

THE EFFECTIVENESS OF INTERCULTURAL COMMUNICATION ON WIDYAISWARA WITH STUDENTS IN SOUTH SUMATRA PROVINCE

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Abstract

Widyaiswara is a Civil Servant (PNS) who is appointed as a functional official by an authorized official with the duties, responsibilities, authority to educate, teach, and / or train Civil Servants (PNS) at government education and training institutions. Widyaiswara is a job related to education and training for ASN Dan employees. Widyaiswara must be able to have a skill, namely communication skills, especially communication between cultures. Similarities of Teachers, Lecturers Lecturers If all this time teachers have carried out educational tasks that teach and educate school children from elementary to high school levels, then it is different for their lecturers to also carry out the task of educating and teaching students who study at a university or campus. While widyaiswara has the main task of carrying out education, teaching and training (Dikjartih) for ASN employees so widyaiswara's main task is to educate, teach and train employees of the state civil apparatus in this country through both pre-service training, leadership training and other functional and technical training. the progress of the government bureaucracy in this country also depends on the role of widyaiswara throughout Indonesia. Widyaiswara is a teacher who carries out an activity called Teaching, Teaching and Training (Dikjartih). As an illustration, we devote this paper to the lecturers who we observe on a micro level who consist of various scientific disciplines and various cultures.

Keywords: Intercultural communication, culture, widyaiswara

INTRODUCTION

Communication is the process of delivering messages between individuals where the communicator is the messenger of the message while the communicant is the person who receives the message (Wilbur Schramm, 1990), in this case Widyaaiswara is the main communicator and students are the communicants. The communication process will always occur in the world of teaching and learning at the Regional Community Resource Development Agency (BPSDMD) of the province of South Sumatra. If communication runs effectively, the process called Dikjartih (educating, teaching and training) will be carried out according to what is expected. One part of communication science that needs to be developed by Widyaaiswara in implementing the Dikjartih process is specifically to foster and develop a branch of communication science, namely intercultural communication.

Intercultural communication is communication that occurs between people who have different cultures (taste, ethnicity, socioeconomic, etc.). Culture is a way of life that develops and is adopted by a group of people and lasts from generation to generation. (Tubbs, Moss: 1996)

It is widely known that intercultural communication has roots in language (sociolinguistics), sociology, cultural anthropology, and psychology. Of the four disciplines, psychology is the main discipline reference for cross-cultural communication, especially cross-cultural psychology.

The growth of cross-cultural communication in business has a major place as well as in the world of education, especially communication carried out by Widyaaiswara where students have a variety of cultures.

In addition, there are more and more students who are being taught and trained, following temporary employment education with the aim of getting enlightenment so that their knowledge increases, one of which is that the use of communication satellites has brought cultural diversity so that the world is getting closer, we can witness various events, especially variety. culture that occurs in various parts of the world, whether through television screens, newspapers, magazines, online media (cyber, Facebook, Twitter, Wasups, etc.). Through communication and information technology, geographic distance is not an obstacle to seeing the variety of events that occur around the world.

McLuhan said in his book Infante et.al, 1990: 371 `` that this world has become a `` global village " where we know people, events that occur outside the region such as in other provinces or parts of the world that occur in other countries are almost the same like a protégé who comes from a small village to become a neighbor to other countries. This social change is another thing that affects intercultural communication, it is seen that there are more and more cross-cultural celebrations from all ethnic groups in this age of age, creating a diversity of experiences and cultural values between students who have different backgrounds and this greatly affects intercultural communication. between widyaaiswara and their students.

Widyaaiswara certainly must have tips on overcoming this intercultural communication gap, including being able to communicate with students. Students must have sufficient experience regarding the situation and culture they will face (intercultural competence) if they fail to understand it, there will be a communication failure they will face. In western discourse, it is often interpreted that communication failure is the existence of a culturemote (literally cultural encounter) which is often interpreted as an intersection or conflict between cultures such as (in literature, communication styles, management styles, customs, and value orientations). However, from several meetings the widyaaiswara are usually analyzed without considering the character of the process. Intercultural communication should be viewed and analyzed as a complex process, not just a meeting, but a solution must be found. Furthermore, intercultural communication is seen by some social scientists as an academic discipline, that the science of communication is anchored in the characteristics of its ontology, epistemology and axiological assumptions.

