



Plagiarism Checker X Originality Report

Similarity Found: 6%

Date: Thursday, June 25, 2020

Statistics: 378 words Plagiarized / 6182 Total words

Remarks: Low Plagiarism Detected - Your Document needs Optional Improvement.

Sosial Budaya (e-ISSN 2407-1684 | p-ISSN 1979-2603) Vol. 16, No. 2, Desember 2019
CROSS CULTURE UNDERSTANDING **IN ENGLISH CAMP PROGRAM** 2019: AN ISLAMIC
PERSPECTIVE FROM MADURESE COLLEGE STUDENTS Iin Rachmawati STKIP PGRI
Bangkalan iinrachma@stkip PGRI-bkl.ac.id Abstrak Istilah pemahaman lintas budaya telah
lama dikenal oleh banyak orang di seluruh dunia, tetapi hanya sedikit dari mereka yang
tahu tentang pengaruh nilai-nilai Islam bersama dengan tema pemahaman lintas
budaya dalam sebuah acara yang disebut Program Kamp Bahasa Inggris 2019.

Karena alasan itu, peneliti tertarik untuk menggali lebih lanjut tentang bagaimana
nilai-nilai Islam mahasiswa Madura memengaruhi pemahaman mereka tentang
perbedaan budaya negara-negara berbahasa Inggris dalam Program Kamp Bahasa
Inggris. Secara umum, penelitian ini akan menggunakan metode deskriptif kualitatif
karena tujuannya adalah untuk menjelaskan tentang pemahaman mahasiswa
tentang perbedaan budaya dalam kaitannya dengan nilai-nilai Islam pada latar belakang
siswa. Hasil penelitian ini menunjukkan bahwa para mahasiswa Madura masih
memegang nilai-nilai Islam mereka yang berasal dari latar belakang agama mereka
ketika datang untuk memahami tentang perbedaan budaya yang terjadi di negara-
negara berbahasa Inggris tertentu selama Program Camp Inggris. Juga, nilai-nilai Islam
mereka tidak menghalangi atau membatasi keterbukaan mereka dalam menerima
beberapa perbedaan budaya yang terjadi di seluruh dunia.

Kata Kunci: Keberagaman, Masyarakat, Melayu, Riau Abstract **The term cross cultural
understanding had long been known by many people all over the world, but only a few
of them knows about the influence of Islamic values along with the cross cultural
understanding theme in an event called English Camp Program 2019. Due to that
reason, the researcher is interested in digging more about how the Islamic values of**

Madurese college students affect their understanding about cultural differences of English-speaking countries in English Camp Program.

In general, this research will use qualitative descriptive method because the main goal is to describe about those college students' background. The result of this research shows that those Madurese college students are still holding on their Islamic values which are coming from their religious background when it comes to understand about cultural differences happened in certain English-speaking countries during the English Camp Program. Also, their Islamic values are not blocking or limiting their openness about receiving some cultural differences happened all over the world.

Keywords: Perbedaan budaya, nilai-nilai Islam, mahasiswa Madura DOI:

<http://dx.doi.org/10.24014/sb.v16i2.6908> INTRODUCTION Every year, English Education Department in STKIP PGRI Bangkalan organizes the event called "English Camp Program" for these new college students during their first semester. In every year, the program provides different theme and for this English Camp Program 2019, the theme is "Towards English-Speaking Countries".

Thus, this present research seeks to describe and analyze how the English Camp Program have influenced the Madurese college students' understanding of cultural differences as well as to relate it with their Islamic values. In order to address the issue, the following research question will guide the study: How the Islamic values of those Madurese college students influence their understanding on cultural differences towards English-speaking countries in English Camp Program? And based on the research question, this research has some objectives: To explore more about the influence of Islamic values of those Madurese college students related to their understanding on cultural differences in Rachmawati: Cross Culture Understanding in

128 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> differences towards English-speaking countries in English Camp Program. Culture is basically a term for everything that produced by humans with the purpose to make human life better. It includes industrial products which happen to fulfill our everyday life such as chair, table, kitchen set, lamp, car, all skyscraper building, and many more. All those products made by humans and they can be simply be called as a product of culture. Today, in the modern era of digital technology, cultures have been immersed drastically into something bigger than just those simple goods. It is transformed into an online media.

