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NEGOTIATING THE CULTURAL IDENTITY OF EXPATRIATE TEACHERS IN THE COOPERATION EDUCATION UNIT

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ABSTRACT

The phenomenon of international communication (Cross-Cultural) in the field of education is increasingly in demand, especially in the era of globalization. This study aims to describe, understand and find negotiations on the cultural identity of expatriate teachers in cooperative education units (SPK), especially Filipino teachers in their interactions. This research uses a constructivist paradigm and a qualitative approach using the phenomenological method. This study observes the social interactions of Filipino expatriates in the context of intercultural communicators using Face Negotiation theory with 3 key concepts, namely Cultural Identity, Communication Behavior and Facework. Cultural identity in this research is the details of the characteristics or characteristics of a culture that is owned by a group of people whose boundaries are known when compared to the characteristics or characteristics of other cultures. Cultural identity referred to in this study is either scripted or non-scripted communication behavior, this form of behavior is related to the daily life of the individual. And facework in this study focuses more on human communication behavior that is used to build and protect their appearance as well as to protect, build and threaten the faces of others.

INTRODUCTION

The progress of science and technology in the current era of globalization has had its own impact on the world of education. The globalization of education cannot be avoided. It is not surprising that many schools in Indonesia in recent years have begun to adapt, namely by implementing globalization in the school's internal education system (Deardorff, 2006). This can be seen in schools known as bilingual schools, with the implementation of foreign languages such as English and Mandarin as compulsory school subjects (Goren & Yemini, 2017). In addition, various levels of education ranging from secondary schools to universities, both public and private, have opened international class programs (Barghi et al., 2017).

In the era of globalization, the presence of expatriate teachers cannot be avoided and it cannot be denied that many schools have been established with the main purpose of being a business medium (Hicks & Holden, 2007). In order to remain in line with the ideals of the Indonesian state, Law Number 14 (2005) was drafted about Teachers and Lecturers. The general requirements to become a teacher in Indonesia include completing four years of higher

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education or four years of higher education, obtaining a teacher certificate, and demonstrating professional, pedagogical, personal and social competence (Hayden, 2013). To obtain teacher certification, teachers are required to pass a competency test administered by the government. Prior to taking the test, teachers complete a one-year professional training program. Prospective teachers with subject teaching expertise (e.g., in mathematics, science, language, religious studies, or sports) who graduated from a university specializing in teacher education Teacher Training Institute (*Lembaga Pendidikan Tenaga Guru, LPTK*) are required to complete 18 to 20 credit hours of training required focused on professional competency development to obtain teacher certification.

In this study, the researchers focused on educators from the Philippines because they are considered to be increasing in number from year to year and SPK schools continue to be in demand. The Tangsel City Manpower and Transmigration Office recorded 747 foreigner workers (TKA) as a teacher. a view of some of the advantages of expatriates over the local workforce. Permenaker 228/2019 which regulates positions for foreign workers. For the education category, there are now 143 positions that can be occupied by TKA, ranging from Principals, Deputy Principals, Librarians, Admissions Managers, Lecturers, Teachers, to Skilled Instructors. The presence of expatriate teachers in Indonesia, as educators and teachers at various levels of school education (formal education), both early childhood education (*PAUD*), basic education (*SD*), and secondary education (*SLTA*), has become a phenomenon that no different from other expatriates who work in companies or non-educational institutions. That is, except for the professional competencies they must have as teachers.

According to Cairns and Areepattamanni (2019) the Program for International Student Assessment (PISA), in December 2019 in Paris, Indonesia was ranked 72nd out of 77 countries. The results of the 2018 PISA survey put Indonesia at number 74, aka ranked sixth from the bottom. In the Science category, Indonesia scored 396, far below the OECD average score of 489. Meanwhile, in Mathematics, Indonesia was ranked 7th from the bottom with a score of 379 (OECD average of 489). Meanwhile, the lowest score obtained by Indonesia was in the Reading category, which was 371 (OECD average of 489). While the Philippines ranks the lowest at 77. For the first time, the Philippines joined in 2018, as part of the Basic Education Quality reform plan and a move towards globalization of the Philippines' quality of Basic Education. Released on December 3, 2018 PISA results revealed that the Philippines scored 353 in Mathematics, 357 in Science and 340 in Reading, all below the average of the participating OECD countries. This means that when viewed from the point of view of the output produced by Indonesia, it is superior to the Philippines. In terms of quality, according to the survey results, the ability of Indonesian teachers is not below that of Filipino teachers.

