Investigating Intercultural Communication among Islamic Indonesian Tertiary English Foreign Language Educators

Suyono Suyono

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Abstract

Communication across cultures often takes place within asymmetric power relations where knowing self and others is pivotal for advancing communication practices. When using English in an Islamic environment, Islamic Indonesian English foreign language (EFL) educators are underrepresented, and their minority status is even more evident when living in English speaking countries. While studies on underrepresented groups have been numerous, there is a paucity of studies on how Islamic Indonesian EFL educators engage in English where they are situated as co-cultural or minoritized group members. This study thus examines the English communicative practices adopted by the educators who have studied abroad, those who studied abroad and returned to Indonesia and those who have not experienced abroad.

Drawing on Co-Cultural Theory (CCT) proposed by Orbe (1998) for its framework, this study examines communication practices adopted by the educators in communication within and beyond their group members. Grounded in the lived experiences of Islamic Indonesian EFL educators, this study works within a constructivist/interpretive world view, employing a qualitative narrative methodology for data collection. Participants provided written records of critical incidents, followed by interviews. The data were analysed and interpreted using co-cultural theory as the overall framework, with thematic analysis of narratives.

The findings of the study reveal that all groups shared similar interplay of issues taken into consideration when engaging in intercultural communication, including experience, contexts, anticipation of cost and reward, communicative orientation, and the ability to carry out selected practices. Yet, due to their wider experience of interacting with English interlocutors, those who had overseas experience show a wider repertoire

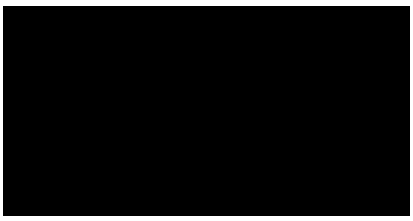
underpinning their practice selection, particularly around faith-embedded practices such as Christmas wishes, halal food, or hijab observance. This study also identifies the emergence of an Islamic frame of reference which is constantly attended to by all groups of EFL educators when scrutinizing co-cultural communication.

The findings also show diverse communicative practices adopted by the educators in situations that signify asymmetric power relations, in line with other studies where assimilation, accommodation and separation strategies are adopted. Assimilation largely occurs in settings involving mundane matters, such as verbal greetings, wishes, and terms of address. Accommodation is achieved through negotiation, blending English and Islamic perspectives around expressions of future reference, verbal greetings, exchanges of compliments, and wishes. The separation orientation occurs around practices where negotiation is not seen as possible, including practices such as hugging in greetings ritual, hijab observance, and halal foods. This study also identifies the emergence of customization of practices adopted by the educators to address their interest. While this intercultural learning process is beneficial to shaping the individual identity of EFL educators in their communication practice, the process may also facilitate the shaping of professional attributes as EFL educators in Islamic institutions.

Declaration

"I, Suyono Suyono, declare that the PhD thesis entitled [*Investigating Intercultural Communication among Islamic Indonesian Tertiary English Foreign Language Educators*] is no more than 80,000 words in length including quotes and exclusive of tables, figures, appendices, bibliography, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work".

"I have conducted my research in alignment with the Australian Code for the Responsible Conduct of Research and Victoria University's Higher Degree by Research Policy and Procedures".



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Signature Date

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Table of contents

List of tables

Lists of figures

List of abbreviations

Abbreviation	Definitions
AA:	Alumni Abroad
AAEs:	Alumni Abroad Educators
CAT:	Communication Adaptation Theory
CCGM:	Co-Cultural Group Members
CCT:	Co-Cultural Theory
CF:	Considering Factors
CLA:	Currently Living Abroad
CLAEs:	Currently Living Abroad Educators
DGM:	Dominant Group Members
DIIC:	Dominant Islamic Indonesian Culture
EFL:	English as a Foreign Language
ELITE:	English, Literature, and Teaching
IAIN:	State Islamic Institution
INT:	Identity Negotiation Theory
MORA:	Minister of Religious Affairs
MQ:	Macquarie University
NLA:	Never Lived Abroad
NLAEs:	Never Lived Abroad Educators
PIC	Participant's Critical Incidents
PIN:	Participant's Interview Number
PIP:	Potential Interested Participant
STAIN:	State Islamic College
TBI:	English Education Department
UIN:	State Islamic University
UNiSA:	University of South Australia
UTS:	University Technology of Sydney
WSU:	Western Sydney University
IITEE	Islamic Indonesian Tertiary English Educators

Chapter 1 Introduction

1.1 Background

On Tuesday, September 29 2020, during the first US presidential candidate debate, Joe Biden sparked world interest in general and the Muslim world in particular with his Arabic remark "*Inshaa Allah*" in an attempt to blast his opponent, president Donald Trump over his vow on tax return policy (Armus, 2020). This remark, literally meaning "Allah (God) willing" (Clift & Helani, 2010, p. 357), triggered a heated debate in social media on whether he had appropriately chosen these words. Some argue that Biden's remark indicates his cosmopolitanism, that is, one who is willing to learn from others. Others argue that the term is just too sophisticated for Biden. For Muslims, it "serves as an expression of hope for a desired outcome" (Armus, 2020, p. n.a). Unfortunately, Biden used the expression to sarcastically mock Trump's vow on tax return policy which is unlikely to happen soon. Therefore, instead of showing recognition toward the Islamic world, he likely generated yet another misinterpretation of the Islamic perspective.

In a 2018 event, Khabib Nurmagomadov, an Ultimate Fighting Championship (UFC) fighter, in a press conference before the remarkable win over Conor McGregor of Ireland, also dropped the words "*Inshaa Allah* (God willing) I will smack down your boy" (see https://www.youtube.com/watch?v=qmjI2Nb_Aj0). For Khabib, these words carry meaning as a vow or a commitment to do his best to win the match and, with the will of Allah, he would do it – and he did.

The same words, uttered by two different persons in different positions, may carry different meanings. Viewed from co-cultural theory, the two individuals enacted different standpoints that generated multiple meanings of the same words. Occupying privileged status in a predominantly English-speaking country, Joe Biden could learn and choose a cultural term from co-cultural group members and use the term for his own interest. Yet, his intention to show a cosmopolitan image may be interpreted as a common tendency of a dominant group member to marginalise co-cultural practice. On the other hand, Khabib's use of the term signifies his effort to negotiate a cultural practice unique to outgroup members. Amid the non-Muslim crowds of English speakers during the aforementioned press conference, he picked terms that were not familiar to the crowds, but his belief and practice as a Muslim did not allow him to compromise his identity.

Situated in various different contexts, this study focuses on the situation whereby Islamic Indonesian tertiary English Foreign Language (EFL) educators have to critically think of and act upon culturally different perspectives and practices in their interaction with English cultural terms of reference used by English speakers. As Islamic individuals they have internalised Islamic perspectives and practices since childhood. As Indonesians, they are familiar with a distinct Indonesian culture. As academics in tertiary Islamic education they also live in accordance with that role and responsibility. As EFL educators, they have been exposed to English-speaking culture and are expected to understand it.

While Islamic and cultural identities are complementary to their social status as tertiary academics, the latter position as educator for a foreign language raises dilemmas for many individuals for a range of reasons. Rooted in "Judeo-Christian cultural values and that of

Western civilization" (Asraf, 2005, p. 103), English now carries values and perspectives representing its native speakers and their societies. In addition, Pennycook and Makoni (2005) warn of the legacy of English in effecting the spread of Christianity. There is evidence that missionary organizations use English as a bait to attract students from the third world, including Indonesia.

Another further dilemma regarding English is its theoretical and practical implementation in learning and teaching English. In the Indonesian context, English is viewed by many as a communicative system and therefore should be approached using a communicative orientation. As a result, teaching and learning endeavours are dedicated to the development of communicative competence (Musthafa, 2001). This phenomenon can be traced back to the national curriculum which accentuates the mastery of communicative competence features in its aims (Minister of Education and Culture of Indonesian Republic, 2016; Musthafa, 2001). This phenomenon is also reflected in conferences and in journal publication which are mostly pertinent to the implementation of ELT communicative approach in Indonesian context.

As this approach emphasises a native-like competence, many warn that it is not feasible, with many issues yet to be properly addressed (Alptekin, 2002; Byram, 1997). In particular, Byram (1997) argues that imposing native-like competence would, to some extent, prevail over the cultural references of the home language, as evident in classroom practice when terms of address that signify age differences are ignored by the students in their attempt to learn English as native speakers. In addition, Alptekin (2002) argues that native-like

speaker notion promotes the domination of Anglo-Saxon ways of thinking and behaving and ignores the reality of the plurality of English speakers

In addition, in the absence of political support from government and institutional policy that would properly address the role of cultural references in foreign language teaching, EFL educators are left confused about how to engage with the target language and culture. Consequently, EFL educators may adopt diverse approaches in encountering English cultural references found in mediated or in-person interaction with English speakers.

Recent developments in language teaching have acknowledged the role of students' cultural references in teaching and learning a foreign language (Alptekin, 2002; Holliday, 2009; Kramsch, Cain, & Murphy-Lejeune, 1996). This perspective, known as intercultural language teaching and learning (Liddicoat & Scarino, 2013), gives voice to the home and target culture of equal value. The proponents of this perspective suggest this intercultural approach (Corbet, 2003; Lomicka, 2009) for the teaching and learning of foreign languages.

Teachers across continents have utilised an intercultural approach using multiple methods. Porto (2014) and Gonçalves Matos (2005), for example, use reading texts to facilitate their students making sense of cultural differences by drawing comparisons and contrast to raise students' cultural awareness. Kusumaningputri and Widodo (2018, p. 49) employ 'digital photograph-mediated intercultural tasks to promote students' critical intercultural awareness' and find that such mediated learning helps students enhance their critical awareness of cultural realities portrayed in the photographs. Damnet (2008), Chao (2013) and Yang and Fleming (2013) apply short videos or movies to facilitate their participants

identifying commonalities and differences of cultural aspects embedded in the films and to raise their intercultural awareness using the media. Social media platforms, such as Skype and Facebook (Thomé-Williams, 2016), also contribute to learning another culture, as well as the benefit of lived-interaction with speakers in the target culture for enhancing intercultural awareness (Belova, 2016).

Attempts to raise students' intercultural awareness through studies using diverse means have been extensive, although there have been fewer research studies investigating teachers' efforts in interacting with 'otherness' and how intercultural communication may develop intercultural awareness. McLaughlin and Liddicoat (2005) conducted a study involving three teachers who teach Indonesian and Japanese as essential in enhancing professional intercultural learning for teachers. East (2012) undertook a study that employed task-based language teaching for enhancing teachers' intercultural awareness in New Zealand. Both studies show the development of intercultural awareness resulting from classroom practice, yet how intercultural communication beyond classroom practice is experienced and affects the development of intercultural awareness remain areas that need to be explored.

1.2 Research purposes and questions

Individuals who are exposed to another culture through language may adopt resistance, acceptance and assimilation or pragmatic utilization options (Asraf, 2005; Rahman, 2005). Resistance to behaving and acting may be manifested in abandoning the target language, while acceptance means the willingness to use and practise the target language; at the same

time they may also abandon their own way of behaving and acting. Pragmatic utilization refers to the selective acceptance of the target language culture and modifies the use of the language which orients toward common values and cultural practice. Resistance to the target language culture may hinder mastering the language and may also perpetuate stereotypes and prejudice, while acceptance without critical thinking and reflection may cause identity confusion. At the individual level, acceptance and assimilation attitudes toward the target culture may result in split identity or lost identity, which may also affect interaction with their own culture. Even worse, people may suspect the individual of imposing unwanted influences on their culture. Therefore, it is worth exploring the ways in which people undertake critical thinking and acting to engage with differences found in English and Islamic epistemology (Diallo, 2012), when recognizing diverse ways of behaving and acting. This study aims to investigate the critical thinking, reflecting and action employed by Islamic tertiary EFL educators when they encounter diverse ways of behaving and acting found in English texts, videos, or lived interactions and how these may impact on their own teaching and interaction practices.

The research questions in this study are as follows:

1. How do different Islamic Indonesian tertiary EFL educators critically think and act in engaging with English cultural references?
2. How do their communicative behaviours in engaging with English cultural references link to the development of culturally aware educators?

To investigate these questions, three groups of Indonesian EFL tertiary academics were recruited: those who have never lived abroad (NLA), those who are currently living abroad

(CLA) and those who have returned to work from studying abroad or alumni abroad (AA) in an English-speaking country.

1.3 Contribution of this study

Studies into enhancing intercultural competence through many methods have been numerous, including the use of film or video, literary texts, drama, social media platforms, and immersion in the target culture while studying abroad. While those research studies are pivotal in illuminating ways of enriching students' opportunities to enhance intercultural competence through multiple forms of mediated learning, this study acknowledges the advantage of any mediated learning but extends its scope to teachers' cultural awareness. This study also seeks to extend the use of co-cultural theory (CCT) as a theoretical framework for examining intercultural communication with an emphasis on asymmetric power relations. In addition, it also seeks to add theoretical features of CCT on communicative practices and or considered accounts for practice selection.

Findings of this research should contribute to both practice and theory. *Practically*, diverse communicative practice and factors taken into account can inform individuals from Islamic higher education, who may be bewildered by the selection of English texts for teaching purposes. Those who are preparing for study abroad may find beneficial the study's documentation of various communicative practices used by their peers for engaging with diverse English speakers. Those who have returned or preparing to return to their profession at home may identify potential benefits from a wide range of beneficial intercultural experiences and bring them to their teaching and communicative practices.

Theoretically, CCT identifies more than 30 strategies that the co-cultural group member enacts in communication with ingroup or outgroup members. The theory also elaborates a number of different considerations in deciding certain communicative practices used by co-cultural group members in engaging with dominant group members. However, these already discovered communication practices could be extended due to the unique context and individuals involved in the engagement. As Muslim individuals are unique, this present study explores specific Muslim individuals in managing their intercultural communication in various settings; their specific communicative strategies particular to an Islamic frame of reference may extend the theoretical perspectives of CCT.

1.4 Perspectives informing this study

1.4.1 Personal perspective

My personal perspective in this study is organised into three different roles: as an English learner, as a Muslim and as an English educator. As an English learner, I became acquainted with English when I was in the first year of lower secondary school. As it was the era of grammar translation teaching methods, my early learning experience of the language was not very meaningful. I learnt to structure words into sentences and understand the corresponding meaning in Indonesian of the sentence; this experience continued until I completed my secondary school. Therefore, the first four years with English learning did not raise for me any cultural issues, except when I needed to call my male English teacher *Sir* or *Mister*.

Entering university, I started to be aware of the cultural content embedded in textbooks used by my teachers. One particularly awkward experience of learning and using English that remains in my memory was when my teacher asked me to practise a dialogue which involved two lovers who were planning an activity for Saturday night. Being matched with a friend of the opposite sex was not altogether comfortable, not to mention playing out the dialogue for planning a date. In addition, while my previous school had suggested formality when addressing my teacher, the university teacher, who was from Hawaii, advised us to call by her first name. This different way of addressing someone in different power distance terms raised some dilemmas for me. When addressing my Indonesian-English lecturers, I addressed them by their Indonesian proper titles, *Bapak/Pak* (Mister/Sir) or *Ibu/Bu* (Miss or Mrs), while addressing the Hawaiian-English teacher by her first name.

When I had the opportunity to pursue my Master's degree in Australia, I experienced different ways of behaving and acting which confirmed my cultural identity in relation to other's cultural identity. I read running texts and billboard advertisements and tried to grasp the meaning and embedded cultural content of the visual texts. I listened to radio and watched television programs and managed to understand on the surface and also deeper meaning in the programs. I observed and was involved in lived interaction with diverse English speakers which had shaped my cultural knowledge of English speakers.

Those experiences were better reinforced and reshaped when the opportunity to pursue my PhD degree was made available. Critical cultural awareness of the host culture and my own individual home culture has given direction and helped me engage with a wide array of English speakers and associated cultures. Although not always successful, those

experiences have made a significant contribution to assist me to become a more interculturally aware individual.

My background as a Muslim has been crucial in positioning this study. Unlike the majority of Indonesian Muslims who enjoy Islam from their early childhood through Muslim family and tradition, my introduction to Islam was much later in my childhood. Born into an inter-religion married family, I was raised in the Buddhist tradition until I was approximately five years old when my grandmother removed me from the Buddhist family and introduced me to Islamic traditions. Entering school, I was introduced by my religious teachers to the basic creed of Islamic faith and rites; by the age of twelve I was already practising Islamic rites.

My Islamic identity had been gradually reinforced by knowledge gained during my secondary schooling when I had regular meetings with local Islamic scholars before and after school hours. I started leading prayers and gave sermons to the local Muslim community and peers at school. This reinforcement process continued when I spent all three years in a mosque near my campus during my undergraduate program. Leaving the mosque at the end of my study period, I was recruited to join an Islamic boarding school for another three years, where I taught English to lower and upper secondary school students and looked after them after school hours. At the same time, I was required to lead prayers and deliver sermons to the boarding school occupants and local community. After three years of living and experiencing life in boarding school, my religious identity was again strengthened when I was admitted as an EFL educator at a State Islamic Institute. At the campus I emerged as both an English teacher and a religious figure with responsibility to

embrace good deeds and to avoid behaviours or actions not aligned with an Islamic worldview.

As an EFL educator, I started my profession as an English teacher before I had graduated from the Bachelor program. I was challenged to reconcile Islamic school expectations and the reality that most available English texts were not exclusively for Islamic schools. Consequently, adaptation and creativity were needed to prepare Islamic-friendly materials. Similarly, when teaching Islamic higher education students, I would adapt or create materials that were appropriate for their context. Due to the lack of intercultural concepts in EFL teaching and learning at the time, the underlying need to understand intercultural issues was deliberately incorporated.

All those experiences have shaped my identity as an English learner and educator and encouraged me to keep engaging with difference, including with English cultural references. In addition, the Muslim identity ensures that every action and every word uttered is guided by Islamic reference; I continue to look for opportunities to achieve recognition of my identity by others.

1.4.2 Theoretical perspectives

There has been significant discussion in the literature about how intercultural communication should be managed. Sorrels (2014) proposes six points of entry in managing intercultural encounters, namely inquiry, framing, position, dialogue, reflection and action. Ting-Toomey (1999a) conceptualises identity negotiation theory (INT) that centres on the individual's effort to have his/her identity recognised by the co-

communicator. Giles and Ogay (2007) introduce communication adaptation theory (CAT) that emphasises convergence or divergence strategies in intercultural communication. These three theories have shaped my understanding of the complexity of intercultural communication. The most relevant theory adopted for this study is co-cultural theory (CCT). This theory includes shared INT and CAT features, but its focus on asymmetric relations among communicators is outstanding in explicating intercultural communication phenomena.

1.5 Definition of key terms

There are some terms which may be understood differently or have multiple interpretations. Thus, I will explain specific terms employed in this study:

- **Islamic Indonesian tertiary EFL educator** refers to individuals who hold the minimum standard of a Master's degree in teaching English as a Foreign Language and have been employed as an English lecturer in an Islamic higher education institution in Indonesia.
- **Intercultural communication** is defined as any situation in which the cultural frame of reference of the Islamic Indonesian tertiary EFL educators interacts with an English cultural reference during the sensemaking process of interaction.
- **Intercultural experiences** refer to any encounter with an English cultural reference whether mediated through texts, videos or lived interaction and engagement.

1.6 Organisation of the thesis

This thesis is organised into eight chapters. This first chapter foregrounds the contextual, personal, and theoretical perspectives which inform my study. The chapter has also presented the purposes and research questions and the contribution of this study.

Chapter 2 discusses the relevant literature which shapes this study. The literature begins by defining intercultural communication and unfolding core concepts of intercultural communication. The discussion continues with the theoretical perspective of co-cultural theory (CCT) and empirical studies using CCT and their relevance to the current study. The chapter also outlines the impact of intercultural communication in shaping culturally aware EFL educators and concludes with explicating the conceptual framework of this study.

Chapter 3 discusses epistemological and methodological considerations for conducting this study. It also outlines the methods for recruiting participants and gathering the data for this study. This chapter also includes detailed discussion in relation to the data analysis using thematic and narrative analyses. The chapter concludes by addressing trustworthiness and ethical considerations.

The next three chapters report the findings. Chapter 4 explores diverse communicative behaviours of educators when situated in a setting where they occupy greater power relations compared to co-communicators. This chapter also elaborates different rationales resulting from critical thinking and discusses the impact on their personal and professional practice as a result of their experiences. The narratives about individual intercultural experiences of the group of educators who do not live abroad are also included. Chapters 5

and 6 have a similar structure to Chapter 4, relating to the two other groups of educators. Specifically, Chapter 5 explores the intercultural experience of educators who currently reside in Australia, while Chapter 6 elaborates the intercultural experience of educators who have returned to their home country after living and studying abroad.

The next two chapters (Chapters 7 and 8) discuss the findings, and conclusions and implications of the study respectively. The discussion chapter elaborates on emerging themes from the analysis captured in the three previous chapters and their relation to the existing literature. The chapter also identifies and discusses the unique findings of this study and examines theoretical, methodological and practical contributions of shaping CCT in particular and intercultural communication in general. The conclusions chapter relates the overall findings to the research questions and suggests some practical and theoretical implications. This chapter also identifies limitations and offers recommendations for future research emerging from this study.

The following chapter will present the literature review.

Chapter 2 Literature Review

2.1 Introduction

This chapter examines the complicated concept of intercultural communication. The initial section of this chapter focuses on the arrays of definition, other inter-related concepts, and the multifaceted form of intercultural communication. The next section elaborates co-cultural theory for understanding intercultural communication and some empirical studies grounded in the theory. The chapter concludes with the implications of intercultural experience for becoming interculturally aware language educators.

2.2 Intercultural communication

2.2.1 Defining Intercultural Communication

Intercultural communication is a complicated reality that it is impossible to reach a consensus of definition. Different scholars from different disciplines offer different articulation of a definition. The following lists are among the many definitions available in the literature:

1. Intercultural communication is simply as “the exchange of information between individuals who are unalike culturally” (Rogers & Steinfatt, 1999 in Jackson, 2014, p. 2).

2. Intercultural communication refers to “the exchange of information (verbally or nonverbally) between members of different cultural populations” (Berry et al, 2011 in Jackson, 2014, p. 2).

3. It refers to a situation where people from different cultural backgrounds come into contact with each other; or a subject of study that is concerned with interactions among people of different cultural and ethnic groups and comparative studies of communication patterns across cultures (Zhu Hua, 2014 in Jackson, 2014, p. 2).

4. Intercultural communication involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event (Samovar et al.2011 in Jackson, 2014, p. 2).

5. Intercultural communication 'generally refers to face-to-face interactions among people of diverse cultures' (Jandt, 2010 in Jackson, 2014, p. 2).

6. Intercultural communication refers to "interpersonal communication between individuals or groups who are affiliated with different cultural groups and/or have been socialized in different cultural (and, in most cases, linguistic) environments" (Jackson, 2014, p. 3).

7. Intercultural communication is "communication between and among those from different cultures" (Kurylo, 2013, p. 5).

8. Intercultural communication refers to "interactions with members of other cultures in which an individual strives to understand the cultural values, beliefs, and norms of other parties and to use that understanding to adapt his/her communication style to achieve a meaningful exchange and a win-win result" (Sadri & Flammia, 2011, p. 26).

9. Intercultural communication is "a place where people from different cultural backgrounds can learn from one another, show respect for one another, and learn about ourselves. It is a place where we are reflexive and inquisitive" (Oetzel in Alexander et al., 2014, p. 19). "It is the interaction of people from different cultural backgrounds. That interaction can take place at multiple levels of analysis such as intrapersonal, interpersonal, organizational, community, and societal/cultural levels. I don't see this term limited to interpersonal/ face-to-face contexts" (Oetzel in Alexander et al., 2014, p. 28).

10. Intercultural communication is "a site in which we can address the communicative dimensions of culture and power" (Flores in Alexander et al., 2014, p. 19).

11. Intercultural communication refers to "a situation in which people who have acquired different ways of life (as defined above) find themselves in a position where they need to communicate with each other, and the differences and similarities between the behaviors they have learnt may facilitate or impede their interaction" (Corder & Meyerhoff, 2007, p. 443).

12. Traditionally, intercultural communication has been defined as all communication between people with different linguistic and/or cultural backgrounds (ten Thije, 2020, p. 35).

13. Intercultural communication" is the mutual creation of meaning across cultures. This means that intercultural communication is the mechanism whereby people of different groups perceive and try to make sense of one another (Bennett, 2013b).

14. Intercultural communication "situated communication between individuals or groups of different linguistic and cultural backgrounds, identified as both a concept and a competence' (Punteney, 2016, p. 140).

15. Particular interaction or communication among people of which differences in cultures play a role in the creation of meaning (Bennett, 2013a).

The aforementioned definitions show that some definitions encompass simple and straightforward concepts of intercultural communication. A simple definition means definition that include the core elements of intercultural communication: process, communicators, cultures. The terms that denote process include *interaction, exchange*, *come into contact,* or *communication.* The terms that signify the communicators or actors in the process comprise the *individuals*, *group members,* or *people,* while the element of cultures is articulated in various way such as unalike cultures, different cultures, distinct perception and symbol systems. Most definitions above involve all three core elements such as definition 1, 2, 4, 5, 6, 7, 12, and definition 15.

As well as containing the core elements of intercultural communication, some definitions offer some auxiliary information that signifies the complicated conception of intercultural communication. The supplementary information may include context, strategies, or factors that contributes the process. Terms that denote the context are articulated in many ways

such as *a situation*, *a place where*, a site which, and situated communication as they are found in definition 3, 9, 11, and 14 respectively. The lists above also contain a distinct definition that invokes further appraisal to denote its clarity. Definition 10 includes context and other communicative dimensions, that are culture and power, yet, the other dimensions such as the process and the actor elements are not clearly articulated. A site may imply some elements of process, and might serve as the actor dimension, yet this definition is likely to be challenging for many to grasp in its essentials. Moreover, definition 14 offers a unique conceptualization of intercultural communication. While most scholars view it as a concept of reality, the initiators believe that it also contains the concept of competence (Punteney, 2016).

Of the definitions above, the Bennett definitions are worth noting to this study. For Bennett (2013a,b), intercultural communication is a particular interaction or communication among people one in which differences in cultures play a role in the creation of meaning. Elsewhere, he explains that intercultural communication "is the mutual creation of meaning across cultures" whereas culture is viewed as "a generalization about how a group of people coordinate meaning and action among themselves. Meanwhile communication is defined as "the mutual creation of meaning" (Bennett, 2013b, p. n.a). This means that intercultural communication is the mechanism whereby people of different groups perceive and try to make sense of one another. He goes on to say that intercultural communication occurs when the intended information being exchanged by an informer is interpreted by a receiver and, due to the shared word's meaning and concept, the receiver's interpretation of the information is more or less as it is intended by the informer.

The other definitions that include auxiliary concepts are also worth noting in this study. The *contextual* concept that offers arrays of situation where intercultural communication occurs and diverse strategies to cope with different cultural perspective and practice are essential to clarify this study. Another essential concept is *asymmetric power relations* between and among co-communicators (Alexander et al., 2014; Orbe, 1998; Thielmann, 2007). Drawing from Bennet and other definitions, the operational definition of intercultural communication in this study is articulated in the following: *any situation in which the cultural frame of reference of the Islamic Indonesian tertiary EFL educators is contested during the sensemaking process of interaction with English speakers.*

The working definition above contains several key words, namely, *situation, frame of reference, educators, contested, interaction*, and *English speakers*, and are explicated in the following sentences and paragraphs. Situation denotes context in which the intercultural communication takes place. The situation includes temporal and spatial spheres in the home country and abroad that afford the educators in question encountering diverse English speakers. While reading the newspapers or textbooks, watching English TV channels or videos, or face to face interaction with English speakers allow the educators to encounter the English cultural reference. Teaching in English classes, attending conferences in an English forum, involving discussion in the international classroom, shopping in English-speaking countries, all these encompass a situation where intercultural communication takes place (Sorrells & Sekimoto, 2016).

Cultural frames of reference refer to the values, norms, beliefs and practices associated with group of people who have experienced, shared and lived with that reference (Bennett,

2013a; Ting-Toomey, 1999a). As Muslims, the Islamic frame of reference emanating from the Quran and the tradition of prophet Muhammad (Amin, 2009; Halstead, 2004; Mazrui, 1997) has been socialized by their parents and family since their childhood. Islamic reference guides them in every aspect of their life from what to do to what to say since opening their eyes in the morning till closing them to bed at night. As Indonesian and its subsequent associated local cultures, they have also experienced unique frame of reference that is distinct compared to other Muslims across the world. These two seemingly established frames of reference inevitably contribute to make sense of any new experiences.

In addition to the cultural frame of reference, the individuals in question occupy an important position in their society as educators in Islamic tertiary education whose duty and responsibility are set by their employer. Unlike the cultural frame of reference that are acquired and internalized through primary socialization with family, friends and the larger social group members, their social position as educators is obtained through painful schooling and a competitive recruitment process and maintaining through continuous professional development (Christison & Crandall, 2016; Rahman, 2016; Richard & Farrell, 2005). Therefore, any intercultural communication draws to some extent on their cultural and social frames of reference and impacts as well to the continuing formation of their personal and professional growth (Andreouli, 2010; Cahyono, 2013; Christison & Crandall, 2016; Tsui, 2007).

The next working key word is *contested* which literally means a struggle to gain power or supremacy. This word implies several realities that an attempt is always resulted from deliberated effort and involving thoughtful consideration of resources of self and others. In

addition, it requires certain strategies to win the contestation, and finally, the contestation may end up with recognizing the others' supremacy, negating the other's superiority or accommodating and mediating the others' and self-domination. In an intercultural communication context, it means a deliberate attempt to get recognition of cultural reference for organizing meaning in communication with others. Normally, the cultural frame of reference from the dominant group members is attempted to be viewed as the standard and the valid practice in intercultural communication, yet, the dominant group practice is increasingly challenged by those in the periphery (Hebbani & Wills, 2012; Matsunaga & Torigoe, 2008; Rios & Stewart, 2015). In addition, the deliberate attempts to looking for reasons in the contestation of ideas, value and so forth indicate a critical thinking (Bowell, Cowan, & Kemp, 2019; Tittle, 2011) and the skill to critically think and to decide what to do is a paramount skill in intercultural encounters (Sobkowiak, 2016)

The *interaction* part of the working definition refers to both process and concept. As a process, interaction is a mutual cooperation between the message sender and the receiver in making the message meaningful. If the message sender carries the message out using symbol systems, either verbal or non-verbal, that is shared by the receiver, it is likely that he/she creates the message as intended by the sender (Bennett, 2013b). Otherwise, the intended message is puzzling if the receivers experience and knowledge is lacking. As a concept, it encompasses an array of interaction that fall either linear, interactional, or transactional interaction (Sadri & Flammia, 2011). Linear interaction takes place when the communication message is streamed, flowing from a mere single side. Reading English printed materials such as textbook, newspaper, or magazines, watching videos or movies

are interactions that flow from the writers or the videos or movies makers. *Transactional intercultural communication* refers to the involvement of both parties in generating and responding to the ideas. Yet, one party is deemed to be more active in creating and getting the ideas across, while the other party encodes messages in response to the notion required by the senders. *Interactional communication* involves the active participation for both parties in sending and receiving communicative messages and both reciprocally change roles and the message creation.

The final key term is *English speakers* which includes anyone who to a certain degree has learned the English cultural frame of reference. They encompass students, colleagues and visitors who use English mainly as a community of practice (Corder & Meyerhoff, 2007; Haneda, 2006) in the home country. The term also includes English native speakers, international students and other visitors who use English for communication in the host English speaking culture.

2.2.2 The core concepts of Intercultural Communication

As suggested in any definition above, intercultural communication is an elusive and a complicated phenomenon comprising multiple concepts. Bennett (2013b) analyses the compounding words of culture; the organizing meaning, the communication refers to the mutual creation of meaning, and the affix *inter* that denotes interaction between other cultures. The two core concepts of intercultural communication, according to Kurylo (2013), include identity in intercultural communication as it is argued that knowing who we

are facilitates the navigation of the process of encounter. All these concepts inform the complexities of the concept of intercultural communication.

In addition, Jackson (2014) offers two additional concepts that include language and power.

Language is viewed by many as the most salient element of intercultural communication, because it is through language that the intended communication messages are presented. Yet, language is believed to be part of a *cultural* reference, while it is also part of a communicative element that signifies a symbol system. Furthermore, power also guides the flow of the communication process and its reality is noticed by communicators. Yet, it also contains cultural dimension of which every culture has social structure that govern social interaction. Therefore, the discussion needs to unfold the concepts of intercultural which focus on cultures, communication, and identity.

Culture

Similar to intercultural communication, culture itself is a complex knowledge domain (Perry & Southwell, 2011) which can be viewed from different perspectives. From an anthropological perspective, culture is defined as "a system of shared meaning that is passed from generation to generation through symbols that allow human beings to communicate, maintain, and develop an approach and understanding of life" (Sorrells & Nakagawa, 2008, p. 20). Another definition from this perspective is offered by Cote and Levine (2002, p. 122) who state that

> culture is a set of public symbolic forms that people can use to expressed meaning or culture consist of such symbolic vehicle meaning including belief, ritual practices, art forms, ceremonies as well as informal cultural practices including language, gossip, stories and ritual of daily life .

Kecskes (2015, p. 172) also shares similar definition that culture is “a system of shared beliefs, norms, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another”. In yet another anthropology study ACTFL (2013) provides a definition of culture which includes products, practice, and perspectives shared by members of a particular community. In critical cultural studies, culture means sensemaking process of every practice in which meaning is contested and negotiated (Sorrells, 2010; Sorrells & Nakagawa, 2008). From a sociolinguistic perspective, culture may mean “learned knowledge, spread and shared through communicative means and existing within and among us as a system of mediation, practices, and participation” (Kaplan-Weinger & Ullman, 2014, p. 49).

The wide array of definitions above suggests that culture may fall into a continuum of reality from exclusive to inclusive, from static to dynamic, from determined to contested phenomena, or from salient to subtle knowledge (Bennett, 2013a; Hofstede, 2011; Jackson, 2014; Ting-Toomey, 1999a). Culture is exclusionary as the shared beliefs, values and practices exclude those who do not share such knowledge, yet those who acquire such shared beliefs may be included in that culture. It may also be a static reality as what has been passed from generation to generation must be something which has constant properties of that culture or is otherwise rejected by members of the culture. Culture may be also something members of the culture willingly accept as true reality, but it may also be negotiated, enacted and contested so that new or alternative beliefs, values or practices of culture may emerge and evolve.

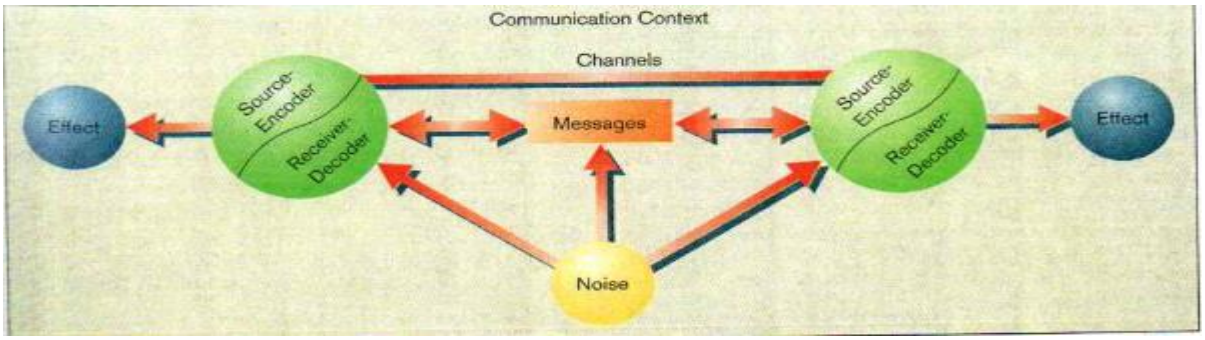
Drawing on these polarized realities of the culture and different field of studies, this study defines culture as frame of reference that include perspectives, practices and products shared by members of the culture which are constantly maintained within the group and possibly negotiated across cultures. This definition acknowledges the observable and relatively stable aspects of culture which are maintained by the group members, but it also allows any alternation for the interest of the group and the individuals in the group.

Communication

Communication refers to "the act by one or more persons of sending and receiving messages that are distorted by noise, occur within a context, have some effects and provide some opportunity for feedback" (Devito, 1997, p. 7). Thompson (2011) provides some different definitions on communication as 1) social interaction through messages, 2) a process in which participants create and share information with one another in order to reach mutual understanding, 3) A process in which there is some predictable relation between the message transmitted and the message received. Gumperz and Cook-Gumperz (2007, p. 14) define communication as "interactive exchanges of moves and countermoves involving speakers and listeners who actively cooperate in the joint production of meaningful interaction".

The above definitions show that communication happens when one or more people involved in social interaction for particular purposes and those purposes are delivered in a numbered of different ways. In more details, Devito (1997) elaborates the constituting components of communication as diagrammed below:

Figure 2. 1 The universal model of human communication



Note : Reprinted From *Human communication: The basic course* (Devito, 1997, p. 7)

The diagram shows different aspects of communication which include communication context, source-encoder and receiver-decoder channels, messages, effect and noise. Communication takes place in a context in which proper understanding of message is sought. The context includes physical, cultural, social psychological and temporal dimensions. Source-encoder and receiver-decoder are participants of the interaction who simultaneously play encoder and decoder, speaker as well as listener which reciprocally send and receive messages. Then, messages are exchanged through verbal and/or non-verbal communication and the messages may be communicated through oral or written forms. However, the intended messages may be hindered due to noise. The noise can be physical such as screeching of passing cars or hum of computer, or psychological such as bias, prejudice or close minded, or the noise can be semantic of which string of verbal language is beyond the decoder grasp. Furthermore, the goal of communication is to result in messages being exchanged which can fall into five important dimensions of feedback namely, "positive-negative, person focused-message focused, immediate-delayed, low monitoring-high monitoring and supportive-critical feedback" (Devito, 1997, p. 10).

Using the above model of communication, interaction involving people from different cultural backgrounds would rely on the context and the amount of the source, the message and the channel shared by the communicators. The greater the gap in those elements among the participants, the less likely it is that successful interaction would take place. Therefore, minimizing the gap of those elements would likely facilitate the successful intercultural communication.

Identity

Everyone involved in interaction with people from different culture brings his/her self-image which influences the way he/she thinks and behaves during the interaction (Ting-Toomey, 1999b) and through interaction with others the individual becomes aware of his/her identity (Bucholtz & Hall, 2010; Hecht, 1993). Identity can be classified into two broad categories, namely as personal and social identities (Cote & Levine, 2002; Spreckels & Kotthoff, 2007). Personal identity refers to "concrete presentation of behaviours to others which include personal belief and attitude" (Cote & Levine, 2002, p. 121) or an individual's self-conceptions that "define the individual in relation to (or in comparison to) other individuals" (Ting-Toomey, 1999b, p. 28), while social identity means the position of self in society (Cote & Levine, 2002) or an individual's self-concept that is derived from her/his knowledge of her/his membership in social groups and from the emotional significance with which this membership is endowed (Spreckels & Kotthoff, 2007, p. 415) or an individual's conceptualizations of the self that derive from memberships in emotionally significant categories or groups (Ting-Toomey, 1999b, p. 27).

In more detail, Ting-Toomey (1999b) differentiate eight identity domains which include primary and situational identities. The primary identities encompass cultural, ethnic, gender and personal identities. Cultural identity refers to bigger classification of cultural membership such as the American culture compared to Russian culture, while ethnic identity "can be based on national origin, race, religion, or language" (Ting-Toomey, 1999b, p. 31) or cultural membership based on an original ancestor. Gender identity refers to the meanings and interpretations we hold concerning our self-images and expected other-images of femaleness and maleness (Ting-Toomey, 1999b, p. 33) and personal identity refers to "unique attributes that an individual exhibits frequently and that are also perceived by others (e.g., traits such as assertiveness, talkativeness, decisiveness)"(Ting-Toomey, 1999b, p. 35). The situational identities refer to identities which are subject to adaptation and alteration depending on the situation. These adaptive identities include role, relational, facework and symbolic interactional identities. Role identity refers to a set of expected behaviours and the values associated with them that a culture or ethnic group defines as proper or acceptable, while relational identities refer to the relationship that one holds while interaction such student-teacher or parent-kid relationships. Facework identity is a behaviour of saving self and other while involved in interaction and symbolic interactional identity refers to verbal and non-verbal communication through which the communicators used to represent their self-image.

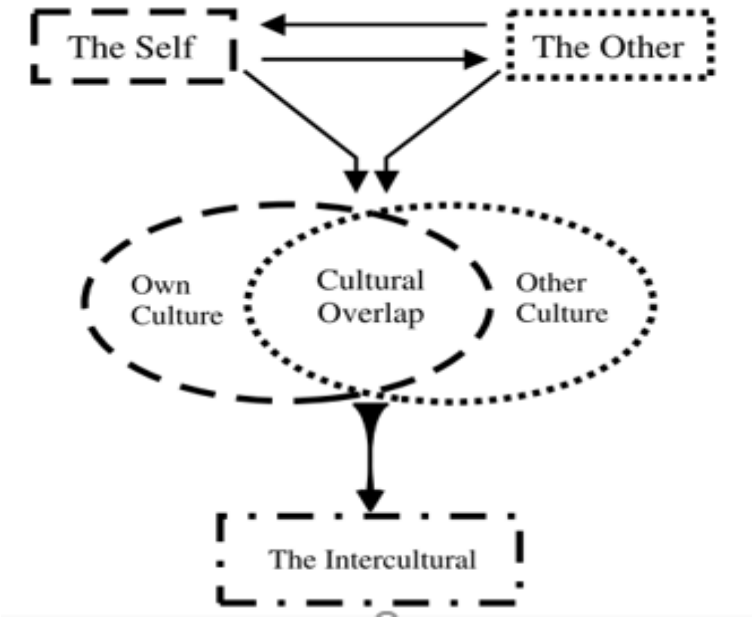
While engaging in communication with people across cultural boundaries, one may be aware of a wide range of identities and selectively exert his/her adaptive and situational identities. The primary identities may not change due to relatively static self-image, yet the

situation may require someone to maintain, negotiate identity, or alter his self-image. This study is built on the assumption that the educators in question have a dynamic identity reality which remains stable across the course of interaction but shifting or modifying identity may occur when context and relation intervene in the interaction.

The interconnected concepts of individuals/identity, cultures, and communication in intercultural setting are illustrated by Thomas (2010, p. 41). The diagram encompasses two different rectangles that signify two individuals (the self and the other) who involve in communication. While communicating, each interlocutor carries his/her own cultural references denoted in two different ovals; the broken line oval signifies own culture and the dot lines oval marks the other culture. The interlocutors may soon be aware of the overlapping and divisive features of the cultures. The comparable and contrastive cultural features lead them to adopt certain communication practices in the intercultural encounters.

The intercultural model provides a simple and straightforward process of communication in an intercultural situation. Two individuals coming from different cultural backgrounds meet and communicate certain ideas. If they can agree upon a shared language code used for communication, they may realize the overlapping and divisive cultural features emanating from their cultural upbringing. While the overlapping features may facilitate the communication, the divisive features may prove troublesome and promote negotiation or concession strategies for the exchanging ideas to proceed.

