

Appraisal Attitude Analysis of Korean Expatriates' Cross-Culture Experience in Indonesia: The Implication for BIPA Teaching

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Abstract

This research investigates the appraisal attitude framework to identify the level of attitude (affect, judgment, and appreciation) in Korean expatriates in Indonesia in their reflective journals (R.J.). The research uses the grant theory proposed by (J.R Martin & White, 2005; Oteíza, 2017). The study employed a descriptive qualitative method. This article describes their cultural competence and its implication for Indonesian language teaching for foreign speakers (BIPA). Eight Korean expatriates wrote their R.J.s. The data in this study were lexical resources and phrases for appraisal attitudinal framework. The data is obtained from the expatriates' journals analyzed by U.A.M. Copus, and their appraisal of Indonesian culture is used as the data for the BIPA program. It was also taken from interviews and small surveys about their cultural

experience to enrich the data. The results indicate two findings. Firstly, the appraisal attitude analysis of Korean expatriates' cross-cultural experience in Indonesia in their reflective journal showed affect (24.2%%), judgment (52.6%), and appreciation (23.2%). Most Korean expatriates express more positive (47.7%) than negative judgments (30.5%). Second, the system amplification text analysis reveals that the writer primarily uses other people's perceptions (judgments) rather than their own (affect). Lastly, text analysis based on the source of attitude indicates that the writer is the primary source of attitude, meaning that they are primarily responsible for assessing the subject matter they write about, which is Indonesian culture concerning time concepts and religion. In conclusion, it might be said that the expatriates have a more favourable opinion of Indonesian culture. Secondly, the implication of BIPA teaching (Indonesian language teaching for foreign speakers) can be implemented into the curriculum for their training.

Keywords: Appraisal theory; attitude; reflective journal; cross-culture; communication; BIPA; TISOL

Introduction

Along with the rapid flow of globalization in the economic sector, many expatriates from various countries work in Indonesia. According to data from the Ministry of Manpower 2023, in June 2023, there were around 121,965 people from various countries. From the data, there were around 61,189 people from China, 11,225 from South Korea, 11,005 from Japan, 7,320 from India, 4,592 from Malaysia, and other regions. from different European regions. Based on Government Regulation 34 of 2021, these expatriates must get Indonesian language training. When working in Indonesia, they must understand Indonesian culture. The data can be seen in Figure 1.



Figure 1. The expatriate data

From the data, it can be seen that expatriates from Korea contribute significantly to Indonesia. The number is 11,005, meaning that the number of Korean expatriates in Indonesia is significant. When working in Indonesia, they will be involved in the Indonesian work culture and organizational climate. Experience working overseas is important to developing expatriates' intercultural awareness and competence. The world of business is becoming more and more global. Due to the strategic significance of managing subsidiaries and international markets, many companies are sending staff abroad, which is expected to continue (Services, 2016). Aycan & Kanungo (1997) cited in (Wang & Nayir, 2006).

Expatriates are workers from government or commercial organizations who are temporarily sent to another nation to work in a related unit of their host company to complete a

task or achieve an organizational objective. Managers assigned abroad for business and plan to return eventually are known as expatriate managers. Dickmann & Doherty (2008), taken from (Point & Dickmann, 2012), argued that a multinational corporation's worldwide business may suffer from an expatriate manager's subpar performance, even though successful international assignments can lead to organizational success and individual career advancement. An estimated 20–40% of American expatriates return home early, which has a significant financial impact on the business in the form of lost opportunities, strained relationships, and decreased productivity (Kim & Koh, 2015).

Studies have indicated wide variations in the intercultural advantages of living in foreign countries. It has become evident that living overseas requires competence in cross-cultural encounters: exploring communication, considering social norms, and drawing on collective knowledge. Kim (2022) pointed out that the role of culture in our lives is significant, ever-changing, and essential. Not all cultures are derived from perception, as Otten (2003) noted in (Vromans et al., 2023), but many of them are, such as ideas. Perception includes the perception of literary works, lyrics, corporations, and sports. paradigms for controlling juvenile education approaches to problem-solving and notions of justice. Ethnocentrism, perception, knowledge, acknowledgement and appreciation, change, and eventually intercultural competence are all stages of intercultural learning within standard curricula (Beelen & Jones, 2018; Otten (2003) cited in (Vromans et al., 2023). Beyond just imparting knowledge, intercultural education aims to foster the development of fresh perspectives and comprehension.

Why investigate cross-cultural encounters linguistically? The interwoven elements of language and culture shape our perception of the world. Understanding the cultural background of a language can help learners grasp its nuances and complexities on a deeper level during the language acquisition process (Karlik, 2023).

Triki et al. (2023) have researched cross-cultural encounters in a virtual intercultural project. Students from various cultural and linguistic backgrounds (Canada, Italy, and Hong Kong S.A.R.) interpret intercultural virtual experiences at the linguistic level by analyzing the meanings of pronouns in a corpus of reflective journals. The study focuses on how students' intercultural experiences are linguistically enacted when they reflect on the RJs using English as their lingua franca. Other studies focused on international adaptation to Indonesian culture have been implemented in their cultural knowledge as their cultural competence dealing with sociolinguistic perspectives, such as Indonesian phatic, small talk, and addressing people by using titles or kinship (Mulyanah & Krisnawati, 2023).

Culture is essential, ever-changing, and pervasive in our daily lives. Intercultural education fosters new understandings and viewpoints rather than just imparting knowledge (Kim, 2022). Many studies apply S.F.L. theories to analyze cultural competence. Within the S.F.L. paradigm, the attitude system is a subsystem of the appraisal system: ideational, textual, and interpersonal functions that are the three meta-functions in S.F.L. (Halliday & Matthiessen, 2013) that can be achieved through language expressions of their attitude or people's commitments to a person or proposition. By revealing meaning throughout texts, the appraisal system allows academics to critically examine these linguistically manifested viewpoints (Martin and Rose, 2003). The way attitudes are encoded in a text is the focus of the attitude system, a subsystem of the appraisal system. The attitude system uses three categories of attitude resources: affect, judgment, and appreciation.

As an illustration, *It is a nice day*, a more advanced version of *It is a terrible day* (affect: unhappiness). Speakers' moral appraisal of individuals, encompassing social esteem (an

individual's assessment of praise or disapproval) and social sanction, is called judgment (moral judgment of admiration and criticism). Appreciation reveals the aesthetic assessments of speakers on objects, events, or procedures. Something can be assessed based on our "response," "composition," and "value. The Attitude System is a significant component of the Appraisal System (White, 2015).

