

Framework of Intercultural Learning in Speaking for Islamic Higher Education in the International Context

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Abstract

Background:

Nowadays, English is one of world languages which should be acquired by the world communities as the global citizens. However, ability to speak English communicatively in the global contexts is found as tremendous problems for most students of Islamic Higher Education since the lack of the course in promoting intercultural bases in the learning process.

Methodology:

This paper is a review literature article that was conducted by analyzing the information of 25- intercultural learning articles. It used ‘intercultural’ as the keyword of searching. The articles were derived from Google Scholar as the scholar engine source. The researcher used documentation in collecting the data and applied thematic analysis in analyzing the data.

Findings:

Promoting familiarity both local culture and target language culture triggers Islamic Higher Education students to have better proficiency in speaking English in the widespread contexts. Intercultural framework in speaking facilitates the students to have wider viewpoints that it may minimize misinformation and miscommunication when they have to interact with the other English speakers from the different communities in the world.

Conclusion:

Building intercultural perspective for English department students of Islamic Higher Education is urgently required to train them to be context sensitive people in making relationship in the various contexts.

Originality:

This research is aimed to design a systematic pattern and material in speaking course for English Department students of Islamic Higher Education.

Keywords : intercultural learning; intercultural competence speaking

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1. INTRODUCTION

Intercultural communication promotes necessity of global communication through interactive interaction with others from different communities. Intercultural communication promotes the learners to have mutual and equal interaction with the speakers in their own identities. It refers to the ability a shared understanding with other people from different social identities (Chaouche, 2016). Intercultural literacy is crucially investigated in the global village that requires intercultural communication through creative diversity as intercultural dialogue increases citizens' intercultural understanding in the interconnected globalized world that makes it a small place to live together (Gashi, 2019).

Therefore, the 21st century requires learners to use English as an international language by reducing the traditional emphasis on Western culture and blending the local culture with a global perspective (Chaouche, 2016). It refers to changing an interaction viewpoint by involving multiple identity people from various local cultures as the core of interaction rather than using English as the main basis of interaction. Learners are facilitated to construct their communication experiences effectively. They can speak in the wider context confidently by sustaining their local identity. Someone who has advanced speaking ability tends to have better achievements in various areas (Sayuri & Malihah, 2022). Whereas those who have low confidence and lack inspiration in speaking face main problems in delivering ideas smoothly (Leong, 2017).

However, the discussions of intercultural framework in speaking for higher education school are still limited, in spite of its urgency to give underlying principles in conducting intercultural learning through the course to meet the need in the global living, providing the need to transcend boundaries, to bridge and transform differences. Intercultural values promote the ethno-relative perspective to have openness to and acceptance of different beliefs, values and customs in more positive ways (Jokikokko et al., 2016). The costs of intercultural incompetence are so high, therefore, an infestation of intercultural in education is urgent to do since intercultural talent is born through life experiences and education. Intercultural values build intercultural dialogue among people from different cultural backgrounds. Moreover, it also considers individuals as intercultural speakers/mediators, negotiators and effective communicators in multicultural and diverse contexts (Jokikokko et al., 2016).

Intercultural framework in speaking gives a direction in the implementation of an effective intercultural atmosphere in exposing the students' success to become well-developed global learners. The EFL teacher should implement intercultural learning in a tactful, skillful, and conscious way (*The EFL Teacher must Implement the Intercultural*

Approach in a Tactful, Skillful, and Conscious Way, n.d.). The students should be equipped with intercultural competence, as a 21st-century skill for better interaction in cross-cultural contexts (Echcharfy, 2019).

Effective intercultural learning refers to the learner's understanding of communities and cultures reflected through their understanding of languages, cultures, and multilingualism learning. Intercultural speakers are capable of facing different cultural challenges so that they can communicate effectively and appropriately in the heterogeneous world (Echcharfy, 2019). Speaking lecturers should have abilities to integrate intercultural bases in English-speaking classes to prepare students with intercultural competence. Intercultural learning is one of the appropriate learning models in post-method pedagogy since it accommodates student-centered paradigms through constructive processes indicated by building students' intercultural sensitivity through contextualizing their English learning experiences in wider contexts. Therefore, teachers should develop students' intercultural skills, attitudes, and awareness in learning (Byram, M., & Wagner, 2018). The framework of intercultural learning in speaking is required to be promoted to guide teachers in integrating intercultural principles in learning speaking for Islamic Higher Education (Jokikokko et al., 2016).