Figure 2. 2. Intercultural model



Note. Reprinted from: The self, the other, the intercultural (Thomas, 2010, p.40)

Drawing on the model for elaborating the intercultural communication, this study captures the EFL educators' experience of encountering English cultural reference used by diverse English users. During the encounters which may be mediated by audio or visual aids or in person interactions, they carry along their own cultural references and the English as well. As they are aware of cultural differences between their own and English, they adopt certain communication practices to allow the communication to occur.

2.3 Co-Cultural Theory (CCT) for Intercultural Communication

Intercultural communication is an appealing and relatively a new field of study that draws attention from many scholars to theorize and undertake studies pertinent to the theories (ten Thije, 2020). Gudykunst (2005) classifies 6 different categories of intercultural

communication theory encompassing 1) the role of cultural, 2) the cross-cultural variability in communication, 3) adaptation in interaction, 4) identity management, 5) effective communication and decisions, and 6) adjustment and acculturation.

Being drawn from the same field, overlapping features among the theories are inevitable. The identity negotiation theory (INT) proposed by Ting-Toomey (1999a) includes and accentuates the role of identity in communication across cultures and how identity is navigated in different contexts that affords the ongoing formation and reformation of identity during the encounters. Dynamic feelings of self in novel situations encourage the self to assume strategies that allow the self be understood and recognized. This strategic feature of the theory is also shared by the communication adaptation theory (CAT) introduced by Giles and Ogay (2007). CAT is based on four basic principles that include the essential role of context, the dynamic association of group membership, the expectation of accommodation, and the different strategies for accommodation. These strategic features are also outlined in co-cultural theory (henceforth CCT (Orbe, 1998)) where diverse communicative strategies are adopted by co-cultural group members during the interaction with dominant group members. Furthermore, this theory also covers the role of context in encouraging the individuals to strategically adopt behaviours maintaining or assuming others' cultural frame of reference.

This study bases its theoretical framework of intercultural communication on the co-cultural theory for some reasons, namely: its theoretical foundation, its empirical trajectory, and its application to this study. CCT theoretically offers a more comprehensive view that include key dimensions required to understand the complexity of intercultural

communication. CCT has been boosted by empirical studies across disciplines such is education (Rios & Stewart, 2015; Urban & Orbe, 2007), religious issues (Hebbani & Wills, 2012; Szabó, 2016). CCT related studies have also taken place across continents (Bie & Tang, 2016; Blair & Liu, 2019; Matsunaga & Torigoe, 2008) and in any situation where asymmetric power relations exist (Cohen & Avanzino, 2010; Glenn & Johnson, 2012; Hernandez, 2016). Finally, its practicality to the current study is relevant. In any setting, the educators in question have to take into account the dimension of asymmetrical power relation of their engagement with the cultural frame of English speakers.

2.3.1 Co-Cultural Theory (CCT): Theoretical explication

CCT was pioneered by Orbe (1998) and his colleagues in the subsequent years (Camara & Orbe, 2010; Orbe, 1996; Orbe & Groscurth, 2004; Orbe & Spellers, 2005; Razzante & Orbe, 2018; Urban & Orbe, 2007) to signify the development process of the theory until its current form. This theory is grounded in the belief that every culture is equal regardless its position in a society and its cultural frame of reference is worthwhile to get recognition. It includes muted group and stand-point theories to capture the complexity of this theory. Muted group theory outlines those unfortunate group members in society whose voice is often overlooked and ridiculed or their voice is deliberately impeded from recognition. Standpoint theory, then, gives voice to the group to grow, using thoughtful strategies. These beliefs, then, are articulated in the premises of this theory that include:

> 1. In each society, a hierarchy exists that privileges certain groups of people; in the United States these groups include men, European Americans, heterosexuals, the able-bodied, and middle and upper class.

> 2. On the basis of these varying levels of privilege, dominant group members occupy positions of power that they use—consciously or unconsciously—to create and maintain communication systems that reflect, reinforce, and promote their field of experiences.
>
> 3. Directly and/or indirectly, these dominant communication structures impede the progress of those persons whose lived experiences are not reflected in the public communicative systems.
>
> 4. Although representing a widely diverse array of lived experiences, co-cultural group members—including women, people of colour, gays, lesbians, bisexuals, people with disabilities, and those from a lower socioeconomic status—will share a similar societal position that renders them marginalized and underrepresented within dominant structures.
>
> 5. To confront oppressive dominant structures and achieve any measure of "success," co-cultural group members strategically adopt certain communication behaviours when functioning within the confines of public communicative structures (Orbe, 1998, p. 11)

The five premises denote that social reality is structured in its nature (premise 1) that gives privilege to certain groups yet marginal to others (premise 2). The privileged group normally maintains the status quo, while the marginalized group is kept in the margins (premise 3). Situated and sharing in the margin (premise 4), group members strive to get their experience and voice recognized using diverse communicative behaviours (premise 5).

Grounded in phenomenological perspectives, this theory discovers myriad communicative orientations adopted by the co-cultural group members (CCGMs) in engaging with dominant group members and ingroup members as well. The communicative orientation is comprised of the interplay of preferred outcomes and the communicative approaches. The preferred outcomes encompass assimilation, accommodation or separation strategies from the dominant group member (DGM) practices. Meanwhile, the preferred outcomes may be

manifested in different approaches ranging from non-assertive, assertive or aggressive behaviours. Therefore, the interplay of the preferred outcomes and the approaches produce diverse communication orientations which include non-assertive assimilation, assertive assimilation, aggressive assimilation; non-assertive accommodation, and assertive accommodation, aggressive accommodation; non-assertive separation, assertive separation, and aggressive separation (Orbe & Roberts, 2012).

In addition, each communicative orientation can be realized in several different ways. In the early stage of the CCT, Orbe (1998) identified 26 different communication practices which are grouped into their respective communicative orientations. The non-assertive assimilation orientation may be realized by emphasizing commonalities, developing positive face, censoring self and averting controversy. Meanwhile an assertive assimilation orientation may be adopted using extensive preparation, overcompensation, manipulating stereotypes and bargaining; and the aggressive assimilation orientation might be enacted by dissociating, mirroring, strategic distancing, or ridiculing self. Furthermore, non-assertive accommodation may be manifested by increasing visibility and or dispelling stereotypes, and for the assertive accommodation may be carried out by communicating self, intragroup networking, utilizing liaisons, or educating others. Aggressive accommodation might be achieved by confronting or gaining advantages. Moreover, the communication practices that show a separation orientation encompass avoiding or maintaining barriers for a non-assertive approach, exemplifying strength or embracing stereotypes for an assertive approach and attacking or sabotaging others for an aggressive separation (Camara & Orbe,

2010; Orbe, 1998; Orbe & Roberts, 2012). The complete list of the categories, practices and a brief description of the practices is attached in appendix 1.

In addition to the communication strategies, CCT also identifies several factors that co-cultural group members take into consideration in selecting myriad communicative strategies in engaging with dominant group members and ingroup members as well. The considering factors (CF) encompass "(a) preferred outcome, (b) field of experience, (c) abilities, (d) situational context, (e) perceived costs and rewards, and (f) communication approach" (Camara & Orbe, 2010; Orbe, 1998, p. 15; Orbe & Roberts, 2012). The preferred outcome refers to the direction of the encounters with DGM whether assimilating, accommodating or separating the DGM communicative is practised. The field of experience denotes the life-long events encountering other groups including the DGM that shape the experience of the CCGMs. The ability consideration or factor refers to the individual characteristics and capability to carry out and engage with the DGMs. The situational context signifies the settings where the interaction takes place that may determine who speak what and in what ways. The perceived cost and reward factor is the consequences resulted from a selected communication practice which may impede or facilitate the communication (Orbe & Roberts, 2012). The communication approach refers to the way the CCGMs are adopted in engaging DGMs which may be in a non-assertive, assertive or aggressive way. The interconnected factors in practice selection, thus posit the theorizing of co-cultural theory as follows:

> Situated within a particular field of experience that governs their perceptions of the costs and rewards associated with, as well as their ability to engage in, various communicative practices, co-cultural group members will adopt certain communication orientations—based on their preferred outcomes and communication approaches—to fit the circumstances of a specific situation (Orbe, 1998, p. 19).

The emergence of factors or considerations in engaging differences by the CCGMs indicate that they are not easily persuaded by the status of being minority and are not without thinking critically of what practices are appropriately to be taken. Rather than simply assimilating to the dominant culture, CCGMs would consider if experience, context, cost and reward, preferred outcomes, approach, and ability may facilitate their adopted communication practice.

On top of the 26 communication practices identified in the earlier development of CCT, the theory has been enriched and expanded to include more practices such as internalizing negative feelings and self-interrogating strategies upon experiencing discriminatory acts (Camara & Orbe, 2010). Self-isolation, speaking out, remaining silent, journaling, intimidation and showing appreciation were also identified as co-cultural practices used by the CCGMs in a study conducted by Gates (2003). Furthermore, Bell, Hopson, Weathers, and Ross (2015) introduce another strategy called a rationalization used by the black community in response to racism or unjust behaviours addressed to them. This strategy is done by advancing an alternative explanation that such racism or discriminatory behaviours may not necessarily be a form of injustice.

The CCT also offers diverse methods for collecting data that include in-depth interviews, focus group discussion, and/or critical incidents. Interviewing is a valuable tool for

collecting descriptions of lived experiences of co-researchers because it allows them to tell their stories in their own words, while focus group discussion allows the flow of different views or perspective of particular lived experience from various participants at once. Critical incident offers another method to collect data that allows the participants to describe self-selected events of significance from their own perspectives. These methods can be employed as stand-alone data gathering methods or they can be used to reach the credibility or trustworthy of the study.

However, the *outsider within* concept to delineate outgroup members as outlined in CCT needs further clarification or extension. International students in majority English speaking culture are *outsiders within* group members. People of colour are *outsiders within* white dominant culture. Yet, a 'sissy male' existence becomes problematic to portray the outsider within as they share the dominant culture. Similarly, in Islamic Indonesian culture, a Muslim Indonesian with additional English cultural reference does not fit this category, although his/her additional culture is marginalized in use. The list of situations continues where individuals share the dominant group culture but are marginalized for some reason. Therefore, it is reasonable to extend this concept to reach the groups which are categorized as the *insider without* group (Hsiung, 2001).

Drawing the CCT as the theoretical framework for this study allows the researcher to examine the Islamic Indonesian Tertiary English Educators' (IITEEs) communication practices adopted in various intercultural communication contexts. It also facilitates the discovery of reasons or the critical thinking features underpinning the practice selection. In

short, CCT guides the researcher in delineating the actions and the reasons behind the selected actions.

2.3.2 Co-Cultural Theory: Relevant research studies

Research studies across discipline, communities and across continent exerting this theory have been burgeoning as indicated in the previous section. Most studies draw the outsider within perspective groups such the people of colour academia in the USA (Rios & Stewart, 2015), Muslim women in Australia (Hebbani & Wills, 2012), black male students in white dominating culture (Glenn & Johnson, 2012), and international students in English speaking country (Urban & Orbe, 2007). The following paragraphs focus on the studies that mostly overlap and are relevant to the situation of the EFL educators in this study.

Compared to the Australian Christian denomination group that comprises more than 30%, Muslims are small in number only constituting 2.6% of the population (https://www.abs.gov.au/ausstats/abs@.nsf/mf/2024.0). Coverage by mainstream media, that often presents biased information against Muslims, augments the alienation of the Muslim community, particularly Muslim women with their hijab/burqa. In order to understand Muslim women's perspective of being the target of discriminatory acts presented in the media and its impact on their social interaction, Hebbani and Wills (2012) interviewed 11 Muslim women with hijab/burqa who live in Greater Brisbane. Drawing on co-cultural theory as their framework to understand the phenomenon, the study reveals that the Muslim women were aware of being constantly appraised by DGMs due to their hijab/ burqa and some of them received racist comments. Yet, biased media coverage and racist

remarks do not affect their choice of wearing the garment. They admit that the garment is part of their Islamic commitment and remain their choice, regardless of their social status in the dominant culture. Instead of compromising their identity to comply with the dominant culture, they attempt to seek recognition by DGMs using various accommodation orientation strategies in a non-assertive way, such as by "putting their best foot forward, giving good impression, educating others, going to university and being a good person" (Hebbani & Wills, 2012, p. 99).

In a similar situation where individuals are on the margins, Glenn and Johnson (2012) conducted a study to examine the varied communicative strategies used by African American male college students in predominantly White universities (PWU). Not only does the African American male fall behind the numbers of White American or African American female students, they are also known for their difficulties in adapting to campus life that accounts them in the margin in the PWU. Drawing on co-cultural theory to examine their communication strategies in engaging with the DGM from their own vantage point, they employed focus group and individual interview to collect the data. After conducting 5 focus group discussion involving 35 students and interviewing 10 students, they found a range of strategies that include (a) aggressive assimilation: negotiating stereotypes and self-identity, (b) non-assertive separation: negotiating marginalization and power imbalances, and (c) desire for accommodation.

Aggressive assimilation is adopted by individuals who viewed success as determined by full integration with the college environment, such as in dress and the language standard used on the campus. There, the individuals willingly alter their dress code and distance

themselves from their identity to fit with the DGMs. Code switching is another emergent strategy that affords the individuals assimilation with standard practice used by the DGMs. However, there were some individuals who believed otherwise. Compromising the self to assimilate to the DGM practice does not help to alter DGM perception of the black group. Therefore, non-assertive separation is adopted by avoiding engagement with the DGMs, maintaining their distinctive stereotype. Still, some students took a stance in between by neither fully integrating into the DGM nor preserving their own stereotypes. They enacted a liaison strategy by benefitting from the presence of DGMs who facilitated their interests and educated others by giving them 'do and don't' rules in interacting with the DGMs.

Another *outsider-within* perspective study was conducted by Urban and Orbe (2007) who investigated the dynamic and dilemmatic situation of international students coming to study in the USA. Drawing on the CCT as the theoretical framework, this study examines the lived experiences of 62 international students from 30 countries. The data were taken from students' essays asking them to write their experience of "the high points, low points, pleasant surprises, disappointments, confusing situations, frustrating encounters, and encouraging interactions" (Urban & Orbe, 2007, p. 122) publicly available on the internet. Employing qualitative methods to analyse the data, the researchers found that living in the foreign country raises their awareness of their identity and problematize their interaction to fit in the country. As the title "The syndrome of the boiled frog:" Exploring international students on US campuses as co-cultural group members" suggests, they are aware of gradual changes in their perspective and behaviour resulting from living in the new country.

Another study conducted by Bell et al. (2015) is pertinent to this current study but has distinct features compared to previously other studies. Still drawing the same CCT as the conceptual framework, their study offers another way viewing discriminatory acts committed by DGMs. Their study aimed at exploring diverse responses of black Americans toward racial behaviours exhibited White American Using narrative interviews with 30 black participants on their experience of being racially abused, this study reveals unique strategies developed by the participants, identified as rationalization strategies. The researchers argue that instead of challenging the abusive behaviour, they enacted a rationalisation; an alternative explanation or justification that downplays or diminishes the serious nature of various forms of verbal or nonverbal communicative injustices committed by DGMs (Bell et al., 2015, p. 2).

While most research studies using CCT to capture the communicative behaviour of CGM, Razzante and Orbe (2018) undertook a research study that explicates the communicative practices of DGMs in interacting with other members. Employing qualitative methods in analysing 59 stories of critical incidents written by 33 participants in their position as DMGs, the study found that DGMs demonstrate multiple strategies. The strategies include "(a) using dominant group membership for reinforcement of privilege, (b) coming to a dominant group awareness, (c) using dominant group membership for support of the co-cultural groups, and (d) using dominant group membership for disrupting practices of oppression" (Razzante, 2018, p. 394).

Except for Razzante's (2018) study, the research studies discussed above share similar situations where the participants were situated in marginalised positions from which they

have to strive for recognition from the DGM. The fight for recognition may fall into assuming practice or refusing the DGMs cultural frame. Alternatively, an effort to accommodate features of both cultural practices could be adopted to allow them to maintain their identity while simultaneously acknowledging others. The studies also drew on similar theoretical frameworks as the guiding studies with different degrees of emphasis. In addition, the studies use the lived experience of the participants as the data source that gives them voice and defines their position in the meaning construction. Overall, the studies conclude that where asymmetric power relations exist, CCT is an excellent tool to approach the dynamic and complicated social phenomena.

However, these studies also contain distinct features that enrich and expand the variability of CCT in practice. Some distinctive features are obvious, such as the scope and the methods, while other features are less obvious, such as the research outcome and the focal emphasis. Most studies took place in the USA and only Hebbani and Wills's (2012) study took place outside of the USA. Methods of gathering data also offers diverse techniques from in-depth narrative, critical incident, and document analysis. Some studies (Bie & Tang, 2016; Burnett et al., 2009; Cohen & Avanzino, 2010; Ramírez-Sánchez, 2008) aim at extending the application of CCT to a different scope of focus, while some other studies expand the theoretical features of the CCT such as those of Bell et al.'s rationalization practice (2015) and Razzante and Orbe's communication practice of DGM (2018). Furthermore, some studies (Glenn & Johnson, 2012; Hebbani & Wills, 2012) put more emphasis on different communicative strategies, while the Urban and Orbe (2007) and Bell et al. (2015) studies accentuate the factors that determine the selected practice.

Overall, this body of literature is particularly pertinent to the current study as it draws upon CCT and uses lived experience of the participants for data analysis. Yet, it also has a unique relevance. Muslim women's garment practice (Hebbani & Wills, 2012) is particularly relevant to the Islamic cultural reference and offers significant information on diverse strategies that the Muslim women probably use across settings in Australia. However, hijab observance is only one of many Islamic practices that causes dilemmas for Muslims in interaction with others. Other Islamic practices such as performing prayer and taking ablution cause dilemmas for many Muslims in non-Muslim settings; these call for investigation as well. In addition, geographical and political context is important in shaping the behaviour of the research participants. Therefore, distinct findings may be generated due to specific situational contexts.

The study on international students living in the USA (Urban & Orbe, 2007) also provides pivotal information on behavioural considerations of the students' effort to gain recognition in the country. The dynamic consideration for compromising self-identity and the gradual changes to integrate into the DGM experiences amid the status of otherness inform us of the costs and reward of the assimilating orientation adopted by those international students. The study is essential in guiding international students to make adjustments in a foreign country with emphasis on assimilation strategies. However, the study did not inform Islamic Indonesian students in their engagement with the host country. Since there are distinct cultural differences associated with Islam and Indonesia in comparison with the host country, research that extends the scope to individuals with these distinct characteristics may enrich the specific communicative practices adopted by the individuals.

In addition, extending the spatial scope to include countries beyond the USA will also expand the application of the CCT across settings.

The study of the marginalized African American male students (Glenn & Johnson, 2012) is particularly relevant in positioning the participants in the current study. Viewed as the *outsider within* the predominantly white universities, the male students have the choice to either blend with the DGMs or sustain their cultural identity or accommodate to certain extent. Similarly, participants in this current study also occupy a dilemmatic position in relation to sustaining their cultural identity. However, with a different geographical location in its scope and different historical and ideological accounts, participants in the current study may exhibit different approaches and different considerations of practice in interaction with the DGMs and other CCGMs.

While the fore mentioned studies (Glenn & Johnson, 2012; Hebbani & Wills, 2012; Urban & Orbe, 2007) are particularly relevant to extend the application of CCT in different settings, a study conducted by Bell et al. (2015) offers extension of the theoretical features that include rationalization strategy in engaging with DGM. This strategy implies that racist comments and acts seem fine to CCGM as it is part of the social reality. However, rationalisation strategy may also be employed to justify an effort of negotiating or contesting the DGM cultural practices. As individuals are both unique and socially shaped, situated as CCGMs, the participants in this study may adopt various rationalization strategies.

In contrast to other studies that explicate the communicative strategies adopted by CCGM in interaction with DGMs, Razzante (2018) offers another way of using the CCT to

examine the communicative behaviours of those who are in the top social structure, that is the DGM. He argues that in a lifetime one occupies a privileged status that can be used for either disciplinary or productive purposes. By disciplinary means, he/she functions with privilege that works and gives benefit for him/herself, while the productive feature of privilege refers to the use of that position for the benefit of others. Drawing on CCT theory to examine the behaviours of those in a time in privilege position by analysing 59 critical incidents written by 33 individuals from diverse groups comprising White, Hispanic/Latino, Asian, and Black/African American, the study found dynamic communication practices adopted by the participants that include four themes: (a) using dominant group membership for reinforcement of privilege, (b) coming to a dominant group awareness, (c) using dominant group membership for support of co-cultural groups, and (d) using dominant group membership for disrupting practices of oppression.

Razante's study is particularly relevant to capture the situation of the Islamic Indonesian tertiary EFL educators who occupy a privileged position where they can either sustain their advantage or give voice for those on the periphery. In the classroom where they teach, they can occupy privilege and exert it to maintain the dominant cultural practice. Alternatively, they may accommodate and use other practices for classroom purposes. In a conference where diverse audiences are present, they may maintain their cultural reference for ensuring cultural hegemony or they may compromise with diverse others or accommodate practices that value the diversity. In tourism spots where they meet foreigners, they may function themselves as a liaison for the foreigner to let them acknowledge cultural practices of the home country or simply avoid meeting them, or, otherwise compromising their cultural

practice. Therefore, the Razzante's study illuminates the CCT theoretical perspective for the current study and extends the scope of the educators in question when they are for a time in a dominant position.

2.4 Intercultural Communication for Intercultural Awareness

Experience is believed to be central to learning (Kolb, 2014) and the well-known adage says that experience is the best teacher. Beardon and Wilson (2013) argue that experience is "one of the most fundamental and natural means of learning available to everyone" (p.17). Through experience one can create meaning of particular even through activating relevant experience and using one's mental capacity to discern an ongoing event. Beardon and Wilson (2013) maintain that the same event may mean differently to different individuals. Driving in a slippery road while the rain is pouring for an experienced driver gives a signal of cautious while driving, while for younger driver it may raise adrenalin levels to face the challenge. In addition to meaning making, experience is a means of forging identity. Through the experience he/she shapes his/her individual identity as well as forming his/her social group membership (Graven & Lerman, 2003).

As outlined in the previous section, spheres of encountering other cultural frames of reference are omnipresent (Sorrells & Nakagawa, 2008), from reading textbooks for classroom practice, to watching videos, or having face to face interaction with foreigners. These events present distinct experiences that allow the creation of meaning and the forging of identity. Therefore, any effort to engage in intercultural communication inevitably raises

awareness of how meaning is made and who he/she is in the creation of meaning against the experience.

Research studies that explore the shaping of *students'* intercultural awareness have been substantial across the globe using various means (Borghetti & Lertola, 2014; Chen, 2013; Damnet, 2008; Forsman, 2012; Kusumaningputri & Widodo, 2018; Porto, 2014; Truong & Tran, 2013; Yang & Fleming, 2013). However, research studies on how *teachers* develop and raise their intercultural awareness is still lacking (McLaughlin & Liddicoat, 2005; Tolosa, Biebricher, East, & Howard, 2018). In the Indonesian context, study related to teachers' intercultural development is limited (Cahyono, 2013; Gandana & Parr, 2013). Although some existing studies address intercultural development for professional purposes, how the participants engage in dynamic interaction with English speakers is beyond their scope. Therefore, it is crucial to study how participants in this study make sense of their intercultural encounters and how the experience impact on their personal and professional practices.

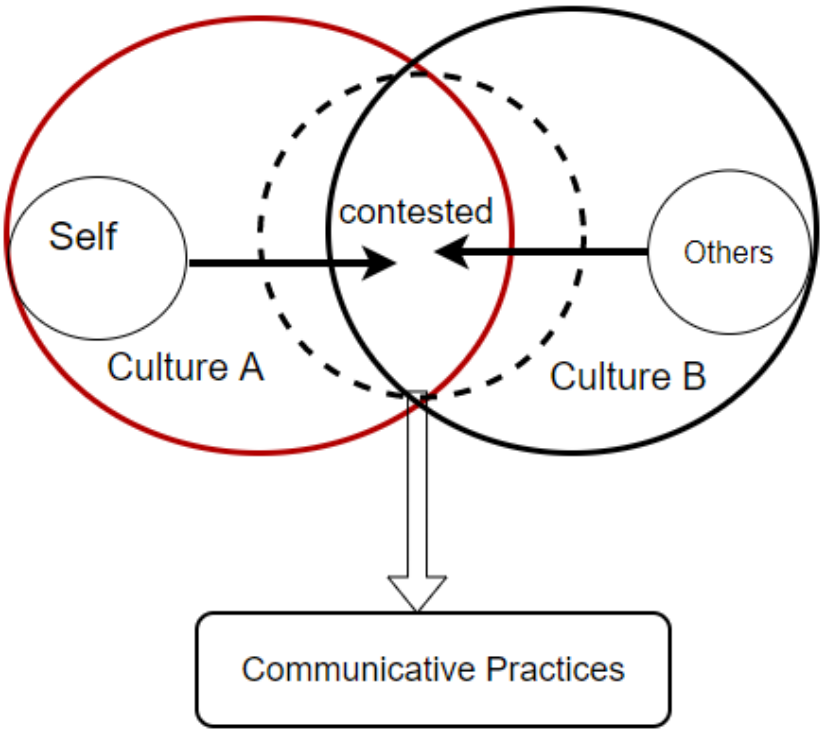
2.5 Conceptual framework

Thomas' 2010 model of intercultural communication as outlined above offers a straightforward understanding of the communication. However, the model does not delineate the complexity of the process by which factors such as social position (Debray & Spencer-Oatey, 2019) and self-other relation (Andreouli, 2010) play out in the interaction across cultures. Therefore, combining two or more different perspectives for capturing the

intercultural communication phenomena offers possibilities of a more comprehensive understanding of that reality.

This study borrows the Thomas model for portraying the intercultural process of communication and asymmetric relations between the interlocutors as outlined in CCT that leads to certain communication practices in the interaction. The interplay of the perspectives is depicted in Figure 2.3:

Figure 2. 3 Conceptual framework



Note: Adapted model from 'The self, the other, the intercultural" by Thomas (2010) and co-cultural theory by Orbe (1998)

The diagram is drawn from Thomas model and is adapted to accommodate the features of CCT that acknowledge the negotiation strategies enacted by co-cultural group members in

their effort to gain recognition of their cultural frame from other group members. The framework maintains the self and the other features and their respective cultural roots. The self (the Islamic Indonesian Tertiary English Educators henceforth IITEE) and its associated culture (A) is signified in a red-continuous-line circle and the other (English speakers, hence forth ESs) and its related English culture is marked in a black-continuous line circle. In this study the self- culture is rooted in the Islamic-Indonesian culture while the other culture is the English cultural frame reference. The diagram also contains a broken-line circle to indicate the CCT lens used to capture the contestation process of the CCGMs in gaining recognition of their communication practices.

The diagram depicts possible situation when the self and the other meet in intercultural encounters. Raised in Islamic Indonesian cultural frame of reference, the self would likely carry his/her cultural identity whenever he/she engages in communication with the other. Similarly, the other will also likely to advance his/her English cultural frame of reference when encountering the self. This conflicting cultural frame of references might be mediated by the situational and relational context where the encounter takes place. The self may exert his/her privilege where the encounter takes place in A dominant culture. While the ESs may show their privilege when the encounters take place in the B dominant culture.

Although the process looks straight forward of which those who are in minority expected to embrace the dominant communicative practices, variation of communication practices is anticipated to appear resulting from the asymmetric relation. Some minority group members may assimilate with the dominant group practice, while others may adopt to

accommodate both cultural references. Still others may undertake a necessary practice to separate from the dominant cultural practice.

The following chapter will present the methodology employed for this study.

Chapter 3: Methodology

3.1 Introduction

This chapter provides the rationale and justification for choosing the components which inform my methodological selection and overall strategy to answer the research questions. This chapter begins with discussion on my approach to the research project which includes worldview, research design and methods of collecting the data. The next section discusses the research context and my standpoint which sheds light on how I conceptualise research problems, gather data and seek answers to such problems. The methods section elaborates the process of recruiting participants and their profiles. After discussing the participants, the next section elucidates data analysis techniques and interpretations of the data. The final section considers the ethical issues involved in the research process.

3.2 Research approach

The research approach refers to the research "plan and the procedures that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation" (Creswell & Creswell, 2018, p. 3). The approaches to research may be quantitative, qualitative or a combination of both, known as mixed methods (Creswell & Creswell,

2018). Any approach should be informed by three research components which include the research paradigm, research design and methods. The research paradigm provides philosophical guidance regarding the nature of knowledge being investigated, research design serves as a logical plan which link the research questions, the data being collected and strategies for data analysis so that intended research questions achieve sound answers (Yin, 2016). Research methods focus on the specific ways of collecting the data. In short, the choice of research paradigm dictates the selection of research design which guides the selection of research methods.

There have been various worldviews or paradigms regarding intercultural communication which include positivism, relativism and constructivism (Bennett, 2013a) or a social science approach that is interpretive and critical (Martin, 2015; Sorrells & Sekimoto, 2016). Positivism and social science approaches share a similar philosophical assumption, that is, a reality exists, and its existence can be objectively observed and predicted (Bennett, 2013a; Martin & Nakayama, 1999, 2013). Constructivism and interpretivism are often interchangeable and understood to see the existence of reality as subjective and human behaviour as creative rather than predictable and, as such, culture is created while communicating (Martin & Nakayama, 2014). Relativism posits that there is no good or bad, or right or wrong regarding culture and suggests shifting perceptions in intercultural communication. The critical view shares some features of constructivism in that reality is personal and constructed but there is a macro-context such as political and social structures that influences communication with the aim "not only to understand human behaviour but also to change the lives of everyday communicators" (Martin & Nakayama, 2013, p. 67).

Another worldview for understanding intercultural communication is called a dialectical approach (Martin & Nakayama, 2014, 2015). This approach is based on the assumption that "every idea has its oppositional feature which leads to reconciliation of opposites" (Martin & Nakayama, 2013, p. 77). Accordingly, intercultural communication may generate interconnected but sometimes contradictory ideas, and understanding the complex and paradoxical relationship between those opposite qualities facilitates better understanding of an intercultural communication phenomenon. Martin and Nakayama (1999, 2013, 2015) identify six dialectics that can be generated from intercultural communication which include cultural-individual, personal-contextual, difference-similarity, static-dynamic, past-present-future, and privilege-disadvantage dialectics. Their approach attempts to reconcile the opposing but sometimes interconnected views of positivism, constructivism, and critical perspectives and seeks to gain a more comprehensive understanding of the intercultural communication phenomenon from multiple perspectives.

To illustrate the above dialectics perspective, an example of intercultural issues may suffice. A Korean American professor who had already been in her profession in an American university for 25 years felt uncomfortable when her students addressed her by her first name and responded less enthusiastically when she was so addressed. Yet, she did not speak of her preference directly. When asked why she did not overtly tell her preference, she replied that she indicated it indirectly in the hope that her students learnt the appropriate way of addressing her as a professor (Liu, Volcic, & Gallois, 2011, p. 4).

From the dialectical perspective, the case contains interconnected but opposing ideas. From a cultural-individual dialectic, her preference to be called by her proper title and last name

represents her cultural belonging from where she originates, yet how she shows her feelings upon unwanted calling may stem from her self-ascription (Kang & Lo, 2004) . Likewise, how she indicates her preference indirectly is a typical dimension of Korean culture which holds high context (Hofstede & Hofstede, 2005). And yet how she communicates her preference, in verbal or non-verbal ways, reflect her individual traits. From a personal-contextual dialectic, it can be perceived that her preference for Korean culture is exclusively hers and beyond the academic context such preference may change due to social status and circumstances. From privilege-disadvantage dialectics, she may have the advantage of being a professor but as people whose culture may not be shared by the majority of students, she may be aware that, being a member of a minority group, such preference may not be easily negotiated and realised.

This study aims to investigate different communicative practices and the relevant consideration for selecting practice by Islamic Indonesian tertiary EFL educators in engaging with English texts, or in lived interactions with diverse English users. Jandt (2013) states that people's perceptions and thoughts are shaped by social and cultural environments where they live and interact with others, and we all apply such perceptions and thoughts to make sense of any experience (Bennett, 2013a). Some experiences may pass as conflict and contradiction of perception of these experiences have not been apparent. However, some experiences may cause tension and conflict due to dissimilar cultural perspectives.

As Muslims in Indonesia, the educators will have developed perceptions based on Islamic and Indonesian cultural ideas. They may perceive those two cultural approaches as the

correct way of thought and behaviour (Amin, 2009) and employ those ideas to organise and scrutinise experiences in engaging with cultural difference. However, as they are well-educated individuals in higher educational contexts, they are expected to exhibit inclusive and tolerant characteristics (Arif, 2012). Therefore, in engaging with dissimilar cultural perspectives and practices, they might display diverse critical thinking and behaviour, depending on the individuals and the context (Lincoln & Guba, 2016).

Grounded in the lived experiences of educators in engaging with dissimilar cultural perspectives and practices, this research took a qualitative approach to guide the overall research journey. According to Savin-Baden and Major (2013, p. 11), a qualitative approach refers to a research approach "aimed at investigating the way in which people make sense of their ideas and experiences". Furthermore, the authors identify certain characteristics of qualitative research, such as having a subjective and personal orientation, allowing multiple constructions of realities, occurring in a natural setting, relying on the researcher as the main instrument of data collection, and empowering the participant voice on the topic under study. Islamic EFL educators are likely to have developed unique characteristics in engaging with dissimilar cultural perspective and practices. Accordingly, an intercultural event may generate multiple meanings within the groups of educators. In addition, a similar intercultural occurrence may have different meanings for an individual in a different context.

Aligning with the qualitative research approach which gives a significant role to participants in the construction of meaning or knowledge, this research adopts the constructivist worldview as its philosophical position. Constructivism allows the

construction of meaning making of intercultural communication between the participants and the researcher. Such construction was achieved by locating the occurrences, sharing the meaning, and confirming understanding of intercultural communication. The meaning making enterprise was done with the purpose of "modifying their own understandings of the phenomena" (Stake, 2010, p. 57), or to redress the subject matter (Elliott, 2005) or to inform praxis regarding the topic (Lincoln, Lynham, & Guba, 2011). This meaning making may serve as individual and social agency, raising intercultural awareness in engaging in communication with people from diverse language and cultural backgrounds.

3.3 Research design

Grounded in the lived experiences of individuals, this study draws on a narrative methodology design. Narrative inquiry has been defined in many different ways. Clandinin and Rosiek (2007, p. 9), for example, state that narrative inquiry is "an approach to the study of human lives conceived as a way of honoring lived experience as a source of important knowledge and understanding". This definition suggests the essential role of human experience for facilitating human life. For Labov and Waletzky (in Elliott, 2012, p. 281), narrative inquiry refers to "a method of recapitulating past experiences by matching a verbal sequence of clauses to the sequence of events that actually occurred". This definition informs not only the description of experiences which make up the narrative, but anticipated sequences that also constitute the narrative. Similar definitions which underline both content and structure of narrative are offered by Chase (2011), Wells (2011) and Savin-Baden and Major (2013). For Chase, narrative inquiry means a "meaning making

through the shaping or ordering of experience, a way of understanding one's own or others' action, of organising events and objects into a meaningful whole, of connecting and seeing the consequences of actions over time" (Chase, 2011, p. 421). Wells, quoting a narrative definition from Gergen (2009), states that narratives include "stories that have a valued end-point; that include events relevant to that point; that incorporate events in a coherent order, typically in relation to a linear conception of time" (Wells, 2011, p. 3). For Savin-Baden and Major, narrative inquiry enables the researcher to "conceive, capture and convey the stories and the experiences of individuals" and the stories commonly have "context, characters, plot, place, turning points and resolution" (Savin-Baden & Major, 2013, p. 231).

A broader and more flexible definition of narrative has been suggested in other literature. Watson (2012), quoting Gubrium and Holstein, argues that "narratives need not be full-blown stories with requisite internal structures, but may be short accounts that emerge within or across turns at ordinary conversation, in interviews or interrogations, in public documents, or in organizational records" (Watson, 2012, p. 461). In addition, Polkinghorne (1995, p. 6) maintains that "narrative can denote any prosaic discourse, that is, any text that consists of complete sentences linked into a coherent and integrated statement". Using this attributional definition of narrative allows representations of any experience, which may only cover an event or series of events, to count as narrative. Accordingly, the participants' experience in this research may provide stories consisting of some components of narrative or stories which cover abstract, orientation, complicated action, resolution and code elements of narrative (Labov, 2003, 2006).

3.4 Situating the research

3.4.1 Research context

Islamic Indonesian tertiary EFL educators are the participants of this study. Muslim educators should develop a worldview which has been forged through socialization and conscious learning of Islamic perceptions and practices. The worldview which is drawn from the Qur'an and the prophet tradition (Amin, 2009; Irwansyah, 2018) should have guided Muslim educators to perceive and behave in accordance with Islamic perceptions. They should have manifested these perceptions as a guiding principle in their relation to Almighty God, to their Islamic environment and to themselves. They may also use the principle as the correct and proper way of relating to people from different faiths. While some elements of other worldviews may be shared across people with different religions, they may have experienced opposing worldviews operating as everyday cultural practice in their profession, which left them to decide whether this practice was for or against them.

As Indonesians, educators share experience and identity with fellow Indonesians in the Indonesian archipelago, stretching from the far west island of We in Aceh to the far east West Papua Island. They are among 237 million people who populate Indonesia (Badan Pusat Statistik, 2018) made up of more than 1340 ethnic groups and more than 1175 local languages (Badan Pusat Statistik, 2011). This diversity has been successfully united by the promotion of a national indigenous language, the development of which is considered as the most spectacular linguistic phenomenon of our age (Alisyahbana as cited by Paauw, 2009). For many educators, the Indonesian language is their second language as

communication among fellow ethnic groups is preferably delivered in their mother tongue. Even communication using the Indonesian language with other fellow Indonesians from different ethnic backgrounds sometimes ends with awkwardness due to the impact of local dialects. Therefore, the addition of English as a foreign language with its cultural features adds another complexity to social interaction among Indonesians using English. One cultural problematic feature is the way to address people of different social status.

Islamic higher education institutions are places where people from different walks of life meet to pursue and practise Islamic knowledge. These places are where diverse ethnic groups and social groups share and maintain various associated group memberships. There are clubs based on ethnic origin, sports associations, academic focus groups, and socio-Islamic organizations. Therefore, these institutions are not only a place for sharing and practising Islamic knowledge but also where competition and contestation among social perspectives and practices take place (Fajar, 2018). Competition is ubiquitous and involves not only the students but also staff who pursue career opportunities and academic achievement (Suprayogo, 2015). Therefore, Islamic higher education institutions are places with dynamic contestation of academic, political and socio-cultural ideas.

As individuals with qualifications to teach English as a foreign language in Islamic higher education institutions in Indonesia, they should have developed English competencies since their days of learning English in secondary education through to their current academic qualifications. Being exposed to texts and lectures in English during study time in their home country and possibly in English-speaking countries, they should have become familiar with cultural perspectives and practices embedded in English language (Irwansyah,

2018). They may have found that perspectives and practices acquired enriched their repertoire to engage with diverse English users. On the other hand, they may have experienced tension and contradiction and in response incorporated modification of their thinking and action to harmonise with their context.

While the process of acquiring English may create tension and contradiction among educators, the teaching of English to Islamic students may pose even greater challenges. Most of the educators earned their academic qualifications from public university at home or abroad; therefore, they may understand Islamic philosophy which guides them to critically think and behave in accordance with Islamic perspectives. Some scholars (Amin, 2009; Irwansyah, 2018; Sunhaji, 2016) caution that English is not free from the worldview of its native speakers. Rooted in Anglo-Saxon culture that praises reason over revelation and clings more to a secularist perspective, many English communication practices embed expressions that accentuate the excellence of reason and a secular perspective. The lack of an Islamic perspective on the part of EFL educators may result in maintaining and spreading the embedded worldview of English speakers. However, some scholars differ in their view on the threat of learning and teaching English to the Islamic world (Asraf, 2005; Diallo, 2012; Karmani & Pennycook, 2005). They argue that it is unlikely that English may "threaten a vast set of beliefs and practices" like Islam, and nowadays English is seen as the property of the world and therefore relating English to a particular culture is less relevant (Karmani & Pennycook, 2005, p. 157). In addition, Asraf (2005) argues that English can be acquired by carefully observing the social context, and this leaves the educators to

mindfully select and adapt texts and talk which do not exhibit them as being the agent of a foreign culture.

3.4.2 Participant recruitment

This research comprised three groups of educators: those who had no residential experience abroad and those who had lived in English-speaking countries, whether they were currently living in these countries or had re-entered their home country. Those groups were selected to capture the rich experiences of engaging with cultural differences as they read or listened to English texts and talks in English with diverse English speakers. They were selected to represent different contexts of intercultural experiences to facilitate further experiences (Clandinin & Connelly, 2000), or seek new possibilities within these experiences (Clandinin & Rosiek, 2007, p. 23) or inform praxis in the field (Lincoln et al., 2011).

To select participants to include the abovementioned groups, purposive sampling (Babbie, 2016) with open recruitment procedures and voluntary based participation was applied. The participants were selected based on the criteria that they are Muslims from Indonesia who teach English in Islamic higher education institutions in Indonesia. To select participants, the researcher used social networks in which he was a group member. He used the online social media *Whatsapp* platform to invite participants. Three Whatsapp group members were invited to participate in the research, namely MORA scholarship, ELITE and TBI (English Education Department) groups. The MORA scholarship was the group of scholarship recipients from the Minister of Religious Affairs of the Republic of Indonesia whose members were mainly Islamic higher education institution educators from across

Indonesia. ELITE group members were exclusively English teachers in Islamic higher education institutions in Indonesia while TBI group members were English teachers at a state Islamic institution in Indonesia where the researcher has been teaching for more than fifteen years.

As many as 44 (forty-four) potential participants showed their interest in participating in the study (henceforth called PIP which stands for potential interested participants by filling out a demography questionnaire available via Qualtrics web link. They came from various Islamic higher education institutions across the country from Aceh to West Papua. Female PIPs made up more than 61 percent followed by 36 percent male PIPs. One PIP did not state any gender association. Most PIPs associate themselves with the Islamic institution where they are currently employed, while some associate with the institution where they are currently studying. The current working institutions covered 14 Islamic higher education institutions ranging from UIN**Error! Bookmark not defined.** (State Islamic University) in Aceh to STAIN (State Islamic College) in Sorong, Papua. The current study encompassed universities in Australia, such as UNiSA (University of South Australia), Deakin University, University of Canberra, Western Sydney University, and Macquarie University. The PIPs also show the division of living abroad experience. Almost half of the PIPs had no living abroad experience, 25% had just returned from studying in English-speaking countries, notably Australia and America, and almost 30 percent were currently living in Australia. The age range of PIPs was 41-45 years old and, while a few were over 45 years old, none of them were under 25 years old. The English teaching experience also varied

from 5 to 25 years with most having been teaching for approximately 15 years. Only two indicated having less than 5 years teaching experience.

To follow up, the researcher sent PIPs in this study an invitation via individual email addresses to request further participation with the following documents attached: (1) Information to Participants involved in Research form, (appendix 3) Informed Consent Form, (appendix 4) and Critical Incidents Guided Writing (appendices 5, 6, 7 for respected groups of participants). Appendix 3 contains information about the nature of the research and how participants can contribute to the study. Appendix 4 covers information on the research and participants' willingness to participate in the research and the signature to formally agree to participate in the study. Appendices 5, 6 and 7 contain information about critical incidents of intercultural communication and how to describe and reflect on the incidents to respective participants. The email also stated the request to complete one or two incidents of intercultural communication within ten days and the request for interview regarding these incidents.

