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ORIGINAL ARTICLE

TITLE:

LEARNING CROSS-CULTURE IN PLANTING SOCIAL VALUES FOR STUDENTS

AUTHOR'S INTRODUCTION

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Abstract: Cross-Cultural Learning is a teaching and learning process that trains future learners to remove the barriers between learning in the classroom, and real-life in society between modern science and traditional knowledge and especially between the younger generation with existing cultural heritage. The object of research is foreign students of UIN Maulana Malik Ibrahim Malang. Cross-cultural learning is learning local genius culture to foreign students. Culture is the integration of knowledge, beliefs, and human behavior that is very dependent on their ability to learn and give it to the next generation about the knowledge they have. In transferring cultural knowledge that is owned can be done through social communication using language facilities. Besides, to integrate knowledge and belief systems as the basis of cultural behavior, it can be through how the language patterns are made.

Keywords: Cross-Cultural Learning, Social Attitudes

INTRODUCTION

The urgency of cross-cultural learning in learning is primarily for language teachers and learners. For students and instructors in the Asian region, they do not experience much difficulty, because each culture among the countries in ASEAN has many similarities. For example, Thai and Japanese and Malaysian learners do not have many obstacles to learn Indonesian. They are still in almost the same cultural sphere. So, there are still similarities

in phonology, syntax, and culture between Thai and Indonesian. That's what makes communication between them easier. Whereas at Maliki State Islamic University of Malang and Jakarta State University not only come from ASEAN but also from outside ASEAN, for example, those who are in the Maliki State Islamic University of Malang; China, Somalia, Cambodia, Sri Lanka, Iraq, Saudi Arabia, Russia and so on are all Muslim. At the State University of Jakarta, the same as UIN Maulana Malik Ibrahim Malang from various foreign countries both ASEAN and Europe, and has a variety of religions. A learner certainly has. Their ideals will certainly affect their values and attitudes in social life. Example: The attitude of the US community, has an attitude of individualism and distrust of other countries. The cultural aspects that need to be known by a cultural learner are: - cultural objects, movements of limbs, physical distance when communicating, eye contact in communication, touch, customs that apply in society, value systems that apply in society, religious systems adopted in society, livelihoods, arts, utilization time, how to stand, sit, and respect others, hospitality, greetings, and small talk, cooperation, praise, manners. The phenomenon of students who do not know the local culture, misunderstandings often occur only because they do not know the ethics of the local culture. Therefore, in several countries, students must know the local culture to be able to socialize the community well. As what is contained in Webster's Julian is as follows: "Culture (is) the integrated pattern of human knowledge, beliefs, and behavior that depends on the capacity for learning and transmitting knowledge to succeeding generations (Webster, 1989: 314). Culture is the integration of knowledge, beliefs, and human behavior which is very dependent on their ability to learn and give it to future generations about the knowledge they have. In transferring cultural knowledge that is owned it can usually be done through social communication using language tools. Therefore, "cross-cultural verbalization" is very important. The concept of cross-cultural verbalization is a universal concept that is expressed verbally and is different because of the cultural convection that is different from one country to another country, or from one region to another. Whereas in the local concept of culture, an area has specificity following the local language. Example: about congratulations, In Muslim culture, saying "Marhaban yaa Ramadan" is not spoken by speakers of Arabic (the people of Saudi Arabia), but the people of Indonesia or others also use these phrases. Another example, for example, the concept of color. At the Chinese New Year celebration called "Chinese New Year". The celebration was held by putting up decorations with dominant colors in red. The red color is meant by "well-being and happiness". This color is also used in Chinese costumes. Meanwhile, the local red meanings of other regions have different meanings. Indonesia is a red and white symbol, the word red means brave. While in the stalls that have red lanterns/signs installed there are brothels.

