

# **Cross Cultural Understanding and Islamic Academic Values (BudAI) Preservation of the Students upon Graduation from College of Language (FB) Unissula**

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## **Abstract**

This study aims to analyze the level of 'Cross Cultural Understanding (CCU) and the Islamic Academics Values (*BudAI*) preservation' of prospective graduates of college of Languages (*FB*) Unissula term 1, April 2017, who are 52 candidates as reported, as basis of academic policy making. Survey method with the instrument of an on-line questionnaire is used to investigate the tendency of prospective graduates towards 'cultural diversity', by utilizing the 'questionnaire form' provided by 'google sheet'. The results of this study indicate a positive mood that graduate candidates are equipped with sufficient CCU and *BudAI* which enable them to work globally or cross-culturally adjusted but still affirmed themselves to Islamic values. These are the identity of Unissula graduates as part of eastern culture. This study is only at the cognitive level, and therefore, further researches are recommended with the other methods of observation and in-depth interview after certain period of time, both to the students (self-observation) and interviews with related parties (graduate users) to reveal the level of CCU and *BudAI* preservation of *FB* Unissula graduation in the motoric and affective level.

***Keywords: Cross Cultural Understanding, BudAI preservation, Academic policy***

## **1. INTRODUCTION**

### **1.1 Background**

It is a recommendation that a university set its content (curriculum) in such a well design that it is able to answer the needs of graduate users. It is an intention that the graduated students will be directly recruited by companies. By this, students upon graduation can immediately apply all the gained knowledge. The university is expected to have equipped students with good attitudes, large knowledge, and competitive skills; so that when they are to run a job in a company, they will have

been ready for all assigned tasks.

Improvement and innovation should be done continuously, in line with practical needs of the graduate user. A Research may be conducted to measure the extent to which the user's level of satisfaction with the graduates performance. This can be done by employing method of observation and or interview.

Another Research may also be done to elicit feedback from users. It is to get input from graduate user about improving graduate competence. The data collecting method may be done by opening a dialogue forum, both on-line and off-line. The University should be the one who initiates this forum. Finally, network to Business Corporations needs to be established to keep the door of graduate recruitment opening. This affair with various parties, both nationally and internationally, should be established under agreement of mutually shared.

Meanwhile, internal observation is the most important to be done; a research made with the object of students' perspective. This is to measure the readiness of them to face the world of work. Students are to be optimistic with their ability to complete the whole assigned task. Besides, they are to be ready to face, to adjust or to tolerate to things deal with the world-of-work culturally attributed. Cultures of which are more heterogeneous than in campus.

More to students of *FB* Unissula whose major are English, both English Education and English Literature. The international language of English learned enlarges their chance of work. Fortunately, beside that students of *FB* are equipped with elementary cultural studies (*IBD*) they are equipped with Cross Cultural Understanding (*CCU*). They have been introduced to large culture diversity; from eastern to western, from American to European, from Islamic to orientalist. They have learned other's lifestyle, behavior, attitude, ethic and values. They understand what is allowed and prohibited, expected and banned, polite and impolite.

At advance scope, students of Unissula have been trained by Islamic academic values (*BudAI*). It builds a character of relaying things in accordance with the guiding rules. it is expected that Unissula graduates have a strong character of tolerance but not to neglect their own value, not to melt and lose their identity. Unissula has set its graduate competence (*SKL*) as: 1) Language skills (English or *Lughotul 'Arobiyah*), 2) IT Literacy, 3) *Kompetensi Bidang Ilmu*, 4) *BudAI*. In other word, beside equipping themselves with language competence, IT Literacy and major skills, a UNISSULA graduate is expected to build the character of *BudAI* in him as a fortress and filter in facing the future society various cultures.

Upon the above description it can be underlined that cross *CCU* and *BudAI* are important provisions in entering the world of work. *CCU* is needed to grow tolerance with other cultures, while *BudAI* is needed as a fortress and filter from other cultures.

