

The International Cooperation at STKIP Weetebula based on Hofstede's Culture Dimensions

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Abstract: This paper describes the international cooperation between STKIP Weetebula (Indonesia), Misereor Germany, and The University of Osnabrück Germany based on Hofstede's Cultural dimensions. The first part of this paper explains about the definition of culture, cross-cultural, and multicultural cooperation.

The second part provides an overview about Hofstede's Cultural Dimensions and the international cooperation at STKIP Weetebula particularly the cooperation between STKIP Weetebula and Misereor that includes The University of Osnabrück Germany. The third part of this paper explains international cooperation at STKIP Weetebula based on Hofstede's Cultural Dimensions. Some of the explanations are from the result of the external evaluation of several international cooperation programs supported by Germany partners which include international partners such as Misereor, AGEH, The University of Osnabrück, and KMW.

Keywords: Cross Cultural; International Cooperation

Introduction

1.1. Definition of Culture

In Bahasa, the word culture derives from Sanskrit the "*buddhayah*", which is the plural form of *buddhi* (mind or intellect). Culture is defined as matters relating to the human mind. In English, the word come from the Latin word "*colere*", which means processing or working. It also can be interpreted as cultivating the land or working the land, maintaining the fields, so that culture can be interpreted as all human activities to cultivate and change nature (Nasution and Albani, 2015; 16-17).

There are many definitions of culture. Some experts provide the following definition: Kroeber and Kluckhons explain that "culture consists of patterns, explicit and implicit of and for the behavior of patterns, the constituting the distinctive achievements of human groups, including their embodiment in artefact; the essential core of culture consists of their ideas and especially their attached values; Culture is closely related to

society. Melville J. Herskovits and Bronislaw Malinowski argue that everything contained in society is determined by culture which is owned by the society itself, known as cultural *determinism* (in Nasution and Albani, 2015, 16-17). Edward Burnett Taylor interprets the meaning of culture from a person's point of view as a part of a community. Taylor stated that culture is the whole complex, within which is contained knowledge, beliefs, arts, morals, laws, customs, and other abilities that a person acquires as a member of society (in Jenks C., 2013, 42). From these definitions, it can be said that culture is something that will affect the level of knowledge, includes the systems, ideas (contained in the human mind) developed and shared by a group of people, an identity for a community, and passed from generation to generation.

Cultural manifestations are objects created by human beings as cultured beings, in the form of behaviours and objects of a real nature, such as patterns of behaviour, language, tools of life, social organization, religion, art, all of which aimed at

helping humans in social life. One model that used to describe the extent and depth of culture definition is the iceberg model. This model shows two main concepts of culture, the visible and invisible. There are some elements of culture that can be seen in the physical sense. Some example of visible elements that can be found in a country or culture such as dress, dance, architecture, language, food, gestures, greetings, behaviour, devotional practices, art, and ceremonial (birth, married, burial). These visible elements are driven by the invisible elements. As the invisible elements can be defined as the underlying causes of visible elements. Invisible elements comprise of religious beliefs, world views, rules of relation, motivation, tolerance, attitude to rules, communication styles, way of thinking, risk tolerance, gender issues.

1.2. The definition of Cross Culture and Multicultural

Cross culture dealing with or offering comparison between two or more different cultures or cultural areas. When comparing the two different cultures, it is important to consider what are the elements that make the culture. According to C. Kluckhohn (*in* Nasution and Albani, 2015) there are 7 elements of culture:

1. Belief system is a very important element in life. It has function to regulate life between human and the Creator.
2. System of knowledge has a function to fulfil human curiosity of knowledge. Human will meet the needs of their life with the system of knowledge.
3. System of technology. System of technology includes all equipment that human needs and uses for life.
4. Community system is a very important cultural inheritance in a social structure.
5. System of economics. The economic system cultural element relates to the livelihood of traditional society. Those livelihoods include hunting and gathering, farming, and catching fish.
6. Language. Language is an element of culture that use to communicate, direct

(orally), and indirect (writing, or in gesture).

