



**MEASURING INTERCULTURAL SENSITIVITY OF  
INDONESIAN PRE-SERVICE EFL TEACHERS**

**UNDERGRADUATE THESIS**

**BY**

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**ENGLISH LANGUAGE EDUCATION PROGRAM  
FACULTY OF CULTURAL STUDIES  
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**UNDERGRADUTE THESIS**

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The Researcher



## ABSTRACT

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Keywords: Intercultural sensitivity, Intercultural Sensitivity Scale, Developmental Model of Intercultural Sensitivity (DMIS), intercultural communication competence.

Intercultural Communication Competence (ICC) gains researchers' attention in recent years as the goal of learning English is no longer only to be fluent in speaking the language but also to be able to do intercultural communication appropriately. Intercultural sensitivity, the affective dimension of ICC, is a dimension that mainly affects the other dimensions as it is the learners' mindset of intercultural communication. It is important for English Language Education Program students as pre-service English teachers to be aware of their intercultural sensitivity to enhance their professionalism. Thus, this research is aimed to measure students' intercultural sensitivity and the level they are in.

This quantitative study used survey study as the design. The data were obtained from Intercultural Sensitivity Scale (ISS) that was distributed to 107 second year students of English Language Education Program. The scale has 24-items consisting of *Interaction Engagement*, *Respect for Cultural Differences*, *Interaction Confidence*, *Interaction Enjoyment*, and *Interaction Attentiveness* as the factors, and five points Likert scale from strongly agree to strongly disagree as the measurement. The same questionnaire was also analyzed by DMIS to map the level of the students.

The results of the highest mean score were from *Respect for Cultural Differences* factor with 3.92, *Interaction Attentiveness* was 3.76, *Interaction Engagement* factor was 3.58, *Interaction Enjoyment* 3.57, and the lowest came from *Interaction Confidence* with 3.32. Overall, it is indicated that they were quite high (on mean scale 1-5). Meanwhile for the intercultural sensitivity level, none of the students was in denial stage, other 2 were in defense (2% of the sample), 11 in Minimization (10%), 13 in Adaptation (12%), 11 in Integration (10%) and 70 were in Acceptance stage (66%) means the dominant participants already accepted and respected cultural differences. The further researchers are suggested to conduct a preliminary try out, translate the instrument, and extent to wider variety of participants.



## ABSTRAK

Ningrum, Kartika. 2017. **Mengukur Sensitivitas Antarbudaya Calon Guru Bahasa Inggris di Indonesia**. Program Studi Pendidikan Bahasa Inggris, Fakultas Ilmu Budaya. Universitas Brawijaya. Pembimbing: Dra. Ismarita Ida Rahmiati, M.Pd.

Kata kunci: Sensitivitas antarbudaya, *Intercultural Sensitivity Scale*, *Development of Intercultural Sensitivity Model*, kompetensi komunikasi antarbudaya.

Dalam beberapa tahun terakhir, kompetensi komunikasi antarbudaya mendapatkan banyak perhatian karena tujuan utama untuk mempelajari bahasa tidak lagi hanya terpaku pada kefasihan dalam berbahasa, namun sudah beralih untuk dapat melakukan komunikasi antarbudaya secara tepat. Sensitivitas antarbudaya, dimensi afektif dari kompetensi komunikasi antarbudaya yang amat berpengaruh terhadap dimensi lain sebab itu adalah pola pikir tentang komunikasi antarbudaya. Sangat penting untuk mahasiswa Pendidikan Bahasa Inggris sebagai calon guru untuk sadar akan sensitivitas antar budaya untuk meningkatkan profesionalisme. Oleh karena itu, penelitian ini bertujuan untuk mengukur sensitivitas antarbudaya siswa dan mengetahui level sensitivitas mereka.

Desain dari penelitian kuantitatif ini adalah survey. Data diperoleh dari Skala Sensitivitas Antarbudaya (*Intercultural Sensitivity Scale*) yang disebar ke 107 mahasiswa Program Pendidikan Bahasa Inggris yang berada pada tingkat kedua. Skala dengan total 24 butir pernyataan tersebut terdiri dari Keterlibatan Berinteraksi, Menghargai Perbedaan Budaya, Kepercayaan Diri dalam Interaksi, Kesenangan Berinteraksi, dan Perhatian dalam Berinteraksi sebagai faktornya, dengan 5 pilihan skala Likert dari sangat setuju hingga sangat tidak setuju. Kuisisioner yang sama juga akan dianalisa dengan Model Perkembangan Sensitivitas Antarbudaya untuk memaparkan tingkatan siswa.

Nilai rata-rata tertinggi yang didapatkan dari hasil berasal dari factor Menghargai Perbedaan Budaya sebesar 3.92, Memperhatikan dalam Berinteraksi sebesar 3.76, Keterlibatan Berinteraksi sebesar 3.58, Kesenangan Berinteraksi 3.57, dan nilai terendah dari Kepercayaan Diri dalam Interaksi sebesar 3.32. Hasil itu menggambarkan bahwa sensitivitas antar budaya mahasiswa sudah cukup bagus (dari skala 1-5). Sedangkan untuk level, tidak ada satu mahasiswapun yang masih dalam tahap Penyangkalan, 2 orang berada di tingkat Pertahanan (2% dari sample), 11 dalam Minimisasi (10%), 13 dalam Adaptasi (12%), 11 di Integrasi (10%), dan 70 lainnya di Penerimaan (66%), menandakan bahwa sebagian besar partisipan menerima dan menghargai perbedaan budaya. Peneliti selanjutnya disarankan untuk melakukan uji pilot, menerjemahkan skala dan memperluas partisipan.





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## CHAPTER I INTRODUCTION

This chapter contains background of the study, research problems, objectives of the study, significance of the study, limitation of the study, and definition of key terms.

### 1.1 Background of the Study

There will be no society exist without culture and there will be no language without the existence of society. Brown (2007) defines culture as “a way of life, the context within which we exist, think, feel and relate to others. It is the glue that binds a group of people together” (p.188). It is the culture that differentiates one society with the others or in other words, culture represents its own society. Meanwhile, in part of culture itself, language allows us to communicate, express our ideas, feelings, thoughts, emotions, behaviors, etc. Based on Eifring and Theil (2005), language “is a system of communication based upon words and the combination of words into sentences” (p.2). In other words, it is a bridge that connects one individual to another.

Both language and culture hold important part for society.

Language and culture are deeply intertwined with each other. Brown (2007) notes that the two (language and culture) are intricately interwoven, where they cannot be separated without losing the significance of each other. In addition, Kramsch (1993) in Saluveer (2004) proposes three ways of the bound of the culture



and language. First of all, people express facts, ideas and reflect their attitudes by word or in other words, language express cultural reality. Second, language embodies cultural reality in which people give a meaning of their experience through the means of communication or language itself. The last, people view their language as the symbol of their social identity whereas language symbolized cultural reality. With the strong relation of culture and language, it cannot be denied that when one's learning a language, one's also facing its culture.

The learning of a language involves not only the knowledge of the four skills (reading listening, speaking, and writing) and the linguistics of the language but also, as stated previously, the culture of the society itself especially when the language that is being learned (in this case English) is considered as a foreign language in which the learners do not have the society to talk the language to, yet, it is highly needed as International language. It is supported by Genc and Bada (2005) that state if the learners know nothing about the culture of the target language spoken, the language study seems senseless. When culture is not being involved in language learning process, the learner may end up being a fluent fool. That is why culture should be integrated into the teaching of all language skills in the English language classroom so that students can learn not only to receive and produce the language but also do that in culturally appropriate ways (Parameswaran, 2014). Moreover, learning culture could also lessen the chance of the occurrence of miscommunication in cross-cultural



interaction and automatically enhance learners' intercultural communication competence (ICC).

ICC becomes an important thing to be mastered in this globalization era as cross-cultural communication could be done easily with English as its bridge. In addition, Chen (2005) states that globalization with its rapid development in both communication and transportation technology has united people with different geographies, ethnicities, cultures or even religions. It becomes a reason why students' ICC needs to be enhanced. A lot of researchers have developed concept of ICC although they might have different terms for similar concept. One of them is developed by Chen and Starosta (1996) who combine features of both behavioral skills models and cross-cultural attitude that have been developed by several researchers previously. ICC itself is defined as the "ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment" (Chen and Starosta, 1998, p.28).

ICC consists of three dimensions which are intercultural awareness or the cognitive dimension, intercultural sensitivity or the affective dimension, and intercultural adroitness or the behavioral dimension. The same term for one of the dimensions also came from the previous study by Bennett (2004), with the term intercultural sensitivity, and it is described as "the way people construe cultural difference and ... the varying kinds of experience that accompany these





constructions" (Bennett, 1993 in Deardorff, 2009, p.338) with its development through six stages: Denial, Defense/reversal, Minimization, Acceptance, Adaptation, and Integration and it is usually called as Developmental Model of Intercultural Sensitivity (DMIS). Those several terms also have their own assessment that developed and validated by a lot of researchers in all over the world.

Measuring students' ICC with the assessment that has been validated might be needed as the reference of how much additional exposure of other culture that the students need or the teacher need to give. Another reason was stated by Siregar (2010) that the ultimate goal of learning English is not anymore limited to gain ability to speak the language but it has developed into one's journey to obtain intercultural communicative competence. As the cognitive dimensions or skill can be measured by various assessment in the class or by simply a test in the classroom, and the awareness dimension can be found by filling a self-awareness assessment that can be done by the students themselves, thus, this present study focuses on measuring the affective dimensions of ICC or students' intercultural sensitivity.

The intercultural sensitivity apparently becomes an important thing to be considered. Based on Chen and Starosta (2000), Intercultural sensitivity can be treated as a mindset that helps individuals distinguish how their counterparts differ in behavior, perceptions, or feelings in the process of intercultural communication. It is crucial as the mindset would affect them both in encouraging them to enhance their knowledge and their behavior towards other cultures. Those who have a negative



mindset of other culture most likely would not be interest in learning other cultures' and might have negative behavior or attitude towards other cultures. In addition, the importance of intercultural sensitivity is also supported by Peng (2006) that states individuals with higher intercultural communication sensitivity tend to do well in intercultural communication settings. Thus, it is important to be aware of intercultural sensitivity and the sooner the time, the better. Intercultural sensitivity is needed by all people in the field who need to do intercultural communication, whether it is business, health, economy, science, or education.