Studies about acculturation and its effect have indicated that expatriates, objective-related assessment (i.e., appraisal) of their surroundings and adaptive skills bear significant consequences for their mental health throughout their overseas stay (Berry, 2005; Folkman & Lazarus). For instance, achieving study abroad objectives could result in favourable sentiments about the experience in the foreign country (Yang et al., 2011).

Mulyanah et al. (2021; 2022; 2023) have conducted some studies on BIPA teaching material for expatriates in Indonesia in the business field. The study's findings presented types of perspectives on Indonesian language regulations, teaching materials, and cultural information. The mapping of teaching materials for expatriates based on need analysis reveals the curriculum. They include teaching materials, cross-cultural competence, and intercultural experience among Korean expatriates in the type of teaching material in the business field in the form of the BIPA teaching program (Mulyanah, 2019).

Studies have investigated Korean eagerness to learn Indonesian. The research on how Koreans are involved in cross-cultural adaptation experiences in Indonesia in YouTube content was carried out (Romadhona & Kusuma, 2022). More comprehensive studies on Korean expatriates in Indonesia were done by Kim & Koh (Kim & Koh 2015). Kim (1988, 2001, 2005, 2012, 2015, 2018), cited in (Kim, 2022), examined Korean expatriates' adaptive personality, communication patterns, and adaptation experience in Indonesia.

However, research that focuses more on Korean cross-culture encounters using linguistics methods has not been done much. In addition, research associated with Indonesian language teaching for foreign speakers can provide an overview of how to form a more comprehensive cross-cultural understanding. Therefore, this research will discuss how linguistic analysis can provide an overview of how Korean expatriates can adapt and the steps that the Indonesian and Korean sides can take to offer solutions in providing various potential ways that can better answer challenges related to cross-cultural understanding measurement.

Based on the background above, the research is based on two questions: (1) what is the Appraisal Attitude Analysis of Korean Expatriates' Cross-Culture Experience in Their Reflective Journal? And what is the implication of the cross-cultural understanding of BIPA teaching?

Literature review

Appraisal study

Appraisal in Systemic Functional Linguistics (S.F.L.) describes how speakers or writers convey their approval or disapproval of objects, persons, actions, or concepts. Language users convey such positions to establish relationships with their interlocutors. Alternative words like appraisal or position are preferred in other linguistic techniques (linguistic anthropology, sociolinguistics, corpus linguistics, etc.).

Martin & White (2005) developed the appraisal theory, which they call the "language evolution," focusing on the interpersonal metafunction of language. Assessment theory discusses how people evaluate themselves (Attitude), how this appraisal might be higher or lower (Graduation), and resources for creating a writer's identity, mainly through interactions with other

people (Engagement). The notion was regionalized into three interrelated areas by Martin and White's evaluation approach: "attitude," "engagement," and "graduation."

Each of these has several subsystems; for instance, the subsystems of "attitude" include "affect" (emotional expression), "appreciation" (assessment of objects or entities), and "judgment" (judgment of others and their behaviour). These subsystems each have a variety of options. For example, when it comes to "affect," these more nuanced decisions are associated with various emotional states. The numerous subsystems that should be acknowledged are up for debate, though, and other scholars have since proposed changes to the original concept.

Appraisal is the act of expressing praise or disapproval for concepts, persons, actions, or objects. Language users convey such positions to establish relationships with their interlocutors. Evaluation theory consisting the three primary parts of Martin cited (Maghfiroh et al., 2021). Of the three forms of appraisal, attitude focuses a lot on things related to feelings. The attitude consists of affect, judgment, and appreciation. The description is in Figure 2.

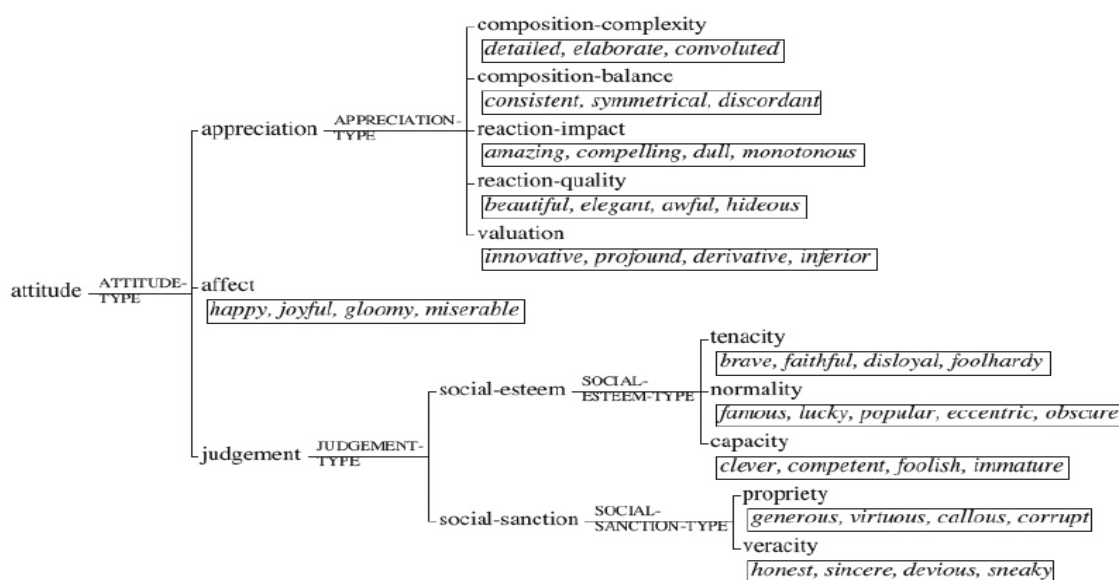


Figure 2. Attitude appraisal
Martin & White taken from (Whitelaw et al., 2005)

Figure 2 elaborates on the three types of appraisal attitudes in Martin & White (2005). Firstly, affect focuses on values associated with emotions and sentiments—that is, how human things, natural objects, and persons are shaped, appear, are composed, impactful, and significant; for instance, *I love reading*, or *I am so excited*. Secondly, judgment is a person's character is assessed and divided into three evaluation dimensions: *normality* is the assessment of how unique or exceptional someone is in their behaviour, such as accustomed, fortunate, traditional, and strange; *capacity* is the assessment of someone's ability in their behaviour, such as strong, competent, feeble, and unproductive; *tenacity* is the assessment of someone's dependence on the action, such as flexible, fearless, untrustworthy, and impatient; veracity is the assessment of someone's dependability on the action; and *propriety* (the evaluation of an individual's ethical behaviour, such as being decent, courteous, arrogant, and greedy). Thirdly, appreciation is the description of values on items and their characteristics: the shape, looks, composition, effect, and importance of natural objects, people, and human artefacts.