7. Art. Art is the last element that focuses on the value of beauty created by human.

Considering these seven aspects of culture, in this paper, I will highlight the sixth element of culture, language, as the key to work in a context of multicultural workplace. Language is used to communicate directly and indirectly both by people from the same culture and different cultures. However, language differences can arise problem, such as misunderstanding the meaning of a word of a phrase, as well as the different styles of using language. The communication between people from different cultures (languages, racial, ethnic, or socioeconomic, or a mixture of all these differences) normally happen these days. Understanding cross-cultural communication is important for the practice of having diverse workforce or plans on globalisation as human flow across national boundaries.

Culture is important for many aspects of education institution especially when an education institution must deal with people, either as lecturers, staffs, students, parents or other stakeholders. Cross-cultural communication has played important value in education institution especially when many people from different culture background are involved and it has been able to provide substance to modern management practices and techniques.

Cultural Dimension

2.1 Hofstede's Cultural Dimensions

Hofstede (1994) defines culture as human thoughts, feelings, and actions. According to Hofstede, culture is the software of the human soul or '*software of the mind*.' Hofstede uses the parable of a computer unit to explain the role of culture in human life. The computer software is determining the working of a computer, without software, the computer is useless. Hofstede wants to state the importance of culture by using the parable '*software of the mind*'. Culture is the driving force of human. Without the driving force, humans are just beings without meaning. Culture is constantly evolving, this shows that the phenomenon of culture definitions is never end.

Culture is one of the topics that interest researchers from diverse disciplines. This is because culture is one of the external factors that influence every human behaviour (Maheswaran and Shavitt, 2000). A person is not born with a cultural understanding, but the person will learn about the culture through the process of acculturation and enculturation. How the person has a way of looking and behaving is influenced by the culture.

To measure the culture, social researchers normally using the cultural dimensions developed by Hofstede (1980) and Hofstede and Bond (1988). These dimensions are: *power distance*, *individualism/collectivism*, *uncertainty avoidance*, and *masculinity/femininity*. Independent research in Hongkong led Hofstede to add a fifth dimension, *long-term orientation*, to cover aspects of values that are not discussed in the original paradigm. In 2010, Hofstede added a sixth dimension, *indulgence versus self-restraint* (Kirkman et al., 2006).

Hofstede (1994) collect data from various countries with the following characteristics. Firstly, the country has one dominant language, for example Indonesian for the Indonesian state. Secondly, has a national education system. Finally, the country has a national political system. Thus, that data obtained from a country, such as Indonesia, can be said to be typical of Indonesia. Or, data obtained from the German state, can be said to be typical of Germany. Research conducted by Hofstede using IBM workers as respondents.

2.2. The Cultural Dimension of Germany and Indonesia

Germans and Indonesia have been selected as two countries to illustrate Hofstede's dimensions because persons that work at STKIP Weetebula are coming from these two countries. There seems to be some cultural gaps between these countries. This paper discusses the cultural comparison of people from Germany and Indonesia. Comparison is made by looking at the score obtained from each country for each dimension. For this case of description, the country scenarios will be examined from the situation of German's experts working in Sumba (Indonesia). Table 1 shows the score the Germans compared to the Indonesians based on Hofstede's cultural dimensions.

Table 1. Germany and Indonesia cultural dimensions (Summary from Hofstede, 1994).

No	Culture Dimensions	Germany		Indonesia	
		Rank	Score	Rank	Score
1	Power Distance	42	35	8	78
2	Individualism/Collectivism	15	67	47	14
3	Uncertainty Avoidance	29	65	41	48
4	Masculinity/Femininity	10	66	31	46

Based on Table 1, Indonesia is a country that is categorized as High-Power Distance, Collectivism, Low Uncertainty Avoidance, and Femininity. On the other hand, Germany includes Low Power Distance, Individualism, High Uncertainty Avoidance, and Masculinity.

Power Distance (PD) is defined as how much of an imbalance occurs in society. One example of a great Power Distance value is children must obey parents and teachers while children in Germany (a country with a Small Power Distance value) treat parents and teachers to balance with themselves. Individualism/Collectivism dimension describes how close the relationship between individuals in society. Indonesia with a collectivism value indicates that the relationship between individuals in society is close. This close relationship lays harmony as the key in maintaining relationships (Sihombing and Pongtuluran, 2011).

