

**THE DEVELOPMENT OF INTERCULTURAL COMMUNICATION
COMPETENCE IN ENGLISH LANGUAGE LEARNING CONTEXT: CASE
OF LITERATURE FOR YOUNGER AND OLDER CHILDREN COURSE**

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<https://doi.org/10.24071/uc.v2i2.3533>

received 21 July 2021; accepted 12 November 2021

Abstract

Globalization and the advancement of technology influence people to communicate with each other. Nowadays, people in different regions and countries interact with each other and intercultural interaction happens among them. In this context, there is intercultural communication when the interaction occurs. In recent years, the emergence of the Intercultural Communication Competence (ICC) concept has entered the education field. This paper discusses the integration of ICC concepts and areas to a course in one of the private universities in Jakarta and sees how the course incorporated ICC concepts for students' ICC development. The course is Literature for Younger and Older Children that integrates the ICC concept by conducting a virtual exchange program, excursion, and a project for their students. The virtual exchange happened between the participants and their group friends from Sweden. The phenomenology qualitative method was applied to dig deep information about the participants during the course activities. Observation, participants' video reflection and the virtual exchange program are the data of this research. The result of this research is all of the course activities support the participants to develop the ICC areas; the knowledge, skills of interpreting and relating, skill of cultural awareness, skill of interaction and discovery, and attitudes. At the end of the course, the participants have developed their intercultural communication competence.

Keywords: intercultural communication competence, students' ICC development, course ICC development, virtual exchange

Introduction

In the globalization era, individuals can travel and associate with others from various cultures or nations. In consequence, Günay (2016) stated that intercultural interaction has been increasing significantly as the effect of globalization. This intercultural communication also occurred in Indonesia due to its cultural diversity, especially in Jakarta. Since Jakarta is the capital city of Indonesia, there are hundreds of different ethnicities from all of the regions in Indonesia that inhabit Jakarta (Suswandari, 2017). Thus, the differences that occurred could lead to social conflict among the citizen and between its government and the citizen (Suswandary, 2017).

The intercultural communication around people could lead to conflicts since based on Hall (1976), culture is visualized as an iceberg which has the upper part of culture

and hidden part of culture. This concept is also supported by Lopex-Rocha (2016), stating that seeing the culture is not only just about the surface or the visible part of the culture such as foods, languages, and festivals on the particular culture, but there is also a hidden part of the culture such as beliefs, values, and perceptions. Since people's beliefs, values, and perceptions influence how people perceive information during intercultural interaction and communication, those could lead to misunderstanding, stereotyping, and even prejudices among the society of different cultures. The clashes occurring above are because of cultural differences supported by Barash and Webel (2002) when two people's behavior tends to be negative when they have different ways of conveying their values to one another. Therefore, intercultural communication competence is necessary to be developed by people nowadays.

Due to the importance of ICC, Language Education Department in one private University in South Jakarta namely Literature for Younger and Older Children offered a different program. There are several learning outcomes for this course that are related to the ICC such as recognizing and understanding the value of diversity in the society and using multicultural literature that illuminates multiple perspectives to expand the understanding that reflects and expands learners' experiences. Since the course learning outcomes became related to the ICC concept, the syllabus integrated the ICC areas that were applied in each lesson. During the learning process, the students that enrolled the course were required to do several course activities that encouraged them to develop the ICC. There were offline classes, virtual exchange, and excursion activities as a course activity. In the virtual exchange, there were collaborative projects with a public university in Sweden. Consequently, there would be exchange interactions between those students with different cultural backgrounds during the virtual exchange. Therefore, this research would investigate how ICC incorporated in the Literature of Younger and Older Children.

There were two research questions in this research:

1. How is ICC incorporated in the Literature for Younger and Older Children course (especially during their collaborative project with students in a public university in Sweden?)
2. To what extent are students' ICC developed through the Literature for Younger and Older Children course?

There are two objectives of this research that the researcher was trying to achieve. The first objective of this research is to explain the incorporated ICC areas in the Literature of Younger and Older Children course, especially during the collaborative project with a public university in Sweden. The second objective is to describe to what extent students developed their ICC during the Literature for Younger and Older Children course.

Literature Review

Relevant Research

There are numerous relevant studies that discuss intercultural communication development. The research titled "Understanding the repercussions of ICC: A study on the degree of students' cultural awareness, social and communication skills" by Mahmud and Wong (2016) investigated the students' attitudes towards other cultures that affects their cultural awareness and how ICC acquisition level influence the social and communication skills that can foster the development of intercultural communication. The result of this research was the participants or the ADTP students

indicates the “considerable level of communication competence” based on the areas in Byram’s ICC model (1997). The study finds that the students possess the awareness of others’ culture and indicate the familiarity of others’ culture (Mahmud & Wong, 2016). The students also showed the willingness to be empathetic towards the other cultures (Mahmud & Wong, 2016). Furthermore, it can be stated that the students show positive attitudes towards others from different cultures that are existing among the students (Mahmud & Wong, 2016). Besides cultural awareness and attitudes, the result of this study also indicates the students are showing the skills to communicate and maintain their social life with others from different cultural backgrounds (Mahmud & Wong, 2016). Thus, the intercultural competence environment allows the students to get the exposure of intercultural surroundings and affects their cultural awareness or sensitivity towards other cultures (Mahmud & Wong, 2016).