When ten days had passed with no one returning the requested written document, a timely reminder was sent to the PIPs. After exchanging messages with some of the PIPs who were puzzled about the critical incident of intercultural encounters, they requested a sample of what critical incidents looked like. Therefore, I sent them three videos depicting English speakers involved in conversation and my description and reflections. With the samples available for them, another ten days were given to complete their critical incidents of intercultural encounters.

When the extended period was nearly over, only two PIPs had shared their writing. On reading their writing, an interview was arranged for both. One participant lived in a capital city of a neighbouring province, about a six-hour drive from my home town and another participant resided in Jakarta, the capital of Indonesia, which would take approximately a one-and-a-half-hour flight. I offered to travel to their respective cities as I was in Indonesia to collect the data, but they preferred to be interviewed via telephone at an agreed time.

As my stay in my home country was about to end with no more writing from other PIPs, particularly from my institution, I invited my colleagues to an informal meeting and discussion and to have lunch together as a farewell. The meeting ended up with the commitment to share their writing as soon as possible. With other participants at home and abroad, I kept gently reminding them to share their intercultural experiences. After approximately three months from the time the invitation to participate in the research was released with unsatisfactorily outcomes, I altered the writing of the intercultural occurrence into a narrative interview. Most of the interested participants agreed to this kind of data collection but half of the PIPs were not available to continue. Some suggested having no time due to other commitments, some were excused due to health issues, and many simply gave no response. Therefore, I dropped their names from the list of participants and soon made contact with other participants who were willing to continue by making an arrangement for me to collect the data using telephone interviews for every willing individual who had given their consent to be interviewed and marked them as the confirm participants or simply the participants. (Table 3.1 details demographic information about the participants.)

The table shows the number of participants which included 20 individuals from different Islamic higher education institutions across the country. Most of the participants were female educators and the rest were male participants, except for one participant who refused to state their gender association. They were all above 25 years old with most in the 36-40 years old category. Few participants were over 45 years old. Their teaching experiences ranged from five to twenty years with most having been in the profession for more than 10 years. Two participants did not reveal how long they had been in their profession. Table 3.1 also indicates the distribution of participants based on their living abroad experience. Eight participants reported having no experience living in English-speaking countries while twelve shared similar experiences of living in English-speaking countries, particularly in Australia. Among those twelve participants, half of them had returned to their profession in Indonesia.

Table 1. Participants' demographic information

Institution	Pseudonym	Initial	Gender			Age	Teaching	Group		
			M	F	NA			NLA	CLA	AA
IAIN Batusangkar	Iwat	P.01.1	1			> 45	>25	1		
	Anne	P.02.1		1		36-40	11-15	1		
	Eriy	P.03.1		1		41-45	11-15	1		
	Fie	P.04.1		1		41-45	11-15	1		
	Nia	P.05.1		1		31-35	6-10	1		
	Rida	P.06.1	1			36-40	6-10	1		
	Ana	P.07.1		1		41-45	11-15	1		
	Indra	P.08.1		1		>45	>25	1		
Total NLA Educators		**8**								
UTS	Ani	P.09.2		1		36-40	11-15		1	
WSU	Afi	P.10.2			1	41-45	11-15		1	
Adelaide Uni	Nisa	P.11.2		1		36-40	11-15		1	
MQ Australia	Wina	P.12.2		1		26-30	6-10		1	
UNiSA	Anto	P.13.2	1			>45	16-20		1	
Deakin Uni	Andri	P.14.2	1			36-40	11-15		1	
Total CLA Educators		**6**								
UIN Jakarta	Anti	P.15.3		1		36-40	-			1
	Ayat	P.16.3	1			36-40	11-15			1
	Awat	P.17.3		1		36-40	-			1
UIN Susqa Riau	Abi	P.18.3	1			41-45	16-20			1
	Awan	P.19.3	1			36-40	<5			1
UIN Malang	Rukin	P.20.3	1			41-45	11-15			1
Total AA Educators		**6**								
Total Participants		**20**	**8**	**11**	**1**			**8**	**6**	**6**

3.4.3 Researcher's role and position

Like many EFL educators in Islamic higher education institutions, I earned my Bachelor and Master's degrees from non-Islamic universities. However, I have been privileged with circumstances that led me to my current Islamic perspective of being assertive, moderate, and inclusive. I was fortunate to meet a professor who on the first day of a meeting in the reading class challenged the class who were mostly Muslims with a philosophical question: "why are you learning English?" While acknowledging some pragmatic answers such as *to get knowledge, to pursue future employment, to make friends, to have a degree in English*,

he went on to contend that such orientation would be possibly achieved, but would likely miss the essential role of being God's creation who, as a Muslim during the compulsory five times prayers in a day, declares that "verily my prayers, my sacrifices, my living and my dying is for Allah the Lord of the universe" (The Holy Qur'an al-Anan.6:162). He suggested for Muslims to always seek a transcendental explanation for any choice of thinking and action. His acquaintance has led me to believe that it is essential for Muslims to look for divine explanations from the Qur'an and the prophet tradition for the life philosophy which guides Muslims to any thinking and action.

I had also been fortunate in living as a mosque guardian during my undergraduate studies in Indonesia. Living in the mosque had allowed me to become familiar with different kinds of Islamic perspectives from books or activists. As the mosque was situated in an academic environment, it opened my mind to any thoughts and practices to be contested and debated. I saw Muslim activists who were very keen on transcendental features of Islamic perspectives but showed less interest in socio-political issues. I also observed some activists who were keen to pursue socio-political issues but cared less about ethical issues. I listened to different Islamic scholars in the region delivering their lectures on a wide range of issues and learned their position in association with ongoing contestation of various perspectives. The dissent of Islamic perspectives and practices facilitated me to come to a moderate perspective not to cling on intolerance perception or to the left secular perception, but to the moderate Islamic view as taught in the Qur'an (The Holy Qur'an al Baqarah 2:143).

Furthermore, living in the mosque environment and my determination to learn and memorise the Qur'an and the prophet tradition meant I have been viewed as a well-

informed Islamic person. Consequently, invitations to lead prayers and to deliver lectures on Islamic issues were coming from neighbourhood mosques and Islamic communities where I moved to for occupation or study. During lectures followed by question-and-answer sessions, some people often raised issues which required diverse perspectives to address the issues. Questions, such as to whether to wear a hijab, to eat halal food, and evidently diverse practices of worship among Muslims have guided me to acknowledge that a singular Islamic perception would not be a wise explanation. In addition, meeting people with different Islamic thoughts and those with different faiths has escalated due to occupational, vocational, and/or educational pursuits; applying a single perspective to engage with such diversity would create tension and contradiction. Thus, an inclusive perspective is essential to engage with diversity and my inclusive perspective has been inspired by the Holy Qur'an (Ali Imran 3:64) which illuminates looking for common ground to cultural differences for the sake of harmony and tolerance.

While such a philosophical stance has guided my thoughts and behaviour, it also affects co-constructing meaning of experiences with my participants. Questions and guidance of critical incidents for participants captured participants' critical thoughts and behaviours which may reflect their Islamic perspectives. Similarly, questions to probe their intercultural experiences during interview were also influenced by my philosophical position, also evident during my data analysis and interpretation.

3.5 Data collection methods

3.5.1 Survey

This study employed a demographic survey, critical incidents of intercultural experience and in-depth interviews. The survey method was employed to reach the purposive potential sample of the participant and to describe demographical information. The survey includes eleven questions asking information about name, email address, mobile number, employment, gender, teaching experience, English subjects taught and living abroad experience. The questions were mostly closed-ended except questions for subjects taught by participants and the English-speaking countries where the participant had ever lived. The online survey used the Qualtrics platform and link for participants to access the survey.

3.5.2 Critical incident

To gather the data on participants' experience in intercultural communication, the critical incident method was employed. Critical incident is a way of recounting a past event which includes description, reflection (Lister & Crisp, 2007) and meaning attached to the event (Kirby, 2012). As the name suggests, the incident may be a critical event or experience which marks a significant change to the individual or organization (Tripp in Angelides, 2001; Flanagan, 1954; Schwester, Horning, & Dank, 2012; Snow, 2015). Alternatively, it may include a common event which provides reflection and learning (Kirby, 2012; Lister & Crisp, 2007; Tripp, 1994). However, as most scholars (Engelking, 2018; Farrell, 2008; Lister & Crisp, 2007; Tripp, 1994) contend that critical incident does not have to be a

dramatic event. Rather it is a daily life event that engenders reflection. This study encompassed any event, preferably a surprising and problematic event which facilitates reflection and meaning for participants.

Another debate in respect to critical incident technique is whether it is best viewed as methodology or method. Viergever (2019) claims that critical incidents should be viewed as a methodology, as it is not merely "technical rules and procedures for data collection and analysis", but it also "concerned much broader description, explanation, justification, and evaluation of the process of scientific inquiry" (Viergever, 2019, p. 1068). Flanagan (1954), who initiated the technique, seems to offer critical incident as methodology for addressing particular problems in psychology. He includes the general aim, plan and specification of the events, data collection which includes interview, group interview, questionnaire and written record, data analysis, and interpretation and reporting. However, many scholars have adapted its original conception to view critical incident as a method of gathering qualitative data (Francis, 1997; Griffin, 2003; Holloway & Schwartz, 2014; Snow, 2015). This research maintains the application of critical incident as a method of data gathering used to record common occurrences in intercultural communication.

A number of different forms of critical incident technique in data gathering are evident. The initial form designed by Flanagan (1954) as mentioned earlier was not applied. However, some adapted versions of the critical incident technique inspired the form used in this research. Engelking (2018), for example, elaborated the critical incident used in his study which includes description of the event, such as where it happened and who was involved, and how the people involved reacted and reflected. Lister and Crisp (2007) employed a

critical incident method which encompasses the following framework: account of the incident, initial response to the incident, issues and dilemmas highlighted by the incident, the lesson learned from the incident, and the outcome. Holloway and Schwartz (2014) designed a model of critical incident by asking their participants to report a meaningful incident, followed by interviews with questions that reveal the description of incident and construct meaning. Griffin (2003) promotes another adapted form of critical incident technique which includes description of the incident in detail, the emotion evoked and reasons why such an incident occurred. The next section discusses reflection, meaning making and its relation to context, profession, position and action.

The critical incident method did not echo Flanagan's (1954) earlier version. Rather, adaptation was taken up for this study. Such adaptation comprised abstraction of the event and the most agreed upon features of critical incident: description of the event and reflection. Abstraction required participants to label or name the incident. Description necessitates that participants describe in detail information such as how the incident happened, who, when, where and any obvious verbal and non-verbal cultural features in the interaction. The reflection section covers participants' emotional and intellectual reactions to the incident and how it affected their teaching and communicative practices (see Appendices 3, 4 and 5 for respective group of participants).

3.5.3 Interview

Interviewing is a data gathering technique for collecting qualitative data. Curtis and Curtis (2011, p. 31) define interview in research studies as "a specific form of conversation where

knowledge is produced through the interaction between an interviewer and an interviewee". Gibson and Hua (2016) define interview as a conversation between two or more people on certain issues with clearly defined roles. The interviewer poses questions or seeks clarification while the interviewees respond to questions or clarify certain issues. The interview may be conducted using structured, semi structured or in-depth questions and it can be conducted face to face or mediated by telephone or online (Forsey, 2012; Gibson & Hua, 2016). The interview may be intended to generate thematic or narrative qualitative data (Hampshire, Blell, Simpson, & Iqbal, 2014) or to seek confirmation of other data collected using another method (Angelides, 2001).

This research initially applied the interview method for achieving consistency and confirmation of data gathered using a written record of intercultural communication. While this intended purpose applied to most participants, some were unable to produce a written record of their critical incidents. As critical incidents may be collected using interview (Flanagan, 1954; Viergever, 2019), the critical incidents of five participants in this study were collected using interview. As face-to-face interviews were not available due to the nature of the inquiry which mainly concerned thinking and behavioural experiences, all participants were interviewed by telephone.

To gather interview data, an interview guide for each group of participants was prepared (see the appendices 6, 7 and 8 for respective groups of participants). The interview guide contains introductory information about the research and some questions which aim to elicit cultural features of a critical incident, comparison of the features from their own cultural perspective. The guide also contains the evaluative view of the participants toward the

events from their cultural perspective and of the target culture perspective and of the impact on their communication and teaching practice.

The aim of the interview was to gather as much information as possible using the participants' first language. Initially, interviews for the first five informants were conducted in Bahasa Indonesia. However, given the complexity of transcription and translation issues, the other participants agreed to be interviewed in English. It took approximately two months to reach an agreement regarding interview times. This was challenging due to time differences. Many participants were based in Indonesia, some were in Australia, one was travelling to America and another was working in Japan. Two participants were finally dropped from interview as agreement on interview times could not be reached. The duration of interview for each participant was between 15 and 45 minutes, depending on the number of critical incidents and their complexity. Many telephone interviews were recorded using call recorded application, a platform which can simultaneously record telephone interviews. Some interviews were recorded using a tape recorder.

3.6 Data analysis

Data analysis refers to a process of examining data through segmenting or taking the data apart and reintegration to capture meaning (Creswell & Creswell, 2018; Savin-Baden & Major, 2013). An inconclusive approach and procedures for data analysis in qualitative research (Basit, 2003) means that everyone may develop their own approach and apply different techniques to his/her research interests and discipline. Savin-Baden and Major (2013, pp. 135-140) elaborate diverse approaches for analysing qualitative data with

keywords including analysis, constant comparison, content analysis, domain analysis, and thematic analysis. Regarding narrative study, Polkinghorne (1995) offers two distinct approaches, namely paradigmatic and narrative analyses. Paradigmatic analysis of narrative refers to the process of examining narrative data based on emerging themes while narrative analysis refers to the process of examining structural features that shape the narrative.

Regarding procedural analysis of qualitative data, Creswell and Creswell (2018, pp. 193-195) offer a series of steps for analysing the data which include organising and preparing data for analysis, reading and looking at the whole dataset to get a sense of overall meaning, coding the data, generating a description and themes, and finally representing the description and themes. Similarly, in more concise and comprehensive analysis, Castleberry and Nolen (2018, pp. 808-812) elaborate data analysis which encompasses compiling, disassembling, reassembling, interpreting, and concluding. Compiling refers to organising the data into usable form which allows the researcher to begin the sensemaking process. This may include transcribing verbatim the interview data and translating from one language to another if necessary. Disassembling includes pulling apart the significant information in the data by labelling or coding and categorising. The next process is reassembling which refers to drawing back the codes and categories into themes covered in the data. This process might be achieved using a hierarchical method in which similar codes are clustered together to generate higher order codes which show the landscape of the themes. Alternatively, matrices can be employed to reassemble codes by arranging the data into columns and rows which show the visual representation of the data for further analysis. The next step is interpreting the data from previous phases to reach analytical conclusion.

This can be achieved by looking at themes and connecting emergent themes with research problems and questions, using theoretical frameworks which guide the study.

This study recognized two distinct forms of analysis, namely thematic analysis (Braun & Clarke, 2006; Clarke & Braun, 2017) and paradigmatic analysis of narrative data proposed by Polkinghorne (1995). Thematic analysis as argued by Clarke and Braun (2017, p. 297) is a method for identifying, analysing, and interpreting patterns of meaning ('themes') within qualitative data. Paradigmatic analysis as outlined by (Polkinghorne, 1995) is 'an examination of the data to identify particulars as instances of general notions or concepts. The paradigmatic analysis of narrative seeks to locate common themes or conceptual manifestations among the stories collected' (p.23). Both analyses offer similar concepts of generating thematic features of the data, yet the thematic analysis provides detailed procedures for generating the themes. Therefore, this study lends itself to thematic analysis for data analysis.

In addition, Polkinghorne (1995) also proposes narrative analysis of narrative data. It refers to the procedure through which the researcher organizes the data elements into a coherent developmental account (Polkinghorne, 1995, p. 15). This analysis allows the researcher to gather data from survey, written accounts and interview to develop narrative accounts of the participants.

3.6.1 Survey data analysis

The survey method generated categorical data which served to describe demographical information of participants, including name, email address, home address, and mobile

numbers, and categorical data including age, gender, institution association, teaching experience and living abroad experience. The survey data, as recorded in Qualtrics, did not come in a raw as shown in the table. The data underwent several stages of manual handling, starting from recording the individual data into columns and rows, grouping individual information based on institutional association, removing the PIPs and organising the data into table format.

3.6.2 Critical incident analysis

To analyse the written texts, I applied thematic analysis, "a method for identifying, analysing and reporting patterns (themes) within the data" (Braun & Clarke, 2006, p. 79). The procedures for analysing the data included familiarising myself with the data by reading the whole dataset to make sense of the overall data and to figure out a possible coding technique. The next step was generating codes which represent meaningful information from the data. The codes generated using the combination of data- and theory-driven methods. Data-driven refers to codes which emerge from the dataset and coded using the words from the data known as the Nvivo coding technique, assigning words or phrases which represent the data. Theory-driven refers to assigning codes taken from theoretical frameworks which guide the study.

Data from the written record of critical incidents were filed based on the living abroad experience category. The critical incidents written by the participants who have no living abroad experience was labelled NLAEs, the participants currently living in an English-speaking country were labelled CLAEs, and the participants who had returned to their

profession after overseas study were AAEs (alumni abroad educators). The written records of critical incidents were stored in my computer and exported into Nvivo 12, a computer assisted software program for qualitative data analysis.

The next phase was searching for potential themes by "sorting the different codes into potential themes, and collating all the relevant coded data excerpts within the identified themes" (Braun & Clarke, 2006, p. 89). To visualise the codes and thematic relationship, I created a thematic map which shows codes and overarching themes. The next stage of analysis was reviewing the themes by examining prospective themes into reasonable themes. During the refinement process, some prospective themes were removed when supportive codes were insufficiently available. Some themes that shared similar features were merged into a single theme, and themes containing big concepts were broken down into more distinctive themes. The next step was defining and naming the final refinement of the themes. As themes emerged, they were collated and assigned codes and excerpts from the data as supporting evidence.

As well as thematic generation, the aim of the data analysis was to generate discourse-based narratives which described how and why certain thoughts and behaviours went against the discourse and was taken by participants. Therefore, every event that invokes critical thinking and action as told by participants was treated as an incident and codes relating to the incident were assigned accordingly. In addition, the analysis also generated participant-based narratives. Thus, every participant was treated as a case and codes related to event and its related actions as told by participants were applied. The event and its related action served as a springboard for reconfiguration of participant narratives.

3.6.3 Interview data analysis

Interview data underwent certain additional phases before going to the analysis of the written record data, namely transcription and translation. Hammersley (2012, p. 439) contends that transcribing is "a process of construction rather than simply a matter of writing down what was said" which assists the researcher in analysing and interpreting the data or reproducing spoken words, such as those from an audiotaped interviews, into written text (Halcomb & Davidson, 2006). Transcribing is significant in qualitative research (Hammersley, 2012; Oliver, Serovich, & Mason, 2005); however transcription in and of itself is not the data (Hammersley, 2012). Its function is similar to other data-assisted media such as audio recording, field notes, or memos, that is, to capture as much as possible the participant voice on the matter being raised in the research (Hammersley, 2012). Furthermore, transcription types vary depending on the purpose of the research. Research exploring linguistics and paralinguistic features of participants, such as word choices and accents, may apply detailed or naturalistic transcription which includes every symbol to represent these features. However, research that studies ideas and behaviours employed by participants may select the denaturalised transcription in which "grammar is corrected, interview noise (e.g. stutters, pauses, etc.) is removed and non-standard accents (i.e. non-majority) are standardized" (Oliver et al., 2005, p. 1273).

Interview recordings for this research were approached using denaturalised transcription. This method was employed with the consideration that the information to be captured in this study was events, thoughts and actions. Therefore, the string of words describing events, thoughts and action were enough to represent the intended information. In so doing,

I managed to transcribe the recordings myself, but realising the cost of time and commitment, I hired a professional transcriber to complete the transcribing. Once the professional transcriber had finished, I read through each transcription while simultaneously listening to the original recording. Changes were made to correct any mismatches between transcription and recording. Correction was also made to any obvious grammatical mistakes used by both participants and researcher.

Another step in analysing interview data is the decision to translate interviews conducted in Bahasa Indonesia. The initial thought regarding this issue was that it sounded like a good idea to have every verbatim interview translated and recorded in English. After consulting with some previous researchers in this respect and reading the literature on how researchers approached the translation issue (Halai, 2007; Li, 2001), I decided not to translate the five Indonesian interview transcripts into English. Rather, any relevant excerpts which support the findings were translated into English by a competent translator, an Australian who was an expert in Indonesian studies.

3.7 Data interpretation

Data interpretation commonly comes at the end of analysis. However, the process may take place during the entire study (Savin-Baden & Major, 2013) starting from conceptualising, selecting the site, and during data collection, data analysis, and particularly after data analysis. As every qualitative study is unique, there have been inconclusive interpretations. Yet, as Savin-Baden and Major (2013) contend, there are some tips which can aid interpretation such as noticing signals of meaning, using theoretical frameworks to judge

how theory facilitates interpretation and in what ways, and relying on research traditions. Furthermore, McCormack (2000) recounts her interpretation by using different lenses in viewing her narrative data which include narrative process, language, context and moment.

Interpretation in this study maintains the abovementioned methods throughout the whole process from conceptualizing to reporting the study and encompassing different views to displaying the data using tables and figures. While conceptualising this study, I employed diverse thinking and behavioural phenomena in engaging intercultural communication, while understanding that participants would think and act differently. Thus, in analysing the data I would observe different intercultural practices as shown by participants and after analysing the data, tentative interpretation could be made based on the emerging themes.

Furthermore, this research was grounded in a constructive-interpretive worldview. I conducted a meaning making strategy which recognised the voice of participants. While questions posed in the critical incidents report and in interview were basically a process of constructing information between participants and researcher, the participants were also given the opportunity to comment by making each transcription of their interview available to them. They could give comment and make amendment to voices left out in the transcription.

Furthermore, in interpreting the data I was mainly guided by CCT. This was done through the entire process pre and post data collection. In the initial study, the intercultural praxis model by Sorrells and Nakagawa (2008) that outlines some critical thinking and actions needed in intercultural communication guided the conception and data gathering information. However, due to lack of conceptual and empirical supports that would be

relevant and applicable to this study, the main theoretical framework was changed to CCT. Both theories overlap in the standpoint conceptual feature that dictates critical considerations in selecting communication practices. Yet, with details of theoretical and empirical supports pertinent to CCT, it gained importance in guiding and shaping overall content in this study.

3.8 Research ethics

This research was grounded in human experience and therefore selecting individuals to participate in this study was inevitable. As research involving human participants must "comply with ethical principles of integrity, respect for persons, justice and beneficence" (Australian Reseach Council, 2007, p. 1.8); this study underwent an ethical review by Victoria University Ethics Committee and ethical clearance was granted on 12 December 2018 HRE 18-198 (appendix 2) . The ethical review outlines the nature of the research study, the selection and treatment of selected participants, the treatment of data, and dissemination of research findings. Therefore, throughout the research, those parameters have been consistently observed.

This research aims to capture human experience in engaging with cultural difference. In selecting participants to take part in this research, the voluntary-based principle (Australian Reseach Council, 2007; Babbie, 2016) was applied. Anyone within the scope of this study who was willing to share his or her experiences could potentially take part. Before deciding to participate, potential participants were informed about the nature of the study, the questions to be asked, the benefit they would get from participation, the associated risks

resulting from participation, treatment of the gathered data, and the researchers conducting the study. They were also told that their privacy information would not be disclosed to any other party, except for the interests of research. Another form to elicit consent for participation was sent to them with a space requiring their signature to mark their confirmation. Communication with potential participants to release their consent form was done by any means of communication: email, messages platform, telephone and in some cases, person communication.

Ethical clearance also outlines participants' rights and responsibilities and confidentiality during the entire process of the research and beyond (Australian Reseach Council, 2007; VU, 2012). To ensure their rights and responsibilities were being observed, they were also told that they could terminate their participation at any stage of the research and were guaranteed there would not be any social and/or personal issues resulting from termination. They were also told that the data being shared would be treated equally with respect to the research study. To ensure information privacy and confidentiality of participants during data analysis, the resulting report and dissemination of their personal details were strictly confidential. Since there are many, many Indonesian studying EFL abroad, this enhances privacy and confidentiality considerations.

Regarding data protection, the data were stored in my personal laptop in a file and in Nvivo software with a particular file name only known to me. The data were also available in a repository of the research branch on campus, which was only available to the researcher and his supervisors who could access the file. The data will be available in the campus server for the period as assigned by the campus policy which states that "all other research

data must be retained for a minimum of five years from the date of publication, unless a longer period is required by an ethics committee or a particular discipline" (VU, 2012, p. 4.1.5.f)

The next chapter is the first of three chapters that will explore the findings.

Chapter 4: Intercultural Communication of NLA Educators

4.1 Introduction

This chapter captures a range of incidents experienced by never lived abroad English Islamic educators (henceforth NLA educators) in engaging different ways of expressing feelings and thoughts commonly adopted by English speakers. Direct encounters with English speakers are infrequent. Yet, communicative practices, perspectives, and products, such as traditional clothes, foods and crafts (ACTFL, 2013, p. 13) associated with English culture, are easily accessible through print or electronic media. Books, magazines, and other print media depicting English culture are available and accessible to educators. Movies, videos, and Youtube portraying English culture and English speakers are also available online. Practising English with colleagues and students in the classroom also provides an opportunity for educators to teach communicative practices associated with English speakers.

A range of encounters with English-speaking culture may be straightforward without reflective thinking, while other contacts may allow some sort of cultural and or religious appraisal. As Islam and local culture dominate the communicative practices of individuals in the Islamic institution, the presence of English related practice found in the media or used by English learners may generate different responses. Drawing on co-cultural theory as a framework for explaining unequal representation of cultures in this context, this chapter elaborates the range of communicative practices adopted by the never been abroad English educators in engaging English communicative practice.

There were eight NLA educators and each of them shared their experience through critical incidents and interviews. However, some shared experiences were not quite relevant to this study and were omitted from this report. Therefore, the participants' experiences reported in this chapter include five participants' stories as explained in the following sections.

4.2 Critical incidents of the NLA educators

A range of incidents in engaging practices and perspectives associated with English culture have been encountered by English educators since they began learning and using English. Some events encompass the uppermost layer of cultural artefacts such as food, fashion, music, and verbal and non-verbal symbols. In contrast, other incidents include hidden layers of culture, which encompass beliefs, norms, and values (Ting-Toomey, 1999a). Some events may result in accepting other practices or perspectives, while other incidents lead to resistance of different traditions and views. However, other incidents offer adaptation and accommodation to suit the context (Rahman, 2005).

4.2.1 Indonesian address terms

Among cultural dimensions which differentiate one culture from another is the power distance held by members of the culture (Hofstede, 2011). Power distance encompasses an unequal distribution of power among group members. Some cultures require parents to treat their children as equals, older people are neither respected nor feared, and hierarchical roles are established to carry out an institution that signifies the lower power distance in the society. Other cultures, however, require parents to teach their children to be obedient,

older people are both respected and feared, and hierarchy is assumed as the existential inequality. This sort of society is categorised as high level of power distance (Hofstede, 2011, p. 9). Accordingly, cultures in Eastern European, Latin, Asian, and African countries tend to show higher power distance compared to Germanic and English-speaking Western countries, which indicate lower power distance (Hofstede, 2011). The power distance dimensions may include age difference (Giles et al., 2003), gender, and position (Zhang, 2011).

Hofstede indicates that Indonesia has the highest score of power distance at 78 compared to neighbouring Asian countries, with an average of 71 (https://www.hofstede-insights.com/country-comparison/indonesia/) which means that hierarchy and social positions matter among Indonesians. This power distance cultural dimension impacts the way Indonesians communicate regarding gender, age, or social differences, as manifested in the choice of words to indicate unequal power distribution (Susanto, 2014). The word choice, which shows hierarchical relation and filial piety (Giles et al., 2003) for an adult female in Indonesian culture is *Ibu* which means mother, a mature female who bears children. For an adult male *Bapak* is used, which indicates respect and honour and means father. Missing the address term is considered inappropriate regardless the language of code used in interaction, as reported in the following incident.

The incident

Iwat is a senior female educator in the State Islamic Institute of Batusangkar. She earned her Bachelor, Master and Doctorate degrees from a university in the capital city of West Sumatra. She has been teaching for more than twenty-five years in the institution. She has

been teaching different English courses for English and non-English students and has supervised research students.

While attending a proposal seminar for a student under her supervision, Iwat was astonished by her colleague's response in using *Ibu* to address a female adult panel member. When the moderator, a student in his fourth year, began the presentation with an Islamic greeting and continued with a salutation to the panel member, the moderator greeted the female panel member with the expression "the honourable doctor X" (Iwat, L184). To her surprise, the female panel member resentfully showed her response. When she had the chance to give comment the presentation, the first thing she did was criticising the moderator for missing the respected title *Ibu.* Her comment is captured in the scripts as told by Iwat: “so you didn’t call me *Ibu* anymore, you just call me directly doctor X” (Iwat, L196).

In the Indonesian context where power distance of student-teacher relation is manifested in distinct verbal and non-verbal behaviour including the address term practice, the panel member would expect to be addressed by a combination of Indonesian, academic title, and complete name. Therefore, Iwat (the participant) understand to the panel member’s concern of the incident. She contended her view of the importance of the Indonesian title as stated in the following excerpt “in Indonesian culture the calling of *Ibu* is really important” (Iwat, L204). She also seemingly shared feelings with her colleague: “I just tried to make myself still [calm], even though inside there is a feeling of something to [ward the] student” for not using Indonesian culture in addressing the panel. She positioned herself between the parties and did not blame anyone for the awkward situation. She understood that the student

moderator's English practice should be respected as acceptable in the context where everyone is expected to use English. However, she also acknowledged that her colleague's reaction to the omission of the title was understandable as the audience was Indonesian. She cautioned, though, that everyone should observe the use of language relevant to the context of the communication.

Practice Selection

People from another culture may use the communicative practice of other cultures by considering several factors. Orbe (1998), for example, explains that people, particularly in co-cultural group members, consider context, experience, preferred outcomes, communicative approaches, cost and reward, and the ability to execute selected practice as influencing factors in engaging communication with other cultures. Context refers to the situation where communication takes place. It can range from formal to informal meetings, or academic to non-academic situations. The context indicates the communicative practice to be observed. Group members select practices which are the best suited to their experience and interests. Preferred outcomes and the communicative approach are also considered in selecting practice. If they find no cultural issues with respect to foreign practice, they may simply assimilate the practice with assertive or aggressive approaches. Yet, if the foreign practice embeds cultural issues, they may separate from the practice and opt for their own practice. Cost and reward factors anticipate the flow of communication. If they consider that the selected practice may impede communication, they may opt for another approach, or they may continue to use the selected practice, until the benefits become apparent.

Considering these factors, Iwat adopted a range of communicative practices in respect to the addressing practice of *Ibu* (adult female title) and *Bapak* (adult male title). She maintained that these titles should be properly observed if the interactants are Indonesian. Yet, for communication that includes those from non-Indonesian speaking cultures, she prefers to assimilate the English communicative practice.

The context factor is likely the main reason for word selection. The incident took place in an Indonesian academic context where English students and teachers attended a proposal presentation. As the presentation was delivered in English, various expectations were evident among participants in this context. Some may expect communicative practice should maintain local practice, including the form of address. Others may consider the use of English practice as language delivery. When the presentation turned into an awkward event, it showed the clash of the student moderator and panel member's differing expectations. The panel member, a female doctorate teacher who earned her degree from a local university, was infuriated when she was addressed as Dr X, ignoring the local title *Ibu*. Iwat contended that both the student and the panel member should have acknowledged the context. She was aware that it is acceptable to use the academic title before names to address college academia. However, she maintains that in this context, the student should adopt the practice of using *Ibu* before the academic title and complete name of the panel member. In response to her colleague's reaction, she was puzzled by her colleague's ignorance of the student's choice as an appropriate and acceptable practice in the English-speaking context. She stated:

> I don’t know about my friend. In my mind, it depends on the people actually. If the people just consider the home culture is more important than the English practice maybe we need to use *ibu* (Iwat,.L209).

Experience is another consideration that contributes to the adopted communicative practices. A proper title of address and its function in social relations in both home and foreign cultures is not novel to the co-researcher. Therefore, she feels awkward when her proper title *Ibu* was misspelled by the student moderator. She also shares the same feeling when her colleague's appropriate title was not properly observed. Besides, she could anticipate the feeling of individuals from other cultures when they are addressed in a way they are not accustomed to. In her experience interacting with people from English-speaking countries, she adopts a practice that assimilates English. She recounted her communication with English native speakers who were fluent in Bahasa Indonesia or had been living in Indonesia for some time. When it comes to addressing her friends, she continues to call him/her as English speakers do, of which first name calling is observed or the academic title plus name. For example:

> If I understand about the people that I speak to is a someone who really understands Indonesian culture, I will call her, I prefer just call her using what do you call Mrs or Mis[s] instead of using *Ibu* because it is something different, you know (Iwat, L250).

> So I will not use, for example, Brigita, I will not say Bu Brigita. I will [call] Miss Brigita something like that rather than using *Bu* Brigita (Iwat, L261).

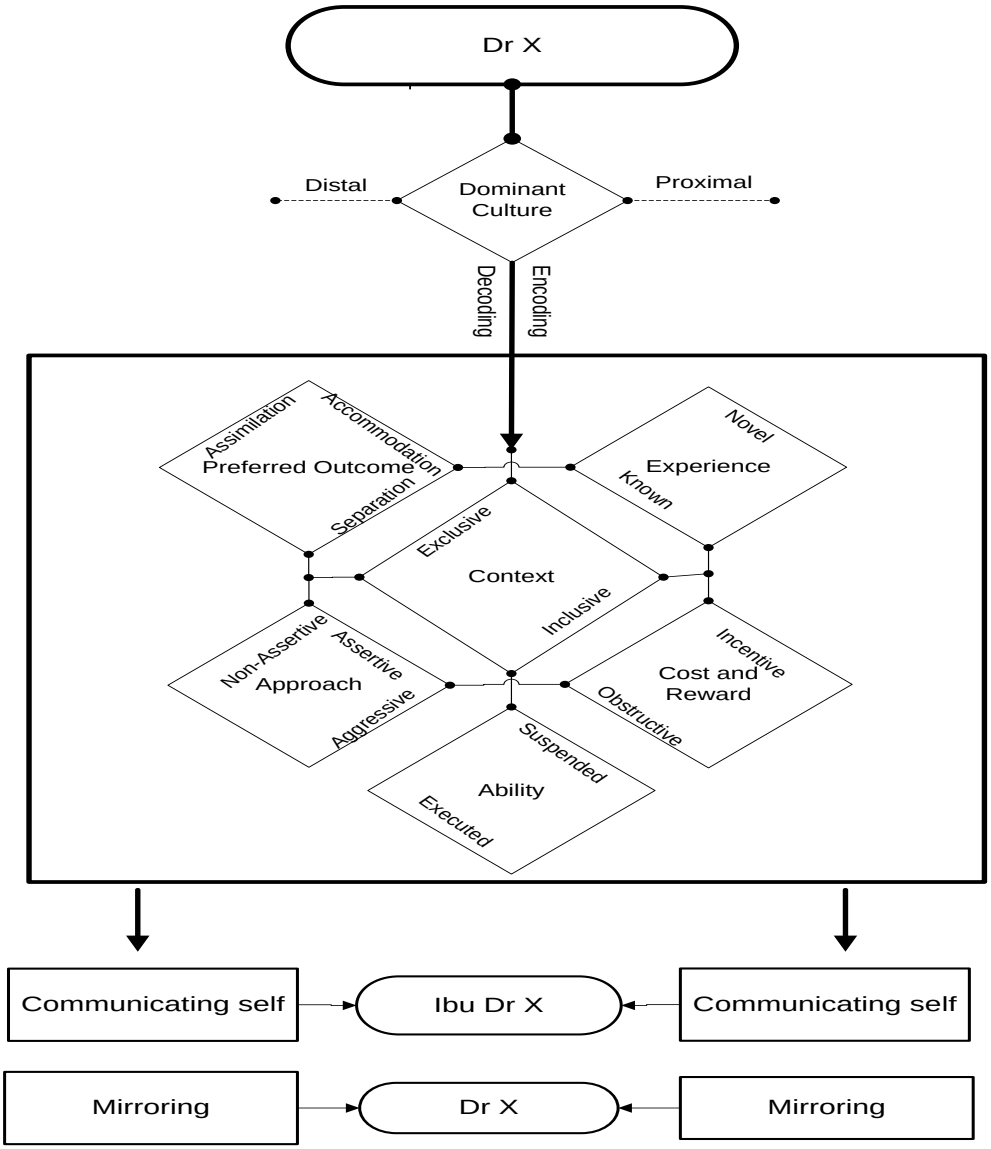
> I just call him by Prof Louis. Without *Bapak*, without Mister (Iwat, L277).

Another factor that contributes to selected practice is communicative orientation (Orbe (1998). This orientation stems from the preferred outcome and the approach. The preferred

outcome refers to the stance members of other cultures take when engaging with ‘otherness’. This stance may be a separation of foreign practice or merely taking for granted and assimilating unfamiliar practice, or making an effort to accommodate foreign practice and blending it with the local tradition (Orbe, 1998; Orbe & Roberts, 2012). The communicative approach deals with the way the outcome is accomplished, which may be non-assertive, assertive, or aggressive (Orbe, 1998; Orbe & Roberts, 2012; Orbe & Spellers, 2005). Considering these factors, Iwat adopts a range of communicative practices that best suit the context and interactants. The assimilation is selected when the context is diverse, particularly when the interactants are people from an English-speaking culture. However, when the context is homogenous, or the interactants are mainly Indonesian, a departure from English practice is adopted. In manifesting the outcomes, Iwat takes an assertive approach, of which she states the importance of keeping the home culture alive even though communication is carried out in another language. Yet, she also asserts that respecting other cultures is also essential by observing their practice when communicating in English with them.

The interrelated connection between the selected communicative practice and the considered factors is shown in Figure 4.1. The figure encompasses shapes which signify certain functions. A terminator indicates start and end of the process, the diamond indicates certain decisions made regarding given information, and the rectangle represents the process that takes place during communication. The figure also includes lines that show relationship and connection and bolded arrows, which indicate the direction of the process.

Figure 4. 1 Practice selection on Indonesian address terms



The relationship between selected practice and the considered factors can be explained as follows: the figure starts with a terminator which contains an expression of Dr X adopted by an English department student during a seminar in the Indonesian context. This English practice is considered to have a cultural distance to the dominant Indonesian culture, of which the additional title *Ibu* for adult female respected interactant should be properly

observed. Therefore, the missing title *Ibu* before the English practice Dr X creates a problem during communication, as it is considered inappropriate by the panel member and the participant (Iwat). Consequently, both deny such practice. However, they do not share a similar response in responding to foreign practice. The panel member adopted an aggressive approach by showing her disappointment and criticizing the student ignoring local practice. In contrast, Iwat shows her separation of practice using a non-assertive approach by indicating that she feels somewhat awkward in adopting foreign practice. In her mind, the context should be taken into account when deciding what practice should be adopted. When the context is exclusive, with interactants sharing a similar cultural background, the local culture should be properly maintained. However, when the context is inclusive, with interactants from diverse cultural backgrounds, particularly English-speaking backgrounds, mirroring English practice is more appropriate.

While the decoding process of foreign practice may end up assimilating, accommodating, or separating foreign practice, foreign practice may retain the decoded practice or pragmatically shift to the appealing factors. The figure indicates that both decoded and encoded communicative practices have similar factors with a notable difference in the ability factor in executing selected practice. While the decoding process ends in the participant's mental processing, the encoding process necessitates noticeable performance to indicate the participant's ability and stance in engaging foreign practice.

4.2.2 Complimenting across generations

Another issue related to power distance is intergenerational communication. In Western countries where power distance is considered low, perspectives on equality influence communicative practice among members of the culture (Giles et al., 2003), including communication across generations. Therefore, calling people by their first name to indicate equality and informality (Zhang, 2011) is widely practiced regardless of age and social hierarchy. Meanwhile, in cultures with higher power distance, such as those in Asia, Eastern Europe and Latin America, social hierarchy and its associated communicative practice are expected to be preserved.

The incident

Anne is another educator from the same institution as Iwat. She earned both her Bachelor and Master's degree from the same university as Iwat did. She is currently undertaking her doctorate degree at the same university. Her interactions with English culture are mainly mediated by print, visual, and online media platforms. She has been teaching English courses in the Islamic institution for almost fifteen years.

Anne was watching a video of America Got Talent program when she was stunned by a conversation between a girl contestant and one of the jurors. When the jury praised the girl's performance, "You are so adorable, you are so cute, and your voice is so amazing, you are talented and someday…and, uh, many words" (Anne, L16), the girl replied "Thank you, you are so beautiful too" (Anne, L19). The girl's response amazed Anne, as it was surprising for her to experience the younger generation give a reciprocal compliment to the

older generation. She states that "in the place where I live, West Sumatra, Minangkabau culture, so when we talk to different people of different ages, it's not too easy for us, especially the younger [generation] to give a compliment to the older [generation]" (Anne, L46**).** She acknowledged that the girl's response was something amazing**,** and she anticipated that such practice may be applicable in her culture with some adaptation to suit the expectations of her culture (Anne, L50).

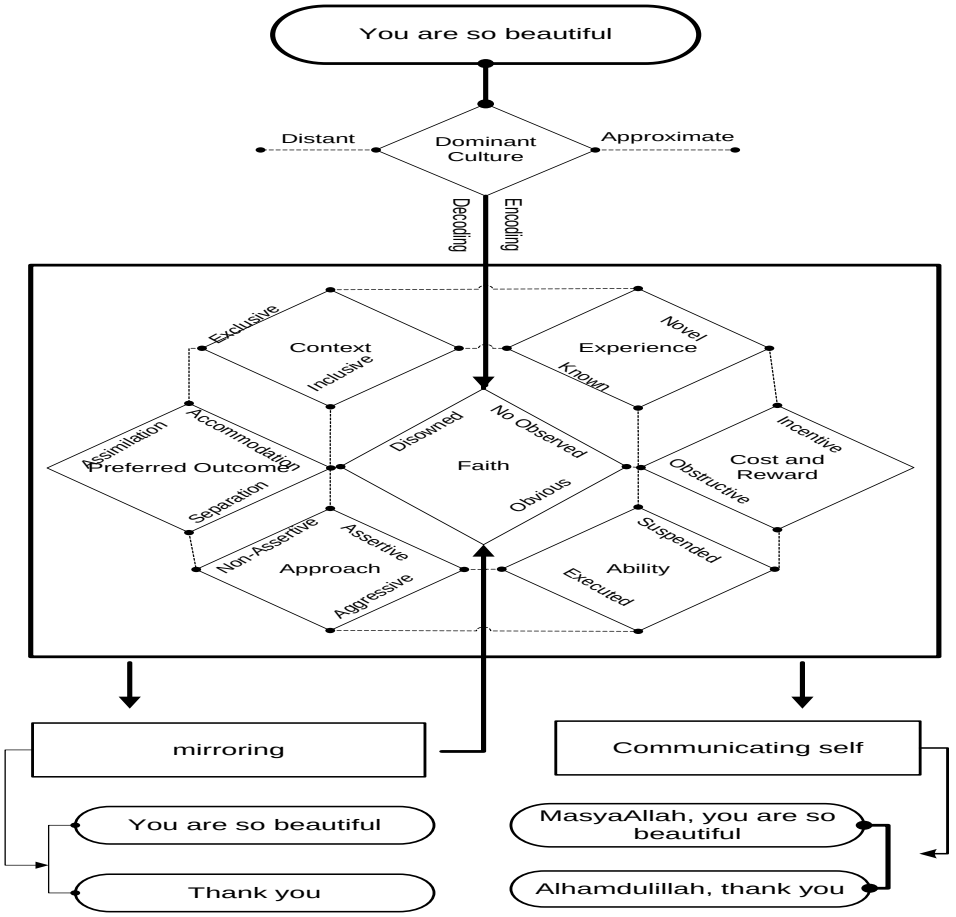
Practice selection and considerations

Although the incident offers a perspective of equality, which is commonly held by Westerners that allows intergenerational communication to take place without age constraints, Anne does not easily change her appreciation toward her culture. She acknowledges that the practice is good. Yet, she realises that adopting such practice in her culture should take some considerations such as context, experience, preferred outcomes, communicative approach, cost and reward, and ability (Orbe, 1998). In addition to the factors commonly explained in co-cultural theory, she includes faith, which guides her choice of communicative practice in giving and responding to compliments.