Intercultural competence's significance

People with intercultural competence can adjust to different cultural contexts. In these contexts, culturally competent people are better at modifying their conduct, standards, and conventions to respect and accept other cultures, whether social or professional. In today's globalized world, understanding different cultures has become essential to interacting with people from other countries and backgrounds (Ilie, 2019). This ability is becoming increasingly important when dealing and communicating with people from different cultural and ethnic origins, domestically and globally. Eventually, a cultural variety would appear in the global marketplace and other settings, making intercultural competence a critical ability (Spitzberg & Changnon, 2022). Intercultural competence is the capacity to interact and communicate effectively and responsibly (Deardorff & Jones, 2012).

The ability to communicate with individuals from different cultural backgrounds is known as intercultural communication. Communicating across cultural boundaries takes persistence and awareness of one another's differences. Language proficiency, traditions, mindsets, social norms, and routines are all included in this. People everywhere share many similarities, yet what makes us unique are the distinctions between us. Others believe communication is the verbal or nonverbal mechanism of exchanging ideas and information. It takes awareness of body language, manners, and social conventions to impart knowledge to others. Any international or intercultural project must be successful, which requires excellent cross-cultural communication. Furthermore, encouraging two-way dialogue enhances relationships (Patel et al., 2011)

Cross-culture competence

The capacity to communicate across boundaries and cultures is one of the most important skills people need to possess today. In this sense, a vital necessity developed over the past few decades for foreign language instruction is the inclusion of an intercultural teaching viewpoint. Byram (1997) first proposed that native speakers cannot serve as role models for language learners because they are compelled to give up their original tongue to blend in with a new language. Furthermore, he doubts the necessity of having a thorough understanding of the nation's culture where the language being studied is spoken, particularly when this language. Byram's model (Bryam, 1997) is effective for EFL environments. The Assessment of Intercultural Competence (A.I.C.), a scale developed and validated by Fantini (2007) cited in (Bryam, 1997), measures the four intercultural competence constructs of knowledge, skill, attitude, and awareness. The foreign language student is seen in this framework as an "intercultural speaker," someone who "crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values" (Byram & Zarate 1997) cited in (Atay et al., 2009). Acquiring knowledge involves learning about social groups, goods, customs, and interaction processes. In addition to being willing to challenge cultural norms and ideas and to communicate and engage with others, attitudes also include curiosity and openness toward the other. The ability to recognize and clarify cultural viewpoints, arbitrate between them, and adapt to new cultural circumstances is referred to as "interpreting and relating skills." The capacity to learn is connected to the abilities of exploration and communication (Atay et al., 2009; Bryam, 1997)

Spenader et al. (2022) stated that despite differences in definitions and methods, intercultural growth in study-abroad environments had been extensively evaluated. There is less consensus among intercultural researchers over the suitability of standardized tests, although most agree that intercultural competence may be assessed and suggest using qualitative approaches (Deardorff, 2006). Many studies on studying abroad examine the improvements made by expatriate programs through quantitative measurements. However, studies that use qualitative

measures have limits, mainly because the studies tend to concentrate on customer happiness. According to Deardorff (2006), case studies, interviews, and mixed-methods approaches are favoured among intercultural scholars. Standardized competence measures for intercultural development, such as the I.D.I., can be used with qualitative evaluations. Although there are differences in definitions and metrics of intercultural development, it has been extensively evaluated in study-abroad environments (Deardorff, 2006). They were based on (Takeuchi & Chen, 2013).

Cultural competence for BIPA teaching

Anindita's study has practised intercultural communication for foreign students in BIPA teaching (Anindita & Woelandari, 2020). The study investigated the expatriates taking the BIPA program who were involved in the practice of intercultural communication for expatriates as foreign speakers. As they practised intercultural communication, the results showed that they extensively used primary communication patterns (verbal and non-communication). Furthermore, they experienced a variety of cultural phenomena, including assimilation, acculturation, culture shock, and adaptation. With an increase in international students, there are more opportunities for people from different backgrounds to interact in the host country. Due to the potential for fostering cross-cultural relationships, students may benefit from studying abroad. They could discover and engage with a new culture, for example, by traveling to a foreign country. However, misconceptions brought up by cross-cultural contacts can hinder their academic progress (Lugman, 2023).

Thus, it indicates that communication is a vital aspect of daily life that shapes our perception and helps to shape our worldview. Within BIPA teaching, cross-cultural communication means exchanging ideas from Indonesian culture to the student's home country or vice versa. They experienced cross-cultural encounters as cultural competence. Cultural competence will help BIPA instructors determine a more relevant communication approach while interacting with students of Korean culture by conducting a literature analysis on how Koreans perceive Indonesian culture in their cross-cultural experience.

Research method

This study used a qualitative research design, with the authors using a Google Form link to allow expatriates to write reflective journals about their cultural experiences. The participants were assigned to write about 300–600 words. There is variation in the total word count between respondents. They were given the freedom to highlight any topic that related to their cultural experience. The topic journals were about the cultural experience during their stay in Indonesia related to issues based on (Kim & Koh, 2015): (1) hierarchy and social status (*the use of kinship, title—the use of mbak, mas, bapak, ibu, Anda*); (2) social harmony (*giving souvenirs, treating them to a meal, invitation and present, code-switching, discourse framing, respecting time, taking photos without consent, more relaxed lifestyle, using the right hand, eating habit, food, cleanliness, and respecting religions*), and (3) high context communication (*body gestures when greeting speaking style beating around the bush greeting and salutation, their ability to make refusal or acceptance expressing "yes" and "no, small talks like "where are you going" or "where did you just go? apologizing politeness*).

The participants were eight expatriates in Indonesia who were working in Jakarta and Bandung. They have spent at least a year (60%) in Indonesia. Their ages ranged from 25–30 years old (60%). They were female workers (60%), with jobs dominated as managers (60%) and

professionals in the field of education (20%). Their educational background was a graduate program. By research ethics from the National Research and Innovation Agency of Indonesia (BRIN), the investigators secured informed consent from every participant to guarantee they were aware of every facet of their involvement. In other words, participation in this study was entirely voluntary. The participants were kept anonymous and asked to write their names, making it impossible for the researchers to identify them. The respondent profile is based on contract duration, age, sex, position, and educational background. The description of the participants is in Figure 3.

