

An Analysis of the Contrasts Between Indonesian and Western Culture in Live Action

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ABSTRAK

Penelitian ini berfokus pada interaksi lintas budaya antara individu yang berada di Indonesia dan negara-negara Barat. Secara khusus fokusnya adalah membandingkan budaya nasional Indonesia dengan budaya Barat. Diketahui bahwa setiap negara memiliki identitas budaya yang unik, dengan adat istiadat dan tradisi yang berbeda. Baik negara-negara Timur dan Barat mempunyai cara hidup yang berbeda. Tujuan dari penelitian ini adalah untuk menyandingkan praktik budaya masyarakat Indonesia dan Barat dalam kehidupan mereka sehari-hari. Penelitian ini menggunakan metodologi deskriptif kualitatif. Penelitian ini mengkaji cara bicara, perilaku, dan gaya hidup masyarakat Indonesia dan Barat. Ada banyak variasi mendasar dalam gaya hidup, ucapan, dan perilaku yang diperbolehkan di Indonesia namun dilarang di kalangan masyarakat Barat.

ABSTRACT

This study focuses on the cross-cultural interactions between individuals residing in Indonesia and Western countries. In particular, the focus will be on comparing the national culture of Indonesia with Western culture. It is well recognised that each country possesses its unique cultural identity, with distinct customs and traditions. Both Eastern and Western countries exhibit their own distinct ways of life. The objective of this study is to juxtapose the cultural practices of Indonesia and Western individuals in their day-to-day existence. This study employed a descriptive qualitative methodology. This study examined the speech, behaviours, and lifestyles of both Indonesian and Western individuals. There are numerous fundamental variations in lifestyle, speech, and behaviour that are permitted in Indonesia yet prohibited among Western individuals.

INTRODUCTION

Indonesia is among the larger nations in Asia. Diverse cultural backgrounds experience both rapid growth and ageing. It originates from an ancient tradition that was shaped by the younger generation. The younger generation must possess a comprehensive understanding of their cultural heritage. However, in this instance, our intention is not to delve into distinct cultures inside Indonesia. Instead, this study aims to examine the overarching national culture of Indonesia and compare it to Western culture. It is well recognised that each country possesses its unique cultural identity, with distinct lifestyles observed in both Eastern and Western nations. Various attributes, principles, convictions, and conduct of one nation diverge from another.

According to (Wijaya, 2019), cultural differences are identified as the primary concerns in cross-cultural education. The display of distinct cultural elements showcases the individuality of a nation. Culture encompasses not only distinctive attributes, values, beliefs, and conduct, but also the linguistic aspect, particularly the utilisation

of language. Individuals engage in the study of cross-cultural dynamics to ensure that individuals from diverse national backgrounds do not have misunderstandings when they interact in a shared context or when they visit a foreign place with a distinct cultural identity.

Why is it necessary to engage in cross-cultural discussions? The optimal solution is to assist individuals in developing the attitudes, knowledge, and skills necessary to effectively navigate their micro-culture, mainstream culture, and the global community. The objective is to foster an understanding that individuals are not isolated in the world, but rather coexist with diverse individuals who have their own unique paths in life. Furthermore, it is imperative to understand the significance of studying cross-cultural matters. According to (Cahyani & Hadiano, 2018), communication breakdowns frequently lead to misunderstandings, financial losses, and potentially catastrophic events. Human communication is of utmost importance, which is why cross-cultural studies aim to address and mitigate misunderstandings in communication. Communication is a fundamental aspect of human existence. The study of cross-cultural communication aims to understand how to effectively communicate in unfamiliar environments. According to (Boelens, 2021), our ability to effectively communicate is contingent upon our level of comprehension of others' input. From that particular scenario, it is evident how challenging communication may be among individuals from other cultures. The challenge of communication becomes evident when the sender and recipient are situated in distinct contexts and have limited shared symbols (Zhu, 2020)

There are several steps that learners must go through in order to reach this level of competence:

1. Cross-Cultural Knowledge (CCK) is an essential requirement for achieving cross-cultural understanding. Lack of knowledge is typically the root cause of the inability to understand different cultures. Regarding them. Respect and admiration for culture will occur and develop when individuals possess knowledge of the esteemed attributes, values, beliefs, and behaviours within that culture.

