

CROSS-CULTURE NEGOTIATION OF INDONESIAN STUDENTS

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Abstract: Indonesian students studying at home and abroad, particularly those enrolled in a political negotiation course, are very interested, but they are unaware of the numerous cultural variables that must be considered while negotiating with people from diverse backgrounds. This study aims to give an overview of Indonesian students' perceptions of dealing in multicultural settings. This research includes a primary data literature review based on articles, publications, reports, and theories. According to this study, good cross-cultural awareness will help you succeed in the research negotiating process. The study negotiating process might be hampered by cultural barriers such as a lack of foreign language communication skills, ethnocentrism, and prejudice.

Keywords: Cross-Cultural Communication; Cultural Values; Indonesian Cultural Values; Negotiation.

INTRODUCTION

Culture has a role in a student's success in running their study. The part of culture is essential to the level of success in conducting studies negotiations (Lewis, 2010; Pagell et al., 2014). Many cases have occurred regarding the failure of students to cooperate due to their lack of good cross-cultural understanding (Baker, 2003; Jogulu & Pansiri, 2011; Rosalina et al., 2020).

Negotiation is the process of discussing something with someone to reach an agreement (Nakane, 2011; Tenzer & Pudelko, 2017). In other words, negotiation is the ability to convince, invite, and motivate work partners to work together and reach an agreement (Gelfand & Brett, 2004). Negotiation is a form of social interaction which is a way to reach an agreement through formal discussion.

Misperceptions in international communication can occur due to cultural differences (Lazar, 2012). Conflicts often arise during negotiations due to differences in perceptions and behavioral styles. Cross-cultural studies negotiations conducted by two or more students are complicated (Peleckis, 2013). The negotiation process without communication is impossible. Therefore, good communication and the role of culture in international studies negotiations are essential.

Culture affects all studies negotiations, and culture is a factor that includes studies ethics (Peleckis, 2013). Culture can make the studies negotiation process easier or complicate the studies negotiation process. Study negotiations will run smoothly if there is a common perception and behavior style (Trump et al., 2018). This is a challenge for students that want to conduct cross-

cultural study negotiations; that cross-cultural understanding is needed in conducting cross-cultural study negotiations (Routamaa & Hautala, 2008).

Culture is an important variable that affects study negotiations. Values and norms included in culture can influence negotiations, both strong and weak (see Itika, 2011; Kivunja & Kuyini, 2017; SHIMIZU & BRADLEY, 2014; Susan, 2006). Having cross-cultural understanding can increase the percentage of success in conducting cross-cultural study negotiations.

Many factors cause cross-cultural negotiations to fail, one of which is students' low cross-cultural understanding, so there are many misunderstandings when negotiating or quality standards are still low in other students' eyes (Gelfand & Brett, 2004).

Negotiation is a common occurrence (Hermayawati Hermayawati, 2014). It's a process that occurs in everyday life when two or more individuals have opposing viewpoints and desire to find a solution that benefits them. Negotiation in business, education, and politics is becoming increasingly common worldwide. Every day, more and more diverse negotiations occur between people of various cultures (Hermayawati Hermayawati, 2014). Many cultural elements should be considered to attain success in these discussions (Brett 2000). There is a stereotype among English students whose primary subject is politics, which the researcher has encountered during his studies, that they are stern and straightforward. They are unaware that their cultural values may influence their communication style and strategy

METHOD

This research is descriptive and non-empirical review (Apriyanto, 2020; Apriyanto & Nurhayaty, 2019a, 2019b). Secondary sources such as books, papers, journals, electronic sources, and theories were used to gather scope information. A review paper analyses and synthesizes research findings on a topic that other authors have chosen and accomplished (Palmatier et al., 2018). The purpose of the paper review is to determine the current state of relevant publications relating to the chosen topic's conclusions. This study is a descriptive study, which is an investigation that systematically, factually, and accurately characterizes phenomena and their characteristics (Nassaji, 2015). This study employs a non-empirical design, also known as theoretical research (Gardner & Tremblay, 1994; Moen & Middelthon, 2015), in which no empirical evidence, such as quantitative data, is used.

DISCUSSION

Definition of culture

Ideas, beliefs, attitudes, and normative or expected patterns of conduct form culture, and it influences everything people do in their community. Culture is not passed down the generations and cannot exist on its own, but it is always shared by members of society. According to Keesing

(1974), culture is an ideational subsystem within an enormously complex biological, social, and symbolic system that grounds our abstract models in the concrete particularities of human social life. Culture is a difficult concept to describe, and there is no single accepted definition in the literature. As a result, the following definition was chosen from among several that were evaluated to guide this research: Culture is a system of shared and permanent meanings, values, and beliefs that distinguishes national, ethnic, or other groups (Mulholland, 1991).