Facts show that Filipino teachers are found in many international schools including St. John School as the research location. One of the SPK schools in the Jabodetabek area is Saint John's Catholic School, which was established in 2007 and started to become SPK (Cooperation Education Unit) since 2015. These schools are spread across Jakarta, Bekasi, Tangerang city, South Tangerang City and Serang. This school has a blend of the LPA (Foreign Education Institution) curriculum, namely Edexcel with the National Curriculum (LPI). Subjects taught in foreign curricula, Edexcel are mathematics, science, and English. The LPA actively conducts training to teachers both in the use and development of methods as well as providing fun material for students.

In this school there are several expats from other countries such as Canada, the Netherlands, Singapore, China, Australia, India and England. Most of them are expatriates from the Philippines. From the researcher's observations, it can be seen that Filipino expats are easier to get along with Indonesian teachers, not only in terms of work but also activities

outside of working hours (Oxley & Morris, 2013). Indonesian and Filipino teachers are often seen watching together, taking walks or just drinking coffee. When a fellow Indonesian teacher is getting married, one of them is also busy preparing for the bridal shower. In addition, before the pandemic, teachers had a habit of having lunch together, usually they would taste each other's lunches. Closeness outside of working hours of this kind can increase the comfort in interactions at school.

In teaching and learning activities, according to the assessment of 3 parties, namely peer evaluation, student's evaluation and also management evaluation, they are generally considered more competent than local teachers (Knight, 2004). The ability to carry themselves in front of children and parents (during a pandemic) is considered very good because generally they are more creative and enthusiastic in teaching. The ability to use surrounding materials to be used as learning media is considered creative by the evaluation scorer (Chen & Dai, 2014). Even at a music event at school on February 7, 2010, a teacher from the Philippines tried to memorize a song from Raisa accompanied by piano music from Indonesian students. His efforts in singing Indonesian songs amazed many people so that his presence was well received in St. John, there are even expatriate teachers who are able to survive more than 10 years, in this case the teacherexpatriates are able to easily adapt to the work and life environment in Indonesia. The success of delivering learning material occurs only if the communicator in this case is the teacher is able to convey it well and creatively in accordance with the competencies possessed by the communicant, namely the students. Acceptance of foreign teachers in the school environment will also occur if foreign teachers can negotiate well in the environment. The lack of conflict and the acceptance of Filipino expat teachers in a learning environment that is more desirable than expats from other countries makes researchers want to know how to negotiate the cultural identity of foreign teachers in the Cooperation Education Unit (SPK).

The history of international schools in Indonesia emerged during the Dutch colonial period. Kabanjahe Sumatra, a city 75 km from Medan, was once the city that had the first international boarding school in Indonesia. This school is called Highlands School Kabanjahe. The school was founded in 1925 by husband and wife William Stanley Cookson and Bernice. Both are British nationals. The children who study here are expatriate children (foreign workers) who work in Sumatra, Singapore and Peninsular Malaysia. The teachers come from the United States and Europe. The school has grown to be able to accommodate 100 students in classes and dormitories. The daily activities at Highlands School Kabanjahe ended at the end of December 1941. There are no more students who are often seen exercising like horseback riding on the weekends. Activities at this school ended with the outbreak of World War II which began with the Pacific War on December 7, 1941.

In addition, it was noted that there were several well-known international schools at that time including the Europeesch Lagere School (ELS) ELS which applied a study period of about 7 years with learning materials using Dutch. ELS was first established in 1817 only for Dutch citizens. Since the Ethical Policy was initiated, in 1903, ELS was also given to the people of Indonesia, this education is an elementary school. Hollandsch Inlandsche School (HIS) is a school that has the same level as elementary school, usually reserved for the nobility. Hollandsch Chineesche School (HCS) This school was founded by the colonials for children of Chinese descent residing in the Dutch East Indies. The study period is 7 years with an introduction to the Dutch language. This school is of the same standard as today's elementary schools. Meer Uitgebreid Lager Onderwijs (MULO) This school is equivalent to a junior high school. Dutch is the language of instruction used. Algemeene Middelbare School (AMS) was a public secondary education school during the Dutch East Indies era. The level is above MULO with a three-year study period. Hoogere Burgerschool (HBS) Through HBS education for 5 years

after HIS or ELS, it will be shorter to go through primary and secondary education than through MULU and AMS. Usually, children who enter HBS are highly intellectual. Schakel School Schakel School is a continuation of a community school located in the village with a study period of 2-3 years. School Tot Opleiding Van Inlansche Artsen (STOVIA) TOVIA was a medical education school during the Dutch East Indies era, which was intended to form doctors from the natives, continued from MULU with a study period of about 7 years. Finally, this school has developed to become the Faculty of Medicine, University of Indonesia.