## 1.2 Objective of the Study

This study wanted to detect the extent to which the candidate's readiness in plunging into different socio-cultural communities as well as to measure the persistence of defending the value of *BudAI* in mingling with their new society. It explores the attitude (CCU) of prospective graduates, both English Education and English Literature Study Program on 'cultural diversity' in relation to the optimism of their own culture (*BudAI*). To facilitate the analysis process, the purpose of this research is further formulated into sub-objectives as follows:

- 1) To investigate the tolerance of prospective graduates toward 'cultural diversity'
- 2) To investigate the toughness of prospective graduates in *BudAI* preservation

### 1.3 Scope of the Study

The questionnaire items were designed to 'synchronize' the phenomenon of cultural diversities (which is in this study represented by the 'English speaking countries') vs. the Islamic culture (which is in this study represented by Indonesia as a Muslim majority country). The cultural diversity of this research is focusing on the 'lifestyle' which includes: when and how to have leisure, fashion style, consumption patterns, food tastes, etc.

## 2. REVIEW OF RELATED LITERATURE

### 2.1 Previous Study

Similar research has been conducted by Purwanto (2015) using variable of: (1) individualism, (2) honesty and (3) work ethic and which then downgraded into 4 formulated problems. From survey results using 'Monkey Survey' instrument through <https://www.surveymonkey.com/>, it is concluded that the response of FBIB Unisbank graduates, term 2, 2015 graduates are very positive. It means that all respondents were indicated that they had gotten a cross-cultural understanding, had high tolerance, and appreciated the positive value of other cultures without abandoning the noble value of Indonesian Culture.

### 2.2 Cultural Diversity 'Life Style'

Lifestyle includes activities done at leisure time and/or in order to socialize, the consumption of goods and service patterns, as well as the food tastes, etc. Leisure time here includes: after office hours, weekends, holidays, etc.

Countries with four seasons; such as Britain, Australia, Korea, Japan, and China have holidays with regard to these four seasons (<https://amachpotatos95.wordpress.com/2015/05/21/festival-4-musim-di-negara-jepang-dan-korea/>). People in these four-seasons-countries tend to utilize the moments of spring, hot, autumn, and winter break well. Students are having their holiday in each of those seasons, which are formulated in a well academic schedule. Japanese

citizens greet each other and share the fun of flowers ‘Sakura’ blooming (<http://travel.rakuten.co.id/campaign/ranking/hanami/tokyo/>), which are from March - April. Meanwhile, Australians love to spend the weekend traveling out which is the further the more prestigious. On weekdays, in the lunch and tea time, they love to tell those traveling experiences.

In line with that, countries adherents of a religion, formulate holidays in accordance with religious practice. Indonesia has, among other countries, the most religious holidays in the world (<http://www.solopos.com/2013/12/29/477977-477977>), so do Australians, British and Americans; who have year-end holidays which are motivated by religious events 'Christmas' and 'New Year'. Later, the new-year-holiday is then celebrated by people all over the world. Arabs and Turks make Friday a holiday, sanctify Ramadan, spend time on the month of pilgrimage.

Dealing with ‘socializing’, there are associations which only apply in certain countries. There are ‘after work-hours clubs’ in Australian, as well as ‘after counter dating’ in England and America. Tradition of reunion (back home), arisan (lottery-distributed of collecting money), and halal-bihalal (forgives each other), are only held in Indonesia. The custom of ‘halal bihalal’ is closely related to tradition of massive ‘mudik’ (go home). Indonesian are accustomed to celebrate the biggest holiday ‘Eid fitri’ home, hometown. Indonesian also has more events of thanksgiving.

There are having meals invitations which only apply in certain countries. Japanese, Korean and Chinese use to invite guest to ‘have tea’; Australian, England and American may invite guest to have a din; Arabian, Turkeys, Libyan may invite people to ‘break-the fasting’. as well as the consumption patterns, which are related to the historical-cultural and religion background.

Regarding to foods, goods and service consumption patterns; it is much influenced by historical and religious background. Countries with Christianity followers tend to allocate money for such the year-end celebration. The allocations are more to stuff like Christmas trees, presents, clothes, foods, accessories and things to celebrate the Christmas; as well as tickets and hotels rate. British are accustomed to travel out at the year-end holidays. So do Chinese who go back to their families home during the Chinese New Year. Special foods are provided in these occasion, as well as (trees) of Ang pao (envelope with money in). Meanwhile, Japanese got festival of King's birthday which is on December 23th ([http://www.id.emb-japan.go.jp/expljp\\_07.html](http://www.id.emb-japan.go.jp/expljp_07.html)). Lastly, Indonesian’s highest levels of consumption occur ahead of Eid Fitri holiday which supported by tradition of ‘mudik’ that requires a lot of funds\_ for the purpose of welcoming guest with sophisticated hospitality. The government, by determining this fact, has facilitated citizens by issuing a regulation that a company is to pay holiday allowance (THR), besides providing more massive transportation.

