may lie on it. Additionally, the intercultural communication competence itself has a very significant role to deal with those misunderstandings done by the students in term of utilizing the proper English language.

Moreover, to face these great challenges of the impact of globalization era, the college teachers again must embed the three core concepts of language education in term of intercultural competence that focuses on foreign language teaching and learning to their students, as stated by Liddicaot & Scarino (2013) namely language, culture, and learning (p. 47). They added that the intercultural itself cannot be separated by language learning. So, it can be concluded that learning language might be always followed by learning other cultures through communication and it also means that in the process of learning the language, the intercultural competence occurs automatically. Liddicaot & Scarino (2013) added that an intercultural ability means that there is an awareness of the interrelationship between the language and culture to attain the communication and interpretation of its meanings (p. 50). Thus, it is clear that the job of college teachers to cultivate the ability of their students based on the understanding of intercultural communication competence is becoming more and more needed as their students are basically less of that information in depth. Hence, this paper intends to figure out the very fundamental concepts of intercultural competence; investigate the five core principles that underlie the intercultural perspective which should be had and known by the students comprehensively and indicate the factors of intercultural communication competence.

B. LITERATURE REVIEW
1. Definition of Culture
The study of another language can be understood as a means of learning another culture and its people (Liddicaot & Scarino, 2013, p. 1). Further, they indicated that the basic importance of integrating intercultural capabilities into language and learning has been showed from the process of globalization, and technological development which changes the ways of living and communicating. Moreover, Zarate (1986) argued that the teaching and learning of culture in language education are difficult to understand due to the less attention that is given to considering what is to be taught and how to do it (as cited in Liddicaot & Scarino, 2013, p. 1). The official definition of culture according to modern Chinese dictionary (1998) is the sum of means of living that are built by a group of human beings which can be transmitted from one generation to another (as cited in Sun, 2013, p. 2246). In addition, UNESCO as cited in Guncavdi and Polat (2016, p. 41) defined the term of culture as all physical, spiritual, mental, and logical features which allow to the characteristic of society or social community. This means that how people themselves express their emotions, their ways of life, thinking, and other condition that can be addressed and shared with their social community.

2. Definition of Language
A language is a tool for communication. Many people use it to inform, chat, request, express, persuade exchange and to try to make their expression be understood by other people (Sun, 2013, p. 2246). Parallel to this, Liddicaot and Scarino (2013) defined language as the following:

> Language is all-pervasive in human life and everyone knows intuitively what language is and how it works. However, any attempt to define language risks being reductive, as language is a complex and multifaceted phenomenon. The theories of language that a teacher holds affect the process and practice of language teaching and what is

understood as a process in language development and the assessment of achievement. Although language is very much central to the work of language teachers, little attention is paid to clarifying exactly what is meant by language for the purposes of teaching. (p. 13)

This means that the language is easily known by all people and they also know how the language works or is used for. However, many have tried to define what actually language is, as the language itself is very complex and multifaceted phenomenon. Further, some theories related to the language affect the process and practice of language teaching and it also means as the basic tool to communicate with other people.

3. Definition of Intercultural Competence
The concept of intercultural competence becomes a vital in recent years because of two factors such as the globalization era and the increased technology. This kind of condition urges any person to have an ability to understand other cultures and to communicate with other people from different cultures (Guncavdi & Polat, 2016, p. 39). Another point of view related to what intercultural perspective concerning to the language comes from Liddicaot and Scarino (2013), they stated that intercultural language is fundamentally concerned with particular understandings of language itself and culture, and they, of course, relate to each other (p. 13). It is therefore important to every person to be intercultural competent and has the suggested skills namely intercultural knowledge, attitude, skill, and awareness.

In order to able to live in multi-cultural society, the people must have this, intercultural competence. Moreover, according to Deardorff (2009, p. 4), if some people want to compete globally with the world-wide society, they must be equipped with the knowledge and skills. Thus, the role of having the intercultural competence that the knowledge and skills are involved there becomes a very significant place to be had by the people. Related to this, Deardorff (2010) as cited in Guncavdi and Polat (2013, p. 39) argued that the concept of intercultural competence is to behave effectively and it must be related to the intercultural knowledge, skill, and reflection. While Repeckiene, Kvedarite, and Jankauskiene (2011) also cited in Guncavdi and Polat (2013, p. 39) defined this concept as the ability of an individual to interact with other people who are involved in any member of some groups or communities that have different cultures. Thus, it is possible to say that the international competence based on the intercultural competence will be highlighted as the main thing should have in today's globalized world.