Interrelated selected practice and the factors that contribute to selection are illustrated in Figure 4.2. This figure contains shapes and lines which signify the process of intercultural communication. A terminator at the top of the figure indicates the start of the decoding process in exchanging messages. A reciprocal praise message in English culture is exhibited, which fascinated people from a different culture. Anne was amazed by the compliment offered by the younger generation to the older generation and perceived that such practice is possible in Western culture of which equality is pervasive among members

of this culture. While the practice is common in Westerners, this perspective is not shared by the culture where Anne lives. Western people may perceive that discrimination should not exist due to age difference, while eastern people, including Indonesia, may perceive that younger--older communicative practice should observe courtesy and filial piety (Giles et al., 2003). As east and west cultures show difference in terms of value regarding inter-generational communication, the two cultures are considered to have cultural distance (Sousa & Bradley, 2008).

Figure 4. 2. Practice selection on exchanging complements



During the decoding process, Anne observed that east and west language users share a cultural perspective, as both are English speakers and acknowledge that the practice is common in the context of the communicative event. As an individual, she admits that the message is a good piece of practice and asserts it by praising the practice. The decoding process ends up with her tendency to mirror the English practice.

However, the decoding process may undergo some changes when further factors are taken into consideration. Being aware of her belief that such a compliment contains religious teaching, she considers that faith should be observed in giving and responding to compliments. She said that "as Muslims of course, when we say something great or something that really interests us, we should say '*Subhanallah*' or '*Masyaallah'"* (Anne L57). Although she appreciates the English practice, she soon realises that in her cultural context, where the hierarchical relationship should be maintained, the reciprocal practice of offering compliments across generations may result in communication awkwardness. Therefore, in the encoding process, she accommodates the English expression and blends it with local or Islamic culture. Combining English and Islamic practice regarding complimentary exchanges would likely be more welcomed in an Islamic environment and render more appreciation from members of the dominant group culture.

However, when the interaction involves people from a different culture, she prefers to avoid any confusion from members of the English-speaking culture. Anne recounted her selected communicative practice when she received a compliment from her teacher in her undergraduate degree.

> Once I talk[ed] to a native [English] speaker who taught me in one university in Padang. She gave me a compliment at the time and she said that I look[ed]-- at the time I was wearing a green blouse and she said, 'Wow, you look nice.' But my answer at the time [was to] smile and say thank you. (Anne L145)

Her response to the compliment shows her preferred outcome was not to confuse her interlocutor by inserting Islamic terms as she does when receiving a compliment. She reasons that the absence of faith-related expression is due to religious differences and the level of familiarity with her interlocutor. The following two excerpts indicate her considered factors for the selected practice.

> I don't think that I need to say *alhamdulillah* because we are different, because is non-Muslim, so in that context, in that condition, I don't think that it's necessary to say it. (Anne, L147)

> And maybe we didn't involve in a very long conversation so I don't think that I should say that. But maybe if we talk a little bit more and of course I should show them my identity. (Anne, L158)

In addition, she concedes that her Islamic communicative identity had not been developed until recently when she entered into the Islamic institution.

> Three years ago, when I did not yet learn much about Islam, I rarely say those words. But *alhamdulillah*, lately when I learn more the words '*Masyaallah*', '*Subhanallah*' usually accompanies me in my daily life, something like that. (Anne, L65)

4.2.3 Enquiring about marital status: Are you married?

Every culture has a distinct tradition regarding names upon marriage. In English-speaking countries, most women take their husbands' name as their surname as a symbol of union, and affiliation and social recognition (Boxer & Gritsenko, 2005; Twenge, 1997). This practice also applies to Japanese culture (Reiko, 1994). In contrast, people in the

Netherlands, Greece, France and Italy are legally not allowed to use names other than their birth certificate names, except for social and colloquial purposes (Koffler, 2015). Korean, Chinese, Malaysian and Indonesian cultures traditionally retain their given names. Spanish speaking culture, including countries such as Chile and Spain, also shares the traditional custom of retaining maiden names when they get married (Koffler, 2015).

People from another culture may confuse marriage-related names and even fall into politeness issues. Many people in Western cultures consider that asking about someone's marital status is impolite. The question may be viewed as intervening in a private affair, and may also result in discrimination (DePaulo, September 21, 2017). However, people from a different culture may consider knowing someone's marital status is worthy for the sake of observing politeness with respect to marriage-related names. Although there has been a growing interest for many married women to retain their surname for identity and professional interests, many English married women still take their husband's name as their surname (Boxer & Gritsenko, 2005; Goldin & Shim, 2004). This implies that "the system of politeness" (Neuliep, 2015, p. 268) regarding married names is well preserved and thus "Mrs" followed by her surname remains observed in the respected culture. People who are new to such tradition may experience confusion and embarrassment concerning the marital status question.

Situated in Indonesian culture whereby asking about marital status is considered normal and one way to pursue politeness, Ria recounted her experience. She asked the question of some foreigners who visited a tourism spot in Bukittinggi, West Sumatra by adopting the Indonesian practice as a reasonable communicative practice and was surprised by their

responses. The main motivation for her question was to let her know if they were married, so that address terms such as Mr or Mrs X were properly used. Realising that the practice caused confusion and an unwelcomed response, she ended up recognizing and selectively assuming the practice of foreign/English culture when meeting people from an English-speaking culture.

The incident

Ria, a female English educator at the State Islamic Institution in Batusangkar, has been teaching English for more than ten years. She has received a formal English course since junior high school and qualified as an English educator after completing her Master's degree at a local university. When she was in her high school years, she took an extra private English course in her hometown, Bukittinggi. As part of the additional English activity, she was assigned by her English instructor to make acquaintance with English speakers wandering about tourist spots in the city. She gathered biographical information such as name, country of origin, place of stay while in the city, and so on.

Using some words and expressions she had learned in the course, she was moving from one tourist to another asking his or her name, where s/he is from, where s/he is staying in the city. Besides these questions, she also wanted to know their marital status. Driven by the knowledge that English speakers have a distinct form of address regarding marital status such as Mr and Mrs X for a married couple, or Miss for unmarried females, she asked the "are you married?" question to everyone she met. She thought it would be helpful for her to address them appropriately.

Expecting to get a warm response, she was shocked when the tourists gave her a weird look. Initially, she met a male tourist and asked his name, where he was from and got a good response. However, when she asked him if he was married, the tourist gave her a "bad look and flew [sic] away" (Ria, L97). Puzzled by his reaction, she continued searching and found another male tourist and asked him similar questions. This time she got a nice initial response. Yet, the same thing happened when she asked about his marital status and he fled (Ria, L116). She thought about these responses and inferred that the question might be impolite in the English-speaking culture. To satisfy her curiosity, she dealt with the issue by asking another visitor the same questions and sought confirmation of marital status. This tourist explained that "it is not polite to ask that question in our country" (Ria, L124). Feeling embarrassed, on the way home her instructor confirmed that such a question to foreigners was not okay. She has not repeated the question since.

Practice selection and considerations

The incident reveals the intersection of factors which lead to the participant's choice of communicative practice. The participant was aware that in engaging people from different cultures she should observe politeness. However, she might not be aware of how politeness regarding the married system is operationalised in foreign cultures. Indonesia is arguably higher in terms of power distance, and marital status is one factor that constitutes distinct social relations. Although most Indonesians do not change names when they marry, they observe respect regarding married individuals with the title *Ibu+name* (for married woman) and *Bapak+name* (for married man).

As the interaction takes place in a context where interactants are diverse involving local and foreign individuals, they should expect that their cultural backgrounds may either interfere with or facilitate interaction. In addition, the series of lived events that build the experience regarding such interaction is likely lacking. The participant is informed that the formula for asking about someone's marital status is: "Are you married?" and that is what she did, mirroring the English practice. She assimilated the surface level of English practice, but she was unaware that she enacted a limited perspective regarding the question. Instead of referring to English speakers' perspectives, she relied on her cultural perspective, that married related names should be respected:

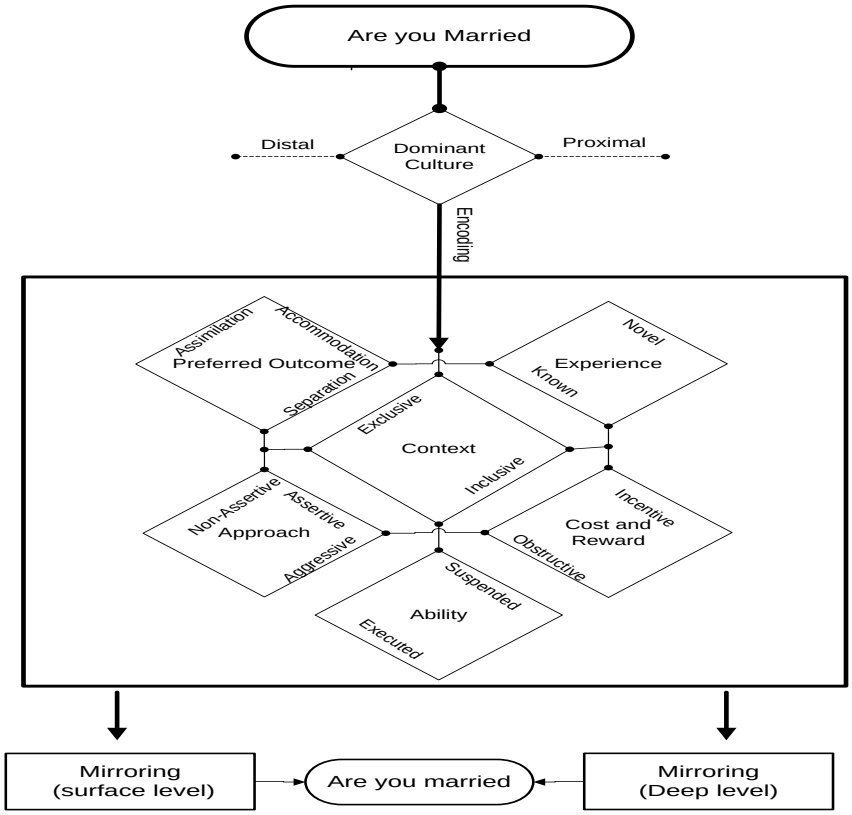
> Ya because we have, *a kato mandaki* [word choices for the older], *kato manurun* [word choices for peers], *kato malereang* [word choices for the younger], so we can make a good different [sic] of them, that's why I asked his marital status, if she, if he is married, I call him Mister, and if she [is] married, I call her Mrs [Mizis]. (Ria L159)

As a result of this ill-informed perspective, she received responses which made her confused and felt awkward. Luckily, she received counsel from another tourist who was willing to explain and from her tutor about the marital status question from the English-speaking perspective.

Having been informed from various resources, she has become aware of a more in-depth meaning regarding the cultural content of questions. In interaction with other English speakers since, she has assimilated English practice at both levels. As an English educator, she shares her knowledge and advises her students about being aware of cultural perspectives in any target language learned.

The intersections of the above paragraphs can be depicted in diagram 4.3. The case of the intercultural incident is the marital status question “Are you married?” Although the corresponding expression is available in Indonesian repertoire, the cultural perspectives are quite different. Therefore, due to diverse context and novelty in using the expression, the willingness to use the foreign expression leads to the unwanted experience. Only after learning surface and deep level cultural dimensions of expression, can Ria adequately adopt English practice.

Figure 4. 3. Practice selection on marital status query



4.2.4 Observing the Islamic greetings

Meetings among members of a community are usually initiated by a greeting ritual. The ritual may encompass verbal or non-verbal codes or a combination of both (Firth, 1972), which may include hands-free to full hug observance (Fernandez, 2009). The ritual is observed among members of the community to signify that their presence is well recognised and welcomed (Firth, 1972). It also symbolises a social obligation of politeness among members of the community (Li, 2010; Liu, 2016).

Every culture has a unique greeting practice from both manifestation and underpinning perspectives. The signal of welcome and recognition in most Asian countries is manifested in hands-free greetings ranging from a simple head nod to bowing. The non-touching practice may also include gathering two-hand palms on the chest, chin, or forehead (Fernandez, 2009). One of the factors that influence this practice is the existence of social power distance in those cultures (Das & Herring, 2016). Meanwhile, in many Western countries, greetings are realised in different ways ranging from handshaking to hugging. These practices are the manifestation of equality that Westerners strive for (Fernandez, 2009). The greetings vary, but they offer a similar message in that they are delivered to convey acceptance and respect among community members (Firth, 1972; Liu, 2016).

Together with non-verbal greetings, each culture has a distinct expression to accompany them. English greetings, for example, may include an interjection, “Hi” or “Hello”, or a question, “How are you?” or “How do you do”, or the affirmation of “Good morning”, or “Good day” (Firth, 1972). These particular features of English and most other European languages are restricted to “the compass of a day” (Firth, 1972, p. 13). However, in cultures

of Judaic tradition, including Islam, greetings are manifested in the form of benediction. Regardless of their cultural backgrounds, Muslims have a unique greeting in the form of prayer "*Assalamu'alaikum*" (peace be upon you) which may be offered to Muslims and non-Muslims alike. Further, Malaysia and Indonesia share a similar greeting which blends the time relation and invoking peace in their greetings, such as, "*Selamat pagi*" (peace be upon you in this morning) or "*Selamat sore*" (peace be upon you in this evening).

While greetings among members of the same culture may indicate recognition and respect, offering greetings, particularly those involving religious association, to members of other cultures may invite various responses from people with the same or different cultural or religious backgrounds. In the Indonesian context, there has been a heated debate regarding this issue (Arbi, 2019). Some Muslim scholars, for example, do not recommend greeting non-Muslims with the Islamic greeting or use the greeting of other faith to others. Other scholars, however, welcome any greeting. These different perspectives leave many Muslims in doubt in relation to offering Islamic greetings to non-Muslims.

The incident

The next incident reports the experience of Fie who watched a video screening a debate on the topic of Islam as a peaceful religion. Fie is one of the educators in the English department at the State Islamic Institute of Batusangkar (IAIN Batusangkar). She was recruited after completing her BA degree at the same institution. She earned a Master's degree in the capital city of West Sumatra province.

Of particular interest is to integrate Islamic teaching in her English course. Her work entitled Integrating Islamic Messages in English teaching for Muslims in Indonesia was presented at an international seminar. She develops her interests by watching videos related to Islam and the use of Islamic teaching in English. When she watched a debate on the aforementioned topic, she noted how the Muslim debater, Mehdi Hasan, began his speech not only by offering greetings commonly known to the audience, but also inserting the Islamic greeting "*Assalamu'alaikum*". She noted that such unfamiliar greetings to English speakers was excellent in generating different responses: "Yeah I think it is okay and that's an interesting one, because it is uncommon [that the] Islamic greeting is said to audiences like that. The Muslim audience answered '*Wa'alaikum salam'*, and the Christian audience just paid attention" (Fie, L72). She is determined that if Muslims have a commitment to spreading the message of peace embedded in their greetings, they have to familiarise others with these greetings. When she is asked if it is fine offering Islamic greetings to non-Muslims, she responded "Yeah, as far as I understand it is okay. At first, they may not understand but if they understand they may use it. And if Muslims commit to using it non-Muslims will understand it" (Fie, L84).

Practice selection and considerations

Greetings are one feature of cultural identity and maintaining one's identity requires a committed effort. This claim applies to Fie. Considering some factors regarding greetings, she practices what she preaches: that Islamic greetings should be offered to Muslim and non-Muslim audiences regardless of context and language of delivery. She also shares and encourages others, including her students and colleagues, to use such greetings. The factors

that she considers essential for her selected practice include the anticipation of cost and reward, experience, the ability to enact her practice and communicative orientation toward greetings. She believes that socialization is important to gain recognition. She contends that Muslims should have the courage to introduce Islamic greetings to others. They may be reluctant and show some level of resistance, but if Muslims are sincere about offering this greeting, acceptance from others may follow.

The following factors include experience and ability in carrying out beliefs. On several occasions, when attending meetings with similar or diverse audiences, participants welcome audiences with Islamic greetings:

> O yeah, actually based on my experience in teaching and speech for example, I greet them by saying *'Assalamu'alaikum warhmatullahi wabarakatuhu'* (peace, mercy, and blessing of Allah be upon you) and then continue [to] say good morning and how everything is, like that. (Fie, L90)

> In an international seminar last year I followed it and delivered [a paper] and gave comment and I said *Assalamu'alaikum warhmatullahi wabarakatuhu'* (peace, mercy, and blessing of Allah be upon you) to the speaker. It is my commitment as Muslim. (Fie, L96)

The first excerpt recounts her experience using the Islamic greetings in a context similar to hers. In classroom teaching and in a presentation in front of her colleagues, she greets them with Islamic greetings. This similar audience may render a singular response as they are in an exclusively Islamic environment. The second script, which shows the use of Islamic greetings in a diverse audience context, indicates how confident she is practising her beliefs. This series of lived events build up her notion for socializing the Islamic greetings.

As a learner and teacher of English, she acknowledges that the greeting ritual is delivered in English. But in the practice of greeting using English, she modifies the English greeting

"Good morning" by inserting the Islamic greeting "*Assalamu'alaikum"*. This modification practice indicates that she recognises English culture, which signifies time relations. She may also assume that time relations might be insufficient without the invocation. Therefore, in terms of communicative orientation, she opts to accommodate both English and Islamic greetings in a non-assertive way.

4.2.5 Future reference: Inshaa Allah

Each culture has a unique perspective on time and time-related behaviour. Some cultures view time as an "inherited value and it is treated like an asset" (Jones & Brown, 2005, p. 306). As an asset, time should be invested and saved and should not be wasted without valid reasons: "Behaviour that regards time as an asset is rewarded, and behaving differently and capriciously toward time is punished" (Jones & Brown, 2005). This view of time is known as monochronic orientation. People in this culture are expected to be punctual and to do something based on scheduled time. In contrast, some cultures do not regard time as an invaluable asset. People in this culture perceive time as a flexible approach with a relatively loose time commitment. This perception of time is known as polychronic orientation (Duranti & Di Prata, 2009). People in North America, Australia, New Zealand, and European countries are associated with monochronic orientation, whereas most people in Asia and South America are associated with polychronic orientation (Brislin & Kim, 2003; Duranti & Di Prata, 2009).

Besides related behaviour, a verbal code of language that signifies time orientation varies from culture to culture. Some languages mark the event that is going to happen using future

tense, such as French, while other languages, such as English, use the auxiliary verb to indicate future time (De Brabanter, Kissine, & Sharifzadeh, 2014). However, some languages do not have any verb form or modality to mark future events. Indonesian and Malay languages, for example, use an adverb to indicate time that marks future events. In particular, Muslims, regardless of their language backgrounds, are advised to insert *Inshaa Allah* (literally meaning, if Allah will) to mark future references and the recognition of God in relation to upcoming events (Kaplan-Weinger & Ullman, 2014).

People who do not share lexical and perspective features may experience difficulty in acquiring and using another language regarding the future reference. Indonesian Muslims who learn and speak English may experience problems. A lexical feature of English future tense may not pose a problem but adopting religious expression in a diverse context may warrant further consideration.

The incident

Rida is another English educator who has been teaching at IAIN Batusangkar for more than five years. Besides teaching in the institution, he also teaches private English courses in Batusangkar, West Sumatra. A tourist from Canada wanted Rida to accompany him wandering the city. When he was asked if he was available for the day, Rida said, God willing. The incident is quoted as follows:

> We communicate with each other and make an appointment to go somewhere like visiting some tourist attraction here. So when we make an appointment, he told me that, 'OK, what about tomorrow?' And then, yeah, I reply, yeah, to his message and then I said, 'God willing,' yeah. (Rida, L226)

Practice selection and considerations

This incident indicates selected practice of the participant in engaging people from English-speaking countries regarding future reference. Although it is not widely used by English native speakers (https://www.usingenglish.com/forum/threads/178159-God-willing), recognition of divine intervention for a future event is recognised and realised in the 'God willing' expression. Therefore, Rida's selected practice assimilates to English practice.

However, selected practice is arbitrary, depending on the context. Rida assimilates English practice because his interlocutor does not share similar religious and cultural backgrounds: "Yeah, I use 'God willing' because I communicate with, a native speaker of English so in my mind this person understands what I mean by this (Rida, L232). He also states, "Yeah, because I know that the person I talk to is not Muslim so that's why" (Rida, L238). When confronted with the fact that this selected practice is not widely used in English-speaking culture, he reflects and decides to retain Islamic practice.

> I will at least in speaking prefer to use in, Islamic context, say words like '*Insyaallah*,' ya, '*Alhamdulillah*', '*Masyalllah*.' I will, in speaking, use those words instead of using English. (Rida, L205)
>
> I think it's very important because I'm a Muslim. So I have to think about that very carefully, especially when using those words, in my speaking. Yeah, so I think of using Islamic terms instead of the words that we are not sure yet. (Rida, L257)

The above quotes reveal three factors considered in changing Rida's practice. The first factor involves context. If the cultural context is shared, he prefers to use Islamic expressions. The next factor deals with faith association. As a Muslim, he considers practising his faith, manifested in the verbal expression of future events, *Inshaa Allah*. The next factor relates to experience. During the course of his experience learning and using

English, some English practices have been acquired, but some others require further enforcement and practice.

4.3 Communicative practice selection of the NLA educators

The communicative practice selections adopted by the NLA educators in engaging English cultural reference as elaborated above can be summarised in Table 4.2. The table include information on the co-communicators whom they interacted with, the selected communication practices with the respected considerations taken into account, and on what communication acts such practice selections were made

Table 2. Practice selections by the NLA educators

Co-communicators	Selected Practices	Consideration	Communicative acts
Dominant English culture (DEC) speakers	Separation	Experience Context Cost and Reward	Address terms
			Querying marital status
			Exchanging compliments
	Accommodation	Experience Context Faith	Greetings
			Future reference
	Assimilation	Experience Faith	Exclamation
Non-DEC speakers	Accommodate	Context Cost and reward Faith	Greetings
		Context experience	Salutation expression
Co-Cultural Group Members (CCGMs)	Assimilation	Context Cost and reward	Address term
	Accommodation	Context Cost and reward Experience Faith	Verbal Greetings
			Verbal compliments
			Future reference

The table indicates the complex intercultural communication that takes place between the educators and the diverse English users and the various practice selection that the educators adopted in the encounters. Communication with people from dominant English culture in predominantly Islamic Indonesian culture yields in various communication practices, ranging from separation, accommodation and assimilation to the home culture. Separation from the dominant home culture is necessarily adopted when consideration of faith and distinct cultural factors does not become an issue. Communication acts such as address terms, querying marital status, and exchanging compliments to the DEC speakers may not result in cultural dilemma for both parties. Therefore, separation from the home practice to willingly assimilate to the dominant English practice were taken. However, when communication acts are believed to contain faith and or cultural values such as greetings, future references and exclamation, accommodation or assimilation to the home culture were adopted during the encounters.

Communication with non-DEC speakers offers different practice selection compared to the previous group of speakers. The available data show the effort to introduce the home cultural features by accommodating both home and the English practices. Greetings and salutation practices are reported to accommodate features of both cultural practices. Greetings are believed to embed faith reference for Muslims and retaining the greeting faith feature in communication would be recommended. Likewise, salutation is culturally specific practice and maintains the Indonesian feature of salutation practice would also be favoured.

Communication with fellow CCGMs offers another landscape of the educators' practice selection. Maintaining their own cultural practices on various communication acts are evident. The cultural preservation is taken by adopting the assimilation practice of the home culture or by accommodating the features of both cultural practices. Exchanging address terms, verbal greetings, compliments, and future reference are all culturally bound practices. As there is no other party to be tolerated in the encounters, maintaining the boundary of the home cultural practice would be favourable

4.4 Summary

Despite minimal contact with English native speakers, Islamic English educators in this study have the opportunity to communicate in English via print and electronic media. As English is an additional culture in the Islamic environment, English educators are critically aware of cultural issues embedded. Cultural content accessed and displayed via print and electronic media would likely be scrutinised to conform to common norms and practices of the dominant home culture.

A range of encounters with English practice by educators may end up in the adoption of various communicative practices, depending on the factors that contribute to the selection. In general, the encounters may result in rejection or resistance to English practice, assimilation or acceptance, or pragmatic utilization of English practice among educators (Rahman, 2005). A range of selected practices are enacted due to several factors such as context of communication, course experience regarding practice, preferred outcomes in response to practice and the approach of educators towards realizing preferred outcomes. In

addition, adequate knowledge and skills to manifest communicative orientation and anticipated cost and reward associated with selected practice are considered (Orbe & Roberts, 2012).

The range of selected communicative practices and influencing factors adopted by the educators in question mostly confirm co-cultural theory, such as mirroring practice. However, some selected practice and their driving factors extend the existing co-cultural theory. Modified Islamic communicative practice is a unique selection which accommodates both English and Islamic practice. For example, a compliment between two friends, such as *Masha Allah,* you are so beautiful, and in response, *Alhamdulillah,* thanks. Greetings and future reference are also communicated using this unique modified practice which has one common driving factor: faith. This factor draws on belief of the existence of the divine power, Allah the Almighty God. And connection with the divine power through words or expressions in any situation is an essential considered factor for any selection of practice, including communication.

The next chapter is the second of three chapters that explore the findings.

Chapter 5: Intercultural Communication of the CLA Educators

5.1 Introduction

This chapter reports the experiences of Islamic Indonesian tertiary EFL educators in engaging with people from diverse language and cultural backgrounds while living and studying in Australia. These experiences include communication with supervisors, colleagues, university staff, and other members of the host culture. The communication may also take place between international students and those from their home country. The interaction can occur in a wide range of contexts, and take place in various locations including the library, supervisor's office, presentation room, or the students' research office. It may also happen in the street while waiting for public transport. It may involve conversing with a single interactant with similar cultural background, or with others from various cultural backgrounds. In short, living in Australia has given educators opportunities to experience person-to-person intercultural communication.

While being immersed in diverse communication contexts, educators learn perspectives and practices of the host culture and how they manifest in verbal or non-verbal codes of communication. They also learn how to navigate these codes and practice their own culture. Using co-cultural theory as the point of reference for understanding co-cultural group members interaction in a dominant group culture (Orbe & Roberts, 2012), this chapter showcases a range of communicative practice adopted by educators in engaging with diverse English users in Australia.

5.2 Introducing the CLA educators

Six Islamic Indonesian EFL educators kindly shared their experiences in engaging with people from diverse language and cultural backgrounds while living in English-speaking countries. They are all currently pursuing a PhD degree in Australian universities. Some have come to Australia and experience living in an English-speaking country for the first time, while others resume living and studying arrangements in Australia having returned to their home country, Indonesia. Their tenancy in Australia is supported by the Minister of Religious Affairs (MORA) in Indonesia through the MORA Scholarship which supports them with tuition fees, a living allowance, and other expenses. Their home institutions are various Islamic higher education institutions across Indonesia and they have a range of experience in teaching English in their respective institutions.

5.2.1 Dewi

Dewi is a female educator from a State Islamic Institution in Salatiga, Central Java. She had been an English lecturer in the institution for more than five years. A range of subjects in the English course in that institution includes Linguistics, Pragmatics, Speaking, Reading, English Literature, and Business English. She is currently a PhD student in Sydney. She is in her late thirties and Sydney is her first experience of living in an English-speaking country.

In her second year of residency in Sydney, she has observed or interacted with people from diverse linguistic and cultural backgrounds. Intercultural interactions she shared for this

study include an acquaintance with a man who declares his same sex orientation, wishes practices with her colleagues from diverse cultural backgrounds in her shared office and beyond, and forms of greeting and addressing members of the dominant group culture and other co-cultural group members. Dewi's experiences with different perspectives and practices draw on her own perspectives and practice to consider whether assimilation, adaptation and/or separation are needed to respond to these differences. This critical intercultural awareness is essential for the rest of her tenancy in Australia as many other intercultural interactions await her.

5.2.2 Afi

Afi, for some reason, does not disclose his/her gender, Afi is an educator from X institution in West Java and has taught English in Islamic Studies for more than ten years. Afi is currently enrolled in Western Sydney University. This is not the first time Afi has lived in English-speaking countries as Afi's previous degree was earned in Athens, Georgia, in the USA.

Living in Sydney offers similar experience to Athens as both cities are the home of people from diverse language and cultural backgrounds. He should be familiar with the cultural practices of Sydneysiders and among his intercultural encounters that he shared were greeting rituals, address terms, and encountering queer persons.

5.2.3 Nisa

Nisa is a female educator from a State Islamic university in Yogyakarta who taught in the institution for less than five years. The English subjects under her charge include English for Communication and Broadcasting and English for Guidance and Counselling. She is currently studying in Adelaide for a doctorate degree. She was in her third year of residency in South Australia when she shared her experiences of communicating with people from diverse language and cultural backgrounds.

As a newcomer in an English-speaking country, she recognises differences in cultural perspectives and practices as compared to those in her home country. Consequently, she enacted certain strategies to cope with a range of intercultural interactions. Among the interaction with people from various language and cultural backgrounds, Nisa shared her experiences in proposal presentation, forms of addressing, negotiating future reference, and wearing the hijab.

5.2.4 Wina

Wina is a female educator from a private Islamic higher education institution in Surabaya, East Java. She had been teaching English in the institution for more than five years. She was in her second year of living in Sydney when she was interviewed for this study and enrolled in one of the universities in New South Wales.

Wina lived in Sydney with her family. As Sydney is home to people from diverse cultural backgrounds, Wina and her family often encounter people with different perspectives and

practices that pose a dilemma to their perspective and practices. Among intercultural encounters that drew her attention and she willingly shared in this study were observing hijab apparel, address terms, and greeting rituals.

5.2.5 Anto

Anto is a male educator from an Islamic university in Yogyakarta. He had been teaching in the institution for more than fifteen years in English subjects which included Writing, TEFL Methodology, Research Methods and Structure. He was enrolled in one of the universities in South Australia for a doctorate degree when he was interviewed for this study. His tenancy in Adelaide is not new, as he had been living in the city for two years when he completed his Master's degree.

He has had a range of intercultural encounters with people from diverse language and cultural backgrounds. He particularly shared his experiences of greeting rituals with members of the dominant group and of a minority group, observing future reference, and unique forms of address to various groups.

5.2.6 Andri

Andri is a male educator from a State Islamic university in West Sumatra. He had been teaching in the institution for more than ten years in English subjects, such as Speaking, Grammar, Listening, and Reading. When interviewed for this study, he was enrolled in one of the universities in Melbourne for a doctorate degree. His tenancy in Melbourne was his first experience of living and studying in an English-speaking country.

Entering a new environment has allowed Andri to encounter perspectives and practices that are different. Luckily, a philosophical wise word from his ancestors guides him to observe *dimana bumi dipijak, disitu lanngit dijunjung* (comparatively similar to the English proverb, *When in Rome do what the Romans do*). His experiences of encountering 'otherness' in Melbourne include greeting rituals, forms of address, halal food and Christmas wishes. While the acceptance of some practices goes as the abovementioned proverb suggests, other practices remain contested and even separate.

5.3 Selected practice and considered factors

When two or more people from different language and cultural backgrounds meet, they need to agree upon one particular code to communicate their thoughts, feelings, and actions. If this includes people from where the communication takes place, they are likely to use the host language and cultural codes to communicate. Consequently, when communication takes place in the English-speaking country, it is inevitable that English will be used to exchange ideas. The exception is when, for some reason, the language of the dominant culture is overlooked by visitors, and they instead opt for their own language and cultural practice.

As visitors in the English-speaking country, Islamic Indonesian EFL educators must use English for communication. A number of communicative events occur while interacting with supervisors, colleagues and university staff that represent members of the dominant group. Communication with visitors from other countries who have similar or different faiths also takes place. Acceptance of English perspectives and practices for

communication is unavoidable. However, a certain degree of modification in the use of English language for communicative practice also takes place.

Using communicative events that emerged from interview data as intercultural experiences, the following sections record a range of selected communicative practices used by educators in communication with people from diverse language and cultural backgrounds. These events include greeting rituals, forms of address, wishes practice, hijab observance, future activity commitment, hand kissing observance, halal food, ablution performance, and homophobia.

5.3 .1 Greeting rituals

Every society has its own way of greeting one another (Fernandez, 2009). And each society also has a distinct order of greeting and associated function (Das & Herring, 2016; A. Duranti, 1997). In low contact cultures such as in most Asian and some African societies greetings are offered without any contact. Instead, a simple head nod, or bowing with hands pressed, palms touching and fingers placed upward close to the chest are offered to greet others. In high contact cultures, however, greetings may include handshaking (most European societies), and even hugging and cheek kissing cheeks (South Americans, Southern and Eastern Europeans, and Arabs) (Fernandez, 2009). Physical aspects of greeting are usually accompanied by a few words, *how are you doing*, interjection, *hello*, affirmation, *Good morning* or invocation, *Shalom aleichum* (Firth, 1972, p. 17). Both verbal and non-verbal aspects are observed to show recognition of the other's presence, to

meet the politeness expectation in interpersonal communication, and to open social interaction (Das & Herring, 2016; A. Duranti, 1997; Firth, 1972).

The common practice of greeting in English-speaking countries includes the verbal code of a question, an interjection, or affirmation (Firth, 1972). The verbal code may be followed by handshaking, hugging and/or cheek kissing, depending on the level of intimacy among interactants (Fernandez, 2009). Comparatively, Indonesian Muslim societies observe greeting rituals with a pronouncement of peace *Assalamu'alaikum* (peace be upon you) and the additional ritual of handshaking, hugging. In addition, while the invocation of peace may be offered to either gender, most Islamic scholars do not allow handshaking and hugging across gender. Different practices regarding greeting rituals between two cultures may affect how educators select appropriate practice while interacting with English speakers and beyond.

A range of selected practice has been adopted by the educators in question. These practices include mirroring the host culture, dissociating, censoring self, avoiding, emphasising commonality, assuming co-cultural practice, and selective practice.

Mirroring

Mirroring is a selected practice of which people from other cultures assimilate the practice of the dominant culture. In regard to greetings, the educators in question accept the practice of English speakers as quoted in the following scripts:

> …then [to] my other friends [I] will say 'Good morning,' 'How are you?' (Dewi, L235)

> *Dan greeting nya ya yang reguler aja, ya, seperti* [and the greeting is the regular one] 'Hey, how are you doing?' (Afi, L133)
>
> *Hanafi dulu,begitu kira-kira dalam bahasa Kita, 'waktu datang nggak mau salaman sama orang perempuan, kalau sekarang malah cipika-cipiki*.' (Afi,.L105) [Hanafi, you used to avoid handshaking with females, now you even practice cheek kissing].
>
> Just saying 'Hi, how are you'. (Wina, L406)
>
> *Ya, hello. Langsung, Pak, hello. Stephen namanya kalau yang supervisor utama, yang kedua namanya Garth gitu ya, Hello, Garth* [the greeting is straightforward like 'Hello Stephen' to my principal supervisor and 'Hello Garth' to my co-supervisor]. (Anto, L433)
>
> *Biasanya kalau sama orang sini saya bilangnya ya "hai" gitu, "hai", "Hello", gitu toh.* How are you *gitu paling* (Anto, L737). [I usually say Hi or Hello to people in here. How are you? at least].

The above scripts indicate that when educators greet their supervisors, colleagues and other members of the dominant culture using verbal codes they adopt the practice of mirroring members of the dominant culture. Mirroring practice is selected due to the context in which the greeting takes place in the English-speaking environment, involving those who are mostly familiar with English practice. In addition, the selected practice may ease further communication when emphasis of commonality is observed among interlocutors.

Mirroring practice may also be adopted due to familiarity of educators with co-locutors or other factors of individual difference. Afi and Andri recounted their experiences in respect to handshaking and or hugging practice. The following excerpts report their practice:

> *Hanafi dulu,' begitu kira-kira dalam bahasa Kita, 'waktu datang nggak mau salaman sama orang perempuan, kalau sekarang malah cipika-cipiki*' (Afi, L105) [Hanafi, you used to avoid handshaking with females, now you even adopt cheek kissing]
>
> Hugging is quite weird, but some people, you know, when they become your friends and then you meet, yeah, long time apart, and then suddenly you meet and then they spontaneously come to you and then give a hug to you. Sometimes I took it when I forgot about my religion. (Andri, L121)

Both participants mirrored dominant group practice although it took some time before they adapted to the group practice. Afi eventually adopts the greeting practice of the dominant group member due to the time it took to interact with group members. Andri has a different reason for conceding greeting practice. He tolerates the practice when meeting with a close friend, having parted for a considerable length of time, forgetting his religious consciousness.

Avoidance

Unlike the verbal code of greeting which may not render a conflicting cultural value to Muslim belief, the non-verbal code such as handshaking, hugging, or cheek kissing may pose a dilemma when it involves the interlocutor from the opposite sex. It is widely believed that Islamic adherents should not touch members of the opposite sex unless they are close relatives. Therefore, there was variation in practice of non-verbal greetings among Muslim educators. This variation also occurs depending on the context and individual traits. Afi reported his story when he greeted his female supervisor. He recounted that when he was introduced to her, he refused to shake hands. But he conceded that the main reason for the handshaking denial was not the different gender issue. Rather, it was another faith factor regarding ablution (a cleansing ritual before praying) that rules that the ablution is nullified when the performer touches the opposite sex.

Andri also shares a similar but different story regarding handshaking and hugging with different gendered people and different cultural backgrounds. He did not mind handshaking as it is widely used in English-speaking countries and he wants to be seen as a distinct individual. Yet, when his female friends from Mexico and Italy used to offer him a hug

when they met, he refused to admit it in a rational way. He said, “Just tell them that I’m a religious person and it is the way my religion gives respect about relations between man and woman” (Andri, L126). Furthermore, Dewi also adopts a similar practice of avoiding handshaking for religious reasons. Dewi said she did not shake hands with male acquaintances, even though they shared the same faith.

Customizing practice

Customizing practice involves modifying dominant group practice by accommodating the practice or perspective of the co-cultural group. In English, the common verbal practice for greeting may be a question, *How are you?* plus an additional word related to the interlocutor such as, *How are you, mate? How are doing, my friend?* or *How are doing, buddy?* offered to an unfamiliar interlocutor, such as a shopkeeper to a customer. Alternatively, *How are you little one?* or *How are you John?*, are commonly used to greet familiar interlocutors with many other variations (e.g. the writer’s lived experience and observations). These greeting practices are also commonly offered by members of the English-speaking or dominant culture to co-cultural group members. However, there is a distinct practice of greeting which is mainly adopted by people who share similar status as minority group members in the English-speaking culture, such as *How are you, brother*? Anto recounted greeting a friend from Portugal as follows:

> *Saya kalau ketemu sama--, kan saya kalau nganter anak itu kan ada orang yang warga negaranya aslinya dulu dia Portugal misalnya gitu kan. Itu ya ngomongnya malah* "How are you, brother," *gitu*. (Anto, L744) [When I met a friend of mine who is originally from Portugal while dropping our kids to school I greet him, ‘How are you, brother?’]

This unique form of greeting is likely to happen among members of minority groups in the dominant English culture. By definition, brotherhood, which refers to a blood relation (as siblings) does not apply to them. But shared feelings, thoughts and being co-cultural members have afforded them comparatively similar siblings who strive to exist in the foreign environment. The brotherhood assertion is inserted to signify the shared status of being co-cultural members and bonding status, as stated by one participant, "it's like [because] we are in the minority and something [is] bonding us and whenever [we] see each other we say and reciprocally call, brother" [or sister] (Dewi, L291).

Observing Islamic Practice (ObIP)

In particular, Muslim educators adopt a unique practice in greeting other Muslims, regardless of their country of origin. The greeting practice includes a peace invocation and affirmation of brotherhood. This invocation may include a simple greeting such as *Assalamu'alaikum* (peace be upon you) or a longer invocation such as *Assalamu'alaikum warahmatullah* (peace and blessing of Allah be upon you). The additional brotherhood is an affirmation of brother for male and sister for female interlocutors respectively. The following quotes report the use of Islamic greetings in the dominant culture:

> when I met my Muslim friends in the mosque and then I don't know her name and then [say] '*asssalamualaikum*, sister,' and then start like that. To the other brother whom I know that he is a Muslim, but I don't know his name and then I introduce myself and just [say] '*assalamu'alaikum*, brother,' sometimes like that. (Dewi, L279)
>
> …for Muslim audience. Not only from Indonesia but also, you know, like in Macquarie there are a lot of Indians and Pakistani also, and then some Arabic I guess. People from United Arab Emirates. And when I notice them as a Muslim, women not the men one, so whenever they were wearing [the] hijab so it is okay for

> me to say ‘hi’ and not only hi but *Assalamu’alaikum*,… And it’s very common in our surrounding. (Wina, L352)
>
> *Ya pakai biasa, Pak. Pakai greeting muslim, assalamu’alaikum, wa alaikum salam, gitu* (Anto,.L679) [I greet the Muslims with the Islamic greetings, *Assalamu’alaikum* and *Wa’alaikum salam* for parting].

Several factors may stimulate selection of their Islamic practice in the dominant English-speaking culture. The considered factors may include context, anticipating cost and reward, and faith. The context accounts for the selection practice due to shared minority status in the English-speaking culture. In addition, most interaction occurs in the context where interactants have the same faith adherent. Regardless of their country of origin, shared faith adherents are more compelling to practice rather than the host way of greeting. Furthermore, anticipating cost and reward is another factor which is more conducive to the Islamic practice. One of the educators stated that her selected practice helped her bond with other members of the co-cultural group as indicated by Dewi. In addition, the faith factor may be the reason for using this practice. Al-Qur’an, as the primary guiding book for Muslims, and the prophet tradition exclusively explain the way of observing Islamic greeting for Muslims. Although this factor is not specifically stated by educators, Islamic greeting may have been a “scripted behaviour” (Gudykunst, 2004, p. 13) or an automatic behaviour for them.