And today, humans can easily interact with other people all around the world as well as to know what happens in the whole world in real time by using online media (Andrew, 2009). And related to cultures, online media has become the most valuable weapon for

people when it comes to know and understand about another platform country. Education, of course, has played the most important role in expanding and enlightening people's knowledge. The medium that can be the representation of the educational world is school and college (Mahdi, 2015).

Now, there are various great colleges all around Indonesia which tend to have its biggest role to enlighten young generations for the sake of the brighter future for Indonesia (Yoshihisa, 2014). And among all those subjects in college, English Department tends to become one great subject that entails the connection to the whole world by increasing the capability in communicating with English as the international language. Moreover, there are some English training programs which tend to be the curriculum in English Department and English Education Department.

The main purpose to make English training program to become a part of the curriculum and now becoming an annual event is to ensure that all those English college students have an opportunity to explore their four basic language skills through activities in speaking, reading, listening, and writing during that program. The English Camp Program has been held for three days in a villa. For this 2019 English Camp Program, it is being held in Trawas – Mojokerto from 18th February until 20th February 2019. The theme for this 2019 English Camp Program is "Cultural Understanding Towards English-Speaking Countries".

As meant by English-speaking countries here is including United Kingdom (England, Scotland, Ireland, and Wales), United States of America, Canada, Australia, and New Zealand. Based on the theme above, the students will be asked directly and indirectly about cultures in each country. And those cultures can be in the form of the festivals, everyday life, people's habits, traditional costumes, traditional dance and music, public holidays, tourist attractions, nation history and heritage, country constitution, and many more interesting things that people around the world should know.

And because of the majority of those college students are Madurese race and it is widely known that Madurese people are quite popular with their religious background, then the researcher tends to focus on knowing about the relation between their Islamic values and their understanding about cultural differences in those English-speaking countries in English Camp Program. The researcher also thinks that it is very useful to do this kind of research because it is crucial for people in certain society or country tend to hold on their characteristics, including about their values on religion in order to keep survive in the middle of this advanced modern globalization era. In other words, we need to keep acting locally but thinking as the global citizens.

Cultural Differences Grant and Lei (2001) claimed that cultural differences are regarded as the main issues in cross cultural education. In other words, it means that without knowing and realizing about those cultural differences, there must be a lot of misunderstandings and confusions occur **when it comes to** communicate with someone else who comes from different cultural background. Thus, it is really essential to understand well about these cultural differences not only for people from different nationalities such as Indonesians and Canadians, but also for people from different localities like Sundanese and Balinese.

Sosial Budaya, Volume 16, Nomor 2, Desember 2019, pp. 127 - 136 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> 129 Actually, the main purpose for understanding cultural differences is **to make sure that** people will acquire knowledge, skills, and attitudes towards micro culture, macro culture, mainstream culture, as well as the global community (Sinagatullin, 2003). Thus, people will be able to function well in understanding the culture at all levels including local, national, and global.

In the future, the adequate knowledge and skills about cross culture understanding will lead people to have what is called as cultural awareness. Tanaka (2006) stated that the concept of this cultural awareness has been stressed as a substantial part of English teaching and learning process. Islamic Values Ahmet Akgunduz (2013) from University of Rotterdam had once said that Islamic values will be the foundation of the good individual and social life so that it leads someone for doing only the good things in their life.

These Islamic values are then classified into three basic levels: necessities, convenience, and refinements. Islam protects these basic levels in the human values and prohibits any discrimination and violation against them. In order to build up the universal peace and harmony among its followers and other people around the world, Islam is created **five basic values for humanity** which need to be protected. Those five basic values including life (physical self), religion, knowledge or intellect (Al Aql), **family life and offspring (Al Nasab)**, as well as wealth (Al Mal). a. Life Ardi th verse: "...

whoever **kills a human being for other than manslaughter or corruption and mischief in the earth, it shall be as if he had killed all mankind, and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth "** (e Qur', 5: 32) . It is clear enough that all human are equal, regardless of their nationality, race, religion, language, culture, as well as their color of skin. Human **all over the world** need to survive and have their own life as free individuals, not for death.

