

English Dialogue Produced by Indonesian Monocultural Class Students from the Perspective of Intercultural Communication Competence (ICC)

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Abstract— *This study aims at finding the pattern of intercultural communication reflected from the English students' dialogues from the perspective of Intercultural Communicative Competence (ICC). In addition to the general aim of the study, research was conducted in the 2nd year speaking class of English Department in Universitas Negeri Semarang. Approach employed in the research was interdisciplinary in qualitative method. The research design was case study with observation, interview, and documentation study used for the data collection techniques. Data validity was tested by implementing the source, researcher, theory, and methodology triangulation. Further, the data collected was analyzed by using interactive model, including data reduction, data presentation, and conclusion/verification. Results show that the majority of students' dialogues have reflected the three ICC components of Byram namely knowledge, attitude, and skill as well as the three ICC dimensions of Byram and Morgan known as knowledge, attitudes, and behaviour dimensions from the expressions and speech acts they chose during the conversation. It proves that students do not only master the skill of spoken English, but also the Intercultural Communicative Competence.*

Keywords—*speaking, ICC, students' dialogues*

I. INTRODUCTION

Four skills expected to be had by students graduating from the English Language and Literature Department are Listening, Speaking, Reading, and Writing. These four are regarded as the standard of English active and passive user. Especially in the research site where this research was taken, the ability of students to listen is assessed through a set of listening comprehension test, speaking by the oral speaking test, reading by giving students a set of reading comprehension test, while writing is tested by asking students to write based on certain topic/context. All tests are surely made to be suitable with the learning level of students or students' ability. Especially for speaking skill, a graduate of the English Language and Literature Department should be able to have a dialogue with one or more interlocutors, or do a monologue with the number of listeners is a collection of people or masses. The dialogues especially are needed to be performed by students during class activities or final tests.

Researches about speaking activity in the classroom had been done by several researches. However, study about learning to speak at the level of higher education or university is quite rare. Gudu (2015) studied about speaking using classroom activities in secondary schools in Kenya. It was found that learning to speak is very important to make students become communicative and able to conduct verbal exchange of information in accordance with the objectives of the lesson. The results of the study showed that even though the lecturers taught speaking using learner-centered methods, however, the learning atmosphere is still colored by the classical method of teaching when teacher acts as a learning center. Thus, even though it is speaking classroom, but most of it, the role of the speaker is still mainly done by the teacher.

In addition to this, Chlopek (2008) writes about cultural approaches to learn English. Chlopek formulates activities that can be carried out in class during learning English with the aim of introducing and familiarizing students on cross-cultural knowledge. Chlopek divides the learning activities into 3 stages, each contains 5 activities. These activities include brainstorming about student culture and other national cultures, discussions about culture; both discussions are on certain cultural topics and images. In addition to activities in the Chlopek class, it also offers additional activities outside the classroom that can add insight and awareness of students about cross-cultural knowledge in English classes, namely student exchanges, email exchange activities, and project work. Apart of the physical activity is the psychological activity by giving motivation to students and reminding students of attitudes that are in accordance with the target culture, with certainly considering the age of students, so that learning activities made by the teacher are in accordance with student interests.

More about learning to speak in class, Jackson (2012) writes about reflection on learning to speak in English classes according to his personal experience while teaching. According to Jackson, the most important thing in learning to speak is to foster a relaxed atmosphere, but the teacher still has to emphasize concentration on students while keeping a record

of the conversation. The teacher must also remember the student's name and give praise or appreciation for students who are more active in the class. The most important thing in learning to speak also is to give as much opportunity as possible for students to talk and reduce student activities in listening to theory or taking notes. The last activity proposed by Jackson was making corrections or giving feedback or input on their activity.