As English Language Education Students are also English as Foreign Language (EFL) pre-service teachers, they have high possibility to do intercultural communication by using English as the media. Thus, it is crucial for them to have high level of intercultural sensitivity. As pre-service EFL teachers, they also need to be aware of their students' intercultural competence when they have become a teacher in the future. The intercultural competence could add their professionalism to teach later in the future. "L2 (second language) instruction is an intercultural process which demands that L2 teachers have intercultural knowledge, attitudes, and skills so that they can promote ICC acquisition among their learners" (Zheng, 2014 in Saricoban and Oz, 2014, p.524) and to have that competence, intercultural sensitivity is also needed to be involved. A lot of EFL teachers also take training to enhance their intercultural communication competence as it has been a must-have competence in this era. Olaya & Gómez Rodríguez in 2013 also state the intercultural



6  
communication competence could lessen learners' prejudices, stereotypes, and misinterpretations of others and allow them to see more from aspects of culture.

These become an important knowledge to EFL learners who are preparing to become EFL teachers.

One of the studies that concerns with EFL students' intercultural sensitivity was from Pourakbari & Chalak (2015) that involved 60 Iranian EFL students with different degree of participants (BA, MA, and PhD) and professions. Besides filling in the gap of the differences in the cultural context, this present study that took place in Indonesia was also specified to seek the intercultural sensitivity of English Language Program students who are also pre-service English teachers. Not only using ISS, another instrument used in the research of intercultural sensitivity is DMIS to know the level of the students as ISS only covered the factors influencing participants intercultural sensitivity and does not have an exact scale of the level of the participants. This can be seen from a study by Teoriman et al. (2016) that used DMIS to know participants' level. However, in that study, the researchers only mapped the level of the participants in six levels of DMIS without knowing what factors influencing the intercultural sensitivity. Hence, using the gap of the two studies that taken as the previous studies in this research, the researcher proposes the study entitled "Measuring Intercultural Sensitivity of Second Year Students of English Language Education Program in Universitas Brawijaya". This research is aimed to measure the level of students' intercultural sensitivity by using ISS (Chen and



Starosta, 2000) to find the intercultural sensitivity of the students and DMIS (Bennett, 2004) to find the level of intercultural sensitivity of the students.

### 1.2 Research Problems

Based on the background of the study, the research problems are:

1. How is the intercultural sensitivity of the second year students of English Language Education Program in Universitas Brawijaya, based on some factors: Interaction Engagement, respect of cultural differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness?
2. In what level of intercultural sensitivity are the second year students of English Language Education Program in Universitas Brawijaya, based on the levels in DMIS which are: Denial, Defense, Minimization, Acceptance, Adaptation, and Integration?

### 1.3 Objectives of the Study

The objectives of the study are:

1. To find out the second year students' of English Language Education Program in Universitas Brawijaya intercultural sensitivity based on some factors: Interaction Engagement, respect of cultural differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness.
2. To find out the levels of second year students' of English Language Education Program in Universitas Brawijaya intercultural sensitivity based



on the levels in DMIS which are: Denial, Defense, Minimization, Acceptance, Adaptation, and Integration.

#### 1.4 Significances of the Study

This study is expected to contribute some significances as follow:

1. For the lecturer:

- The lecturer can know the level of students' intercultural sensitivity in which it can measure lack of enough exposure of intercultural sensitivity to the students and find out whether the Integration of cultural content in the teaching and learning process is enough.

2. For the students:

- To make them aware of their intercultural sensitivity and its importance in English language learning. As a teacher to be or pre-service English teacher to be precise, they also need to be aware of their students' cultural competence in the future.

3. For future researcher:

- As the basic literature to develop other research concerning intercultural sensitivity.

4. For department:

- As the measurement of the lack or enough exposure of culture that have been given to students. If the result is students are in the lower level,



department needs to be aware of integrating cultural content into the English language class' curriculum.

### 1.5 Scope and Limitation of the Study

This study only focuses the concept of ICC that was developed by Chen and Starosta (2000). However, this study was narrowed down to focus to only the affective dimension of ICC or called as intercultural sensitivity and it used Intercultural Sensitivity Scale (ISS) as the instrument and only described the intercultural sensitivity based on the 5 factors that consisted in ISS; Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment and Interaction Attentiveness. The intercultural sensitivity scale also analyzed the development of the intercultural sensitivity only with Bennett's Developmental Model of Intercultural Sensitivity. The study was also centered to the intercultural sensitivity of pre-service EFL teachers as the data source of the study from English Language Education Program in Universitas Brawijaya.

### 1.6 Definition of Key Terms

The key terms stated in this study are defined as follow to clarify and avoid misunderstanding of the concept:

1. Culture is a way of life, the context within which we exist, think, feel and relate to others. It is the glue that binds a group of people together. (Brown, 2007, p.188)



2. Intercultural Communication Competence is managing the impression which were made in diverse context that made the member of different culture aware of both cultural differences and their identity and to interact effectively and appropriately by agreeing with different symbol system, resulting mutually satisfying relationship on both sides (Kupka, 2008).
3. Intercultural Sensitivity is the affective dimensions of intercultural communication competence, refers to the emotional desire of a person to acknowledge, appreciate, and accept cultural differences (Chen and Starosta, 1996).
4. Indonesian Pre-Service EFL Teachers refer to second year students of English Language Education Program, a group of students in batch 2015 who enroll in English Language Education Program for two years long.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter explains theoretical frameworks and previous studies used for this study. The theoretical frameworks consist of culture in English language learning, intercultural communication competence dimensions, and the measuring intercultural sensitivity while two previous studies involved are from Pourakbari & Chalak (2015) and Teoriman, et al. (2016)

#### 2.1 Culture in English Language Learning

One of the reasons that a language cannot be separated with culture is because the goal of learning a language is to do purposeful communication using the language whether it is in spoken or written form and in order to do that, learners need to be aware of target language culture. This understanding of language sees a language not simply as a body of knowledge to be learned but as a social practice in which to participate (Kramsch, 1993), especially when the language that being learned is English; a foreign language that is being used by people all over the world. Another reason is because culture also finds its expression in language; thus, learning a new language without familiarity with its culture remains incomplete (Choudhury, 2014).

Both social practice and expression will be delivered well when language learners aware of the importance of the culture.





In line with the sentences above, learning culture from language classes become a crucial thing that language learners have to experience. Byram and Flemming (1998) in Choudury (2014) states that language learning should be taught along with English to acculturate language learners into the cultures of English-speaking countries. The non-existence of culture learning can also lead learners to become a fluent fool. A fluent fool is someone who speaks a foreign language well but does not understand the social or philosophical content of that language (Bennett, 1993 in Izadpanah, 2011). It is also strengthened by Choudhury (2014) who states “even if one may have been well-trained in the linguistic aspect of the language, he may make mistakes or have a misunderstanding for the sake of lacking related cultural background knowledge” In order to avoid the things mentioned before, language teacher should be aware of this need.

Teachers’ awareness of the importance of the culture could lead them to integrate cultural concept in the teaching and learning process. Many recent studies have discussed the importance of incorporating culture in language teaching into language learning classes. Suneetha and Sundaravalli (2011) propose pedagogical approaches in teaching cross-cultural communication in ELT. Some of the steps done in the approaches are information or knowledge approach, area stimulation approach, group encounters, communication theory approach, programmed approach, games and exercise, and other activities that involve the learners to understand more about their own and other cultures. Gao (2006) further explains that foreign language teachers should be aware of the place of cultural studies in the foreign language



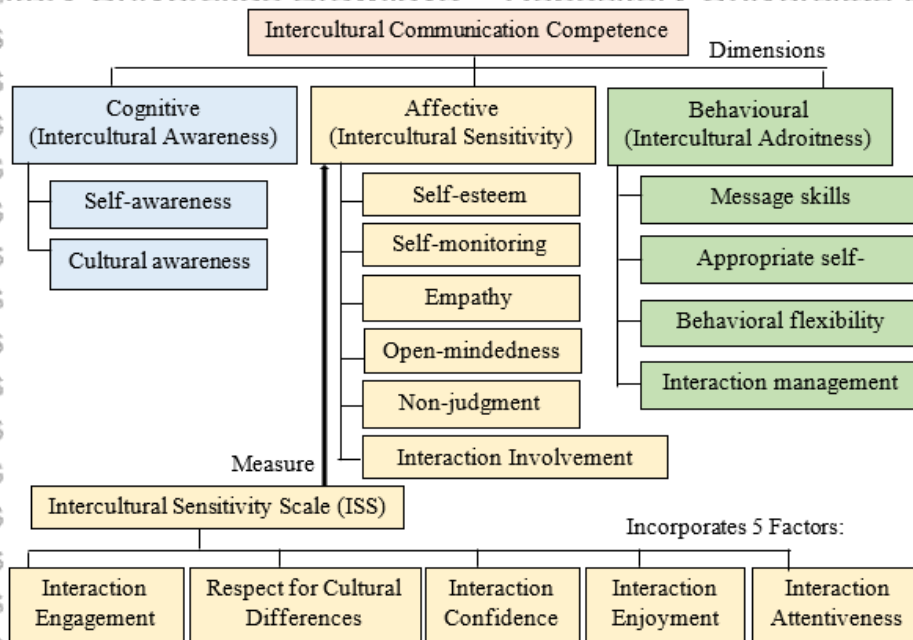
classroom and attempt to enhance students' cultural awareness and improve their communication competence. The communication competence itself can be gradually advance into intercultural communication competence if the exposure of cross-culture is given enough.

## 2.2 Intercultural Communication Competence

There has been a lot of research concerning ICC nowadays as it becomes a crucial competence to be mastered. One of the reasons behind this is stated by Fritz, Möllenberg & Chen (2002): "The trend towards globalization and internationalization has increased the importance of being competent in communicating with people of different cultural backgrounds". The definition of ICC itself is varied based on what aspect(s) that researcher consider the factors. One of the definitions of ICC is from Ting-Toomey and Kurogi (1998) who explain ICC as cognitive and behavioral abilities that could increase the likelihood of positive (appropriate, effective, mutually satisfying, and mutually adaptive) intercultural interactions. Another one comes from Deardorff (2004) who notes ICC as the ability to communicate effectively and appropriately based on one's intercultural knowledge, skills, and attitudes in intercultural situations. However, the present study focuses on the concept developed by Chen and Starosta (1996) ICC as stated in the background. The three dimensions of ICC based on Chen and Starosta (1996) are: intercultural awareness, intercultural sensitivity, and intercultural adroitness consist of a set of components.



