



CROSS-CULTURAL COMMUNICATION PROBLEMS IN BIPA LEARNING

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ABSTRACT

Indonesian has become one of the most widely used languages internationally in various parts of the world. The development of the Indonesian language cannot be separated from the existence of the BIPA program, namely teaching the Indonesian language to foreign speakers. In this teaching process, there will be some problems or difficulties experienced. One of them is the problem of cross-cultural communication. This cross-cultural communication becomes something that cannot be avoided in BIPA learning because the students themselves are foreign speakers with different cultural backgrounds. To overcome this problem, several solutions are needed that can be applied to at least minimize cultural conflicts.

INTRODUCTION

Indonesian language in its development has attracted many foreign speakers, with various motives, such as political, cultural, or educational motives. To support the rapid development of the Indonesian language, the state provides support for the Foreign Language program for Foreign Speakers or abbreviated as BIPA. The development of Indonesian language learning can be a means of diplomacy that raises the positive image of the Indonesian nation (Maharani & Astuti, 2018).

This development can be seen from the data submitted in 2020 by the Center for Language Strategy and Diplomacy Development of the Ministry of Education and Culture of the Republic of Indonesia that the Indonesian Language for Foreign Speakers has been taught in 135 countries with 420 institutions spread across Asia, America, Australia, Europe, and Africa (Solikhah & Budiharso, 2020: 217). With this

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BIPA development data, cross-cultural communication becomes something that cannot be avoided in the process.

According to Hurn and Tomalin (in Gandasari, et al, 2021: 2) cross-cultural communication is a multifaceted subject that has elements from many disciplines. Sciences, such as anthropology, linguistics, philosophy, and psychology. Hurn and Tomalin continued that communication cross-culture is communication Among communicators (message senders) and communicants (message recipients) from different cultures, both face-to-face and at great distances (Gandasari, et al, 2021: 2). So, cross-cultural communication is communication that occurs between members of different cultures with each other.

However, cross-cultural communication becomes a challenge and a threat to the peace of different cultures. Samovar & Porter (Tamburian, 2018) state that culture is responsible for all vocabularies in communicative behavior and meanings possessed by each individual. This means that the vocabularies owned by two people with different cultures will also make differences, and these differences become difficulties in cross-cultural communication.

On the other hand, a communicator or sender of messages (information) is required to understand the communicant or recipient of the message (information). In BIPA learning, a teacher is required to understand foreign speakers who are learning Indonesian. Teachers as communicators are required to understand the cultural, and social background, beliefs, values, and rules that influence the concept of thinking. speaker foreign as a communicant, or with say other have reference and experience in teaching speakers foreign.

Because cultures are different from each other, these attitudes and behaviors must be arranged so as not to cause misunderstandings in communication, especially in the BIPA learning process. However, maintaining good communication is quite difficult due to language and cultural differences between teachers and foreign speakers. So it is not uncommon for certain problems to arise that further hinder cross-cultural communication.

In this study, the author aims to describe several problems of communication cross-culture which possibly will occur and suggest a solution that can be applied to overcome them. This research then focused on cross-cultural communication in BIPA learning.

Then to help achieve the objectives of this research, the author includes the formulation of the problem that will be discussed in this article, as follows.

- 1) What are the cross-cultural communication problems that occur in the learning process?
- 2) How do cross-cultural communication problems affect the learning process BIPA?
- 3) What are the solutions that can be applied to overcome the problem of cross-cultural communication in teaching BIPA?

This research is expected to be one of the many contributions to the study of BIPA learning, and become useful material for further research. This research is also expected to help BIPA teachers understand the problems of cross-cultural communication, and their impact on the learning process, and suggest solutions that can be applied in teaching. BIPA.

CROSS-CULTURAL COMMUNICATION IN BIPA LEARNING

Before going further into the discussion of cross-cultural communication, it's a good idea to define one by one the keywords in these phrases.

Many scholars provide an understanding of culture, one of which is the classic definition put forward by Sir Edward Burnett Tylor (1874) which defines culture as a complex whole that includes knowledge, belief, art, morals, law, customs, and other capabilities and habits obtained man as member Public (Kusherdiana: 4). With say other, culture covers all Thing which attached on self man as part from community members certain.