### **2.3 Islamic Academic Culture (BudAI) Values**

Islamic Academic Culture (*BudAI*) Unissula contains two basic values, namely spiritual and science & technology strengthening. Spiritual (*Ruhiyah*) in this case includes belief (*aqidah*), worship and manner (*ahlak*) packed in congregation praying (*sholat jama'ah*), Islamic dressing, cleaning up (*thaharah*), exemplary (*uswatun hasanah*), Islamic hospitality and quality of life movement. While the science & technology strengthening consists the spirit of reading (*iqra'*), developing science and technology based on Islamic values, Islamic Learning Society, and appreciation of science and technology.

penguatan ruhiyah dan penguatan IPTEK. *Ruhiyah* dalam hal ini mencakup akidah, ibadah & ahlak yang dikemas dalam sholat berjama'ah, gerakan berbusana islami, gerakan thaharah, gerakan keteladanan, gerakan keramahan islami dan gerakan kualitas hidup. Sedangkan penguatan iptek terdiri atas semangat iqra', mengembangkan iptek atas dasar nilai-nilai islam, Islamic Learning Society, dan apresiasi iptek. (<http://unissula.ac.id/budaya-akademik-islami-budai/>).

There is a coaching (tutorial) that is done in stages for both values. This guidance is binding, certified, made as a prerequisite for the graduation of the Islamic (*Al-Islam*) Course. At the time of registering the graduation party, the certificate is one of the documents that must be collected in addition to IT Literacy, Language competence (TOEFL or TOAFL) certificate.

#### 2.4 Islam towards Cultures

In general, the various cultures mentioned above are values that are in accordance with Islamic Culture. Rasulullah SAW is example of a very honest and competent person. Therefore, he was called *Al Amin* means he who was trusted/competent. The solution he performed when re-laying of the black stone (*hajar aswad*) in the Kaaba is one of the proofs. He is also an example for an independent, professional, and disciplined person, as well as has a good work-ethic. Since childhood he had been working to be goat herders belonging to the Quraysh. When he was a teenager, he traded up (export-import) to the country of Sham. It's no doubt, to the time of marrying to Siti Khodijah, he gave an extraordinary payment to be married (*mahar*).

However, Islam does not teach his follower to work all the time, there are times when the body needs rest. In a day-and-night there is five times prayer. The Messenger of Allah used to say "Let us relax, Bilal" means Bilal was to recite calling for worship (*adzan*). For believers, worship is a means of rest-meditating to refresh nerve, smooth blood circulation and reflect muscles. The messenger (*Rasulullah*) also taught us to have a nap (*qouليلah*), i.e. a short break before or after the sun is above head (between 11-13 pm). Apparently, this is imitated by other countries as a company culture. That is the company deliberately facilitate

employees to have a nap. Based on a research, after having a nap, employee will be much more productive.

Islam also encourages its followers to explore the earth. The Word of Allah SWT: And did they not journey in the land and observe how the consequences (suffered) by those before them? they are stronger than they (themselves) and have cultivated the earth (soil) and prosper it more than what they have shed. And the messengers came to them with clear proofs. So Allah did not wrong them, but they wronged themselves (QS Ar.Rum: 9).

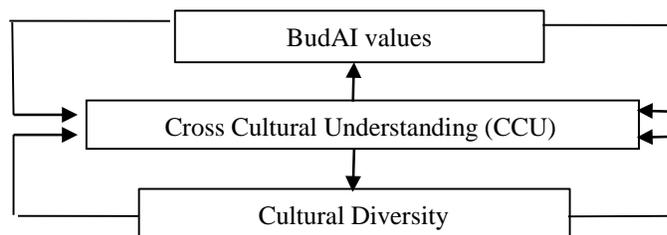
It can be drawn to the notion that Islam recommends followers to explore the world, seeing for themselves the various socio-cultures, and taking lessons (wisdom) from the journey. Beside, Islam obliges adherents to preach. *Rasulullah* said "*Ballighuu 'anni walau ayah* (convey from me though one verse)". Communicating different social-culture people will allows Muslims to preach (*da'wah*) while they travel about their day, through their both deeds and speeches.