Although the Islamic greeting is preferable among Muslims in the English-speaking culture, variations in use of the greeting occur among educators. Some of them believe that the practice is compulsory and therefore, they always or usually always use the practice, as stated in the following quotes:

> So mostly, mostly *salam* [invocation of peace] is must thing as well. So *Assalammu'alaikum* is compulsory thing. (Wina, L342)
>
> Usually we meet at the mosque and during praying time, and also there is like the Islamic community here and all members mostly are Muslim, so every time we meet, we say *Assalamu'alaikum*. (Andri, L102)
>
> *Ya pakai biasa, Pak. Pakai greeting muslim, assalamu'alaikum, wa alaikum salam, gitu* (I used to greet as the Muslims usually do), *Assalamu'alaikum* for greeting and *Wa'alaikum salam* for parting. (Anto, L679).
>
> Yeah, sometimes I – I use Islamic greeting like 'assalamu'alaikum' and then sometimes I just say 'good morning'. (Dewi, L213)

Dissociating practice

Some of the educators may use Islamic greetings inconsistently depending on the context. They suspend their Islamic greeting out of practice when they consider the collocutors do not share similar practice, or the practice may result in confusion for others. Nisa recounted her dissociating practice when she was not certain that her collocutor shared similar practice:

> So it's really, I mean it doesn't mean like we, just because we have the same scarf and then we are practising our Islamic greeting all the time here. No, not that much. Unless that we know each other than we greet each other but if we just, we don't know each other personally, we don't really greet each other that much. (Nisa, L116)

Afi recalled his practice with his Muslims supervisor on the Islamic greeting. However, they both agreed to override their Islamic identity when others were present. The following excerpt indicates Afi's choice of dissociating practice in anticipating others' confusion regarding their Islamic practice:

> *jargon-jargon bahasa kultural Islam itu ya bisa meluncur natural aja, kayak ketika bertemu Assamualaikum dan kalua parting, dia bilang 'Insyaallah ketemu lagi,' ',' gitu. Tapi kalau ada di depan banyak orang, artinya banyak orang itu ada dosen-*

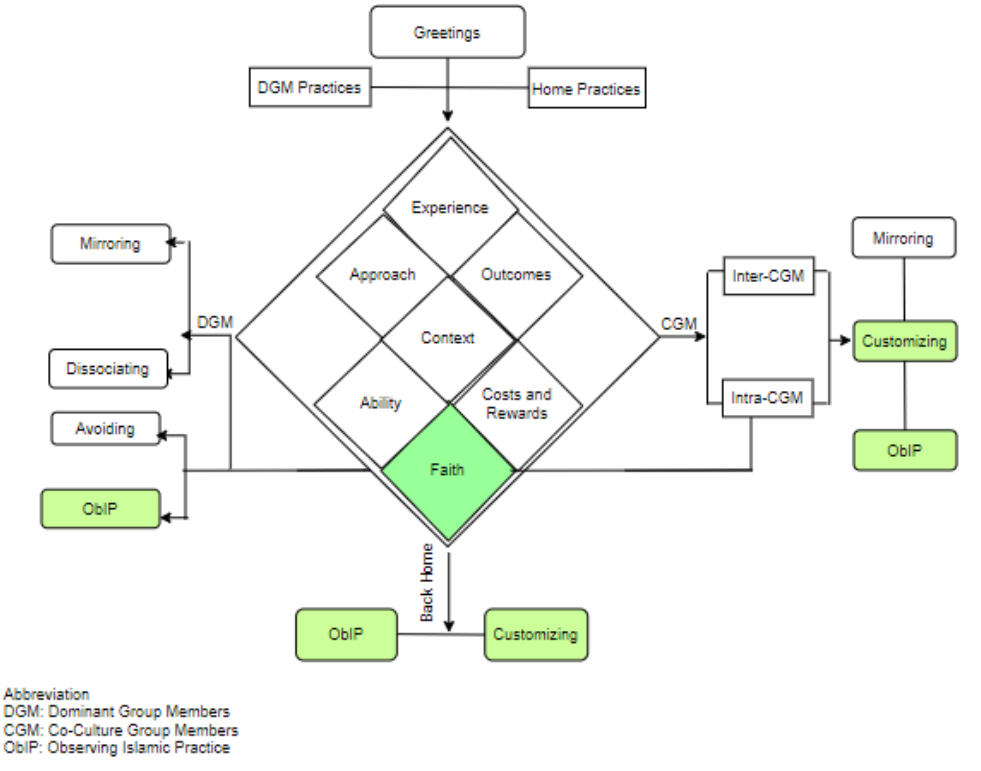
> *dosen yang non-Muslim, kata-kata seperti itu nggak-- nggak muncul, nggak keluar* (Afi, L50). [Islamic cultural terms, such as *Assalamu'alaikum* when greeting and *Inshaa- Allah* when parting and determined to meet again, are naturally exposing when the interactants are exclusively Muslims, but when the interactants are diverse, those terms are suspended].

A range of greeting rituals and considered factors adopted by educators in English-speaking countries is depicted in Figure 5.1. The diagram contains shapes and lines that signify the relationship among them. The rectangles with rounded corners signify the start and end of the process, while the other rectangles indicate the information being processed. The diamond shapes indicate the factors that account for certain decisions made during the process. The lines with arrow ends indicate direction of the process, while continued lines indicate an existing relationship between two shapes. The diagram also includes some green-shaded shapes to indicate terms emerging from the data as additional terms of existing co-cultural literature.

Accordingly, the figure indicates that greeting rituals in English-speaking culture are practised differently compared to the home culture of Islamic educators. The perceived different greeting rituals drive educators to critically think of factors for selecting certain greeting practices that appropriately suit diversity in English-speaking culture. Some considered factors that come to mind may include the experience of using greeting rituals in diverse contexts, the outcome orientation toward perceived differences, whether to assimilate, accommodate or separate the dominant greeting practice, and how to approach the orientation. Other considerations may also include anticipated cost and reward associated with certain practices and the ability to carry out the practice for diverse audiences from either the dominant group or other co-cultural group members with similar

or different cultural backgrounds. As greeting rituals may also be perceived as containing a religious teaching practice, the faith factor may also be accounted for in the selected practice.

Figure 5. 1 Practice selection on greeting rituals



The figure indicates the range of greeting practices adopted by Islamic educators in engaging with either dominant group members or with other co-cultural group members. Mirroring greeting rituals of dominant group members is likely the preferred selected practice when greeting them, such as their supervisors, colleagues, and others from the dominant group. However, the acceptance of dominant group culture and practice rarely happens at once. There has been a process of bargaining practice in which educators attempt to get their home culture recognised by dominant group members such as refusing

to admit handshaking across gender while becoming acquainted (Afi, L97). Such bargaining practice may end up with the admission that the host culture, as Afi implied, had conceded (Afi, L105), or partial separation of the greeting practice, such as the adoption of verbal greeting and handshaking but not hugging (Andri, L111). Furthermore, dissociating practice emerges when the greeting rituals involve interlocutors who share a similar faith, as Afi and his Muslims supervisors do when they meet. Yet, when other interlocutors from diverse cultural backgrounds were around, they adopt the mirroring practice (Afi, L50).

A different way of greeting also occurs when educators are engaged with similar co-cultural group members. The verbal greeting ritual of the dominant English culture is, for example, commonly adopted when they greet fellow international students. However, when interlocutors involve fellow Muslims, regardless of their ethnic and cultural backgrounds, the Islamic greeting is preferably adopted. These greeting rituals may include a peace invocation *Assalamu'alaikum* (peace be upon you) with follow-up handshaking and hugging and the English greeting "How are you"? However, these practices are customised to the verbal peace invocation if interlocutors are from the opposite gender.

The experience of engaging people from diverse language and cultural backgrounds in English-speaking countries has enriched the educators' repertoire regarding greeting rituals. The range of greeting rituals with associated interlocutors would likely be continually adopted for the rest of their stay in the English-speaking country. The range of selected practice will likely affect their greeting practice in their home culture. While Islamic greeting practice remains the favourite among educators, a customised greeting practice which includes the Islamic peace invocation and English greeting practice is observed.

5.3.2 Forms of address

Every culture has a distinct practice regarding the way members of the culture reciprocally address one another (Braun, 2012). Some societies with higher power distance may address their members by title and vary first and last names, whilst society with lower power distance normally address their fellow members by their first names (Zhang, 2011). Even within a society, variation occurs depending on the context of interaction and the type of relationship between interlocutors (Wardhaugh, 2005).

English-speaking countries which include the UK, the USA, Canada, Australia and New Zealand are commonly known their equality perspective and manifest the perspective into the way they call one another with their first name (Qin, 2008; Wardhaugh, 2005). Australia, in particular, is reported to have a higher degree of using first names due to informality and familiarity compared to American and British cultures (Formentelli & Hajek, 2016).

Indonesian Muslims have a distinct practice regarding the way they address each other. Inspired by the Qur'an and the prophet tradition to treat fellow Muslims as brothers, the elderly with honour and respect, and young people with endearment, they adopt a way of addressing which is congruent with local practices. They commonly address their fellow Muslims by their first name or nick names if age difference is not obvious. Yet, when age difference is obvious they reciprocally use *Mas* (older brothers), *Mbak* (older sisters), and *Dhik* (younger male or female siblings) (Braun, 2012). The terms originally stem from Javanese culture; yet, as Javanese comprise the largest portion of the population and they

are spread across the nation (Badan Pusat Statistik, 2011), these terms become the common standard for addressing Javanese among Indonesians.

Interaction with others almost always involves calling collocutors. Tension is unlikely to occur when communicants share language and cultural background. Yet, interaction in intercultural settings may increase tension when different standards of appropriateness or politeness are not agreed upon. Indonesian Muslim educators who normally show respect in terms of inserting titles for addressing collocutors with higher social status would feel awkward when they address their supervisor using their first name. Yet, supervisors may assume that educators are unwilling to adopt the equality and familiarity perspective.

Bargaining

Bargaining occurs when educators assume the standard of politeness in their home culture, if still applicable in the English-speaking culture, and overtly or covertly negotiate their perspective with dominant group members. Nisa recounted her efforts to negotiate with supervisors to address them with a honorific title "Mrs" or an academic title "Dr" as recorded below:

> In my very early days in Adelaide when I met my supervisors, I always tried to call her like Mrs. or Doctor, things like that, but she said, 'Don't use that. Just call me 'Maria,' 'just call me Angela,' things like that. (Nisa, L56)

Afi also recounted his efforts to allow his standard of politeness in addressing his supervisor. In the first encounter with his supervisor, he asked if he could call him Prof. X rather than by his first name, as recorded below:

> *Soal manggil nama, gitu, ya, itu dari awal memang saya-- saya tanya bagaimana saya harus memanggil--apa namanya?-- Waktu itu saya sebut profesor bla-bla-bla, gitu, ya, bukan mister atau sir, gitu. Tradisi di sini biasa manggilnya langsung nama gitu nggak pakai 'mister,' nggak pakai--apa ya?--sebutan yang lain. Tapi kalau saya bilang saya masih belum terbiasa, mungkin saya akan panggil profesor setiap kali* (Afi, L168). [Dealing with the terms of address, at the outset I asked him how should I call him. At that time I call him Prof. X, not Mr. X or Sir. The common custom here is calling by first name not with Mr. or other terms. But I said I am not used to that custom and I call him Prof. instead].

Andri also shared his experience in bargaining his cultural perspective to be recognised by dominant group members, in comparison to his Indonesian context: "Usually we address them based on the age, like *Pak,* or *Bu,* (for) formality. But here, we have a name tag and we just call the name. But for people, it's okay for me, but for my supervisor, it's really hard" (Andri, L50).

Nisa, Afi, and Andri share similar considered factors in deciding to negotiate with their supervisors. They feel awkward if the marker of social distance in address terms is removed in their attempt to retain their standard of politeness in social relations with their supervisors. Bargaining practice happens early in their tenancy. Temporal context and lack of experience meant they assertively approached their supervisors in order to separate out from the dominant culture. However, the negotiation ends with different results.

Mirroring

Mirroring practice involves recognition of dominant group practice as valid for interacting with the group. Such practice usually comes to the fore when a covert or overt arrangement to gain recognition from dominant group members results in suspending co-cultural group practice. Besides failing to gain recognition, their previous experiences and the anticipation of cost and reward for maintaining communication may contribute to mirroring practice.

Although mirroring practice is shared among the educators in question, they come with different levels of acceptance. Anto who has previous experience living in Adelaide easily got along with his supervisors in address terms. Nisa managed to negotiate with her supervisors before she willingly called her supervisors by their first names. She argues that respect, the main reason for negotiation, can manifest in different ways, and first name calling is a valid way of respecting others.

> The most important [thing] is not only us but also the addressee, the person that we are calling, right? If they don't feel comfortable with that we need to respect that, that request. So what's the point of showing our honour while not respecting the other people's right? So I think in that way I can still show my honour or respect in some other way. (Nisa, L69)

In contrast, Afi and Andri share similar feelings when addressing dominant group members with obvious age and social status discrepancy. Afi considers that his mirroring practice of calling his supervisor's colleague by their first name was a mistake he would never repeat, and this mistake made him feel guilty. He recounted his experience as follows:

> *pernah juga ketemu sama profesor yang lain karena memang ada meeting. Bukan profesor supervisor dia, profesor aja di institute itu, dan dia memperkenalkan namanya ke saya, 'Nama saya Dennis,' gitu. Dan saya agak-- Kultur Indonesia ya agak-- agak ndablek gitu, dan merasa bersalah aja setelah itu, saya panggil dia langsung, 'Hey, Dennis, how are you doing? atau apa, wuih, pikirku kurangajar banget, gitu loh. Dan saya masih merasa bersalah ke dia sampai saat ini*. (Afi, L178) [I met another professor in one meeting, a professor in my institute. He introduced his name "my name is Denis". I left my Indonesian feeling of respecting people with age difference and innocently reply "Hi, Denis, How are you doing? That was an irrespectful [sic] reply, I reckoned. And that make me endlessly feeling guilty].

Andri's acceptance of mirroring does not come with total admission. He can assimilate this practice with other dominant group members, but he cannot adopt it with his supervisors. It

is hard for him to do that as his home culture teaches him to address people with a high social status properly. The following excerpt indicates his situation:

> [In Indonesia] we usually address them based on the age, like *Pak*, *Bu*, and (other) formality. But here, we have a name tag and we just call the name. But for people, it's okay for me, but for my supervisor, it's really hard. (Andri, L49)

Mirroring practice is also widely adopted when educators do not share cultural and/ or religious backgrounds. Dewi told me that when she met her friends from China, or from another country she just addressed them by their name: "I just call the name. We just call the name" (Dewi L303). Nisa, Wina, and Andri also share a similar view when addressing their friends except those who share cultural and faith backgrounds.

Customizing practice

Customizing practice involves a deliberate effort to accommodate the dominant group with the perspectives and/ or practice of the co-cultural group. This practice occurs when dominant group members overtly or covertly acknowledge bargained practice by least represented group members. This practice likely comes into effect when awareness of the other's thinking, living, and being has been developed by both parties.

Afi and Andri revealed their experience in negotiating customised practice to respect their supervisors by retaining address terms which indicate respect regarding social and academic discrepancies. Their supervisors are older and in academic endeavours they are inevitably superior. To acknowledge such discrepancies, addressing them by their first name is not an easy practice for them given the pervasive first name address culture in the context. Afi came up with the idea of the academic title "Prof" as stated the above the

excerpt (Afi, L168), while Andri extends his address term to include his Indonesian practice *Pak* or *Ibu*, as shown in the following excerpt:

> Because one of my supervisors is Indonesian, so I used to call him *Pak* or Prof, so to make it natural, I call [him] Prof. But I know that people don't really use Prof to call someone here. It sounds like Indonesian when I call someone, and also, my other supervisor, she is an American, I also call her *Bu*. (Andri, L56)

Anto prefers a distinct address term. As familiarity and intimacy are increasing, he sometimes calls his supervisor "boss", a term which is normally used in organizational structure by lower staff to higher staff members. But in Anto's case, he is close to his supervisor and this motivates him to use the address term "*Sampai sekarang, Pak. Sampai sekarang. Kadang-kadang saya panggil bos gitu*. [Until recently, *Pak* (refers to the interviewer) I sometimes call him 'boss]', *ya perasaan saya merasa dekat gitu*." [because I feel close to him] (Anto, L461)

Another customised practice of address appears when interaction involves collocutors with the same religious background. Dewi, Nisa, and Anto share similar experience regarding address terms. When they know that their collocutors are Muslim, they usually address them with brotherhood or sisterhood terms, as follows:

> When I met my Muslim friends in the mosque and then I don't know her name and then '*asssalamualaikum,* sister,' and then start like that. The other 'brother,' I know that he is Muslim but I don't know his name and I like that and then I introduce myself and just say, '*assalamu'alaikum*, brother,' sometimes like that. (Dewi,.L280)
>
> I usually use 'brother' or 'sister,' something like it. I have a friend call Nada and I call her 'Hey, Sister Nada.' (Nisa, L126)
>
> *Assalamualaikum,* brother. (Anto, L707)

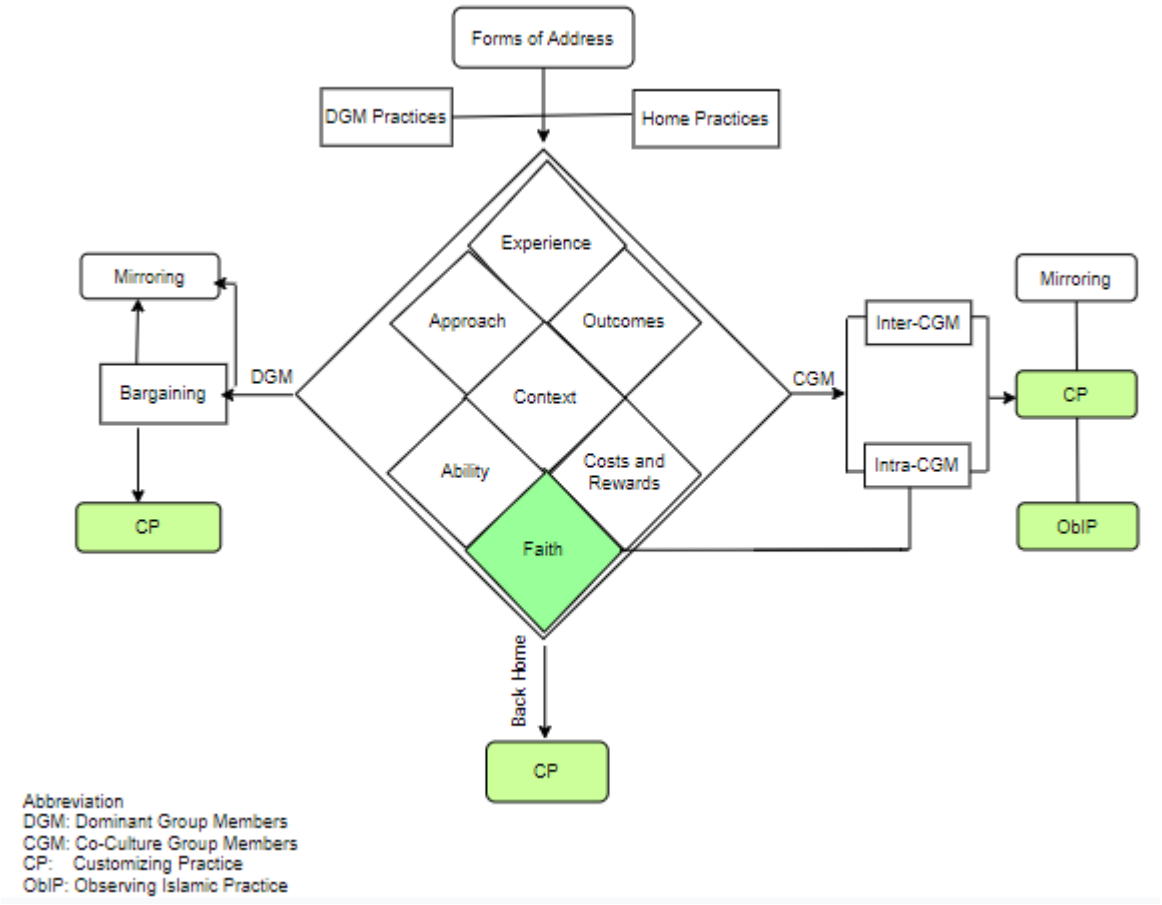
Another variation which includes a brotherhood term is used by Anto in addressing his friend from Portugal, stated as "*Saya kalau ketemu sama--, kan saya kalau nganter anak itu kan ada orang yang warga negaranya aslinya dulu dia Portugal misalnya gitu kan. Itu ya ngomongnya malah* 'How are you, brother,' gitu." (Anto, L744) [when I met my friend whose country of origin is from Portugal, I addressed him like] "how are you, brother?"

Dewi adopts her home cultural address term when speaking with her friend without the presence of friends from other cultural backgrounds and shifts to mirroring practice when others are around.

> So sometimes we change the code if we are talking with only Indonesians-- so I have in my office, two Indonesians, me, and the other one, *Mas* Ade. So, whenever we are in the gang so both of us easily change our code, she will call me 'Dewi' and I will call him 'Ade'. (Dewi, L391)

The range of selected practice regarding address terms and considered factors is depicted in Figure 5.2 below. The figure indicates ranges of address terms adopted by the educators in question. In address terms, the dominant English culture in Australia and the educators' home culture are perceived differently. Australian address terms are normally enacted in the first name address while Indonesians recognise social distance. The different ways of address system encourage the educators to adopt various practices in engaging people with diverse language and cultural backgrounds while in Australia. The range of practice includes mirroring, bargaining, and customised practice.

Figure 5. 2 Practice selection of address terms



Mirroring practice encompasses the willingness to merge into the dominant group members in term of addressing collocutors. This practice normally occurs when socio and cultural discrepancies is less obvious. Therefore, when the educators meet their colleagues, regardless their cultural backgrounds, they adopt the first name calling culture. Yet, when social status is obvious, such as student--supervisor relationship, they showed an attempt to negotiate if the recognition of such discrepancy can be manifested in an addressed term.

Every negotiation is subject to either success or failure. The data indicate that the efforts to gain recognition from dominant group members resulted in different outcomes. Nisa, for

example, relinquished her own perspective with respect to her supervisors and extended her perspective to include the use of their first name as the valid way of addressing her supervisors. However, Afi and Andri gained recognition from their supervisors to retain their respectful perspective. Instead of calling his supervisors by their first names, Afi called them "Prof" every time he addressed them in person or via email. Likewise, Andri calls his supervisors Prof. However, he includes his home address term before the academic title, that is, *Pak* for his male supervisor and *Bu* for his female supervisor. This successful negotiation leads to customised practice.

Customised practice resulted from Afi and Andri's bargaining strategy. However, it may also result from shared interests among communicants. While it is not overtly stated, Anto considered the address term used for his friend from Portugal, a brother, due to similar status, being visitors in the host culture. In addition to similar co-cultural status, the faith factor plays a main role in the adoption of customised practice. Dewi, Nisa, Wina, and Anto chorus the same voice, the adoption of brotherhood or sisterhood address terms when they are certain their collocutors show similar Islamic faith, despite their countries of origin.

Living in a multicultural society with various address terms in engaging people from diverse language and cultural backgrounds does not seem to alter the way of addressing their fellow home group members once they return home. Andri anticipates that people in his home country may think he has been westernised if he starts using first name culture. Nisa states that she would never think of importing first name culture to her home environment. Dewi also anticipates that although brotherhood address terms are applicable in Australia to her Muslim friends, she would never carry out such practice back home in

Indonesia as in the Indonesian context, it would be awkward to use such kinship address terms.

5.3.3 Future reference *Inshaa Allah*

The previous chapter states that every culture has a unique way of expressing future activity. English uses auxiliary verbs, *shall, will* or *be going to* (Declerck, 2015; Michaelis, 2020) to indicate future planned or intended activities. Indonesians use adverbs of time or temporal deictic (Purwo, 1984) such as *nanti* (later), *besok* (tomorrow) to mark future planned activities . Muslims, in particular, are taught by their Holy Book, to always observe Allah when they refer to future activities, as stated in chapter 18 verses 23-24:

> Never say of anything "I will certainly do it tomorrow" provided you add "*Inshaa Allah"* (if Allah wills). And if you forget to say this, then invoke your Lord to mind and say " I hope that my Lord shall guide me and bring me ever closer than this to the right way." (Malik, 1997)

Different practices regarding future activity for Islamic educators in the English-speaking culture pose no tension when they involve interaction with people who share the belief system, regardless of their country of origin. However, they may find it problematic if this Islamic teaching about future activity should confront the dominant group member perspective.

The interview data reveal that different approaches were adopted by educators in using future reference expression. The range of future reference practices include observing Islamic practice (henceforth, ObIP), bargaining, dissociating, and mirroring practice. ObIP is adopted when the collocutors involve their fellow Muslims, such as a reply to a parting

expression *See you next week*, with the answer *Inshaa Allah*, or intent to cover several things during a talk, *Inshaa Allah my talk will include blab bla and bla* or a commitment to meet at a certain time in future. Bargaining practice is observed if their collocutors include other faiths and if they probe that collocutors may acknowledge the distinct practice of future reference expression. Dissociating practice is when they anticipate that their collocutor may become confused upon hearing a unique expression and mirroring practice is adopted to assimilate the common practice of dominant group culture.

5.3.3.1 ObIP

ObIP involves the functioning of Islamic teaching in anticipating future Muslin activities. This practice is adopted when the interaction involves a collocutor with the same Islamic faith. Afi reported that when he and his supervisor were about to depart they would say "*jargon-jargon bahasa kultural Islam itu ya bisa meluncur natural aja, kayak ketika parting gitu, ya, dia bilang 'Inshaa Allah ketemu lagi,' 'Assamualaikum,' gitu* (Afi, L48) (Islamic cultural terms naturally flow when, like, parting he used to say, *Inshaa Allah* see you later, *Assalamu'alikum*). Anto shares similar practice when he met his Muslim friends and used to exert the future reference of Islamic teaching (Anto, L787).

Bargaining

Bargaining practice involves an overt arrangement to gain recognition from dominant group members regarding future reference. This practice is likely to be undertaken when educators have developed familiarity with collocutors. Nisa recounted her attempt to get her friend's and supervisor's recognition of the practice and she did. Her supervisor even

adopted the practice after learning the philosophical meaning of the expression, as quoted in the following excerpt:

> I use that with my two other non-Islamic friends and with my all [sic] Islamic friends. That's all. I have one very good friend from Adelaide and she know[s] that usually [I] say *Inshaa Allah*. (Nisa, L150)
>
> He eh. And that's mean that 'If Allah will.' And my supervisor as well I-- I introduce that term to her and she always-- ever since she always says that before we made an appointment. (Nisa, L156)
>
> So it's kind of funny but I enjoy it. And she said she feel happy with that too because it has a very philosophical deep meaning, '*Inshaa Allah*' term. So, yeah, I think whenever -- as long as you can explain what the meaning of something [is] to other, people of other culture[s] they will respect you as well. (Nisa, L163)

Dissociating

Dissociating practice involves an awareness to suspend co-cultural group member practice regarding future reference for particular reasons. Afi reported that although he and his supervisors adopted the Islamic future reference expression, he was cautioned by his Muslim supervisor that when other non-Muslim supervisors were around, he should emphasise commonality with the dominant group practice as stated in the following quote:

> *Tapi kalau ada di depan banyak orang, artinya banyak orang itu ada dosen-dosen yang non-Muslim, kata-kata seperti itu nggak-- nggak muncul, nggak keluar. Nggak tahu karena kesengajaan atau memang sudah ada alarm sebaiknya jangan bahasa seperti itu.* (Afi, L52) (but when many people are around, I mean, other non-Muslims lecturers are around, the Islamic terms are suspended from revealing. I don't know, it it's a deliberate signs or alarm not to use the terms)

Meanwhile, Anto conceded that he did not reveal the Islamic future reference expression when he had a commitment with his supervisors. Yet, in his heart, he adopted the expression, as stated in the following excerpt: "*Ya ada lah di hati. Insyaa Allah gitu-gitu*

ada di hati tapi gak saya keluarkan" (Anto, L648). [Yeah, in my heart it certainly is but I suspend it out of my mouth].

Mirroring

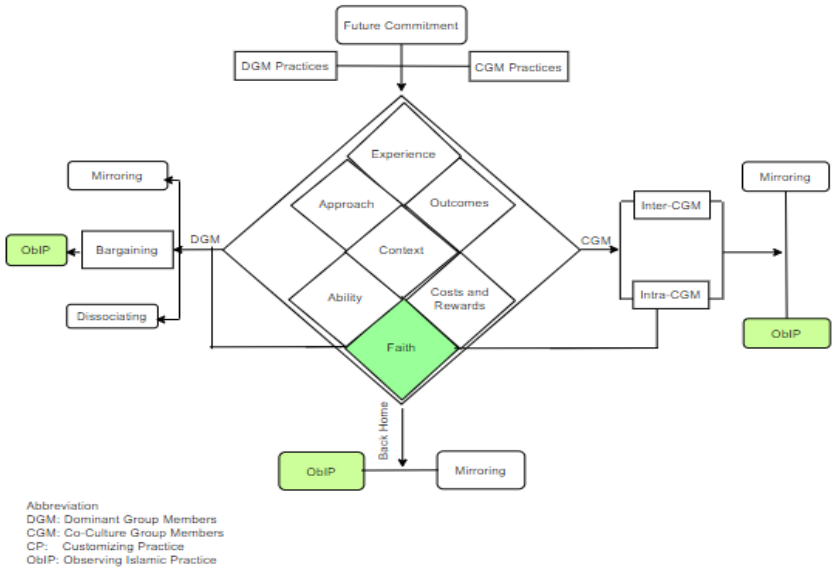
Mirroring practice is evident when co-cultural group members consider that their own future reference practice may hinder communication with the dominant group member. Therefore, instead of retaining their own practice, they willingly assimilate the future reference expression of the host culture. Afi gave up the *Inshaa Allah* practice with his supervisors because it may hinder communication when other dominant group members were around (Afi, L52). Andri abstained from observing Islamic expressions in anticipation of a communication barrier when religious terms were used. He said:

> sometimes people feel not really comfortable when we address them with Islamic terms, because they feel like [they are being] interrupted in their thinking maybe" (Andri, L163). In addition, his cultural philosophy guides him to comply with common practice of the host culture "*Dimana bumi dipijak disitu langit dijunjung* [Elsewhere you live, do as the people do] so it's my philosophy (Andri, L40).

A summary of practices regarding future reference is depicted in Figure 5.3 below. English and Islamic practices on future reference activities are marked not only on linguistic but also philosophical differences. Linguistically, English language uses auxiliary verbs to signify future reference, while the educators' language uses an adverb of time to indicate future activity. However, the dilemma regarding future reference is not about linguistic differences, but philosophical appraisal. As Muslims are taught to always connect with the divine power, future reference is something beyond their control and a must. Therefore, removing Islamic teaching from their future reference is not an option for many educators.

However, individual difference leads to various practice regarding the future reference expression. Individuals with strong personal traits will negotiate with and educate others so their practice may be recognised and even shared by others. This bargaining practice is evident when Nisa introduced *Inshaa Allah* to her supervisor and her friend. But others may consider that the use of the expression may hinder communication with other group members, and therefore opt to suspend the expression from practice. Still others may simply blend with the host culture.

Figure 5. 3 Practice selection of future reference



Experiencing interaction with diverse people in regard to future reference expression, it will unlikely change how educators' adoption of the expression when they return home. Rather, the intercultural communication experience may extend and strengthen future related application. Nisa conceded that the best lesson about being in Australia is the integrity value and compounded with the philosophical value of *Inshaa Allah*, she sets a standard of *Inshaa Allah* from the common Indonesian perspective of a fifty-fifty chance to almost a

hundred (Nisa, L180). The most common view of the *Inshaa Allah* expression is exclusively applicable to Muslims, but she may also learn that others from different faiths may also adopt such practice when they interact with Muslims. Others may simply continue to adapt to the context.

5.3.4 Observing Hijab apparel

You are what you wear is a proverb which indicates the close relationship between a person and their identity (Gleba, 2008). The most obvious example of cultural identity is dress code. The *sarong* and *kimono* are specifically associated with Indonesian and Japanese cultures, respectively, while *bordabos* and *buobuo* are unique to Maya and African cultures, respectively (Hansen, 2004).

As a multicultural country, Australia has no distinct dress code. Rather, situational context, style and fashion determine what to wear (Prato et al., 2020). Australians may wear different outfits to accommodate seasonal weather changes. They may also consider fashion recommendation and individual style (Abugabah, Cheng, & Wang, 2020). The rule of thumb, according to Rivera (2019), is to "be comfortable with your choice of clothing for a particular occasion".

Indonesian Muslim Women EFL educators have the opportunity to enjoy their freedom in Australia, regarding what to wear, including the hijab, a distinct head cover apparel. However, different perspectives regarding head covering practice among the mainstream community are evident. Similar head covering practice by Christian nuns may be viewed as a symbol of religiosity, while Muslims head covering practice may be viewed as

subservient (Williams & Vashi, 2007). In addition, media coverage which often exhibits oppression regarding hijab observance may evoke solidarity among dominant group members to “liberate” Muslim women from oppression (Boulanouar, 2006). Amid dress code freedom in Australia, the educators also encounter dilemmas regarding the hijab perspective raised by others. Bargaining and rationalization, besides respectfully observing Islamic practice with or without challenge from other groups are ways to overcome such dilemmas.

Rationalizing practice

Rationalizing practice includes gaining recognition from others about co-cultural practice that is already familiar to the group. Wina reported that when she was confronted by an old woman from the dominant culture regarding hijab apparel, she was asked, pointing to the hijab her daughter was wearing, “Is it because she is a girl that she is wearing that [hijab]?" (Wina, L217). In responding to the question, Wina recalled her knowledge of the dominant group culture which sounded rational and comparable to the use of the head scarf, and she found that hijab apparel is comparable to the function of a hat in the Australian context:

> I just say, "Oh yeah, well actually the function is exactly the same as a hat. So--". Simply ya I said like that, but deep down inside of my heart so if you allow anyone who wear hat, sorry, in here we have rule. No hat no play. So, I think it's the same. It's exactly the same. No hijab no play. This is only, you know, like a model, the function is exactly the same. (Wina, L226)

Dissociating

Dissociating practice involves an obvious effort to sidestep any connection with a distinct cultural group identity. This practice is undertaken when the co-cultural group is scrutinised

by other cultural group members. Instead of revealing the co-cultural group perspective, these members deliberately avert the co-cultural motivated perspective to something that sounds plausible to others. Wina and Nisa recounted their communicative practice with their friend on reasons for wearing the hijab, as follows:

> Whenever I want to decide something, I will think it deeply, and then I'll decide the best one. So this is my decision and I thought that this is the best thing for me. I said like that and then because there is academic situation, so I think they, most of people in academic situation, are open-minded, right, and then they could actually understand the other choice. (Wina, L320)

> Some women make choices that some of them are wearing hijab and some of them are not, that doesn't mean that some are better and some are worse. But the one who is wearing one just try to obey what their religion said, what the God wants. I told them, bla, bla, bla. So, yeah-- so I just try to put thing not as an obligation or as an-- what do you call it? As a dogma. (Nisa, L234)

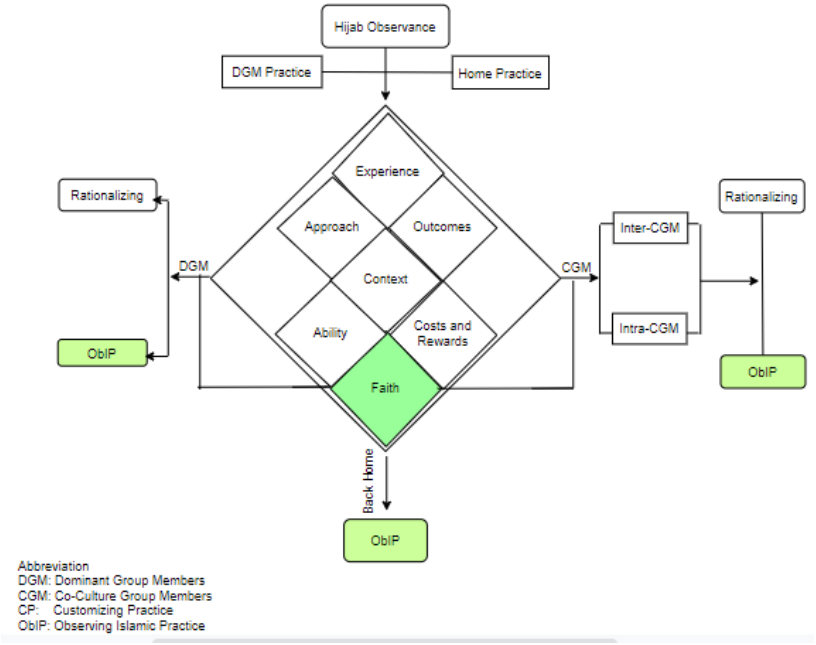
Nisa and Wina adopt similar views that hijab code is a matter of individual choice, while deep in their hearts the main reason is actually motivated by their religious teaching. Nisa states that, "because they are not Muslim, so I cannot explain hijab the way I understand hijab. I try to explain hijab to outsider who thinks, well I'm in this persona and I'm wearing hijab (Nisa, L236). Wina concedes that her faith dictates she wear that dress code: "Because I'm Muslim and I thought that it is a compulsory thing and it's mandatory for Muslim, so I hope to say that it is important and hopefully I will wear this [hijab] for the rest of my life" (L309). However, they opted to dissociate their faith considering factor to simply a personal choice in anticipation of recognition from other groups.

ObIP

Despite a few people who view the hijab as a threat to a secular way of living, the acceptance of religious identity in Australian life affords many Muslim women, including Islamic educators, to wear their hijab. The hijab fashion industry offering a range of hijab styles allows Muslim women to choose a style with a personal preference. Therefore, it is unlikely that educators in question will change their hijab practice in Australia and their home country.

The range of selected practice on communicating hijab observance and considered factors is shown in Figure 5.3. The figure indicates that hijab apparel might be viewed differently between dominant group members and the educators in question. When differences are not an issue for other members, the educators opt to wear the hijab dress code as advised by their religious teaching. But when others contest their choice of wearing a hijab, either comparison or dissociating is utilised to gain recognition from the group. Comparison practice is adopted by utilising the already familiar repertoire practice which is comparatively similar to co-cultural practice. Dissociating practice is a deliberate effort to avert the co-cultural perspective to one which is common to both cultural groups. Furthermore, upon returning to their home country, it is unlikely that their hijab practice will change.

Figure 5. 4 Practice selection on hijab observance



5.3.5 Wishes observance

The Collins Cobuild dictionary defines a wish as a desire or strong feeling to have something or do something (Sinclair, 2011). Wishing people to have a good wellbeing is a common practice across cultures. Among the most common wishes are love, health, travel, career, money, religion as reported by Goldberg et al. (2009). Language for expressing such wishes may include *I wish, I hope,* or *I want*. Hollet (2018) clarifies the difference between wish and hope to express particular wishes. Wish is usually expressed in formal situations and carries the magical meaning of unreal possibility, whereas hope is usually referred to as something which may come true.

Wishes for everyday wellbeing can be expressed in many ways. Some people with a secular perspective may simply catch the terms that do not contain any religious association. However, some religious people may include terms that mark their connection with a divine power. Another conflicting way is faith-related wishes. It is quite common for people from other faiths to express good wishes of Islamic festivals such Eid or Ramadhan Unfortunately, a reciprocal response is unlikely to happen from the Muslim world to offer wishes of other faith festivals such as Christmas. Some Muslim scholars recommend only if the festivals have no contradiction with the basic principle of Islamic creed, then the wishes are permissible. However, other scholars maintain that for social cohesion wishes for other faith-related festivals is fine.

Living in multicultural Australia, Islamic Indonesian EFL educators encounter both everyday wishes and faith-related wishes, particularly faith of the dominant group culture. They may get along with every day wishes with other group members by mirroring dominant group members. They may also assimilate wishes practice with other co-cultural group members or customise a wish practice for particular reasons. However, offering faith-related wishes may be approached in another way, as elaborated in the following section.

Mirroring

Mirroring wishing practice takes place when collocutors involve people from the dominant group culture or other co-cultural group members who do not share the same faith. Dewi reported a wishing practice with her friend in her laboratory, as follows:

> I met my friend, Pauline in the laboratory [our workspace in the university] in the morning. She greeted me and gave me a morning boost to start my day. She wished that I could achieve my goal for that day (Dewi, L07) and said "Wish you good luck!" (Dewi.L12). In response, I replied, "Thanks. You too!" (Dewi, L14)

Customised practice

Customised practice is adopted when certain factors need to be thoughtfully considered. These factors include collocutors, context, and faith factors. The collocutors determine whether to mirror the dominant group practice, or utilise unique co-cultural practice or blend both dominant and their own practice. Dewi recounted her story about wishing practice with her friend from Myanmar:

> I have a sister here, she is from Myanmar, and she just assumed that I'm her real sister, like siblings. (Dewi, L346)
>
> How to say, she doesn't have a sister. And then we don't meet in the mosque because she's undergraduate student and then I always stay here in my lab. And then sometimes we, she texts me and then says "How are you, sister?" and then I say, "*May Allah bless you with all the best*," something like that. (Dewi, L352)

The excerpts above show a unique wishing practice adopted by Dewi in giving a wish to her adopted sister by including the divine power (May Allah). Although they do not share the same ethnic background, they have a similar faith that teaches them to include the unseen power for their wishes.

The customised practice also includes language features and perspectives underpinning a wish. Andri adopted this practice when he received Christmas wishes from familiar and unfamiliar collocutors. Wishing a merry Christmas is a contentious issue for many Muslims

and exchanging Christmas wishes is problematic. However, Andri can still respond to a Christmas wish from a different perspective:

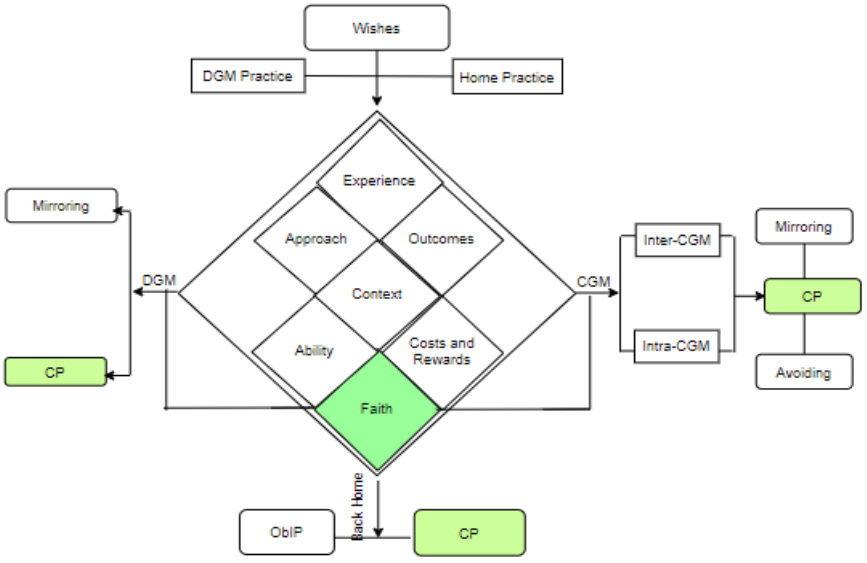
> I just want to have good quality of communication, so I am part of that. For example, they treat me, like Christmas, Happy Christmas, Merry Christmas and things. I just say, I reply that, because in my opinion, Christmas for them is not a religious practice, it is just cultural practice. (Andri, L153)
>
> Yeah, just gave back, Merry Christmas. (Andri, L203)
>
> I only reply to someone who said it to me, and only here. (Andri, L209)
>
> But here I reply with Merry Christmas and Happy Holiday. (Andri, L216)

The excerpts above relate the Christmas wishing practice adopted by Andri while living in Australia. From his observation and engagement with dominant group members, Christmas is mainly celebrated as a cultural event, not a religious festival. He maintains that another Christmas celebration in July (Kay, 2010) indicates that it is a cultural rather than religious celebration. Furthermore, his preference for social cohesion while communicating with other people affords him to linguistically mirror dominant group practice with a different meaning. However, he also uses "safe words" by substituting Merry Christmas with Happy Holiday.