There is research in Indonesian context titled “Investigating the Students’ Strategies in Developing Intercultural Communicative Competence (ICC) Model in Indonesia University Context” by Edi, Wello, & Dollah (2017). This research investigated the Indonesian university students strategies in enhancing the ICC model. The researchers employed the qualitative methodology by applying the grounded theory design. There were four students from English study program in STKIP Yapis Dompus-NTB as the participants of this research which were A.M, Y.A, A.S, and E.D. The data collection techniques were interview, observation, field note, audio recording, and documentation. The result of this research indicated that the students possess different strategies in increasing the ICC model. The students developed the ICC areas which were the skill, knowledge, attitude, behavior, and awareness in different ways. A.M has developed sixteen strategies in improving the ICC such as creating comfortable feelings and pleasant situations when communicating with people from different languages and cultures. Y.A has developed nine strategies which are understanding the content of the conversation and controlling the gestures when the interaction happens. A.S has developed seven strategies in enhancing the ICC which were knowing the content of the conversation and the readiness to acquire other cultural knowledge that was not fit to their own culture. E.D has ten strategies in developing ICC models which are showing good attitude and good personality towards foreigners, communicating with polite words, and using nonverbal behavior when facing difficulty in communicating with people who have different languages and cultures.

There is also research in Turkey conducted by Güneş and Mede (2019) that investigated the integration of intercultural communication competence in an EFL course focusing on the teachers’ and students’ perspectives. The researchers did the action research because based on Burns & Hood (1995), the action research was to achieve teachers’ professional development in the class (as cited in Güneş and Mede 2019). Besides investigating the teachers’ and students’ perspectives, action research was also to understand and investigate the process during the implementation of ICC in the course. Moreover, the researchers used the mix-method which quantitative and qualitative methods for data collection and data analysis. For the quantitative data was collected through the pre and post ICC scale. Moreover, the qualitative data were collected through the students’ semi-structured interviews and teachers’ reflective journals. Furthermore, the result of this research is in students’ perspective although they had some interactions with someone from different cultural backgrounds, they still have hesitation and are open to learning their values and belief in some cultures

(Güneş and Mede, 2019). However, there are also significant differences between before and after the integration of ICC, there is an increasing number of scores of learners' skills, knowledge, attitudes, and action after the integration of ICC in the course. Furthermore, the result of the teachers' reflective journals showed "the students were interested and open to learn new subjects related to different cultures and they enjoyed learning English in the ICC driven module" (Güneş and Mede, 2019 pg. 361).

The paper titled "Teaching ICC through virtual exchange" by Monicka Hřebáčková, (2019) reflected how the virtual exchange in foreign language courses create a great opportunity to foster the development of intercultural awareness, communication skill, collaborative skill, and enhancing information communication technologies. This paper also discussed the motivational practices in teaching intercultural awareness and a foreign language, key concepts of ICC, and overview of the history of the virtual exchange. The conclusion of this paper was that virtual exchange has an impact and benefit for the learning process (Hřebáčková, 2019). Virtual exchange allowed the students to experience the different learning activities besides the traditional in-class learning (Hřebáčková, 2019). Students involved creatively "by supporting critical thinking, individual commitment, teamwork, and the distribution roles of the team (Hřebáčková, 2019). Finally, virtual exchanges supported various technological skills (Hřebáčková, 2019). Therefore, even though there were challenges that the students face, virtual exchange was "highly motivational and should be more systematically implemented in language teaching" (Hřebáčková, 2019).

Defining Intercultural Communication Competence

ICC has been talked about in numerous works of writing for quite a long time. In light of Arasaratnam & Doerfel (2005), research in the Intercultural Communication territory has a short history of around 50 years with Hall (1959) as a father of this field. Numerous researchers have defined the ICC but the key point of ICC itself does not have different meaning from one key point and others. Wiseman et al (1989) stated that the key point of ICC is the ability of identifying one's own culture and the attitude to other people's cultures (As cited in Arasaratnam & Doerfel, 2005). Moreover, based on Koester & Lustig (2015), the key point of ICC is something that someone is perceived to be but not someone's doing. Furthermore, Deardoff (2004) defined ICC as "skills for acquiring and processing knowledge about other cultures as well as one's own culture" (Pg. 194). Thus, someone can be said capable in intercultural communication when "their motivations, skills, and knowledge lead to the desired outcome in the specific context and achieve the effectiveness, appropriateness or perhaps satisfaction of communication" (As cited in Koester & Lustig, 2015 pg. 1). Furthermore, Based on Deardoff (2004), attitude is the essential ability in fostering the intercultural communication skill that could influence different viewpoints such as "valuing other cultures" (as cited in Pinto, 2018). In addition, the description of someone who already developed ICC based on Byram (1997) is when someone succeeded in building relationships with people from other cultures in the foreign language.

ICC Incorporated in Language Learning

To communicate effectively is also the purpose of studying a language nowadays besides the ability to utilize the language in the real world. The statement supported by Cetinavci (2012) stated the fact that language teaching or learning programs theoretically or authoritatively are meant to cause the students to have the ability to utilize the language to communicate adequately. In addition, the theory from Hymes (1972) argued that social factors additionally have a role in communication. He stated that the ability to utilize the language reflects the ability to utilize the language in various social settings properly (As cited in Galante, 2015). Furthermore, due to globalization and technological advancement, communication among people developed into intercultural communication between regions or countries. Gribkova & Starkey (2002) stated the major purpose of interculturality is to manage the students to communicate with somebody that communicates in different dialects on equivalent standing and to know about their characters and their interlocutors. Henceforth, ICC has been prescribed to be joined into language learning by numerous educational institutions, including the Council of Europe CEFR (2001).

Byram's ICC Model

Michael Byram's (1997) Model of Intercultural Communicative Competence (ICC) Müller-Hartmann, Andreas / Schackel-von Dittfurth, Maria (2007). Introduction to English Language Teaching. Stuttgart: Klett.