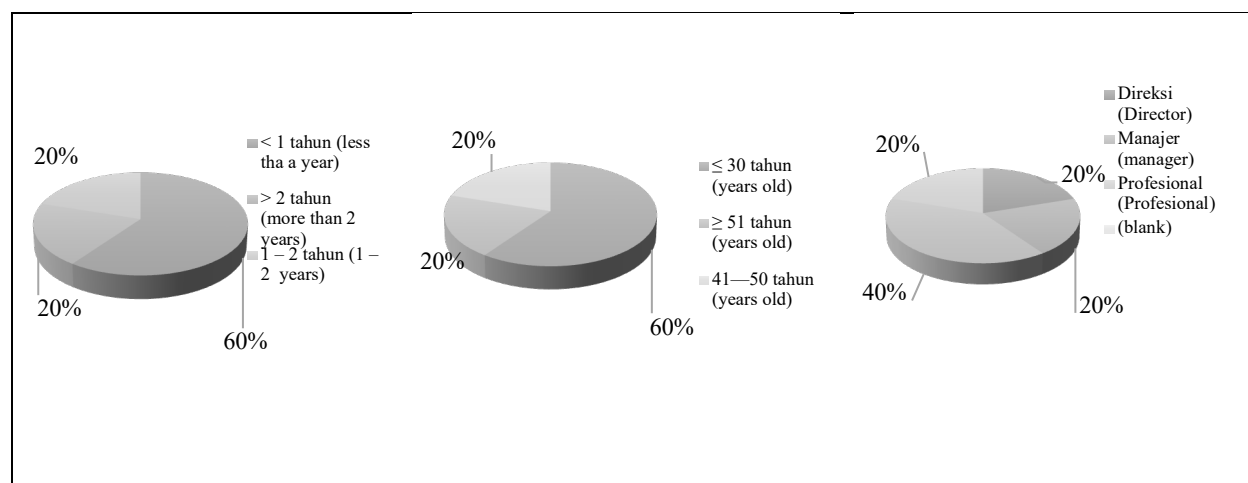


Figure 3. Respondents profile

Data collection

Data for this study was gathered through their reflective journal (RJ). We use purposive sampling by using specific criteria: (1) Korean expatriates, (2) duration of working for at least 6 months, (3) having cultural contact experience with the locals, (4) having Indonesian competence, (5) and understand the Indonesian language (active-passive). The types of criteria were intended to give them a better understanding of Indonesian culture; hence, they should write that in reflective journals.

We did some research to get the types of participants by searching for information on language courses in UI and UPI. We also made connections with some companies employing Korean expatriates. After we had gathered the types of participants, we met them at their offices. We asked them to write their reflective journals. The writings were submitted using a Google Form (G.F link to make it easier for them to do it. The use of G.F. was intended to let them do it whenever they had time since most of them were busy. The participants wrote their RJs both in Indonesian and English. We used English data for this study as the English data were better at writing than Indonesian. Firstly, participants were assigned to write their R.J.s in the G.F. link. Secondly, we conducted interviews and small surveys. Depending on availability, the interviews were conducted directly and virtually via Zoom meetings.

Data analysis and processing

The data in this study were in the form of clauses that were identified, categorized, and analyzed according to the attitude subcategory, which encompasses affect, judgment, and appreciation, by the appraisal theory (Martin & White, 2005). A few procedures for gathering data were set up.

The data is then processed through the utilization of the U.A.M. corpus. The U.A.M. CorpusTool is a text annotation tool designed mainly for non-programming linguists and computational linguists who prefer to annotate texts rather than become acquainted with the system's operation. As a result, the software is constructed from the ground up to facilitate the typical user workflow; it has everything required for the user to execute annotation tasks. Specific linguistic patterns, including pragmatic or semantic elements, are challenging to recognize automatically. Based on O'donnell, (2012), the following steps are to use this software for annotation and studying attitudes in text.

- Analyzing the types of attitude
- Getting Started to Use U.A.M. Corpus
- Adding a Layer for Attitude: Affect, judgment, and appreciation.
- Annotating texts at numerous layers is based on most corpus annotation software. Layers may be on separate linguistic analyses, such as one layer, or they may be ranked according to word, group, or clause criteria.
- Text register, semantic units (turns, moves, and exchanges in dialogue), grammatical units, and orthographic units (paragraph and sentence in writing)), etc.
- Inserting part of attitude: Affect, judgment, and appreciation.

Results

This research focuses on expatriates from Korea: the appraisal analysis of their RJs and the design for BIPA teaching material. The cross-cultural understanding of expatriates was analyzed using appraisal analysis with the help of the UAMCT 6.2 application. This appraisal analysis is divided into three study parts: Affinity Analysis, Judgment, and Appreciation Analysis. The following is an explanation of the data obtained from the field.

The appraisal attitude analysis of Korean expatriates' cross-culture experience in their reflective journal

The results of the attitude analysis are illustrated in the following table.

Table 1. The result of U.A.M. analysis for attitude

Attitude-Type	N	%
affect	23	24.2
judgment	50	52.6
appreciation	22	23.2
Total	95	100.0%

Table 1 shows the data findings of attitude analysis: affect (24.2%), judgment (52.6%), and appreciation (23.2%). It means that more than half of expatriates' cultural understanding focuses on assessing others' behaviour or actions, whether in moral or social contexts.

Affect

The results of affect data reveal the evaluation of emotion in the affect types: happiness/unhappiness, insecurity, dissatisfaction, and disinclination. Affect analysis focuses on a person's feelings (Martin & White, 2005). Table 2 presents the results of the affect analysis, with reporting dis/inclination and dis/satisfaction as the highest result (7.4%), followed by insecurity (6.3 %) and un/happiness (3.2%). The feelings of dis/satisfaction and is/inclination were found in

the data by expressing *I find it difficult to understand Indonesian culture; I cannot stand the smell of garbage, and I think that is very important to understand Indonesian culture.*

Table 2. Results of U.A.M. analysis for affect

Attitude-Type 2	N	%
un/happiness	3	3.2
dis/satisfaction	7	7.4
in/security	6	6.3
dis/inclination	7	7.4
Total	23	24.2%

The examples of appraising items from the UAM corpus for affect are conveyed in the following figure.