The range of wishes and selected practice are shown in Figure 5.5. The figure indicates that although everyday wishes may be similar across cultures, some people may see perspective variations. In addition, faith-related wishes may further divide the ways people from different faiths express their wishes.

The figure indicates that in intercultural communication with other group members, the educators in question undertake a similar approach to both dominant group members and other co-cultural group members. The mirroring approach is adopted when wishes are exchanged with non-similar faith members, particularly for everyday wishes. But an exchange of wishing practice may be modified with Islamic teaching, when group members have faith in common.

Figure 5. 5 Practice selection on Wishes observance



Abbreviation
DGM: Dominant Group Members
CGM: Co-Culture Group Members
CP: Customizing Practice
ObIP: Observing Islamic Practice

When wishes are faith-related, such as Christmas wishes, practices are varied. Language features may be retained, but the festive meaning is averted to cultural and contextual accounts. Therefore, a Christmas wish may be reciprocated by the educator in question with different meanings between well wishes. Alternatively, the educator may customise the wishing practice that emphasises Christmas and offer a happy holiday wish instead.

The range of wishing practice in multicultural Australia may enrich the educators' repertoire in encountering multicultural Indonesia. Every day wishes are likely to be observed among educators' personal and teaching practice, in addition to mirroring practice which is likely be retained to suit certain contexts in their home country. As for the contentious Christmas wishing practice, mirroring practice is unlikely to happen in the dominant Muslim environment as it did in Australia. However, in interpersonal relationships with persons from other faiths, a customised wishing practice may be possible, as a happy holyday wishing practice.

5.3.6 Halal food observance

Another marker of cultural identity is about what and how food is processed and served among cultural group members. Rice is associated with East Asia culture including what kinds of rice can be served and how to proceed and serve are continually inculcated among group members. Breads are well known to Europeans and they know how to cook and serve to accommodate the eating habits of group culture.

As a multicultural country, Australia is the home of diverse foods that everyone can share and enjoy. This food diversity also supports people with certain dietary requirements. The vegetarian community can easily manage their food choices while ordering in food courts or restaurants. Muslims who are obliged to observe a halal recommendation will also source their meat in halal outlets across the country. Furthermore, people with less restriction will easily find their staple food of choice.

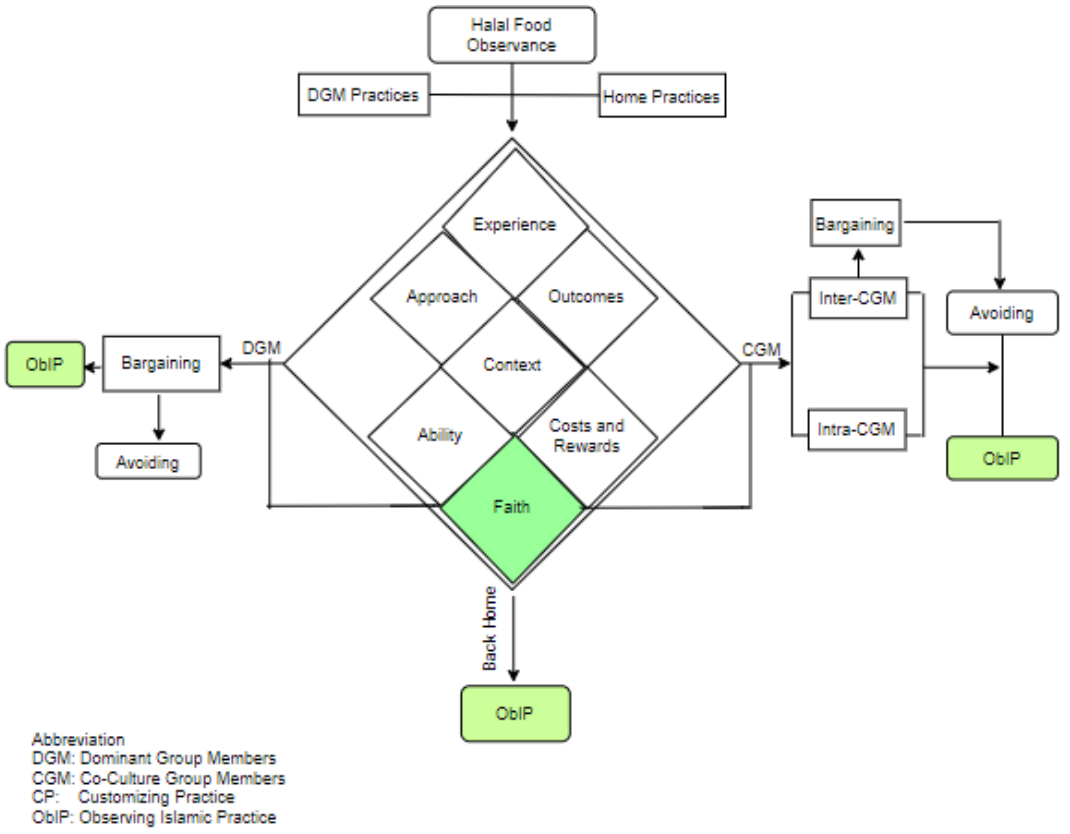
Recognition of certain criteria for certain groups of people may create confusion among other cultural group members. Unlike vegetarians whose food option is well acknowledged in most restaurants, food retailers and food courts, the recognition of halal criteria for Muslims is limited to certain Muslin owned and run outlets. One of the Islamic educators who currently resides in Australia recounted his experience as follows:

> Sometimes when we went in the kitchen and we met people, they are offering things, [like] food. I ask what is it [made of], is it something in there? But now they have knowledge of Islam because I resisted [eating their food]. (Andri, L131)

His communicative approach regarding halal food avoids dominant group practice with no criteria for halal food. Instead of assimilating the group, Andri examines any food offered to him if its ingredients satisfy his religious criteria. Similar experiences will be presented in the next chapter.

Andri's communicative practice regarding halal food observance is shown in Figure 5.6. The figure shows that halal criteria are not shared between Muslim educators and the dominant cultural group. With the strong faith factor, he carries out his food-related beliefs when interacting with others, including dominant and co-cultural group members. A shared commitment regarding halal food with other Muslims friends, despite their ethnic backgrounds, would be likely retained, communicating the halal perspective to other communities requires certain strategies. An effort of halal perspective recognition through bargaining practice would be a plausible strategy. As Andri identified himself as a religious person, he opted to avoid any food with dubious non-halal ingredients. Furthermore, this stance would be unlikely to change in any given context in future interactions with diverse English speakers abroad or in their home countries.

Figure 5. 6 Practice selection on halal foods



5.3.7 Encountering queer persons

The gay centre.org defines queer as follows:

> An adjective used by some people, particularly younger people, whose sexual orientation is not exclusively heterosexual. Typically, for those who identify as queer, the terms lesbian, gay, and bisexual are perceived to be too limiting and/or fraught with cultural connotations they feel don't apply to them.

As the term indicates, it is used to refer to people whose sexual orientation is different to common, traditional, straight orientation. The term encompasses a male whose sexual orientation is with another male, a female who is same-sex attracted, and bisexual individuals who relate to either male or female partners.

The queer community has gained its political recognition worldwide since the turn of the century with the Netherlands pioneering the legalization of same-sex marriage followed by 28 other countries worldwide since 2001 (Green, 2019). Australia echoed this political stance regarding same-sex marriage in December 2017 and since then same-sex marriage has gained legal and social acceptance in society.

Despite worldwide legal recognition of queer behaviour, many still consider that such behaviour is morally wrong in conforming to social and legal norms. Out of 195 countries across the globe, less than fifteen percent recognise the legal position. On the other hand, many other countries have criminalised queer behaviour and a death penalty may threaten those who are committed to such behaviour. Furthermore, religious leaders, particularly from monotheism faiths, such as Jews, Christians and Islam, consider queer behaviour as a major sin (Ahmed, 2006).

Avoidance

Indonesian Muslim educators who reside in countries that legally recognise queer behaviour find it difficult to accept such behaviour. Dewi recalled her experience upon being acquainted with a queer person who overtly disclosed his queer identity behaviour to others. Although she understands that freedom of expression is highly appreciated in Australia and same-sex orientation is legally recognised, she feels awkward when this person disclosed his sexuality. Dewi remarked: “I mean it’s like difficult to live in the country that everyone is invited to have free will, whatever they want and then, sometimes we afraid that, it's quite weird” (Dewi L137).

From her religious point of view, being around those who are viewed as committing a sin without any effort to deny such wrongdoing is a sin. She added:

> It's difficult for me to listen [to] the story. Okay, I thought, if I stay here it means that I have to support this kind of behaviour that [it] would be like I support his perspective which is going to make me feel -- am I doing the right thing? (Dewi, L145)

Emphasizing commonality

Yet, in anticipation of being in a minority position in a foreign country that is supposed to support difference/ diversity, she suspended her denial of the queer declaration. In the hope that her new acquaintance would cease telling his private life story to others, she managed to avert the queer narrative with ignorance and avoid any discussion relating to queer behaviour. Dewi explained her practice as follows:

> Since I believe that it's not a good behaviour, so to make me comfortable in that zone when I'm talking to them, so it's good thing that I don't talk about their personal life like that, so I decide to avoid and start the other topic. (Dewi, L165)

Averting controversy

Afi shared his experience of encountering his supervisor who is said to be a queer person. The rumour is amplified by his observations of his supervisor that signified queer behaviour. In anticipation of an unwanted response from his supervisor, Afi deliberately suspended any markers associated with his Islamic faith, and always took precautions in relation to revealing his Islamic identity whenever he met him, as stated in the following excerpt:

> *Apa lagi saya juga harus hati-hati, supervisor utama saya itu LGBT katanya, ya. Saya juga harus hati-hati--apa namanya?-- ya, untung ada ngasih tahu. Saya sendiri sudah sedikit melihat--apa namanya*? (Afi, L56) [Even more with my principal supervisor who is said to be a queer person. I have to take precautions (from exposing my Islamic identity). Fortunately, someone told me about his identity. I also notice from his…
>
> *Bahasa tubuhnya. Jadi sehingga harus hati-hati. Meskipun saya sendiri juga nggak punya pandangan yang sangat atau negatif ke mereka. Tapi kadang-kadang kita suka guyon atau keceplosan nanti saat ini, berabeh nantinya*. (Afi, L62) [body language. So I must be prepared. I personally do not have negative perceptions toward queer community. But I sometimes make jokes and [I'm] afraid of making queer joke -- that would be a disaster].

The selected communicative practice and considered factors can be depicted in Figure 5.7. Queer behaviour is perceived differently in Indonesia. The majority of Indonesian people view queer behaviour as conflating standard social and religious norms while Australians recognise this behaviour as a valid expression of human rights. This conflicting situation often put the Islamic educator in question in a position of weighing up his religious value vs the social and relational benefits of being around the queer community. The findings indicate that the educator made a deliberate effort not to lose any of those religious and/or relational interests by adopting avoidance. This practice is undertaken by avoiding any discussion relating to queer behaviour and steering the participant to another topic with less or no contentious issues.

In respect to the relational benefit within the queer community, the educators thoughtfully suspend their denial position on the issue by emphasizing commonality and dissociating practices. Commonality practice is adopted by co-cultural group members when interacting with the queer community as a shared feeling of being in a minority in a foreign country.

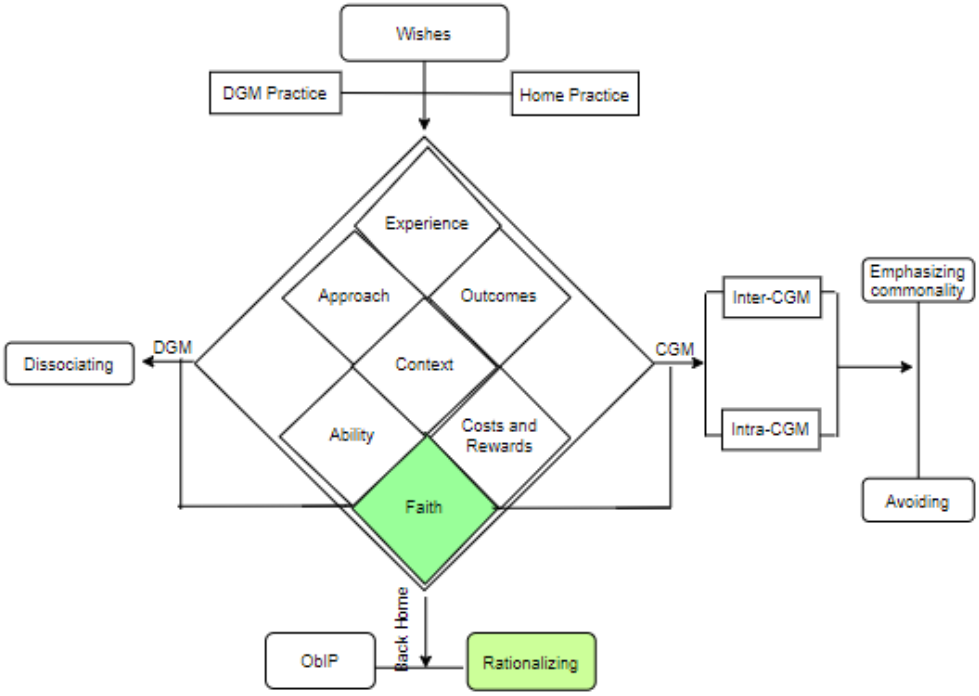
Dissociating practice is undertaken when communicating with dominant group members, particularly with regard to unequal social power, and in anticipation of unwanted responses.

Back in Indonesia, the educators' stance in communication with the queer community would be less likely to change. Aligning with the denial position to queer behaviour by the dominant Muslim culture in Indonesia, they are more likely to avoid any interaction that shows support to the queer community. As an educator in Islamic institutions, a negative stereotype may be addressed to them, as Dewi anticipated in the following excerpt, "Sometimes students will easily classify us as liberal teachers" (Dewi, L175). However, for the sake of students' global competence, she would like to teach them, particularly those who are going overseas for practice teaching, to rationalise their practice.

> I will tell them about this, I mean, black and white, but this like your friend tell you his orientation if you like -- I don't know [if] it's equal or not -- if your friend prefers to have sate and you don't like sate, so you will still think that he is your friend, right, whether [or not] you have different food. But it's not the same analogy that – that people can accept. But it's what happens when you live abroad, you sometimes will meet people with another mind[set] that will show their own identity. (Dewi, L191)

Her stance in using rationalisation for future pedagogical practice may indicate intercultural awareness. Such awareness, while inconclusive, may have been developed through interaction with people from diverse linguistic and cultural backgrounds while residing in Australia and would likely continue to grow for years to come.

Figure 5. 7 Practice selection of encountering queer persons



5.4 Communicative practice selections of the CLA educators

The communicative practice selections adopted by the CLA educators while living in English speaking country as elaborated above can be summarised in the following table. The table include information on the co-communicators whom they interacted with, the selected communication practices with the respected considerations taken into account, and on what communication acts such practice selections were made.

Table 3. Communicative practice selections of the CLA educators

Co-communicators	**Selected Practices**	**Consideration**	**Communicative acts**
DEC Speakers	Separation	Faith Experience Ability; rationalization	Encountering queer persons
			Hijab apparel
			Hugging greetings
			Halal meat
	Accommodation	Experience; Cost and rewards; Context; Ability; Faith	Christmas Wishes
		Context; Cost and reward; Faith Ability	Future reference
		Context; Cost and reward; Ability	Address term
	Assimilation	Experience; Context; Cost and rewards	Handshaking greetings
			Address terms
			Every day wishes
	Customize	Context	Address term
Non-DEC Speakers	Assimilate	Experience Context	Greetings
			Address terms
			Every day wishes
	Customize	Context; Experience	Address term
CCGMs	Assimilation	Experience; Context	Address term
	Accommodation	Experience; Context; Cost and reward, Faith	Greetings
			Future reference
			Wishes
	Customize	Experience; Context; Cost and reward, Faith	Address terms

The table shows three different co-communicators while living in English-speaking countries, namely DEC speaker, non-DEC speakers and CCGMs. Communication with DEC speakers advances diverse communication practices ranging from the assimilation, accommodation, to separation strategies. Assimilation strategies which encompass emphasizing commonalities, mirroring, or dissociating practices are adopted when the communicative acts do not obviously contradict their own cultural reference. The dominant

English cultural practices of handshaking greetings, address terms, every day wishes, for many Muslims do not necessarily contradict the Islamic Indonesian reference. Therefore, conceding the practices when speaking to the DGMs is favourable. However, when Islamic Indonesian cultural reference is at stake such as on Christmas wishes, future reference, or address terms practices, accommodation strategy is sought. Furthermore, when negotiation is unlikely to occur, separation strategies by avoiding or assuming Islamic Indonesian reference were necessarily taken. Homophobic issue, hugging greetings, hijab apparel, and halal meat are culturally bound practices that are unlikely be compromised by the educators and assertive separation or non-assertive separation strategies were necessarily undertaken. Beside the three anticipated orientations, the study also found a customising practice, a practice that is exclusively applies to the respective communicators. As the participant in question claimed, he adopted this practice due to his closeness to his interlocutors.

In addition to the DEC speakers, the educators also encountered fellow students from other countries. Communication with these non-DEC speakers also provides unique experiences of enacting communicative practice selections. Many practice selections involve assimilating to the dominant English culture such as the way of greetings, of addressing terms, and of exchanging every day wishes. Yet, as they shared a sense of being underrepresented group in majority English speaking culture, they develop a unique practice that is exclusive to them. The so-called customised practice in addressing his fellow non-DEC appears to accommodate the shared feeling of being minority and of sealing cohesiveness among Non-DEC members.

Communication with fellow Islamic community members was also evident in the English-speaking country. These communities, regardless of their cultural background, constitute a CCGMs in predominantly agnostic or Christian culture and advance variation in communicative practice selection. Many of the communication acts that are culturally embedded such as greetings ritual, future reference, and every day wishes were modified to include Islamic reference. Although assimilation to the DGC is possible, it only encompasses practices which are deemed non-religious observance such as address terms practice. Alternatively, a distinctive practice is created to seek an exclusive relation among the CCGMs by enacting a customising practice, such as in the case of address terms practice.

5.6 Summary

In conclusion, being in a minority in English-speaking culture does not mean giving up practising home culture for Indonesian Muslim English educators. While mirroring dominant group culture is inevitable regarding culture with no or least faith association, recognition of Muslim culture is acknowledged by the dominant group through bargaining practice. Intercultural encounters also allow the emergence of customised practice by acknowledging and accommodating both host and home cultures. Such customised practice is taken by modifying observable language features, or by customising the perspective underpinning language features and/or by observing the audience and the context of each interaction. Furthermore, educators enjoy and retain their home cultural practices when collocutors involve people from the same faith, regardless of their ethnic backgrounds.

Immense intercultural encounters have seemingly enhanced educators' intercultural awareness. The range of selected practice to accommodate diverse people indicates such awareness. Their intercultural communication will likely impact their personal and pedagogical practices. On the personal level, encountering diverse people has enriched their repertoire of communicative practices and they are strengthened and extended throughout the course of intercultural communication while residing in multicultural English-speaking countries. On the pedagogical level, these encounters would likely raise awareness of multicultural perspectives when they return to their profession as English educators in Indonesia.

The next chapter concludes the exploration of the AA educators' communication practices in this study.

Chapter 6: Intercultural Communication of the AA Educators

6.1 Introduction

This chapter highlights the lived experiences of the English educators who have returned to their institution from living abroad. The experiences encompass intercultural encounters while living in target language and culture and how they enacted their communication practice in English dominant culture in their host country. The experiences also include the adoption of communication practices while they have returned to their profession in the home country. Being international students in the English-speaking countries, they inevitably did not share the same privilege to language and cultural repertoires for communication with their supervisor, colleagues and staff, and the rest of the community. Encountering diverse people in the foreign culture encouraged them to adopt range of communication practices in myriad of intercultural encounters. Back to their institution, the living-abroad experience and the overseas academic degree privilege them to occupy elite status in their institution. Yet, the distinctive status situates them in less representative group and yields them to adopt a range of communication practices with the rest of the academia in their institution when culturally different views are obvious in interpersonal and intrapersonal communication as well. The communication practices may confirm or extend the existing practices, or novel practices are necessarily adopted to reflect their living abroad experiences.

6.2 Introducing AA educators

6.2.1 Anti

Anti is a female educator from an Islamic State University in the capital city of the country. She is in her mid-thirties and has overseen ranges of English courses which include courses as General English, Curriculum Development, Curriculum Analysis, Language Testing and Assessment, and Writing in the institution. She completed her doctorate program from one of the universities in the capital city of Australia.

During her stay in Canberra, she met people from various language and cultural backgrounds, and the members of the dominant English culture. Interaction with diverse English speakers has developed her awareness of cultural dimension in communication and compelled her to enact different communication strategies to ingroup and outgroup community members. Among the wide array of intercultural encounters, she problematized the address terms, Christmas wishes, and future reference expression and attended her awareness of intercultural dimension in communication. She also pointed out that awareness of cultural dimensions and relational positions in intercultural communication helps her choice of communication practices in interpersonal and professional purposes

6.2.2 Ayat

Ayat is another English educator from the same institution as Anti. Ayat is a male educator in his mid-thirties and has been in the profession for more than ten years. He used to teach range of English courses such as Grammar, Speaking, Discourse Analysis, Public

Speaking, LTA, General English, TOEFL, and IELTS in the institution. He earned his overseas degree from a university in Canberra.

Living in multicultural Australia had given him opportunity to interact with diverse English users and to be aware of the embedded cultural practice in communication. His position as an international student who was linguistically and culturally less represented in the English-speaking country led him to exert diverse communication practices. Two particular cultural practices that he brought to the front were greeting practices used by different groups and road offence he committed in two different cultural settings. He noted that the experiences have helped him in shaping his intercultural awareness for personal and professional practices

6.2.3 Awat

Awat is still another Islamic English educator from the same institution as Anti and Ayat. She was in her mid-thirties and had taught several English courses that include Grammar, Reading, and Vocabulary in the institution. She obtained her doctorate degree from a university in Melbourne. Upon returning to Indonesia, she has been assigned to her old post and has started teaching again.

Living and studying in Melbourne had offered her immense intercultural encounters with diverse English speakers. While most intercultural encounters take place in a conducive manner, some encounters required cultural negotiation and contestation. She recounted an incident of tasting non-halal food while attending a farewell party of her English course. She also drew on the different greeting rituals and address terms used by and to different

groups of people. The myriad intercultural encounters with symmetric and asymmetric power relation necessitate diverse communication practices. While the practices help her in navigating intercultural communication in overseas context, they also facilitate her in problematizing intercultural communication in her immediate context.

6.2.4 Abi

Abi is a male Islamic English educator from State Islamic University in Pekanbaru. He is now in his mid-forties and a senior English educator in the institution. He used to teach several English courses that include Reading Comprehension, Public Speaking, Curriculum and Course Design. He earned postgraduate degrees from different English-speaking countries. His master's degree was obtained from the USA while his doctorate degree was completed in Australia. When he was interviewed, he was in the United States undertaking a fellowship program.

Although Australia and the USA sit in different places in terms of ethnic and cultural diversity based on Fearon's (2003) analysis, they offer similar facts that English is the dominant language and Muslims are minority in the countries. Therefore, being less represented in linguistic and cultural background allowed him to adopt a range of communication practices that weigh his existing cultural frame and the frame of the dominant cultural practices. He drew several intercultural issues that include address terms, halal food, greetings, Christmas wishes, and future reference and negotiated his position in relation to his collocutors across the intercultural encounters.

6.2.5 Awan

Awan is another male Islamic English educator from the same institution as Abi. He is in his early thirties with less than five years in English teaching experience in the institution. English courses on his charge are mainly Teaching English as a Foreign language (TEFL). He earned his master's degree from the USA and currently returned to his profession in the institution.

Living in the United States offered him opportunities to experience diverse intercultural encounters. Yet, as an international student with linguistically and culturally lacking in the new environment he found many of his intercultural encounters end with confusion. He felt ridiculed when a police officer called him out with an index finger and suspected him of committing an offence. He was confused when his teacher was upset at him for missing a voluntarily presentation for making up a class. He was bewildered every time a waiter in a café asked him if he wanted a room for his coffee. While these intercultural incidents raised his awareness of cultural dimension in communication, different power relations with the collocutors affected his choice of communication practices in the foreign contexts and within his current institution.

6.2.6 Rukin

Rukin is a male English educator from a State Islamic University in Malang, East Java. He is now in his early forties with experience in teaching English, particularly the Grammar subject, in the institution for more than ten years. He earned his Master's degree from a university in Adelaide.

Like many other capital cities in Australia, Adelaide is a multicultural hub where people from diverse language and cultural backgrounds socialise for study and work purposes. As a sojourner in the country, he found addressing people with different relational positions, greeting ingroup and outgroup members, and attitudes toward queer group members problematic. While Rukin attempted to accommodate dominant cultural practices, he also strived to negotiate and maintain his existing cultural practice in various different settings.

6.3 Selected practice and considered factors

6.3.1 Greeting rituals

As noted in the chapter 5, greeting rituals are one of the salient cultural features that may include verbal and non-verbal codes. People who come to another country may find a greeting ritual is problematic when this conflicts with other perspectives and practices. However, due to various relational positions with collocutors in intercultural communication, the educators in question adopt strategies that are likely applicable to accommodating diverse collocutors.

Less represented in English-speaking countries, some educators willingly opt to assimilate distinctive greeting rituals of the dominant culture. Other educators selectively adopt the practice to match the expectations of collocutors. Still others attempt to maintain their unique greeting rituals by negotiating or customizing practice within or beyond group members. The following sections elaborate diverse communication practices regarding

greeting rituals adopted by the educators in various intercultural settings while living abroad and returning to their home country institution.

Mirroring

Situated in dominant English culture, mirroring is commonly adopted by some educators. This strategy is taken by assimilating greeting rituals commonly used by DGMs, particularly regarding verbal greetings, such as: the all-time greeting, Hi, hello; the real time greeting, Good morning; the formal greeting, 'How are you?'; and the weather greeting, 'It's a nice day' (Liu, 2016). This practice is primarily taken when co-communicators include DGMs, such as communicating with supervisors, colleagues, and others. This practice is also adopted when co-communicators are members of other co-cultural groups. Accordingly, when meeting with other international students, emphasizing commonality is preferable by mirroring dominant group member (DGM) practice. For example:

> Because it is look like talking to non-Muslims, you can start the conversation with an everyday greeting, "Good morning, Good afternoon, Good evening". (Ayat, L.97)
>
> For non-Muslims I just say "Hi, Hello, or Good morning" if it was morning. (Awat, L150)
>
> Ya, ya, ya, of course you do not greet the same way to white Australia or white America. (Abi, L216)

The above excerpts show participants' greeting practice undertaken to greet DGMs and outgroup members using common greeting rituals. Real-time greetings such as 'Good morning, Good afternoon, or Good evening' are commonly used greetings as reported by

participants Ayat and Awat. Alternatively, a general greeting, such as ‘Hi’ or ‘Hello’ is used to greet respective co-communicators.

The reason for mirroring DGMs includes several considerations, particularly field of experience, context, and cost and reward. Living in English-speaking countries allows educators to shape their experience by greeting DGMs and other outgroup members. Ayat reported his observation of the way some Australians greeted and engaged in conversation with foreigners, as indicated in the following excerpt: “I really amazed with the Australian way if they are with other people they do not know before, they know how to start and engage in a conversation” (Ayat, L78).

Context is another consideration for assimilating host greeting practice. Situated in English-speaking culture, shared practice between educators, DGMs and outgroup members is the host greeting. Thus, mirroring English practice is the only sound approach to greeting respective co-communicators. Another consideration is the anticipation of cost and reward. Educators’ existing greeting practice is inevitably precious, yet assuming exclusive practice would be problematic. Participant 16 argues that assuming his greeting practice would generate problems, as stated in the following excerpt: “Yeah, it is because I don’t wanna offend other people maybe with the *salam* (peace greeting) [because] they are not really used to reply[ing]. (Ayat, L111)

Accommodation

Accommodation signifies the recognition and acceptance of others and their cultural practices. This strategy may be manifested by juxtaposing certain features of cultural

references. In regard to greeting practice, co-communicators who, to a certain degree, share English cultural references and another cultural reference blend certain features of both cultures and generate a unique greeting practice shared by co-communicators.

The data from the study indicate when the educators in question greeted colleagues and people from the same faith and/or ethnic background they not only greet each other using common English greetings. Rather, faith-related greetings are also assumed to accompany dominant greeting practice, for example,

> If they are Muslims, I think it is a good way to mention s*alam* if talking to Islamic people. (Ayat, L84)
>
> for Muslim friends we say Salam, for my Iraqi friend we just say s*alam*, not *assalamu'alaikum*. (Awat, L151)
>
> Of course if he calls me or I call him [we] always start by saying "*assalamu'alaikum*" because I know he is Muslim and he is practising Islam. (Abi, L119)

The above excerpt indicates educators' common practice in greeting their fellow Muslims. Islamic greeting practice may include *Salam* (peace) or *assalamu'alaikum* (peace be upon you). Although the short, simple Salam greeting is fine to be observed, it is rarely used among Muslims compared to the longer *assalamu'alaikum* greeting. This faith related greeting is then followed by the English formal greeting 'How are you?' and unique brotherhood or sisterhood address terms, 'Brother or Sister'.

Although it sounds odd for many DGMs to hear the foreign greeting in English, educators and co-communicators prefer the Islamic greetings practice:

> And it is part of my responsibility at an Islamic university to practice Islamic teaching [and this] should be embedded in daily greeting. (Ayat, L85)
>
> We understand each other about the belief, the faith, so it just comes naturally. (Awat, L164)
>
> We have our Islamic culture, you know, shaking and then, for example, in the mosque. (Abi, L124)
>
> I know because the brothers are Muslim, yeah, I'm Muslim, so we do it in Islamic way. (Abi, L127)

The first consideration for inserting the Islamic practice in greeting rituals is the shared experience that co-communicators have in greeting fellow Muslims, as participants Awat and Abi argued. As this practice has been socialised and internalised throughout their life, it likely becomes scripted behaviour for many Muslims regardless of their settings. In addition, the context also defines to whom and how the practice is adopted. Ayat, Awat, and Abi reported that if they were sure that their co-communicators were Muslim, they adopted Islamic verbal greeting rituals. Furthermore, participant 16 offers a unique consideration regarding Islamic greeting. He argued that practising Islamic teaching, including Islamic greeting, is a 'faith call' for him and the call is even greater for individuals from Islamic institutions.

Avoidance

Avoidance is a separation strategy that educators adopted to concede the practice of the DGC. This communication strategy is assumed when DGM's perspective and practice is not to reconcile basic differences in particular cultural practice. In regard to greeting rituals, handshaking, hugging, and cheek kissing, commonly practised by people from high contact society, including English speaking cultures (Fernandez, 2009), these practices pose a

dilemma and awkwardness for many Muslims who are taught not to be involved in physical contact with the opposite sex, except with their *mahram* (blood relatives) (Utami, 2019).

The following excerpts from the data indicate the separation strategy used by the educators in greeting, involving physical contact with co-communicators:

> We have our Islamic culture, you know, shaking and then, for example, in the mosque there is this kind of, you know, we didn't mingle [with] each other or [with] people of different gender, for example. (Abi, L126)

> For the first time that's fine but for the second time before she hugs me I just shake my head and then she can understand, although I don't explain it to her. (Rukin, L190)

The first excerpt above indicates Abi's handshaking practice that accompanies greeting practice. As he customised his culture to use handshaking practice with fellow male Muslims, he did not adopt handshaking with female Muslims. Quite the opposite, Rukin did not regard handshaking practice with the opposite gender as problematic. What made him awkward was hugging practice. He could understand the ignorance of his female friend when she hugged him for the first time and did not show his reluctance to allow the practice. Yet, the next time he was about to be hugged, he refused to admit it by shaking his head.

Separation from dominant group practice is necessarily taken for a number of reasons, as indicated in the following extracts:

> We understand each other about the belief, the faith, so it just comes naturally. (Awat, L164)

> Yeah, I think, for me, if it is with Muslim friends, have the same backgrounds, belief, it is easier to know their culture has the same attitude as a Muslim, I mean, shake hand is not something new or awkward compared to those who are not Muslim. (Awat, L172)

> If it is Muslim friends, I mean, we have the same situation, the same context, I mean, it's so much easier interacting with Muslims compared to non-Muslims. (Awat, L180)

> We, I know, because the brothers are Muslim, yeah, I'm Muslim, so we do it in Islamic way. (Abi, L127)

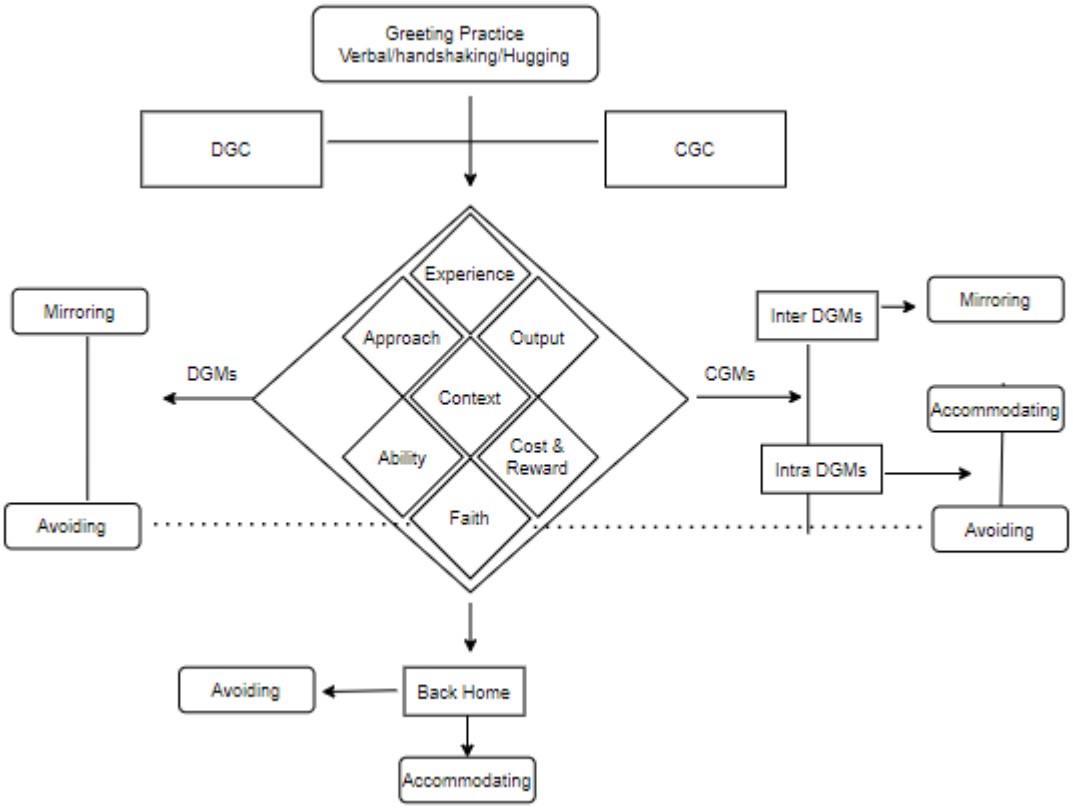
> This [hugging different gender] is not my culture; this is not Muslim culture for there is a barrier between boys and girls of course. (Rukin, L205)

The above excerpts indicate several considerations taken into account to signify the separation strategy in handshaking and hugging practices. First, shared experience of Islamic cultural reference regarding touching members of the opposite sex guides them to avoid any physical contact, except with their mahram. Awat and Rukin emphasise shared Islamic cultural reference that encourages them to assume Islamic practice outside the DGC. Second, shared religious association and situational context as minority group members is also considered in practice selection. Awat, Abi, and Rukin indicated that faith-related identity is the main consideration for adopting Islamic practice even though they lived in the English-speaking culture. Finally, cost and reward is another consideration. Bringing forward Islamic practice to non-Muslim co-communicators would be problematic; yet, it can create a sense of belonging and promote warmer and easier interactions among Muslims, as stated by Awat.

Practice selections of greeting rituals

Accumulative practice regarding greeting rituals as elaborated in this section is depicted in Figure 6.1.

Figure 6. 1 Practice selections of greeting rituals



The above figure shows the complex relationship between the communicative act of greeting, the communication process and communicative practices that educators undertook while living in the English-speaking culture and when they returned to their home culture. Educators to some degree share both cultures regarding greeting rituals. As they engage in cross-cultural contact with English users, the English greeting ritual may serve as

appropriate practice, particularly when they verbally greet DGMs and other CGMs. Therefore, considering shared experience, the context and anticipating cost and reward in using the greeting practice, assimilation is the only available option.

However, when greeting CGMs who share a similar faith association, more options are available for verbal greeting practice. Considering shared Islamic cultural reference in greeting and situated in the same context, they accommodate features of both cultures by juxtaposing Islamic and English greeting practices. Yet, for handshaking and hugging that poses a violation to Islamic cultural values, the available option is to strategically and gradually avoid the DGC practice.

As they return to their home country, they have more options in practising greeting rituals to their collocutors. Acknowledging features of both cultures is reasonable by juxtaposing Islamic and English culture. Yet, separation to the home culture is also possible, particularly on greeting practice that contains no faith values, such as weather greeting. Participant 16 argues that he prefers to use various options for English greetings compared to Indonesian greetings that make an inquiry, for example, “In Indonesian context, usually in the bus, it is really wanting to know the information” (Ayat, L50).

6.3.2 Address terms

Address terms are another cultural property unique to each culture and can therefore be problematic for many foreign language learners due to cultural value differences (Hao, Zhang, & Zhu, 2008). Address terms reflect social characteristics and interpersonal relationships among collocutors (Özcan, 2016). For a culture where power distance is

highly respected, such as in Indonesia and China (Hofstede & Hofstede, 2005) address terms are manifested in social hierarchies in society such as using title + first name form. English-speaking culture which is considered lower power distance manifests address terms using first name form. Therefore, maintaining self-cultural values or conceding the other regarding address terms in intercultural communication require cultural awareness and thoughtful consideration.

While living in English-speaking countries, the participants in this study show different communicative strategies to different interlocutors regarding the address terms use. The strategies include admitting the DGC, acknowledging features of both cultures in practice, or maintaining and using their own address terms. The following section discusses respective communication strategies in more detail.

Mirroring

Mirroring is undertaken by willingly admitting address terms of the DGM. This practice is adopted when educators found that there was no way if their cultural value of address terms is negotiated to co-communicators. Therefore, in addressing their supervisors, colleagues and other DCG members, the AA educators adopted the host culture, as quoted in the following excerpts:

> *Ya, kita langsung pakai nama depan. Saya memanggil nama depan* [Yeah, we call them by their first name. I call them by their first name] (Anti, L475)

> I address them was so-- also informal. And didn't use very formal forms of address, such as 'sir', 'mister,' or whatever, just call 'you' or maybe by first name. That's what I did. (Abi, L47)

> *Dosen-dosen yang lain saya panggil nama kasang-kadang. Ada yang sudah 2 semester itu ngajar kami saya merasa kenal, gitu kan saya panggil nama* [I call other lecturers by their first name as I already known them for two semesters, so I just call them by their first names] (Awan, L504)
>
> Just call Robin, John and then just call, call their first name. (Rukin, L27)

These excerpts show that educators used proper first name terms in addressing DGMs, particularly their supervisors. Although at the outset it was a bit awkward for them to call their professors and supervisors by their first name; however, they gradually got used to this practice.

The reasons for accepting first name address terms include shared experience, context and anticipating cost and reward. Abi observed that in Australia and America, even his professor preferred first name as the standard form of addressing others. In addition, temporal context also defines assimilation strategy. Rukin recounted that in the early stage of his residency in Australia he felt uncomfortable when calling his professor by her first name. Gradually such feelings faded after approximately 3 months into his stay.

Accommodating practice

Although first name address is the most common practice used by many English speakers, personal characters may also determine a practice that accommodates features of both cultural references. Awan recounted his experience with his lecturer while he was in America. He had a lecturer with a unique character compared to others. While other lecturers advised students to address them by their first names, he observed that the lecturer had no issue with accepting another form of address, as reported in the following excerpt:

> *Tapi kalau Doctor X ini karena pertama kali dan saya merasa juga kayak agak aneh, gitu kan orangnya kayak kaku. Terus panggil Doctor X gitu* [But for Dr X at the outset [when] I met her I got the feeling that she was a bit different, a bit formal and I call her Dr X] (Awan, L509) …. *Dan dia enggak ini-- enggak pernah complain dipanggil Doctor X* […and she did not complain with the Dr X address form] (Awan, L514)

The aforementioned address term indicates his ability to maintain cultural value regarding power distance. As a title related address term reflects asymmetrical teacher--student relations, he intended to keep the title. He also noticed that his professor had a unique character that likely allowed him to negotiate the novel practice of title + first name form in addressing her. Once he assumed the practice and did not notice any refusal from the professor, it became an agreed practice between them regarding address terms.

Another accommodation practice is reported by Anti on the use of address term 'Mr and Mrs + first name' to refer to male and female colleagues respectively back home on her campus as quoted: "*Di kampus saya biasanya gitu. Jadi kalau-- kalau sesama dosen kan kita memanggil mister dan mrs*". [On my campus we use the address term Mister and Miss when calling colleagues from English Department] (Anti, L543). The common use of Mr and Mrs in English-speaking culture is followed by last name for male or husband's name for female. In this case, the participant blended features of both home and target cultures; the tacit feature signifies the value and norm of Indonesian culture, while the explicit feature uses English.

In contrast to asymmetric power relations associated with title + last name address form in English-speaking culture, the participant argued that title + first name address form in her context is for convenience and group acceptance. The following excerpt states her case:

> *Karena melakukan panggilan mister dan miss itu hanya untuk dosen bahasa Inggris dan untuk dosen jurusan lain kita tidak memanggil itu. Ini kan bentuk identitas, ya, panggilan seperti itu* (Anti, L555) [We assume Mr and Mrs address terms only with the fellow English lecturers so that we can build an exclusive identity]
>
> *Dan mungkin kita juga-- kita juga lebih nyaman memanggil-- saya-- saya pribadi, saya lebih nyaman memanggil mereka dengan mister dan miss, karena jarak itu seakan tidak ada gitu*. (Anti, L557) [And it seems we are more comfortable using that address term. Personally, I prefer to call them Mr and Mrs, as it brings us closer]
>
> *Saya panggil teman saya dengan sebutan 'Bapak' itu akan terasa aneh buat saya, gitu, kan. Tapi nyebut nama tidak-- enggan. Nyebut mas apalagi, dia bukan kakak saya, gitu, kan. Jadi dengan sebutan mister dan mrs itu buat saya itu lebih nyaman* (Anti, L573]. [If I call my colleagues Bapak, it sounds weird for me, but I call them by name it sounds rude, and if I call them Mas (for male addressee) they are not my siblings. So Mr and Mrs address term serves the relieving practice)

Anti's quote (Anti, L555) signifies the identity boundary reason for enacting the address term. She argues that adopting the practice serves as a cohesive device among members of the English department. While Anti's excerpt (Anti, L557) marks address terms for removing asymmetric relations among group members. Finally, Anti's excerpt (Anti, L573) indicates that the address term practice can mediate differences and inconvenience resulting from the home cultural reference regarding address term practice.