In 2004, private schools emerged that adopted the curriculum from Singapore, Australia and Cambridge University. Using international standards, the language of instruction used must be English, and the Educational Development Contribution (SPP) must be calculated in dollars. Teachers who teach are specially imported from countries outside Indonesia. Many international schools are found in the capital city of Indonesia. The level of education offered is from up to university level. Royal Buckingham International School, offers basic education from youth to secondary level. The concept of education offered, personality development, skills, and teamwork in groups. Jayakarta Montessori School which is located in Kemang, South Jakarta educates students aged 2 to 11 years who emphasize confidence and creativity in their students. Harapan Internasional School located in The Bellezza Permata Hijau area of Jakarta, an international school that provides education for school students aged 1-12 years which emphasizes the ability to master various foreign languages as well as religious and character education. Next to the Situ Gintung tourist area, East Ciputat Jakarta, there is an international school provided for students aged 1.5-17 years, called the Jakarta International Multicultural School. Emphasizing on multi-cultural based education from various countries that have international standards. an international school that provides education for school students aged 1-12 years that emphasizes the ability to master various foreign languages as well as religious and character education. Next to the Situ Gintung tourist area, East Ciputat Jakarta, there is an international school provided for students aged 1.5-17 years, called the Jakarta International Multicultural School. Emphasizing on multi-cultural based education from various countries that have international standards. an international school that provides education for school students aged 1-12 years that emphasizes the ability to master various foreign languages as well as religious and character education. Next to the Situ Gintung tourist area, East Ciputat Jakarta, there is an international school provided for students aged 1.5-17 years, called the Jakarta International Multicultural School. Emphasizing on multi-cultural based education from various countries that have international standards.

This study observes the social interactions of Filipino expatriates in the context of intercultural communicators using Face Negotiation theory with 3 key concepts, namely Cultural Identity, Communication Behavior and Facework. Cultural identity in this research is the details of the characteristics or characteristics of a culture that is owned by a group of people whose boundaries are known when compared to the characteristics or characteristics of other cultures. It also means that if someone wants to know and determine cultural identity, then not only determine physical or biological characteristics or characteristics but also examine the identity of Cultural Structure Patterns of Perception, Thinking, Feelings Cultural Identity of a group of people through the order of thinking (way of thinking, thinking orientation), feelings (way of feeling and orientation of feeling), and ways of acting (motivation of action or orientation of action). While the form of behavior referred to in this study is communication behavior that is not scripted or scripted behavior, This form of behavior is related to the daily life of the individual, meaning that a person is sometimes not aware that some of the emotional reactions in humans to certain messages are carried out by an iterative learning process so that the behavior becomes routine or because of the habits of the person. Moreover, the work of faces

in this study focuses more on human communication behaviors that are used to build and protect their appearance as well as to protect, build and threaten the faces of others.

METHOD

This study uses a constructivist paradigm and a qualitative approach using the phenomenological method which is a philosophical method to investigate human experience. Phenomenology means a method of thinking to acquire new knowledge or develop existing knowledge with logical steps, critically systematic, not based on a priori/prejudice, and not dogmatic (Littlejohn et al., 2011).

In this study, the researcher uses a hermeneutic phenomenology according to Heidegger's approach is the idea that the 'natural attitude', the thing that Husserl and other phenomenologists really want to stop, is actually the most important focus of philosophical inquiry (Clark, 2011). In hermeneutic terms, 'natural attitude' can be understood as 'forward understanding', the interpretive framework or horizon through which the world is understood. Heidegger tries to apply the phenomenal reduction of imagination to this aspect of life.

Based on this, several aspects of the study to be investigated are described, namely:

- 1) To analyze and find out how the face negotiation of Filipino expatriate teachers in interactions in the Cooperation Education Unit
- 2) To analyze and find the behavior of Filipino expatriate teachers in interactions in the Cooperation Education Unit
- 3) To find out and find the challenges faced by foreign teachers in adapting in the Cooperation Education Unit.
- 4) To find out and find one's identity, it is displayed in interactions in the Cooperation Education Unit.