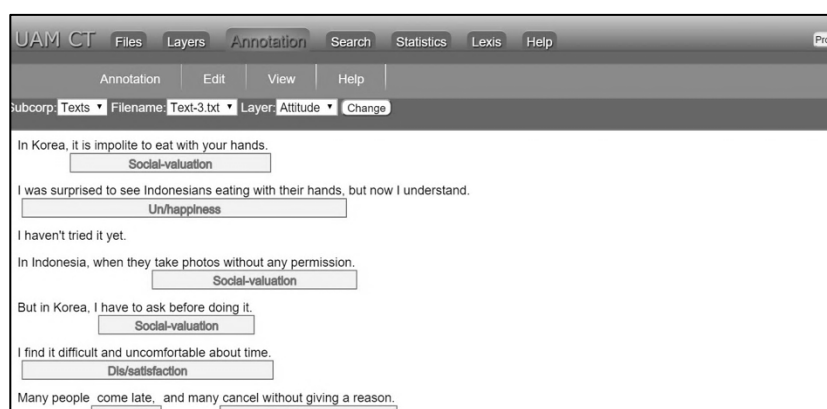


Figure 4. The corpus analysis of affect

Excerpt 1

I was surprised (un/happiness) to see Indonesians eating with their hands.

Excerpt 2

I find it difficult and uncomfortable about time (dissatisfaction)

The point above shows that the lexis “surprise” is considered unhappiness (negative feeling) in the grouping due to seeing someone eating using their hand instead of using chopsticks as in their home country. The word surprise in the sentence above is included in affect happiness, indicating the expression of expatriates when they see Indonesians eating with their hands. Indonesian culture is common, and it is acceptable to eat with hands. However, Koreans considered it dirty and unhygienic. Korean eating habits use cutlery such as spoons or chopsticks. The lexis surprise also contributes to affect classification because it demands the reaction of the people and strengthens the word after it as well. Other lexis are difficult and uncomfortable about time, which shows discomfort in the sentence. The feeling of discomfort is categorized as dissatisfaction.

Other examples are shown in the following corpus analysis.

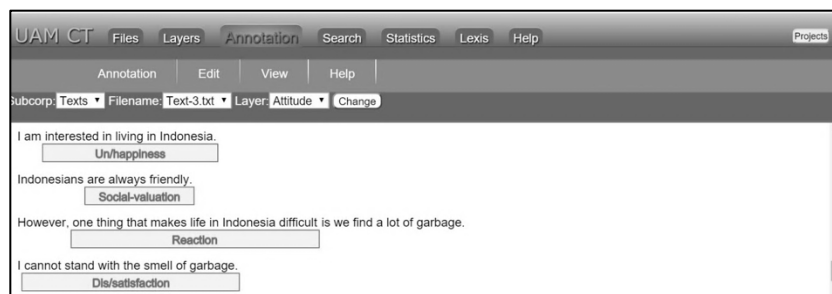


Figure 5. The corpus analysis of affect

Excerpt 3

I am interested (affect-happiness) living in Indonesia.

Excerpt 4

I cannot stand with the smell of garbage (affect-dissatisfaction)

The topic of discussion will move on to lexis “interested, which affected the readers' response. The expatriates also believed that happiness belongs to the category of good feeling. The happy feeling about living in Indonesia was indicated in the realization of the lexis on the above table, which has had a positive affect that manifests as a happy reaction. The word interest in the sentence shows a personal opinion about Indonesian culture. The type of feeling is called affect-happiness. Another lexis indicates that Korean expatriates are dissatisfied with Indonesia's work culture regarding cleaning habits, especially when dealing with garbage. The type of feeling is called affect-dissatisfaction (negative emotion).

Judgment analysis

Judgment is a method of positioning attitudes that assesses how people behave regarding social standards. There are two types of judgments: positive and negative. The type consists of social esteem (normality, capacity, and tenacity) and (2) social sanction (veracity and propriety (ethics) (Jimmy Martin & White, 2005).

The results from the expatriates' cross-cultural experience in their RJs are given in the following table.

Table 3. The result of U.A.M. analysis for judgement

Judgement-Type	N	%
normality	33	34.7
capacity	2	2.1
tenacity	3	3.2
propriety	11	11.6
veracity	1	1.1
unclear	0	0.0
Total	50	52.6%

Evaluating people's actions through words is the domain of judgment. Korean expatriates assessed cultural character or behaviour as normality (34.7%), propriety (11.6%), tenacity (3.2%), capacity (2.1%), and veracity (1.1%). The three factors that determine someone's social esteem are their normality (how unique they are), capacity (how capable they are), and tenacity (how determined they are). Social censure is based on propriety (how ethical someone is) and veracity

(how honest someone is). Zhang (2018), cited in (Himmawati et al., 2022), has categorized judgment lexical realization into the following categories: nominal (e.g., a cruel tyrant), adverbial (e.g., honestly, he did it), attribute (e.g., she was dishonest), epithet (e.g., she is a skillful actress), and verbs (he fooled her).

The analysis of Judgement is presented in the following analysis

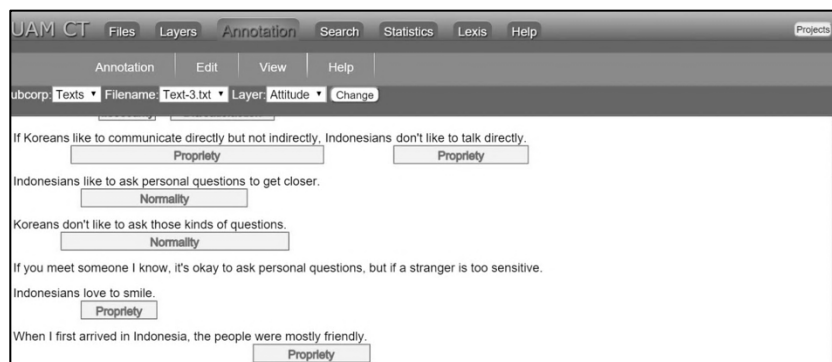


Figure 6. Judgement analysis

Excerpt 5

If Koreans like to communicate directly but not indirectly (property)

Excerpt 6

Indonesians don't like to talk directly (property)

Excerpt 7

Indonesians like to ask personal questions to get closer (Normality)

Excerpt 8

Koreans don't like to ask those kinds of questions (Normality)

Excerpt 9

If you meet someone I know, it's okay to ask personal questions, but if a stranger is too sensitive (property)

Excerpt 10

Indonesians love to smile. (property)

The expatriates evaluate Indonesian culture according to normality (peculiarity), capacity (ability), tenacity (resoluteness), and propriety (ethics) in both invoked and inscribed attitudes. It allows them to show how they feel about Indonesians.