Communication

Language is essential for setting the negotiation context and preparing negotiators for cross-cultural interactions (Rubinstein, 1999). Because each person's cognitive environment and cultural upbringing color effective meaning, two people seldom speak about the same subject. Verbal (the use of words with specific meanings), paraverbal (tone of voice), and nonverbal communication are the three categories of communication (Ferraro, 1990). Although verbal communication language is not universal, it is deeply established in a particular culture (Hargie and Dickson, 2004). It's difficult to understand a culture without first learning its language(s), and vice versa. The expressing of emotions, attitudes, and feelings through gestures and actions is referred to as nonverbal communication (Hargie and Dickson, 2004) and it could be conveyed unintentionally through facial expressions, gestures, and body language. Understanding nonverbal communication is one of the most important components of communicating between people from various cultures (Usunier 1996). Nonverbal cues can help people understand what they're saying, and they may be more significant than the words themselves (Hargie and Dickson, 2004). Since Hall's (1976) concept of the cultural context of communication, the impact of context on the negotiating encounter has spawned a multitude of research. He examined the context of communication on a high/low context continuum. However, in international negotiations, the proper exchange of both verbal and nonverbal cues determines success (Mulholland, 1991).

A supportive attitude, such as not having a prejudice against people from other cultures, not assuming that one's own culture is the best (ethnocentric), having an open mind, and so on, is required for a person to be competent in intercultural communication so that communication is effective and appropriate. They must also have a sufficient understanding of their own culture as well as the cultures of others. Intercultural communication skills are required to support this attitude and understanding. Such as the ability to speak, listen, read, and write in the local language, the ability to express and interpret nonverbal expressions, and the ability to follow interaction rules.

The Negotiation Process

Negotiation is the process of getting together two or more parties having competing interests to reach an agreement (De Mesquita, 2004). The negotiation leads to a cooperative action that must meet the parties' goals to define or redefine their interdependence's parameters (McCall and Warrington, 1984). A negotiation is a form of conflict resolution and a collaborative decision-making process in which negotiating parties reconcile their divergent interests into a mutually accepted agreement (Faure, 1993). Negotiation is a process of addressing issues, some of which require more careful planning, preparation, and negotiating than others due to the higher stakes involved (e.g. in political negotiation). The parties' goals in talks are to obtain an agreement that gives them a better deal than they would get if they simply accepted or rejected the other party's offer (Hofstede and Usunier, 1996). When two people communicate across cultures, each person's cultural conditioning colors the effective meaning. When negotiating internationally, this translates to predicting culturally related conceptions that are most likely to be understood by a person of a certain culture. It would be naïve to approach cross-cultural negotiations with the assumption that a person from another culture is a spiritual brother, because there is always the risk of miscommunication and talking at cross purposes in any cross-cultural setting. When connecting with people from various backgrounds, one's domestic negotiation strategy may be inappropriate; in fact, it may do more harm than good. Influenced by the cultural structure, negotiation styles may differ. The culture of each country influences fashion trends. No one can generally avoid their cultural preconceptions, images, prejudices, or other attitudes in any negotiation setting. The purpose of most negotiations is to find a way to distribute a disputed value or collection of values among the negotiating parties (Faur, 1993).

Cultural Characteristics That Influence Negotiation

As previously said, a person's character is shaped by a variety of cultural variables. Subcultures exist in every culture. The success of global negotiations is influenced by underlying cultural differences (Hargie and Dickson, 2004). However, one should begin preparing for international discussions by gaining a better understanding of one's own cultural values and how they differ from those of the opposing party (Hofstede and Usunier, 1996). When it comes to the cultural aspects that should be considered when negotiating, there is no one-size-fits-all approach. The next section goes over some of the numerous points of view that have been presented in the literature. In any situation, culture has an impact on how individuals perceive and act. Culture is frequently noticed at a national level while analyzing the international environment (Kale, 1996). Negotiators should place a higher priority on the quality of human and social relationships in intercultural interactions than on legal and political issues (Usunier, 1996). To respond to local demands, it may be necessary to adjust some political positions. However, it is also necessary to