At the same time, intercultural communication is the scope of study related to other disciplines (psychology, social psychology, sociology, education, etc.). For these sciences, intercultural communication is seen as an object of study or a problem in these disciplines. According to Damen (2) (1987: 23) defines intercultural communication as an act of communication carried out by individual individuals who are identified with groups that display variations between groups in the form of bartering or socio-cultural exchanges. Conformation of forms, expressions, are the main variables in purpose, manners, and the manner in which the communication process has an effect.

Talking about intercultural communication, in this case the widyaaiswara should better understand the character of intercultural communication, because usually students sometimes lose control and don't understand the local culture. Therefore, widyaaiswara should first understand the nature of intercultural communication. Lustig and Koester's say (2003: 49-51) that intercultural communication is "a symbolic process in which people from different cultures create an exchange of meanings". This occurs when large and important cultural differences create different interpretations

and expectations about how to communicate well. Jandt (2004: 4) says that intercultural communication is not only communication between individuals and groups with distributed cultural identification. In detail,

Some studies on intercultural communication must always be understood by scholars. Some studies on intercultural communication examine what happens in intercultural contact and interaction when the communication process includes people who are culturally dispersed (Samovar & Porter 1977). A common problem in intercultural communication arises when people who describe themselves as ethnic groups do not want to exchange ideas about how to show their identity and do not agree on norms for interaction "(Collier 1997: 43). To achieve effective intercultural communication, individuals should develop intercultural competence referring to the skills needed to achieve effective intercultural communication. Jandt (1998,

There is no doubt that intercultural competence is an important thing today. As for the world of education such as training for employees, it is inseparable from what is called intercultural communication. Cities as the center of education will obviously intersect with immigrants from various cultures. Temporary migrants are collectively referred to as sojourners or what we usually know as expatriates, namely foreigners who live in a country that has a cultural background that is different from their country, Oberg (1960) uses the term sijnourners to identify difficulties. -difficulty arising in opening up unfamiliar environments. The difficulties experienced by sijnourners are not the same. Some of the main variables include the distance between their local cultures from the culture of their native place, the type of involvement, the length of contact, and the status of immigrants in a country (ef. Bochner, 1982). against the country. Evidence in research often appears that is negative compared to the positives during their stay in another country, at least among students (Stroeb, Lenkert & Jonas, 1988).

1. Problem identification and formulation

Based on the description above, the existing problems can be identified, that;

1. There are cultural differences that affect communication practices
2. Weak communication between people of different cultures
3. Identify difficulties that arise in communication
4. Not yet maximally overcoming communication problems caused by cultural differences
5. There has not been an increase in verbal and non-verbal skills in communication between lecturers and students
6. Has not improved the ability to communicate effectively

2. Formulation of the problem

In connection with the problems that have been identified, widyaiswara and students are the objects that are targeted in this study with intercultural communication as the key to this problem so that the formulation of the problem is "How is the effectiveness of intercultural communication in widyaiswara with students at BPSDMD (Human Resources Development Agency). Region) South Sumatra Province ".

Research purposes

Taking into account the problems that have been formulated, the purpose of this study is to determine the effectiveness of intercultural communication between students and students at BPSDMD, South Sumatra Province "

1. General purpose
As is known, the relationship between the effects of intercultural communication on widayaiswara and students at BPSDMD of South Sumatra Province.
2. Special purpose
 - a. It is known that there is a significant relationship about the effect of intercultural communication on lecturers and students at BPSDMD, South Sumatra Province.
 - b. It is known that the relationship between attitudes and behavior towards the effects of intercultural communication on widyaiswara with the experience of carrying out education in students at BPSDMD, South Sumatra Province.
 - c. It is known that there are relationships and actions and attitudes towards the effects of intercultural communication on widyaiswara with the experience of implementing dikjartih on students at BPSDMD South Sumatra Province.
 - d. It is known that there is a relationship between formal education and the effect of inter-cultural communication on widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province.

- e. It is known that there is a relationship between age (age) on the effect of intercultural communication on widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province.
- f. It is known that there is a gender relationship to the effect of intercultural communication on widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province.
- g. It is known that there is a work relationship to the effect of intercultural communication on widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province.