To conclude, the values adopted by countries have been taught by the Messenger of Allah. Significantly, Muslims can be culturally opened, because it is in accordance with Islamic rules (*Shari'a*). However, toward cultures which don't agree with those of Islamic values, Muslims students, especially the prospective FBK Unissula 2017 graduates, should be tolerant, unaffected, and even if able, are to 'become an agent of *da'wah*' of Islamic culture.

## 2.5 Analytical Framework

This research is about the attitude of prospective graduates towards cultural diversity. Soekarno (2013) outlined that First of all, when a person has arrived in a new country, he experiences a 'honeymoon' (cultural honeymoon) stage where he is filled with all kinds of attraction about a new culture. The next stage is called 'cultural shock' (culture shock) where he is faced with a new cultural experience that forces him to become like complete chaos, but that must be part of before the full integration of a new culture. When he must return home, this process is reversed to the point of reintegration of his own culture.

Meanwhile, the analytical framework of the study can be described as follows:

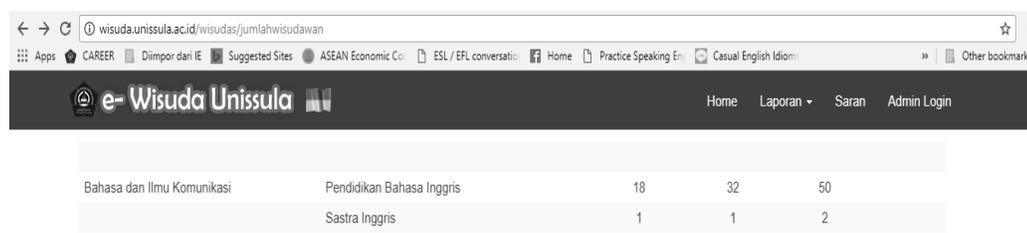


**Figure 2.1. Analytical Framework**

Both of the above processes cause depression. Therefore a care must be taken in order to pass through the process of self-integration into a new culture and or re-integration into its own culture.

### 3. METHOD

The current study employed survey by utilizing online questionnaire as the instrument. It investigated attitude of FBIK Unissula prospective graduation of April 2017, who was only 52, allowed the researcher to have total sampling (<http://wisuda.unissula.ac.id/wisudas/jumlahwisudawan>).

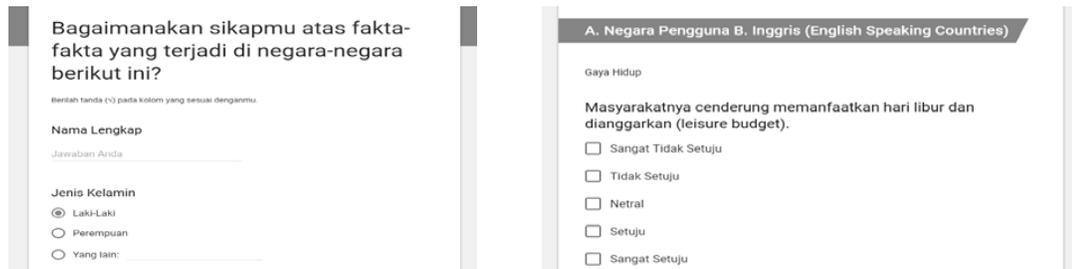


		18	32	50
Bahasa dan Ilmu Komunikasi	Pendidikan Bahasa Inggris	18	32	50
	Sastra Inggris	1	1	2

**Figure 3.1 Prospectus Graduation of FBIK Unissula of April 2017**

Though the study employed simple statistics calculation, however, this is a qualitative research in nature. It means the data of the survey results had been analyzed in depth, one by one, about their attitudes toward the indicators in questionnaire. Besides, it was mapped to figure out the profile of FBIK Unissula graduates as potential professionals, with their competencies, whether they would be able to work along with people of different languages and cultures in which is risky of cultural conflicts.