In English classes in general, Lazaraton (2001) stated that activities in learning to speak generally include discussion, speech, role playing, and conversation. Among the types of activities, dialogue practices are generally wrapped up inside the conversation performance. Dialogue practice is generally always on every English language teaching page. However, often textbooks provide inappropriate examples as conversational models in dialogue practice (Sze, 1995). However, in addition to the shortcomings that have been held, until now the practice of dialogue is still considered as the closest way to introduce oral and target culture to students or students of English. Through dialogue practice, learners can learn what to say at what time (Sze, 1995). Thus, dialogue practice is one of the media to introduce culture in oral language. For example, in practice dialogue there are also conversational routines or general conversation models that are claimed to be able to bridge the cultural differences of the examiner or support the occurrence of cross-cultural communication. This routine conversation model contains, among other things, different ways to start and end an acceptable conversation, ways to change the topic politely, or direct the conversation that will be useful to teach politeness structures in communication that contain cross-cultural communication to learners (Richards, 2008).

It is argued that the ability to speak orally in a foreign language is often regarded as a tool to measure a person's foreign language proficiency since speaking alone is a concrete product of communication skills (Lazaraton, 2001). It is further explained that the ability to speak is not only measured concretely through the rich amount of vocabulary mastered by a speaker or the correct grammar in making statements delivered by a speaker. Speaking ability is also assessed abstractly through the content of a dialogue or English-language monologue. By mentioning content here means that researchers want to emphasize the important of message delivered during oral communication to contain clear thought and appropriate cultural habit while the message is conveyed. Previous statement is linked to linguistic researches conducted in the past few decades which the ability of interlocutors to mediate cultures while communicating is underlined. In scientific journal written by Bardovi-Harlig (1991) and Crandall & Basturkmen (2004), it was stated that the use of foreign grammar by foreign speakers can be accepted and understood by the native speakers, however, the inability of the foreign speakers to understand and mediate culture (especially the native's one) can lead to wrong understanding and damage to the relationship between two interlocutors or more because of the disrespectful opinions or gestures by the foreign speakers.

Looking back to the past, the study of meaning behind human utterances was initially conducted by Austin and Searle in 1970s when the notion of speech acts was officially introduced. In line with the discovery of speech acts, a considerable amount of researches conducted in spoken language was established. One of the most significant studies in English Language Teaching was Wilkins' Notional Syllabus which promotes communicative meanings that learners need to know and understand rather than a set of forms and structures which learners need to memorize (Richards & Rodgers, 2001, p.154). Hence, Wilkins' contribution in proposing a functional definition of language in English syllabus informed the establishment of Communicative Language Teaching which also triggers some experts to define what communicative competence is. Canale & Swain (1980) divide communicative competence into four major strands: grammatical competence, which promotes the knowledge to understand and express language accurately, and sociolinguistic, discourse, as well as strategic competence which emphasize the need to understand the context, meaning, and strategy in delivering utterances in order to achieve a successful communication.

In 1997, Byram introduced the theory of Intercultural Communicative Competence. It was explained that the ICC is the ability to interact with people from other countries and cultures who have different languages than the native interlocutor. ICC is then placed where the person's ability to speak and act has been balanced with the ability to understand and mediate the culture contained in the language used to communicate, so that each speaker can obtain the purpose of verbal communication without offending the culture or beliefs and habits of the other persons/ interlocutors.

Cultural English learning is presented by Byram (1997) who distinguishes the terms 'intercultural' or 'intercultural' into two different competencies, namely: Intercultural Competence (IC) and Intercultural Communicative Competence (ICC). IC is interpreted as the ability to interact with other people from other countries and cultures using the language of the interlocutor's native language, using the interest of one speaker to the culture of the language of other speakers, and relying on the ability of one speaker in controlling the two-way communication that occurs. The real example of this exposure is one's ability to translate documents belonging to other countries and to draw conclusions and understanding of the concepts that surround them.