4. The Intercultural Competence in Foreign Language Education
According to Sercu (2005) as cited in Cheng (2012, p. 166) stated the following:

Change is not exclusive or selective in a sector of society, which it affects. Policy-makers include intercultural objectives in curricula, and teachers find themselves faced with the challenge of promoting intercultural competence through their teaching. This is true for teachers of a diversity of subjects, and definitely true for teachers of foreign languages. Foreign language is, by definition, intercultural. (p.1)

Lustig & Koester (2005) argues that to have the competency in intercultural communication means that we need to accomplish the communicative objectives that appropriate and effective to the setting in which the communication takes places. Furthermore, the concept of appropriateness and effectiveness has not always been accepted whether in one culture might be appropriate or effective in another culture (see Cheng, 2012, p. 166). On the other hand, Uso-Juan and Martinez-Flor (2008) defined the intercultural communicative competence as the combination between the essence of communicative competence and intercultural competence. Moreover, the intercultural communicative competence also

emphasizes grammatical competence, sociolinguistic competence, strategic competence, and discourse competence (Canale, 1983) as cited in Cheng (2012, p. 166). Thus, to be competent in intercultural communication, the appropriate and effective of communicative objectives must be first accomplished to where the communication itself takes places. Additionally, the concept of those, the appropriateness and effectiveness, are sometimes rejected by one culture to another culture. So, that is the implementations of foreign language education are to cultivate the students' ability to use linguistic manner in the terms of appropriateness and effectiveness.

5. The Fundamental Concepts of Intercultural Competence

Berardo (2015) demonstrated the intercultural competence as the capacity of behaving effectively and accordingly in term of using the intercultural sources (as cited in Guncavdi & Polat, 2013, p. 40). Thus, in short words, it can be said that to achieve the intercultural competence, the skills of knowledge, attitudes, and behavior are very necessary to have in order to be able to understand other cultures properly. Another view comes from Bennett (2011), the statement is that the intercultural competence consists of three dimensions namely cognitive, effective, and behavioral skills. The three dimensions have their own areas. The first is the cognitive dimension of intercultural competence that comprises of intercultural awareness, general knowledge, and specific cultural knowledge. The next dimension is effective of intercultural knowledge which concludes an individual's curiosity to other cultures, the cognitive flexibility, and motivation to learn and be open-minded. Last, the dimension of behavioral skill of intercultural competence includes the ability to employ communicating with many people around the world with different background of cultures, listening to them, problem-solving, empathy, and sharing information (as cited in Guncavdi & Polat, 2013, p. 40)

According to Howard Hamilton, Richarson, and Shuford (1998), they formulated the model of competence components (as cited in Deardorff, 2009, p. 11) as the following:

Attitudes
• **Awareness: Values . . .**
  ✓ Own group
  ✓ Group equality
• **Understanding: Devalues . . .**
  ✓ Discrimination
  ✓ Ethnocentric assumptions
• **Appreciation: Values . .**
  ✓ Risk-taking
  ✓ Life-enhancing role of cross-cultural interactions

Knowledge
• **Awareness: Knowledge of**
  ✓ Self as it relates to cultural identity
  ✓ Similarities and differences across cultures
• **Understanding: Knowledge of . . .**
  ✓ Oppressions
  ✓ Intersecting oppressions (race, gender, class, religion, etc.)
• **Appreciation: Knowledge of . . .**
  ✓ Elements involved in social change
  ✓ Effects of cultural differences in communication