Therefore, this paper is aimed to design a framework of intercultural learning in speaking for Islamic Higher Education by modifying the existing intercultural model and framework and integrating it with learning components. Intercultural concepts of Byram and Liddicoat are the core concepts in promoting the intercultural framework in speaking in this paper integrated into learning. The question addressed in this paper is to explore "*How is the framework of intercultural learning in speaking for Islamic Higher Education in the international context?*"

2. LITERATURE REVIEW

English is learned by communities in the global village as inner-circle countries, outer-circle countries, and expanding-circle countries. In the expanding-circle countries, awareness and tolerance of local accents are promoted to get exposure of understanding among English users from various cultural identities of different learners and provide them with cultural knowledge, attitudes, and skills to achieve active and full participation in society (Xia, 2023). English as a world language does not belong to mother tongue speakers of English alone, but to all those who can make effective use of it. In this view, English should be taught as an international language rather than as a foreign language that the pedagogy of it should be integrated into the classroom context to harmonize the world nature

and the skill required in this era. Therefore, teachers have a significant contribution in building intercultural competence through elaborating teaching pedagogy (Byram, M., & Wagner, 2018).

The pedagogical concept of EIL teaching covers three points, namely: 1) linguistic that introduces students to native varieties, non-native varieties, and localized features. At the end of learning, students know effective communication skills; 2) culture that focuses on the target language culture, non-native culture, and students' own culture. Students are triggered to have intercultural competence afterward; 3) pragmatics that promotes universal communicative rules, target language communicative rules, and rules of another nonnative. With this skill, students can generate appropriate communicative rules and strategies.

English is learned for its function as a means of connecting the various places in the world. Cultural topics relating to countries where English is spoken as a native language, particularly the United Kingdom and the United States, have to be complemented by topics dealing with other parts of the world through a dynamic interaction in classroom teaching (Rapanta, C., & Travao, 2021). These variants should be introduced to guide students in producing acceptable English expressions. Introducing these variants is not the prior thing in the process of learning English but effectiveness in producing and receiving the oral expressions is the prior point. Therefore, the use of intercultural materials in the class provides students to be intercultural citizens, so that they can engage in intercultural communication, think and act critically, and negotiate the complexities of today's world (Byram, M., & Wagner, 2017).

The world's welfare is possibly realized when four pillars of education are promoted by all countries in the world through communication which is emphasized intercultural language learning. Considering the fact, language learning is meaningful when it is closely connected with intercultural experiences. Intercultural language learning involves developing learners through an understanding of their language(s) and culture(s) concerning an additional language and culture. Interaction of the existing culture with the other culture creates an intercultural dialogue. Intercultural dialogue is enhanced through students' engagement in learning (Rapanta, C., & Travao, 2021). In intercultural language learning, language, culture, and learning are fundamentally interrelated concepts. Intercultural dialogue is reshaped during the process of learning.

The goals of intercultural language learning globally cover intercultural relationships in language learning that involve the English language as the medium, values, and cultures of

a source country, values and cultures of the target country, and cultural sensitivity that is built by comparing two countries at least to find the similarities and differences. Having intercultural sensitivity leads the communities to have a depth understanding of global life interaction. Introducing intercultural learning builds learners' competencies so that they can interact across cultural boundaries effectively and appropriately (Smakova, K., & Paulsrud, 2020). In addition to the global goals, intercultural language learning is a dynamic process that engages students to give a contribution to intercultural interaction, finding personal ways of negotiating through interaction, and in reflecting on his/her own intercultural space and identity. Intercultural language learning develops students' viewpoints of procedural knowledge for recognizing, valuing, and responding to linguistic and cultural variability through processes of inferring, comparing, interpreting, discussing, and negotiating meaning in a nonjudgmental manner.