Furthermore, Uncertainty Avoidance is a tolerance for obscurity. In this dimension, Indonesia ranks slightly lower than Germany. The higher rank means that Germany has a clear commitment by following the rules (Hofstede, 1994).

Finally, Masculinity is concerned with differences in gender roles and individual preferences. Countries with high Masculinity scores clearly distinguish that men should be more aggressive than women. Men should focus on material success and women should be simpler and pay attention to quality of life. On the other hand, countries with Femininity values have the view that men and women should be simple and pay attention to the quality of life. Masculinity also deals with individual preferences in society. Countries with Masculinity emphasize on achieving heroic and assertive values. Conversely, countries with

Femininity dimension emphasize individuals to maintain relationships, that is by paying attention to others (Hofstede, 1994). Based on the Hofstede score's, Indonesia tend to be Femininity dimension country, However, Indonesia has some aspects of the Masculinity dimension, for example men are the most responsible in the family while women are responsible for taking care of the child and home life. In addition, works means relation, solidarity, but less women in management levels while in Germany work means security, good payment, competition, but more women in management levels (Liliweri, 2003, 120-127). Hofstede's study shows that on two dimensions, the Uncertainty Avoidance and Masculinity/Femininity both Germany and Indonesia have a close score, while the other 2 cultural dimensions, both countries are in opposite positions.

Hofstede's dimensions are often used in social research because of their simplicity in understanding when measuring culture (Kirkman et al., 2006). His work on culture is the most widely cited and his ideas are considered a highly valuable insight into the dynamics of cross-cultural relationships (Jones, 2007). In some aspects, Hofstede's study has also received criticisms such as: (1) reducing culture in 4 or 5 dimensions (Jones, 2007), (2) old studies that conducted in 1967-1973 (Jones, 2007; Steenkamp et al., 1999); and (3) measuring cultures using work-related values (Steenkamp et al., 1999).

Cultural understanding and measurement are still and continue to be relevant today. As de Mooij (2004) points out that although people look the same, but their thinking and behaviour are different in each region.

3. The international cooperation at STKIP Weetebula STKIP Weetebula

STKIP (Higher College for Teacher Candidate) is a Teacher Training and Pedagogical College, established by the District of Southwest Sumba, Bishop of Weetebula and YAPNUSDA in 2009. STKIP Weetebula has a 100-ha campus and located in Karuni Village, Loura Sub-District, Southwest Sumba District. The campus is about 6 km from downtown Weetebula, 5 km from Tambolaka Airport, and 12 km from the Waikelo Harbor.

Currently, STKIP has 71 lecturers, 50 non-lecturing employees and 1377 students at 4 study programs: Primary School Teacher Education (PGSD), Indonesian Language Education, Mathematics Education, and Physics Education. Other donors have supported STKIP since its start in 2012 through investing in scholarships for lecturers, pedagogical technical support, and support for buildings of the college.

3.2. Cooperation between STKIP Weetebula (Indonesia) and German partners

Since its establishment in 2009, STKIP Weetebula needs donors to support STKIP Weetebula's operational activities. The main problem faced by STKIP is the limited number of lecturers to carry out the learning process in the classroom as well as personnel for academic administration.

Lecturers were young and fresh graduated with bachelor's certificate. Therefore, STKIP makes a proposal to the Misereor German to request experts and consultants who can assist and train lecturers and staff of STKIP Weetebula and also to fund their programs.