	Savoir comprendre / skills of interpreting and relating <u>What? (explanation):</u> ability to interpret a document/event from another culture, to explain and relate it to documents/events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation <u>How can it be developed in class?</u> tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective creative tasks working with literary texts (writing new scenes, new endings), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such a school), role plays / certain games	
Savoirs / Knowledge <u>What? (explanation):</u> not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others): knowledge of social processes, + knowledge of illustrations of those processes and their products, k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and social) comprises traditional <i>Landeskunde</i> knowledge (auto)stereotypes (+/-) stereotypes a person has about his/her own culture, hetero-stereotypes (+/-) stereotypes s/he has about other cultures(!) knowledge about social interaction <u>How can it be developed in class?</u> facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...	Savoir s'engager / critical cultural awareness <u>What? (explanation):</u> ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture / other cultures, countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of a culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other 4 levels / competences necessary, including a critical perspective on one's own culture <u>How can it be developed in class?</u> critical comparison how Australian and German society deals with immigration	Savoir être / Attitudes (savoir être) <u>What? (explanation):</u> attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decipher' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours <u>How can it be developed in class?</u> using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know-phase important, cultural similarities in forefront
	Savoir apprendre / faire / skills of discovery and interaction <u>What? (explanation):</u> ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction <u>How can it be developed in class?</u> comparing e-mails, face-to-face and virtual encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells ...), negotiation of cultural misunderstandings, role plays, critical incidents	

Due to the integration of culture in language learning, Byram (1997) has defined the concept of ICC that brought the culture to the advance of language learning. Byram (1997) said that someone has already developed ICC when they succeed in building relationships with other people that have different cultural backgrounds in foreign language.

Based on the Byram (1997), somebody is called able in ICC when fostering the area of interpreting and relating (*savoir comprendre*), knowledge (*savoirs*), critical cultural awareness (*savoir s'engager*), attitudes (*savoir être*), and skills of the discovery and interactions (*savoir apprendre/faire*). The following is the explanation of the areas of ICC model (as cited in Legutke, Müller-Hartmann, & Ditzfurth, 2007):

First area is when students have already developed the skill of interpreting and relating, they are able to interpret the document or practices of other cultures and explain and relate it to the document or practices of their own culture. Furthermore, they are also able to relate the verbal or written texts to each other's cultures and interpret it. There are some activities that can be done in the classroom in order to develop this skill, such as tasks that permit thorough reading, analysis, and interpretation of text. The purpose of the tasks is to achieve the changing of students' perspective.

Second area of ICC model is when students develop the knowledge skill. They would understand the knowledge of how cultural identities and social groups function. Knowledge of social processes, knowledge about social interaction, and knowledge about themselves and others. Furthermore, the development of the knowledge in the classroom activities such as learning about facts from movies, texts, internet, and authentic materials, and or from guest speaker. The excursion activity to some historical places also would help the students to get knowledge of their own cultural knowledge.

Then, cultural awareness would develop when the students have the ability to be aware and evaluate critically of one's own culture or other culture based on the obvious criteria, viewpoints, habits, and products in that culture. They would also deal with people from other cultures and be involved with the evaluation of the culture. Furthermore, that action leads to the exchange of stereotypes. The activities to develop the cultural awareness inside the class is critical comparison of one culture and others.

The next area is attitude which means when the students developed curiosity, openness, open minded, the readiness to suspend distrust about other cultures and belief about one's own. (Byram, 1997). They have readiness to break the disbelief about other cultures and belief about their own culture. Furthermore, the activities that can be implemented in the classroom to develop the attitude are brainstorming activity, and visual support for the text in order to encourage curiosity and interest. The face-to-face exchange project would also encourage students to develop the attitude.

The last area is the skill of discovery and interaction. Students that have developed the skill of discovery and interaction when they have the ability to obtain new knowledge of culture or cultural events. They also have the ability to implement the knowledge, attitudes, and skills in real-time communication and interaction. The class activities that can be implemented to develop the skill of discovery and interaction are face-to-face or virtual projects, negotiation of cultural misunderstandings, and role plays.

Virtual Exchange

Due to the advancement of technology, the use of Information Communication Technology (ICT) in the English learning context has become part of the educating and learning process in the 21st century (Hřebáčková, 2019). There are many forms of ICT that are used in the teaching and learning process, including virtual learning (Hřebáčková, 2019). One example of virtual learning activities is virtual exchange (VE). VE is the virtual activities where the communication and interaction constructively takes place among the individuals or groups who are in the separated region or country and/or have different cultural backgrounds, with the educator assistance that integrating the deep influence of intercultural conversation and exchange with a wide range of technology (Erasmus, 2019). Based on Dooly (2017) & O'Dowd & Lewis (2016), VE is the project collaboration and intercultural interaction that requires an online platform with classmates from different cultural backgrounds under the guidance of the facilitator or the educator.

VE in language learning has brought many advantages to the development in the education field. VE is the type of projects for collaboration that encourage students to have better understanding of language education (Hřebáčková, 2019). Furthermore, based on Dooly & O'Dowd (2020), the virtual exchange can support intercultural awareness and intercultural education in general. Furthermore, Dooly & O'Dowd (2020) stated that VE supports the learning of other cultures compared to the usual and traditional cultural studies that can be found in the classroom. Due to the advantages of the VE, this learning experience on the VE is so valuable that it should be more recognized by the educator (O'Dowd, 2017).