The questionnaire form was facilitated by Google Sheet which provides various formats and file types. The type of 'form' is chosen out of other types of 'Docs, Speeds, Slides' as it is the most supportive one. Researcher was only to enter the questionnaire items which were then shared via e-mail or social-media group. The file type is supported by simple calculation engine which makes data analysis be easier. The graduates' attitude in which were reported in percentage by the calculation engine was then analyzed and described manually (<https://goo.gl/forms/keXbISUrQvgEyO7M2>):



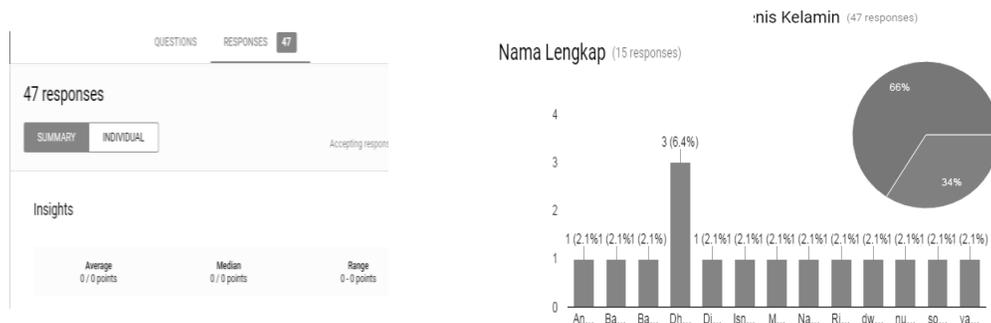
**Figure 3.2 Online Questionnaire of Goo.gl Form Display**

The survey aimed at exploring the prospective graduates' attitudes toward foreign cultures, which in this study represented by English Speaking Countries which are deemed relevant to the graduates of both study programs' major, in which language and the cultural are insights. More, Indonesian Culture was also chosen as a benchmark or amplifier in reading the attitude of prospective graduates towards cultural diversity. Student attitudes were scaled: Strongly Agree 'Sangat Setuju' (SS), Agree 'Setuju' (S), Neutral 'Netral' (N), Disagree 'Tidak Setuju' (tS), and Strongly Disagree 'Sangat tidak Setuju (StS). Furthermore, SS and S are categorized as 'positive attitude' and StS and tS are categorized as 'negative attitudes'; while N serves as additional information.

## 4. FINDINGS AND DISCUSSION

### 4.1. Respondent Profile

The Questionnaire form begins with self-identity of respondents, consisting of full name (not required) and gender (required). Gender identities are expected to be filled as a supporting element of conclusions about their cultural attitudes. Of the 47 respondents who had successfully accessed the link, 15 prospective graduates had mentioned their names and 32 did not. They are 31 women and 16 men ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).



Gambar 4.1 Responden Profile

## 4.2 Lifestyle: Spending a Holiday

It has been presented the fact that people in English Speaking Countries tend spend a holiday well. They allocate budget for that, called leisure budget which is mostly to travel out, the further the more interesting. They use to share his traveling experience to colleagues while they have of lunch or tea.



Figure 4.2 Spending a Holiday

There were 64% or 30 prospective graduates responded positively on the important of making plan for holiday (traveling) and making budget for it. While those who responded negatively were only 6,4% or 3 candidates. The ratio is 10:1 ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).

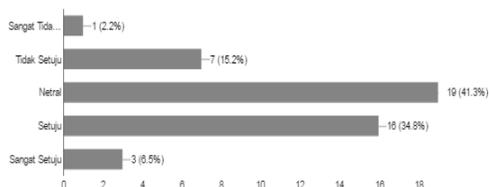
## 4.3 Lifestyle: Socializing

The tendency to agree with this traveling out during holiday is in line with Islamic values ‘...سيرُوا فِي الْأَرْضِ فَانظُرُوا...’ (QS 30:42); which means ‘...walk the earth and pay attention’, which is assumed to have been understood by prospective graduates. In addition to the purpose of taking live lessons while traveling, prospective graduates also reacted positively if the holidays, especially Eidul Fitri holiday is intended as a time to stay in touch or to make relationship. According to the words of the Prophet p.b.u.h. “Whoever wants to get his sustenance (*rizq*) enlarged, his age lengthened; then he is to stay in touch (make relationships)” (<http://dalamislam.com/akhlaq/keutamaan-menyambung-tali-silaturahmi>).