Misereor helped through the several projects and provide consultants. In general, a brief description according to consultant contract and implementation in practice are:

1. Providing advice on educational issues in the development of STKIP Weetebula; especially,
 - a) in quality mangement of educational and classroom teaching methods, b) in the selection and support of new talents for lecturer positions in cooperation with participating universities outside Sumba. Contributing towards the development of teaching methodology based on employment contract. Increasing quality of education in STKIP and Sumbanese schools through research and training in priciples and methods of teaching and learning by
 - Field trips to cooperating schools in Sumba;
 - Finding new staff and providing introductory training,
 - Establishing a taskforce (LP2) for quality in teaching;
 - Evaluation of teaching methods and further trainings;

- Conducting regular workshops on quality in teaching for lecturers;
 - Assisting and evaluating lecturers in conducting these workshops for students;
 - Evaluating the system of practical training for teacher students and planning a new structure.
2. Providing assistance in adapting the STKIP curriculum to the local context in Sumba by
 - Attending workshops in curriculum development and accreditation process, and
 - Participating in curriculum development.
 3. Establishing a pilot project for continuous teacher training that enabling the alumni of STKIP to become a motor of innovation in Sumbanese schol system.
 4. Supporting dialogue and further training through exchange of experience with other relevant educational organisations.
 5. Supporting activities include:
 - Developing a work program for implementation of new Misereor Project;
 - Monitoring building projects and looking for new donors, writing proposals;
 - Further language training;
 - Providing procurements / infrastructure according to program contract;
 - Planning of manpower requirements for STKIP / program contract.

To support the activities of the consultants, STKIP selected 3 lecturers and several staffs as a counterpart of the consultant to strengthen the quality of learning, curriculum improvement and alumni program.

In addition, to strengthen the capacity of lecturers and students of the mathematics study program, STKIP Weetebula developed a cooperation with FMD team from Osnabrück University Germany. They agreed to help prepare teachers and lecturers for STKIP Weetebula and implemented through a project supported also by Misereor. The STKIP Weetebula/Sumba (Indonesia) asks the FMD team of Osnabrück University for consulting in the following fields:

1. Support of the re-accreditation of the courses of study for teaching professions in mathematics (consulting of the rector and the vice rectors).
2. Support of the organization of research and development work of the newly founded "Lembaga Matematika Kognitif" (Institute for Cognitive Mathematics):

- Selection and instruction of scientific personnel, particularly an institute board.
 - Selection and instruction of student research assistants.
 - Consulting in choosing suitable technical equipment and instruction of how to use them.
 - Budget planning.
3. Instruction of junior staff members/trainees in the research and development work in Mathematics Education.

3.2.1 The international cooperation of STKIP Weetebula.

The title of these two international projects is: *"Improving the quality and capacity of teacher training in East Indonesia at the Teacher Training College STKIP Weetebula, Sumba, Indonesia"*. The Misereor / KZE has supported the development of this newly established Teacher Training College in South-West Sumba District since 2012.

One of the objectives of the project is to improve the quality of education at STKIP Weetebula and Sumbanese schools because of research and training on principles and methods of teaching and learning. The indicator of this objective is that establishing a task force for quality in teaching for continuous research and training and has regular meetings (at least 10 times per year). In 2016, STKIP Weetebula established LP2 (Teaching Development Unit) that responsible to achieve the objective mentioned above. Through its program, STKIP Weetebula achieved its own curriculum, which is adapted to the local situation of Sumba. In order to achieve these objectives, the main strategy is to apply a new course of SPS (School Practice Seminar) in the STKIP curriculum.

SPS was initiated by a Pedagogic Advisor from AGEH (*Arbeitsgemeinschaft für Entwicklungshilfe*). The program is based on the observation, reflection and discussion with lecturers, students, staff and school teachers for almost 1 year. In short, the SPS comprises of these steps or phases:

1. Planning: Every student presents a lesson plan that is discussed with his / her SPS-group and the lecturer, they consider alternatives, the plan can be changed.
2. Monitoring: This (revised) lesson plan is implemented in a class of a cooperating school

and observed / monitored by the SPS-group, the lecturer, and the mentor teacher.

3. Evaluating: All stakeholders discuss their observations. Together they find causes for the effects they have been watching. They discuss alternative approaches.

Preparation and implementation of SPS are as follows:

1. Internal Meeting of Head of STKIP Weetebula with SPS / LP2 Team.
2. SPS Preparation team meeting with study program leaders and lecturers.
3. SPS workshop with speakers from SPS / LP2 Team.
4. SPS workshop with school principals and mentor teachers.
5. SPS starts in March-July at campus and at school (1 lecturers and 1 mentor teacher assist 10-15 students).
6. Monitoring SPS at schools by LP2 Team.
7. Evaluation by students (questioner).
8. Evaluation by LP2 team and lecturers.
9. Preparation for SPS implementation next year.