Multimodality

The new modes of communication occurred since the technology development influenced the way people create and exchange information. Due to the advancement of digital media, *multimodality*, the mix of various types of semiotic modes like discourse, writing, picture, signal, can be viewed as significant (Hafner, 2014). The idea of multimodality starts with the understanding that language is one of the informative assets through which importance is (re)made, distributed, and interpreted (Jewitt, 2008; Kress & van Leeuwen, 2001). The mode definition in the mode varies as the organization "regularised organised set of resources for meaning-making, including, image, gaze, gesture, movement, music, speech and sound-effect" (Jewitt & Kress, 2003, p. 1). Therefore, it is impossible to grasp how people plan and learn with language(s) aside from they take care of other modal resources (Early, Kendrick, & Potts, 2015).

Recent research related to multimodality has affected societies and education systems in significant ways, and has potential to play the main role in English language teaching and learning for recent generations (Early, Kendrick, & Potts, 2015). Furthermore, technological advancement nowadays affects the form of multimodal texts. There is digital multimodality where the combination of several modes in the form of digital is created. The examples of this digital multimodal are video animation, movie, electronic posters, podcast, and web pages that contain the combination of modes. Thus, the digital multimodal texts can be utilized as the tools for the English language teaching and learning activities.

Method

Research Method and Procedure

This research aimed to explore the phenomena where there was an integration of ICC concept in a course Literature for Younger and Older Children, and participants' experience during the course activities. To obtain the aim of the research, qualitative phenomenological research was applied for several reasons. Phenomenology method of students' experience cases during the teaching and learning in Literature for Younger and Older Children course is the method used for this research. Thus, realities are thus treated as genuine 'phenomena' and solely pure data from where to start (Groenewald, 2004). The purpose of phenomenology is to go back to the concrete experience of the phenomenon. Furthermore, the phenomena in this research is when the participants get the course activities that were already integrated with the ICC concept. The virtual exchange program, offline class, and excursion activities were designed based on Byram (1997) to encourage the participants to develop the ICC. The virtual exchange program allowed the participants to communicate and interact with students from different cultural backgrounds, the Swedish students.

There were six stages in the phenomenology method adapted by Giorgi (1997) phenomenological method (As cited in Holroyd, 2001). The first stage was the comprehensive understanding of raw data. This stage required understanding information by reading the data, more than once if important, to accomplish a comprehensive and natural comprehension of the phenomena under this research. The second stage was to establish a constituent profile which requires summarizing the raw data from each participant and determining the central theme. The third stage is forming the main theme that has appeared after reading and summarizing the data. It is to highlight the main theme that has emerged based on the data. The fourth is finding out the interpretive themes or the main theme. This stage requires comparison of the central theme, the summarization of the raw data, and focus on the participant experiences. The fifth stage is finding out the meaning of the analysis of interpretive themes in the fourth stage. The last stage is summarizing the interpretive theme to generate a deep picture of participants' experience of the phenomena under this research.

The transcription of the video reflections data was read several times to achieve a comprehensive and natural comprehension of the phenomena. Then, the data above were divided into segments of expressions of the participants' experiences and simplified it through removing the repeated words. After that, the simplified segments were organized into central theme which were sentences implying different expression of experience. In the transcription, the central theme were divided into the participants' presumption of the Swedish students, participants' experience during the virtual exchange, and their reflective takeaways after joining the virtual exchange. After that, in the central theme were then removed the repetitive statements and list of the non-repetitive statements for each participant, termed a constituent profile. The constituent profile was reformed to a thematic index, which was the major themes that have emerged. Here, the major theme that have emerged was the five Byram ICC areas which conveyed the meaning relevant to the phenomenon under this research.

Research Context

This research was conducted in the Literature for Younger and Older Children course offered by English Language Department at a private university in Jakarta for

students' teacher undergraduate programs. The instructional language of the course is English language. However, English was not the first language for all of the students. They were using Indonesia in daily life and English as their foreign language. A total of eleven students were enrolled in the course and four of the students were chosen to participate in this research. The researcher chose four students as the sample of the population. The participants were required to do some course activities both offline and online activities. The offline activities were the face to face class and the excursion activity to the historical places. The online activity was the virtual exchange program with the students from public university in Sweden.

Participants

The participants of this research were the four students from a private university in Jakarta and they are all majoring in English Language Teaching. The researcher used the purposive sampling as the method to select the sample of this research. Purposive sampling is the technique to select and identify the individuals that are information-rich, knowledgeable, or experienced about the phenomenon of interest (Creswell & Plano Clark, 2011). The purpose of using purposive sample technique for this research is to obtain more information from the sample through the effective use of limited source (Patton, 2002). Therefore, purposive sampling for this research is used to get deep information from the participants effectively related to the phenomenon of the research.

The researcher selected two groups consisting of four students to be the sample using the purposive sampling technique. The identification and selection began when the researcher conducted the observation and saw the two groups had different experiences when they did the virtual exchange program. One group has faced some difficulties in terms of communication with their group friends from Sweden and one group did not experience the same difficulties. From those cases, the researcher selected the sample from the most unique group that has information-rich, knowledgeable, and experiences related to the phenomenon. Therefore, later the researcher can see if there are any differences between the two groups in terms of development in ICC. Then, the researcher also sees how the course affects the development of ICC between those two groups.