In the two diagrams below, the prospective graduates are positive toward the efforts to socialize. However, if we note the volume of S and SS from both diagrams, prospective graduates tend to agree more with their own way to socialize, such as: thanksgiving (*tasyakuran*), reunion (*reuni*) and lottery saving money (*arisan*) ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).

Bagi yang belum berkeluarga, setelah jam kerja (after hours), ada klub-klub tertentu sebagai sarana bersosialisasi diri.

(46 responses)



Arisan, reuni, pesta (tasyakuran) adalah sarana untuk bersosialisasi.

(47 responses)

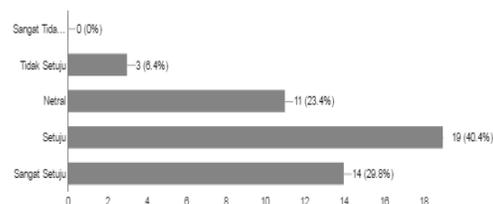


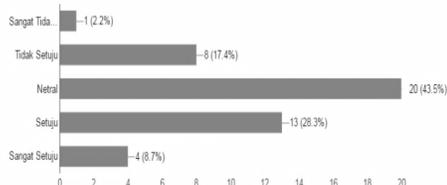
Figure 4.3 Socializing

#### 4.4 Lifestyle: Fashion

For some people, clothes serve as protection from bacteria, viruses and direct sunburn. For that, clothes should be comfortable. Clothes also serve to maintain decency. Against this, 43.5% or 20 prospective graduates behave N and 36% or 17 prospective are positive. It can be said that 80% of prospective graduates appreciate those who believe in efficiency-based fashion, as long as it is functioned as veil to cover body (*aurat*). Dealing with veil (hijab) which had been becoming a trend, 87% or 41 candidates graduates are positive, and only 4.3% are negative ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).

Tata busana di negara non islam lebih berbasis efisiensi dan kenyamanan.

(46 responses)



Busana Muslim telah menjadi trend.

(47 responses)

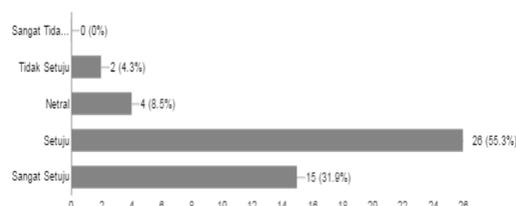


Figure 4.4 Fashion

#### 4.5 Lifestyle: Foods

Regarding to foods 94% or 44 prospective graduates tend to appreciate the uniqueness of each region/country's food. But that foods should be Moslem food 'halal', 85% or 40 prospective graduates were positive. Every country could have their unique foods but 'halal' would be more desired. Only 6% or 3 prospective graduates disagree with the Halal requirement. There must have been a possible misrepresentation of this questionnaire item. They might considered not to *halal*-ize the all items of products, but food and/or medicine only. ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).

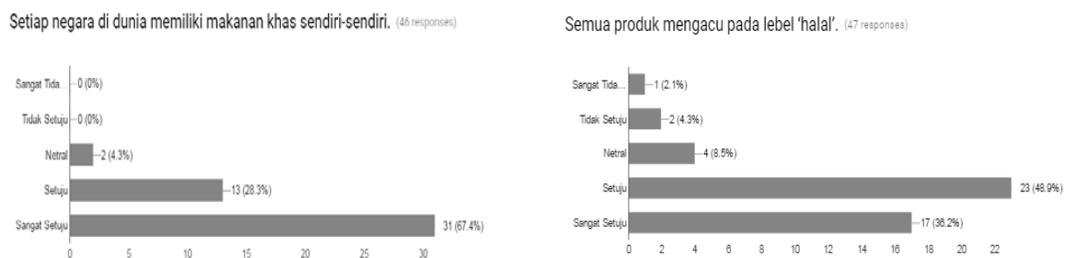


Figure 4.5 Foods

#### 4.6 Lifestyle: Choices of Life

Freedom as a way of life becomes the central issue since the subject of research is adolescents. The fact that 62% or 29 prospective graduates who reacted positively, as free as in the English Speaking countries pictured their tendency as a teen. In addition, 47% or 22 prospective graduates are positive about teenage tendencies to imitate foreign cultures. It Can be interpreted that they still greatly glorified by foreign culture. This may be triggered by an imbalance of information they learn ([https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUppgrnO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdHKXFdRUppgrnO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)).