Thus, intercultural learning promotes intercultural competence that is possibly built by the lecturers during the process of learning through a set of processes. This competence is worthy to develop students' proficiency in learning English. Intercultural competence can refer to an ability to perform a task satisfactorily (Smakova, K., & Paulsrud, 2020). Intercultural competence provides students to be able to interact with others from different contexts smoothly. Intercultural competence is important to learn since it leads students to have sensitivity and awareness of cultural diversity. Shortly, intercultural competence means being aware that cultures are relatively elaborated and perceived from one community to the others without judgment.

Speaking English communicatively in the international context is a prior goal for nowadays milieu. Learners at the center of the speaking course are suggested to have various speaking skills that they need to know about speaking components, such as; comprehension, grammar, vocabulary, pronunciation, and fluency (Lestari, 2021). Cultural values of worldwide context should be provided in speaking courses to train learners with intercultural topics. The intercultural speaking class should consider enhancing speaking skills by building accuracy, comprehensibility, and fluency (Wiraningsih, V., Manurung, 2016), and provide intercultural materials to enrich the learners' viewpoints of other cultures widely. Intercultural learning is a trend of nowadays learning since today learning beyond time and place. Therefore, students need to develop their ability on language capacity to achieve their goals in wider contexts.

There are some core principles that should be managed by the teacher which may meet learners' need in the process of learning English, namely: a) design needs analysis, lecturers should know what learners needs, wants, and necessities; b) develop clear statements of learning outcomes, lecturers mention types of outcome achieved at the end of the course; c) prepare students to use English in the real-life situations, students are provided by contextual and up to date intercultural materials closely related with students' knowledge; d) use materials from students' world, teachers avoid to use materials beyond students' world; e) provide a safe learning environment by supporting ethnocentrism stage wisely by designing the appropriate program which involves students to interact in a local or international community; f) use students first language as a resource including the culture; L1 language may be used in the process of learning to make a learning process runs smoothly; g) encourage learning outside of class time; teachers design not only indoor learning but also develop outdoor learning; h) be prepared for mixed-ability levels; teachers design group activities by involving the appropriate activities and media; i) choosing appropriate forms of assessment, alternative assessments are developed to maximize learning quality (Richards, 2015). These principles contribute in developing a meaningful and effective English learning.

Moreover, learners also need to have rich experiences and contextual materials in speaking. In the local context, Indonesia is popular with its motto "unity of diversity", which refers that diversity is a part of Indonesia and that diversity builds the strength of the nation. In the international context, Indonesia is a part of the global world which is different from other countries in the world. The differences should be maintained appropriately to build harmony in real contexts through an intercultural approach. Three principles that should be thoughtfully considered in intercultural learning are: 1. engaging in genuine social interaction; 2. exploring the culture in language, communication, behavior, and ways of being; and 3. comparing and connecting languages and culture and reflecting on differences and similarities (Newton, 2016). There are some intercultural frameworks and models have been developed. This paper develops a framework of intercultural learning in speaking by modifying the previous ones.

The first is Byram's ICC (intercultural communicative competence classified into three factors, namely: a) knowledge that covers a country's condition and its communities, and the process of interaction at individual and societal levels; b) attitudes that refer to the way of how people perceive the differences in respect of the cultural meanings; c) skills consist of interpreting and relating upon the existing knowledge, and the process of discovery

and interaction. This model is extended to include a metacognitive dimension, that is, self-regulating mechanisms that enable students to plan, monitor, and evaluate their learning processes (Hwang, 2022).

The next is a framework based on intercultural pedagogical principles which are used to develop practices on intercultural competence in the local situation. It involves five steps in a cycle; interaction, intention, comparison, reflection, and temporary conclusion as the result of intercultural learning when it is applied in process of learning in the Indonesian context. Strengths of this framework are: 1) this framework indicates that the intercultural learning cycle motivates students to be active in the learning process, 2) the framework emphasizes continuity in the learning process, 3) students are trained to have better learning experiences meaningfully in constructing new knowledge through inquiry activities in the real contexts. Weaknesses of this framework are: 1) this framework focuses merely on learners' cognitive process but it does not cover social factors such as the environmental zone required during the process of intercultural learning as the role of other students during the process of active learning, the role of teachers, and 2) it does not explore a set of learning process needed to implement it in the language learning context.