The implementation of SPS follow several criteria below:

- SPS is a mandatory subject for every student
- Each study program has an SPS program
- A maximum of 15 students are involved in each group under the supervision of a lecturer and a mentor teacher
- SPS program runs for 1 semester (semester 6)
- SPS program runs in 4 lessons (50 minutes for each lesson), 2 lessons at STKIP for planning and assessment/evaluation, and 2 lessons in school for teaching practice. Figure 2 provide information about the schedule of SPS when runs at STKIP and school.

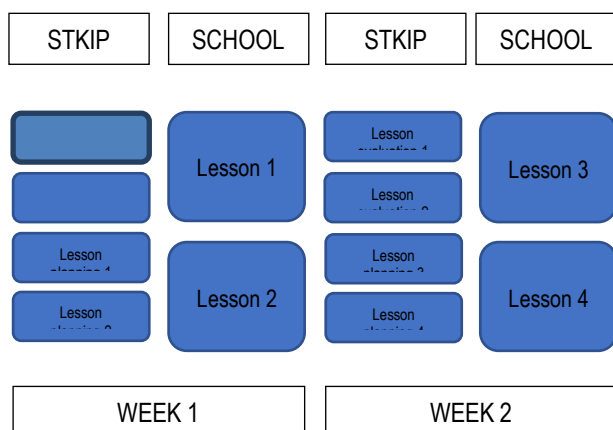


Figure 2. The schedule of SPS

The people involved in the program come from different cultural background. The Table 3 below provides an overview of the responsibilities of person that involve in the SPS. By looking at the responsibilities of the people involved in the SPS, it will easier to describe the cross-cultural processes or occur between the people who come from different cultures background.

Table 3. The Responsibilities of Person Involve in SPS.

No	Person/position	Responsibilities/Duties
1	Lecturers/Supervisor	<ul style="list-style-type: none"> - choosing a lesson topic (with a mentor teacher) that suitable for about 15 teaching activities - present at all stages of SPS - train students through Lesson Planning, Monitoring, and Evaluation - teaching and informing students about teaching topic. - evaluating / assessing student who is teaching - maintaining the cooperation with the schools and a mentor teacher - providing lesson schedule and time management - student transportation (if there is no transportation fee)
2	Student	<ul style="list-style-type: none"> - present at all stages of SPS and actively involve in SPS activities - prepare the framework of the lesson planning not later than the SPS meetings at STKIP prior to the teaching activities at the school - help each other to set up the lesson planning framework - explain the framework of its lesson planning for seminars - conduct 1 teaching activity at school - ready to accept and give constructive inputs and evaluate each other
3	Mentor teacher	<ul style="list-style-type: none"> - Prepare his/her classroom for SPS - Provides a lesson topic for each SPS's student - present at all stages of SPS at

		school - focus on teaching activities of STKIP students - informally provide constructive ideas and criticisms to students
4	Task of consultant (LP2: Learning Development Institution)	- visit the SPS group at school (1-2 times) for consultation / assistance - conduct workshops to plan and evaluate the program - continue workshops on the quality of learning and adapting for the needs of STKIP lecturers - provide technical assistance (such as photocopies etc.) if necessary - ready as a companion

Mathematic project

The project title is: "*Development of a teaching research and training centre for teacher candidates in Sumba, Indonesia*". The project has two specific objectives as agreed in the Project Contract: 1). Students and teachers possess skills and competences in metacognitive and discourse teaching methods in order to help improve their teaching at school and to help other teachers. 2). The establishment of a Teaching Research and Training Centre (TRTC), conditions and resources are created to set up a new, sustainable unit inside STKIP. TRTC's task is to develop methods to enable students and teachers to improve their teaching skills.

