

### 3.4. Data Analysis

The researcher used thematic analysis that is one of method which is used to identify, analyze, and report patterns of themes in data and it minimally organizes and describes the data set in detail (Braun & Clarke, 2006). There are six phases or steps of thematic analysis below:

Phase 1: Familiarizing myself with the data by reading and re-reading the source of data and transcription of verbal data. The researcher transcribes the result of the interview, and reading all the source of the data shown in the transcription of verbal data.

Phase 2: Generating initial codes. The researcher made some initial codes to make the constructs are easy to be found and recognized.

Phase 3: Searching for themes of initial codes that I have analyzed before. After that, the researcher reads all the transcription and searches the themes one by one.

Phase 4: Reviewing themes to choose the most appropriate one by comparing the themes. Because in every themes there is some data that has more than one themes, the researcher did some reviews to choose the appropriate theme.

Phase 5: Defining and naming themes.

Phase 6: Producing the report

### 3.5. Trustworthiness

The method of this research has been published, confirmed, and reviewed in a journal as trustworthiness. The researcher has reviewed the credibility of this method by communicating and confirming the data to the expert judgement from one of the lecturers and the two participants (Widodo, 2014), which can be seen in appendices 3 and 4.

### 3.6. Research Timeline

*Table 2 Research Timeline*

Date	Data Collection
August 10th	Phase 1 Familiarizing the data
August 25th	Phase 2 Generating initial codes
August 30th	Phase 3 Searching for themes
September 9th	Phase 4 Reviewing themes
September 27th	Phase 5 Defining and naming themes
Oct 1st	Phase 6 Producing the report

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### 4.1. Findings

The result of the interview data gained by the researcher indicated that both of the buddies have different ways in practicing intercultural communication competence. It is proved by ACICIS students who perceived their buddies' ability to applying the foundations of ICC; which are intercultural awareness, intercultural sensitivity, and intercultural adroitness during the program. In intercultural awareness, Nakula's buddy performed an unsatisfactory implementation considering his indirect passive way of communication, while Sadewa's buddy demonstrated a satisfactory competence. In intercultural sensitivity, Nakula's buddy demonstrated an unsatisfactory competence, contrasting to Sadewa's buddy was successful in this foundation. In intercultural adroitness, both of them possessed a good competence. However, it is necessary to note that both buddies still have different issues in a sense of understanding the students' point of view. Although it occurred, the process of the program continued until the sojourners got their proper accommodation. The details of the findings are presented in the coding and themes table below:

**Table 3 Coding Translation**

<b>Construct</b>	<b>Features</b>	<b>Coding</b>	<b>Coding Translation</b>
Foundations of Intercultural Communication Competence	Intercultural Awareness	IAW/NA/001	IAW: Intercultural Awareness
	Intercultural Sensitivity	IS/SA/001	IS: Intercultural Sensitivity
	Intercultural Adroitness	IAD/NA/001	IAD: Intercultural Adroitness 001: Statement number 1 NA: Nakula SA: Sadewa

Based on Braun and Clark (2006), the use of thematic analysis as a method is to identify, analyze, and report the patterns (themes) with the data. As in the researcher's datacoding, not all coding appeared in the data finding. The themes will certainly not always be shown entirely from all coding. Thus, Braun and Clark (2006) highlighted that researcher needs to attach the theoretical commitments from the theory. After inputting the thematic analysis, the themes were conducted below:

**Table 4 Codifying Themes**

Construct	Themes	Sample
Foundations of Intercultural Communication Competence	Intercultural Awareness	ICC/IAW/NA/027
		ICC/IAW/NA/046
		ICC/IAW/SA/034
		ICC/IAW/SA/094
	Intercultural Sensitivity	ICC/IS/NA/057
		ICC/IS/NA/058
		ICC/IS/NA/059
		ICC/IS/NA/090
		ICC/IS/SA/043
		ICC/IS/SA/046
		ICC/IS/SA/051
		ICC/IS/SA/052
		Intercultural Adroitness
ICC/IAD/NA/066		
ICC/IAD/NA/070		
ICC/IAD/NA/089		
ICC/IAD/SA/008		
ICC/IAD/SA/009		
ICC/IAD/SA/055		
Emergent Finding	Culture Shock	ICC/EF/SA/065
		ICC/EF/SA/066
		ICC/EF/SA/067

## 4.2. Discussion

### A. Buddies' Intercultural Communication Competence

By considering the theory by Chen (1992), intercultural communication competence foundations which consist of (i) intercultural awareness, (ii) intercultural sensitivity, and (iii) intercultural adroitness, were fairly distinct implemented by each of the two buddies. They also experienced their own obstacles during the program. Thus, the results of each buddy and each foundation would be different from one and another.

#### (i) Intercultural Awareness of ACICIS Buddies

The finding of this specific foundation revealed that the buddies have demonstrated distinctive intercultural awareness. Chen (1989) highlighted that intercultural awareness is an ability that an individual is required to possess especially during the communication with different background of culture. It is also mentioned that this ability can show individuals' willingness to learn and understand similarities and differences among cultures. In this case, both of the buddies relatively have different ways to this foundation, which are reasonably surprising because regarding to the fact that ACICIS selected the buddies based on their capability not only to understand but also to learn how to respond similarities and differences within their cultures.