3. METHODOLOGY

In general, this section describes how the study was conducted. The subject matter of this section is: (1) this is a literature review article composed through a library research design; (2) it was conducted by analyzing the information of 25 relevant articles derived from Google Scholar; (3) The researcher used documentation in collecting the data. The steps of data collection; (a) determined the research focus; (b) formulated the appropriate keyword to search the information; (c) determined the scholarly engine source to get relevant articles; (d) analyze the relevant data; (4) the data were analyzed by using thematic analysis and interactive analysis through the process: (1) reducing the irrelevant data after reading the articles; (2) displaying the relevant data by organizing the relevant data in the matrix; (3) drawing a conclusion based on the presented data findings and made an interpretation of it by connecting the finding results with the relevant theories.

4. FINDINGS

4.1. Framework of Intercultural Learning in Teaching Speaking for Islamic Higher Education in the International Context

Speaking English based on the world context should be taught by promoting intercultural viewpoints. Higher Islamic Education students need to have experience in

intercultural speaking courses approximately. Intercultural interaction builds social interaction in various communities through mutually equal relations that can be learned direct or indirectly. Intercultural learning through study abroad tends to get meaningful input to its learners called the street learners which may not be achieved by classroom learners (Guo, 2020). It directs the students to be able to give recognize, value and respond to linguistic and cultural variability through processes of inferring, comparing, interpreting, discussing, and negotiating meaning in a nonjudgmental manner. This may produce students' intercultural competence; they have knowledge, attitude, and action in an intercultural manner called intercultural awareness. Whereas indirect intercultural learning can be held by learning from the appropriate materials in the class supported by the relevant media like multi-modality. Multi-modality refers to the use of some learning sources simultaneously like co-construct meaning from visual and moving image texts but representing their responses through artwork in multiple non-verbal modes (Maine, F., & Vrikki, 2021). The use of the appropriate materials builds the learners' intercultural competence.

Intercultural competence learners are easier to adapt a local culture to intercultural culture approximately. Their intercultural competence leads them to speak meaningfully. Meaningful communication is produced when the students are flexible and tolerant to appreciate others from different contexts. English as a world language with its various variations should be introduced to students to facilitate them in making intercultural dialogue creatively. To be effective English speakers, the students should have spoken knowledge and deliver English presentations well. The students know the ways to make clustering, avoid inappropriate redundancy, and make reduced forms.

The modification of the intercultural concept is promoted in this paper by combining Byram's intercultural concept and Liddicoat's intercultural concept. Liddicoat's intercultural concepts are crucially needed in the first step of knowledge building. It gives more emphasis on its internal building like cognitive process to build intercultural awareness. Having enough intercultural knowledge, the students will be easier to accumulate it in their attitudes. Intercultural skill is easily built when the students are used to experiencing them.

The lecturer should design the speaking course thoroughly by considering some components, such as: conducting a need analysis before designing the course, developing the learning outcomes, contextualizing the learning experiences, using first language resources including the culture in learning, designing contextual learning experiences by doing outdoor and indoor learning, encouraging the development speaking strategies, and designing

alternative assessment to develop learning quality (Richards, 2015). The framework of intercultural learning in speaking is designed by integrating: a) modification of intercultural concepts, building comprehensive knowledge is mainly planned to support students' attitude competence and skill of intercultural awareness; b) learning experiences, accommodating the appropriate learning experiences in the classroom and outdoor classroom context; c) and teaching components, involving (1) learning objectives, (2) learning process, (3) activities, (4) material, (5) learners, (6) lecturers.

Resourcing in intercultural learning includes some teaching components which are automatically involved in the process of learning speaking based on intercultural orientation namely:

a. Materials

Resources need to be selected in a principled way to ensure that students are exposed to a broad range of themes on the culture. Incorporating cultural matters into EFL teaching and learning is suggested to enrich the learner's viewpoint (Abduh, A., & Rosmaladewi, 2018). This may include gender, social class, ethnicity, region, religion, political affiliation, and so on, to reflect the inherent variability of cultures in any context (Richards, 2015). Therefore, intercultural knowledge is important to enrich students' knowledge in speaking about local and intercultural contexts. Materials are selected thoroughly to facilitate and stimulate learners in speaking experiences based on intercultural learning. Baxter clarifies that teaching materials should be drawn from the various English-using communities, to introduce students to the different manners of speaking English and to build an attitudinal based on "acceptance". Materials expose both local and international topics; they cover up-to-date and meaningful information as social, economic, scientific, and technological topics with an international or global dimension would seem an appropriate measure that is relevant to the English global dimension. Foreign language teachers should involve authentic materials in learning such as films, newspapers, documentaries, and visual aids. They also should introduce students to real-life activities to make foreign societies close and familiar to students. When students have more knowledge, they are easier internalize the materials and give direct expressions orally.