The application of judgment suggested a framework for assessing social standards to determine what constitutes positive or negative human behaviour.

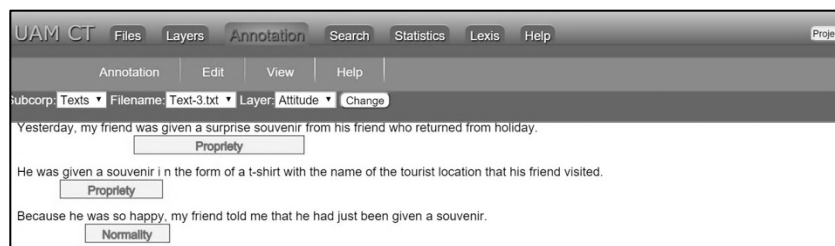


Figure 7. Corpus analysis of judgement

Excerpt 11

Yesterday, my friend was given a surprise souvenir from his friend who returned from holiday.

Excerpt 12

He was given a souvenir in the form of a t-shirt with the name of the tourist location that his friend visited (property)

Excerpt 13

Because he was so happy, my friend told me that he had just been given a souvenir (Normality)

The expatriates reveal their judgmental attitude: personal judgment and moral judgment. Judgment Normality (e.g., like/dislike, happy), Judgment Tenacity (e.g., irreplaceable, we never be apart), Judgment Capacity (e.g., the best one, amazing friend) is a form of personal Judgment while Judgment Property (e.g., acting friendly, giving a surprise) is a moral judgment. Judgment Normality measures an individual's degree of unusualness; Judgement Capacity measures an individual's level of ability; Judgement Tenacity measures an individual's level of resolve; Judgement Veracity measures an individual's degree of honesty; and Judgement Propriety measures an individual's level of ethics.

Appreciation

Appreciation evaluates objects/processes/humans based on aesthetics or social valuation. It comprises reaction, composition, and valuation (Martin & White, 2005). Here is the analysis in the UAM Corpus.

The result of the analysis of appreciation

Appreciation is an analysis related to how the corpus of linguistic data is used by a person to express evaluative expressions of both positive and negative things about a phenomenon. Below is a table that illustrates the appreciation of the visible phenomenon.

Table 4. Appreciation analysis results

Appreciation-Type	N	%
reaction	1	1.1
composition	3	3.2
social-valuation	18	18.9
Total	22	23.2%

Based on the table above, appreciation is related to reaction (1.1%), composition (3.2%), and social value (18.9%). Composition assessed internal quality by (3.2%). Some respondents appreciate how something is structured or formed, but still in limited numbers. Social valuation is the most frequently used category (18.9%), which shows appreciation for the social value of an

object or event. This assessment refers to how something is judged essential or valuable in a social or cultural context, which is the main focus for most respondents who give appreciation. Here is the analysis of appreciation.

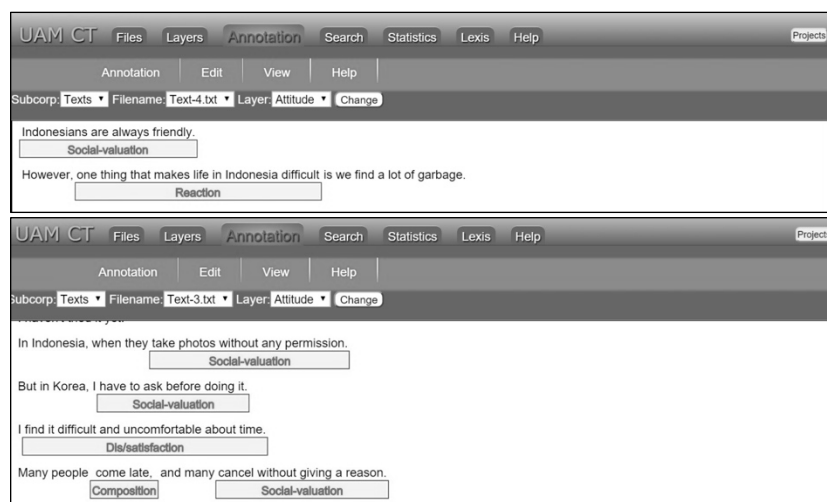


Figure 8. Corpus analysis of appreciation

Excerpt 14

Indonesians are always friendly.

Excerpt 15

However, one thing that makes life in Indonesia difficult is we find a lot of garbage.

Excerpt 16

In Indonesia, when they take photos without any permission.

Excerpt 17

But in Korea, we have to ask before doing it.

Excerpt 18

My people come late.

Excerpt 19

Many cancel without giving a reason (any reason).

Social valuation (18.9%) is the most dominant among participants seen in Figure 8. It indicates that participants tend to give appreciation that focuses on the social value or contribution of something to society rather than emotional reactions or structural aspects. Appreciation constitutes impact, quality, and valuation. The most appreciation shown through the realization of lexical items is on valuation, while the appreciation of composition and reaction is not as much as social evaluation.

From the data, expatriates appreciate an activity or event that involves their cultural experience. The above sentence is an attitude of appreciation for the social value of Koreans, stating that in Korea, unlike in Indonesia, there is a prayer room in public places. At the same time, in Korea, there are no praying rooms at work. Appreciation constitutes impact, quality, and

valuation. The most appreciation shown through the realization of lexical items is on valuation, while the appreciation of composition and reaction is not as much as social evaluation. Korean expatriate uses the most valuation appreciation in assessing their cultural experience (e.g., *If Koreans like to communicate directly but not indirectly, Indonesians don't like to talk directly, Indonesians like to ask personal questions to get closer, Koreans don't like to ask those kinds of questions*) compared to appreciation in the form of quality and impact.

Attitude polarity

The term attitude polarity describes the aspects of attitude, including polarity and explicitness, that can be utilized to convey acceptance or disapproval of negative and positive attitudes. The polarity of Indonesian culture is more positive attitude (54.7%) than negative attitude (30.5%).