Intercultural awareness (cognitive dimension) refers to a person's ability to understand similarities and differences of others' cultures which consist of self-awareness and cultural awareness. Intercultural sensitivity (affective dimension) refers to the emotional desire of a person to acknowledge, appreciate, and accept cultural differences which include self-esteem, self-monitoring, empathy, open-mindedness, nonjudgmental, and social relaxation as its components. Lastly, intercultural adroitness (behavioral dimension) refers to an individual's ability to reach communication goals while interacting with people from other cultures. The dimension contains four components: message skills, appropriate self-disclosure, behavioral flexibility, and interaction management (Chen & Starosta 1996, 1998, 1999, 2000). The complete model of Chen and Starosta is illustrated in **Figure 2.2.1**.



**Figure 2.2.1 Intercultural Communication Competence Model (Chen and Starosta, 2000).**



### 2.3 The Affective Dimension (Intercultural Sensitivity)

Each of the dimensions of ICC is important. However, when a lot of people think that cognitive dimension is the most important, Talkington, Lengel, and Byram (2004) argue that when developing intercultural competence in the academic context, there is a need to focus not only on the cognitive dimension but also on the affective challenge and the opportunity to reflect on one's response. That is why the affective dimension of ICC is also noteworthy. Intercultural sensitivity focuses on individuals' affective ability (e.g. managing and regulating emotions) even though it may be related to the three dimensions (Dong, et al. 2008). Moreover, Chen and Starosta (2000) argue that the actual act (behavior) of engaging in interactions would not occur without the "feel" that motivates people to engage in intercultural interactions. Thus, this research focused on the affective dimensions of ICC or intercultural sensitivity dimensions.

Based on the table in the previous sub-chapter, the affective dimensions of Intercultural Sensitivity has six elements: self-esteem, self-monitoring, open mindedness, empathy, interaction involvement and non-judgment. A high self-esteem person are able to overcome a frustration or stress because of ambiguous situation in intercultural communication setting and could develop his or her own self-value and self-worth (Chen and Starosta, 2000). This could make the person have positive emotion in recognizing and respecting cultural differences. The second element is self-monitoring where it is defined as "the ability to detect situation in order to



regulate and change one's behaviors for being competent in communication" (Chen and Starosta, 2000, p.4). The high self-monitor person tend to be more aware of counterparts needs, more sensitive, more attentive and more able to read the situation in communication. The next elements is open-mindedness where one does not mind to explain themselves and listen to the opinion or explanation of their counterparts. Smith (1966) in Chen and Startosta (2000) states that "the willingness to recognize, accept, and appreciate diverse views and ideas embedded in open-mindedness cultivates the ability of sensitivity that shows one's consideration for others, being receptive to others' needs and differences, and being able to translate emotions into actions in intercultural communication" (p.5).

The fourth elements is empathy or also known as intuition sensitivity and telepathic is the ability to step into people from different cultures' mind to have the same thoughts and emotion or the ability to walk on someone else shoes. Empathy will help one to be more concerned of others' feeling, able to show his or her emotion, and able to not only listen to the counterparts, but also get the emotion conveyed by the counterparts. The fifth factor is non-judgment in which a person is able to manage to listen to his or her counterparts before concluding the information and by having this ability, one can enjoy interacting and having relationship with culturally different people (Chen and Starosta, 2000). The last item or interaction involvement involved ones' responsiveness, attentiveness and perceptiveness in intercultural communication setting. "People with interaction involvement ability



tend to be interculturally sensitive enough to deal with conversational procedure and maintain appropriate interaction” (Spltzberg and Cupach, 1984, in Chen and Starosta, 2000).

All of the conceptualizations of intercultural sensitivity that consist of the six sub dimensions that explained previously are developed into a scale. At first, Chen and Starosta developed 73 statements from all of the six sub dimensions then it was narrowed down to 44 as the loadings of the 29 items were less than .50. To determine the factor structure of the 44 item version of ISS, a factor analysis was performed.

The result were in total there were 5 factors that had eigenvalues of 1.00 or high and 24 items that had loadings of .50 and secondary loadings less than .30. The first factor with 22.8% of the common variance with its six items was labeled with Interaction Engagement. The second factor with 5.2% of the common variance had six items and were named as Respect for Cultural Differences. The common variance of the third factor was 3.9% and it consisted of five items and labeled as Interaction Confidence.

The fourth factor namely Interaction Enjoyment accounted for 3.0% of the common variance and consisted of three items. The last factor with 2.3% of the common variance and three items was labeled as Interaction Attentiveness. In result, the 24 items were obtained as the final ISS.

#### **2.4 Measuring Intercultural Sensitivity**

Many assessments have been developed to measure one’s ICC or even the dimensions in it. One of them is ISS that was developed by Chen and Starosta (2000)



which is a questionnaire consist of 24 items. This questionnaire is used to measure the six elements of intercultural sensitivity by developing it using Factor Analysis and resulted in five factors of ISS. The illustration of the factors can be seen in **Figure 2.2.1** and further explanation is detailed in chapter III, instrument of the study. Additionally, based on Chen (2001) intercultural competence development involves self-reflection, gathering information about one's own and other cultures, appreciating cultural similarities and differences, using cultural resources, and acknowledging the essential equality and value of all cultures. In other words, the level of one's intercultural sensitivity may be gradually developed.

There are also several others assessments that are aimed to assess intercultural sensitivity such as Inventory of Cross-Cultural Sensitivity (ICCS) by Cushner (1986) that consists of 32 items and five dimensions. Pruegger and Rogers (1993) also developed assessment named Cross-Cultural Sensitivity Scale which consists of 24 items and two dimensions; the valuation and tolerance of different cultures and six Likert scale as the measurement. Another assessment namely Intercultural Sensitivity Inventory (ICSI) by Bhawuk and Brislin (1992) has 42 items, measures individuality contrary to collectivism and flexibility/open-mindedness. However, from all the instruments stated previously, the researcher decided to use ISS based on several reasons.

The first reason is because ISS that developed by Chen and Starosta (2000) could be considered as the recent instrument as it was developed in 2000 rather than the others that were developed in 1990s. The scale also has the less total of items



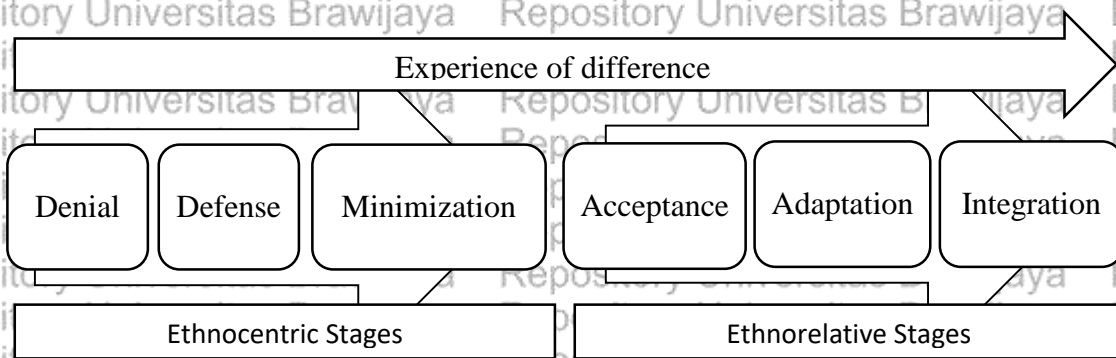
rather than the others instruments and the number was not too small either which is suitable to be distributed to the participants as the researcher distributed the questionnaire in the classes that were not taught by the researcher. The number also could make the participants thoroughly read and answer the questionnaire while the ones that have more number could lead them to miss a number or two due to the limited time to fill in the questionnaire. Both the concept of and the dimensions in intercultural sensitivity that was developed by Chen and Starosta (2000) itself have clear distinction which is only focus on the affective dimensions of ICC and its 6 sub-dimensions. Therefore, the researcher found that the ISS was the suitable instruments for this research.

This research used Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (2004) to map the participants' level. The model has two moves; ethnocentrism (consist of Denial, Defense, then Minimization) and ethnorelativism (consist of Acceptance, Adaptation, and Integration). Ethnocentrism is making one's own culture as the center. While ethnorelativism is the contrary; an experience of being involved interculturally. Based on Bennett (2004) the first stage in the model is Denial; being comfortable with the familiar. Second is Defense; a strong commitment to one's own thoughts and feelings about culture and cultural difference. The third is for ISS Minimization; treat other culture based on how one's want to be treated. Fourth is Acceptance; being curious about other cultures and seeking opportunities to learn more about them. Fifth is Adaptation; able to intentionally change ones' culturally based behavior to act in culturally appropriate ways outside his/her own





culture. The last stage is Integration; able to varying extents, have integrated more than one cultural perspective, mindset, and behavior into one's identity and worldview.



**Figure 2.3.1. Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (1986, 1993, 2004).**

## 2.5 Previous Studies

The first previous study is taken from Pourakbari & Chalak (2015) entitled "Intercultural Sensitivity: An Empirical Study of Iranian EFL Learners". The study is aimed to evaluate the intercultural sensitivity of Iranian EFL learners and also tested the appropriateness of the ISS which was developed by the prior studies of Chen and Starosta (2000) that took place in the United States, in Iranian cultural context. The validation of ISS were calculated using confirmatory factor analysis (CFA). Involving in total 60 participants from different degrees, professions, and age groups (20 PhD, 20 MA, and other 20 BA at Khorasgan Azad Univeristy, ranging from 23-52 years old). The results of the study showed that the instrument (ISS) is valid in Iranian cultural context even though it could be further developed.



The second previous study is Teoriman et al. (2016) with “Intercultural Sensitivity among Private University Students in Jakarta, Indonesia” as its title. The goal of the study is to map students’ development of intercultural sensitivity among students’ in private university with Bennett’s (2004) as the framework. Z-score descriptive statistic, t-test and one-way ANOVA were used to analyze the data. The result of the study are majority of Bina Nusantara University’s students are in Acceptance stage while the majority of other religious-based universities’ students are in Defense stage.

The previous studies have similarities and differences with the present study.

The similarities is that the three studies use university students as the participants.

However, the major and degree that are being taken by the participants is different.