Avoidance practice

Avoidance practice is a separation strategy undertaken by refraining from the use of DGC practice even though these educators live in the dominant culture. This practice is plausibly available to interlocutors who share first cultural reference while the dominant cultural reference is a complementary reference. Although interlocutors spent years of residency in

the foreign culture, they tend to assume their first culture, particularly in the absence of outgroup members.

The following excerpts reveal preferences for address terms among educators in addressing their co-communicators who share an Indonesian ethnic background.

> *Iya, dengan yang orang Indonesia tetap saya panggil dia 'Ibu' atau 'Pak' atau-- Karena ada beberapa orang-- lecturer Indonesia juga, kan. Orang Indonesia, dia ada di kampus itu. Atau terkadang 'Mas', 'Mbak,' gitu'* (Anti, L509) [Yeah, with the Indonesian, I maintain calling them Ibu or Bapak. There are some lecturers coming from Indonesia, I used to call them mas (male adult address term) or mbak (female adult address term)]
>
> I've met a couple [of] Indonesian students, PhD students, and also Indonesian residents, ya. Of course because we are familiar [with] each other in our Indonesian culture I call them *Pak,* they calls me *Pak Hadi* and I call them *Pak* Ahmad and *Bu*, I call somebody else *Mas*-- *Mas Ilham* because I think he is younger than myself. Because *Mas*, you know, used to call all of the younger people. (Abi, L107)
>
> I used *kang* [kinship address term for respecting older male sibling or a male with higher position], *Pak* and something else. (Rukin, L90)…. Although I'm speaking in English, I still use this. (Rukin, L94)

The above excerpts show that regardless of language used, the situational context where they live, and primary cultural reference governs their address term practice. Anti indicates that despite the length of residency and the position held in academia, the participant addressed academics of Indonesian ethnic background with the Indonesian cultural reference. Abi also with a similar length of residency in the foreign culture does not alter the address term used when co-communicators share Indonesian ethnic background. Furthermore, Rukin suggests an assertive stance regarding address terms involving interlocutors from the same Indonesian background. He maintained his own cultural reference regarding practice even though he speaks in English.

The consideration for selecting this separation practice includes shared cultural experience, situational context, and anticipation of cost and reward. Anti argues that "*Karena dia orang Indonesia*" [because they are Indonesian] (Anti, L510) dictated that she address them using Indonesian address terms. Abi also stated: "I use the way Indonesian address other people because we are Indonesians" (Abi, L108). Both excerpts show the shared experience of Indonesian culture and membership as Indonesians that drive them to maintain the Indonesian frame of reference. In addition, the use of other address terms within the ethnic group can instigate disharmonious interaction as Anti anticipated in the following excerpt: "*Saya masih sungkan, gitu, untuk langsung address nama kalau dia orang Indonesia*" [I feel inconvenience to call the Indonesian by their name] (Anti, L512). Rukin also voices similar considerations in assuming Indonesian address is a manifestation of the respect for his fellow Indonesians: "This is the way I respect my friends, the way I respect my seniors, the way I respect somebody else" (Rukin, L99).

Customizing practice

Customizing practice regarding address terms refers to the emergence of a unique address form that is novel to both DGMs or DGCs. The following excerpts exemplify customizing practice:

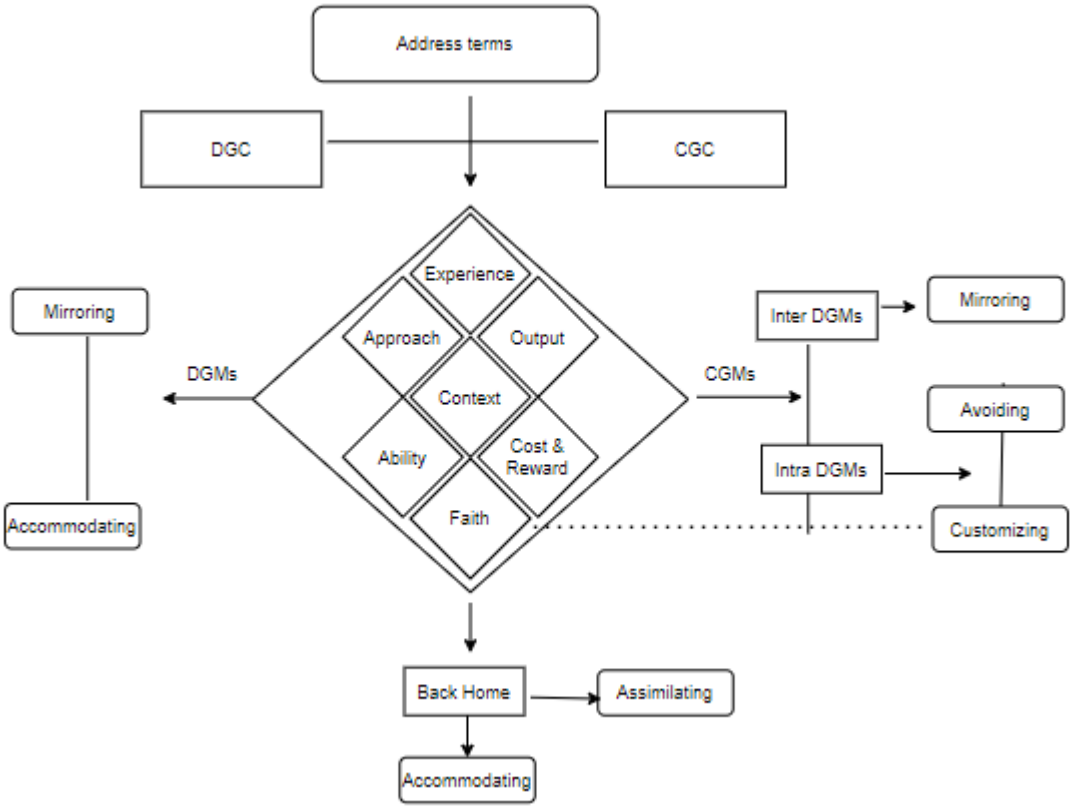
> I was asking about the place for Friday prayer actually (Abi, L199)... I said *Assalamu'alaikum* brother, do you know where the Friday prayer is for today? (Abi, L210)
>
> When I feel closer with him, I say, "Hi *Sheikh* how are you?" like that. (Rukin, L105)

These excerpts indicate variation in customizing practice in address terms. Abi adopted a vocative address term 'brother' when calling his fellow Muslims. He argues that because they are Muslim, "we have the same religious affiliation" (Abi, L130), then it is the appropriate way to call them brother, rooted in Islamic teaching, to treat fellow Muslims as brothers and then literally brother is manifested in address terms. Meanwhile, Rukin introduced the address term 'sheikh' to mark his closeness to people from the Middle East who share similar faith. Literally, sheikh refers to people who reach a particular age, but in the Indonesian context, sheikh is associated with people who are knowledgeable in Islam. The participants may assume that his Arabic close friend is knowledgeable in Islam compared to him and it is appropriate then to use sheikh, regardless of their age.

Practice selections on address terms

Variation in practice of address term adopted by educators in greeting English users is depicted in Figure 6.2. The figure shows various communicative practices adopted by educators in different intercultural communication settings. Coming to English-speaking culture as foreigners, they should be aware of address terms used by DGMs that may be problematic due to cultural differences between DGCs and their culture. Others from different ethnic backgrounds may encounter a similar situation. Therefore, diverse communicative practices regarding address terms are taken to properly address diversity in English use in the DGC.

Figure 6. 2 Practice selection on Greetings



Mirroring practice by assimilating address term of the DGM is necessarily taken to address people from English-speaking backgrounds and other CCGMs. This practice is selected due to shared experience of cultural reference, the context in which the interaction is situated, anticipation of cost and reward when an alternative practice is adopted, and the ability of educators in adapting the practice. However, when an opportunity arises to offer an alternative practice that recognises features of both the host and cultural reference, educators may seize the opportunity and introduce blended practice as Awan did with his professor.

Furthermore, when English serves as an additional cultural reference between educators and their co-communicators, they prefer not to adopt the English cultural reference. This separation practice is taken by avoiding terms commonly used in English when addressing people from similar Indonesian ethnic backgrounds. Another separation practice is by creating a novel address in terms of practice which is exclusively applicable to them. So-called customizing practice is applied to certain considerations such as religious association and intimacy relations. Muslims are taught to treat their fellow Muslims as brothers and brotherhood is manifested in "brother". 'Sheikh' is used to signify an older male but in the Indonesian context it is associated with an Islamic knowledgeable individual and presuming that people from Arabic countries qualify. However, the 'sheikh' address term was only practised by the participant when he felt that he was close to them.

Back in the home culture, when English is an additional cultural reference, educators prefer to use address terms in the Indonesian context where asymmetric power relations are well maintained. However, possible accommodation practice is adopted by Anti by mixing features of both English and home culture.

6.3.3 Future reference/ Inshaa Allah

When referring to a commitment in the future, Muslims are taught to assertively vocalise the expression *Inshaa Allah* (if God willing). This expression is not exclusively limited to commitment with only fellow Muslims. Therefore, many Muslims find it problematic to use the expression with those who do not share Islamic cultural reference. Some may overtly negotiate the practice and teach others the meaning and values of the expression.

However, some may express the expression in their mind for fearing of offending others. Others may simply ignore it due to the issue of Islamic commitment or awareness of the expression.

Despite the Islamic reference regarding future event commitment, educators likely do not share a similar view and use the practice randomly. The use of the practice includes mainly assimilation and accommodation as elaborated in the following section.

Mirroring practice

Mirroring practice regarding future event commitment includes accepting the common practice of English-speaking culture that articulates future reference in assertive statements such as 'I will come at 3 pm' or 'I am going to do my homework in the next two hours'. The following excerpts relate mirroring practice adopted by educators:

> What I will say, yeah, I will see you at 3 for example. I think I won't differentiate between Muslims or non-Muslims related to time. (Awat, L203)
>
> I didn't mention *Inshaa Allah* when I knew that the person I'm talking to is not a Muslim. (Awat, L320)
>
> "*Dia bilang kalau mau datang, ya, kita datang, kalau nggak ya nggak. Kita jadi usahakan bener-bener ngikut kultur mereka* (Anti, L372)" [He said if you wanna come, if not, that's fine. So we have to completely immerse in their culture]

Awat did indicate her selected practice to commit to going to an event at 3 pm. Abi and Anti impliedly admit the DGC while living in the English-speaking culture. Not mentioning the *Inshaa Allah's* expression when referring to an event in the future suggests that Abi was adopting the DGC regarding this matter. Similarly, Anti indicates that insisting on

immersion in the host culture suggests that she prefers to adopt the DGC regarding this issue.

To willingly acknowledge the practice of the host culture and simultaneously ignore Islamic values regarding this matter indicate several considerations. Awat and Abi relate the influence of relational context in defining their practice selection. Non-Muslims may be perplexed hearing a foreign expression regarding this matter. Anti shows the situational context of which immersing in host culture would be the appropriate way to assume the host culture. She also anticipated that offering an alternative practice may cause confusion to DGMs. Abi also offered an account that anticipating any communicative barrier should be put on top as stated in the following excerpt:

> I don't use it for non-muslem people, because they may not feel comfortable if we mention, you know, the non-Muslim may ask why do you say that, but they may understand it, if we do it unintentionally, so maintaining relationship, good relationship is, I think [a] much more important priority ya. (Abi, L346)

Furthermore, Awat and Abi argue that omitting the Islamic expression would bring no faith consequences, as stated in the following excerpts: "it's just the way of saying, I mean, I won't lose my belief on me" (Awat, L220) and "it is not a sin if you don't mention it" (Abi, L326). Therefore, for them, that would be fine if anyone simply assimilated or mirrored the DGC regarding this matter.

Accommodating practice

Accommodating practice is undertaken by merging a foreign feature with an existing one into a new practice that recognises features of both foreign and home cultures. In English, future event commitment is manifested in assertive statements. In Islam, before asserting

certain future events, awareness of future uncertainty should always be observed, and recognizing the Divine power manifested in *Inshaa Allah* should always be practiced. Therefore, drawing on the Islamic feature before making an assertive statement for future event commitment would create a practice when communication involving Muslims

This study includes recognition of Islamic features in asserting future activity. Anti recounted her efforts to gain recognition of Islamic features, as quoted:

> *Jadi supervisor saya tanya*, 'What are our chances?' *dia bilang gitu, kan. 'Kita bakal-- bakal menang gak, ya?' katanya gitu, kan. 'Kita bakal menang nggak ya?'kira-kira kayak gitu. Saya bilang ya, 'Insyaallah,' gitu, kan. 'Insyaallah.' Maksudnya kita gitu, kan, terus, ya, kalau gini memang ya ya tergantung Allah, gitu, kan. Jadi seorang Muslim kita-- kita berpikir demikian* [So, my supervisors asked me, What is our chance? Are we going to win the grant? I replied Inshaa Allah, I mean, Allah decides, as a Muslim, that spontaneously comes to my mind] (Anti, L318)

Despite a dissenting reply from her supervisors who are not Muslim regarding the future outcome of the event, the above excerpt indicates an intentional effort on the part of the participant for gaining recognition of her Islamic features. Quite the opposite to Anti, Abi recounted an incident where he unintentionally articulated the *Inshaa Allah* expression to his supervisor as follows:

> I unintentionally mention that once or twice or we, I might have, because it is a habit ya, but my supervisor stays lot of time in Indonesia, she knows a lot about Indonesian culture, the Muslim culture. (Abi, L305)
>
> Sometimes it was her, who used *Inshaa Allah* (Abi, L309)

These excerpts exhibit unintended negotiation to gain recognition. The participant admitted that he did not overtly negotiate to get his cultural practice recognised, as it was part of a script behaviour that often emerged regardless of context. Yet, his supervisor, who was

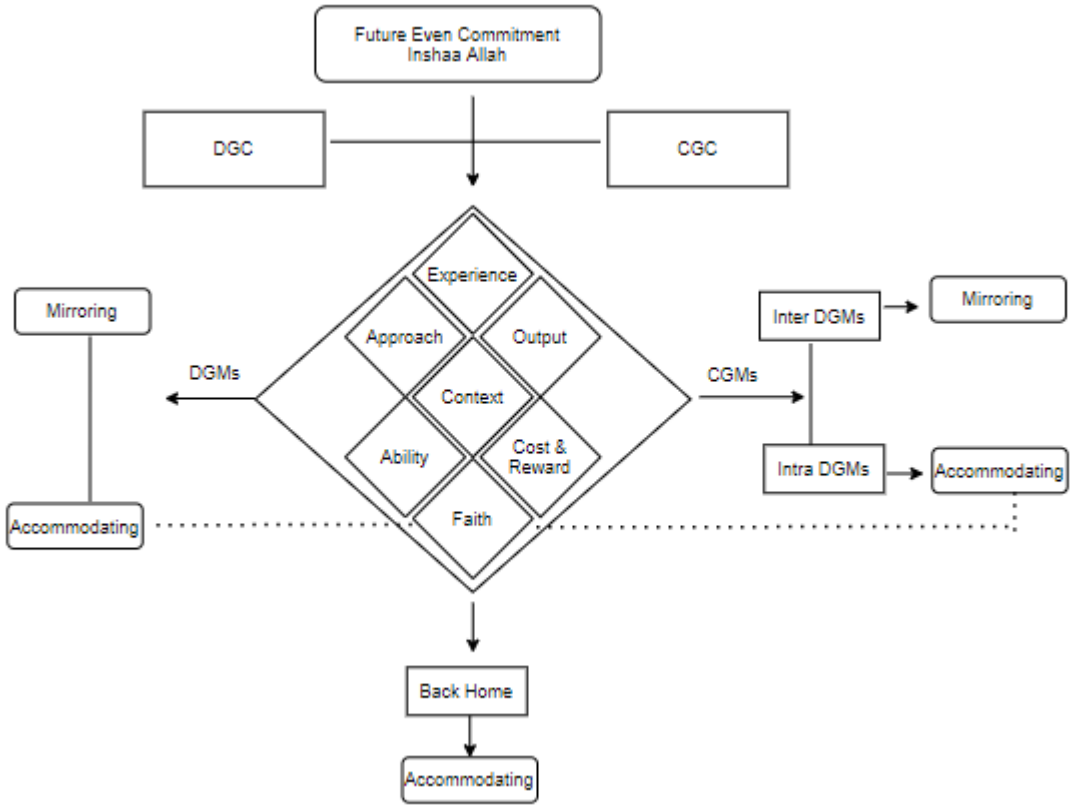
already familiar with the concept, willingly acknowledged such behaviour. She even shared the practice.

Despite different outcomes in accommodating practice regarding future even commitment, both participants showed how an alternative practice can be adopted in intercultural communication. If recognizing others does not jeopardise oneself, stepping across a boundary to embrace another practice can promote peaceful intercultural communication.

Practice selection of future reference/ Inshaa Allah

The practice of future event commitment is depicted in the diagram, Figure 6.3. The figure portrays different practices regarding future event commitment/*Inshaa Allah* expression adopted by educators in various settings in English-speaking culture and in their home culture.

Figure 6. 3 Practice selections on Inshaa Allah



Speaking of DGMs in English culture, the more reasonable practice is mirroring or assimilating standard practice. This practice is also applicable to outgroup members who do not share Islamic cultural reference. The reason for adopting this practice includes the fact that educators and their interlocutors have shared and experienced the English reference for expressing future even commitment. In addition, as they are situated in the English-speaking culture, situational context also defines selected practice. Furthermore, as assuming an alternative practice would likely cost the flow of interaction, adopting standard practice will obviously facilitate intercultural communication.

However, mirroring is not the only available practice regarding this matter. Accommodating practice is another option when both co-communicators share similar Islamic reference in asserting future event commitment. This practice offers respect for both cultures so that neither party feels like they have lost their cultural value. Therefore, this practice is the preferred selection when speaking in English to individuals from similar ethnic backgrounds and/or similar faith association. This practice is also applicable to individuals who have been exposed to the Islamic environment. Although they do not embrace Islam, they can still show their respect and recognition of Muslims by accommodating features of Islamic culture without compromising their beliefs.

Back to their home culture, the experience of living abroad should provide a better view and improve their English practice regarding future event commitment expression. The common sense of *Inshaa Allah* in Indonesian Muslim culture is understood as a 50:50 chance of occurring or as an excuse to violate commitment. Situated in English culture where commitment is manifested in certainty statements, they should reconcile home and host cultures in practice that accommodates not only the artificial but also the essential features of future event statements or *Inshaa Allah* expression. In addition, it may also improve the effect of the communicative approach widely used in Indonesia that accentuates the mastery of the target language and culture. Therefore, accommodating practice is the reasonable approach taken by educators in this study.

6.3.4 Christmas wishes

Wishing someone good health or good luck is common practice in every culture worldwide. Yet, faith-associated wishes such as Christmas wishes, may pose a dilemma for people from different faiths. Some Muslim scholars opine that offering Christmas wishes signals approval of a belief that violates the Islamic creed, and thus offering wishes is forbidden. However, others claim that Christmas is a cultural event and offering Christmas wishes is similar to other wishes. Not even the Indonesian Council of Ulema issues a *fatwa* (ruling) regarding offering Christmas wishes.

Living in English-speaking countries where Christianity is omnipresent, December is the month when Christmas wishes are all pervasive. Therefore, some educators may feel bewildered when their colleagues, supervisors, and others extend Christmas wishes. The following section captures the educators' response regarding wishes.

<u>Mirroring practice</u>

Mirroring practice is adopted when the educator in question reciprocally exchanges wishes with the interlocutor.

> *Hanya kalau bilang 'Merry Christmas,' kita bilang, 'Merry Christmas.' Misalnya teman saya kasih kue, dia bilang 'Merry Christmas,' kita terima kuenya, terus bilang,* 'Merry Christmas.' (Anti, 193) [Only when they offer Merry Christmas, then we reply Merry Christmas. For example, my friend gives me some cake then says Merry Christmas, we take the cake and reply Merry Christmas]

The excerpt indicates that Anti does not mind exchanging Christmas wishes. However, she insists that she does not initiate the exchange. Reciprocal wishes only take place when she

is given the wishes and she argues that, for the sake of social cohesion, similar wishes should also be given, as quoted:

> *Bisa dikatakan mungkin saya hanya survival saja mengucapkan hal itu,kan, supaya saya tidak dianggap rude, supaya saya tidak dilihatin, supaya saya tidak jadi omongan oleh orang lain, gitu, kan*. (Anti, L283) [I would say that what I am doing is for survival purpose, so that I am not viewed as rude or drawing an unfriendly look to me]

Avoidance

As stated earlier, Islamic ruling regarding Christmas wishes is inconclusive. Therefore, situated in one context someone may stand on one side, yet when they move to another setting, she/he may alter their position. Anti relates that while in Australia she was willing to reply to Christmas wishes, but when she returned to her home culture, she stood on the same side as the majority of Muslims in Indonesia who suspend such wishes, as quoted:

> *kan banyak teman-teman yang mengucapkan selamat Natal di Facebook atau di saya bukan yang seperti itu* (Anti, L174). [some friends post their Christmas wishes in Facebook but I am not that kind]
>
> *Jadi saya tidak-- tidak mempublikasikan selamat Natal yang begitu, kan karena saya sudah di Australia dan lain sebagainya, ndak, saya tetap tidak mengucapkan di* Facebook (Anti, L180). [So I have never posted any Christmas wishes on Facebook or other social media although I had been in Australia]

The two excerpts relate communicative practice regarding Christmas wishes, particularly using social media such as Facebook to deliver them. Unlike many of her friends who posted their wishes via social media platforms, her preference was not to. However, she noticed her mindset change when Christmas wishes were not a faith issue. Rather, it is a social issue and should not cause disharmony in multicultural Indonesia.

Accommodating practice

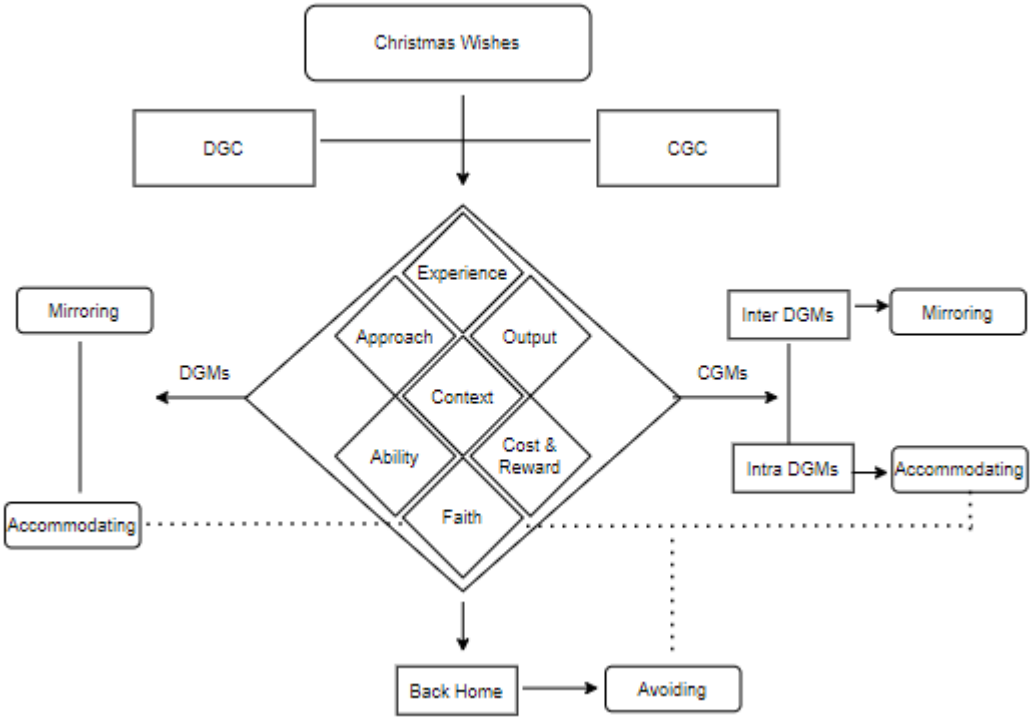
Acknowledging Christmas wishes from a religious perspective would be problematic for many Muslims but seeing it from a socio-cultural perspective may offer a different understanding. Participant 18 uses a different lens in viewing the Christmas tradition, as quoted: ‘They didn’t expect me to do that, saying happy, you know, happy Christmas or ya, something like that and know what I did, what I did, if I had to, I didn’t say Merry Christmas, but I said happy holidays’. (Abi, L455)

The excerpt relates a strategy to acknowledge the Christmas tradition without compromising his Muslim culture. Knowing that he is Muslim, his friends did not expect him to offer Christmas wishes. Yet, learning that Christmas tradition always has the wishes feature; he thoughtfully considered a wish that did not jeopardise his faith, one that possessed a neutral and reasonable value and he brilliantly came up with a ‘happy holiday’ wish.

Practice selections on Christmas wishes

Diverse Christmas wishes communicative practices selected by the educators are depicted in Figure 6.4. The figure contains various practices and associated consideration for practice selection. It also depicts the situational context, where and to whom the communication takes place. The arrows show directions of the process, continuous lines designate the relationship, while broken lines signify the link between connected shapes.

Figure 6. 4 Practice selections regarding Christmas wishes



The variations in Christmas wishes include mirroring practice, accommodating practice, and avoidance practice. Mirroring practice responds to a wish such as Merry Christmas offered by DGMs or other CGMs. This practice is adopted by considering the non-religious feature of such wishes and anticipation of socio-relational disharmony. Accommodating practice shares a similar consideration of overriding religious features of the event. Yet, in articulating such wishes there is no self-faith doubt. Meanwhile, avoidance practice occurs when the educators return to their country and home culture where the majority of the DGM believe there is a faith-related issue regarding Christmas wishes.

6.3.5 Halal food observance

Eating habits across cultures are unique and each culture denotes good food (Mohamed, Hewedi, Lehto, & Maayouf, 2019; Paddock, 2016). Good food may encompass health and nutrition considerations (Sajadmanesh et al., 2017). Furthermore, some religious communities extend the standard of foodways to include religious considerations, such as not to include beef for Hindus or Buddhists (Kular, Menezes, & Ribeiro, 2011). Muslims in particular, are taught to consume foods that pass *halal* and good criteria as stated in the following verses of the noble Qur'an:

> O mankind! Eat of that which is lawful [halal] and good [thayib] on the earth, and follow not the steps of Shaitan (Satan). Verily, he is to you an open enemy (al-Hilali & Khan, 2015, p. 33).
>
> And eat of things which Allah has provided for you, lawful and good and fear Allah whom you believe (al-Hilali & Khan, 2015, p. 160).

The two verses above give clear guidance for Muslims to observe halal and *tayyiba* criteria in their food consumption. Halal criterion refers to the permissible substances contained in foods and the animal slaughtering technique (Ambali & Bakar, 2014; Fadzlillah, Man, Jamaludin, Rahman, & Al-Kahtani, 2011). Pork and its by-products are considered unlawful in Islam and Muslims are not allowed to taste the products at all cost, except in a life- threatening situation. Many animals such as cows, sheep and chickens are halal, but they become unlawful if not slaughtered properly according to Islamic reference (Wan Hassan & Awang, 2009). Furthermore, the *tayyiba* criterion refers to the nutritional and health information of the foods (Alzeer, Rieder, & Abou Hadeed, 2018).

Living in English-speaking cultures, where cuisines do not include halal considerations, obviously poses dilemmas for many Muslims, including the educators in question. Any gatherings where foods are served are hesitantly taken, if these foods contain non-halal ingredients. Furthermore, purchasing halal meat in a store several kilometres away may be taken to make sure that they get the halal one. As compromising the DGC is likely impossible, except for an emergency, separation is the only available practice to be adopted and assimilating the home culture when they return to their country.

Avoidance

Regardless of interlocutors, when halal cuisine is at stake, separation orientation is enacted to ensure that Muslim educators can maintain their cultural beliefs. The orientation is manifested through avoidance practice by advising the interlocutor not to serve meat that does not comply with the Islamic standard. Abi recounted his experience when his supervisor invited him to have dinner and advised his supervisor not to serve any meat, except seafood:

> Yeah, just like two days ago I was invited to [have] dinner at my professor's house. And like two days or three days before the dinner, [as] he knows that I'm a Muslim, and he asked me if I have any diet requirements. And then he asked [as well] if chicken is okay for me. And I said I was not really comfort[able] too-- I didn't want-- I didn't want to make him sort of busy directing this kind or that kind of food. When I get in,' I said. 'Don't bother [about what I eat]. I am okay with for your chicken. "Enjoy the dinner, then" he said. So chicken, I think-- you know, do they got this the cut halal chicken, this kind of way of slaughtering animals you called it-- called it Islamic law, I said. 'What about fish?' he said. 'Yes, fish is good I guess.' Then in the end, yeah, we have fish, and you know, they had wine and some [other] alcohol drink[s], but they provided me [with] some non-alcohol drink, so I have the non-alcohol drink. (Abi, L82)

Another separation orientation is related by Awat who accidently had a spring roll snack containing pork when attending a course farewell with cuisines from diverse cultures. In her mind, the spring roll was vegetable but her female Muslim friend from Iraq was suspicious that the snack contained non-halal meat and urged her to vomit what she ate. She was grateful for being stopped from eating the food and maintained her halal eating practice for the rest of her residence in the DGC, as stated in the following excerpt: “It’s important for me, I mean, when I was in Australia, I tried to eat something halal, I found halal meat store. I mean I tried to keep my faith during my experience in Australia, including my meals”. (Awat,. L95)

6.4 Communicative practices selection of the AA Educators

Living in English-speaking cultures has raised awareness of self and other way of living, and how to carry on in relation to others. During adaptation in a foreign culture, various communicative practices were adopted as detailed in Table 4 below.

Table 4 indicates three different groups of interlocutors in which communication across culture took place, namely the DEC speakers, the non-DEC speakers, and the CCGMs. The table also shows diverse communicative orientation adopted by educators, considerations underlining selected communicative orientation, communicative acts that relate to the setting, and selected communicative practices and consideration. Regardless of interlocutors, separation orientation, such as avoidance practice, is adopted for communication acts that are religiously embedded, such as hugging and cheek kissing the opposite sex and halal cuisine. Separation is also adopted when culturally embedded

content is unlikely to be substituted for corresponding address terms of dominant group culture (DGC) such as the local terms address. On the other hand, accepting and assimilating DGC is undertaken in relation to communicative acts that are relatively free of religious frames of reference such as address terms, verbal greetings, or future reference involving outgroup members. Meanwhile, communication with people who share the Islamic frame of reference usually takes place in a way that accommodates both cultural references. Furthermore, for some reasons, such as level of intimacy and identity orientation, customized practice is adopted to denote certain relationships between educators and interlocutors.

Table 4. Communicative Practice selections of the AA educators

Co-communicators	Selected practice	Considerations	Communicative acts
People with DEC	Separation	Faith; Experience; Ability; rationalization	Hugging greetings
			Halal meat
	Accommodation	Experience; cost and reward; context; ability; faith	Christmas wishes
		Context; cost and reward; faith	Future reference
		Context; cost and reward; ability	Address terms
	Assimilation	Experience; context; cost and reward	Handshaking greeting
			Address terms
Non-DEC speakers	Assimilate	Experience; context; cost and reward	Greetings
			Address terms
			Future reference
CCGMs	Assimilation	Experience; context	Address terms
	Accommodation	Experience; context; cost and reward; faith	Greetings
			Future reference
	Separation	Context; experience; cost and reward	Address terms
	Customise	Experience; context; cost and reward	Address terms

6.5 Summary

To sum up, this chapter outlines diverse communicative practices adopted by the educators in question and the reasons for selecting practice. Consistent with CCT studies on the diverse communicative orientation adopted by CGMs in the DGC environment, this study reveals assimilation, accommodation and separation orientation and their relevant consideration for practice selection. In addition, this study discusses customised practice of which educators and the interlocutor adopted practice that is alien to both cultures but meaningful to their relations. Furthermore, this study also reveals the importance of faith underpinning selected practice on communicative acts that are religiously embedded.

The next chapter discusses the overall findings from this study.

Chapter 7: Discussion

7.1 Introduction

Drawing upon co-cultural theory on intercultural communication, this thesis has examined the critical and strategic communicative behaviours adopted by the Islamic Indonesian EFL educators in engaging English communication practices in diverse contexts. This study has also attempted to explore learning opportunities that educators can take from intercultural communication for personal and professional purposes. The major purpose of this chapter is to synthesise major findings of the study, as presented in the last three chapters, and relate them to the theoretical framework used in this study and to other pertinent concepts.

7.2 The overarching intercultural communication

Going beyond the commonly held view that sees intercultural communication as the communication between people from different language and cultural backgrounds this study revealed the ubiquitous concept of intercultural communication. While language and cultural differences are obvious markers of communication across cultures, it also encompasses any differences within and beyond social group members such as gender, age, ability, occupation, skin colour and religion (Orbe & Camara, 2010). This study found that factors relating to age difference, occupation and religion within and beyond social group members determine the language used in communication.

This study has also revealed the immense range of intercultural communication. Communication can take place in an interactional conversation where people with different language and cultural backgrounds meet and exchange ideas. This general view of intercultural communication may occur in international conferences, on campus, in classrooms, in offices with diverse overseas sojourners, in well-known foreign visitor tourism spots, and in myriad conversational settings where communication across language and cultural boundaries occurs. This interactional conversation may go beyond spatial and temporal boundaries when technology mediates interactions that allow people from across the globe to join a conversation in real time. Beyond this conversational view where messages are directly shared with a definite co-communicator, this exchange of ideas may be mediated through audio and/or visual aids to reach randomly indefinite co-communicators. Book writers, and film and video makers hold various perspectives and practices of their culture and embed it into their masterpiece and communicate it to the rest of the world. Embedded cultural messages in books, journals, magazines, newspapers, Youtube videos, and films travel around the globe to meet randomly interested individuals including students and the educators in question. While reading books, or watching movies or videos, the educators critically review embedded cultural content and disseminate for personal and professional practices.

The overarching concept of intercultural communication also encompasses different types of communication, namely, linear, transactional and interactional. Linear intercultural communication takes place when communication messages flow from one direction where a speaker delivering a speech or when a writer sharing his/her ideas. When the educators in

question read textbooks, or watch videos or movies, they engage in linear communication direction, of which they may critically appraise the messages being communicated by book writers, or video or movie makers. When attending international conferences and delivering speeches or papers, these educators literally also engage in linear intercultural communication, of which ideas are mainly streamed from speakers to attendees with limited feedback. Transactional intercultural communication refers to the involvement of both parties in generating and responding to ideas. Yet, one party is deemed to be more active in creating and getting ideas across, while the other party encodes messages in response to the notion required by the sender. Interactional communication involves the active participation of both parties in sending and receiving communicative messages and reciprocally changing roles and message creation. At a conference when an attendee asks a question, the speaker and the attendee are involved in transactional communication. Yet, it may become interactional communication when the question raised includes a contentious issue that requires both parties to exchange ideas and take turns in generating ideas. Similarly, student--supervisor communication may literally be transactional when the student mainly responds to his/her supervisor's questions; yet, it may develop into interactional communication when both parties are involved in co-creation of encoded and decoded messages.

Drawing on stories told by participants through critical incidents and interviews, the study revealed that elsewhere the educators constantly encounter English culture embedded in books, videos, movies, and in interactional conversation which necessitates them to critically think and act during intercultural encounters. However, they do not share similar

intercultural experiences. Those who never lived abroad experience mostly engaged in mediated and linear intercultural communication. The educators who had been living in English-speaking countries were privy to all types of intercultural communication. Thus, they experience more tension and contradiction in navigating their critical thinking and behaviour during intercultural communication, and they benefit more from these experiences in their personal and professional practice and development.

The overarching intercultural communication captured in this study extends the intercultural model diagrammed in figure 2.2 to include additional elements such as individuals from culture C who also shared status as Non-DEC and individuals from the C cultures who shared religious affiliation. In addition, communication settings took place both where English was the dominating culture and in a setting where English functions as co-culture. These additional actors and setting coupled with the existing elements of intercultural model can be diagrammed as in the following figure:

Figure 7. 1 Intercultural model in Dominant Islamic Indonesian Culture - DIIC

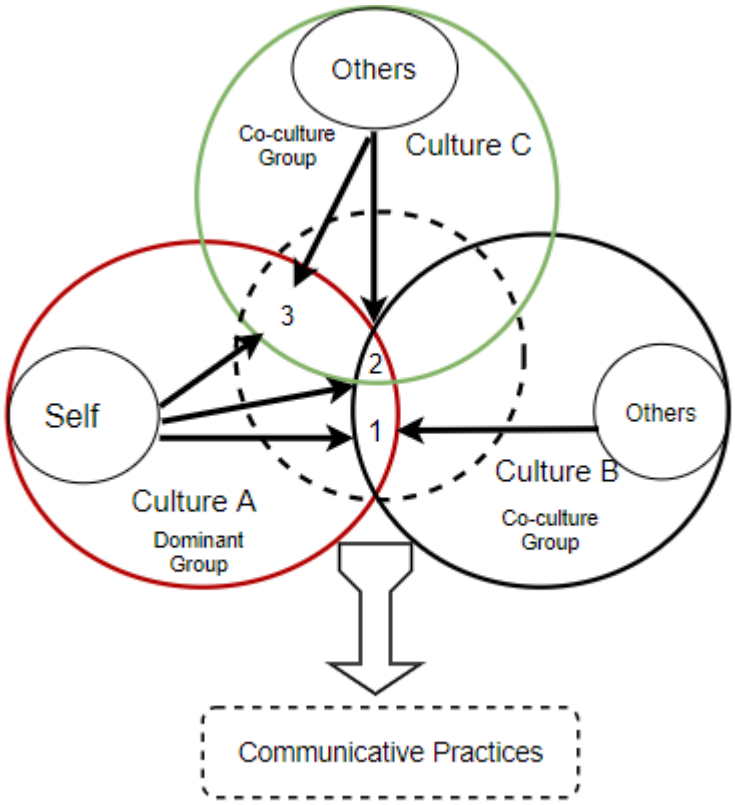


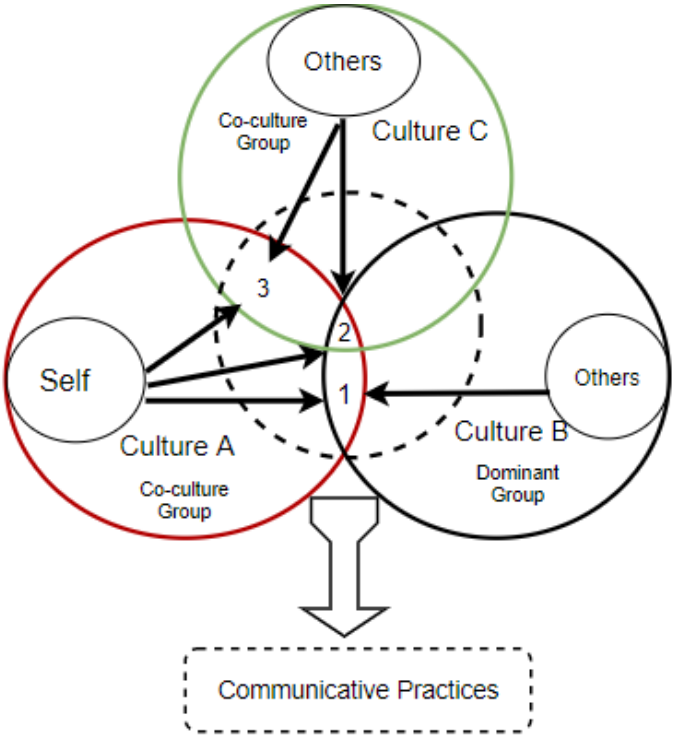
Figure 7.1 includes shapes that signify certain process. Three continuous circles signal various cultural references involved in the process. The red circle marks the culture of the educators in question (culture A), the black circle indicates speakers from the DEC (culture B), and the green circle denotes English speakers from elsewhere other than English-speaking culture (culture C). The arrow indicates the direction of interaction of which Area 1 is the overlapping area where the Islamic Indonesian EFL educators interact with others from English-speaking culture. Area 2 shows the interaction between educators with others who share to some extent English and Islamic cultural references. Area 3 indicates the setting in which educators (the selves) and others from non-DEC who share to some extent English cultural reference meet and interact. The black broken line indicates factors that

influence selection of communicative practice. The arrows show the direction of the process that may generate diverse communicative practices.

As intercultural communication often take place in asymmetric situations where one culture is predominantly practised or one communicator possess privilege compared to the other, the figure captures the communication that takes place in the Indonesian context. Accordingly, Islamic Indonesian culture (culture A) occupies the standard practice that guides the educators in engaging with English speakers regardless of their cultural backgrounds.

This study also captures the intercultural communication that occurred in English speaking countries as diagrammed in the following figure 7.2:

Figure 7. 2 Intercultural model in DEC



This figure offers similar explication that intercultural encounters occur in various situations and involving diverse communicators. The shapes and their respective denotation remain the same. The only difference is the dominant group culture which may affect the practice selection. As communication took place in English speaking countries, English cultural reference was the standard practice of communication.

7.3 Power dimensions in intercultural communication

Every time two different perspectives or practices meet, one of the perspectives or practices may either be converted, accommodated, or contested (Bennett, 2013a; Rahman, 2005). The converted relationship happens when one perspective or practice is overlooked, while the other perspective and practice is adopted. The accommodated relationship occurs when either perspective or practice is relatively recognised and functions. The contesting relationship is vis a vis both perspective and practice being constantly tested and strategically functions for practical purposes.

Behavioural phenomena in intercultural communication can be viewed using various approaches depending on the researcher's vantage point (Gudykunst, 2005), such as communication accommodation theory (Giles & Ogay, 2007) and identity negation theory (Ting-Toomey, 1999a). Yet, to recognise the impact of unequal social structure on intercultural communication, co-cultural theory (Orbe, 1998; Orbe & Roberts, 2012) offers more comprehensive and illuminating accounts on this issue. The theory posits that intercultural communication takes place in a social context where power relations among communicators are not equally shared. Perspective and practice of the dominant group

culture are often assumed as the standard norm of communication practice while underrepresented group practice is strategic to gain recognition. This study found two distinct asymmetric power relations resulting from the educators in question in their social position as Islamic Indonesian EFL educators across settings, as discussed in the following sections.

7.3.1 Inside-without position

The inside-without position is used by Hsiung (2001) to describe limited access of "political and social resources for Chinese women within the state apparatus compared to their male counterparts" (p.214). This is relevant to describe the situation of educators who organise and collect cultural references comparable to academia in their home institutions. English and its associated culture make them unique individuals and allow them to access certain privileges in the social and occupational structure compared to the rest of the community. However, their elite status does not afford them to freely assume English communication practices. Their position as underrepresented group members in the community necessitates, they critically think and act upon the Islamic and local cultural frame of reference when using English communicative practice for personal and professional purposes.