On the other hand, the ICC is the ability to interact with people from other countries and cultures in foreign languages. In other words, the ICC is the ability to ensure understanding of each other of two people who have different cultural identities, and the ability to interact with other people as complex living beings with different identities and their individual traits (Byram, Gribkova & Starkey, 2002, p. 10). People who have this competency are considered capable of negotiating a model of communication and interaction in which self-satisfaction and interlocutors are considered important, and are able to bridge several interlocutors with different cultural backgrounds.

Furthermore, to support his theory of the ICC, Byram (1997) proposed three fundamental components that make up the ICC theory. First, the ICC model proposes the existence of an ideal form of intercultural speakers, and the ICC refuses to understand that native speakers as good models of foreign language learning. Second, this model refers to the ability to communicate between cultures in the context of education and includes educational goals. Third, because this theoretical model has an educational dimension, this model contains specifications or learning criteria, and demand the role of both teacher and learner. Moreover, to support the ability to master the ICC, Byram also offers 3 types of locations that allow the ICC to occur, namely: in classrooms, in employment, and when conduct an independent learning.

In conjunction with the application of the ICC in English classes, Byram proposed 4 aspects of interaction between cultural and state boundaries, namely: knowledge, attitudes, the ability to interpret and connect, and the ability to find and interact. Knowledge is an aspect that is considered important, because knowledge enables communication between speakers from different cultures and countries. This ability also underlies a person's ability to behave politely and be accepted by speakers from different cultures and countries. The next aspect in the ICC is attitude, which underlies the attitude of respecting cultural differences, beliefs, and habits, which implicitly occurs in the interaction between speakers within a particular social group and other social groups.

The next aspect is skills and abilities that are translated into the ability to interpret and connect, and the ability to find and interact. It is stated in the ICC theory that the first aspect is needed, namely knowledge, so that a person can achieve or obtain abilities or skills as mentioned above. To perfect the theory of Byram (1997), Fantini (2000) in Troncoso (2010) adds two additional aspects, namely, (1) the ability to understand language and its use, and (2) awareness in understanding the existence of intercultural differences that indirectly affect how someone communicates. So, broadly speaking, the ICC theory focuses on a concept of mutual respect for culture and language with each other from two or more speakers from different countries and cultures that communicate with each other.

Two previous researches by Saraswati, et al. (2016, 2017) studied the application of Cross-Cultural Communication theory and the role of local culture taught to first-level students or second semester in the English Language and Literature Department of Universitas Negeri Semarang. The results of both field observations and interviews with research subjects involving lecturers and students; explained that in speaking courses in the English Department, the theory of Cross-Cultural Communication has been applied and taught implicitly by the lecturers as well as from textbooks. Meanwhile, the knowledge of local culture is applied by lecturers through classroom teaching activities such as group discussions or role playing. In the English Language and Literature Department of Universitas Negeri Semarang, speaking as one of the skill courses given to students in semester 1 to semester 4 with variations in the name of the

course and their respective learning goals. That is, the ability of students to communicate two ways (in conversation or dialogue) and one way (in a monologue) should increase and the students implementing the theory of cross-cultural communication should also increase. The goal of learning speaking as mentioned should be also in line with the Cross-Cultural Understanding lecture that specifically discusses cultural mediation given to level 2 students or 4th semester students.

Issues regarding to the implementation of ICC in the speaking classroom, however, is regarding to the availability of what so called as 'native' speaker itself. Students in Indonesian classroom are majority Indonesian (in Universitas Negeri Semarang specifically). Therefore, the idea of teaching speaking based on the understanding of ICC is questionable here. In this study, set of dialogues created by students is studied. Dialogues here are seen as the reflection of the way students are communicating orally in speaking performance test. This might not be ideal to study students' dialogue since they are all non-native speakers, however, the way they choose the expressions/ words in speaking could be studied to measure how far the students have understood the lesson about ICC delivered by their lecturers. Therefore, the results of the study are findings in the form of a theory about the ability of students to mediate cultural differences in English dialogue they made themselves. Students in this study are second semester students in the English Language and Literature Department of Universitas Negeri Semarang. In the process, an analysis of student dialogue will be carried out by applying the theory of Intercultural Communicative Competence (ICC).

