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Intercultural Communicative Competence Development of Indonesian Higher Education Students

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Abstract

The purpose of the study is to explore how higher education students develop their intercultural communicative competence (ICC) based on the lecturers' perceptions during one academic semester. The researcher focused on the viewpoints on intercultural interaction experiences and competence as enacted by the lecturers in the area of the study. For this purpose, the study was conducted based on both quantitative and qualitative design. The

participants set are in English Language teaching department in a private higher education in Indonesia. The result of this study implies that the lecturers commonly promoted the aspects by comparing the target culture with the students' own culture. Those teaching approaches are used to improve students' linguistic knowledge and facilitate a better oral and written skill so the students can employ various strategies in the academic situation. It also reveals that the activities carried out contributed a lot to develop the students' intercultural communicative competence.

Keywords: *intercultural communicative competence, higher education, lecturers' perception*

Introduction

Nowadays, one of the foremost focuses currently faced by higher education institutions (HEIs) is the development of transversal skills by students, in addition to technical and scientific ones, to enhance their integration in national and international work markets, their mobility and their ability to live in a plural world (Deardorff, 2015). Intercultural communicative competence (ICC) has been seen as a higher education transversal learning outcome, whose significance is twofold: the need to prepare graduates who are able to address worldwide challenges, acting in an integrated world system, and to resolve intercultural conflicts, which has increasingly become a key topic at worldwide level (Deardorff and Arasaratnam-Smith, 2017).

During the obscuring of national and cultural boundaries in HEI, intercultural relations have been reinforced and turned more complicated. This is characterized by interdependence and mutual penetration, where people from different cultures progressively encounter each other. For a person to succeed, one must have a good background in education and the attitude of a survivor (Maguddayao and Medriano, 2019). When people lock in an intercultural dialogue or international trade, they are unavoidably confronting the challenge from communication barriers such as cultural stereotype and prejudice, identity conflict, language deficiency, and the lack of interaction skills. Only through the acquisition of ICC can these problems be solved in the process of worldwide interaction. ICC constitutes an indispensable capacity for people to outlive and build up productive relationships in the global interconnected world.

In this framework, and in the context of a current rise in nationalism, populism and independent tendencies, the development of intercultural communicative competence in higher education assumes a crucial significance as shown by extensive research (Dimitrov et al., 2014). Integrating cultures in English language teaching is urgent and vital in order for EFL

graduates to grasp and enhance their intercultural communicative competence in the globalized community where English has been used as a means of communication among people of multicultural backgrounds in the 21st century. EFL educators and teachers in different contexts, however, seem to neglect such an important issue in their English language teaching practice. Similarly, in Indonesia, ICC is not given significant attention in English language higher education.

The study of ICC has drawn much attention of educational scholars that increasingly calls from different disciplines in the past decades. For example, Maguddayao and Medriano (2019) investigated the sojourning of foreign students in its quest for intercultural communicative competence; Saqing (2018) studied intercultural communicative competence and internalization; Abduh, Rosmaladewi & Basri (2018) focused on internalization awareness and commitment of Indonesian higher education; Razi and Tekin (2017) revealed the role of culture and intercultural competence in university level; and Tran and Seepho (2016) explored EFL learners' attitudes toward intercultural communicative language teaching. Scholars have conceptualized and tested ICC from diverse perspectives that resulted in abundant literature in the field of intercultural communication study.

Although the importance of ICC has been confirmed by various researchers and numerous studies conducted, the role of culture and intercultural communication in English language has not always been well acknowledged and the concept of ICC is still unfamiliar. Holmes & Neill (2012) added that the inherent complexity of the concept makes the study of ICC continue to suffer from various problems of conceptualization and measurement. Therefore, this study aims at filling this gap focusing on the lecturers' perceptions throughout the development of students' intercultural communicative competence in higher education.