2. Cross-Cultural Awareness (CCA) refers to the comprehension and admiration of different cultures, often resulting in modifications in behaviour and attitudes towards those cultures.

3. Cross-Cultural Sensitivity (CCS) refers to the capacity to accurately interpret culturally influenced situations, contexts, and behaviours, and respond to them in a suitable manner. An appropriate response requires individuals to abandon their own culturally influenced perceptions of the circumstance or behaviour, such as notions of good or evil, right or wrong. This can only be achieved through the acquisition of cross-cultural knowledge and awareness.

4. Cultural fluency. CCC is the ultimate phase of cross-cultural comprehension and demonstrates the actor's proficiency in operating efficiently across different cultures. According to Ross and Thomson, cross-cultural competency is achieved by gaining knowledge and skills through firsthand experience with cultural differences, which then leads to the creation of cultural synergy (Ross & Thomson, 2008).

Studying cross-cultural topics entails acquiring a multitude of knowledge and skills. When studying other cultures, it is important to pay attention to certain aspects. The objective of it is to facilitate learners' comprehension of a particular culture. In his work, (Greene, 2016), provided a concise summary of the visible features that constitute culture.

1. Artefacts refer to physical objects that hold symbolic significance for a society. They can range from everyday objects, like a bunch of flowers in a reception area, to items that carry cultural meaning.

The primary aspect is that they possess significant significance, at the minimum for those inside the community.

2. Narratives, chronicles, folklore, fables, anecdotes, commonly featuring an antagonist and a protagonist (frequently the originator or an archetypal representative of the culture). Additionally, there could exist both an innocent and criminal individual, among other possibilities. Occasionally, the narratives are verifiable, while on other occasions, their authenticity remains uncertain.

3. Rituals refer to processes or sets of acts that are repeated in specified conditions and hold special meaning. They can include rituals, ceremonies, and celebrations. They can be linked to company events, such as the launch of a new product or service.

4. Heroes are individuals who serve as archetypes or idealised models, through which members of a culture acquire knowledge about correct or exemplary behaviour.

5. Representation and actions that convey meaning through symbols. Symbols, similar to artefacts, serve as stimuli that prompt individuals within a society to recall its norms, beliefs, and other aspects. They can also

serve as indicators of social standing within a society. This encompasses apparel, workplace embellishments, and other similar items.

6. Beliefs, assumptions, and cognitive frameworks. An organisation and culture frequently have common beliefs and shared perspectives on how they perceive the world. This facilitates the process of enhancing communication and reaching consensus, but it can also lead to a detrimental state of narrow-mindedness that prevents individuals from recognising imminent threats.

(the outward manifestations of underlying beliefs that individuals employ to communicate their affiliation to others).

7. Regulations, standards, moral principles, principles of conduct, beliefs. The norms and values of a culture serve as the governing principles that its members must adhere to, failure to do so may result in exclusion from the culture, which is considered one of the most severe consequences.

METHOD

Research Design

The study was done using a qualitative research design. The data for this research consists of utterances, actions, and ways of life seen in both Indonesian and Western cultures. This research originates from Indonesia and involves individuals from Western countries. The data gathering tool utilised in this investigation is a video-recorder.

RESULT AND DISCUSSION

Indonesia and Western individuals exhibit contrasting responses to certain inquiries. In Indonesia, it is customary to ask these questions to anyone, regardless of their level of familiarity or familial relationship. However, Western individuals consider these questions to be disrespectful and should be avoided.

"Have you entered into matrimony?"