The characteristics of the participants in this research are as follows:

1. Participant 1 from Group 1 (P1G1)
2. Participant 2 from Group 1 (P2G1)
3. Participant 3 from Group 2 (P3G1)
4. Participant 4 from Group 2 (P4G2)

Instrument and Data Collection Technique

Class Observation

The following data was gathered during the course activities including the online and offline activities. This Literature of Younger and Older Children course conducted the offline face to face class, the excursion activity for the participants and the virtual meeting session with Swedish students. The face to face class was the class to discuss their progress and theory related to the virtual exchange program. Furthermore, the online sessions were when the lecturer or Indonesian students conducted the virtual meeting with the students from Sweden or in Zoom meeting.

Excursion activity was the field trip activity for students to go to several historical places around Jabodetabek. There are several historical places that the Indonesian students visit which are Chinatown Glodok, Desa Sindang Barang, and Kampung Bekelir.

The researcher also observed the virtual activity between the Indonesian students and students from Sweden. The virtual activities include the virtual meeting through zoom meeting. The researcher observed the interaction between Indonesian students and students from Sweden when the virtual activity happened. Moreover, when the virtual meeting through zoom meeting happened, the researcher observed the interaction between the Indonesian students and students from Sweden.

Students' Video Reflection

The video reflection contains their feelings and their concerns about the experiences during the course activities such as offline class, virtual exchange program with students in Sweden and the excursion to historical places. The following data was gathered at the end of the Literature for Younger and Older Children course. The participants made a video reflection to share all of their experiences during the course activities.

Virtual Exchange Program

The virtual exchange product is the result of students' collaboration with Malmö University students. In this collaboration result the students make multimodal products as the result of the virtual exchange program. They were choosing one cultural topic to make the multimodal. After the process of discussing and interacting between Indonesian students and the students from Sweden, they were creating these multimodal products. Those multimodal products are the combination of several modes that were created to make meaning. Therefore, the students told a story about the topic that they had been chosen in the form of the digital multimodal. They were told a story about their own culture topic in the form of digital multimodal texts. The digital multimodal here were in the form of audio, visual, and written text combined in one video.

Data Analysis Technique

The class observation, video reflection, and virtual exchange product data were analyzed based on the Byram ICC model theory through a coding process to explore and find the pattern of the students' behavior and experiences. Code the data was the beginning of the process in investigating text in qualitative research the action of classifying text to form description and extensive themes in the data (Creswell, 2012).

The researcher used the Tesch's (1990) eight steps in the coding process (as cited in Creswell, 2018). The first step is reading all of the transcription and writing down the ideas when reading it. Second step is choosing one document such as, transcribing from the interview data and looking for the underlying meaning from the document. The next step is after finishing the finding of the underlying meaning for all the participants, making a list of the topics, and grouping it together with the similar topics. Create columns from those topics and arrange it from the major, unique, and leftover topics. The next step is abbreviating those topics into several codes. This organizing scheme is also to see if there are new categories or codes. The next step is seeking the most descriptive wording for the topics and changing it into categories. Then, reduce

the total list of categories by grouping topics that have relation to each other. The sixth step is making the final decision of the abbreviation for each category and alphabetizing the codes. The next step is gathering the data in one place and taking preliminary analysis. The last step is recording the existing data if it is necessary.

Findings and Discussion

This chapter reports the findings and discusses the result of the data gathered. This research tries to investigate the participants' development of ICC when it is incorporated in the Literature of Younger and Older Children course during the all the course activities with a public university in Sweden. Furthermore, this research also investigates to what extent the participants developed their ICC during the Literature of Younger and Older Children course program.

The observation, participants' video reflection, and the product of virtual exchange were gathered to answer the research questions. All the data gathered were from the all course activities to answer the Literature of Younger and Older Children courses in developing the students' ICC. Furthermore, the students' virtual exchange product and to what extent the participants developed their ICC skills through that course.

Byram ICC model (1997) emerged in analyzing the observation, participants' video reflection, and the product of virtual exchange. There are 5 ICC areas in Byram's ICC model when students have already developed their ICC.

1. Knowledge about a specific culture;
2. Skills to interpret a document/event from another culture;
3. Skills of discovery and interaction;
4. Critical cultural awareness;
5. Attitudes towards our own and other culture;

There were four participants in this research that discussed in this chapter. Participant 1 from group 1 (P1G1), participant 2 from group 1 (P2G1), participant 3 from group 2 (P3G2), and participant 4 from group 2 (P4G2).

Class Observation

The class observation data was gathered during the offline and online course activities. The offline activity was when the participants joined the offline face to face class with the lecture. The online activity was when the participants joined the virtual meeting with the Swedish students.

The data indicates that during the offline face-to-face class, the participants were discussing their experiences during the virtual meeting and their interaction with the students in Sweden. Besides the discussions, the participants also had some sharing sessions with the lecturers. They shared their progress on the virtual exchange program that was part of the course activity. In this offline meeting, Group 1 shared their concern and struggled with communication with their group friends from Sweden: that they found it difficult to discuss with the students from Sweden. However, even though they faced challenges, they were still making progress about their final project of this virtual exchange program. Group 2 also shared their progress and experiences during their discussion with students from Sweden. However, this group 2 did not face difficulty communicating and discussing with the students from Sweden. The communication between group 2 and their group friends from Sweden went well since they could conduct virtual meetings.

The data indicated that there is an enhanced interaction between the participants and students from Sweden. In the very first virtual meeting activity for the entire class, participants from the group 2 action during the virtual meeting activity showed shyness, nervousness, and doubt to interact with the Sweden students. However, when group 2's virtual meetings with their group friends from Sweden were observed, the flow of their discussion was great since the communication between them went smoothly. In the virtual meeting, they discussed their condition in each region, experiences during the course activities, and also the progress of their multimodal narrative product.