Skills
• **Awareness: Ability to . . .**
  ✓ Engage in self-reflection
  ✓ Identify and articulate cultural
  ✓ similarities and differences
• **Understanding: Ability to . . .**
  ✓ Take multiple perspectives
  ✓ Understand differences in multiple contexts
• **Appreciation: Ability to . . .**
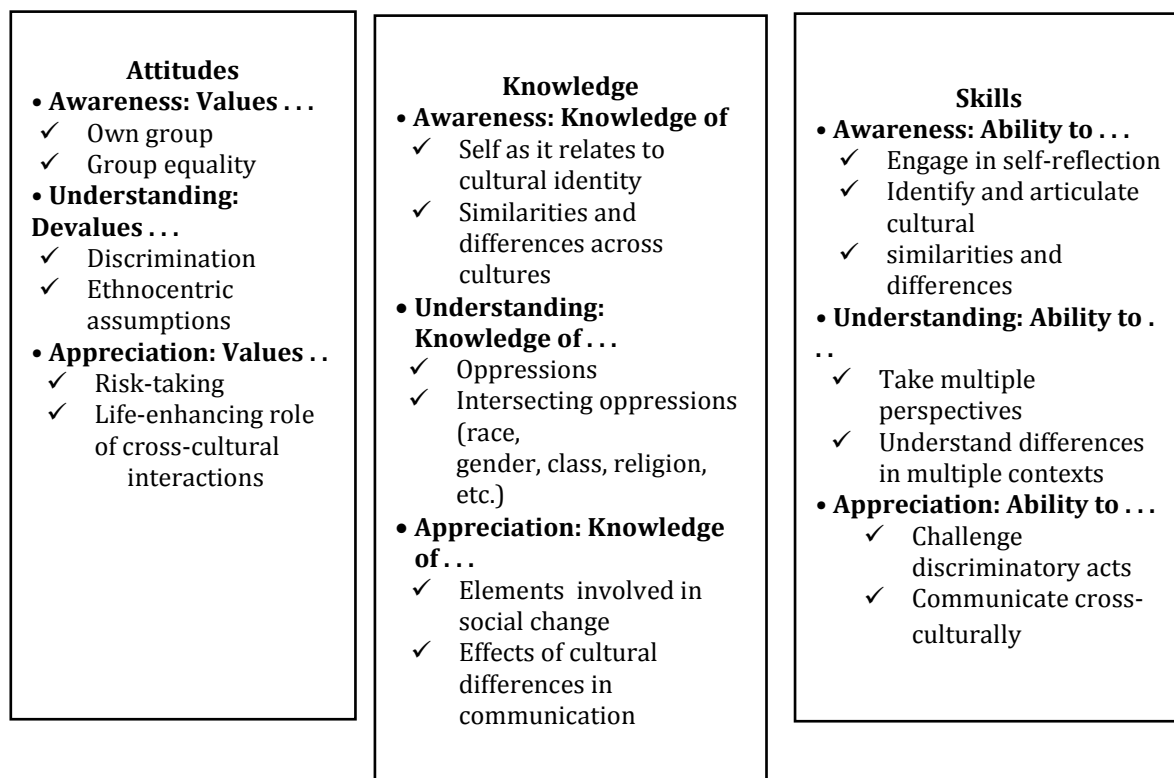 ✓ Challenge discriminatory acts
  ✓ Communicate cross-culturally

Figure B.1. Intercultural Competence Component Model
Source: Adapted from Howard Hamilton et al. (1998) as cited in in Deardorff (2009, p. 11)

This figure shows that from the attitudes component, the people who interact with other people, they have to be aware of their own group, group equality, and also understand the devalues of not doing the discrimination or ethnocentric assumptions. And last, they need to give some appreciations to different people in the forms of doing the role of cross-cultural interactions on quality of life. Then, such values will also complement knowledge competencies that can be seen from understanding cultural identities, oppression, and the influences of different cultures towards the process of communication. And such the combinations between the attitudes and knowledge would be compatible with the basic skills of self-reflection, understanding the multiple perspectives from the different context, and the ability to communicate cross-culturally in general (Deardorff, 2009, pp. 10-11). Thus, based on those compositional models, attaining the information-processing activities can be arguably taking from self-reflection and taking multiple perspectives.

C. DISCUSSION

Within this study, it was found that the three fundamental concepts of intercultural competence, the intercultural knowledge, attitudes, and skills, are highlighted to be the main things that must be comprehended by the non-English major Indonesian students. Those concepts that have been explained previously have a significant role to help the non-English major Indonesian students to accomplish their communicative goals with other people around the world in term of intercultural communication. Besides, they also ought to know about some principles that underlie the intercultural perspective of language teaching and learning. It is because these principles will assist them to know more about the intercultural perspectives. There are five core principles that can be considered as the base for language learning (Liddicaot, 2008; Liddicaot et al, 2003; Papademetre and Scarino, forthcoming) as cited in Liddicoat, 2013, pp. 56-59. However, these are not fundamentally intercultural; they just can be seen as preconditions for an intercultural view.

Active construction means a way to know how learning happens in language learning. In this case, the role of teachers is very helpful as they have to create opportunities through which the students come to the sense of their encounters with language and culture and how they relate to each other. It means that the language and culture are connected each other. Then, for students, it is more than a process of absorbing facts, they need to think, feel, and change intercultural beings more and more useful. Every language is considered to be potentially open to interpretation, an artifact of the culture in which it was created and a communication of that language. Thus, the point is that the college teachers provide the chances to their students to recognize other cultures through their experiences of learning the language and develop and identify their own interpretation related to the cultural constructedness.

Making connection means that the languages and cultures cannot be separated. They connect to each other. After gaining the new language and culture, the students need to connect the new one to what is already known. It does mean that when they engage with the new language or culture, including intracultural experiences they bring to the learning, they have to relate those experiences with their own language and culture. This intraculturality represents the first point of connection between the students and the new experience and provides a new relationship.