Pourakbari & Chalak’s (2015) used students of various major and degree as the

participants, second previous study use final year students (in any major) and the

present study focused on students of English Language Education program as the

participants. The first and present study also use ISS as the scale to measure students’

intercultural sensitivity. Another similarity is both present study and the second

previous study use the DMIS from Bennett (1986, 1993, 2004) as the framework to

find students’ intercultural sensitivity level. The difference between the present study

and Pourakbari & Chalak (2015) is the cultural context. Pourakbari & Chalak (2015)

study took place in Iranian cultural context while this study was conducted in

Indonesian cultural context. In addition, Pourakbari & Chalak (2015) also aimed to

not only explain the factors in ISS but also to validate ISS in Iranian cultural context

while the present study is only focused to know and explain the intercultural sensitivity of the students based on ISS factors and the level they are in based on DMIS levels. Meanwhile, the difference between Teoriman, et al. (2016) and present study is that present study uses survey study as the method while the previous study used a quantitative-descriptive-comparative study.



## CHAPTER III RESEARCH METHOD

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

### 3.1 Research Design

This study used quantitative as the method and survey study as the design, which aims to measure the second year of English Language Education Program students' intercultural sensitivity in Faculty of Cultural Studies in Universitas Brawijaya based on ISS and DMIS. The research data were collected and analyzed with numeric data and statistical analysis. The consideration for choosing the design is supported by Creswell (2014) statement that said trends, attitudes, or opinions of a population can be provided by survey study quantitatively or numerically by studying a sample of the population. The result of survey study can also be used to evaluate the success of a program in an institution (Creswell, 2002).

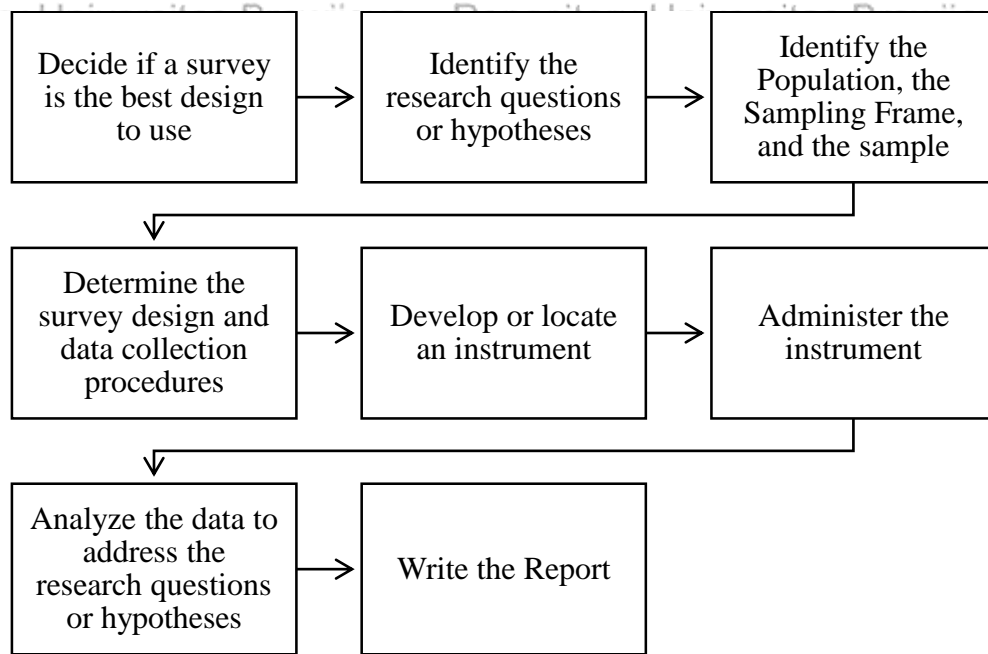
There are several advantages of using survey design. The design provides short amount of time to gain information about current attitudes or practices (Creswell, 2002). Survey can also be administered in short time. The data collection of this design is also economical, and even geographically dispersed population can be reached using this design. The biased treatment of responses filled by the participants also could be lessened by making the participants anonymous. By several advantages



mentioned, the researcher decided to use survey study to know students' attitudes and practices towards other culture and analyzed it with ISS's factors and DMIS's level.

### 3.2 Research Procedure

There were procedures that need to be done to do this research. Based on Creswell (2002), there are seven steps to conduct survey research:



**Figure 3.2.1. Creswell's (2002) Steps of Survey Design**

Thus, based on the figure above, the researcher detailed the procedure in developing the instrument and collecting the data as follow:

1. Choosing the topic and the design that is being used, in this case, survey study.
2. Choosing the participants, which are the second year students of English Language Education program.



3. Choosing the intercultural competence assessment that is suitable for the participants which are ISS and DMIS.
4. Distributing the questionnaire to the participants by entering participants' class.
5. Sorting and calculating the mean score of the data using Microsoft Excel.
6. Having the validity and reliability of the data checked using SPSS (Statistical Package for the Social Sciences) application v.22.
7. Analyzing the data that had been collected, including interpreting the statistical analysis obtained.
8. Concluding the result of the research.

### 3.3 Data and Source of Data

The main source of the data were English Education Language Program students in Universitas Brawijaya. The consideration of choosing English Language Education Program was that as pre-service teacher or a teacher to be, it is crucial to understand and to be aware that students' intercultural competence (ICC) plays an important role too beside the skills and the linguistics of the language.

In this research, the researcher used purposive sampling or judgment sampling to choose the sample that is the second year students of English Language Education Program or batch 2015 students as the source data. The research took place in Faculty of Cultural Studies, Universitas Brawijaya. The total number of students were 127. However, the researcher gathered 107 data because some of the students did not attend the class at the time the researcher took the data.



The consideration in choosing the second year students as the sample was that the 2015 batch or second year students had not got the Cross-Cultural Understanding course and have not done the Experience Field Practice, yet they have got a lot of linguistics and skills courses so that they have the concept of language teaching and learning and basic concept of culture better than the first year students. The students were also still in their fourth semester, thus the result of this study can tell the students what factors they are lacked in and could try to make it better in the rest of the semester in college. The result also could be applied to Cross-Cultural Understanding course as it will be taken by the students in the sixth semester.

### **3.4 Research Instrument**

The instrument of this study was adopted from Chen and Starosta's (2000) Intercultural Sensitivity Scale (ISS) questionnaire; a self-report questionnaire with five points Likert scale that ranges from strongly disagree (SA), disagree (D), uncertain (U), agree (A), and strongly agree (SA). The scale consists of 24-items, with five factors; seven items of Interaction Engagement, six items of Respect for Cultural Differences, five items of Interaction Confidence, three items of Interaction Enjoyment, and three items of Interaction Attentiveness. However, the factors in ISS do not point out the level of the students. Thus, to figure the students' level out, the same questionnaire was analyzed twice, one for the ISS factors and another for DMIS' levels because the 24-items on ISS also point out the level of DMIS; Denial, Defense, Minimization, Acceptance, Adaptation, and Integration because it matches



the indicator of DMIS<sup>3</sup> level. The examples of each factor and level are listed in below:

**Table 3.4.1. Example of Item for Each ISS Factors**

ISS Factors	
Factor	Example
Interaction Engagement	I am open-minded to people from different cultures
Respect for Cultural Differences	I respect the values of people from different cultures
Interaction Confidence	I am pretty sure of myself in interacting with people from different cultures
Interaction Enjoyment	I often feel useless when interacting with people from different cultures; reverse item
Interaction Attentiveness	I try to obtain as much information as I can when interacting with people from different cultures

Based on the table above, the example of Respect for Cultural Differences' item "I respect the values of people from different cultures" reflects the Respect for Cultural Differences as the items as it represents whether or not the participants tolerate the differences of their counterparts' culture and opinion by respecting the differences. Another example is from Interaction Confidence's item example "I am pretty sure of myself in interacting with people from different cultures" represents the confidence of the participants as it aims to know whether or not the participants sure in doing communication in intercultural setting. The items for Interaction Attentiveness try to seek whether or not the participants do some effort to understand their counterpart. One of them is the item "I try to obtain as much information as I can when interacting with people from different cultures". The item represents whether participants try to gather numerous of information or not in doing intercultural communication.



**Table 3.4.2. Example of Each DMIS Levels**

DMIS Levels	
Level	Example
Denial	I don't like to be with people from different cultures
Defense	I think my culture is better than other cultures
Minimization	I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues
Acceptance	I try to obtain as much information as I can when interacting with people from different cultures
Adaptation	I enjoy interacting with people from different cultures
Integration	I always know what to say when interacting with people from different cultures

As it is obvious that the item "I don't like to be with people from different culture" represents the not-interest feeling of the participant, thus, it is included as one of Denial level's item. The item "I think my culture is better than other cultures" also a strong representation of Defense items as one of characteristics of people in Defense level is that the feel of the superiority towards other cultures. Further, the items details in the questionnaire are explained in in *Table 3.4.3* and *Table 3.4.4*.

**Table 3.4.3. Blueprint of ISS**

Factors and Level	Indicator	Number of Statement	Total
Interaction Engagement	Participants' feeling of participation in intercultural communication.	11, 13, 21, 22, 23, and 24	7 items
Respect for Cultural Differences	Participant orient to or tolerate their counterparts' culture and opinion.	2, 7, 8, 16, 18, and 20	6 items
Interaction Confidence	How confident participants are in the intercultural setting.	3, 4, 5, 6 and 10	5 items
Interaction Enjoyment	Participants' positive or negative reactions towards communicating with people from different cultures.	9, 12, and 15	3 items
Interaction Attentiveness	Participants' effort to understand what is going on	14, 17, and 19	3 items

**Source: Chen and Starosta (2000).**

**Table 3.4.4. Blueprint of DMIS**

Denial	Believing that one's own cultural beliefs, values, and behavioral cultural patterns are the only correct beliefs and values in the world	18	5 items
	Having no interest in cultural differences	7, 22	
	Having no interest in or ability to differentiate between cultures from other countries	4, 9	
Defense	Maintaining the belief that one's own culture is the greatest culture in the world	20	4 items
	Feeling threatened because of the existence of other cultures	12, 15	
	Associating other cultures with negative stereotypes	2	
Minimization	Minimizing cultural differences based on the belief of transcendent and physical universalism	23, 21	3 items
	Trying to change other people's behavior to fit one's own cultural expectations	11	
Acceptance	Assuming that one's culture is one of many possible complex world views	8, 17	5 items
	Considering people from another culture as different but equal	13, 16	
	Able to identify how cultural differences operate in daily human interactions	14	
Adaptation	Having the ability to behave and perceive things according to the contexts of other cultures	1, 3	4 items
	Having empathy (taking another culture's perspective)	19, 24	
Integration	Able to manipulate multiple cultural frames of reference in one's evaluation of a situation.	5, 6, 10	3 items

**Source: Bennett's indicator (1993, 2004) in Teoriman, et al. (2016).**

ISS has been widely used by researchers all over the world. ISS first validated by Chen and Starosta (2000) which took place in the USA. Based on the study, the Cronbach alpha reliability coefficient of ISS scale was 0.86. Fritz et al. (2002) also validated ISS in different cultural context (German) by using Confirmatory Factor Analysis (CFA). Jia (2005) also examined ISS for Taiwanese cultural context by using both confirmatory and exploratory factor analysis and the result was four out of five factors showing high internal consistency. Schuerholz-Lehr (2007) and Nieto and Zoller Booth (2010) also used ISS in their research. Cuciureanu and Saini (2012) also used the ISS to evaluate the ability of CEMS Master in International Managements (MIM) program (a training program) that was held to develop intercultural sensitivity



of the students and the ISS was validated by confirmatory factor analysis in SPSS then performed the instrument or called as eigenvalue Monte Carlo simulation.