During the group 2 virtual meeting with their friends from Sweden, some interactions indicated the ICC skills, the knowledge about a specific culture, skills interpreting and relating, skills of discovery and interaction, and attitudes towards their own and Swedish culture. The participants got knowledge about Swedish culture when discussing their topic and exchanging information about each culture. They also shared their experiences during their excursion to the colorful village in Tangerang, and about the car-free day event in Jakarta that indicated the skills of discovery and interaction. Then, the participants and students from Sweden exchange their progress about the virtual exchange product which was digital multimodal product. Furthermore, since they already decided on the topic of their product which was about transportation, the students from Sweden showed the poem that they already made and the participants would make a video about Transjakarta and car-free days. This exchanging progress indicated the skills of interpreting and relating since the participants interpret and relate their own culture with Swedish culture. When they gave their own opinion about the topic, the participants politely gave their opinion by delivering the opinion with positive and good words. They were also not judging each other's opinion by listening each other opinions and allowing Swedish students to give their opinions. When there were different opinions, participants and students from Sweden would understand and take it as feedback. Thus, that discussion process indicated the attitude skills when they showed openness to Swedish culture and also the Swedish students' feedback.

In the group 1 case, there is no virtual meeting observation data due to the challenge which was the struggle to communicate that the group 1 faced with their group friends in Sweden. During the face-to-face class with the lecturer, group 1 conveyed their challenges in struggling to communicate with their group friends from Sweden. The struggling of communication made group 1 hard to reach the Swedish students to do virtual meeting. Therefore, there was no virtual meeting data about their interaction and the researcher did not get a chance to observe the virtual meeting between the participants and their group friends from Sweden.

Students' Video Reflection

There are four participants' video reflections from two different groups. The video reflection data is about participants' experiences during the program in the Literature of Younger and Older Children course, especially during the course activities, offline and online class, virtual exchange, and excursion. During the virtual exchange program, participants got experiences to interact with students from Sweden. The video reflection data showed the participants' experiences of their interaction with the Sweden students and they shared their feelings, impressions, challenges, and the impact of the course activities on themselves. Thus, this participants' video reflection

data is categorized into three aspects which are the presumption of participants, the process of virtual exchange, and the reflective takeaways from the participants.

Presumption

Before the virtual exchange happened between the participants and her Swedish group friends, the participants from group 1 shared their presumption. P1G1 was excited about doing the project but confused at the same time. Since it was her first time to do the virtual exchange, she was excited and interested in having the collaboration with her Swedish friends. However, she was confused at the same time on how the interaction and collaboration would happen between her and her Swedish group friends due to the different regions.

P1G1: "I'm really interested in that, but I'm really confused too, because I cannot imagine how we can interact with our friends, our partner, and have collaboration? Well, we are separated, far away."

Unlike P1G1, as her group friend, P2G1 had not explained and shared her presumption before the virtual exchange happened.

The participants from group 2 also shared their presumption before the virtual exchange happened. The P3G2 felt nervous and excited at the same time because it was her first time joining the collaborative project which was a virtual exchange program with people from far away, which were the Swedish students. Furthermore, she also had concerns about her English language ability in order to communicate properly with her Swedish friends. Despite her concern, she could not hide her excitement of doing the virtual exchange.

P3G2: "I was very nervous yet excited the first time I heard about this project, because this is the first time I did a collaborative project with people overseas. I had this concern about my English, but I cannot hide that I really look forward to the meeting with my virtual partners and the story that we will have during the project."

The P4G2 shared that they were having a class discussion with the lecturer before the virtual exchange happened and because of that, her presumption towards the Swedish students appeared. She thought that she could not disturb the Swedish culture and the Swedish people were individualist. Due to her presumption of Swedish people, she thought that her Swedish group friends would be hard to handle and the communication would not go well. She also felt nervous because of her low English language skill.

P4G2: "The first thing I expect before working with them or collaborating with them is because when we haven't met them, the lecturer once told me that Swedish culture can't be bothered with, or they don't like it, maybe it's like an individualist. . I think it will be difficult to anticipate many things when communicating with them. The first thing I felt nervous, because I felt my English was still a mess, and that's what I thought, what if I told them they didn't understand, I was nervous."

Process of Virtual Exchange

There were excursion activities and virtual exchange programs as the course activities. The participants were developing their ICC through those two activities. Byram ICC model here as the framework to assess the competence that they developed:

The first area of the ICC model that the participants developed is the knowledge of the specific culture. Furthermore, the participants developed their knowledge about their own culture and other cultures through the course activities. They first got knowledge of Sweden culture by discussing it with the lecture in the classroom settings. Then, the participants developed their knowledge about their own culture by excursions to several places. In this excursion, participants went to Chinatown, Desa Sindangbarang, and Kampung Bekelir in Tangerang.

P3G1: "I even visit several cultural corners in Jakarta that the support this collaborative project"

This activity also encouraged the participants to be independent in exploring the cultural places and dug up information from the society around historical places. They independently asked Indonesian citizens around historical places, the security, and random people about the information related to those historical places.

P1G1: "We can learn about the history, because there is a guy who tells me about the history of the cultural places."

Beside understanding and knowing the knowledge of their own culture, the participants also learned the knowledge of another culture which was Swedish culture. The knowledge of Swedish culture emerged when there were interactions between the participants and their Swedish group friends during the virtual meetings through Zoom meetings. Furthermore, participants and students from Sweden had a discussion about their respective cultures. Thus, the interaction that happened leads to the exchange of cultural knowledge between Indonesian and Swedish culture. P1G1 said "We can have a collaboration with our friends from other countries in order to know the culture itself." She even recommended collaboration with other people from different cultures to understand the culture.