This study reveals that educators constantly consider their given and achieved identity in any intercultural communication. As Muslim Indonesians, these two relatively stable features of identity are shaped and formed throughout the course of their life from birth. As higher education academics and English educators, identities are realised through agency

and contestation. The first three identity features (Muslims, Indonesians, and tertiary level educators) are the constituting factors of domination in the community while the last feature constitutes underrepresented group members. The continually moulded and multifaceted status of individuals constantly creates tension and contradiction whenever they engage in intercultural communication. As part of the dominant group, they have the privilege to maintain communication practice shared among groups. Yet, as part of the elite group, though underrepresented, the practice of elite group may be more appealing but contravening as well. Therefore, intercultural communication offers them the opportunity to critically think about who they are in relation to others and identify power relations among the communicators.

7.3.2 Outsider-within position

The term outsider-within depicts a social position of cultural group members whose influence is limited in determining cultural perspectives and practice in society. In many parts of the world, the female is the outsider in a male-dominated world, and their voices are limited to some extent. In English-speaking countries, speakers of other languages are outsiders and their language and cultural references are less recognised. Muslims in Christian-dominated society are outsiders and they do not have the same freedoms and access to social and political resources as dominant group members do. The list of outsider-within groups continues to include people of different race, skin colour, ability, sexual orientation, and whose experiences are inhibited in relation to communication practice (Orbe, 1998; Orbe & Spellers, 2005; Ramírez-Sánchez, 2008).

The experience of Islamic Indonesian educators in English-speaking countries confirms dissimilar power relations with the host country and its influence on intercultural communication. As Muslims, they are aware of the Islamic frame of reference in guiding their communicative behaviour. Yet, due to the dissimilar position in non-Muslim dominant groups, they undertook diverse communicative practices to achieve their communicative goals. Likewise, as Indonesians with a unique cultural reference, they attempted to maintain the distinct Indonesian culture across intercultural communication settings, particularly regarding the use of address terms. Yet, when the boundary of dominant group practice intervened, they suspended their attempts to strategically admit dominant practice.

7.4 Co-cultural communicative practices

Another premise of co-cultural theory is the notion of shared experience of being less recognised, and attempts to get their experiences and cultural frame of reference recognised within and beyond their co-cultural group members (Orbe, 1998). This notion allows group members to strategically adopt diverse communicative practices with ingroups and outgroups in various intercultural settings. The following sections elaborate the diverse communicative practices undertaken by educators in various intercultural contexts.

7.4 1 Communicative practices with dominant group members

As stated in the previous section, this study revealed two unique cultural groups: home and host cultures. In the home setting where educators are viewed as the insider with limited access to English for communication practice, Islamic Indonesian culture is the dominant

frame of reference for communication practice. While in the host setting where educators are viewed as the outsider within English-speaking countries, the English non-Islamic frame functions as the dominant reference for communicative practices.

In the home setting where Islamic Indonesian cultural reference is the guiding principle in communication, the educators, regardless of their overseas experiences, adopted diverse communicative practices. Any English practices are constantly examined using the dominant cultural frame. If they found that the English practices contradict the Islamic Indonesian culture, to certain extent, separation orientation is adopted and assimilation orientation to the home culture, instead. Term of address, Islamic greeting and exclamation all embed cultural reference. Instead of imitating the foreign reference, educators adopt practices that align with the dominant culture. In addition, an accommodation orientation is also evident in this study. This practice is adopted when English and Islamic local practices can simultaneously be used to convey a message. Blended Islamic and English practices in greeting, giving and admitting compliments, and committing to future activities are evident in this study.

A unique practice for address terms emerged when one educator disclosed a practice that departed from both dominant and co-cultural group practice. The common address term for colleagues in Indonesian culture is title+ first name such as *Pak X* and *Ibu Y* for adult males and females respectively, to signify respect and symmetric power relations. Yet, the educator and her colleagues adopted Mr X and Ms Y to indicate respect and symmetric power relations. While the original meaning of the terms carries marital status and

asymmetric power relations, they conveniently amended and customised the meaning that accentuates group belonging and respect.

In the host setting where Islamic Indonesian cultural reference was underrepresented in the English-speaking culture, the educators strategically adopted various communicative practices. They adopted diverse communicative practices ranging from assimilation, accommodation, and separation orientations. When a communicative act contains less or no cultural and religious interest and asymmetric power relations with dominant group members are obvious, assimilation orientation was adopted to recognise and maintain the perspective and practice of the host culture. Term of address is particularly evident in this study. Accustomed to using title plus first name for addressing people with different social status, Indonesian educators felt awkward in their early settlement in the English majority culture when they were advised to adjust their existing practice to first name address form.

However, if a communicative act embeds cultural references that to some extent contradict the Islamic Indonesian frame of reference, educators exhibited a different orientation. Handshaking and hugging, common practices in English-speaking culture, pose dilemmas for many Muslims, as mentioned earlier, since they are generally taught not to touch the opposite sex outside the family. Christmas wishes would pose another dilemmatic expression for many Indonesian Muslims. Christmas is often associated with the birth of Jesus as God's son and offering "Merry Christmas" wishes may denote the joy of the birth. Therefore, exchanging Christmas wishes would be understood as the recognition of God's son, a belief that contradicts the Islamic creed. This study revealed avoidance, compensation or rationalizing strategies that Muslim educators used to maintain their

Islamic frame of reference in dominant group culture. By avoiding, they overtly communicated their refusal to admit the dominant practice. If overt refusal was not possible, compensation strategy was enacted by articulating in a different way that sounded reasonable to them and to collocutors.

This study also found the adoption of accommodation orientation of which both Islamic and English cultural dimension is recognised and manifested in communicative practice. This practice is taken by juxtaposing superficial elements of both cultures or a combination of deep and surface levels. Terms of address and future reference expression are evident in this practice. Accustomed to using title plus first name in addressing people with higher social status, some educators negotiated with their supervisors and lecturers in the host culture. Some ended up conceding to dominant practice, but others fortunately got their cultural reference recognised and adopted, for example, *Prof + First Name*. Similarly, future reference or action in Islam should include God recognition articulated as *Inshaa Allah*. Missing this utterance to refer to future action may signify faith ignorance to some educators. Therefore, they deliberately attempted to seek recognition from dominant group members to future action they were going to commit to by adding *Inshaa Allah*.

7.4.2 Communicative practices to inter co-cultural group members (Non-DEC)

Inter co-cultural group communication refers to that which occurs between people who share underrepresented experiences; yet, one or more features of cultural difference are obvious. This study includes faith and/or national identity as unifying features that define group membership. Therefore, communication with people who do not share nationality is

literally included in this notion. Communication with people with shared nationality is also included in this category if the communicative act to varying degrees contains faith reference. Communication with people who to some degree share English in the home culture is also included in inter co-cultural communication.

This study found that most inter co-cultural group communication adopted assimilation to the dominant group practice. As both come from different cultural and language backgrounds, accentuation of one particular cultural practice in English as lingua franca would pose a dilemma to others. However, if the communicative practice is sensitive from the Islamic perspective, some Islamic educators strategically separate from the dominant practice, particularly in relation to hugging practice and future activity commitment. As they did with dominant group members, they overtly assert their position regarding their practice.

This study also reveals a distinct practice of address terms that is not commonly used by the dominant group culture. The “my brother or my sister, bro or sis” address terms frequently emerged when people from different nationalities met and addressed one another. Although these terms were for those who are unfamiliar with them, some educators reported that they used these terms for those who were familiar with them, particularly Muslim brothers and sisters with different nationalities. Another distinct practice is when one educator addressed his supervisor with “boss” to indicate closeness and familiarity. While “boss” indicates power relations, this term is convenient, and his selection of practice can be termed as customised orientation.

This study also found that communication with people who to some degree share English-speaking culture either accommodate both cultures or separate from the home culture to assimilate English-speaking practice. Greetings, exchanging compliments and future reference are adopted by combining some features of both cultures when the shared elite group met and exchanged information. But when they were in contact with English speakers from overseas, they adopted a practice recognised by the visitors.

7.4.3 Communicative practice with intra co-cultural group members

As mentioned in the previous section, Islamic Indonesian cultural features are unifying factors for defining co-cultural group membership. Those who shared faith adherence regardless of their nationality are included as intra-co-cultural group members. This category also includes those who share Indonesian nationality yet limited its application to communication that contained less or no Islamic frame of reference.

This study reveals that communication with people who shared faith adherence regardless of nationality accommodates some features of both Islamic and dominant group culture on discourse that may embed Islamic perspective and practice. Future reference and greetings are two practices overtly stated in the Islamic frame of reference, and correspondence practice in English does not necessarily contradict this teaching. Therefore, both cultures are frequently adopted to greet their Muslims sisters and brothers. However, greeting practice that involves touching is completely avoided.

This study also finds flexible terms of address among co-cultural group members, particularly in the host setting. In the home setting, they strictly adopted the dominant home

practice, but in the host culture, they willingly undertook various practices. If people from other cultures are involved in their encounter, they assimilate the address terms of the dominant culture by addressing first name form. They revert to their home address terms when people from other cultures have left.

The overarching communicative practice selections adopted by the educators can be summarised in the Table 5. The table shows diverse intercultural encounters and the practice selections undertaken by the educators. Some encounters and the selected practices were shared across the groups of participants, but other encounters and the practices are exclusive to the educators who experienced living abroad including those who currently living abroad or already returned from abroad. The shared intercultural encounters include the Indonesian and English address terms, verbal greetings, and future reference practices. They also shared the practices of the communication acts by assimilating the associated culture for address terms practice and by accommodating both cultural features for the verbal greeting and future reference practices.

Table 5. Accumulative practice selections of participants

Communication		**Practice Selections**			
Participants	Interlocutor	Assimilation	Accommodation	Separation	Customization
NLAEs	DEC	Address terms Querying marital status Exchanging compliments	Greetings Future reference	Exclamation	
	Non-DEC		Verbal Greetings Salutation expression		
	CCGMs		Verbal Greetings Verbal compliments Future reference	Address terms	
CLAEs	DEC	Handshaking greetings Address terms Every day wishes	Christmas Wishes Future reference Address term	Hijab Apparel Hugging greetings Halal meat Queer person issue	Address terms
	Non-DEC	Verbal Greetings Address terms Wishes			Address term
	CCGMs	Address term	Greetings Future reference Wishes		Address terms
AAEs	DEC	Handshaking greeting Address terms	Christmas wishes Future reference Address terms	Hugging greetings Halal meat	
	Non-DEC	Greetings Address terms Future reference			
	CCGMs	Address terms	Verbal greetings Future reference	Address terms	Address terms

However, there were many encounters that give privilege to the educators who live or graduated from abroad. Every day wishes, handshaking and or hugging greetings, halal meat observance, Christmas wishes, homophobic issue and hijab apparel practices offer

critical thinking and strategic action to deal with. Some practices such as everyday wishes and handshaking greetings are religiously admissible, although juxtaposing the practice for communication was evidently preferable. However, some practices such as hugging greetings, homophobic issue, hijab apparel, Christmas wishes, and halal food ways are religiously not supposed to be compromised in Islam and these distinct Islamic reference yield certain strategies to get recognized or simply separated from the DGC.

7.5 Factors in selecting communicative practice

Co-cultural theory also elaborates some considerations that determine the selection of communicative practice. These factors include field of experience, context, anticipation of cost and reward, preferred outcomes, communicative approach, and the ability to enact the selected practice (Orbe, 1998). After critically functioning and considering those factors, the CCGMs may come up with a selected practice and strategically carry it out to reach their communicative end.

The findings show that the six factors were actively taken into consideration in practice selections. On communicative acts that have less or no religious and cultural reference, accommodation or assimilation orientation is common among educators. In contrast, accommodation or separation was adopted when the gap between two cultures is evident. This shows that field of experience has a greater impact. This study also found that the anticipation of reward and cost was repeatedly mentioned by some educators in determining their practice selection. Although other factors are considered, afraid of being

negatively perceived by others have stronger influence in decision making of the selected practiced.

Although the six considerations were attended in the practice selection process, the degree of influence in the process remains unclear. Some participants claimed that context defined the practice selection, while others indicated that experiences determine the selection. This study maintains that each factor does not share the same influence in directing the selected practice.

In addition, this study also reveals the emergence of faith related considerations in the practice selection process. Almost all communication acts such as greetings, future reference, exchanging compliments, exclamation, et cetera embed a religious dimension that draws many Muslims to critically think of faith related accounts to accommodate or assimilate the practices. The findings elaborated in chapter 4, 5 and 6 show the participants' faith considerations when selecting certain practices. Accommodation practice is sought to get recognition of the distinct Islamic feature or else, separation practice is adopted when the religious practice is at high stake. Therefore, while maintaining the six factors that determine the practice selection, the findings of this study extend the emergence of faith factors that also define the selection of certain communication practice.

7.6 On becoming intercultural educators

7.6.1 Identity formation

Identity is a complex and complicated concept that renders multiple perspectives to define what identity is. Viewed from social identity theory (SIT), identity is self-definition and social attributions associated with certain group membership that individuals occupy in orderly social categories (Tajfel, 1974). These individual and social attributions appear obvious when intergroup interaction takes place. In response to SIT that primarily relies on intergroup interaction, self-categorization theory is proposed to include intragroup interaction as the point of departure in envisaging the theory. This theory acknowledges the individual and social elements of identity but it also encompasses accessibility and fit concepts that govern identity in relation to ingroup/outgroup interaction (Hornsey, 2008). In addition, Duveen (2013) introduces social representation theory that elaborates the individual's position with embedded roles and responsibilities. This theory acknowledges asymmetric power in group interaction, how different power relations govern interaction in society, and how individuals make sense of the world from the standpoint (Andreouli, 2010).

Although different in the point of departure and articulation, they offer similar tenets that identity is multifaceted, dynamics, continually shaped through interactions (Breakwell, 2014; Duveen, 2013; Hornsey, 2008; Kim, 2007; Tajfel, 1974). Multifaceted identity encompasses multiple layers as humans, as group members in society, and as individuals with distinct characteristics. It continuously changes due to relational, situational, and

temporal contexts to align with individual and social interests. In addition, ingroup--outgroup interaction in various settings allows identity to be continuously negotiated, enacted, formed, and reformed through various strategies throughout the individuals' lifespan. In other words, identity formation is an endless process of dynamic interaction between self and others in socially situated environments.

Islamic Indonesian tertiary EFL educators may pose challenges to many individuals. Viewed from SIT (Tajfel, 1974), individuals with social categories as Muslim and as Indonesians occupy elements of group membership that are complementary in nature. Culturally, they draw on Indonesian and their local culture's frame of reference that constantly set the standard and appropriate reference for thinking and behaving. Simultaneously, they are Muslims whose thoughts and actions should confirm the Islamic frame of reference. Both references are rooted in comparatively similar eastern cultural epistemology and jointly shape these individuals as uniquely Indonesian Muslims. Socially, they take on a status as educators who professionally teach EFL at the tertiary level in Islamic institutions. As EFL educators, they have learned and acquired, to some extent, the English cultural frame of reference emanating from Western philosophy of which to a varying degree is embedded in communicative practices that are dilemmatic to Indonesian Muslims who are English users (Amin, 2009; Ayish, 2003; Irwansyah, 2018). While the earlier group cultures are complementary, the latter may pose a dilemma for many, if they fail to adequately manage it.

As educators in Islamic higher level of education, they also occupy a pivotal role in inculcating openness, democratic practice, and tolerance to diversity to students in Islamic

institutions (Director General of Islamic Higher Education, 2019; Kraince, 2007). As individuals, the educators in question are unique and vary in their perceptions of roles and responsibilities assigned to them and in relating to others across intra/inter group interaction. Therefore, viewed from a social identity perspective that includes both intergroup orientation of SIT and intragroup orientation of SCT, educators' identity formation occurs throughout their lifespan of interaction within and beyond their groups and takes place in many settings. The interactions enable them to negotiate, enact and form their identity in relation to others.

7.6.2 Intercultural communication on identity formation

Intercultural communication offers pivotal roles in shaping and enhancing identity formation (Kim, 2007; Ortaçtepe, 2015; Tsui, 2007). Interaction with other people across cultures allows individuals to continually enact their cultural awareness in relation to others and how differences are possibly mediated or contested in interaction. This critical cultural appraisal leads to diverse strategies in coping with others regarding acceptance, accommodation, or denial (Kim, 2007; Orbe, 1998; Rahman, 2005). Acceptance of other perspectives and practices entails the individual's willingness to some degree to imitate outgroup cultural practices and simultaneously override their own, for the sake of outgroup recognition. Accommodation strategies involve partial acceptance of outgroup cultural practices, and of their own, and articulate some ways that sound acceptable to both groups. While denial strategies involve refusing to admit distinct outgroup cultural practices and

sustaining their own practices instead. These diverse positioning strategies inevitably forge identity formation.

Viewed from co-cultural theory, intercultural communication advances rich and prolific identity formation for the educators in question. Across intercultural settings, embedded English perspectives and practices communicated in direct interaction, or mediated, are constantly tested by their own cultural frame of reference that results in various strategies. When tension and contradiction are found minimal to none, recognition of English practices is manifested in assimilation strategies. However, in many cases, for example, greetings, address terms, future actions, and wishes, attempts to negotiate their own cultural perspective and practices and partial acceptance of English practices are evident across intercultural encounters. Furthermore, in many instances, when Islamic perspectives or practices are contested, such as the exclamation expression, halal food observance, hijab observance, queer recognition, and hugging, they exhibit denial to admit English practices. Instead, they strategically negotiate the Islamic communication practice to outgroup members and willingly accentuate the practices of ingroup members. These diverse strategic communications evidence the educators' standpoint in enacting and negotiating their identity.

7.6.3 Becoming culturally aware educators

Advocates of experiential learning believe that experiences facilitate learning, growth, and change (Beardon & Wilson, 2013; Kolb, 2014; Silberman, 2007). Meanwhile, individual development constantly takes place. Thus, the more one is involved in activities that

facilitate learning the greater the knowledge for identity development. Consequently, individual's social change is likely due to myriad experiences.

Intercultural communication offers rich opportunities for learning (Ortaçtepe, 2015; Tsui, 2007). As most encounters with perspectives and practices of English culture are intentional (Bennett, 2013a), these encounters pertain to individual resources, such as previous knowledge, mental cognition capacity, affective involvement, experience (Kolb, 2014). Previous experiences pertaining to new experiences verify whether ongoing experiences add to existing ones. Mental cognition processes these experiences and stores them in short- and long-term memory for transformation. Affective involvement helps facilitate experiences to proceed smoothly. Such whole individual engagement with experiences inevitably facilitates individual reflection (Beardon & Wilson, 2013) for current and future interests. Reflection in action allows the individual to critically think about what is happening, while reflection on action facilitates the individual to think about experiences that will benefit different situational, temporal and relational contexts.

Across intercultural settings, the educators in question constantly utilise their individual resources to make experiences meaningful. When they watched Youtube videos or films, for example, they did not merely enjoy the show, but used it for future personal and professional gain. Likewise, conversational interaction with diverse English users on any topic also advances dialogue involving existing and new experiences. The sensemaking process allows individuals to grasp the incoming messages and to think of behavioural responses and reasons that underpinned selected behaviour. While the ongoing sensemaking process was beneficial for immediate feedback, similar experiences in

different contexts were also beneficial. Educators across groups contend that the existing cultural Islamic frame of reference probes intercultural experiences to guide diverse behaviour selection for diverse co-communicators. In addition, personal and professional practices were also impacted in the sensemaking process.

The final chapter concludes the study.

Chapter 8: Conclusions

8.1 Introduction

This chapter adds to the discussion and synthesis in the previous chapter by bringing together the overall conclusions of this study, presenting implications for personal and pedagogical practice pertinent to cross-cultural awareness in communication, the study's limitations and recommendations. The conclusions are articulated around selecting particular and diverse communicative practices employed across settings, and the potential beneficial impact on personal and professional practice as a result of intercultural experiences. The implications that follow are centred on individual and professional approaches in engaging culturally diverse communicative practices. The limitations for this study are presented and how they might be addressed in future studies. Finally, recommendations for future research conclude the thesis.

8.2 Conclusions

The first question of this study sought to explore the communication practices and the underpinning considerations for the practice selection undertaken by Islamic Indonesian tertiary EFL educators. Drawing on co-cultural theory as the framework for examining three groups of participants in engaging with diverse English users, this study reaches the following conclusions based on the findings.

Every encounter with English cultural reference offers the EFL educators an experience to critically think of their own and of others' cultural references and it advances actions relevant to the encounters. However, the groups of educators do not share similar tensions around the dimension of intercultural communication. The NLA educators had the least opportunity of experiencing intercultural communication. The main source of the encounters was mediated by visual, audio, or both audio visual aids and the mediational interaction unlikely pose relational tension. Conversational interaction did occur, but it rarely happened and usually did not involve people from an English-speaking culture.

The CLA and AA educators had similar experience of encountering English cultural reference. Both mediated and conversational interactions were omnipresent while living in English speaking countries and both also offer dilemmas and relational tensions due to cultural distance. However, the AA educators have a greater cause to mediate their own and foreign cultures for communication for professional practice. For the CLA educators, the dilemma and relational tensions resulted from intercultural communication mainly impact on their own interest while residing abroad.

Although the forms and relational tensions of intercultural communication were not equally shared, all groups showed similar consideration in selecting communication practice to given communication acts. The six factors for considering outlined in CCT were partly or entirely attended to during the practice selection process. In addition to the six considerations, faith considerations were also taken into account, particularly in communication acts that imply embedded religious reference. The emergence of faith

considerations extends the six considering factors that underpin the practice selection, although its application may be exclusive to Muslims.

Beside the shared faith and non-faith considerations, this study also found that the educators also showed diverse communication orientations in treating the self-other cultural relation. Assimilation practices such as mirroring, emphasizing commonality, or dissociating strategies were adopted to communication acts with no unique cultural and or faith issue. However, an accommodation orientation is necessarily undertaken when features of both cultures were possibly blended. Finally, when the English cultural practice is unlikely to be compromised due to cultural and religious appraisal, separation orientation is necessarily taken. In addition, this study also found a practice that extends the existing three orientations. The extension practice is termed ‘customising practice’ when it is an uncommon practice in both cultures but works for both the participants and their interlocutors.

This study also seeks to examine the link between intercultural communication and the cultural awareness raising for communication and professional practices. All groups show that intercultural communication offer them awareness of cultural dimension in communication. Various consideration are taken into accounts in practice selection and diverse communication practices for a given communication act are evidence that they are aware of self and of other cultures during the communication. Sharing experience and the tension of intercultural communication with students and colleagues also showed that professional practice as EFL educators is also affected by these experiences.

8.3 Implications

This study implies that intercultural communication calls for the understanding of both self and other cultures. Selected practices emanating from either culture should consider factors that facilitate recognition and respect of difference. While recognition of different practices may vary due to positional variation in a society, attempts to gain recognition are constantly sought, particularly from those whose position is underrepresented. Although maintaining privilege on least conflicting practices is admissible, giving recognition to other practices may encourage a just and responsible relationship (Sorrells & Nakagawa, 2008).

This study indicates the greater faith-relevant accounts for considering the practice selection which result in assimilation, accommodation and separation practice. Compromising faith values for foreign practice is considered devaluing the individuals' commitment to their faith, while accommodation and separation may boost recognition of the Muslim world. Therefore, it is important for Muslims not to lose their valued practice by continuously improving and observing their faith and strategically communicating it to the wider English audiences. For others who prospectively interact with Muslims, this study may encourage them to comparatively seek Muslim culture and find reasons where philosophical conflict and tension can be compromised.

This study also implies that support for cultural awareness in learning and teaching foreign language and culture is necessary, as ignorance of either the home or host culture may be disastrous. In the Indonesian context, teaching and learning English as a foreign language still emphasises the communicative orientation with little or no intercultural dimension.

However, the Ministry of Religious Affairs policy on encouraging its apparatus to be moderate and open minded in encountering differences invokes the IITEE to have sufficient intercultural knowledge and practice. Therefore, individual agency and institutional policy that recognises intercultural dimension is essential to help students and teachers alike in engaging in communication in English.

In addition, although lack of political support may not impede educators in navigating their cultural frame of reference in intercultural encounters, political support in guiding cultural awareness when teaching a foreign language is pivotal. The ineffectiveness of policy intended to encourage intercultural teaching in higher education is surely evidence that such policies (in both Indonesia and perhaps also other countries that host Indonesian students and academics) are failing in their responsibility to Indonesian tertiary educators who need to develop the intercultural knowledge and critical thinking skills to fully engage in successful intercultural communication.

8.4 Limitations

Although this study offers new knowledge in understanding Indonesian Muslims in intercultural communication, it is not without limitations. Drawing on retrospective narratives as the basis for gathering the data would be better if there could be validation of the narrative data beyond the study. Although the consistency of the narrative data can be achieved through multiple data gathering methods, the narrative might be made up or it might come from real experience. Yet the narrative may contain the participant's bias by leaving out certain events and adding others with regard to his/her interests, so caution is

needed in interpretation. Another limitation is the use of audio recording during the data collection. Interviews conducted by phone included some disturbances such as incoming calls and poor network connections. These disturbances, while annoying, interrupted the narrative flow.

In addition, as intercultural communication varied in participants, they related a range of stories about their experiences. However, one specific experience may generate a more thorough and deeper understanding of the phenomena. Furthermore, due to shifts in theory and understanding the issues between the design of methods for collecting data and data analysis, the information collected during interviews does not exclusively reflect the evolving theoretical framework of CCT. Therefore, while offering in-depth understanding of particular phenomena, such as exchanging compliments in English and in Indonesian, this study can offer only few examples of critical thinking and action on the emerging communication acts. In addition, leaving the participants to select any incident of their interest does not capture an exhaustive understanding of particular phenomena. However, this study is still worth noting as the focus is on how participants engaged in critical thinking in their diverse practice selections. The narratives function as support evidence as to how critical thinking and practice selection were constantly verified across communicative acts. These are not generalisable to other settings and countries, however.

8.5 Recommendations

This study now offers some practical and theoretical recommendations. As stated in the implications section, regardless of political support for cultural awareness, the educators

attempted to engage in intercultural communication using “their own way”. Thus, the practical recommendation for individuals and higher educational institutions is to incorporate intercultural perspectives in personal and professional practice in teaching and learning English. It would also be beneficial for preparation of tertiary academics in all fields to consider this as part of their preparation for studying abroad. The practical domain is likely to attract significant research and scholarly interest not only in Indonesia but also in other EFL countries, and could be the subject of international collaborative studies, including the production of teaching resources as well as investigating tertiary teaching.

This study also implies that, despite the range of considered factors in practice selection, the strength of this contribution across practices varies. Therefore, other researchers interested in this study will need to reflect further on different levels of contribution among those factors taken into consideration. Alternatively, focusing on particular communicative acts, selected practice and considered factors would also be worthwhile to shape this relatively new field. In addition, as most intercultural communication studies employ secular epistemological perspectives, Muslims, in particular, may contribute to intercultural studies by using the Islamic epistemological perspective when studying intercultural communication involving Muslims.

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Appendices

Appendix 1. Table of Co-cultural communication practices

Co-cultural communication practices

Examples of practices	Brief description
Non-assertive assimilation	
Emphasizing commonality	Focusing on human similarities while downplaying or ignoring co-cultural differences
Developing positive face	Assuming a gracious communicator stance in which one is more considerate, polite, and attentive to dominant group members
Censoring self	Remaining silent when comments from dominant group members are inappropriate, indirectly insulting, or highly offensive
Averting controversy	Averting communication away from controversial or potentially dangerous subject areas
Assertive assimilation	
Extensive preparation	Engaging in an extensive amount of detailed (mental or concrete) groundwork prior to interactions with dominant group members
Overcompensating	Conscious attempts—consistently employed in response to a pervasive fear of discrimination—to become a "superstar"
Manipulating stereotype	Conforming to commonly accepted beliefs about group members as a strategic means to exploit them for personal gain
Bargaining	Striking a covert or overt arrangement with dominant group members in which both parties agree to ignore co-cultural differences
Aggressive assimilation	

Dissociating	Making a concerted effort to elude any connection with behaviors typically associated with one's co-cultural group
Mirroring	Adopting dominant group codes in attempts to make one's co-cultural identity less (or totally not) visible
Strategic Distance	Avoiding any association with other co-cultural group members in attempts to be perceived as a distinct individual
Ridiculing self	Invoking or participating in discourse, either passively or actively, which is demeaning to co-cultural group members
Non-assertive accommodation	
Increasing visibility	Covertly, yet strategically, maintaining a co-cultural presence within dominant structures
Dispelling stereotype	Myths of generalized group characteristics and behaviors are countered through the process of just being oneself
Assertive accommodation	
Communicating self	Interacting with dominant group members in an authentic, open, and genuine manner; used by those with strong self-concepts
Intragroup networking	intragroup discussions in which specific guidance concerning dominant group members was shared, observing how others communicate with dominant group members.
Using liaisons	Identifying specific dominant group members who can be trusted for support, guidance, and assistance
Educating others	Taking the role of teacher in co-cultural interactions; enlightening dominant group members of co-cultural norms, values, and so forth
Aggressive accommodation	
Confronting	Using the necessary aggressive methods, including ones that seemingly violate the “rights” of others, to assert one's voice

Gaining advantage	Inserting references to co-cultural oppression to provoke dominant group reactions and gain advantage
Non-assertive separation	
Avoiding	Maintaining a distance from dominant group members; refraining from activities and/ or locations where interaction is likely
Maintaining barrier	Imposing, through the use of verbal and nonverbal cues, a psychological distance from dominant group members
Assertive separation	
Exemplifying strengths	Promoting the recognition of co-cultural group strengths, past accomplishments, and contributions to society
Embracing stereotypes	Applying a negotiated reading to dominant group perceptions and merging them into a positive co-cultural self-concept
Aggressive separation	
Attacking	Inflicting psychological pain through personal attacks on dominant group members' self-concept
Sabotaging others	Undermining the ability of dominant group members to take full advantage of their privilege inherent in dominant structures

Taken from Orbe & Robert (2012.p.296-296) 'Co-cultural theorizing: Foundations, applications & extensions'

Appendix 2. Ethic clearance

Your ethics application has been formally reviewed and finalised.

» Application ID: HRE18-198
» Chief Investigator: DR OKSANA RAZOUMOVA
» Other Investigators: MR Suyono Suyono, PROF FIONA HENDERSON
» Application Title: Enhancing intercultural communication among Islamic Indonesian tertiary English Foreign Language educators
» Form Version: 13-07

The application has been accepted and deemed to meet the requirements of the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007)' by the Victoria University Human Research Ethics Committee. Approval has been granted for two (2) years from the approval date; 11/12/2018.

Continued approval of this research project by the Victoria University Human Research Ethics Committee (VUHREC) is conditional upon the provision of a report within 12 months of the above approval date or upon the completion of the project (if earlier). A report proforma may be downloaded from the Office for Research website at: http://research.vu.edu.au/hrec.php.

Please note that the Human Research Ethics Committee must be informed of the following: any changes to the approved research protocol, project timelines, any serious events or adverse and/or unforeseen events that may affect continued ethical acceptability of the project. In these unlikely events, researchers must immediately cease all data collection until the Committee has approved the changes. Researchers are also reminded of the need to notify the approving HREC of changes to personnel in research projects via a request for a minor amendment. It should also be noted that it is the Chief Investigators' responsibility to ensure the research project is conducted in line with the recommendations outlined in the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007).'

On behalf of the Committee, I wish you all the best for the conduct of the project.

Secretary, Human Research Ethics Committee
Phone: 9919 4781 or 9919 4461
Email: researchethics@vu.edu.au

Appendix 3. Information to participants

INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH

You are invited to participate

You are invited to participate in the research project entitled *Investigating intercultural communication among Islamic Indonesia tertiary English Foreign Language educators*.

This project is being conducted by a student researcher Suyono as part of a PhD requirement at Victoria University under the supervision of Dr Oksana Razoumova and Associate Professor Fiona Henderson from Institute of Sustainable Industry and Liveable City

Your information regarding to this research will only be used for research purposes and your identity will remain confidential. All references in data analysis and discussion will be deidentified.

Project explanation

The project is aimed at investigating critical thinking and acting process used by EFL educators in Islamic universities in Indonesia in engaging with English texts or communication with diverse English users and why such thinking and acting are employed in EFL teaching and communication practices.

What will I be asked to do?

You will be asked to:

1. Fill an online short survey concerning your details, your EFL teaching experience and your experience of living abroad, if applicable.
2. Write critical incidents of intercultural occurrences using a guided writing protocol to describe and reflect your experiences in engaging with foreign cultures found in English texts or movies or in observing or direct encounters with wider English users
3. Participate in a face to face interview regarding the experiences indicated in the reflective writing (applicable to selected participants).

What will I gain from participating?

1. Information on unique critical thinking and acting in engaging with English texts or movies or interacting with diverse English users.

2. Awareness of cultural aspects embedded in English texts or movies and in interaction with English speakers and how the cultural aspects can be incorporated in n EFL teaching and learning practice in Islamic environment.
3. Awareness of cultural dimensions in communication with diverse English users in Islamic environment and beyond.

How will the information I give be used?

Your information will be able to contribute to broader professional discussions about intercultural awareness. However, no personal benefits will accrue to participants.

What are the potential risks of participating in this project?

There will be no serious risks from participating in this study except for feelings of inconvenience of being interviewed by someone who is not familiar with and discomfort if the shared experiences which may sound embarrassing or inappropriate to the context of the participants. However, if psychological distress appears resulting from participating in this research and psychological assistance is needed, please contact Beyond blue at **1300 22 4636 (in Australia) or HIMSI (Himpunan Psikholog Indonesia) at 02172801625 at the cost of the researcher.**

How will this project be conducted?

There will be three methods of data gathering, namely demographic survey, guided writing of critical accidents, and interview. Demographic survey is applied to collect details information on participants' name, address, educational background, teaching experience. The guided writing will guide the participants to describe and reflect on experiences which were worthy noted in engaging with English texts and interacting with English users. Following the reflection, there will be an interview which will last approximately an hour to follow up the critical incidents and to extract more and deeper information of the experiences. The researcher will meet the participants to have face to face communication for the interview session. If in-person communication is not possible, the interview will be conducted using a social media platform, eg Skype.

Who is conducting the study?

This project is being conducted by a student researcher, Suyono as part of his PhD study at Victoria University under the supervision of Dr Oksana Razoumova and Associate Professor Fiona Henderson from College of Arts and Education.

Student researcher: Suyono. He can be contacted via email at : suyono.suyono1@live.vu.edu.au or mobile number: 0406744291.

Dr Oksana Razoumove is the Chief Investigator, She can be contacted via email at: Oksana.Razoumova@vu.edu.au or mobile number: 0406718526.

Any queries about your participation in this project may be directed to the Chief Investigator listed above.

If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461

Appendix 4. Inform consent

CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH

INFORMATION TO PARTICIPANTS:

We would like to invite you to be a part of a research project entitled *Investigating intercultural communication among Islamic Indonesian tertiary EFL educators*

This project is aimed at investigating how Islamic Indonesia EFL educators navigate their critical thinking and acting in engaging with English texts and/or interacting with English users and why such critical thinking and acting are necessarily employed.

To achieve the afore-mentioned aims, a qualitative approach drawing on narrative inquiry will be applied. Three groups of EFL Islamic university teachers will be included in this research. The groups are teachers with no residential abroad experience, teachers who are studying overseas and another group of teachers who have returned to the job from overseas study.

The findings will essentially contribute to the scarcity of knowledge regarding to intercultural perspective in EFL teaching and learning in the Indonesian context, particularly in Islamic institutions and to give practical reference for other teachers on intercultural praxis model for teaching and communication purposes.

It is expected that there will be no serious risks associated with this project except, possibly feeling discomfort of attending an interview or of sharing experiences which may sound embarrassing

CERTIFICATION BY PARTICIPANT

I, …… (your name) of..……. (your address)

certify that I am at least 18 years old and that I am voluntarily giving my consent to participate in the study entitled:

Investigating intercultural communication among Islamic Indonesian tertiary EFL educators being supervised at Victoria University by: Dr Oksana Razoumova

I certify that the objectives of the study, together with any risks and safeguards associated with the procedures listed hereunder to be carried out in the research, have been fully explained to me by: Suyono (the student researcher) and that I freely consent to participation involving the below mentioned procedures:

- Demographic survey of EFL Islamic tertiary educators
- Guided writing of critical incidents in intercultural encounters
- An approximately one-hour face to face or online interview (applicable to selected participants)

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this study at any time and that this withdrawal will not jeopardise me in any way.

I have been informed that the information I provide will be kept confidential.

Signed:

Date:

Any queries about your participation in this project may be directed to the researcher

Dr Oksana Razoumova

Mobile: 0406718526

If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email Researchethics@vu.edu.au or phone (03) 9919 4781 or 4461

Appendix 5. Guided writing for NLAEs

Critical incident guided writing for NLAEs

Throughout your career as an EFL educators, you should have experienced reading or listening to English texts, watching movies, or observing and interacting in English with diverse English users. Such engaging experience with foreign culture is commonly known as an intercultural encounter. While some intercultural encounters may happen straightforward leaving no verbal and/or non-verbal cultural issue, some of the encounters might require your critical thinking and action process to whether the apparent cultural aspects can be beneficial for your teaching or communication practices in English. Your critical thinking and action process toward particular intercultural encounter is known as critical incident.

Please pick up one, two or three critical incidents of intercultural encounters which were worth noting and might have shaped your current belief and practice of teaching and communication in English. Please write your response to each prompt in complete sentences

Critical Incident 1. What did you call the incident	
Description How did you experience? (read or listen to a text, watch video, observe or lived- interaction) What happened? (tell the story: when, where, who and how it happened) What verbal expressions did you learn from the event? What non-verbal expression	

did you learn from the event?	
Reflection How did you feel of the incident? Did you think the verbal and non-verbal behavior appropriate in the context? Did you think the verbal and non-verbal behavior appropriate to your context? What consideration did you make to your assessment? How did you take benefit of the event to your teaching practice? How did you take the benefit of the event to your communication practice?	

Note:

Copy and use the similar table to the next critical incidents of your choice

Appendix 6. Guided writing for CLAEs

Critical incident guided writing for CLAEs

Throughout your stay in Australia, you should have experienced reading or listening to English texts, watching movies, observing or interacting in English with diverse English users. Such engaging experience with foreign culture is commonly known as an intercultural encounter. While some intercultural encounters may happen straightforward leaving no verbal and/or non-verbal cultural issue, some of the encounters might require your critical thinking and action process to whether the apparent cultural aspects can be beneficial for your teaching or communication practices in English. Your critical thinking and action process toward particular intercultural encounter known as critical incident.

Please pick up two or three critical incidents of intercultural encounters which were worth noting and have shaped your current practice of communication in English. Please write your response to each prompt in complete sentences

Critical Incident 1. What did you call the incident	
Description How did you experience? (read or listen to a text, watch video, observe or lived- interaction) What happened? (tell the whole story: when, where, who and how it happened) What verbal expressions did you learn from the event? What non-verbal expression did you learn from the event?	

Reflection How did you feel of the incident? Did you think the verbal and non-verbal behavior appropriate in the context? Did you think the verbal and non-verbal behavior appropriate to your context? What consideration did you make to your assessment? How did you take benefit of the event to your teaching practice? How did you take the benefit of the event to your communication practice?	

Note:

Copy and use the similar table to the next critical incidents

Appendix 7. Guide writing for AAEs

Critical incident guided writing for AAEs

As you already returned from abroad, you should have experienced reading or listening to English texts, watching movies, observing and interacting in English with diverse English users and picked the experiences for your communication and classroom practices. Such engaging experience with foreign culture is commonly known as an intercultural encounter. While some intercultural encounters may happen straightforward leaving no verbal and/or non-verbal cultural issue, some of the encounters might require your critical thinking and action process to whether the apparent cultural aspects can be beneficial for your teaching or communication practices in English. Your critical thinking and action process toward particular intercultural encounter is known as critical incident.

Please pick up two or three critical incidents of intercultural encounters which were worth noting and might have shaped your current teaching and communication practice in English. Please write your response to each prompt in complete sentences

Critical Incident 1. What did you call the incident	
Description How did you experience? (read or listen to a text, watch video, observe or lived- interaction) What happened? (tell the whole story: when, where, who and how it happened) What verbal expressions did you learn from the event? What non-verbal expression did	

you learn from the event?	
Reflection How did you feel of the incident? Did you think the verbal and non-verbal behavior appropriate in the context? Did you think the verbal and non-verbal behavior appropriate to your context? What consideration did you make to your assessment? How did you take benefit of the event to your teaching practice? How did you take the benefit of the event to your communication practice?	

Note:

Copy and use the similar table to the next critical incidents of your choice

Appendix 8. Interview guide for research participants

Interview Guide

Part A. Preamble

Thank you for expressing your interest in my research project. I like to invite you to the next stage of participation by attending an interview session. To begin with, I'd like to give you an overview of what this research is about as it is also stated in the Information for the participants form, what contribution you can give to this research, what benefit you may get from this research and the right and responsibility that you have in participating this research.

This research is about your experiences in reading or listening to English texts or in observing or interacting with diverse English speakers whose cultural backgrounds are different from yours and the critical thinking and acting you were applying in response to the experiences. You are expected to share the moments or events when you were aware that some verbal and/or non-verbal cultural contents were present, and your critical thinking and acting were drawn to whether accommodate the cultural aspects to your teaching and communication practices. Your critical incidents are not only very significance for the development of your intercultural communication, but individuals who share similar background may also take advantages of your experiences. In addition, the unique thinking and acting you were employed may promote better understanding for wider community why Muslims in Islamic environment and beyond may use English which may not be common to the mainstream

Your participation is voluntarily, you can withdraw at any time throughout the project. In addition, your identity will be kept confidential during the data analysis and in the report. If you choose to participate you need to sign a consent form.

After receiving the signed inform consent, I'd like to begin the interview session which is basically the follow-up of what you have already indicated in the reflective writing. The aim of the interview is to gain richer and deeper information from the experiences by posing some questions such as how and why certain ways were applied and what criteria were in place. These will allow us to understand in more details and comprehensive way the unique critical thinking and acting you use in engaging with English texts or interaction with diverse English users.

The interview will approximately take one hour of your time or less. Before we start do you want to clarify any concepts or term what I have been talking so far? For the purpose of data analysis and generating findings, do you mind if the interview is recorded?

Could we start by saying *Basmallah* (In the name of Allah most gracious and most Compassion) and could you introduce yourself what subjects you teach in your institution and how long have you been in the profession

Part B. Interview Questions

Let we discuss the first writing of your critical intercultural incident 1 and how and why it mattered to your teaching and communication practices.

1. How did you know that any verbal or non-verbal cultural aspects of the target language were present in the incident?
2. Did you find similar practice of the verbal or non-verbal aspects of the experiences in your local language and culture? How were they similar? How were they different? How did you feel of the incident?
3. How would you find if the practice of the verbal and nonverbal aspects of the incident are applied in your cultural context? What considerations did you make for your assessment?
4. What did you do to accommodate the verbal or non-verbal aspects of the experiences to fit in your teaching practice? What did you do to accommodate the verbal or non-verbal aspect of the experience for the sake of communication with diverse English users?
5. How successful was your effort in accommodating different ways of practice affecting your teaching practice? How successful was your effort in accommodating different ways of practice affecting your communication practice?
6. Learning from the cultural aspects of the experience, what sort of actions did you do that has affected your teaching practice? Did you do it as well for the sake of communication with diverse English users?

Note.

After the last question, similar questions will be asked to the rest of the critical incidents. (if applicable as the participant may provide more than one critical intercultural incidents)

Closing statement

Thank you for your kind of sharing your thoughts and experiences. And Let's we end by saying *hamdallah* (Praise be to Allah, the Lord of the Universe)