Cross-cultural is a term that is often used to describe the situation when a culture is faced with cultural other, and both influence each other and have positive and negative impacts (Kusherdiana: 30). For example, in BIPA learning, there will certainly be interactions between teachers and foreign speakers, as well as having positive and negative impacts negative.

Communication according to Harold D. Laswell (in Ferinia, et al, 2020: 2), is "*who says what in which channel to whom and with what effect*". *Who* is the person who sends the information, also known as the communicator? *What* is said in the communication? *Which* is the medium used in communication. *Who* is the person who receives information from the communicator, also known as the communicant? *With what effect* is the impact resulting from the communication process.

From the discussions above, it can be said that cross-cultural communication is the process of delivering information or messages from one person to another person other, with the background behind culture different which meet. Something Communication can be said to be cross-cultural communication if cultural aspects affect the communication process so that there are sufficient differences significant.

BIPA learning is not only an Indonesian language teaching program to speakers foreign, but also Becomes a tool diplomacy country. BIPA learning becomes an ideal tool for promoting the Indonesian language and culture to the world. Therefore, to maintain a good and positive image of Indonesia, BIPA learning must be structured and programmed properly (Suyitno, n.d.). One way to maintain this image is to maintain cross-cultural communication.

In BIPA learning, of course, there are learners and there are teachers as in school learning in general. What makes the difference is that all aspects of learning relate to Indonesian for foreign speakers. BIPA learners are people who cannot speak Indonesian. In BIPA learning, students are individuals with potential and uniqueness. Each learner will have different characteristics, attitudes, and ways of learning (Kusmiatun, 2016: 42). This needs to be a concern for BIPA teachers, both in learning and in their communication.

To better explain the position of BIPA teachers and BIPA students in cross-cultural communication, the author describes the communication model proposed by Wilbur Schramm. Schramm put forward the concept of *frames of references* and *field of experience*, which states that a communicator must have references and experience to encode messages and the communicant can encode the messages. The more similar the references and experiences of communicators and communicants have, the easier it will be for them to communicate with each other. However, if

they have little resemblance in reference and experience, then the communication process will be more difficult and have a high probability of misunderstanding (Mulyana; in Teguh, 2017: 160).

The references and experiences referred to in the statement refer to the communicator's knowledge in aspects of cultural, social background, beliefs, experiences, values, rules, and various aspects that affect understanding as well as interpretation communicant in understanding information or message. In BIPA learning, teachers as communicators have demanded to understand the various backgrounds of BIPA learners as communicants. This is done to maintain attitudes and behavior in good communication conducted.

Furthermore, Knoblauch (in Teguh, 2017: 161) in one of his writings states that in cross-cultural communication what is called contextualization occurs. Contextualization is a process in communication in which communicators and communicants use verbal and nonverbal signs to indicate what they are doing, arguing, debating, or informing. The contextual symbols used in the communication are not universal but depend on the local context.

That is, in ordinary communication each symbol used can have a different context of understanding, depending on how each individual understands symbols certain in contexts. Communication cross-culture is communication between people from different cultures. Of course, the context of each individual's understanding will be different for a symbol, according to how the culture is they understand it. Because of that, condition person who communicates has different contextualization and respect for each other's code and style used in communication the will make the process of communication walk better.

CROSS-CULTURAL COMMUNICATION PROBLEMS AND THEIR RELATIONSHIPS IN BIPA LEARNING

To get a clearer picture of cross-cultural communication problems in BIPA learning, it helps us understand communication problems and cross-cultural problems separately, then relate them to the BIPA learning process.

There are at least five types of barriers to building effective communication (Rani, n.d.), as follows.

1) Obstacle Attitude

Wrong one obstacle in building communication which effective is the attitude and values of a person. For example, everyone's thoughts about power and status can be different. In everyday life, there will be people who think that they should be treated or treated people based on power, position, or status in Public. People with think like this tend to consider that they have control over person other which are below them in terms of power, position, or status.

In communication, thoughts such as those described above can form attitudes that hinder communication. The attitude of being too domineering and controlling in communication without allowing the interlocutor to express their opinion is one of the attitudes that can interfere with good communication.