II. METHOD

This research was conducted using an interdisciplinary approach that combines knowledge of oral English skills with knowledge of Intercultural Communicative Competence (ICC). The method used is a qualitative method. According to Nasution (1996), qualitative methods observe people in their environment, interact with them, try to understand their language and make interpretation of the world around them.

This study uses a case study approach with the aim of obtaining detailed results related to a specific case by linking the case with existing theories and the findings cannot be generalized (Bryman, 2012). The case studies raised in this study belong to the type of intrinsic case study. This type is intended for researchers who want understand a particular case (Denzin & Lincoln, 2000, p.437).

This research was conducted at the English Language and Literature Department of the Faculty of Language and Art, Universitas Negeri Semarang Indonesia. The objectives of the study are related to knowledge of local culture and its role in teaching Cross-Cultural Communication in Speaking classes in the English Language and Literature Department using the theory of Intercultural Communicative Competence.

The data collection techniques applied in this study were observation, interview, and documentation study techniques. In the observation activity, the researcher observes

teaching and learning activities in the classroom, especially in the activity of students performing the dialogue and observing the teaching method in the classroom in teaching speaking subjects. The total number of samples in this study were 3 classes taught by 3 different lectures. Furthermore, after observations, interviews were also carried out by researchers towards speaking class lecturers. A total of 4 students were selected from each class. Each is a second semester student and 4th, 6th or 8th semester students who retake the course. In documentation studies, learning materials used in speaking class teaching were studied.

The validity technique of the data applied in this study is the triangulation technique following what was previously described by Denzin and Lincoln (2000). This data triangulation includes triangulation of source data using a number of data in the research, triangulation of researchers who use a number of researchers in conducting research, triangulation of theories that use a variety of perspectives to interpret a single group of data, and methodological triangulation using various methods to examine a single problem.

Data of this study was analyzed using interactive model analysis which includes data reduction, data presentation, and conclusion/ verification. Known as an interactive model, because each component of the analysis is related and interrelated with each other. In this analysis there are textual and contextual data. The textual data mainly related to the speaking learning. Meanwhile, the contextual data is data related to the socio-cultural phenomena in speaking class.

III. RESULTS AND DISCUSSION

After collecting data using observation, interview, and documentation studies, the results achieved are formulated into 3 dimensions of Intercultural Communicative Competence (ICC) according to Byram and Morgan (1994). The three dimensions are the knowledge dimension, the attitude dimension, and the behavioral dimension.

Cross-Cultural Communication in Speaking Classes at the English Language and Literature Department of Universitas Negeri Semarang

Intercultural Communicative Competence (ICC) is the ability to understand language based on the cultural background of the examiner, and the ability to understand and maintain that difference when communicating using English in international level (Byram, Gribkova & Starkey, 2002). Judging from the understanding of Cross-Cultural Communication, there are two important parts that need to be discussed in learning, namely Culture and Communication. Culture in learning English in class is defined as the desire to learn and understand the culture of other countries in relation to the use of English, and communication is defined as the use of language in English communication.

In the English Language and Literature Department, speaking is one of the compulsory subjects that must be

followed by all students and held every semester since the first semester with a different focus. The speaking courses at the English Language and Literature Department, from the first semester to the fifth, respectively are about the Intensive speaking which emphasizes the ability of students to speak in English in accordance with the given theme, Interpersonal and Transactional Conversation, namely the ability to speak with different background speakers, Speaking for General Purposes is the ability to make presentations and speeches, Debate is delivering argument using English, Speaking for Instructional Purposes which is using English to teach. Meanwhile, for courses on culture, it is explicitly taught in the Introduction to Culture subject which is a compulsory faculty course and Cross Cultural Understanding for English Education Study Program students.