Moreover, literature is possibly used as a source of cultural learning because literature is unsurprising given the strong association between literature and culture in traditional approaches to language teaching and learning. Recent work on the use of literature has argued that the study of literature needs to move beyond literary criticism and textual study to

begin to engage with context. This cultural text-based intercultural teaching was helpful to increase students intercultural awareness, ICC, and speaking skills (Permatasari, I., & Andrayanti, 2021). The following table indicates the context-based materials for intercultural speaking. It aims to introduce the contextual-based materials between Indonesian values and American values in making expressions.

Table 1 Materials in Speaking for Intercultural Learning by Exposing Indonesia & American Values.

Intercultural learning materials for university students in Indonesia				
No	Field	Topic	Indonesian value	American value
1	Language	English expressions for informal contexts	Standardized English	English variants
2	Social	Ride the bus	Pay the bill to the bus officer and leave the bus after getting information from the bus officer. We say stop when we arrive to our destination.	Pay the bill to the driver or tap a card on the provided machine. We don't have say or yell stop when we arrive to our destination; just pull the stopped belt or push the provided button
3	Economic	Open a bank account	Go to the bank and meet the customer service to get the service; copying the identity card, filling the form, signing on a form, waiting until the card finishes to be processed	Call to the bank, send the data required via email, get confirmation from the bank that the account has been processed
4	Law	Get a ticket from police	Pay the fine to the police directly or go to the court to process the fine	A driver process the fine when he/ she renewed the licence
5	Technology	Cellular phone etiquette	Indonesian is more permissive to call someone else while sitting in the restaurant	Please keep in mind that it is <i>not</i> considered polite in America to carry on a long conversation on a cellular phone while seated in a restaurant or other area in which people are trying to converse quietly.
6	Promise	Being on time	Being late is so common for many people	Americans place a high value on punctuality
7	Religion		It is polite to ask about religion	It is not suggested to ask about religion

Using a well-developed material in line with the intercultural discussion in the global circumstance is urgent to do to accommodate the process of learning meaningfully. Intercultural learning enriches the learners' viewpoint to have more acceptances of other cultural differences (Glass, 2017).

b. Activities in Speaking

Activities in speaking based on intercultural learning are designed through two main stages by involving a process of continuous learning for indoor and outdoor activities. The first stage is an ethno relative session that emphasizes interesting and challenging indoor activities. Common format tasks include role-plays and simulations, which are used to test norms of interaction, and pragmatic norms. The other tasks are comparison method, cultural assimilation, cultural capsule, drama, TPR, cultural island, reformulation, noticing, treasure hunt, prediction, research, songs, games, portfolio, and field trip. Some other examples of ethno relative session are: 1) *conversation analysis* is a game, learners are trained to interact using a new culture; 2), *the comparison* is conducted by examining culture taught through the pictures and dialogues, for example, the textbooks made cultural

comparisons between German culture and American culture; 3) *computer technology* has been used as a way of bringing language learners and members of the target language communication; 4) *intercultural perspectives on languages teaching and learning* highlight the importance of interactions as the integration of language and content.

The second stage is ethnocentric session focused on developing speaking based on intercultural learning for outdoor activities such as: 1) *ethnographic techniques involving outside the classroom* provide opportunities for cultural learning where the learner has the potential to meet and interact with members of the target language culture in the target language. Having a good communication skill can help students to communicate with other English speakers of different cultural backgrounds (Christie, 2018).