In addition, Yetiş and Kurt (2016) also used ISS to measure intercultural sensitivity level where the participant related and environmental variables were subjected to inferential analysis via Mann-Whitney U, Kruskal Wallis H, Friedman Tests, and Kendall's tau\_b correlation analysis. Another research was from Yunus, et al. (2017) who validated the three factor of ISS in Malaysia cultural context using CFA and done with AMOS software which resulting valid for all three factors. Thus, as the sources have strong enough evidence of the instrument validity, this research does not do any pilot study and expert validation for the instrument used. However, the items were validated and their reliability was checked after the data had been obtained. The validity and the reliability of the items is checked by using SPSS v.22.

Not only using ISS, this research used Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (2004) to map the participants' level. However, due to the limited previous study that using ISS items as DMIS, the researcher validate it to the expert, an ELT lecturer in Universitas Brawijaya who is Mrs. Alies Poetri Lintangari, M.Li. The result of the validation showed that all of the items were suitable with the indicators and the language used for number 3-24 were valid while number 1 and 2 were very valid where it showed the appropriateness of the language used to convey things that needs to be conveyed. In addition, the result also showed that the purpose of the questionnaire is stated somewhat clearly, the statements are



very clear, the categories are suitable with the purpose, all essential indicators are addressed, all words are spelled correctly, grammar, punctuation, spacing, and word usage are appropriate, the instruction is clear, and the language use is correct and appropriate. To sum up, all of the statements are valid and suitable with the indicators. In addition, a suggestion was given by the expert about the word choice in statements number 4 which state "I find it very hard to talk in front of people from different cultures". The statement could be emphasized to the denial of other culture. In the other words, the statements number 4 was quite valid but it could be strengthened.

### 3.5 Data Collection

The data of the study were collected by distributing ISS to the participants. The researcher distributed the questionnaire in Extensive Reading A-D classes which was one of a compulsory course that has to be taken in the semester, and the data collection was scheduled in 25<sup>th</sup> April 2017 for A and B class, 26<sup>th</sup> April for C class and the last was in 3<sup>rd</sup> May 2017 with 20 minutes long as the time allocation to fill in the questionnaire. Beside due to a compulsory subject, another reason to choose the Extensive Reading classes was because the schedule of Extensive Reading classes were not in a holiday or fit with the research schedule and the classes were also recommended by one of the lecturers who taught the class. However, before implementing the research, the researcher asked for permission to three lecturers;

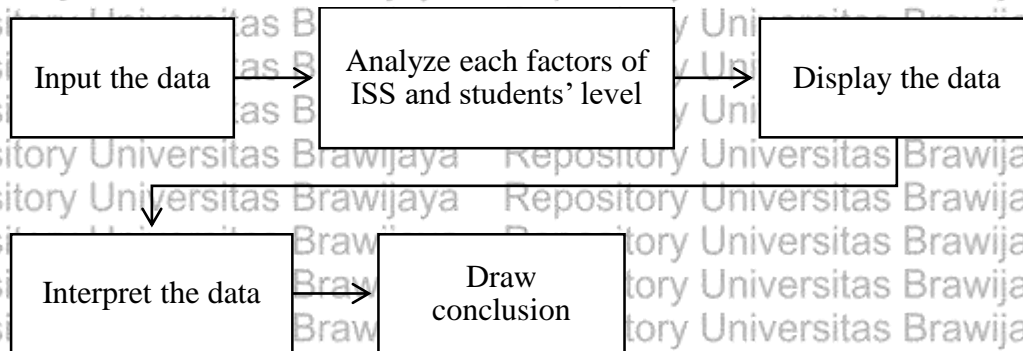


Mrs. Alies Lintang Sari, M.Li., Ms. Irene Nany Kusuma M.Li., and Mrs. Iswahyuni, M.Pd. who taught the Extensive Reading classes.

The researcher distributed the questionnaire in the beginning of the class and before distributing it, the researcher did self-introduction and told the purpose of the research. The questionnaire were directly distributed to the participants and at the same time researcher also explained the purpose of the questionnaire, how to answer the questionnaire, and answered some questions from participants. After the data has been gathered, the researcher sorted the result or the participants' answers in Microsoft Excel. The data then were calculated in Excel 2013 and the validity and reliability of the data were checked with SPSS v.22 application.

### 3.6 Data Analysis

The data were analyzed by doing some steps. The steps were inputting the data in Microsoft Excel where the options were interpreted as SD=1, D=2, U=3, A=4, SA=5, calculating the mean of each item result for ISS factors for every factor and the mean of DMIS level for every participants, displaying the data by tables and chart, interpreting the data, and drawing a conclusion of the study. The steps are illustrated in the *Figure 3.6.1.* below:



**Figure 3.6.1. Step of Data Analysis**

The data were taken from one instrument; ISS. However, ISS does not have an exact range of scale to measure the level of students' intercultural sensitivity. Chen and Starosta (2000) explain "an overall score of the scale can be computed, with higher score on ISS suggesting higher level of sensitivity in intercultural interaction" (p.12). Means that on a scale 1-5, the higher the result of the students, the higher the intercultural sensitivity of the students. Thus to solve the problem, the researcher analyzed the ISS items' with DMIS to map the development of the students' intercultural sensitivity because ISS does not have any exact scale to explain the level.

Another differences of ISS and DMIS is that the calculation of ISS factors required some items to be reversed in the calculation while the reversed items in DMIS were not calculated as reversed as they represent the level. For example the result for "I don't like to be with people from different cultures" item was reversed for Respect for Cultural Differences factor (5 as 1, 4 as 2 and 3 as 3) while it was not reversed for Denial level. The calculation of ISS Factors were focused on every



choice in the statement, and the mean of the factor itself. For further information, the scoring values of the items are listed below in *Table 3.6.1* and *Table 3.6.2*.

**Table 3.6.1 Scoring Values for ISS' Factors**

Number of item	Strongly Disagree (SD)	Disagree (D)	Undecided (U)	Agree (A)	Strongly Agree (SA)	Information
1	1	2	3	4	5	+
2	5	4	3	2	1	-(reversed item)
3	1	2	3	4	5	+
4	5	4	3	2	1	-(reversed item)
5	1	2	3	4	5	+
6	1	2	3	4	5	+
7	5	4	3	2	1	-(reversed item)
8	1	2	3	4	5	+
9	5	4	3	2	1	-(reversed item)
10	1	2	3	4	5	+
11	1	2	3	4	5	+
12	5	4	3	2	1	-(reversed item)
13	1	2	3	4	5	+
14	1	2	3	4	5	+
15	5	4	3	2	1	-(reversed item)
16	1	2	3	4	5	+
17	1	2	3	4	5	+
18	5	4	3	2	1	-(reversed item)
19	1	2	3	4	5	+
20	5	4	3	2	1	-(reversed item)
21	1	2	3	4	5	+
22	5	4	3	2	1	-(reversed item)
23	1	2	3	4	5	+
24	1	2	3	4	5	+

+ = positive item.

– = negative item, reversed.

As it can be seen from the table above that statements number 2, 4, 7, 9, 12, 15, 18, 20, and 22 need to be reversed in the calculation. On the other hand, DMIS levels were calculated based on every participants. The researcher first calculated the mean score of the six levels' items for every participants. After that the researcher sought for highest means score of the level and considered it at the level of the participants.

In DMIS calculation, there were no items that being reversed, the details are shown in

*Table 3.6.2* below.

**Table 3.6.2 Scoring Values of DMIS' Levels**

Number of item	Strongly Disagree (SA)	Disagree (D)	Undecided (U)	Agree (A)	Strongly Agree (SA)	Information
1	1	2	3	4	5	+
2	1	2	3	4	5	+
3	1	2	3	4	5	+
4	1	2	3	4	5	+
5	1	2	3	4	5	+
6	1	2	3	4	5	+
7	1	2	3	4	5	+
8	1	2	3	4	5	+
9	1	2	3	4	5	+
10	1	2	3	4	5	+
11	1	2	3	4	5	+
12	1	2	3	4	5	+
13	1	2	3	4	5	+
14	1	2	3	4	5	+
15	1	2	3	4	5	+
16	1	2	3	4	5	+
17	1	2	3	4	5	+
18	1	2	3	4	5	+
19	1	2	3	4	5	+
20	1	2	3	4	5	+
21	1	2	3	4	5	+
22	1	2	3	4	5	+
23	1	2	3	4	5	+
24	1	2	3	4	5	+

All items are positive; no item is reversed.

**3.7 Validity of the Study**

Validation of the questionnaire is a crucial thing that has to be done in conducting survey study. Based on an article by Office of Quality Improvement (2010), validity is the extent to which a survey question measures the property it is supposed to measure. Thus, even though the researcher adopted the questionnaire and did not conduct any pilot study and expert validation, the researcher validated the





questionnaire based on the data obtained. The data were taken from 107 ISS questionnaires. However, before validating the data in SPSS v.22 application, the researcher changed the variable of each statements based on the factor or the level to make it clearer instead of using statement's number. The variable name for ISS' factor and DMIS' level is stated in *Table. 3.7.1* and *Table. 3.7.2* below.