In human life, there are many things to be taken care of, including food, shelter, transport, health, clothing, and any other basic needs for human in order to live suitably. There are many things that need to be controlled today in order to make sure that the societies live in peace. Something like crime, sex abuse, free sex, drug trafficking, women and children trafficking, and disease can be very harmful for people's lives so that it needs the hands of many people to help protecting the world from all those global threatened things.

b. Religion We're known to be the fundamental right for human life. Every individual all over the world has their own rights to practice any religion that meet their own choice and faith. The religion is truly important for each individual in order to provide them the comfort, peace, and the purpose in their life. c. Knowledge or Intellect The term knowledge has been known as the extraordinary attention for Islam because someone needs to have broader knowledge in order to be able to make such great decisions for their own life as well as for the whole society and the world. This knowledge can be divided into two categories: the basic knowledge (knowledge from each individual) and the specialized knowledge (knowledge for the society or a group of people as well as secured by the society). d.

Family Life and Offspring Family life is the heart of the society in which determine on how certain society will be seen directly or indirectly by other societies out there. The values in family will be very important to ensure the position of someone in the society and will create the stereotype of certain society or culture. Islam arranged about family life is two people coming from different gender who are getting married and having children. Islam believes that children must be existed under the marriage legality and other things.

And it will lead someone who did it outside the marriage to be punished. The punishment will usually be in the form of flogging. Cross Culture Understanding in ... 130 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> Some of the modern white-collar crimes including corruption, money launderings, and embezzlement seem to be threatened this wealth value. This kind of immoral character will be very harmful for the life of global economy.

That is why, Islam will always ask for its followers to gain money from some positive way so METHOD Furthermore, this research will use qualitative descriptive method in order to describe more about the understanding of Madurese college students when it comes

to Islamic values in the English Camp Program through a cultural understanding. This qualitative method is quite suitable with the visibility purpose, cultural change, as well as social determination as stated by Gamson (2000). More specifically, this research will conduct interviews with some students who are taking this 2019 English Camp Program. Technique of data collection is a process in which primary data are obtained for the research purpose.

First of all, the researcher will prepare the recording tool and notes for collecting the data. And then, the researcher will take some interviews with 40 students participated in the English Camp Program. The interviews will be done after the program had finished. As already said above, it is emphasized that the data of interviews will be collected through interviewing some students based on those who had the highest score in understanding the cultures of certain country as well as from those who had been awarded as the best speaker during the program. The analysis of the data will be conducted through three steps. First, the researcher will do the transcription from the recording tool. The analysis will result in two types of data: table and words description.

Secondly, the researcher will try to analyze the data by using some theories related to cross cultural understanding and Islamic values. After the data had been presented in the form of table, then the researcher will explain the content of the data through word description/descriptive text. RESULTS AND DISCUSSION **The Influence of Islamic Values of Madurese College Students** Related to Their Understanding on Cultural Differences Towards English-Speaking Countries in the English Camp Program As already said above, it is clear that English-speaking countries are including countries like United Kingdom and Great Britain (England, Ireland, Wales, and Scotland), USA and Canada, Australia and New Zealand. From those 40 students, they will be divided into eight different groups.

Each group will consist of 5 students and each group will be guided by one lecturer as their coach. The groups are: London and Manchester (as the representation of England), Dublin (as the representation of Ireland), Santa Fe and New York (as the representation of USA), Ottawa (as the representation of Canada), Melbourne (as the representation of Australia), and Auckland (as the representation of New Zealand). Each student on those groups needs to perform their competence in cross-cultural understanding towards English-speaking countries that had been told before.

In the end of the program, the researcher will interview some of those college students in order to know how they would react on their new knowledge about cultural differences when it is banged with their religious background of holding onto the Islamic values. The interviews will only be done to 25 students whom represent the

ability above the average ranks (high ranks). The test had been given in the form of qualitative data where the result appeared in words, not in score. From several tests that had been given to those college students (writing test, speaking test, reading test, and listening test), it can be gotten the data that twenty five college students tend to have high ranks on the score.