Kamaluddin (2013) explains that:

The right term for freedom in Islam is in one of the terms of the Shariah; endeavor. Striving is not the same as the modern idea of freedom. For the root word of endeavor is *khair* (good), which means "choose the best". Therefore, if it does not pick something good, that choice is not really an option but an injustice (*zhulm*). Choosing the best thing is real freedom; and to do it, someone is required to know which is good and which is bad. Here, the education process plays its important role. On the contrary, picking something bad is a choice based on ignorance and sourced from aspects of animal repudiation. (<http://inpasonline.com/kebebasan-dalam-pandangan-islam/>)

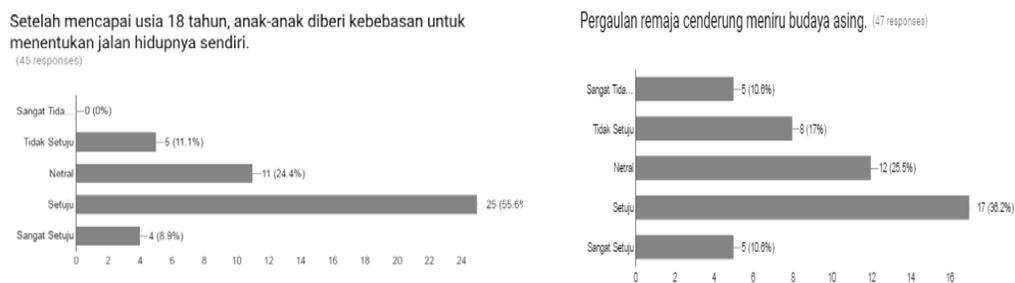


Figure 4.6 Choice of Life

#### 4.7 Lifestyle: Sports

The agreement with 'freedom' is reinforced by 87% or 41 graduates who still tend to be fans, rather than to exercise according to their interests

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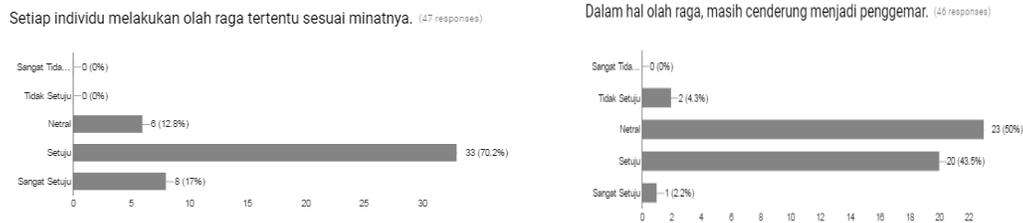


Figure 4.7 Sports

#### 4.8 Lifestyle: New V.s. Second-hand goods

Turn to purchasing, especially to second-hand goods, they are bias. They agree with utilizing the goods. On other hand, for them it is not prestigious. The high volume of N in both diagram indicate that they are in between. But, if it is then connected to their positive respon toward the high level of purchasing prior tp Eidul Fitri holiday, it is undoubtful that they tend not to purchase the second-hand goods. [https://docs.google.com/forms/d/1JQo07GVcNdIqdkHKXFdRUpgmO9Z1U0\\_V7\\_bkEsrq0wM/edit?usp=sharing](https://docs.google.com/forms/d/1JQo07GVcNdIqdkHKXFdRUpgmO9Z1U0_V7_bkEsrq0wM/edit?usp=sharing)