Table 5: The result of U.A.M. corpus for attitude polarity

Appreciation-Polarity	N	%
positive-attitude	52	54.7
negative-attitude	29	30.5

Discussion

The appraisal framework is a theory of evaluative language of how the speaker or writer uses of language to convey feelings and emotions, as well as the interpersonal relationships between those involved in the communication (Hashemi & Mahdavi, 2022; Ma & Hamble, 2018; Martin; & White, 2005). The framework provides an analytical tool to help readers understand evaluative resources and interpersonal issues. The appraisal framework includes three subsystems of attitude: affect, judgment, and appreciation.

Based on the research findings, judgment is the highest percentage. Judgment involves judging people's behaviour or character to convey information in the interaction (Martin & Rose 2003; Martin & White 2005). Judgment is an appraisal of human conduct or deeds, even deceitful or deft. Judgment deals with "veracity" (how trustworthy someone is) and "propriety" (how ethical someone is); judgments of esteem deal with "normality" (how unusual someone is), "capacity" (how capable someone is), and "tenacity" (how resolute someone is) (Martin & White, 2005). From the cultural context, we conclude that the Korean expatriates expressed their feeling that they were surprised by Indonesian culture. They found that *Indonesians have a unique character and a friendly culture*. The data results reveal that every culture is unique despite their similar cultural background to that of Asian people from high-context cultures (Hall, 1976; Hofstede, 2001). The interpersonal feelings use normality--the value of modality is connected to usuality.

Regarding social harmony, the expatriates compared Indonesian and Korean cultures using *tenacity* that *Koreans are all doing everything fast while most Indonesians do the tasks spontaneously*. It matches the findings about cross-cultural encounters between Indonesians and Koreans that in the workplace, coworkers from various cultures may occasionally view these ideals and attitudes as lethargic, unmotivated, and displaying a lack of responsibility (Kim & Koh, 2015). Social harmony can also be found in the appropriate judgment. *Koreans are surprised that Indonesians love to smile* compared to Koreans. They think that Koreans are mostly serious.

Referring to social harmony, the attitude polarity between the two cultures shows that a positive attitude is better than a negative one. They perceived that Indonesian culture is interesting in spite of their uncomfortable feeling. Another judgment comparing Indonesian culture and Korean culture is that *most Indonesians have a close family*, while *Koreans like to be alone*. The finding is, along with Indonesian perceptions about Korean students in universities, that they

tended to be selective (Mulyana & Eko, 2017). A negative attitude, on the other hand, emerges in the use of kinship (nickname) in Indonesia. The different types of kinships made some Korean expatriates uncomfortable, for instance, *mbak, mas, and Ibu*. In Korea, they prefer the nickname Nim (Miss). The Indonesian kinships are quite a problem for Koreans in showing close relationships due to the difference in hierarchical social status.

Korean expatriates' perception of Indonesian culture indicates a system of attitude that assesses human behaviour concerning social norms. The findings reveal two types: judgment of esteem and judgment of sanction. Judgment of esteem includes admiration and criticism. Judgment of sanction includes praise and condemnation. The findings show how Korean expatriates assess character and socio-cultural behaviour. Judgments of esteem have to do with "normality (34.7%)-how unusual someone is. Most expatriates were surprised by Indonesian culture. Another type of judgement is propriety (11.6%) --the ethical and legal conduct of an evaluation and the consideration for the welfare of those involved (e.g. *Indonesians like to smile*). The expatriates show how persistent they are (tenacity) (e.g. *Koreans believe that giving a gift is a part of kindness*)

The second type of appraisal attitude is affect (24.2%), which is mainly related to hierarchy and social status. The types of appraisal attitude are shown in Indonesian culture: affect (e.g., *pleased, paying attention to the souvenir, giving a gift to our very important*). From the data, it can be seen that their perception of Indonesian culture makes them feel uncomfortable with dis/satisfaction (7.4 %), in/security (6.3), and dis/inclination (7%). They felt surprised (negative) about some cultures (*Indonesian culture when eating with their bare hands; found it hard to adapt to the time habit of being late*). Their perception is mainly based on their individual opinion about Indonesian culture. In the data findings, expatriates felt confused about whether Indonesians viewed time as a culture or whether it was just a person's habit.

The third type of appraisal attitude appreciation shows 23.2%. Appreciation assesses positive or negative aspects of entities, states of affairs, and things. It includes humans when viewed as entities rather than volitional actors. The collective perception of foreign workers from Korea is that *there are many differences (social valuation) between Indonesian and Korean cultures. In Korea, there is no place for prayer (social valuation), yet one thing that makes life in Indonesia complex (social valuation) is garbage. The smell of burning garbage is complex.* (social-valuation) is more deeply embedded (social valuation) in life in Indonesia and various religions (composition) in Korea.

Dealing with negative polarity toward Indonesian culture, the expatriates *did not want to conclude that it was the culture of the Indonesian people*. They express them in the affect (personal perception), not the judgment (social culture perception). Other appraisals given by Korean expatriates are work performance. They make their appraisal by comparing Indonesia's and Korea's work performance. *Koreans perceive most Indonesians as not making a plan when doing the job and doing everything spontaneously and slowly*. It shows Indonesians value social harmony, stability, and a lack of conflict and confrontation. The finding also gets along with (Mulyana & Eko, 2017) about Indonesian perception of Koreans, which is that Koreans are diligent, hardworking, and respectful of older people and those with higher positions.

Social harmony can be observed from the appraisal of attitude polarity toward the Indonesian culture. The results revealed more positive polarity than negative polarity (e.g., *Indonesians love to smile, and the people are mostly friendly. I am interested in living in Indonesia*). In the RJs on attitudes composition toward religion, cultural differences between Indonesia and Korea toward religious diversity are mentioned when perceiving religions in

Indonesia and Korea. The negative polarity is revealed in the appraisal attitude of judgment (e.g., In Indonesia, when they take photos without *permission*, *many people come late*, and *many cancel without giving a reason*). These results align with earlier research, which found that host communication competence and interpersonal communication aid in adapting expatriates and refugees. These studies included those of Korean expatriates (Kim & Kim, 2007) and Bosnian refugees living in the United States (Cheah, Karamelic-Muratovic, Matsuo, & Pojarevic, 2011) cited in (Kim & Koh, 2015).