The development of the knowledge in the course activities such as learning about facts from movies, texts, internet, and authentic materials, and or from the guest speaker (Byram, 1997). The field trip activity to some historical places also would help the students to get facts to develop knowledge skill (Byram, 1997). Furthermore, based on the findings, the excursion activity was found as a course activity where the participants went to several historical places around Jabodetabek such as Chinatown Glodok, Desa Sindang Barang, and Kampung Bekelir. Based on Byram (1997), knowledge here was the knowledge on how social groups and identities function which was knowing of how the social process. The knowledge skills were also about the knowledge of own culture and other cultures. In this case, the participants developed the knowledge skills when they got their own cultural information such as the cultural practices in the excursion activity. In the process also, the participants were getting knowledge about how the social interaction happened when they explored the historical places by experiencing themselves on how to interact with the society around

the historical places. Besides getting knowledge about themselves, they were also getting knowledge on how others' cultural identities during the virtual exchange program. The interaction between the participants and their Swedish friends lead to the exchanging of their culture. Thus, the participants were getting knowledge of Swedish culture.

The next area of ICC that participants developed is the skills of discovery and interaction. During virtual meetings between participants and students from Sweden, there was a discussion between them. Moreover, the discussion between participants and students from Sweden created an interaction. Then, they also exchanged their perspective, insight, and opinion about each culture. They were also sharing the information about their life, songs, dance, and other aspects that related to their own culture. The discovery action appeared when the participants dug up more information about Swedish culture from their Swedish friends.

P1G1: "We talked about many things. They give us songs, music in Swedish language. And that's pretty fun to hear the Swedish's songs."

P2G1: "We share what we like and what we don't like, what we will make in our project, food."

P3G2: "We can get along, make conversation, even a good project at the end of the collaborative process."

P4G2: "Sharing several things about Jakarta and Swedish culture."

Despite the participants' presumption of the Swedish students before the virtual exchange, the participants finally interacted well with their Swedish group friends. Even the P4G2 said "They (Swedish students) look like individual people, but not everyone in the Swedish country is an individual person, it's like wow, they're really cool, I can communicate with them with my limited English skills."

The class activities that could be implemented to develop the skill of discovery and interaction are face-to-face or virtual projects, negotiation of cultural misunderstandings, and role plays (Byram, 1997). That activity was found in the Literature for Younger and Older Children activity which was the virtual exchange program. The participants during the virtual exchange program were required to interact, communicate, and collaborate with the Swedish students. Based on Byram (1997), the skills of discovery and interaction are the ability to acquire and operate new knowledge of cultural practices and attitudes that they encounter in real time communication and interaction. During the virtual exchange program, the participants acquired the Swedish cultural practices. They also could operate some cultural practices as the result of the virtual exchange program in their digital multimodal product.

The area of ICC that the participants developed was the skill to interpret a document or event from another culture. Skill to interpret documents or events was developed when participants exchanged their experiences, knowledge, and perspectives about their own culture with the students from Sweden. Then, the participants acquired new information about other cultures. Therefore, during this virtual meeting with students from Sweden, participants explained their own culture

and exchanged it with the new cultural knowledge from students in Sweden. Furthermore, participants tried to relate the new knowledge of culture with their own culture.

P1G1: "I already did already go share this with Swedish meatballs. And that's really cool. They also cook rendang from West Sumatra, and also gado gado, that's why we did our final project. So cool."

P2G1: "We can learn and share our culture from Swedish friends and they are also sharing their culture with us."

P3G2: ".....and the time when we met virtually via zoom is my favorite part because we had shared a lot of things back then, thought the lesson that I got and really amazed by the beauty of my Swedish friends culture as well as my own city, Jakarta."

P4G2: "Sharing several things from Swedish and Jakarta culture."

To implement the interpreting and relating skills into class activity when the students are experiencing a condition from different cultural viewpoints (Byram, 1997). Furthermore, the interpreting and relating skills are the ability to interpret, explain and relate the others culture to one's own culture (Byram, 1997). That activity was found in the virtual exchange program where the participants had an interaction with their Swedish group friends. . Here, during the virtual exchange program, the participants were exchanging their cultural knowledge and practices to their Swedish friends. In those activities, the participants were interpreting, explaining, and relating the Swedish culture and their own cultural knowledge. The interpreting and relating skills also showed through the virtual exchange product. In the virtual exchange product, which were their digital multimodal products, there was an exchanging of culture between participants and their Swedish group friends.

The next area of ICC is the attitude skill that the participants developed. During the virtual meeting with students from Sweden, participants also developed attitude skills. The attitude skill developed during the interaction between participants and students from Sweden When the interaction between participants and students from Sweden occurred, participants learned to be open and curious about other different cultures. The participants also have the readiness to suspend the disbelief of other cultures and belief in one's own culture. Even the participants learned how to respect other people in different cultures. Besides encouraging curiosity and openness, participants also learned to deal with other people from different cultures.

P3G1: "I learned a lot of things through this project, not only about their knowledge and of culture, but also how we can deal with people, especially to deal with new people."

The attitude skills would develop through the face-to-face exchange project (Byram, 1997). Based on Byram (1997), the attitude here is the openness, curiosity of other cultures, and the willingness not to assume one's own cultures are the correct one. That activity to develop the attitude was found in the virtual exchange product as the face-to-face exchange project. The participants had a curiosity and openness to the

other cultural events and practices. Furthermore, despite the challenges that the participants face, when the condition of students with different cultures together, they learn about others through their willingness, openness, and motivation to engage with another culture (O'Neil, 2012).