Whereas to shape effective something communication, required reciprocal two-way communication. Not communicating with one party is too domineering and not letting the other party convey ideas.

2) Obstacle Behavior

Behavioral barriers are based on individual behaviors that cause certain barriers to communication. Examples of behaviors that make communication not work well are stereotypes and prejudice. According to the Big Indonesian Dictionary, a stereotype is a concept of thought in the mind of an individual to another individual or group that is subjective and inappropriate. As for the prejudice is an opinion or assumption that is not good about something or someone before knowing (witnessing; investigating) yourself.

Behavior individual for think that person other like this or like that without any real evidence or based on mere rumors is an action that can be hinder communication. For example, just, si A heard rumors that si B is a cold, unfriendly, and irritable person. This prejudice makes Person A hesitate to open a conversation with Person B, for fear of getting an unpleasant reply. Even when person A finally managed to start communication, his prejudice about person B was still a concept in his mind that made person A uncomfortable in communication.

3) Obstacle Culture

Communicating with people from different cultural backgrounds is also one of the communication barriers. These barriers were described in the earlier section on cross-cultural communication and will be re-explained in the discussion of cross-cultural issues.

4) Obstacle Language

Language is one of the important aspects in building the identity of a culture, as Indonesian is the national language of the Indonesian nation. Because is still an inseparable part of the culture, further discussion of these barriers will also be discussed in cross-cultural discussions.

5) Obstacle Environment

Barriers to communication do not only come from individual and group factors, but also from the environment in which communication takes place. Communicating on the side of the road has a greater tendency to hinder communication, compared to communicating on the side of the ordinary road.

After discussing some of the communication barriers, let's look at cross-cultural issues next. There are many cases where people think that cross-cultural differences are limited to speakers of different languages, including poor communication skills of one of the interlocutors. Felberg and Skaaden (Hale, 2014) warn of using the concept of cross-cultural differences as a tool to explain all kinds of misunderstandings between speakers of different languages. In one way or another, they argue that using culture in this way will only hide communication problems rather than reveal them. Scollon and Scollon (Hale, 2014) then highlight the misconception that everyone who can speak the same language has the same 'culture'.

Some of the statements above state that cross-culturalism is often misunderstood as differences in the language of the speakers, and when a foreign speaker can use the target language, then he is said to have the same culture. This is inseparable from the fact that most people only focus on the communication that takes place, and that cross-cultural communication becomes difficult due to language differences. Though the cross-cultural concept is not only limited to

language. It has been described in the previous discussion regarding the notion of culture and cross-culturalism. Cross-cultural is a situation where one culture meets another and gives each other a positive or negative impact. And culture here includes everything that is attached to the individual as part of a member of a particular society. That is, cross-culturalism is not limited to language alone, but other aspects, such as food, clothing, habits, norms, values, and so on.

Of course, language is a component important in communication, but we cannot forget the other supporting components, especially in cross-cultural communication. Even though so, because the discussion main in the study is cross-cultural communication, then let's focus on language in communication between different cultures without forgetting the fact that culture includes not only language.

Wrong one problem language which also covers culture by whole in cross-cultural communication is a sociopragmatic difference. The sociopragmatic difference is a type of error related to a misunderstanding caused by various types of behavior which considered appropriate in settings certain by language and different cultures (Hale, 2014: 323). This problem, however, is much more difficult than ordinary communication barriers, because it includes cultural perceptions, ideologies, as well as beliefs individual. Problem this not only covers different languages, but also beliefs, attitudes, values, and individual perceptions that influence the communication process.

For example, just, the person in Finland has the perception that a person in America talks too much; Americans have the perception that Finns speak little. Both perceptions can lead to communication breakdowns or misunderstandings. Can be person America consider person Finland too quiet type or no interested to develop relationships. On the other hand, Finns may think Americans are too open (Carbaugh; in Hale, 2014: 324).

In writing Diwakar Singh (2014: 47) displayed also several problems underlying the difficulties of adaptation to cross-culture.