The research subjects used in this research are in-material, in-material is the intercultural communication competence of character education in the school. The informants in this study were 3 expatriate teachers from the Philippines who taught for more than 10 years, more than 5 years, less than 5 years, 2 people from school management, as well as 1 parents and 2 students. Qualitative data analysis took place during the data collection process and after data collection was completed. According to Miles and Huberman, qualitative data analysis is carried out interactively and takes place continuously until it is complete (Sugiyono, 2018). Data reduction is a sensitive thinking process and can be done by discussing with friends and people who are more expert, so as to reduce the data collected. Researchers triangulate to straighten the meaning, to be more sure that the evidence is good, they develop a variety of habits called "triangulation." The simplest, perhaps, is to "look again and again, several times" (Stake, 2010). Data that has been analyzed, Conclusions are made by the researcher and then asked for approval or agreement from some of these sources. Triangulation of data collection techniques to test the validity of data to the same source with different techniques.

RESULTS AND DISCUSSION

Filipino teachers with the ability to speak English as a second language and teaching faculties there are also quite competitive. Filipino teachers who teach in Indonesia are familiar with the Cambridge curriculum commonly used in international schools. English is the language of instruction for Filipino teachers in teaching students. All lessons, both in the form of games and student worksheets, are in English. As long as students are in the school environment they are required to use English, both communicating with teachers and fellow friends. The Philippines stipulates that the compulsory education that students in the country must take is 13 years. The policy was taken as one of the keys to reducing poverty. So far, the learning

system in the Philippines only recognizes six years of study in elementary school and four years in middle school. With the new law, students are required to enter a student park for one year before entering elementary school. Furthermore, the government also asked middle school managers to increase study time, from four years to six years. Students must take additional education if they will continue to college.

Philippine President Aquino said the compulsory education system in the Philippines was far from perfect. This causes the students there to be at a disadvantage to be able to compete in the world of work or other competition. The Philippine government claims it has built tens of thousands of new classrooms, employs 18,000 teachers and prints tens of millions of books every year to improve education. The education budget was also increased by 44 percent from 2010, which reached 5.6 billion US dollars or reached 1 trillion Philippine Peso (40 trillion Rupiah). As a country that is a former colony of the United States of America, English became the main language in education in the Philippines with the aim of making it easier for Filipino students and students to compete with students from other countries on a global level. English is the primary language of formal education in the Philippines, although more than 150 indigenous languages are spoken, including the national language, Tagalog. So don't be surprised if their English skills are better than teachers in Indonesia who use English as a foreign language, so many SPK schools are looking at them. The majority of expatriate teachers in Indonesia are dominated by the Philippines. The Filipino Expatriate Teachers in St. John are getting used to the behavior in St. John's. John, moreover some of them have 3 years, 6 years and some even have 13 years in Indonesia, especially St. John. Received an offer from the agency then collected the required documents then followed the interview and finally taught at the St. John. With various considerations they decided to teach in Indonesia, which they had never before come to Indonesia, then now become teachers in Indonesia. With all considerations including family considerations.

A. Inter-ethnic Cultural Knowledge (Face Negotiation)

The interethnic cultural knowledge of Indonesian and Filipino teachers tends to be the same. A lot of interpersonal communication does not depend on specific activities. Their emphasis is on acceptance that is more generalizable to the whole person; people oriented. Once a relationship is built in intimacy, then the relationship is expected to last a lifetime. From the perspective of inter-cultural communication, inter-ethnic conflicts can stem from differences in cultural identities that are communicated ethnocentrically. At least, according to Wargahadibrata, in their daily life, each ethnic group does not make serious efforts to establish (inter-cultural) communication, but tends to avoid communication (Wargahadibrata, 2002). Motivation between ethnic Indonesian teachers and Filipino teachers.

On several occasions, Filipino teachers participated in activities related to Indonesian culture, such as wearing Indonesian traditional clothes during the independence day event. Not only do they try to borrow or buy traditional Indonesian clothes, they also learn to sing and dance to Indonesian traditional songs. A very interesting display in front of the students, the majority of whom are Indonesian nationals. Knowing and learning a culture is not easy but they strive for it. At the Indonesian independence day ceremony on August 17, 2019 at the school. The teachers were asked to wear traditional Indonesian clothes. For expatriates, they are actually given a dispensation, namely they can wear batik clothes. Expatriates from other countries wear batik clothes, however, expatriates from the Philippines try to wear traditional Indonesian clothing by borrowing or buying. Filipino expats are seen wearing ulos borrowed from a Batak teacher. Others bought a kebaya a few days earlier.