Literature Review

Model of intercultural communicative competence development

The developmental model of intercultural communicative competence draws from several types of research in intercultural education as it attempts to integrate three major domains of development (cognitive, intrapersonal, and interpersonal). The conceptualization of intercultural development that is focus here primarily from the literature on higher education student and adult development and, in particular, from Kegan's (1994) model of lifespan development.

According to Kegan, mature individuals are better prepared to approach and respond to complex life tasks because they represent what he has termed "self-authorship". Using this way

of organizing one's life, individuals act as authors of their lives (not just the stage on which their lives are played out), balancing external influences with their individual interests and those of others around them (Baxter Magolda, 2000). Many demands placed on adults in contemporary society "require self-authorship because they require the ability to construct our own visions, to make informed decisions in conjunction with coworkers, to act appropriately, and to take responsibility for those actions" (Baxter Magolda, 2001). Self-authorship requires complex ways of making meaning of experience, drawing on one's understanding in all three domains of development.

Kegan's (1994) version is holistic in that it consists of and integrates three dimensions of development. The cognitive dimension focuses on how one constructs one's view and creates a meaning-making system based on how one understands knowledge and how it is gained. The intrapersonal dimension specializes in how one understands one's personal beliefs, values, and sense of self, and uses these to guide choices and behaviors. The interpersonal dimension focuses on how one views oneself in relationship to and with other people (their views, values, behaviors, etc.) and makes choices in social situations. Kegan argued that development in all three dimensions is required for a person to be able to use one's skills. Those for whom development in one or more dimensions does not provide an adequate basis for coping with the complex life tasks they face often report being overwhelmed or "in over their heads."

Assessing the development of intercultural communicative competence using the level of intercultural maturity

The framework for discussing intercultural maturity encompasses Kegan's (1994) three dimensions of development (cognitive, intrapersonal, and interpersonal), as well as their interconnections. The choice of the word "maturity" in the name of this educational goal refers to the developmental capacity that undergirds the ways learners come to make meaning, that is, the way they approach, understand, and act on their concerns. Thus, demonstrating one's intercultural skills requires several types of expertise, including complex understanding of cultural differences (cognitive dimension), capacity to accept and not feel threatened by cultural differences (intrapersonal dimension), and capacity to function interdependently with diverse others (interpersonal dimension). In other words, through this proposed model, we are building on Kegan's contention that producing interculturally competent citizens requires helping students achieve intercultural maturity in all three dimensions. This conceptual framework is designed to reflect two elements that are not apparent in most of the existing

literature on collegiate outcomes. First, in recognition that this is a complex collegiate outcome, we define intercultural maturity as multi-dimensional and consisting of a range of attributes, including understanding (the cognitive dimension), sensitivity to others (the interpersonal dimension), and a sense of oneself that enables one to listen to and learn from others (the intrapersonal dimension). Second, acknowledging that students typically learn and become capable of more complex learning by taking a series of steps (whether gradually or quickly), the framework proposed here not only identifies the desired outcome itself, but also includes two steps that lead to the achievement of the outcome, benchmarks along a developmental continuum. For example, being aware of cultural differences is an important first step in cultural competence; respectfully demonstrating this awareness in a conversation with a co-worker or community member is a more compelling indication of the achievement of this outcome. Each of these examples shows a basic developmental progression, with the application of one’s learning in changing contexts as the more stringent criterion of educational success.

The three proposed developmental levels are offered here as general descriptions of these benchmarks, not as detailed, comprehensive lists of capacities at each level. We also wish to note that the framework is the result of our attempts to integrate insights from existing theories of human development, prior research on student development and intercultural competence, and from our own experience teaching graduate students and researching college student development. The framework has not yet been subjected to empirical analysis. This framework links the three domains of development (cognitive, intrapersonal, and interpersonal) with three levels of development (initial, intermediate, and mature). The table thus consists of nine cells that show how development in each domain unfolds across three developmental benchmarks, the last of which describes the kind of maturity that is consistent with the description of intended collegiate outcomes.