In speaking courses, especially in the second semester, students are taught Interpersonal and Transactional Conversations. Here, students are taught about talking to other people from different backgrounds, such as work background, origin, or age. To support the achievement of these objectives, students are taught about the difference in degree of formality and some expressions that can be used to maintain cross-cultural communication. To support the teaching and learning, students are given with material to help them to communicate across cultures. Besides, there are also several activities that can support them to practice speaking skills such as dialogue, role-play, and other activities.

From the results of observations and interviews with lecturers and students of the English Language and Literature Department, it was found that reading, doing or creating dialogue is one of the activities in learning that is considered appropriate for speaking courses. However, these activities are not enough to accommodate all learning objectives expected by both the lecturers and the curriculum. Therefore, students are asked to do more supplementary speaking activities. For example, to insert knowledge about Cross-Cultural Communication in the practice of speaking, students are asked to create dialogue and practice it. However, the authenticity of the experience in applying the knowledge of cross-cultural communication in English conversations could not really be represented here since the majority of students are Indonesian and homogenous.

Student Dialogue in Speaking Classes

As explained in the previous sub-chapter, dialogue is an activity that is often trained to students when they are in the speaking class. Dialogue allows students to make the context of the conversation, determine the setting of the situation in which the dialogue will take place, practice to be fluent in using foreign languages, etc. Ideally, when the course deals with Cross-Cultural Communication, it is expected that exposure or input to foreign cultures in learning is available, so that students can practice what is learned in context and actual speaking practice. However, it must be admitted that bringing speakers from other countries to be able to take part in learning English Speaking in formal class is not easy.

In speaking classes, lecturers insert knowledge about Cross-Cultural Communication in classroom learning. What is implicitly taught in speaking classes is about habits that are often carried out by various kinds of people from various national and cultural backgrounds, dialogue expressions or procedures for speaking formally and non-formally, gestures or acts. After teaching this material in class, lecturers want to see how far students' understanding and ability of the material being taught is. Therefore, dialogue is often used to become the measurement tool.

In theory, the ideal dialogue for cross-cultural teaching must occur between students as speakers of Indonesian backgrounds and speakers from other cultural backgrounds. However, for the sake of learning, dialogue is made between students in a class which context draws from conversations between two speakers from different cultures. The idea is that the context can shape students' awareness towards cultural differences and can be used to measure to what extent speaking learning which contains knowledge of cross-cultural communication can be understood by students. The dialogue will later be used by students to practice oral speaking skills accompanied by gesture. This activity is an activity that is often carried out in the Speaking class to measure the level of understanding of students and the fluency of students in speaking English.

Student Dialogue in Classes Speak in the Perspective of Intercultural Communicative Competence (ICC)

Dialogues that have been made by students are then analyzed using the theory of Intercultural Communicative Competence from Byram and Morgan (1994) which includes the dimension of knowledge, dimensions of attitudes, and dimensions of behavior.

Knowledge Dimension

The knowledge dimension is an ability to measure how much knowledge someone has in relation to cross-cultural communication skills. It is difficult to find an interlocutor from a foreign country to join in learning, making a teacher has to be able to find ways to practice what he has taught in class. In terms of dialogue using cross-cultural knowledge competencies, the knowledge dimension of the speaking class in the English Language and Literature department can be seen in the illustration of the dialogue written by students in the dialogue text. As an example:

X comes from Japan which has discipline attitude towards queuing. He travels to Indonesia. He wants to use toilet but there is long queue. Y cuts the line. X wants to tell Y that it is his turn now.

X comes from Japan and is very discipline about the culture of queuing. He traveled to Indonesia. He wants to use a toilet that is very long in line. Y cuts the queue, even though this is line X. Knowledge of Japanese habits, obtained by students while in class and they applied in the illustrative dialogues. Apart from the instructor, this knowledge is also obtained by

students from the internet or other sources, like TV shows or social media.

Another similar example is seen in another illustration, namely:

Y comes from the U.S. He doesn't know that there is strict rule in Indonesian boarding house that he has to be back to the boarding house before 10 p.m. X, the landlord wants to tell Y about the rule.