**Table. 3.7.1. Variable Name for Factor of ISS**

Number of Item	Name	Stands for
1	IE1	The first item of Interaction Engagement
2	RCD1	The first item of Respect for Cultural Differences
3	IC1	The first item of Interaction Confidence
4	IC2	The second item of Interaction Confidence
5	IC3	The third item of Interaction Confidence
6	IC4	The fourth item of Interaction Confidence
7	RCD2	The second item of Respect for Cultural Differences
8	RCD3	The third item of Respect for Cultural Differences
9	IENJ1	The first item of Interaction Enjoyment
10	IC5	The fifth item of Interaction Confidence
11	IE2	The second item of Interaction Engagement
12	IENJ2	The second item of Interaction Enjoyment
13	IE3	The third item of Interaction Engagement
14	IA1	The first item of Interaction Attentiveness
15	IENJ3	The third item of Interaction Enjoyment
16	RCD4	The fourth item of Respect for Cultural Differences
17	IA2	The second item of Interaction Attentiveness
18	RCD5	The fifth item of Respect for Cultural Differences
19	IA3	The third item of Interaction Attentiveness
20	RCD6	The sixth item of Respect for Cultural Differences
21	IE4	The fourth item of Interaction Engagement
22	IE5	The fifth item of Interaction Engagement
23	IE6	The sixth item of Interaction Engagement
24	IE7	The seventh item of Interaction Engagement

The number of statements in the table above represent the number in the questionnaire while the variable name was the name used when the researcher input the data. The variable name came from the name of the factor and level as the researcher calculated the data by sorting the data based on each factor and level. IE1 which is in number 1 stands for Interaction Engagement (1), or the first item in



Interaction Engagement factor while number 11, 13, 21, 22, 23, 24 are IE2, IE3, IE4, IE5, IE6 and IE7 (the second, third, fourth, fifth, sixth and seventh item from Interaction Engagement factor). Number 2, 7, 8, 16, 18, and 20 are the first, second, third, fourth, fifth, and sixth item of Respect for Cultural Differences factor (RCD). The first, second, third, fourth, and fifth item from Interaction Confidence factor (IC) are in number 3, 4, 5, 6, 10. Meanwhile, for IENJ or Interaction Enjoyment Factor, the first, second and third item are in number 9, 12, 15. The last factor or Interaction Attentiveness factor (IA) are in number 14, 17, 19 for the first, second and third item.

**Table. 3.7.2. Variable Name for Level of DMIS**

Number of Item	Name	Stands for
1	AD1	The first item of Adaptation
2	DEF1	The first item of Defense
3	AD2	The second item of Adaptation
4	DEN1	The first item of Denial
5	INT1	The first item of Integration
6	INT2	The second item of Integration
7	DEN2	The second item of Denial
8	ACC1	The first item of Acceptance
9	DEN3	The third item of Denial
10	INT3	The third item of Integration
11	MIN1	The first item of Minimization
12	DEF2	The second item of Defense
13	ACC2	The second item of Acceptance
14	ACC3	The third item of Acceptance
15	DEF3	The third item of Defense
16	ACC4	The fourth item of Acceptance
17	ACC5	The fifth item of Acceptance
18	DEN4	The fourth item of Denial
19	AD3	The third item of Adaptation
20	DEF4	The fourth item of Defense
21	MIN2	The second item of Minimization
22	DEN5	The fifth item of Denial
23	MIN3	The third item of Minimization
24	AD4	The fourth item of Adaptation



The same method was applied in naming the levels' variable. DEN1, DEN2, DEN3, DEN4, and DEN5 that represent the first, second, third, fourth and fifth item of Denial level are in number 4, 7, 9, 18, 22. Defense level that was named with DEF has its first, second, third, and fourth item in number 2, 12, 15 and 20. MIN1, MIN2, MIN3 are in number 11, 21, 23 and point out the first, second and third items of Minimization level. Sequentially, the first until the fifth items of ACC or Acceptance level are in number 8, 13, 14, 16, 17. AD that stands for Adaptation level and the first, second, third, fourth item were in number 1, 3, 19, 24. Meanwhile, Integration level was represented by item ACC number, its first until third items were in number 5, 6 and 10. Last but not least, Integration level with the name INT1 in number 5, INT2 in number 6, and INT3 in number 10 represented its first, second and third items.

The researcher validated the data by using Pearson Product Moment Formula in SPSS v.22. The result of Pearson Product Moment Formula ( $r$ ) is coefficient correlation that shows the correlation between test score and criterion and it becomes the indicator of validity. The nearer the score of coefficient correlation to 1, the stronger the validity. The formula is written as follows.



$$r_{xy} = \frac{n(\sum xy) - (\sum x)\sum y}{\sqrt{[n(\sum x^2) - (\sum x)^2][n(\sum y^2) - (\sum y)^2]}}$$

where:

$r_{xy}$  = coefficient correlation of test item

$n$  = number of subject

$x$  = item score

$y$  = total score

The researcher used the indicator based on Arikunto (2015) which have five level of coefficient correlation as listed in the *Table 3.7.2*.

**Table 3.7.2 Coefficient Correlation**

r Score	Interpretation
$0.800 \leq r_{xy} \leq 1.000$	Very high
$0.600 \leq r_{xy} \leq 0.800$	High
$0.400 \leq r_{xy} \leq 0.600$	Moderate
$0.200 \leq r_{xy} \leq 0.400$	Low
$0.000 \leq r_{xy} \leq 0.200$	Very low

(Source: Arikunto, 2015)

The result of the validation that had been done by computing the data in SPSS v.22 is listed and sorted based on Arikunto's coefficient correlation and were displayed in table *Table 3.7.3* for every item.

**Table 3.2.3 The Result of Validity Test for ISS Factors**

Item Number	Variable Name	r Score	Total	Interpretation
1	IE1	.581	12 items	Moderate
24	IE7	.540		
8	RCD3	.519		
13	IE3	.506		
7	RCD2	.505		
17	IA2	.505		
21	IE4	.486		
18	RCD5	.485		
16	RCD4	.456		
9	IENJ1	.451		
6	IC4	.445		
4	IC2	.441		
3	IC1	.390		
12	IENJ2	.393		
2	RCD1	.387		
15	IENJ3	.355		
10	IC5	.350		
23	IE6	.315		
5	IC3	.308		
22	IE5	.271		
20	RCD6	.223	2 items	Very low
14	IA1	.189		
11	IE2	.131	1 item	Not valid
19	IA3	-.073		

Based on the table above, twelve items were in the moderate level, nine items were in low level, two items were in very low level and one item was not valid because the r score was minus. The invalid item could be caused by some factors.

Participants probably did not understand the item or the item did not have clear meaning as the ISS was not translated into the native language. Another reason was probably because of the difference of the cultural context; the instrument were developed in USA, and this time it was implemented in Indonesia. Thus, the 23 items could be used as the researcher omitted the third item from Interaction Attentiveness factor (IA3) that represented item number 19 "I am sensitive to my culturally-distinct



counterpart's subtle meanings during our interaction". The item that had been omitted was not included in the findings and the discussion of the result.

**Table 3.2.4 The Result of Validity Test for DMIS Levels**

Item Number	Variable Name	r Score	Total	Interpretation		
3	AD2	.417	2 items	Moderate		
23	MIN3	.400				
17	ACC5	.382	15 items	Low		
19	AD4	.379				
13	ACC2	.356				
6	INT2	.355				
20	DEF4	.350				
22	DEN5	.344				
12	DEF2	.318				
10	INT3	.315				
19	AD3	.308				
11	MIN1	.303				
1	AD1	.276			7 items	Very low
5	INT1	.264				
8	ACC1	.258				
9	DEN3	.219				
15	DEF3	.216				
14	ACC3	.191				
21	MIN2	.177				
16	ACC4	.169	7 items	Very low		
18	DEN4	.147				
2	DEF1	.116				
7	DEN2	.095	7 items	Very low		
4	DEN1	.087				

In *Table 3.2.4*, two items were in the moderate level, fifteen items were in low level, and seven items were in very low level. Thus, all of the items could be analyzed using DMIS level even though the level of the validity varies. The low and very low level of validity might be caused by the lack of understanding of the items because as stated before, the researcher did not translate the instrument to the native language.



### 3.8 Reliability of the Study

To make sure the test reliable, reliability test is also needed in survey study. As stated by Office of Quality Improvement (2010), reliability is the extent to which repeatedly measuring the same property produces the same result. Creswell (2011) also explains reliability is when the score of the instrument is consistent and stable. Thus, to get the reliability of the study, the researcher computed the result of the data and calculated the reliability with at the Alpha Cronbach formula, using SPSS v.22 application. The formula is written as follows:

$$r_{11} = \left[ \frac{k}{k-1} \right] \left[ 1 - \frac{\sum a_b^2}{v_t^2} \right]$$

Where:

$r_{11}$  = reliability of instrument       $\sum a_b^2$  = number of test variant

$k$  = numbers of test item       $v_t^2$  = Total variant

After calculating the reliability, the result of the reliability test was categorized into one of the level. The level of reliability based on Arikunto (2015) are stated

**Table 3.8.1.**

**Table 3.8.1 Criteria of Reliability**

r Score	Interpretation
$0.80 \leq r_{11} \leq 1.00$	Very high
$0.60 \leq r_{11} \leq 0.80$	High
$0.40 \leq r_{11} \leq 0.60$	Moderate
$0.20 \leq r_{11} \leq 0.40$	Low
$-1.00 < r_{11} \leq 0.19$	Very low (Not reliable)

(Source: Arikunto)



Based on the table above, the result of the reliability test is included in a high level as the score is .746. The result is shown in *Table 3.8.2* below.

**Table 3.8.2 The Result of Reliability Test**

Cronbach's Alpha	N of items	Interpretation
.746	24	High

As the result of reliability test is included as high, it means that the instrument was reliable. If the questionnaire is distributed again to the same participants, then the score will be quite the same with the one that has been conducted.





## CHAPTER IV FINDING AND DISCUSSION

This chapter explains about the finding and the discussion of the research. The finding shows the data that have been collected and interpreted while the discussion explains the findings further.