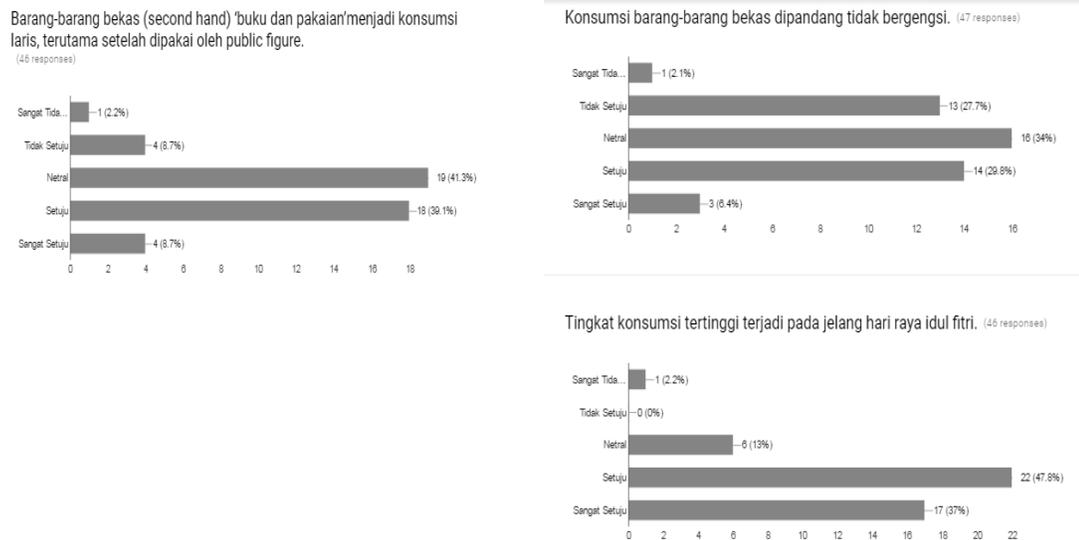


Figure 4.7 New V.s. Second-hand Goods

#### 4.8 Theoretical Implication

It has so far been theorized that each country in the world has its own culture that frames the people living within the said culture. Researches have also been conducted to characterize the culture of a particular culture, resulting in different sub-cultures. Migration of people across the world have been understood as causing other people to

learn other culture—either for the purpose of adopting, adapting or simply knowing in order for those people to be trapped in awkward cultural shocks when they have to live, work or study in a country of different culture. This applies in the learning of foreign languages since language and culture, according to the current trend, are intertwined, not as previously thought of that language is part of culture. Consequently, learning English as a foreign language in Indonesia shall include learning the differences and similarities of Indonesian and English cultures—this is normally called Cross Cultural Understanding. It is expected that Indonesian students learning English understand the English culture in order for them to realize what to do and what not to do dealing with English people by promoting tolerance to the ‘seemingly strange’ behavioural attitudes of the English people.

The current study supports Purwanto’s study (2015) that it is important to know how much awareness the graduates have with respect to the foreign culture, and that it was evidence that the students had learned the foreign culture at cognitive level, meaning that they know but they may not be able to consciously practice in the daily life, especially when they are not merged in the foreign culture. The only difference between the current study and Purwanto’s is that the current study includes the practice of Islamic values upon the students’ behavioural attitudes. In general it is true that cultures across the globe have differences and similarities from which general and universal truth may be drawn to highlight which parts requires tolerance and which part requires maintenance with respect to cross-cultural features.

## 5. CONCLUSION AND RECOMMENDATION

The central theme of this research on the attitude of graduates toward cultural diversity can be learned from their response to the questionnaire of freedom as a way of life, which are most respondents support 'freedom' and 'tolerance' among cultures. Other countries may have their own unique food, most of them respect that; however, they agree that 'halal' is the absolute requirement. In terms of dressing, other cultures may design it according to the principle of simplicity and efficiency, benefit and purpose that they believe in, but Moslem wear which covers ‘*aurat*’ is preferable. People in English speaking countries may join clubs that suit their interests, but respondents still appreciate the local culture of ‘*tasyakuran, reuni, arisan*’ as a means of socializing. However, in terms of socializing, the most intention is to make relationship ‘*silaturahmi*’.

But sometimes the respondents, who are still in the age of searching for identity, tend to be followers of the existing cultural phenomenon. They tend to imitate foreign cultures. Shifting to sports, respondents are still limited as 'fans' rather than 'offenders'. Turning to the issue of utilizing second-hand goods, respect that choice of purchasing. However, they also consider it is not prestigious.

To conclude, Unissula graduates are ready to enter into various cultural areas, whether they decide to work or continue studying by sticking to BudAI built during

their study, though still in cognitive level. It can, therefore, be practically implied that CCU class is to be more enriched with BudAI values namely by identifying the characteristics of each value to see what is to be maintain and tolerated.

Further research with the method of observation and in-depth interviews after a certain period of time is recommended, both to the students concerned (self-observation) and interviews with related parties (graduate users) to reveal the level of CCU and BudAI preservation of FB Unissula graduates in motoric and affective level.

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