Y came from the United States. He did not know that there were strict regulations in Indonesia that boarding houses were curfew, and everybody had to return before 10pm. X, the owner of the boarding house, wants to tell Y about the regulation.

Judging from the illustrations made by the students above, it can be seen that students' knowledge of the culture of other countries has been inserted into learning, even though through the illustrations of the dialogue they made.

Attitude Dimension

The attitude dimension is a positive attitude made by students in responding to the cultural differences that they are going through to challenge the communication across cultures. In this dimension, it is more visible in the gesture implied when students practice dialogue. For example, when students demonstrate conversations with Japanese as the subject of their dialogue, when they say hello, they bow to respect Japanese culture, while to Indonesians they slightly bent while shaking others' hands. Another pattern of attitudes is that with the selection of greetings to friends, they often quote the famous greetings from the country. If the person comes from Thailand, they greet 'sawadikap' or 'hola' for Spanish context.

Another positive attitude is shown in the conversation expressed in the dialogue. When it is told the one of the speaker has a celebration when he starts the harvest, they act as if they want to know and respect others' culture by asking questions about the custom. That is, students want to show lecturers or other students that there are cultural differences and they can be positive to bridge the cultural differences. Included in this positive attitude, also discussed by students about eating using utensils or hands, kissing older hands when greetings, or embracing culture when meeting with peers. If there are cultural differences, then it is shown with a good attitude, such as saying, 'Oh I can understand, but it might be a bit different in my place. We value friendship but hugging is only for family members. We shake hands.' which means "I understand, but here hugging is only for family members, otherwise we will just shake hands."

Dimension of Behavior

The dimension of behavior is how we behave politely, ethically, and do good to others based on universal politeness. This can be seen from two points during the dialogue.

1. Using address systems or greetings that are familiar to the other person's culture.

When students practice the dialogue, it is very obvious that they are trying to find out about the target culture, so they can try to implement the knowledge they have to the dialogue. Thus, when the dialogue is practiced, as a form of modesty and a sign that they appreciate the culture of the other person, the student uses a greeting that is familiar to the culture of the other persons.

As an example:

X : Good morning, Sir. (Indonesian)

Y : Good morning, Jane. (European)

2. Using 'please' for ordering.

Another way that students use to show courtesy in communicating across cultures is to use the phrase 'please' in every phrases that require an explanation to explain politeness.

As an example:

X : *Can you give me the paper, please.*

Y : *Please step aside.*

It can be seen from the dialogue made by students, that the material on Cross-Cultural Communication has been well received by students. Particularly on material about habits, the greeting that is pronounced with the expression 'please' is considered one example of universal politeness implementation pattern that can reflect respect for Cross-Cultural Communication that occurs in everyday conversations according to the context made in dialogue by students and practiced by these students.

Cross Cultural Communication, which is a form of relationship between two people from two different cultures using English, certainly cannot be fully reflected through dialogues made by students. However, efforts to examine the level of student understanding of the material with Cross-Cultural Communication given by the teacher can be seen from the choice of words and contexts raised by students in making dialogue in the classroom, especially speaking classes. Further research to examine the dialogue of students with foreign speakers from different cultural and national backgrounds is surely also needed for further researches and more comprehensive results.

IV. CONCLUSION

Dialogue in Teaching Speaking course in the English Language and Literature Department has an important role as a tool to habituate students to produce English-language oral utterances which in this context contains Cross-Cultural Communication. From the student dialogue, it can be proven that the knowledge of Cross-Cultural Communication has been well received by students and implemented in the efforts of students to make dialogue with peers, both in terms of the

context of dialogue and the content of conversation in it. However, student's exposure to foreign speakers is needed so that the content of Cross-Cultural Communication in learning can be applied. In addition, the results of the student's interpretation of other cultures contained in the dialogue to ensure validity so that it does not lead to cultural misinterpretation.

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