- 1) Shortsighted, according to the KBBI [petty](#) is something that is not broad (views, knowledge, thoughts, and so on). In cross-cultural there will be some people who have difficulty recognizing the differences between their culture and other cultures. Even if they managed to recognize the difference, they tend to conclude that the difference is not significant. As a result, they assume that the second culture that more similar to which actually.
- 2) Individualism, according to the KBBI [individualism](#) is an understanding that considers oneself (personality) more important than others. This understanding is a little dangerous for cross-cultural adaptation because the sense of having to be prioritized first as an individual will make it often clash with other people who are more concerned with existing activities or other people's interests first. formerly.
- 3) Ethnocentrism, according to the KBBI [ethnocentrism](#) attitudes or views that stem from their society and culture, is usually accompanied by attitudes and views that belittle other people and cultures. This notion is a potential barrier to cross-cultural adaptation. Assuming that the culture from which he came is much better than other cultures, for example. This view will make individual

adaptation across cultures very long and difficult.

In learning BIPA, several problems and obstacles which has described above can be easily found. Of course, this teaching program focuses on teaching Indonesian to foreign speakers. For convenience, the author will describe this discussion with examples of cases that occurred to the author as a student of BIPA specialization and around the author as part of the BIPA teaching program.

An example of a case that often occurs is the perception and belief of foreign speakers that Indonesian people are very friendly to outsiders. In BIPA learning, this also often happens. However, these perceptions and beliefs are sometimes misused by non-native speakers who don't want to attend classes or want to ask for something. In their perception, because Indonesian people are people which friendly, so they will always help and always define During there is a 'reason' for them not to follow the class.

Another example is the attitude of some foreign speakers, both those who learn directly in Indonesia or study *online* from the country. Sometimes there is several student BIPA who behave ignorant and time stupid toward teacher or partner he said in BIPA learning. Since this involves attitudes and behavior, it is still unclear what the exact reasons behind these attitudes and behaviors are. Either because you feel comfortable with the Indonesian environment so you forget the purpose of learning, because of the wrong association, because that's how it is, or reasons others.

One example case other is problem language and culture para speaker BIPA. This problem is a problem that is often experienced in BIPA learning. With a different language, explaining how culture in Indonesia works will be a little difficult. So before explaining the culture in Indonesia, they must be taught about the Indonesian language first. This of course hinders the adaptation process of BIPA students, especially those who study directly in the field of Indonesia.

For the problem of cross-cultural adaptation, narrow-mindedness is usually owned by para learner BIPA from countries neighbor. Because still in scope in the same area, they will assume that their culture and Indonesian culture are not much different. If understood properly, there will be a significant difference between their culture and Indonesian culture. For example, there are different views on the LGBT community in Indonesia, which is still taboo, but in Thailand, which is common and understandable.

SUGGESTIONS FOR SOLUTIONS TO CROSS-CULTURAL COMMUNICATION PROBLEMS IN BIPA LEARNING

After discussing problem communication cross-culture in learning BIPA, let's now discuss suggested solutions to help solve this problem. Previously, the following six patterns of communication differences were described (Bicanova, 2019) in cross-cultural communication to help BIPA teachers find communication difficulties.

- 1) Different communication styles. The use of different languages is one aspect of communication style. Some cross-cultural words and phrases are often used in different ways. For example, in countries where in English, the word 'yes' has various meanings from "maybe" to "surely so", with many nuances in between.

In style communication, communication nonverbal becomes wrong one aspect main, but not all cultures interpret facial expressions and gestures with the same meaning same. Level firmness or intonation used in communication can also cause cultural problems. Some African-Americans feel that an increased volume of conversation is a sign of poor conversation excitement, whereas several people skin white in America consider high intonation as a sign of a fight. Thus, different communication styles can be one of the reasons for communication difficulties, especially if the cultures of the interlocutors are very different from one another.