For about six college students are in the medium ranks, while nine college students are positioned in the bottom ranks. The table of general tests can be seen as follows: Sosial Budaya, Volume 16, Nomor 2, Desember 2019, pp. 127 - 136 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> 131 Table 1 No Competence Performance Total (Students) 1 High High 25 2 Medium Medium 6 3 Low Low 9 Meanwhile, based on the result on the interviews, the data can be seen as follows: Table 2 STUDENTS ISLAMIC VALUES LIFE RELIGION KNOWLEDGE/ INTELLECT FAMILY LIFE / OFFSPRING WEALTH 1 v v 2 v v v 3 v 4 v v 5 v v 6 v 7 v v 8 v v 9 v v 10 v v 11 v v v 12 v v 13 v v 14 v v 15 v v 16 v v 17 v v 18 v v 19 v v v 20 v v 21 v v v 22 v v 23 v v 24 v v 25 v v v Here, the researcher will explain some elements in the term of Islamic values including life (physical self), religion, knowledge or intellect (Al Aql), family life and offspring (Al Nasab), as well as wealth (Al Mal) as stated by Akgunduz (2013).

From Table 1 above, it can be seen that most of those college students relate to Family life/offspring as aspect in life that influence them a lot. Religion had taken part in the second position. Meanwhile, Life and Knowledge/intellect happened to be in the third position with similar amount of the students. And Wealth aspect is regarded to be the last aspect which is chosen by the college students related to their Islamic values. Table 1 has also conducted that those college students had chosen each aspect of those Islamic values more than once.

It means that each student will certainly choose more than one aspect of the Islamic values based in Rachmawati: Cross Culture Understanding in 132 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> on their personal background (which one mostly influences their life or their perspective in life related to the cultural differences). Each of those students is generally choosing two aspects to three aspects of the Islamic values. Life (Physical Self) When it comes to talk about life (physical life), it must include something like the basic needs of food, shelter, health, protection, education, as well as the freedom to do and to say everything as long as it is good and not hurting or threatening oer eollves d ots. enii compared to those English-speaking countries that had been discussed above, of course the life of most Indonesian people is still far away from prosperity and establishment in life.

There is still uneven prosperity in some regions in Indonesia. Fm me f oMadurese

From student statements, it can be compiled that there are still many poor people and society who live outside the city. Among those four regions in Madura, it can be said that there is still uneven prosperity in which the data showed that Sumenep has become the richest region in Madura, and followed by Bangkalan, Pamekasan, and Sampang (taken from Badan Pusat Statistik and Radar Madura, 2019). Mostly, it is influenced by the culture of Madurese people who tend to put their children to work and live in Madura if they are not too diligent or lazy.

Although there are many Madurese people, it doesn't affect much on decreasing the poverty level in Madura, especially in Bangkalan. From these Madurese college students, the researcher found the data that most of them **are coming from the** parents with the standard income below IDR 1.500.000/month, with most of them are working in the agriculture field or in the farm or in the plantation field.

Islam holds the human soul in such high self-esteem so that it is important to appreciate others not based on their income or their social status, but because of their attitude (moral and character). In terms of relation with the cross-culture understanding, the college students seem to feel insecure about themselves. As one of them stated as below: "A, saya merasa gimana gitu waktu lihat wisata-wisata dan budaya di luar negeri. Kelihatan sangat mewah dan sangat menarik. Makanya banyak yang tertarik untuk datang kesana dan belajar banyak budayanya. Tapi rasanya jauh banget sama keseharian saya. Kayaknya gak mungkin saya bisa kesana meskipun yang namanya rejeki kita gak tau ya.

Tapi enggak ah, saya gak pede. Bahasa Inggris juga biasa aja, pengetahuan lainnya apalagi. Malah saya baru tau tentang beragam budaya di Amerika, di Australia, di Inggris itu dari kegiatan English Camp program. From the statement above, it can be seen subtracts that even though she believes much in her religion, but her self-distrust seems to dominate her perspective in seeing the world. She believes that Allah will give fortune (rejeki) for His people as long as those people are intended to change their own fate by learning seriously and wog ard.

But she doesn't have enough faith to try to manifest her dream. It is mostly because she understates her own self and she feels that her dream is too high to be reached. As an example, she doesn't think like that. Islam always gives attention that in order to be able to reach your dream, someone needs to focus and intend to do something which can make their goal to become reality. Religion seems to be **the second most powerful** Islamic value which is affected the perspective of most of those Madurese college students.

In this English Camp Program, the college students learn much about some traditions and festivals which are commonly being held in those English-speaking countries. For

instance, it is very common to find numerous of culture festivals in Manchester, Melbourne, Auckland, Santa Fe, New York, London, and Dublin of course. All those cities in those English-speaking countries had already declared about its support to LGBT for being formally legalized. Thus, it is very easy to find many gay couple or lesbian couple to get married in those cities every month.