B. High Culture Context (Behaviour)

The ability to communicate between cultures is very important (Chitakornkijsil, 2010). Filipino teachers' intercultural communication competence is related to Filipino teachers' understanding of teacher culture in Indonesia. Misunderstanding of meaning in the communication of Filipino teachers and teachers in Indonesia often occurs, Filipino teachers are required to actively understand and understand culture in Indonesia so that intercultural communication in the teaching and learning process can be effective. Filipino teachers must first actively understand the characteristics of Indonesian teachers according to culture. The communication style of Filipino teachers greatly influences the process of delivering verbal and nonverbal language to students. Although there are no non-verbal language differences between Filipino teachers and students, the Filipino teacher's communication style still has differences with Indonesian communication styles.

The perception of information transfer is easier by conveying information through videos during teaching. Filipino teachers convey information by playing student educational programs and explaining. In this perception they are in a low culture context. Filipino teachers prioritize socializing with students rather than focusing on academic coursework. According to Filipino teachers, school students develop when they socialize a lot while playing. This is in accordance with the learning objectives of Filipino teachers towards students affectively by making students able to socialize and make new friends. Filipino teachers are in a high culture context when Filipino teachers convey information through verbal and nonverbal language, when students do not understand verbal language, it is emphasized with nonverbal language. And prioritize information in an informal information atmosphere. In this perception, the communication style of Filipino teachers is in a high culture context. Filipino teachers always show a reaction to something students do, so students know the good and bad about what students do. This communication style is in a low culture context. Filipino teachers have a close relationship with students because Filipino teachers consider students as family and students. Filipino teacher communication style is in a high culture context. The concept of Filipino teacher time is very open and flexible yet organized. so that students know what is good and bad about what students do. This communication style is in a low culture context. Filipino teachers have a close relationship with students because Filipino teachers consider students as family and students. Filipino teacher communication style is in a high culture context. The concept of Filipino teacher time is very open and flexible yet organized. so that students know what is good and bad about what students do. This communication style is in a low culture context. Filipino teachers have a close relationship with students because Filipino teachers consider students as family and students. Filipino teacher communication style is in a high culture context. The concept of Filipino teacher time is very open and flexible yet organized.

In teaching students, Filipino teachers apply time flexibly because they think that student time should be applied flexibly, not too binding so that students feel comfortable. However, even though it is flexible, it must still be organized. Filipino teacher communication styles vary between high culture context and low culture context. In accordance with the findings of the researcher based on the data obtained through observation and interviews, the communication style of Filipino teachers varies as can be seen in the following perceptions; transfer of information, reaction to something is in a low culture context communication style, while the perception of tasks and relationships, logical information, the nature of relationships with students is in a high culture context communication style. For the concept of time is in low and high culture context.

The role played in the classroom is part of the influence of culture on education, the role for teachers and students is the role of intercultural communication in education, this is related to learning styles, namely the way students learn is different, according to each culture. The teaching style used by the teacher adapts to the students. In accordance with the data that the researchers found, the teaching style can be seen from the communication style as discussed above. In interacting with colleagues at work can also be seen in daily activities. They can interact well even with language limitations. It is not uncommon for Filipino teachers to shop at traditional markets or even use public transportation such as angkot. On one occasion a Filipino teacher wanted to go to a mall in BSD, because at that time he did not have an online transportation application, he took the initiative to use public transportation. Previously asked what words must be known to use this mode of transportation. Friends (Indonesians) told him, if you want to stop saying "Front left, bang!", memorized the sentence and he finally succeeded. A simple but interesting thing. Besides the sentence is not a standard sentence, the tone in the pronunciation is also meaningful. Friends (Indonesians) told him, if you want to stop saying "kiri, bang!", memorized the sentence and he finally succeeded. A simple but interesting thing. Besides the sentence is not a standard sentence, the tone in the pronunciation is also meaningful. Friends (Indonesians) told him, if you want to stop saying "depan kiri, bang!", memorized the sentence and he finally succeeded. A simple but interesting thing. Besides the sentence is not a standard sentence, the tone in the pronunciation is also meaningful.