The urgency of cross-cultural learning in learning is primarily for language teachers and learners. For students and instructors in the Asian region, they do not experience much difficulty, because each culture among the countries in ASEAN has many similarities. For example, Thai and Japanese and Malaysian learners do not have many obstacles to learn Indonesian. They are still in almost the same cultural sphere. So, there are still similarities in phonology, syntax, and culture between Thai and Indonesian. That is what facilitates communication between them. A learner certainly has ideals. Their ideals will certainly affect their values and attitudes in social life. Example: The attitude of the US community, has an attitude of individualism and distrust of other countries. Socio-cultural aspects that apply in the community function as a provider of cultural information community (Abdul Gaffar Ruskhan, 2007). The cultural aspects that need to be known

by a cultural learner are cultural objects, limb movements, physical distance when communicating, eye contact in communication, touch, customs that apply in society, value systems that apply in society, the religious system adopted in society, livelihoods, arts, use of time, how to stand, sit, and respect others, hospitality, admonishment, and small talk, cooperation, praise, courtesy. The phenomenon of students who do not know the local culture, misunderstandings often occur only because they do not know the ethics of the local culture. Therefore, in several countries, students must know the local culture to be able to socialize the community well. "Culture (is) the integrated pattern of human knowledge, beliefs, and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations (Webster 1989: 314).

Culture is the integration of knowledge, beliefs, and human behavior which is very dependent on their ability to learn and give it to future generations about the knowledge they have. In transferring cultural knowledge that is owned it can usually be done through social communication using language tools. Besides, to integrate knowledge and belief systems as the basis of cultural behavior, it can also be through how the language patterns are made. Therefore, "cross-cultural verbalization" is very important. The concept of cross-cultural verbalization is a universal concept that is expressed verbally and is different because of the cultural convection that is different from one country to another country, or from one region to another. Whereas in the local concept of culture an area has specificity following its local language. Example: congratulations In Muslim culture, saying "Marhaban yaa Ramadan" is not spoken by speakers of Arabic (the people of Saudi Arabia), but Indonesian people or others also use the word the phrase. Another example, for example, the concept of color. At the Chinese New Year celebration called "Chinese New Year", the greeting in Indonesia is known as "Gong Xi Fa Cai" which means "may the fortune always come in abundance". The celebration was held by putting up decorations with dominant colors in red. The red color is meant by "well-being and happiness". This color is also used in Chinese costumes. Meanwhile, the local red meanings of other regions have different meanings. Indonesia is a red and white symbol, the word red means brave. While in the stalls that have red lanterns/signs installed there are brothels.

THEORETICAL SUPPORT

Cross-cultural learning is a teaching and learning process that trains teachers in the future to remove barriers between learning in the classroom, and real-life in society between modern science and traditional knowledge and especially between the younger generation with existing cultural heritage. In this case, because the object is foreign students, cross-cultural learning is the learning of local genius culture to foreign students. Where culture is the integration of knowledge, beliefs, and human behavior that is very dependent on their ability to learn and give it to future generations about the knowledge they have. In transferring cultural knowledge that is owned it can usually be done through social communication using language facilities, through how the language patterns are.

1. History of BIPA.

The Modern Language Association of America since 1955 has established qualifications for modern language teachers. These qualifications include verbal understanding, speaking, reading, writing, analysis of language, culture, and professional preparation. - efforts to improve the quality and competitiveness of the Indonesian people in the Human Resources sector. The achievement of each level of human resource qualifications is directly related to the level of learning outcomes both generated through the education system and the job training system developed and enforced nationally. Therefore efforts to improve the quality and competitiveness of the nation will at the

same time also strengthen the identity of the Indonesian nation. These development steps include multi-aspect issues and their success is highly dependent on the synergy and proactive role of various parties related to improving the quality of national human resources including the government, professional associations, industry associations, educational and training institutions, and the community large.

2. BIPA and Cross-Cultural Learning

BIPA learning is expected to be able to implement forms of Indonesian language proficiency. Foreign students must master Indonesian language proficiency. The expertise can be obtained from the application of listening, reading, writing, and speaking abilities. Listening and reading skills are receptive abilities. This ability can be learned easily because it requires hearing and vision sensitivity. Speaking and writing skills are productive abilities. This ability requires sensitivity and thinking power to produce language correctly and appropriately. This research applies maximization in Indonesian in the hope that foreign students will easily understand the culture that exists in Indonesia.