The government agreed to make commitment that they will protect **the human rights of** every citizen in their country. The declaration for legalizing same-sex marriage make a lot of people gather around in the street in order to celebrate their struggle for many years. There is also a yearly festival called Mardi Gras to celebrate about the equality for every citizen. Sosial Budaya, Volume 16, Nomor 2, Desember 2019, pp. 127 - 136 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> 133 In contrast, that kind of condition is still not being accepted in Indonesia, especially because of the declination of its society.

Indonesia consists of various different kinds of ethnics and races, including Madurese which tend to consider that LGBT is not acceptable. The societies think that it is against their religion as well as they are afraid of being criminalized just because the society marks on LGBT as an unforgiveable sin. The general aim of legislation in Islam considers its values and norms should protect and guarantee the necessities (Al Dharuriyyat) of the human bn. d e tr' f um eigsitolve together and having family with someone from the opposite sex.

Keesing (2007) had once said that **there are five basic values** in Islam including **life (Al Nafs), reason (Al Aql), descent (Nasab), property (Al Mal) and religion (Al Din)**. The religion of Islam agrees to protect all those basic values of the human beings and it is also prohibiting any violation against them. That is why, those college students feel a little bit curious about how those Western people can accept LGBT communities even though their religion is against them.

It can be simply stated that the government of those countries along with isoetiagree nthn“h rights need to be protected no matter what hps iwod”. nfothanig that against the human rights will be stated as violation and breaking the law. Also, those Western people are fully concerned with any terms related to hate speech which is often being received by those LGBT communities, so that they cannot let that evil things happened over and over again. The legalization to the human rights had been signed by the government of the world so that it must be done as it is commanded.

Knowledge or Intellect (Al Aql) When thinking about Islam, there are also four major important things corrected by Ghazali (1990) that you need to know related to the Islamic philosophy: heart (Qalb), soul or self (Al Nasf), spirit (Ruh), and intellect (A'Al). It

means that when the knowledge of individual is increased, then it is automatically connected with their soul, heart, and spirit. That is why Islam always recommends that each individual needs to raise their potential and ability to do something they can do best. The more knowledge that individual had, it will result on the more respect they can get from the entire society.

In relation to this Islamic value, the Madurese college students have already gotten a few more knowledge about cultural differences between Western countries and Eastern countries, especially Indonesia. By following this English Camp Program, the college students have understood well about some cultures including the habits of the Western society, the food tourism, the festivals, the government regulations, the tourism attractions, as well as some of the local traditions. Most of them had just known about the knowledge and some of them feel surprised on the fun facts **and interesting facts about** those English-speaking countries.

For example, Dublin group know exactly that Ireland is regarded to be the city of festivals with more than a hundred festivals celebrated in the capital city each year. Celebrating the festivals means that someone will meet someone else from many different backgrounds and they interact with each other under the same direction as the moral horizontal values in Islam. As Hoque (2014) said that **the moral vertical values are** including the individual manner relationship between the intrinsic attitude to God and the moral horizontal values are including the individual extrinsic against social environment in daily life, must be balanced.

So, it can be generally said that knowledge and moral values are something which is pretty crucial in Islam regarding of the Islamic philosophy because it will suitably promote and control the soety's ehers thbefioi individuals and the whole society. This statement is in line with what Halstead (2007) revealed: the Islamic moral values (whether they are as individuals just like sympathy, affection, sincerity, and patience or common such as obligation, self- feeling, attitude and behaviors, are meant to bring both the individuals and the society some great benefits towards their life.

Family Life and the Offspring (Al Nasab) It can be seen from the table above that most of **those Madurese college students are still** depending on their family especially their parents, with the total seventeen (17) students. In this case, the role of the family and parents play such iot li rmig e ts' abts, lin Rachmawati: Cross Culture Understanding in 134 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> perspectives in seeing life, as well as creating their thinking. In most of Madurese family, the role of Islamic values and principles are holding tight since they were child.

And related to their experience while they are following English Camp Program, they now know about some cultures in those English-speaking countries. For instance, they know that American and Canadian loves to have party in which in their local culture, that kind of party is not acceptable. They prefer having such religious ceremony than having party which only ended up in spending too much money and a lot of negativities.