*“um.. more through my questions, so it’s more indirect passive ways to explain and I guess we could engage actively (apparently not), you know, explain things because I wasn’t sure what the right attitude was, the processes how to communicate, um.. It’s maybe they (the buddy and another student) assumed that I knew about the culture what to do which is the case (that I didn’t know about it).”*

ICC/IAW/NA/027

*“So, it’s probably limited. Um.. so it’s more the questions I ask for.”*

ICC/IAW/NA/046

*“I don’t think he’s really attached to um.. traditional culture as much as what it might be in a text book sense cause I feel like mainly the things he described about culture is from his own experience so like way he lives with his family so you know how it’s got you know four siblings, and they live at home altogether, and may have got dry tropical season like the wet season that kinda stuff and.. how.. cause um.. I asked him about a.. how is it going around if it’s raining all the time and you know.. explained you know about all motorcycles and raincoats and things so.. I don’t think um.. I really a.. like have much explanation of what tradition culture was, maybe.. because I feel like a.. it was more of like a..a.. holistic sort of explanation experience of like how like it’s now maybe in compare to what tradition culture is, yeah..”*

ICC/IAW/SA/034

*“I think it was more so either him showing things about Indonesian (culture), or culture in Jogjakarta, and then me is like, showing things about australia.”*

ICC/IAW/SA/094

According to the previous statements, it is necessary to underline that Nakula’s buddy tends to do more indirect passive ways during the accommodation searching. There was no issue about the buddy’s English proficiency which can be deemed as an effective process of message transferring between them. Yet, there is a

contingency that the buddy did not incorporate cultural understanding to his way of communication. In fact, cultural incorporation to communication competence cannot be separated (Scario and Liddicoat, 2009; Ali, Kazemian and Mahar, 2015). In terms of intercultural awareness, the needs to learn and understand cultural similarities and differences are not limited only for the buddy. The buddy is also supposed to give his comprehension upon the cultures to other people who are involved in, which in this case is Nakula as an international student. Furthermore, by doing indirect passive ways, the buddy seemed like did not know entirely how Nakula's ways of communication. It is stated that Nakula was the person who asked questions. It means that the communication between them was more like questions and answers. It also indicated that the buddy was not aware of being an initiative and resourceful informant because he should be asked first by Nakula. Whereas, the buddy was the person that Nakula relied on information for a better understanding about Indonesia especially Yogyakarta culture.

Moreover, Nakula mentioned that the buddy probably assumed that He knew about the culture. Regarding to that, there is an essential related information about the buddy's assumption. While doing the interview, Nakula declared that the buddy had to help two international students, who were Nakula and another student. It is important to know that based on Nakula's information, another student already had

knowledge about Indonesia because he visited Indonesia for couple times. Coherently, the buddy and another student who are already familiar with the culture, assumed that Nakula also has understood the same thing in which, this was Nakula's case. As to make a further explanation, Nakula indeed had an expectation that Nakula and the buddy could have engaged actively through conversations because Nakula was not sure about some of the cultural things stated before. Notwithstanding, the conversations were limited as for Nakula was likely more to ask rather than given the information by the buddy. Importantly, it is essential for the buddy to notice that the communication brought by Nakula is also part of the culture that the buddy should understand, which is in line with Allwood (1985) and Dodd (1991) where communication and culture cannot be separated. Thus, this would be a significant mark that is suggested for the buddy that he should never put his assumption within demonstrating intercultural awareness because the awareness that the buddy should bring is not only based on the visible culture from Nakula's origin country, but also Nakula's ways of communication influenced from his country.

Under other conditions, Sadewa's buddy performed an effective intercultural awareness. Even though he did not explicitly give the knowledge about traditional culture in Yogyakarta, he offered more genuine and authentic information to the table. The buddy brought and

shared his real experiences to Sadewa about family, weather, and some conditions that might happen to him during the dry and wet seasons in Indonesia. This seems to be sensible for Sadewa to understand about the situations which give him an illustration of what might occur. It is also strengthened by Sadewa's statement that the buddy's explanation represented a holistic experience, which means that the buddy gives him accurate and reflective answers. Therefore, it is linked to Arent (2009) by the fact that the buddy understands how to send and obtain proper information to Sadewa, which is successful for intercultural awareness.

In addition, the way of communication within learning and understanding different cultures between Sadewa and his buddy is a relevant approach to do. Sadewa mentioned that both of them showed Indonesian or Yogyakarta culture and Australian culture each other. It seems like either Sadewa or the buddy indirectly agreed themselves on how the communication should work between them. Thus, this can be concluded as an effective intercultural awareness.

From the results presented above, it can be concluded that the intercultural awareness as part of intercultural communication competence was differently demonstrated by both of the buddies. Nakula's buddy implemented a fair intercultural awareness because he was more indirect and passive. Besides, Sadewa's buddy was successful