To carry out this activity, every year, the Team from FMD (*Forschungsinstitut für Mathematikdidaktik e.V*) from Germany University visits Sumba every year to conduct training and workshops for lecturers and STKIP students. The lecturers and students of STKIP Weetebula conduct the teaching at St. Aloysius Junior Secondary School (SMP in Weetebula) and St. Paul Junior Secondary School (SMP in Karuni). In SMP St. Aloysius, about 107 pupils have been involved (project classes since 2014) and 12 pupils at SMP St. Paul. FMD teams conduct supervision and monitoring during the teaching process in schools and then assist the lecturers and students of STKIP to prepare for further learning.

There are several people involved in the implementation of the activities of the program. Table 4 provides an overview of the people involved in the program based on the contract and

responsibilities mention above, including the origin and ability of the English language they possess. It will then examine how people from different places and cultures interact with each other by reviewing the four Hofstede dimension cultures.

Table 4. Cooperation and Employee Programs (Lecturers and Staff of STKIP) who are in the International Cooperation Program.

No	Cooperation Program	Employee	Position	English Proficiency	Bahasa Proficiency	Country of Origin (Island)
1	Cooperation Misiaror/ KZE Germany with STKIP Weetebula/ YAPNUSDA: Project Title: Improving The Quality and Capacity of Teacher Training in East Indonesia at the Teacher Training College STKIP Weetebula. Duration: 1 February 2016-31 January 2018.	WTK	Acting Legal Holder	Good	Good	Indonesia (Sumba Island)
		PP	Program Manager	Good	Good	Indonesia (Java Island)
		MA	Expert	Good	Good	Indonesia (Java Island)
		FS	Expert	Good	Good	Indonesia (Sumatera Island)
		ATD	Curriculum Program Coordinator	Less	Good	Indonesia (Sumba Island)
		KPN	Alumni Program Coordinator	Less	Good	Indonesia (Sumba Island)
		JTA	Cashier	Poor	Good	Indonesia (Sumba Island)
		SMK	IT Staff	Less	Good	Indonesia (Sumba Island)
		AA	Finance Staff	Less	Good	Indonesia (Sumba Island)
		YN	Administration Staff	Poor	Good	Indonesia (Sumba Island)
		FTA	Alumni Program Staff	Poor	Good	Indonesia (Sumba Island)
		VGR	Finance Staff	Poor	Good	Indonesia (Sumba Island)
		ADR	Driver	Poor	Good	Indonesia (Sumba Island)
		BJ	Consultant	Good	Average	Germany
		JD	Consultant	Good	Average	Germany
2	Mathematic Project (Cooperation Misiaror/ KZE Germany with STKIP Weetebula/ YAPNUSDA) Project Title: Development of a Teaching Research and Training Centre for Teacher Candidates in Sumba, Indonesia. Duration: 2 April 2013-31 March 2017. (Osnabrück)	WTK	Acting Legal Holder	Good	Good	Indonesia (Sumba Island)
		PP	Program Manager	Good	Good	Indonesia (Java Island)
		DA	Head of LMK	Good	Good	Indonesia (Sumba Island)
		MC	Staff	Poor	Good	Indonesia (Flores Island)
		TWN	Staff	Poor	Good	Indonesia (Sumba Island)
		ER	Staff	Poor	Good	Indonesia (Sumba Island)
		NL	Staff	Poor	Good	Indonesia (Flores Island)
		ECF	Consultant	Good	Poor	Germany
		CK	Consultant	Good	Poor	Germany
		EN	Consultant	Good	Poor	Poland
3	University Germany as a third-party partner of this program).	MK	Pedagogic Advisor	Less	Good	Germany

4. The cooperation based on Hofstede's Culture Dimensions

This part of paper discusses about the cooperation between Indonesian and Germany in two projects based on the cultural dimensions of Hofstede. The illustration on each dimension are based on the observations and experiences of the author on people that mentioned on Table 3 above.