The significance of marital status is of great importance to the people residing in Indonesia, thus rendering this subject somewhat inconsequential for them. Marital status is a piece of information that should be communicated to everyone. As this position serves as a measure of one's overall pleasure in life. However, Western individuals should refrain from addressing this subject. Marital status should not be made public. The marital status pertains to an individual's personal matter. They can cohabitate without entering into matrimony.

"What is your occupation?"

Employment is a significant aspect of one's life. Everyone desires a lucrative occupation; in Indonesia, individuals aspire to both articulate and exhibit their professions. Therefore, it is customary to ask this question in Indonesia. Irrespective of their occupation, individuals will provide a comprehensive and detailed account of their employment. However, it is considered inappropriate for Western individuals to inquire about it. It implies that it is discourteous to inquire about someone's personal life, as it is a subject that should not be intruded upon by others. Individuals from Western cultures experience unease when confronted with that particular inquiry.

"What is your age?"

This question is commonly posed in Indonesia as well. In Indonesia, it is customary to inquire about someone's age in order to ensure that we address them with appropriate politeness. It signifies that when the speaker is addressing someone who is older than them, they will use special terms to refer to the listener. For example, words like "kakak", "abang", "ibu", or "bapak". The goal of the Indonesian inquiry is to inquire about one's age. Regardless of your gender, whether male or female. However, the situation is significantly distinct in the western context. Inquiring about a man's age is often considered inconsequential, however inquiring about a woman's age is regarded as inappropriate. It is considered disrespectful to inquire about a woman's age in Western culture. Inquiring about a woman's age signifies a lack of respect, an intrusion into her personal boundaries, and may lead her to perceive you as an unfavourable individual to establish a friendship with.

"What is your religious affiliation?"

This subject is highly delicate to be posed in a Western context. The topic pertains to human belief. If you inquire about that particular question, they perceive it as a manifestation of racism. It signifies that you are not suitable for friendship, to be intimately connected, and enough compatible to maintain ongoing communication. Due to the absence of religious beliefs among certain individuals. Hence, this inquiry is prohibited. The situation in Indonesia is markedly distinct. It is a typical question to inquire about. What is the reason for Indonesians inquiring about religion? The objective of it is to ensure that our actions are not erroneous. For example, we will refrain from interrupting their prayer time and show greater respect for individuals of diverse religious beliefs.

Another cultural aspect that warrants comparison between Indonesia and the Western world is the manner in which invitations to parties are extended. When Indonesia hosts a party, they will distribute invitation cards to individuals whose attendance is uncertain. The quantity of invitation cards exceeds one hundred, occasionally reaching into the thousands. However, it diverges significantly from the manner in which Western individuals extend invitations to guests for their gatherings. The letter is exclusively sent to individuals who have a close relationship with the sender. Upon receiving the invitation, the recipient is expected to provide a definitive response regarding their attendance. The second approach involves the host personally meeting the guest and extending an invitation to a party, giving the guest the option to attend or decline. The guest should be asked explicit questions regarding their status. What is the reason for the difference? In Indonesian culture, it is believed that when a party has numerous visitors, it indicates that the host comes from a large family, is well-known, holds a high social status, is a government official, or is someone of great importance. They are indifferent to whether the food is sufficient or not; the crucial aspect is the attendance of several guests at the celebration. Regardless of the host's identity, the host in non-Western cultures only caters to guests who have already confirmed their attendance to the celebration. Uninvited individuals who have declined the invitation are prohibited from attending the party and partaking in the provided food, beverages, and seating reserved for those who have accepted the invitation.

CONCLUSION

Culture is a distinctive aspect of each location that enhances the aesthetic quality of human social interaction. This study aimed to compare two cultural models: Indonesia and Western culture. The objective of this study is to address the fact that Indonesian individuals acquire English as a non-native language, and numerous universities provide programmes in English literature and education. This study is intended for individuals or students who are pursuing English as their academic programme. Indonesia and western culture exhibit distinct differences in various aspects, including lifestyle, speech, and behaviour. Certain practices that are acceptable in Indonesia are prohibited among western societies.

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