The last area of ICC that the participants developed was the critical cultural awareness skill. This skill developed when the participants were able to evaluate critically on the perspectives or practices in other cultures or countries. Here the virtual meeting between the participants and the students from Sweden encouraged the exchange of perspective of each culture.

P3G1: "Without this project, I might not be aware of these several cultures and the beauty cultures of my city."

To encourage the development of critical cultural awareness, there is the critical comparison activity that compares one culture and others (Byram, 1997). That activity was implemented when the virtual exchange program happened when the participants experienced the exchange of their own culture and Swedish culture. Furthermore, to promote cultural understanding and awareness, there was mixed cultural background interaction between the participants and Swedish students that gave them the opportunity to explore the cultural diversity and be more culturally sensitive (Mahmud & Wong, 2016). Thus, when the participants were confronted with more opportunities to understand different cultures with different perspectives, which influenced the participants to accept and embrace uniqueness and differences of other cultures (Mahmud & Wong, 2016). In this case, the participants explored how about the Swedish culture functions from their Swedish group friends, and then accepted and embraced its uniqueness.

During the virtual exchange program, there were some challenges that the participants faced. Most of them had difficulties deciding the virtual meeting time due to the six hours' time difference between Indonesia and Swedish. Therefore, they needed to consider more about the appropriate time when conducting the virtual meeting.

P1G1: "Maybe it's just about the different time between Jakarta and Malmo because I guess, it's around six or seven hours."

Reflective Statements

After the virtual exchange program, there were reflective statement from the participants. P1G1 said that "the important thing is, it's not always that we are not always made a lot of books, or a lot of reading to learn about our culture, about our culture or about literature. It's not like that, but it's better if we did it." Furthermore, the P2G1 said "I am happy because we have a new experience about our culture and we can learn and share our culture from Swedish and they are also sharing their culture with us." Thus, the course activities made the participants enjoy communicating and interacting with other people in different countries.

The P3G2 said "In my opinion, understanding people's cultures is one way to understand people." She became aware that knowing a particular culture is the way to understand people. Then, the P4G2 said "In my opinion, communication with Swedish group friends influenced the way I think and or about things that I didn't know before

(about culture). After collaborating with them, I learned many things and gained a lot of knowledge.” The virtual exchange program made the P4G2 gain a lot of knowledge that she did not know before and she learned how to communicate with other people from different knowledge.

Virtual Exchange Product

The virtual exchange project between participants and Swedish students was made into digital multimodal products as the result. The digital multimodal products were in the form of combination several modes, pictures, audio, and written texts. Those videos indicated that there was an exchange of culture between Indonesian students and students from Sweden. These virtual exchange products indicated there were interactions between the Indonesian students and students from Sweden that discussed each other's cultures. The exchange of perspective, value, practices, and events between the students with different cultures lead to the ideas of the products.

The products indicated each person in the group has a role during the product making. The role was diverse between one student and others. The example of the role in the group 1 for making a video of cooking, there were students that had a role for cooking the food and the one student had a role for making a poem that related to their topic. However, in every role for a group indicated that there should be enough knowledge on other cultures until the group made one product. Thus, Indonesian students should understand the Sweden culture and vice versa. The Indonesian students learned and understood about Sweden culture and Indonesian culture.

The incorporation of the Byram ICC model took place for these two groups during the process of making virtual exchange products, which were the digital multimodal products in form of video. Even though all of the students developed their ICC, there were still ICC areas that went smoothly and became a challenge for the two groups. The areas that went smoothly are the knowledge about specific culture, skills of interpreting and relating a document/event from another culture, the critical cultural awareness, and attitudes. The areas that became a challenge for the two groups are the skills of discovery and interaction.

Group	Members	Topics	Multimodal Product
Group 1	3 Swedish students and 2 participants	Cuisine Culture in the City and Country	https://youtu.be/7cSblR4o57k?list=PLyt6f-KMeR9O8oMJRNrBcY19BV7yxawbp
Group 2	2 Swedish students and 2 participants.	Public Transportation and Poem	From Malmo: https://www.youtube.com/watch?v=LH6IF20uOxk&feature=youtu.be From Jakarta: https://youtu.be/S3EG3wJGYvI

Based on Mahmud & Wong (2016), the participants were interculturally competent since they were able to show the ability to communicate and maintain social

interaction with others from different cultures. Based on the findings, there is an enhancement of interaction between the participants and Swedish students when the ICC concept was implemented in the course activities. In addition, Güneş & Mede (2019) stated that the addition of the ICC in the course showed a difference in the students' interaction with others with different cultures. In the very first virtual meeting, all the participants were reluctant to do the interaction with the Swedish students, but at the end of the program, finally the participants could interact and communicate with Swedish students.

Conclusion

The ICC incorporated in the Literature of Younger and Older Children course through the course activities. There were several course activities that integrated the ICC which were excursion activity, virtual exchange with students from Sweden, and discussion face to face activity. The excursion activity encouraged the students to expand their knowledge on their own culture. This activity also helps students to develop their curiosity about their own culture so they get more knowledge and information. Therefore, after students know well about their own culture, they can share it with their foreign friends and finally get ready to accept new knowledge about other cultures. The virtual exchange program facilitated Indonesian students' collaboration and interaction with the students from Sweden which has different cultures. They were sharing thoughts, lifestyle, perspectives about their own culture, discussing the project through online platforms such as virtual meeting. Furthermore, the face to face class activity encouraged Indonesian students to discuss with each other and the lecture to get more knowledge about their own culture and other cultures, in this case Sweden culture.

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