Research Hypothesis

Working hypothesis

- a. There is a significant relationship about the effectiveness of intercultural communication between lecturers and students at BPSDMD, South Sumatra Province.
- b. There is a relationship between attitudes and behavior towards the effect of inter-cultural communication on widyaiswara with the experience of implementing education for students at BPSDMD, South Sumatra Province.
- c. there is a relationship between age (age) on the effectiveness of intercultural communication for widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- d. There is a relationship between formal education and the effectiveness of inter-cultural communication with widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- e. It is known that there is a relationship between age (age) on the effectiveness of intercultural communication for widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province.
- f. there is a gender relationship to the effectiveness of intercultural communication with widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province
- g. there is a work relationship to the effectiveness of intercultural communication with widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province

The null hypothesis

- a. There is no significant relationship about the effectiveness of intercultural communication between lecturers and students at BPSDMD, South Sumatra Province.
- b. There is no relationship between attitudes and behavior towards the effectiveness of inter-cultural communication between widyaiswara and the experience of implementing education for students at BPSDMD, South Sumatra Province.
- c. There is no relationship between age (age) on the effectiveness of intercultural communication for widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- d. There is no relationship between formal education and the effectiveness of inter-cultural communication for widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- e. There is no relationship between age (age) on the effectiveness of intercultural communication for widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- f. there is no gender relationship to the effectiveness of intercultural communication for widyaiswara with experience in implementing education for students at BPSDMD, South Sumatra Province
- g. the absence of a work relationship to the effectiveness of intercultural communication with widyaiswara with experience in carrying out education in students at BPSDMD, South Sumatra Province

Benefits of research

1. The theoretical benefit, obtained the findings in the form of new theories regarding "The effectiveness of intercultural communication on widyaiswara with students at BPSDMD South Sumatra Province".
2. For students, contribute and think about intercultural communication as a communication bridge between widyaiswara and students
3. For widyaiswara, it provides an understanding of the effectiveness of intercultural communication as a communication bridge between widyaiswara and students.

4. For institutions in this case the BPSDMD of South Sumatra Province as well as widyaiswara and students can obtain effective communication effectiveness in an effort to obtain good forms of communication in educating, teaching and training.

THEORETICAL BASIS

Strictly speaking, according to Samovar & Porter (Alo Liliweri, 2003) intercultural communication is communication between people of different cultures, for example ethnicity, ethnicity, and race, or social class. This intercultural communication can be done by negotiating, exchanging symbols, as a guide for cultural behavior, to show the function of a group. With an understanding of intercultural communication and how communication can be carried out, we can see how communication can bring peace and reduce conflict in the midst of society. With intense communication we can understand the root causes of a conflict, limit and reduce misunderstandings, communication can reduce the escalation of social conflicts. According to Charles E Snare, efforts to reduce conflict and encourage the creation of peace and cooperation.

So it is clear that if Widyaiswara studies intercultural communication it means studying (including comparing) the habits of every ethnic, custom, religion, spiritualist, and social class in our society. With this understanding, we communicate these differences by communicating between cultures, in order to resolve conflicts through good dialogue, among others by identifying cultural perspectives.

There are several reasons why the need for intercultural communication, including:

- a) Open yourself to expand your relationships
- b) Increase self-awareness
- c) Ethics
- d) Promote peace
- e) Demographic
- f) Facing communication and information technology
- g) Economy
- h) Facing the era of globalization

The essence of intercultural communication for lecturers and students

- **Enculturation**
Enculturation refers to the process by which culture names are transmitted from one generation to the next, we study culture, not inherit it. Culture is transmitted through the learning process, not through genes, parents, groups, schools, religious institutions and government agencies are teachers in the field of culture, enculturation occurs through them.
- **Acculturation**
Acculturation refers to the process by which a person's culture is modified through contact or direct exposure to other cultures. For example, if a group of immigrants later settle in Indonesia (host culture) their culture will be influenced by the host culture. Gradually, the values, ways of behaving, and beliefs of the host culture will become part of the culture of the immigrant group. At the same time, the culture of the hosts has also changed.

The functions of intercultural communication for widyaiswara

- **Personal Functions**
Personal functions are communication functions aimed at communication sourced from an individual.
- **Declare Social identity**
In the intercultural communication process, there are individual communication behaviors that are used to express social identity, social behavior is expressed through language actions both verbally and non-verbally. It is from this language behavior that self-identity and social identity can be found, for example, the origin of ethnicity, religion, and the level of education of a person can be found.
- **Declare Social Integration**
The concept of social integration is accepting unity and unity between individuals, between groups but still recognizing the differences that each element has. It should be understood that one of the goals of communication is to give the same meaning to the message that is shared between the communicator and the communicant. In the case of intercultural communication involving cultural differences between communicators and communicants, social integration is the main goal of communication. The main principle in the process of exchanging messages of

communication between cultures is: I treat you as your culture treats you and not as I want. Thus communicators and communicants can improve social integration of their relationships, in this case widyaiswara as communicators and students as active communicants.