The influence from their family life is also believed that it is not acceptable to spend money for something that does not give the positive effect. Meanwhile, it is also affected by the family background which is only having a little money for their children and the parents will only give money to their children for school and other primary needs. In this case, it is strongly believed that those Madurese college students still can handle their local wisdom that is coming from their religious backgrounds.

Besides that, the college students understand that when you are seventeen years old in America, Canada, England, Australia, or any other Western countries; it means that you are expected to go out from the family or you have to learn how to live by yourself. Most of teenagers in those Western countries will usually start to live their own life by renting an apartment, cooking by themselves, as well as trying to get a job for fulfilling their everyday needs. Parents will tend to teach their children about how to be an independent man and woman since they were child. It is normal to see parents asked their five-year-old children to wash their dishes or to clean their shoes.

From the habits from the early age, most of those children will feel relieved when the time for being independent is coming. They even enjoy their new life away from their parents. In Indonesia, it is uncommon to see teenagers to live by themselves. Parents seem to always try to arrange everything in their children life, even when their children have already grown up to become teenagers and young adults. It also happens in Madura where parents seem to control their children life, especially to those who are living in the rural areas.

If most Western teenagers and young adults tend to postpone getting married soon, most Madurese teenagers and young adults tend to be quick in getting married, even before they are passing from the colBased nAduzpectiii clear enough that the fact happened because those Madurese college students and their parents are strongly affected by the norms and values in their religion which is asked its followers to get married as soon as they are capable of doing it. Wealth (Al Mal) Dughazah (2009) aimed to state that Islam is a religion which will protect and respect the fundamental human rights in every aspect in life.

For more, Islam is also providing higher system of morality including arrange properly

about the kindness, sympathy, generosity, peace, goodwill, truthfulness, as well as mercy. In relation with the wealth, it can be argued that wealth should be such general factor which can create peace in the world. Thus, it cannot be denied that people throughout the world need to experience prosperity in their life in order to be able to share sympathy, generosity, and truthfulness to anyone around them.

What is meant by prosperity here does not always relate to material wealth, it can be wealth in any other forms including health, happiness, and inner peace. Moreover, some of those college students (for about 45% of the total sample) stated that it is easier for them to accept everything they just know including anything about cross-culture they have found **in certain English-speaking countries** when they have such openness of mind.

The openness of mind will certainly relate to the inner peace that students had already had as self- knowledge in the openness mind and inner peace can give great results through meditation and calmness of the religion (Nyingma Psychology Series). Also, they have learned a lot about the culture of corruption and money launderings in some countries including USA and UK. Those politicians or any other people who do the corruption and money launderings will get hard punishment in order to make them feel deterrent anthwondoia gain in the future.

As a member of the society who is living in such developing country, those college students know Sosial Budaya, Volume 16, Nomor 2, Desember 2019, pp. 127 - 136 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908> 135 that Indonesia needs to have basic Islamic rules and regulations in order to get rid of those corruptors so that they can keep the mandate of the Indonesian people. As we have known that immoral characters of those government officials will lead the society and the country into such slumped economic situation.

The Islamic values will always recommend its followers to gain money from some positive al' urces that they can live prosperous and in peace. Here is the statement from one of those college students related to the wealth aspect: "Srasa erlsekal emerin ai mengadopsi sistem pemerintahan berbasis pada aturan-aturan dalam Islam dimana Islam tidak akan memberikan toleransi kepada mereka yang bersikap sewenang-wenang dan merugikan masyarakat, termasuk para koruptor itu. Lihat saja di Arab dimana para pencuri selalu dipotong tangannya sehingga mereka pun akhirnya akan kapok dan tidak akan mencuri lagi.

Apalagi untuk kejah sebrup danepti From that statement, it can be concluded that as the representation of Madurese college students, he said it is truly substantial to enforce

the Islamic rules in the scope of government officials. However, it would be pretty hard to apply those Islamic rules in the government because our nation is not strictly based on Islamic regulations. As a matter of fact, Indonesia consists of some different religions so that it would be quite hard to manifest full Islamic rules. One thing which can be done is to try to apply those Islamic values through the educational system of institutions in Indonesia.