Table 1. ICC developmental domains framework of intercultural maturity

Developmental domain	Level of development		
	Initial	Intermediate	Mature
Cognitive	<ul style="list-style-type: none"> Assumes knowledge is sure and categorizes knowledge 	<ul style="list-style-type: none"> Evolves awareness and acceptance of uncertainty and 	<ul style="list-style-type: none"> Has ability to consciously change viewpoints and behaviours into

	<p>claims as proper or wrong</p> <ul style="list-style-type: none"> • Naive about different cultural practices and values • Resists demanding situations to one's own beliefs and views differing cultural perspectives as wrong 	<p>different viewpoints</p> <ul style="list-style-type: none"> • Has ability to move from tolerating authority's knowledge claims to personal processes for accepting knowledge claims 	<p>an alternative cultural worldview and to use multiple cultural frames</p>
Intrapersonal	<ul style="list-style-type: none"> • Lack of awareness of one's own values and intersection of social identity (racial, class, ethnicity, sexual orientation) • Lack of understanding of other cultures • Defines beliefs that guide choices and regulate interpretation of experiences 	<ul style="list-style-type: none"> • Evolves sense of identity is different from external others' perceptions • Prompts self-exploration of values, racial identity, beliefs within strained situation between external and internal definitions • Immerses in own culture • Recognizes legitimacy of other cultures 	<ul style="list-style-type: none"> • Has capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context • Integrates characters of self into one's identity

	<ul style="list-style-type: none"> • Views difference as a danger to identity 		
Interpersonal	<ul style="list-style-type: none"> • Dependent relations with similar others is a main source of identity and social affirmation • Perceives different others is wrong • Lack of awareness on how social systems affect group norms and intergroup differences • Views social issues egocentrically, no recognition of society as an organized entity 	<ul style="list-style-type: none"> • Willingness to interact with diverse others and abstain from judgment; believes in independent relations in which multiple viewpoints exist (but are not coordinated) • Self is often shifted from need for others' approval. • Starts to explore how social systems affect group norms and intergroup relations 	<ul style="list-style-type: none"> • Capacity to involve in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences • Understands ways individual and community practices which affect social systems • Willing to cooperate for the good of others

ICC's Cognitive Dimension in Intercultural Maturity

The first row of Table 1 portrays the direction of the cognitive dimension and how it intercedes the way people think about and understand distinct issues. For example, the assumption in the initial level that knowledge is sure and knowledge claims can be readily judged as proper or wrong serves as a barrier to learning about or tolerating different perspectives. At this level, beliefs tend to be accepted from authorities rather than being internally constructed, so challenges to beliefs are often ignored or quickly determined to be

wrong. Different cultural perspectives that do not agree with one's view of what is proper are often considered wrong rather than different. This level has been defined in several theories of cognitive development as dualistic thinking (Perry, 1968), received knowing (Belenky, Clinchy, Goldberger, & Tarule, 1986), absolute knowing (Baxter Magolda, 1992), pre-reflective thinking (King & Kitchener, 1994), ethnocentric reasoning (Bennett, 1993), and as the use of representational skills (Fischer, 1980).

In the intermediate phase of the direction, views about knowledge move from seeing knowledge as certain to increasingly acknowledging the uncertainty associated with making a knowledge claim. This move is accompanied by decreasing reliance on authority's knowledge claims and increasing reliance on personal processes for accepting knowledge claims. Increasing uncertainty yields more openness to different perspectives, while personal processing of knowledge claims yields the notion that different people can hold different views for legitimate excuses. The intermediate level has been defined as multiplicity thinking (Perry, 1968), subjective and procedural knowing (Belenky et al., 1986), transitional and independent knowing (Baxter Magolda, 1992), quasi-reflective thinking (King & Kitchener, 1994), the beginning stages of ethnorelative reasoning (Bennett, 1993), and as the coordination of representational systems and abstract mapping (Fischer, 1980).