METHOD

This type of research is a form of qualitative research. Data and information that has been collected will be discussed with relevant theory. Furthermore, it is examined with theories that are referenced both through literature sources and the latest scientific journals on state cultural hegemony related to moral values and noble moral character. Determination of research background, UIN Malang and Jakarta State University students need to be given cross-cultural lecture material. Because on this campus students who study include students who come from several countries. The purpose of cross-cultural learning so that they can socialize well. There will be no misunderstanding between them because of different cultural backgrounds and different languages. Therefore the urgency of cross-cultural material is expected to guide them in socializing both in Mahad or on campus. The background selection is expected to provide fluency for researchers and informants to meet and discuss with each other, The Implementation of data collection, So that data and information collection can run more effectively and efficiently, data collection in the field will be arranged with the following strategy; First, observations/observations of the cultural manifestations of BIPA students and regular UIN students (originating from Indonesia) were carried out by tracing the context of their behavioral background through formal or informal contexts to informants. And matriculation students and students of Jakarta State University or with friends from other countries. By observing social behavior and interactions they are expected to be able to obtain information and data about their home culture and studied local culture. Second, involvement in social and religious activities and daily / leisure activities. For example praying in the congregation, eating together, traveling together. This activity is intended to establish familiarity with informants or resource persons. This is to obtain knowledge adequate about their social aspects and culture which include: social structure, interactions, scenarios, and social construction. Besides, to obtain other data about them, the authors use documentation techniques, both academic documents or other documents owned by the instructor (lecturer). Third, the involvement of the researcher as a teacher or tutor in their learning activities. Researchers are assisted by an assistant who records and records activities from beginning to end.

This data collection technique will obtain data and information about state hegemony and intellectual, moral, ideological leadership, as well as researched behavioral records. The implementation of collecting data and information does require approximately one semester. Preliminary data collection has been started by researchers as a pre-study since the beginning of

the first semester of 2017-2018 until the middle of December 2017. And to complete the following data, researchers are present in BIPA activities or regular classes of foreign students in classes once a week in semester 2 2017-2018, Technical data analysis; Information from data collected from the field is analyzed through several analytical techniques according to the type of data, namely: 1). Ethnographic study techniques, 2) life history analysis, 3) and content analysis techniques. Ethnographic studies are used to understand the cultural activities of foreign students, and cultural changes that occur so that this analysis will find local level hegemony. While life-history analysis is used to analyze the experience of informants. Next, content analysis to examine cross-cultural learning in Higher Education classes. Data analysis will be carried out continuously as long as the data collection takes place during the research time. Information data derived from observations, in-depth interviews, field notes, and records are sorted and categorized according to the cultures brought from each country according to intellectual emphasis, moral values, and noble character characteristics.

Information and data obtained from the field were assessed using a qualitative approach. Data and information are discussed with relevant theories, especially those supported by the latest journals that discuss cross-culture. Thus the potential theoretical contributions generated by this study will appear. Triangulations with peers and cultural experts on the results while the research is carried out continuously. Empirical testing is open to the possibility of discussion, not debate. Recheck and cross-check data information from the field is used to understand the complexity of social phenomena to a very simple essence.