- **Increase knowledge**

Often interpersonal and intercultural communication adds to shared knowledge, learns from each other's cultures by not forgetting the principles of their cultural roots. Which means that Widyaiswara as active communicators and students as active communicants produce mutually beneficial two-way communication.

- **Break away or escape**

In throwing active communication, sometimes we communicate with other people to escape looking for solutions to the problem at hand. Communication options like this we call communication that can create complementary relationships and symmetrical relationships. Complementary relationships are always carried out by both parties having different behaviors. In a complementary relationship, the differences between the two parties are maximized. On the other hand, a symmetrical relationship is carried out by two people who reflect on each other's behavior.

Social function

- **Supervision**

The first social function is supervision. The practice of intercultural communication between communicators and communicants of different cultures functions as an oversight. In the process of intercultural communication, this function is useful for informing developments about the environment. This function is mostly carried out by the mass media which in fact routinely disseminate the development of events that occur around us even though these events occur in a different cultural context.

- **Bridging**

In an intercultural communication process, the communication function between two different people is a bridge over the differences between them. The bridging function can be controlled through the messages they exchange, both of which explain to each other the different interpretations of a message so as to produce the same meaning. This function is also carried out by various communication contexts including intercultural communication.

- **Value dissemination**

The function of socialization is a function of teaching and introducing the cultural values of a society to other communities, this is to get the introduction of a new culture for other communities.

- **Cheer up**

The entertaining function also often appears in intercultural communication, for example watching the Kecak dance on an open stage in the Bali area, where the audience and the performers of the dance have an active interaction as if the audience is part of a rama and sinta ballet interspersed with a magical kecak dance, this entertainment is included in the category of intercultural entertainment.

The principles of intercultural communication

- There is a noble class as the highest culture, this can be seen from the existence of inequality, for example the candidate for regional head must be of blue blood descent.

- **Relativity of language**

The general notion that language influences thinking and behavior is mostly echoed by linguistic anthropologists. In the late 1920's and throughout the 1930's, it was formulated that the characteristics of language influence our cognitive processes. And since the languages of the world differ greatly in terms of their semantic characteristics and structure, it does not make sense that people who speak different languages will also differ in how they perceive and think about the world.

- **Language as a mirror of culture**

Language can also reflect culture. The greater the cultural difference, the greater the difference in communication both in language and in nonverbal cues. The greater the cultural difference, the more basic communication is carried out, this difficulty can lead to, for example, more communication errors, more sentence errors, more misunderstandings, more misperceptions, and more compass bypassing.

- **Reducing the uncertainty of participants during communication. This has consequences**

The greater the differences between cultures, the greater the uncertainty and ambiguity in communication. Much of our communication seeks to reduce this uncertainty so that we can better describe, predict, and describe the behavior of others. Because of this greater uncertainty and ambiguity, it will take more time and effort to reduce uncertainty in order to communicate more meaningfully.

- **Self-awareness and differences between cultures**

The greater the differences between cultures, the greater the self-awareness (mindfulness) of the participants during communication. This may make us more alert, it prevents us from saying things that may feel insensitive or inappropriate. On the negative side, this makes us too careful, not spontaneous, and less confident.

- **Early interactions and differences between cultures**

Intercultural differences are especially important in initial interactions and gradually diminish in importance as relationships become closer. While we always face the possibility of misperception and misjudgment of others, this possibility is especially large in situations of intercultural communication.

- **Maximizing interaction results**

In intercultural communication as in all communication. We maximize interaction results. The three consequences discussed by Sunnafrank (1989) suggest important implications for intercultural communication, for example, people will interact with other people who they think will give positive results, because intercultural communication is difficult, you might avoid it. Thus, suppose you choose to talk to a classmate who has a lot in common with you rather than someone who is very different. Second, if we get positive results, we continue to engage ourselves and increase our communication, if we get negative results, we start to withdraw and reduce communication.

Third, we make predictions about which our behavior will produce positive results in communication, you try to predict the results, for example the choice of topic, the position you will take, the nonverbal behavior you exhibit and so on. You then do what you think will have a positive result and try not to do what you think will have a negative result.

According to Lewis and Slade there are three most problematic areas in the realm of intercultural exchange:

1. Language barriers are differences in language caused by differences in the meaning of each symbol used in language, which often becomes a problematic area in intercultural communication.
2. The difference in value is the difference in values caused by the different ideologies that each culture has.
3. The difference in pattern is due to different patterns of cultural behavior

Actually the problems in intercultural communication are not just that there are also obstacles that cause the following problems to emerge:

1. Perception, according to Desaderanto, defines perception as an experience of objects, events that interpret messages.
2. According to Littlejohn, it is better if our perception of certain situations is influenced by factors in our psychological behavior because usually we will always interpret what we observe.