Table 5. The cooperation between Indonesian and Germany in two projects based on the cultural dimensions of Hofstede

No	Dimension	Indonesia	Germany
1	Power distance (imbalance of power is accepted by a culture).	<p>High power distance cultures</p> <ul style="list-style-type: none"> - More decisions are taken by the acting legal holder of the project. Most of Indonesia staff tend to obey the instruction without further clarification. - The organizational structure must be clear. Most of ideas are coming from the Germany partners, the acting legal holder, and program manager. The ideas will be accepted by subordinates, although sometimes it is not feasible. If the staffs or subordinates know that it is not true they will be silent. In some cases, program leaders expect staff to obey and respect the program's leadership. Subordinates expect to be told what to do. - The acting legal holder/program manager sometimes will be easily offended if there are subordinates who disagree/contrary to the leadership. - There is a big difference in the income and facilities received by ordinary leaders and staff (about 50% difference). - Some staff and leaders from outside of Sumba are more likely to have low power distance (probably because some of them are already accustomed to working with foreigners). Sometimes they are faced with the traditional behaviour of unprofessional behaviour of Sumbanese society which is different from their original island. - As a new organization, the organizational structure is incomplete and there are some vacant positions at management levels. The job descriptions are also unclear. Staff always demand that there is a clear structure and job description. - Staff and leaders often prioritize cultural events (marriage, burial, birth ceremony) and religious events rather than work. 	<p>Low power distance cultures</p> <ul style="list-style-type: none"> - Partners from Germany always consult with legal holder regarding activities to be made. They normally be guided by signed contracts. - Sometimes the organizational structure is not really considered. German partners do their work and put the purpose of the activity as the priority. - German partners always consult to the colleague and to the leader. - Status or social position is not very important for outside partners. - Partners from Germany request clarification almost in every activity. - Partners from Germany puts the job responsibility as their priority. They work hard to pursue the goal of the program / activity. - Leaders treat subordinates like parents treat children as equal. Staff often consult with the leaders if there is working need to be done.
2	Individualism versus Collectivism (members of the culture regard themselves as member collective entity and feed obligation to the common good).	<p>Collectivism</p> <ul style="list-style-type: none"> - The staff tend to do things together. For example, in the SP3 workshop, almost all program staff will be involved. The finance staff will help on preparing lunch. - The staff are team-oriented and group motivated. An individual's achievement will be announced as group achievement. - The relationship between staff like family. Program staff often organize their own events, often helping each other including helping each other for personal matters. - The acting legal holder wants that all staff members are happy, and no one is let down. For example, honorarium is the same even for employees who are not that involved in workshops. - In the case of sending staff for training, legal holder/program manager tend to choose staff who have not been out of training, although there are staff who need the training because it is in line with their work field. If it possible all staff could go together and leave work in the office. 	<p>Individualism</p> <ul style="list-style-type: none"> - The partners in the three existing programs usually work on their own and then share ideas a meeting. In meetings, they always prepare the agenda and material that need to be discussed. - In SP3 workshops or training activities they will focus on their tasks. If there is a coworker who needs them, they will help if asked. - Relationship with colleagues. Particularly for SP3 project, this is slightly in contrary to Hofstede's dimension because most of the German partners prioritize the needs of STKIP. They work to help the institution to be better. Probably, due to their background as teachers/social workers and previous life experiences. - In activities, there are often differences of opinion regarding the performance of existing staff work. FMD teams tend to fire lecturers or students who perform poorly. They consider every detail to fire person.
		<ul style="list-style-type: none"> - People are born into large families or clans that protect them in exchange for loyalty. - Emphasis on togetherness. Harmony must always be maintained. - Opinions are determined by groups. - Violation of the norm causes feelings of shame. - The word "I" is avoided. Prefer the word "We". - Relationships win over tasks. 	<ul style="list-style-type: none"> - Everyone should take care of himself. - Right of privacy. - Personal opinion is expected: one person one vote. - Violation of the norm leads to feelings of guilt. - The language that the word "I" is necessary. - The task of winning over relationships.