The mature level of the direction is marked by the move to knowledge as constructed and as grounded in context. The ability to consciously change perspectives emerges because judgments derive from personal experience, evidence from other sources, and others' experience. The ability to entertain various perspectives in multiple contexts leads to the ability to use various cultural frames. This mature level has been defined as relativistic thinking (Perry, 1968), constructed knowing (Belenky et al., 1986), contextual knowing (Baxter Magolda, 1992), reflective thinking leading to the ability to make reflective judgments (King & Kitchener, 1994), integration, the final ethnorelative stage of M. Bennett's (1993) model, and coordination of abstract systems (Fischer, 1980; see also Fischer & Bidell, 1998; Kitchener, 2002; Kitchener & Fischer, 1990).

Milton Bennett's (1993) model specifically explicates the role of cognitive complexity in the development of intercultural competence, concerning on the way's individuals come to understand cultural differences. This model is grounded in constructivism (how individuals make meaning of experience) and, in particular, how individuals interpret their experiences with diverse others in intercultural circumstances. It also delineates six major markers that indicate increasing sophistication in complexity of understanding intercultural issues, from ethnocentric (three stages) to ethnorelative (three stages) perspectives. The two forms of

adaptation (the second ethnorelative stage) portray this link particularly well. The first form is “cognitive frameshifting,” or taking a cultural viewpoints different from one’s own; the second form is “behavioral code-shifting,” in which the individual can act from another frame of reference. Both require the cognitive complexity to hold at least two cultural perspectives in mind at the same time.

Since there is cognitive complexity in the presence of diverse worldviews, accepting ambiguity and understanding the basis of differing worldviews require complex thinking skills. Perry (1968), Baxter Magolda (1992, 2001), Fischer (1980), and King and Kitchener (1994, 2004) all posit that earlier, more simplistic levels of cognitive development involve concrete thinking and a belief in absolute knowledge, whereas later, more complex levels reflect an ability to consider knowledge grounded in context, deriving judgments from personal experiences, evidence from other sources, and from the perspectives of others. This raises the distinct possibility that complexity in thinking is a prerequisite for mature understanding of culturally different worldviews (Bennett, 1993; King & Shuford, 1996). Intercultural perspective taking, another cognitive task, also has application as students are able to develop the ability to consider both cognitive and affective elements that affect culturally different students (Kappler, 1998; Steglitz, 1993). Evidence of the role of cognitive complexity in the development of intercultural maturity is provided in a study of students who had studied abroad: Moore and Ortiz (1999) found that interculturally competent students were critical thinkers who suspended judgment until the evidence was in and who included a diverse range of knowledge in what they considered as evidence. Taken together, these findings suggest that there are strong reasons to include and to continue to explore the role of cognitive development in various aspects of intercultural maturity.

Method

Materials

The materials during this study are research instruments within the form of a web survey and interview protocol. In order to gather the information of the lecturers’ perception regarding the students’ development in intercultural communicative competence, the researcher used web survey material. The questions of the web survey were self-designed material and sent to the participants of the study via Google form. Specifically, the answers obtained through closed-ended questions were analyzed quantitatively. The other material employed in this study is the interview which contains pre- and post-usage interview. The interview session of the study is within the sort of semi-structured questions,

which are associated with the questions on the web survey material. This means the theme of the interview forms were placed according to the questions that appeared within the web survey. This material was analyzed qualitatively.

Participants

The participants in this study were six English language education lecturers in a private higher education (see table 2). These participants have experienced for four to nine years teaching English. The main reason for choosing the participants of the study was based on the lecturers' experience in teaching cross-cultural understanding. The other reason was the lecturers' intercultural experiences. Specifically, the recent involvement of the lecturers in intercultural situation is speaking at 2020 international forum in Philippines and organizing 2019 students teaching programs in Thailand. The lecturers' viewpoints of intercultural matters were also taking into accounts for participations in this study.