### 4.1. Finding

The questionnaire sheets were distributed to the second year students of English Language Education students. The data were taken in Extensive Reading classes that were scheduled in 25<sup>th</sup> April 2017 for A and B class, and 26<sup>th</sup> April for C class. On 26<sup>th</sup> April, the researcher could not take the data from D class because the class was not held at that day. Thus, the researcher rescheduled the date of data collection on 3<sup>rd</sup> May 2017. The total of data obtained were 107 questionnaires or 85.25% of the total of the second year students (127 students) because some of the students did not come to the class during the data collection process. As the focus of the research was to seek the intercultural sensitivity of the students based on some factors, thus the data are explained in subchapters for each of ISS factors; Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. The number and percentage of each choice were also written in order to explain each level further. In addition, to map the level of the



students, the result of students' level based on DMIS' levels also will be written in a subchapter.

#### 4.1.1. Intercultural Sensitivity Result

The result of participants' intercultural sensitivity were displayed in each factor. All five factors; Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness were all presented in a sub-chapter. The data were displayed in table for every choice and its percentage, and all the reversed items had been reversed.

##### 1. Interaction Engagement Factor

**Table 4.1.1.1 Interaction Engagement Items Result**

Item	Interaction Engagement									
	Choice 5	%	Choice 4	%	Choice 3	%	Choice 2	%	Choice 1	%
IE1	35	33%	55	51%	12	11%	3	3%	2	2%
IE2	4	4%	28	26%	67	63%	8	7%	1	1%
IE3	21	20%	63	59%	19	18%	2	2%	2	2%
IE4	13	12%	63	59%	28	26%	3	3%	-	-
IE5	2	2%	22	21%	70	65%	10	9%	3	3%
IE6	4	4%	30	28%	64	60%	8	7%	1	1%
IE7	8	7%	56	52%	38	36%	5	5%	-	-

The first factor is Interaction Engagement. This factor dealt with participants' feeling of participation in intercultural communication. It could be seen from the table that 84% (33% + 51%) of the participants "enjoy interacting with people from different cultures" (item IE1, number 1). 30% (4% + 26%) of participants "tend to wait before forming an impression of culturally-distinct counterparts" or not (item IE2, number 11). About 79% (20% + 59%) of the



students were “open-minded to people from different cultures” (item IE3, number 13) while 71% (12% + 59%) students “often give positive responses to their culturally different counterpart during interaction” (item IE4, number 21). As many as 12% (9% + 3%) “avoid those situations where they will have to deal with culturally-distinct persons” (item IE5, number 22) and 32% (4% + 28%) “often show their understanding through verbal or nonverbal cues to their culturally-distinct counterpart” (item IE6, number 23). Lastly, 59% (7% + 59%) agree that they “enjoy the differences between them and their culturally distinct counterpart” (item IE7, number 24). Thus, the participants’ engagement in intercultural sensitivity was good enough because they have enjoyed, been open minded and given their culturally distinct counterparts positive response.

## 2. Respect for Cultural Differences Factor

**Table 4.1.1.2 Respect for Cultural Differences Items Result**

Item	Choice 5		Choice 4		Choice 3		Choice 2		Choice 1	
	Choice	%	Choice	%	Choice	%	Choice	%	Choice	%
RCD <sub>1</sub>	18	17%	42	39%	39	36%	8	7%	-	-
RCD <sub>2</sub>	33	31%	54	50%	13	12%	6	6%	1	1%
RCD <sub>3</sub>	38	36%	56	52%	11	10%	1	1%	1	1%
RCD <sub>4</sub>	37	35%	56	52%	11	10%	2	2%	1	1%
RCD <sub>5</sub>	28	26%	54	50%	17	16%	7	7%	1	1%
RCD <sub>6</sub>	20	19%	33	31%	42	39%	9	8%	3	3%



The second factor (Respect for Cultural Differences) is concerned with participant orient to or tolerate their counterparts' culture and opinion, 56% (17% + 39%) of participants disagreed that "people from other cultures are narrow-minded" (item RCD1, number 2). In addition, 81% (31% + 50%) of the participants "like to be with people from different cultures" (item RCD2, number 7) while 88% (36% + 52%) of participants "respect the values of people from different cultures" (item RCD3, number 8) and 76% (26% + 50%) of participants agreed that they "respect the ways people from different cultures behave" (item RCD4, number 16). Only 8% (7% + 1%) of participants "would not accept the opinions of people from different cultures" (item RCD5, number 18) and 12% (8% + 3%) who "think their culture is better than other cultures." (item RCD 6, number 20). Based previous descriptions, it can be seen that the participants' Respect for Cultural Differences was quite high as they gave positive response to all Respect for Cultural Differences items.

### 3. Interaction Confidence Factor

**Table 4.1.1.3 Interaction Confidence Items Result**

Item	Interaction Confidence									
	Choice	%	Choice	%	Choice	%	Choice	%	Choice	%
IC1	5	15%	4	47%	3	35%	2	3%	1	1%
IC2	5	5%	26	24%	46	43%	23	21%	7	7%
IC3	4	4%	19	18%	63	59%	18	17%	3	3%
IC4	7	7%	53	50%	37	35%	9	8%	1	1%
IC5	4	4%	42	39%	51	48%	10	9%	-	-

Interaction Confidence is the third factor from ISS. It was focused on how confident participants are in the intercultural setting. As many as 62% (15% +



47%) participants feels “pretty sure of themselves in interacting with people from different cultures” (item IC1, number 3). However, 28% (21% + 7%) participants still “find it very hard to talk in front of people from different cultures” (item IC2, number 4). 59% participants were unsure if “they always know what to say when interacting with people from different cultures” (item IC3, number 5) while 57% (7% + 50%) felt “they can be as sociable as they want to be when interacting with people from different cultures” (item IC4, number 6) and only 9% of participants who did not “feel confident when interacting with people from different cultures” (item IC5, number 10). The confidence of the participants was also considered as quite good as they gave a lot of positive response towards the Interaction Confidence’s items. However, several of them still feel unconfident and hard to talk with people from different culture, indicating that they need to enhance their confidence.

#### 4. Interaction Enjoyment Factor

**Table. 4.1.1.4 Interaction Enjoyment Items Result**

Item	Interaction Enjoyment									
	Choice 5	%	Choice 4	%	Choice 3	%	Choice 2	%	Choice 1	%
IENJ1	11	10%	53	50%	33	31%	10	9%	-	-
IENJ2	5	5%	39	36%	50	47%	10	9%	3	3%
IENJ3	20	19%	57	53%	21	20%	7	7%	2	2%

The fourth factor that told mainly about positive or negative reactions of participants towards communicating with people from different cultures is called as Interaction Enjoyment. Only 9% of the participant felt that they “get upset easily when interacting with people from different cultures” (item IENJ1, number



9). Meanwhile, 12% (9% + 3%) felt to “get discouraged when they are with people from different cultures” (item IENJ2, number 12). 72% (19% + 53%) participants did not “feel useless when interacting with people from different cultures” (item IENJ3, number 15). As it can be seen from both table and description that they had enjoy to communicate with other people and did not feel useless or get discourage in communicating with people from different cultures.

### 5. Interaction Attentiveness Factors

**Table. 4.1.5 Interaction Attentiveness Items Result**

Item	Interaction Attentiveness									
	Choice 5	%	Choice 4	%	Choice 3	%	Choice 2	%	Choice 1	%
IA1	12	11%	55	51%	35	33%	4	4%	1	1%
IA2	27	25%	44	41%	31	29%	3	3%	2	2%

The last factors is called as Interaction Attentiveness and defined as participants’ effort to understand what is going on. The participants who felt “very observant when interacting with people from different cultures” (item IA1, number 14) are 62% (11% + 51%) while the ones who “try to obtain as much information as they can when interacting with people from different cultures” are 66% (25% + 41%). The participants’ effort to understand their culturally-distinct counterpart was quite high as a high number of participants give positive response to both item of Interaction Attentiveness.

**6. Mean of ISS Factors**



**Figure 4.1.6 Mean of ISS Factors**

The total mean for every ISS factors were; Interaction Engagement 3.58, Respect for Cultural Differences 3.92, Interaction Confidence 3.32, Interaction Enjoyment 3.57, and Interaction Attentiveness 3.76. As it can be seen from the chart that the highest was Respect for Cultural Differences, the second highest was Interaction Attentiveness, the Interaction Enjoyment and Interaction Engagement have similar result and the Interaction Confidence was the lowest score of all.

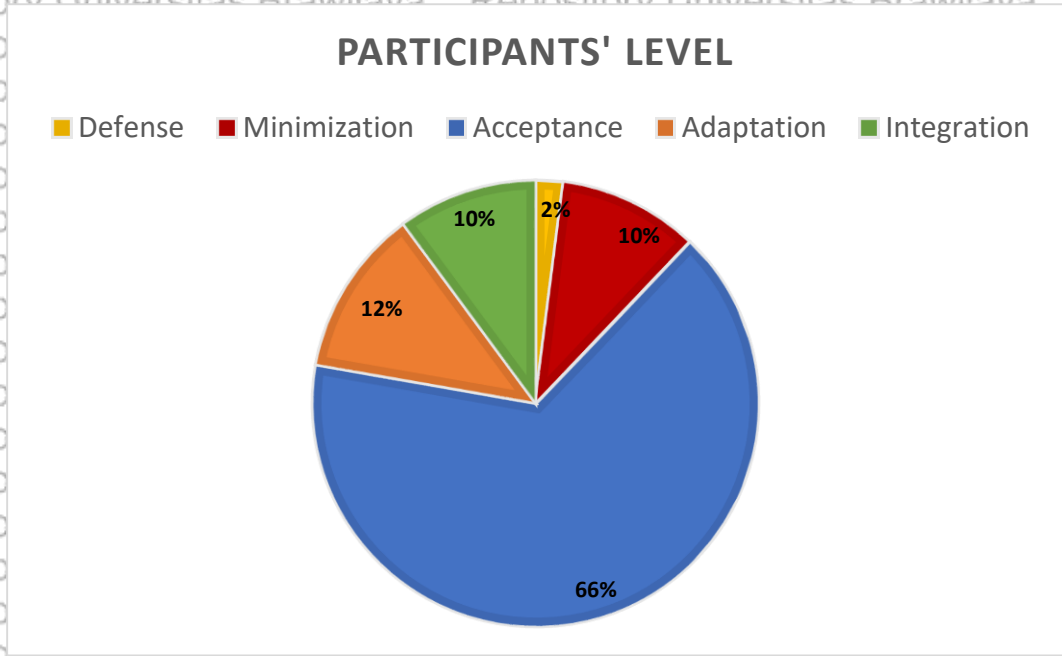
**4.1.2. Participants' Intercultural Sensitivity Level**

The level was mapped by calculating the mean of each level of every participant then sort the maximum one. The maximum score (the level with the highest score) was considered as their level as their preference is higher in that level. Both table and the pie chart were showed in this subchapter.