Speaking English based on intercultural learning for university students runs well if the lecturers have adequate knowledge of it, such as learners' cultural sensitivity and awareness. Shortly, intercultural competence teachers have broader views in designing effective speaking classes (Hwang, 2022). They promote diversities and values from various cultures to make the speaking classes meaningful; 3) Intercultural Learners, the intercultural speaker needs capabilities that the native speaker does not, and these capabilities are at the heart of the lived experience of being an intercultural speaker. Intercultural learners refer to those who have tolerance and positive acceptance of diversities; 4) Assessment, assessment is a part of the learning process focused on collecting information about students' progress and achievement. Intercultural assessments are worthy to do to describe the learning quality and learning progress during learning process.

5. DISCUSSION

5.1. Framework of Intercultural Learning in Speaking for Islamic Higher Education

Having the ability to speak English communicatively in the global context is crucially needed by nowadays students to meet the requirement as parts of world citizen. Intercultural experiences in English speaking class lead the learner to survive to live in the global village. Students who lack experiences of intercultural learning in speaking face difficulties to produce intercultural communications (Permatasari, I., & Andrayanti, 2021). Promoting a framework for intercultural learning in speaking is worthy to do to develop speaking quality in Islamic Higher Education since an education program is one of the effective ways to introduce foreign cultures and the local culture to build students' knowledge and skills of intercultural values.

Engagement in languages and cultures from some other countries may develop students as intercultural learners since it enhances them to experience an increasingly complex sense of self as a user of language and as a cultural being, acting on and in the world. Building intercultural knowledge is constructed from experiences of a) interacting, b) noticing, c) comparing, d) reflecting, and e) temporary conclusion. Training in intercultural competence is required to build students' intercultural knowledge (Irwandi. et al., 2018). In this sense, developing intercultural values includes not only developing awareness but also developing the ability to analyze, explain, and elaborate on this awareness. Intercultural awareness is an important point to build for intercultural speakers in intercultural learning since it is crucial to increase their international and cross-cultural understanding (Permatasari, I., & Andrayanti, 2021).

Therefore, developing intercultural learning in speaking for Higher Islamic Education in the international context is crucially needed. Constructivism is used as the philosophy in this learning; teachers and students are actively involved in this learning. Teachers facilitate students' need to experience the challenging and interesting learning process in the speaking class. Students are the subjects of learning who actively enrich their experience in speaking through the various kinds of meaningful activities through the ethnocentric stage for class activities and the relative stage for outside-the-class activities. These stages guide students to have intercultural sensitivity by perceiving a value of a culture that is seen by different cultures (Hwang, 2022). Qualified intercultural language teachers can develop intercultural competence by delivering intercultural knowledge, inspiring students to experience it, and internalizing its values.

The process of intercultural learning is classified into three phases consisting of 1) pre-learning, which is the first session used to build schemata about intercultural learning; 2) whilst learning, the second session is done to build experimentation and production. The cycle of intercultural learning is built in this session by exploring the following aspects such as interacting, noticing, comparing, reflecting, and temporary conclusion. While production is held to guide students to produce intercultural English expressions. The last session is post-learning; this is a reflective phase that is done by observing students' behavior in the production session and elicitation session displayed through tests.

This framework involves some teaching components which cover the needs of learning to speak based on international context: 1) *Core components* if it consists of a) language components such as vocabulary, grammar, and pronunciation, and b) intercultural

knowledge. Both are developed in pre-communicative activities; 2) *Developing components* focus on building intercultural skills and producing intercultural attitudes; 3) *Learning atmosphere* is a condition where the process of learning takes place; 4) *Assessments* through behavior performance and elicitation processes such as attitudinal tests; culture assimilator tests; and cultural awareness tests.

These components should get priority from teachers when they want to implement this framework in the classroom context. Teachers are suggested to be reflective actors while implementing this framework so that they may adapt, and innovation to make students wider opportunities in exploring their speaking proficiency.

6. CONCLUSION

This framework is appropriately used for English department students in Islamic Higher Education to empower their ability in producing oral expressions actively by building their cultural sensitivity and awareness of diversity in the international context. Students empower their ability in producing oral expressions actively by building their cultural sensitivity and awareness of diversity in the international context.

The principles in implementing this framework are: 1) teachers have positive acceptance and rich knowledge about it, 2) students are active learners to enrich and practice their experiences in both indoor and outdoor learning processes, 3) the institution supports the program; provides by building teachers' professional development, gives the relevant references, media, ICT, and design a trip program to learn others' culture.

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