Table 2. Demography of the research participants

Participant	Length of teaching	Field of teaching	Educational background
Lecturer 1	9 years	Literature	Master
Lecturer 2	7 years	Teaching English as a Foreign Language	Master
Lecturer 3	5 years	Grammar	Master
Lecturer 4	4 years	Teaching English as a Foreign Language	Master
Lecturer 5	4 years	Linguistics	Master
Lecturer 6	9 years	Literature	Ph.D
<i>These data refer to 2019</i>			

Results

The lecturers' perception on promoting intercultural in EFL classroom

a) Lecturers' teaching approach in promoting intercultural aspects in EFL classroom

On teaching approach, majority or 83.3% lecturers compared the target language culture with the students' own culture in order to promote intercultural aspects in EFL classroom. While the rest used authentic materials such as audio recordings, written texts and a variety of

visual aids. None of them presented the existing learning materials from intercultural perspectives.

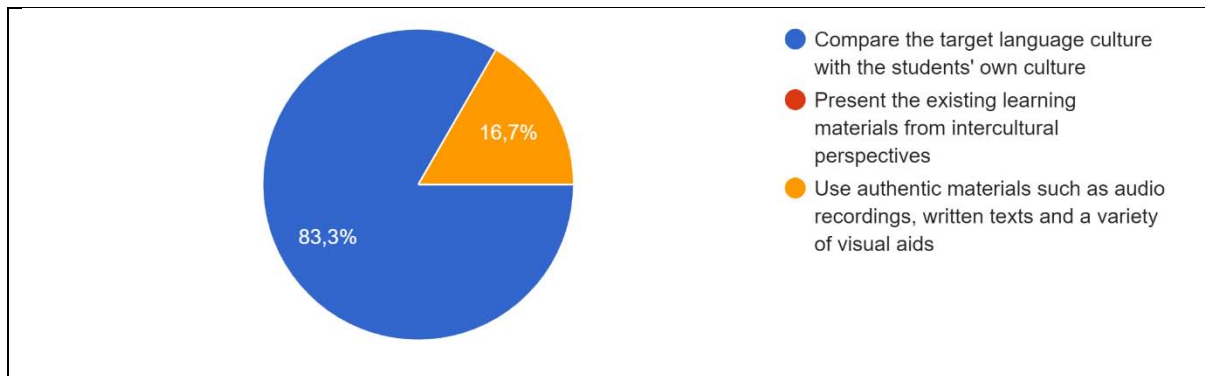


Figure 1. Lecturers' teaching approach

b) The contribution of intercultural teaching to students' intercultural communicative competence

The data implies that intercultural teaching contributed most in improving students' linguistic knowledge. The second contribution of intercultural teaching to students' intercultural communicative competence is having a better oral and written skill. 16.7% of the data reveals that intercultural teaching is useful for students' fluency in communicating the target language.