This difference in experience is often the cause for the emergence of different perceptions or the emergence of negative perceptions towards other groups who have different cultural backgrounds.

In general, the perceptual process involves three aspects:

- 1) Structure

If we close our eyes, look away and then open our eyes, we will see a structured and organized environment. What we face has a shape, size, texture, color intensity, and so on. Our image of the environment is the result of our actively processing information, which includes the selection of input / input categorization. We develop this ability to form structures by studying categorizations for sorting out external stimuli.

- 2) Stability

A structured reality world has permanence, in the sense that it does not always change. Through experience we know that a person's height is constant, even though from the image focused on our eyes it changes with different distances. Although our sense organs are very sensitive, we are able to internally smooth out differences or changes in input so that the outside world does not fluctuate.

3) Mean

Meaningful perception is made possible because structured and stable perceptions are not isolated from each other, but are related after an interval of time, otherwise every perceptual input is captured as something new. And consequently will always be in a state of wonder / surprise / strange nothing seems familiar to us.

Meaning develops for our past lessons and experiences and in purposeful activities. We learn to develop rules for the endeavor to be achieved.

With these rules we do not act as active processors of the simulation. We categorize past and present events. We become active problem solvers in seeking meaning from our environment. That is, we learn to give meaning to our perceptions that are considered reasonable when connected with past experiences, present actions and goals, and our anticipations about the future.

One thing that is central in this sense is the language coding system. with language skills. we can perceive external stimulation and produce meaning by colorizing it and defining its categories. By linguistically coding experiences, we can remember, manipulate, share with others. and connecting them to other experiences through the use of words that reflect those experiences. Meaning, therefore cannot be separated from language skills and depends on the use of words for words that can give meaning.

Mindset

In relation to these thought patterns. Adrik Purwasito said that everyone should be seen as an individual with a unique mindset even though they come from the same culture.

A lecturer must be able to interpret thoughts in changing the mindset of his students to the same doctrine as mandated by Law No. 5 of 2014 concerning State Civil Apparatus (ASN).

Ethnocentrism

Ethnocentrism is the tendency to see the world through the filters of one's own culture. This term is often viewed negatively, which is defined as the inability to see other people in ways outside of one's own cultural background. A related definition of ethnocentrism has a tendency to judge people from other groups, societies, or lifestyles according to the standards in their own group or culture, often seeing other groups as inferior (Harley, 1998; Noel, 1968, as for the expert. Nanda and Warms said Ethnocentrism is the view that a person is superior to other cultures.

Ethnic centrism has (3) levels

1. Positive
2. Negative
3. Very negative

Prejudice

In intercultural communication, we also recognize prejudice as material for reflection that prejudice is an element or element of intercultural communication. Prejudice that contains attitudes, thoughts, beliefs and not actions (remains in the mind). Providing a more specific definition of prejudice according to Daft (1999) that prejudice is the tendency to negatively assess people who are different from other people in terms of sexuality, race, ethnicity, or people who have physical abilities. Meanwhile, Sherif and Sherif (in akhmadi, 2007: 196) stated that prejudice is a negative attitude of members of a group, based on their definite norms, towards other groups and their members.

Prejudice is caused by several factors, which according to Jhonson (1986) is caused by 4 things, among others

1. Description of the differences between groups
2. Cultural values possessed by the group dominate the minority group
3. Stereotype between groups
4. The group that feels superior so that other groups feel inferior

Streotype

Streotype is generalizing our image of other groups, especially about their psychological characteristics or personality traits, stereotypes are an integral and important part of a complete package of psychological processes which are processes of self-sense and self-concept. They are closely related to emotions, values and inner self and thus difficult to change.

Smovar, provides an explanation of stereotypes as complex forms of grouping that mentally organize our experiences and direct our attitudes in dealing with certain people.

Psychologists Abbatem Boca and Bocchiaro define stereotypes as cognitive structures that contain knowledge, beliefs and expectations of the recipient regarding human social groups.

Andrik Purwasinto defines stereotypes of a group of people as the general view of another community group, this general view is usually negative.

Cultural heritage

The definition of Cultural Heritage varies according to experts. Cultural Conservation is a material cultural heritage in the form of Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas on land and / or in water, which its existence needs to be preserved because it has important value for history, science, education, religion, and / or culture ..