**Table 4.1.2.1 Result of Participants' Intercultural Sensitivity Level**

DMIS Level	Number of Students (n)	Percentage
Denial	0	0%
Defense	2	2%
Minimization	11	10%
Acceptance	70	66%
Adaptation	13	12%
Integration	11	10%



**Figure 4.1.2.1 Participants' Intercultural Sensitivity Level**

The highest number of participants; 70 participants (75%) were in Acceptance stage, meaning that they had already accepted and respected other culture. None of the participants were in the Denial level in which they had already accepted that their culture was not the only culture exists. However, there were 2 participants (2%) that still in the Defense stage where they thought their culture was superior or better than others. As many as 11 participants (10%) were in Minimization; sought for the similarities between culture, and another 11 were





in Integration where they not only could appropriately act in intercultural communication, but also had varies perspectives or worldview of something or not restricted to only one's culture. Moreover, 13 participants (12%) enjoyed and could move flexibly from one culture to another which made them put into Adaptation stage. Thus, the dominant level of the students were the Acceptance level.

#### 4.2 Discussion

Based on the finding, the highest score of the factor was from Respect for Cultural Differences factor. It showed that the majority of the participants respect the values, the behavior, and the differences between their and other cultures. They also accepted different opinions and had understood that there was no culture that better from other, that it was unique in its own way. It is important for a teacher to be to have a high number on this factor as in the future the participants might be teaching in other country or in international school or regularly coming to a conference of English Language Teaching or any situation where they have to face with variation of different background culture. The open-minded people have the will to recognize, accept, and appreciate diverse views and, they also shows consideration, being sensitive the need and differences of others and being able to turn emotions into actions in intercultural communication (Smith, 1966 in Chen and Starotsa, 2000). Moreover, based on Pourakbari & Chalak (2015) high of Respect for Cultural Differences indicates that the standards of one's culture is no



longer used to judge cultural differences and no longer find differences threatening.

The second highest score was Interaction Attentiveness. The result showed that the participants were willing to try to obtain information and observant when doing intercultural communication. It means that the participants have a quite high willingness to understand and find out more their counterparts. Interaction Attentiveness was taken from Cegala's (1981) instrument in interaction involvement dimension and it was aimed to dig more about personal ability to pay more attention in interaction in order to receive and understand the message better.

Thus, people with high Interaction Attentiveness tend to be sensitive enough to deal with conversational procedure and maintain an appropriate conversation (Splitzberg & Cupach, 1984 in Chen & Starosta, 2000). It was important to be willing to put an effort to communicating actively with the counterparts.

The result of Interaction Engagement and Interaction Enjoyment were similar. Interaction Engagement factor mean was 3.58 while Interaction Enjoyment was 3.57. More than half of the participants enjoyed interacting with people from different cultures, they opened to and enjoyed the differences between cultures, and gave positive response during interaction. The two factors were considered as crucial factor in participants' cultural sensitivity. The one who engage and enjoy more in intercultural communication tends to listen and dig more information with culturally-distinct counterparts. In addition, it is important for a teacher to have the skill to engage and to enjoy the interaction with the students or



even any other counterparts as a teacher usually becomes a center of attention in the class. Based on Pourakbari & Chalak (2015) a high self-esteem and open minded person “usually hold positive attitude in intercultural communication and are willing to openly explain and accept differences between them and their cultural counterparts” (p.5).

It was possible that 12% of participants who still assumed that their culture was better than other culture, 7% who did not like to be with people from different culture and even 12% avoided to have interaction with people from different cultures have lack of exposure of other cultures. On the other hand, according to the findings of Pourakbari & Chalak (2015) in their study, the reason of the less-enjoyed and less-engaged participants in intercultural sensitivity may be influenced by “... some deep-rooted perceptions, stereotypes or prejudices” (p.6). Thus, the participants need to seek more knowledge about other culture or even being exposed to it through a lot of media or communication that is not only focus on only one but involve intercultural perspectives.

Another factor is Interaction Confidence which had the lowest number between the factors which means the students still feel not confident in intercultural communication. As many as 21 participant did not know what to say when interacting with people from different cultures while 28% still found it very hard to talk in front of people from different culture. It might be caused by the lack of speaking ability that they had or the difficulties to find the topic to engage in an intercultural conversation. A study of language living and study abroad from



Coleman (2000) pointed out that personal confidence and linguistic were both being concerned as it was frequently worried and became a problem (Coleman, 2000 in Pourakbari & Chalak 2015). However, not only personal confidence and linguistic that are involved in the intercultural communication, but also the behavior of the speaker and the counterpart.

The differences in custom, values, way of communication, and other parts of culture also become difficult challenges to be encountered and the differences also could make one become less confident in doing intercultural communication. In addition, this could lead to crucial problem as the participants here were teacher to be in which, the profession require teachers to be confident in communicating with students who probably have different cultural background, and it is needed to control the classes and attract the students. Thus, gain more intercultural knowledge and enhance their linguistic competence could make them become more confident and by that, the intercultural sensitivity of the students will be improved.

The findings of this study were quite different with the previous study from Pourakbari and Chalak (2015) that took place in Iranian cultural context and used varied participants. The highest to the lowest result in the previous study were Interaction Engagement, Interaction Attentiveness, Interaction Confidence, Respect for Cultural Differences and Interaction Enjoyment. The low result of Interaction Enjoyment were caused by several reasons such as inadequate confidence, the teacher-centered traditional learning environment that resulted in



fear of making mistakes, hesitant in speaking English and in result having low result of Interaction Enjoyment (Pourakbari and Chalak, 2015). In addition, another study concerning intercultural sensitivity from Aydoğan and Akbarov (2014) that took place in Saravejo also showed different result with the sequence from the highest was Respect for Cultural Differences, Interaction Engagements, Interaction Confidence, Interaction Enjoyment and the last one, Interaction Attentiveness. It can be seen based on several findings from different cultural contexts that the result of ISS may be varied, depending on the cultural context and also the level of the participants.

Based on the findings, no participants were in the Denial level. This indicated that the participants no longer rejected the existence of cultural differences. However, there were 2 participants that were in the Defense stage. They still avoided the cultural differences, saw and judged cultural differences based on their culture and found their culture as the one and only or better than others (Bennett, 2004). It could probably occurred as the participants had or exposed to deep-rooted stereotypes and generalizations of other culture. 11 participants were in Minimization stage where they no longer felt threatened by other cultures but they tend to look and expect for the similarities between their and others (Bennett, 2004). Based on Teoriman, et al. (2016) "this expectation often makes people in the Minimization stage try to change the behaviors of people from other cultures to match their expectations". Thus, participants in



Minimization stage might have problems with differences in other culture in doing intercultural communication.

Other 11 participants were in Integration stage where they had expanded their views to different perspectives. In order to see things from different perspective, a lot intercultural experiences and knowledge is needed. In addition, 13 participants who were in Adaptation stage enjoyed and could treat the counterpart with culturally appropriate behavior (Bennett, 2004). Another findings was the dominant stage of the participants were in Acceptance stage as it had the most number of participants; 70 participants. It could be inferred that the participants accepted and viewed other cultures as complex as theirs. They also tended to dig more information and interested with cultural differences. Teoriman et. al (2016) in their study also state “people in the Acceptance stage are also better at identifying how cultural differences affect daily human interactions” (p.5). However, accept and respect did not mean that the participants were agree with the different cultural practice. Bennett (2004) also notes “Acceptance does not mean an agreement” (p. 69). In other words, most of the participants might accept and respect other culture but could not agree to several cultural practices which were done by other cultures. This might need to become consideration as a barrier in intercultural communication.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter consists two sub chapters based on the finding of this research. The first is the conclusion of the research finding and discussion and the second is the suggestion that proposed based on researcher's experience.

#### 1.1 Conclusion

Based on the finding, there are several things that need to be noted. The findings indicate that the highest result of the factor was Respect for Cultural Differences factor and the lowest was Interaction Confidence factor. However, all of the factor were still in the same range (3.32-3.92 out of 5). The dominant participants were in Acceptance stage and it could be concluded that they had passed the ethnocentric stage into the ethnorelative stage which they had accepted and respected other culture. In order to enhance both their intercultural sensitivity and improve the level of their intercultural sensitivity development, gain more knowledge, exposed and have cultural experience might be needed.

#### 5.2 Suggestion

There are several suggestion for people who were and might be involved in this research. The first is for the students, the second is for lecturers and department, and the last is for the next researcher.



For the students, to be aware of our own intercultural sensitivity is important as it becomes an important competence to be mastered in globalization era, especially by those who needs to do intercultural communication in their occupation. By knowing our intercultural sensitivity, we can measure of how far we enjoy or even avoid to have intercultural communication. Moreover, by specifically aware in which factor we lack in, we could enhance the factor and thus it could enhance our intercultural sensitivity. Knowing our level is also important to measure ourselves whether our experience and knowledge had enough to support us to appropriately doing intercultural communication.

The lecturer and the department might need to add additional way to expose culture in their course as the result of the participants is quite good but could be better. The reason is as teacher to be, the participants or students of English Language Education also need to understand that intercultural sensitivity is one of crucial things to be considered to be integrated in their teaching and learning process and it is one of the teacher job to enhance participants' awareness of intercultural sensitivity. One of the condition is by exposing them to a lot of different cultures. The lecturer also could try to find a way to familiarize the participants in doing intercultural communication, such as to experience speaking with native speaker or to experience penpalng with people across the world, or other ways to boost participants' confidence as it got the lowest score of all factors. All of the activities or the ideas could be implemented in Cross Cultural Understanding course that they will take later on.





The last one is for future researcher, the researcher suggests to conduct a tryout of the instrument before conducting the study as the researcher did not do any try out and after the instrument was validated one of the item was not valid. This could prevent the non-valid item for the instrument, so that all of the item of the instrument could be used for the findings. The researcher also suggests to translate the instrument into participants native language in order to make it easier for the participants to answer and also make sure that the answer of the participants is valid. The next researcher also could consider the wider range of participants as the researcher only focus to one batch in one study program only and as it was explained in the discussion that different cultural context most likely will showed different result.



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