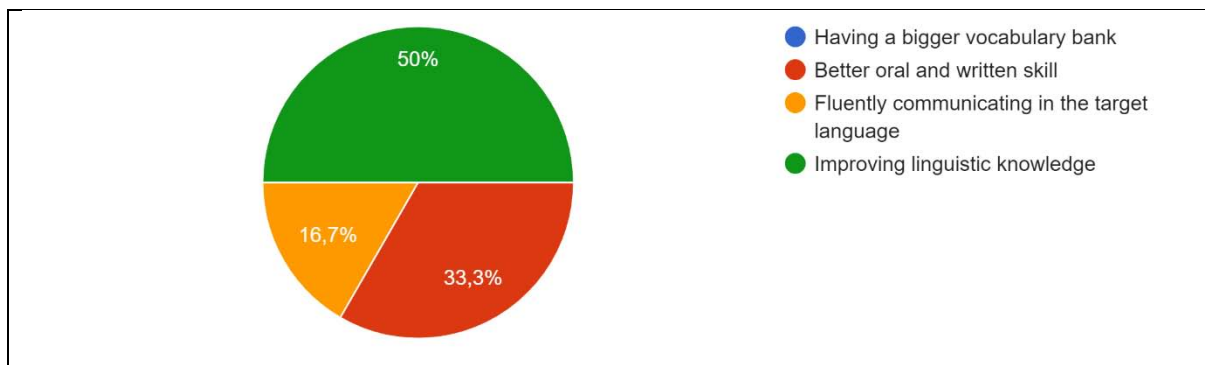


Figure 2. The contribution of intercultural teaching

c) The challenge of intercultural in foreign language teaching

Even though intercultural teaching has some benefits to students' intercultural communication competence, it is also found some challenges regarding the integration of intercultural into foreign language teaching, for example, lack of integrating intercultural aspect, lack of consistent teaching method, and inadequate learning material. Instead of these challenges, the lecturers dominantly perceive that it will need extra time to integrate intercultural into their teaching. In other words, the lecturers do not have enough time to cover the cultural content.

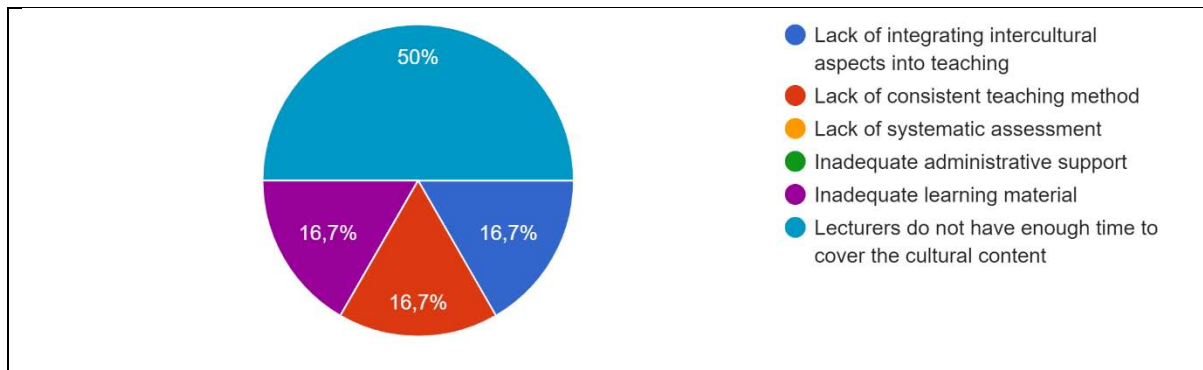


Figure 3. The challenge of integrating intercultural

These indications are verified by the interview results of the lecturers about the challenges found in integrating intercultural in EFL teaching. In terms of the ineffective time consuming, the lecturers comment as follows:

Lecturer 2: “The cultural content is so big to compare.”

Lecturer 6: “Time is limited so lecturer can't cover all the cultural content.”

The word ‘cultural’ used by Lecturer 2 and 6 refers to intercultural since the lecturers were familiar to use cross cultural word based on the the curriculum of the institution.

In terms of lecturers’ competence, teaching method and teaching material, the lecturers comment as follows:

Lecturer 5: *“Maksudnya adalah masih sulit menghubungkan content aspek intercultural dan materi ajar apalagi materinya atau contentnya linguistik structural.”*

“It means that it will be hard to connect the contents of intercultural aspects with the learning material especially the material or the content of structural linguistics.”

Lecturer 1: “Lack of intercultural competence of teachers, especially on communicative awareness, so it is expected that teachers are given training on intercultural competence.”

Lecturer 4: “Method of teaching intercultural.”

Lecturer 2: “The lecturer doesn’t have enough reference.”