share the national culture and values of the country one represents to be trusted by others (Hofstede and Usunier, 1996). According to Ghauri (1996), the most essential aspects influencing international negotiations are time, individual vs group behavior, and a focus on personal relationships. Some cultures are more concerned with the topic they are negotiating over as well as the future of the parties' relationship. Others seem to value the personality of the negotiator over the topic at hand (Ghauri, 1996). Tenbrunsel et al. (1996, referenced Bazerman 2000) looked at the implications of relationships for choosing a negotiation partner as an example of this element. They argued that people are happier when they are paired with someone they already know rather than seeking out new mates at the expense of finding better-fitting matches. Furthermore, according to Usunier (1996), differing types of relationships (such as individualism versus collectivism) and patronage relationships have an impact on international negotiations. They have an impact on how people connect, how they mix human relationships, and how they make decisions.

However, in all types of talks, the level of formality used in communicating public and private concerns should be taken into account. Usunier (1996) divided relevant cultural factors into two categories: negotiation situational aspects and communicator characteristics; and other important cultural characteristics that affect negotiations, such as language and communication, institutional and legal systems, time backgrounds, and mindsets. He claims that culture has an indirect impact on the result of talks (Usunier, 1996; Hargie and Dickson, 2004). Usunier (1996) found that the greater the distance between the negotiating participants, the greater the probability of miscommunication and the more time they will waste talking past each other. Culture, he believed, hurts negotiation in four ways: (a) conditioning one's perception of reality; (b) blocking out information that is inconsistent or unfamiliar with culturally grounded assumptions; (c) projecting meaning onto the other party's words and actions, and (d) possibly impelling the ethnocentric observer to incorrect motive attribution.

The Indonesian Students

The new environment in the host country provides challenges for Indonesian students abroad. Indonesian students will experience culture shock which reduces their peace of life and becomes an obstacle to daily activities. Intercultural communication carried out by Indonesian students abroad is interesting to study. On the one hand, students still hold cultural principles and their identity as Indonesian people, but on the other hand, Indonesian students must face cultural differences in the country where they study to survive as global beings.

The presence of Indonesians adds to the schools' overall sense of diversity, but they fall short of being "international." While native English speakers are viewed as white regardless of their physical appearance, the administration and other pupils at the school perceive Indonesian-

speaking students as uniformly Indonesian. Indonesian student organizations, on the other hand, may include Indonesians of other ethnic backgrounds, such as Chinese and Indians, as well as students of mixed descent, such as Koreans, Taiwanese, Filipinos, and Palestinians. The Indonesian group (as well as other non-English speaking communities such as the Japanese and South Koreans) is sometimes accused of practicing self-segregation as a result of their perceived homogeneity. Teachers and administrators, as well as other students, like to point out that "Indonesians" don't mingle, which has an impact on their status among school administrators, who see the ideal student as a "global citizen."

Individual values and country cultural values may be used as relevant reference points for developing a typology of school values. We believe that cultural values are a more relevant value typology because schools, like nations, are made up of individuals who are bound together by common aims, practices, and customs. School values, like national values, can be defined as shared opinions about what is right and bad, desirable and undesirable, among members of a group, whether implicitly or overtly.

The cultural dimensions of values reveal the fundamental concerns or problems that societies face in regulating the behavior of their members. Schools encounter concerns or problems that are similar to those faced by nations, such as regulating the nature of individual-group relationships. As a result, we chose to base the typology of school values on national cultural values rather than individual values. Schools, on the other hand, have concerns and problems particular to their social role of teaching and socializing children and adolescents, and we should evaluate school-specific issues that may lead to value priorities. Evaluation of students and a focus on cognitive functioning are examples of such concerns.

CONCLUSION

Four important concerns are explored in this paper. It looked at Indonesian politics students' understanding of the bargaining process, their tolerance for change and ambiguity, their attitude toward uncertainty, and their willingness to take risks. The results are suspect because culture is the primary unit of study and the sample size is small. This study combined theory from the cognitive tradition in negotiation research with theory from cross-cultural psychology. Theoretically, this study demonstrates that culture is inextricably linked to cognition in negotiation contexts, meaning that negotiation research in general, and the cultural aspects used in this study in particular, may be densely populated with cultural factors. As a result, future studies should focus on negotiation cognition and processes in the setting of cultural environments that build and promote specific abilities, attitudes, or attributes. Indeed, we may uncover alternative assumptions, ask different questions, and reach different conclusions as a

result of doing so. Also, to provide more concrete results, it may be suggested that when studying one culture, it is critical to compare that culture (individualist) with another (collectivist).

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