RESULT AND DISCUSSION

The Cross-Cultural Learning Process for Foreign Students in Cultivating Moral and Social Values, one of which is through the teaching of Indonesian Language for Foreign Speakers (BIPA). Language research is an important part of research because of its users. Some research related to BIPA until now only relates to the teaching of BIPA, only about learning to speak both written and oral languages. There are several studies related to BIPA including Ida Lestari from Malang State University, which is a form of BIPA learning, while the research to be carried out is the application of planting values for BIPA students. The equation is the learning process of BIPA students. The difference is in the research conducted by BIPA Learning as a tool for the Cross-Cultural learning process for foreign students. And there is a form of collaboration between researchers and foreign students.
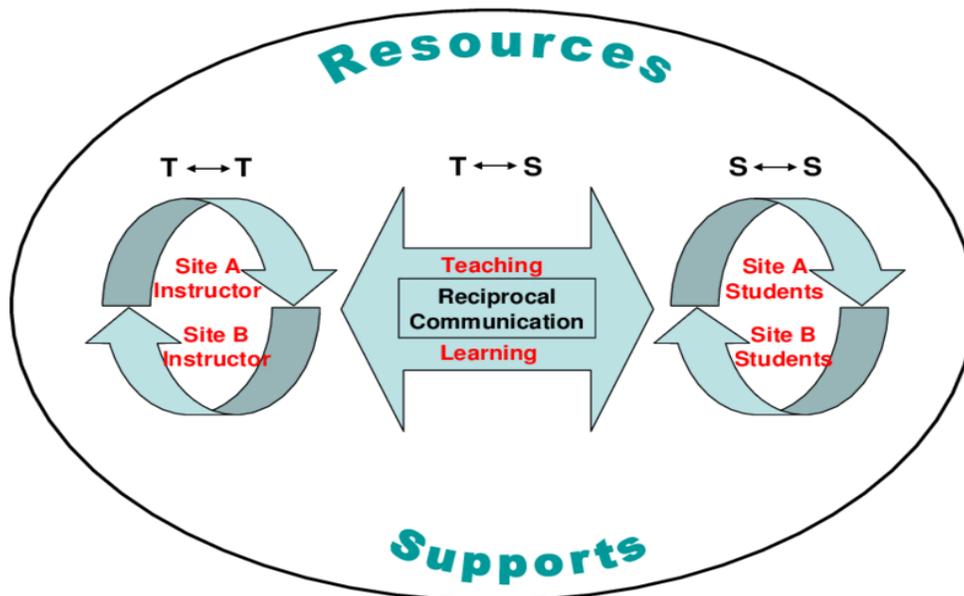
Figure 2: cross-cultural learning

Learning activities are the most important part of the application of the education curriculum. The success of the curriculum is determined by learning activities because learning activities are the most important activities in education. The main characteristic of learning activities is the existence of interaction. Interactions that occur between students and their learning environment, both with lecturers, friends, tutors, learning media, and other learning resources.

The purpose of cross-cultural learning so that they can socialize well. There will be no misunderstanding between them because of different cultural backgrounds and different languages. Therefore the urgency of cross-cultural material is expected to guide them in socializing both in Mahad or on campus. The background selection is expected to provide fluency for researchers and informants to meet and discuss with each other.

CONCLUSION

The Cross-Cultural Learning Process for Foreign Students in Cultivating Moral and Social Values, one of which is through the teaching of Indonesian Language for Foreign Speakers (BIPA). Language research is an important part of research because of its users. Some research related to BIPA so far only relates to the teaching of BIPA, only about learning to speak both written and oral languages. There are several studies related to BIPA including Rifca Farih Azizah, Widodo Hs, and Ida Lestari from Malang State University, which is a form of BIPA learning, while the research to be carried out is the application of the planting of values for BIPA students. The equation is the learning process of BIPA students. The difference is in the research conducted by BIPA Learning as a tool for the Cross-Cultural learning process for foreign students. And there is a form of collaboration between researchers and foreign students.

From the similarities and differences in the research studies of the articles that have been done, this becomes a separate reference to show the authenticity of the research. This

research is more focused on the application of cross-cultural learning for foreign students in planting moral and social values as a society with noble character. Both international students who will study at UIN Maliki Malang, as well as those who have become UIN Maliki Malang students and International students at Jakarta State University. Therefore it becomes an important part to be studied in the process of learning different cultures.

This research was conducted at UIN Malang University of BIPA students from Thailand, Sudan, Libya, Russia, Cambodia, Malaysia, Yemen, Saudi Arabia, Timor Leste, China, Madagascar, Nigeria, and Indonesia. As for those who became informants studying at the Faculty of Science, Psychology, Pharmacy, Sharia, Tarbiyah, and Economics.

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