The lecturers’ perception on the students’ intercultural communicative competence development

a) The students’ intercultural communicative competence in the first month of semester

The data statistics from the web survey imply eight results regarding the lecturers’ perception on the students’ intercultural communicative competence based on the level of intercultural maturity. First, in terms of the knowledge of own culture, the score for initial is

0.17; intermediate is 0.5; and mature is 0.33. It reveals that the highest score contained in intermediate level. Second, in terms of knowledge of other culture, there is no score for mature level, while the score of initial is 0.17 and intermediate is 0.83. It also indicates that the highest score contained in intermediate level. Third, the level of initial and intermediate in the aspect of ability to compare own culture and other culture shared similar scores. The score of both levels are 0.5. Forth, in the aspect of curiosity to understand and respect other cultures, initial and mature level shared the same score in 0.17, but the highest score contained in intermediate level. Fifth, all levels in aspect of ability to realize different context got the same score in 0.33. Sixth, in the aspect of ability to adapt to different culture, the lowest score is mature and the middle score with 0.33 is initial so the highest score with 0.5 is intermediate level. Seventh, the data in the aspect of ability to respect people's point of view presents the exact same result with the data number sixth. Eighth, in the ability to understand worldviews and feelings of people from other cultures, the highest and lowest scores contained in intermediate and initial levels, while mature level exists in the middle score with 0.33.

From these results, it can be seen that the intermediate level surpasses the other two levels (initial and mature) in six of eight aspects of intercultural competence. On the other hand, initial level became the second highest score which it means that mature level became the lowest score in intercultural maturity. It indicates that the characteristic of students' intercultural communication competence in the first month of semester categorized in intermediate level of intercultural maturity.

Table 3. The intercultural maturity level of students in the first month of semester

Intercultural Aspects	Level of Intercultural Maturity		
	Initial	Intermediate	Mature
Knowledge of own culture	0.17	0.5	0.33
Knowledge of other culture	0.17	0.83	0
Ability to compare own and other culture	0.5	0.5	0
Curiosity to understand and respect other cultures	0.17	0.67	0.17
Ability to realize different context	0.33	0.33	0.33
Ability to adapt to different culture	0.33	0.5	0.17
Ability to respect people's point of view	0.33	0.5	0.17
Ability to understand worldviews and feelings of people from other cultures	0.17	0.5	0.33

b) *The students' intercultural communicative competence in the last month of semester*

The data statistics of the web survey regarding the lecturers' perception on the students' intercultural communicative competence in the last month of the semester using level of intercultural maturity set in eight results. First, there is no score for initial level in the aspect of knowledge of own culture. The result shows that the highest score contained in intermediate level then followed by the score of mature level in 0.33. Second, presenting the same results yet different score from the first data, the intermediate passed mature level in the aspect of knowledge of other culture. Third, with the score of 0.67, intermediate level passed the level of mature in the aspect of ability to compare own and other cultures. Forth, in the aspect of curiosity to understand and respect other cultures, there is no score for initial level while the score of intermediate level outperformed the score of mature level. Fifth, in the aspect of ability to realize different context, the score of initial level is 0.33; intermediate level is 0.5; and mature level is 0.17. Sixth, there is no score for initial level in the aspect of ability to adapt to different culture, while the score of intermediate level is 0.83 and mature level is 0.17. Seventh, the exact same results in the aspect of ability to adopt different culture displayed in the aspect of ability to respect people's point of view. Eighth, in the aspect of ability to understand worldviews and feelings of people from other cultures, the score shows that intermediate level is 0.67 and mature level is 0.33 whereas no score in initial level.

From these statistics, it reveals that intermediate level occurs in all aspects of students' intercultural communicative competence as the highest score. It also indicates that mature level becomes the second highest score while initial level becomes the third.