Social interaction is the third principle that recognizes both that learning and interaction or communication is fundamentally interactive and has a fundamental purpose of language use. They are socially interactive. While the interacting and communicating interculturally means to develop students' understanding of the relationship between their framework of language and culture and that of others. Additionally, one of the important understandings that underlie an intercultural learning of language is that there is a reciprocal relationship between their own language and culture.

Reflection is vital to any teaching and learning process that focuses on interpretation. Learning from reflection can be meant of we think, know and learn about language (first and additional), culture, knowing, understanding, and their relationship, as well as concepts such as diversity, identity, experiences, and their own intercultural thoughts and feelings. Thus, for the students, they have to do so in order to reflect what they have done or learned regarding the intercultural input they have attained. Then, the process of reflection in intercultural learning is both affective and cognitive. If it is affective, it means that every encounter with diverse others has the potential for emotional impact, either negative or positive, and then it needs to be considered and interpreted by the students. While the cognitive, it involves the attitudes and assumptions that the students bring to the act of communication with others.

Responsibility is the last principle that recognizes that the learning depends on the students' attitudes, dispositions, and values, developed overtime; in communication, the intercultural speaker has a responsibility to develop intercultural sensitivity and intercultural understanding to the opponent. Further, this responsibility can be called as an ethical position which means that the responsibility is not only to understand what other people say but also to seek what they mean and easy to be understood. The intercultural is therefore manifested as and through an ethical commitment to the acceptance and valuing of language and culture within and across language and cultures.

Those five principles are also related to the sociocultural and interpretive theory of learning that is applied to the context of communication in diversity, in which the intercultural is manifested through language. They are therefore starting points for an intercultural pedagogy, not an intercultural pedagogy itself. They need development into practice (Liddicot & Scarino, 2013, p. 59)

Afterwards, the students who are not from English major must master and do those principles in order to make them easy speak with other people who have the different background of cultures. Besides, the students must be ready to confront some intercultural communication obstacles. Sun (2013, p. 2247) argued that there are two factors that cause the intercultural communications:

The first is the different mode of thinking and value ideas. The different cultures usually cause communication barriers or obstacles to intercultural communication. The culture will influence new world-views because every country has its own cultures, so there must be different in thought patterns. Furthermore, she states on her perspective regarding differentiation between her country, China, and the Western country is based on the thinking mode. In the Western country, she said that the thinking mode there is always more logical and rational analytic. While in her country, the thinking mode is solely based on intuition, it seems like more general and ambiguity. Thus, in another word means that for Indonesian students, they may refer to select which thinking mode is better for them to develop their intercultural competence besides knowing its obstacles.

The different cultures also present different values. Every country has its own value system which can control people's beliefs and actions towards their intercultural communication. The process of socialization, people learn the value system of their own culture unconsciously. Then, the values that they acquired become their philosophy moral standard. However, it can be compared from one value to another one as it has their own systems or criteria such as in one culture; this value is considered to be normal but in another one is not, and so forth.

The second one comes from emotional factor. It means that the emotional factors in cross-cultural communication refer to the communicator with communicative objects from different cultures and intercultural communication behavior attitude. One important feature is the anxiety to the intercultural communication activities. Further, people who have a better understanding in term of intercultural communication anxiety tend to avoid communication with people from the foreign culture, whether one is willing to communicate is an important emotional factor in intercultural communication or not. So, it is quite seen that emotional factor

concerning to the intercultural communication takes a significant role in the psychological study.

D. CONCLUSION

Today, the impact of globalization era influences many people around the world to change and face their future life in better condition. In this era, communication amongst world society is strongly active. From now on the number of people should deal with other people's cultures through communication. Henceforth, the development of communication competence must be developed. Regard to this, the need of communication strategies becomes very essential as well. It is therefore, the role of college teachers is also vital. They have to prepare their students to peer at this challenge through developing their competence of intercultural communication. The writer has provided the three fundamental concepts of intercultural competence that must be cultivated by the students especially for the Indonesian students who are not from English major to have an ability to use English properly in the context of intercultural communication. The three fundamental concepts are the ability of having the good attitudes, knowledge, and skills. In addition, the five core principles, *Active Construction, Making Connection, Social Interaction, Reflection, and Responsibility* are also significant to stimulate and improve the competence of the non-English major Indonesian students' intercultural communication skills. However, they have to be ready as well with the two obstacles that they will face namely the different mode of thinking of how to think about something logically or not and values will be another important things to be accounted for as they have their own philosophy related to any culture; and last comes from the emotional factor which means that perhaps, when one has a better understanding of intercultural competence, he/she is reluctant to do a communication with his/her opponent in the form of intercultural communication.

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