The appraisal theory in Systemic Functional Linguistics (S.F.L.) (Halliday & Matthiessen, 2013; Martin & White, 2005) explains how speakers and writers convey their approval or disapproval of individuals, objects, concepts, or actions. Accompanying affect and judgment as the three subsystems of attitude in appraisal is appreciation. Subsystem Overview: Appreciation Assesses things, procedures, conditions, artefacts, and occasionally people involved. Aesthetics—an object's look, shape, make-up, display, or impact—are frequently considered when valuing something. The cross-cultural encounters understand the two cultures by comparing the two cultures (Mulyana & Eko, 2017; Xu, 2011) from social status and hierarchy, social harmony, and context culture communication (Kim & Koh, 2015) in the level of linguistic construed at the level of lexico-grammar (Triki et al., 2023)

The implication of the cross-cultural understanding for BIPA teaching

Elements of adaptation related to cross-cultural understanding can be suppressed in BIPA teaching. The analysis can be mapped based on the learners' knowledge of how to adapt to the linguistic range. From this research, modelling teaching materials based on cross-cultural understanding based on theoretical appraisal was also carried out. The findings go along with some research findings (Muzakki, 2022; Mulyanah & Krisnawati, 2023; Mulyanah et al., 2023; Muzakki, 2022; Suyitno, 2015; Wuriyanto, 2017).

The results show both positive and negative assessments related to feelings for something being talked about (affect), judgments both positive and negative related to behaviour towards something being talked about (judgment), and assessments in the form of appreciation of something or objects for something being talked about (appreciation). Their R.Js. data indicate that Indonesian culture shows elements of judgment when comparing Indonesian and Korean cultures in the context of cross-cultural understanding. The concepts mentioned in the judgment appraisal are the idea of time, the concept of religion, the concept of eating, the social relation concept (*mbak/mas/bapak/ibu*), and their friendliness.

For this reason, the author also interviewed foreign workers about the concepts. From this theory, cross-cultural understanding (appreciation) can be seen. From the data, the expatriates mentioned the need for a cross-cultural understanding of the culture related to their work. Strengths related to Indonesian culture are understanding the call in the introduction (74.9%), how to interact in the work environment (55.7%), and at the Company's meetings (43.5%). Regarding meeting with clients (49.1%) and business negotiations (37.7%). Understanding of religion in the environment is around (52.8%) how manners and cultural concepts are conveyed in interviews and surveys as an analysis of needs. The description can be seen in Figure Table 6.

Table 6. Cultural competence in BIPA learning materials

No	Cross-Cultural Themes	Percentage
1	Introduction	74.1%
2	Greeting	72.2%
3	Public Transportation	58.3%

4	Work environment	56.5%
5	Understanding News	58.3%
6	At Supermarket	52.8%
7	Environment	53.7%
8	Meet clients	49.1%
9	Job interview	46.3%
10	Corporate meetings	44.4%
11	Bank Conversation	37%
12	Business negotiation	38%
13	Hotel reservation	29.6%

Table 6 describes teaching material for cultural competence, including cross-cultural awareness for BIPA. This cross-cultural awareness can include tolerance toward foreign cultures, cultural sensitivity, and knowledge of cultural differences. Teachers must be able to navigate the diverse cultural backgrounds of their students to facilitate meaningful and enjoyable learning experiences for BIPA students. It requires that individuals have different contexts for understanding symbols, that people respect each other's communication codes and styles, and that cross-cultural understanding is essential.

Cultural experience is important in BIPA teaching, as is teaching Indonesian as a second language (TISOL). A learner must understand Indonesian well since it is a second language. Both linguistic and cultural proficiency must be attained when studying a second language. Intercultural communication is built on the foundation of cultural competence. Cultural factors are involved in communication. As a result of the students' diverse cultural origins and non-native speech, cross-cultural contact becomes inevitable in BIPA instruction. At the very least, many practical answers are needed to address this problem, ones that help lessen cultural conflicts.

Cultural differences in the interactions between teachers and students are an inevitable part of the teaching and learning process in the BIPA program. To promote cross-cultural communication and avoid misconceptions, BIPA teachers and students must know one another's cultural backgrounds. In an ideal world, educators could negotiate on behalf of BIPA students by understanding their cultural norms, including verbal and nonverbal communication. Knowing the cultural backgrounds of BIPA students can help teachers better understand their students and better prepare them to work with students from specific cultural backgrounds.

Programs for teaching foreigners in Indonesia might incorporate cross-cultural competence into their curricula. BIPA learning's cross-cultural communication goal is to grasp the linguistic culture and become fluent in Indonesian. When speaking with native speakers, BIPA learners who have just studied the language context will encounter many unfamiliar situations and difficulties. Finding cultural similarities between Indonesia and the learners' culture is a simple thing to do. This cultural resemblance is presented in a classroom setting as part of an attempt to explore better the Indonesian culture provided. In cultural communication within Indonesia, foreigners proficient in the language might enhance their excellent perception of the country (Suyitno, 2015). BIPA program can introduce the language and culture of foreign speakers by enhancing language proficiency, acquainting them with the customs and business procedures of the host culture, and creating significant interpersonal relationships, which could be the main objectives of specialized training programs with host nationals (Kim; & Koh, 2015).

Conclusion

The data show significant findings about how the Korean expatriates perceived Indonesian culture. The analysis of the appraisal gives substantial findings.

The following are the findings of the text analyses: First, the text analyses based on the systems of attitude, which include text analyses based on the systems of affect, judgment, and appreciation, reveal that the writer primarily uses the affect system to present his attitude toward the subject he is writing about: the writer uses the affect system to demonstrate his negative feelings toward the subject he is writing about. The results present the effect (23.9 %), judgment (45.3%), and appreciation (30.8). The three types of appraisal attitudes are divided into detailed descriptions. First, the kind of effect of a total of 23.9% is un/happiness (4.3 %), dis/satisfaction (7.7%), in/security (6.0), and dis/inclination (6.0). Second, the judgment type of 45.3% consists of normality (28.2), capacity (1.7), tenacity (2.6), propriety (12.0), and veracity (0.9). The last appreciation of 30.8% consists of reaction (3.4%), composition (4.3), and social valuation (23.1%).

Therefore, cross-cultural study must enhance their comprehension of Indonesian culture. Training materials for expatriates can benefit from the application of BIPA principles. The process of cross-cultural communication is directly linked to the use of cross-cultural learning in BIPA instruction. BIPA institutions also tend to search for a formula regarding the right kind of student; organizers don't always openly provide information; access to class observation is severely restricted; and time limits prevent in-depth interviews with students from being completely optimal. Consequently, further research should have a more thorough analysis and a larger sample size of respondents.

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