Table 4. The intercultural maturity level of students in the first month of semester

Intercultural Aspects	Level of Intercultural Maturity		
	Initial	Intermediate	Mature
Knowledge of own culture	0	0.67	0.33
Knowledge of other culture	0	0.83	0.17
Ability to compare own and other culture	0	0.67	0.33
Curiosity to understand and respect other cultures	0	0.83	0.17
Ability to realize different context	0.33	0.5	0.17
Ability to adapt to different culture	0	0.83	0.17
Ability to respect people's point of view	0	0.83	0.17

Ability to understand worldviews and feelings of people from other cultures	0	0.67	0.33
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c) The comparison of students' intercultural maturity level during one academic semester

Based on the assessment of intercultural maturity level, it can be pointed that there are some improvements of intercultural communicative competence of students from the first month until the last month of the semester. First, the level of intermediate surpasses the other two levels (initial and mature) from 6 of 8 aspects into all aspects of intercultural communicative competence. Second, the improvement of mature level from the lowest level in the first month of semester to the middle level in last month of semester. Third, the existence of initial level in all aspects of intercultural competence from the first month of the semester diminishes to one aspect only in the last month of the semester.

Discussion

The researcher found two issues related to the students' intercultural communicative competence development in Indonesian higher education context. First, the lecturers' perceptions on promoting intercultural in EFL classroom were taken into account. In their teaching, the lecturers used some approaches in promoting intercultural aspects in the class. Commonly, the lecturers promoted the aspects by comparing the target culture with the students' own culture. On another occasion, the lecturers presented authentic materials such as audio recordings, written texts and visual aids. Those teaching approaches are used to improve students' linguistic knowledge and facilitate a better oral and written skill to adjust their self-presentation so the students can employ various verbal and non-verbal strategies in the academic situation.

Second, when it comes to the lecturers perception on the development of students' intercultural communicative competence, it was found that the students generally developed their intercultural maturity level. It was revealed that there is a well-improvement of the level from initial-intermediate category in the first month of the semester to intermediate-mature category in the last month of the semester. During teaching and learning process in one academic semester, the most students attached to the intermediate level. In line with King and Magolda (2005), this means that the students' view about knowledge shift from seeing knowledge as certain to increasingly acknowledging the uncertainty associated with making a knowledge claim. This shift is accompanied by decreasing reliance on authority's knowledge claims and increasing reliance on personal processes for adopting knowledge claims.

Increasing uncertainty yields more openness to differing perspectives, while personal processing of knowledge claims yields the notion that different people can hold different views for legitimate reasons.

Conclusion

The aim of the study is to explore how higher education students develop their intercultural communicative competence (ICC) based on the lecturers' perceptions. The result of this study implies that the lecturers commonly promoted the aspects by comparing the target culture with the students' own culture. Those teaching approaches are used to improve students' linguistic knowledge and facilitate a better oral and written skill so the students can employ various strategies in the academic situation.

On another occasion, the result reveals that the activities carried out in the classroom contributed a lot to develop students' intercultural communicative competence. This implication may happen due to the synergy of lecturers and students in dealing with the intercultural matters delivered in the EFL teaching and learning process. This explains the key theme of the study as beneficial outcome in preparing higher education graduates who are able to deal with global challenges, act effectively and appropriately in an integrated world system, and to resolve the intercultural conflicts.

Pedagogical Implication

Integrating intercultural aspects in EFL teaching will not be limited to the knowledge about the people of the target culture and their general attitudes. EFL lecturers should emphasize following purposes:

1. To assist learners to see relationships between their own and other cultures
2. To assist learners to acquire interest in 'otherness'
3. To help learners to aware of themselves and their own cultures seen from other people's perspectives.
4. To assist learners to understand how intercultural interaction takes place and how social identities are part of all interaction
5. To assist learners to understand how their perceptions of other people and others people's perceptions of them influence the success of communication,
6. To help learners to find out for themselves more about the people with whom they are communicating.

To achieve these purposes effectively, FL lecturers should try to design suitable activities that would prepare FL learners to communicate with open minds with other intercultural speakers and tolerate differences.

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