3	Uncertainty avoidance (under situations: create insecurity and concern in a culture)	Low uncertainty avoidance cultures (UAV)	High uncertainty avoidance cultures (UAV)
		<p>According to Hofstede, the score obtained by 2 countries is not so different. Although, there is a tendency that the Indonesian people are more likely to Low UAV while Germany tends to High UAV. Based on the observations in the two cooperation programs, it can be said that in fact, the position of each country is clear, Indonesia is a low UAV country and Germany is a high UAV country. Some aspects that support the statement are as follows:</p> <ul style="list-style-type: none"> - Most staff from Sumba or Indonesia get used with changes. For example: it is normal for Indonesian staff if the leader requests unplanning meetings without a properly meeting preparation. Staff from Indonesia are more likely to agree if there is an order to take additional workload in the future. They normally have no personal time schedule. The inherent uncertainty in life is accepted as what it is. - The work stress level of staff from Sumba is lower in comparison with partner from Germany. Sumbanese tend to be more stressed due to their social life/family life. Another possible cause is due to limited knowledge of work / activities. The people of Sumba / Indonesia are more tolerant when people deviate and ideas: they are curious if there are different and sometimes when it is different, they tend to accept. - They tend to say, 'I do not know' and sometimes forget that it is necessary to answer or clarify something. - Changing the work is no problem. 	<ul style="list-style-type: none"> - Staff / partners from Germany have a clear times schedule/work plans. They prefer early notice for the next meeting. They will prepare the meeting agenda when they ask for a meeting with the legal holder or co-worker. The inherent uncertainty in life is perceived as a continuous threat to be fought for. - Some partners from AGEH/FMD/Osabrück University are easily stressed if their works unscheduled. The stress level is higher than Indonesian partners. - Partner from Germany often clarifies when jobs or responsibility is not working properly. They prefer a reasonable explanation. They focus on the things that have been agreed even though it's a small thing. However, some of our partners who have been living in Sumba for a quite long time, they try to understand such an obscure and chaotic situation. - Our partners will always try to find answers for problems.
4	Masculinity	Feminine Cultures	Masculine Cultures
	versus Femininity (a culture defines and differentiate between gender roles)	<p>According to Hofstede, Indonesia tends to be feminine. Based on the observations of two international cooperation programs, there are some aspects of masculine dimension that applied for Indonesian.</p> <p>Feminine aspect of Indonesian:</p> <ul style="list-style-type: none"> - Balance between family and work. - Sympathy for the weak. <p>Masculine aspect of Indonesian:</p> <ul style="list-style-type: none"> - Men must be firm, and women may be assertive. - Admiration for the strong. - Some women in selected political positions. - Religion focuses on God. 	<p>According to Hofstede, Germany tend to the level of masculine. However, based on the cooperation, there is some feminine aspect of our German partners.</p> <p>The masculine aspect of the German:</p> <ul style="list-style-type: none"> - Maximum emotional and social differentiation role between the sexes. - Work wins over family. - Admiration for the strong. <p>Feminine aspect of the German:</p> <ul style="list-style-type: none"> - Gender roles overlap, and sexual equality is preferred as the norm. - Work means relation and solidarity. - Religion focuses on fellow human beings.

The difference in these cross-cultural approaches at STKIP Weetebula creates some challenges for employees that coming from different cultural background. Some team members view time differently, issues relating to planning, decision-making or project deadlines can often lead to frustrations caused by miscommunication and mismatched expectations. It will be different situation if multicultural team members have similar attitudes, expectation and motivation relate to those dimensions, then, the projects or activities can be relatively problem-free. For example, German partners who work on a STKIP's multicultural team can be frustrated by unpredicted meeting schedule with short notice information. Conversely, the Indonesian team members may feel that their counterparts come across as being pushy and fail to consider the harmony of the team. In addition, for German partners, consider the time efficiency as a measurement of success. For example, if a project or activity is not completed by the agreed date, the institution reputation will suffer. However, some part of the Indonesian cultures takes a different approach to time management. They tend to favour the coordination of tasks rather than tackling them sequentially.

These are just a few examples that show how to attribute a great challenge to multicultural teams. The challenges and advantages that are

different from those that work on. Through openness, communication process and some learned among employees from different cultures, multicultural teams can develop strategies for effective team working and productivity.

In fact, cross-cultural communication requires awareness of cultural differences because of what may be acceptable and natural in one country, can be confusing or even offensive in another.

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