- 2) Differences in attitude when dealing with conflict. Some cultures view culture as a positive thing, while others view it as something to be avoided. In some Eastern countries, open conflict is seen as something to be ashamed of, while in the United States face-to-face meetings are a recommendation in dealing with conflicts that occur. Some people may prefer to be alone or reflect first when facing a conflict, while others prefer to directly talk face-to-face or face the conflict that occurs. People's views of conflict and how to resolve it can be different for each individual, therefore it is important to understand the interlocutor when dealing with conflicts in communication. Respecting the other person's opinion or occasionally giving in to conflict can have a good impact on communication next.
- 3) A different approach to completing a task. Different cultures accomplish their tasks in different ways. There are several factors involved, such as different access to resources, different assessments of tasks, different understandings of time, and so on. In Asian cultures, task completion is emphasized towards the end, whereas European Americans tend to focus on the task at hand and allow relationships to develop during the task. This is sometimes misunderstood as a sense of laziness to do Duty or not have the commitment to Duty, which causes communication not walk with good. However, people just have a different approach when it comes to getting things done. Understanding this well will make communication better good.
- 4) The style-taking decision which different. In communication no seldom there will be times when we have to make a decision. When communicating across cultures, there is sometimes culture one decides with the method which differs from other cultures. In Indonesia, the culture of deliberation to reach consensus or mutual decisions is more commonly used, whereas consensus is the method favored by Japan in taking decisions.
- 5) Different attitudes in dealing with personal and emotional problems. In communicating across cultures, it is necessary to pay attention to the personal problems and emotions of the interlocutor. In some cultures, it is inappropriate to be candid about emotions, conflicts certain, or information personal. The question which may be natural to us may be offensive to others. For example, questions like "how old are you?" is normal for us. But for other people who may have problems with the age factor, such questions will be very disturbing. Therefore, before asking about something, it's good to consider other people's cultures and not ask about personal things.
- 6) A different approach to learning or knowing something. Every culture has

its way of knowing things. European cultures tend to place greater trust in information obtained through cognitive means, such as counting and measuring. Whereas culture Asia tends to emphasize the validity of knowledge gained through the struggle for enlightenment or perfection. In communicating cross-culture, not forcing person others to learn in our way to have a better impact in the future. There is no need to feel that our way of learning is correct and that others should follow it.

The six patterns of cultural differences will be very helpful in defining and as a reminder for us in communicating across cultures. Remember that the culture those different means of approach to communication used also different. Several cultures like fast and direct communication, while other cultures prefer slow and sure communication. Either way, cross-cultural communication could walk with good During culture which differences can be overcome with good.

Other suggestions that the author can convey to overcome the problem of cross-cultural communication in BIPA learning are described below.

- 1) Develop an attitude of empathy, such as respecting the feelings, attitudes, and style of the other person's language in communication.
- 2) Uses active listening skills, and politely asks for repetition of speech for unclear parts of communication.
- 3) Use body language that is orderly and open to prove to the other person that we are serious about communicating this.
- 4) Giving questions or statements in communications that do not fall into the privacy of the opponent's talk.
- 5) Respond actively and continuously so that the interlocutor feels heard by us.
- 6) Always remember that this is cross-cultural communication, not everyday communication with people in Indonesia. They originated from cultures different, and the way to deal with them is different. Try to look for characteristics of country origin as preparation before starting communication.
- 7) If communication uses media other than face-to-face, then make sure that there will be no problems with the media used. If there is a problem in using the media, don't forget to convey it to the other person so that he also understands the situation.
- 8) If at any time you or the other person say something offensive, try to explain it properly and correctly without any flaws to create another misunderstanding. If it doesn't work, You always can ask for help from people who are more understanding of the BIPA program.

What the author conveys are some suggestions that can be applied in learning BIPA. The writer emphasizes that this is the only suggestion, and what happened in the field is possible no can overcome with suggestions in on. You as BIPA teachers must be responsive and know how to act to overcome cross-communication problems in culture.

CONCLUSION

In learning BIPA, as an Indonesian language teaching program for foreign speakers, cross-cultural communication is unavoidable. Because cross-cultural communication is unavoidable, it helps us to know some of the problems and

suggestions for solutions in this BIPA learning. Some of these problems include; attitudinal barriers, behavioral barriers, cultural barriers, language barriers, and environmental barriers; sociopragmatic differences; understanding pettiness, individualism, and ethnocentrism. Suggest a solution that could generally be applied, among others; build empathy; active listening; use body language; do not touch the privacy of the interlocutor; make preparations before communicating; always communicate when faced with problems, and correct the misunderstanding in communication.

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