C. Understanding the Difference (Challenges)

Both the Indonesian teacher and the Filipino teacher at St John's are equally trying hard to understand the differences between the two apart from the language aspect as well as in terms of customs and customs as well. They often exchange understanding with each other so that there is no misunderstanding between them. In addition, the ability of those who are accustomed to struggling with students with various characters makes it easier for them to understand each other's characters and easily understand the differences. Intercultural communicators are called competent if they are able to manage all problems in intercultural communication. To achieve this goal, the ability to communicate is a very important element. The ability to communicate by Filipino teachers in teaching students if the behavior of Filipino teachers is appropriate and effective. To act appropriately and effectively Filipino teachers must have three components of intercultural communication competence, namely motivation, knowledge and skills. Motivation is related to the desire of Filipino teachers to learn how to interact with students of different cultures. Knowledge and understanding of how and readiness to communicate properly and effectively. Skills related to the ability to behave appropriately and effectively in the context of communication. According to Spitzberg (2000), intercultural communication competence is an ability or a set of skilled behavior. This competency is very contextual in nature. In assessing communication competence, the dimensions of success (effectiveness) and feasibility (appropriateness) are used. Appropriateness means rules, norms, and expectations that are valued from a relationship that is not significantly violated or disruptive, while effectiveness is the success of the rewards or goals that adolescents value relative to costs and alternatives (Hofstede et al., 2005). Therefore, with these two standards, communication will be competent in an intercultural context when the goals achieved by a communicator are in accordance with the context of the relationship between Indonesian teachers and Filipino teachers, there are differences in terms of building personal closeness. Indonesian teachers who are known to be friendly build personal closeness by smiling and greeting only

lightly. Meanwhile, Filipino teachers build personal closeness by asking a lot of questions and also frequently walking around the school area. All elements of the school they asked one by one without so that they were close to all elements. Because many things are considered foreign by them. The term do not know then do not love, is not just an expression. One Filipino teacher has taught at St. John for 13 years. Many things must be learned in order to be able to adapt well. Although there are many similarities, there are also many differences. Especially in thinking or perspective, the authors consider their perspective to be more open, especially when it comes to lifestyle. For example, in the Philippines, teachers may color their hair as they wish, but in Indonesia this is prohibited. Although there are many similarities, there are also many differences. Especially in thinking or perspective, the authors consider their perspective to be more open, especially when it comes to lifestyle. For example, in the Philippines, teachers may color their hair as they wish, but in Indonesia this is prohibited. Although there are many similarities, there are also many differences. Especially in thinking or perspective, the authors consider their perspective to be more open, especially when it comes to lifestyle. For example, in the Philippines, teachers may color their hair as they wish, but in Indonesia this is prohibited.

D. Compromising (Identity)

People in every culture will always negotiating face, the term is a metaphor for our public self-image, the way we want others to see and treat us (Samovar et al., 2016). The existence of intercultural interactions within the internal school has indeed caused conflicts between Indonesian teachers and Filipino teachers. This conflict, both individually and in groups, has a special situation in saving self-esteem or threatened faces.

Indonesian teachers tend to use the obliging model or they tend to leave everything at the discretion of group members. While Filipino teachers tend to use the Comparamising model or other meanings they use give and take in such a way that a compromise can be made. Able to adapt to the environment not only the work environment but also the surrounding environment.

One day Jellie and a fellow Indonesian teacher went to a shopping center in BSD, and the Filipino teacher was challenged by the seller if they could promote their wares, they would be given a discount. And the challenge was accepted. The ability to blend into the environment and make them comfortable helps them survive to live and work in unfamiliar places.

CONCLUSION

Negotiation of Cultural Identity of Filipino Expatriate Teachers at SPK is one of the factors for the survival of Filipino teachers.

Negotiation of Filipino expatriate teachers in interactions at St. John is a determining factor in their acceptance of their presence in work interactions and outside working hours. It is evident from the existence of togetherness in informal activities outside of working hours.

The behavior of Filipino expatriate teachers in interactions at the St. John, who met the expectations of the school and the students in the teaching and learning process, made it easier for them to socialize.

Facework of Filipino expatriate teachers in interactions at St. school. John is Face giving, which is a facework strategy in collectivistic culture. Used to defend and support others who need to be part of the group.

Self-identity is displayed in interactions at the St. John, Filipino teachers have a special affinity for Indonesia. The cause can be seen from several similarities in conditions. Such as

geographical conditions, social conditions of society are more or less similar to Indonesia. So it seems that the identity displayed is not much modification.

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