According to Kalvero Oberf, cultural shock arises from anxiety due to the loss of familiar signs and symbols in social relationships. This condition usually occurs because of exposure to the influence of other cultures and foreign cultures which are very many and very strong, so that the community is unable to make adjustments so that there is a very strong anxiety because the symbols used in social relationships have disappeared and they do not know anymore.

This condition will lead to a form of inability of society to adapt (personality maladjustment) to the environment of new people. In our country, for example, not everyone can adapt quickly to a newly recognized area.

Table 1. The Relationship Between Consciousness and Intercultural Communication Ability

Realized that he couldn't	Realize that you can
Not realizing that he can't	Not realizing that it is capable

Table 2. Several Factors Affecting the Effectiveness of Communication

Effective communication	Ineffective communication
<ul style="list-style-type: none"> • Very concerned about humans and pay less attention to tasks • Little attention to self-interest. Low ethnocentrism • High tolerance for ambiguous situations • High empathy, very listening • High openness, low dogmatic complex cognitive • Satisfied with interpersonal relationships, trust • High personal control, low fatalism • High innovation attitude, price dir 	<ul style="list-style-type: none"> • Pay more attention to tasks and pay less attention to humans • Take a lot of self-care • High ethnocentrism • Low tolerance for ambivalent situations • Low empathy, less listening • Lack of openness, high dogmaticism • Simple cognitive • Less comfortable in interpersonal relationships, lack of trust • Low personal control and high fatalism attitude • Low innovation attitude, self-esteem

CONCLUSION

The effectiveness of intercultural communication between widyaiswara and students at BPSDMD South Sumatra Province can change the behavior of students. Communication between people, including intercultural communication, always has a specific goal, namely to create effective communication through the same meaning of the messages exchanged. In general, the actual purpose of intercultural communication is to express social identity and bridge intercultural differences through acquiring new information, learning something new that never existed in culture, and simply getting entertainment or letting go. Intensive intercultural communication can change the perceptions and attitudes of others, it can even increase human creativity. According to William Howell (1982), each individual has different levels of awareness and ability to communicate between cultures. The level of awareness and ability consists of four possibilities, namely: A person realizes that he is incapable of understanding other people's cultures.

This awareness can encourage people to experiment for effective intercultural communication. He realized that he was able to understand other people's cultures. Awareness of this ability can encourage understanding, implementing, maintaining and dealing with intercultural communication. He didn't realize that he was able to understand other people's cultures. He is actually able to act to understand other people, and maybe other people are aware of his communication behavior. He did not realize that he was unable to deal with the differences between cultures. A person is completely unaware that he is actually incapable of dealing with other people's cultural behavior. All of this can

facilitate the sharing of one's awareness and abilities in dealing with intercultural differences. This awareness can encourage people to experiment for effective intercultural communication. He realized that he was able to understand other people's cultures. Awareness of this ability can encourage understanding, implementing, maintaining and dealing with intercultural communication. He didn't realize that he was able to understand other people's cultures. He is actually able to act to understand other people, and maybe other people are aware of his communication behavior. He did not realize that he was unable to deal with the differences between cultures. A person is completely unaware that he is actually incapable of dealing with other people's cultural behavior. All of this can facilitate the sharing of one's awareness and abilities in dealing with intercultural differences.

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Relationship between Consciousness and Intercultural Communication Ability

- Realized that I couldn't
- Realize that you can
- Not realizing that he can't
- Not realizing that it is capable

All this shows that the problem of the effectiveness of intercultural communication is also determined by whether each individual is aware that he is capable of thinking, feels that all his actions of communication have succeeded in creating effective communication. The effectiveness of intercultural communication includes: The ability of a person to convey all the intentions or contents of the heart in a professional manner according to the abilities and competencies he displays in a prime manner. A person's ability to interact well, for example, is able to interpret all the intentions and contents of his heart appropriately. A person's ability to adapt his personal culture to the culture he is facing even though he has to deal with various pressures in the adaptation process. The ability of a person to provide facilities or guarantees that he can adapt or be able to manage various other cultural pressures on him. The key word for communication effectiveness is, "The ability of a communicator to maintain a balance between interaction, relations and communication between two different cultures." Based on the above concept, this description discusses a general approach that explains the extent to which the influence of personal factors or individual communication styles is

able to contribute to or even predict the effectiveness of intercultural communication. My conclusion: Widyaiswara's personal ability to students in communicating will depend on the extent to which the person can interact with the environment,

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