The understanding of these Islamic values, especially for wealth aspect will help to lead the society to have such strong characters as well as build such noble characters, attitudes, and behaviors. CONCLUSION In fact, it can be clearly said that culture and education nowadays have become such inseparable things. By taking the education in the school or college, people will be able to enlighten their perspectives in order to understand and accept that there are a lot of different cultures in the world.

Moreover, cultures can also become such great weapon for anyone to be able to take their education into higher levels because in the field of academics, people will interact with those who come from numerous different cultures. These days, there are more and more people in Indonesia who tend to relate cultures with some of the Islamic values which represent their nation and religion. As we have known that Indonesia is considered to be a country in which having the biggest population of Moslem in the world.

This is the main reason on why Islamic values have become such substantial aspects in most Inna pplie ianf Madura i part of East Java province in Indonesia and it is regarded to be one of the biggest Moslem populations. When it comes to understand about the cultures, education, and Islamic values; some of those Madurese college students tried to develop their own perspectives which are generally based on their family traits. It can be seen from the table of the Islamic values that most of those college students are still strongly influenced by their parents and tradition as well as influenced most by their religion as Moslem.

In the English Camp Program which had been held for three days in Trawas, those college students can understand well about certain different cultures in those English-speaking countries including England, Ireland, America, Canada, Australia, and New Zealand. And the result of this research shows that those Madurese college students are still holding on their Islamic values even though they can accept about all those cultural differences happened in certain English-speaking countries during the English Camp Program. Also, their Islamic values are not blocking or limiting their openness about receiving some cultural differences happened all over the world.

REFERENCES Akgunduz, Ahmet. (2013). Norms and Values in Islam. Islamic University of

Rotterdam.

Badan Pusat Statistik. (2019). Tingkat Kemakmuran di Wilayah Madura. Radar Madura: Februari 16th, 2019.

Dughazah, Justina. (2009). The Relationships between Values, Religious Teaching and Development Concepts and Practices: A Preliminary Literature Review. University of Birmingham: Birmingham, UK.

<http://www.religionsanddevelopment.org/> lin Rachmawati: Cross Culture Understanding in 136 DOI: <http://dx.doi.org/10.24014/sb.v16i2.6908>

files/resourcesmodule/@random454f80f6_0b3f4/1256735760_working_paper_33.pdf

Gamson, J. (2000). **Sexualities, Queer Theory, and Qualitative Research.** In N.K. Denzin & Y.S. Lincoln (Eds.). *Hanbook of Qualitative Research* (pp. 347-365). Thousand Oaks, CA: Sage.

Ghazali, H., Abu. (1990). *Ihya'UluunjVII - IX* (Vol. Juz VII-IX).

Beirut: Daarul Fikr. Grant, C.A. & Joy L. Lei. (2001). *Global Constructions of Multicultural Education: Theories and Realities*. Mahwah, NJ: Lawrence Erlbaum. Halstead, J.M. (2007). *Islamic Values: A Distinctive Framework for Moral Education*. *Journal of Moral Education*, 36(3), 2007, pp. 283-296. http://dx.doi.org/10.1080/0305724070164_3056.

Hartman, Andrew. (2009). What is Culture? Raymond Williams and The Cultural Theory of 'Cstomfferen . *New Left Review*, Vol. 55, Jan/Feb 2009.

Hoque, A. (2014). **Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists.** *Journal of Religion and Health*, 43(4), 2014, pp. 357-377. doi: 10.1007/s10943-004-432-z.

Kashima, Yoshihisa. 2014.

How Can You Capture Cultural Dynamics?. Australian Research Council. Sept 10, 2014.

DOI: 10.3389/fpsyg.2014.00995. Kagan, S. (1990). *The Structural Approach to Cooperative Learning*. *Education Leadership*. 47 (4): p. 12-15.

Keesing, Roger. (2007). *Theories of Culture*. **Institute of Advanced Studies, Australian National University.**

Canberra A.C.T. Australia. Nuriman & Fauzan. (2017). **The Influence of Islamic Moral** alus

StuenBavor nA . *Jurnal Dinamika Ilmu*, Vol. 17, No. 2. doi: <http://dx.doi.org/10.21093/di.v17i2.835>.

Rafiki, Ahmad & Kalsom Abdul Wahab. (2014). *Islamic Values and Principles in the Organization: A Review of Literature*. *Asian Social Science*, Vol. 10, No. 9. Canadian Center of Science and Education.

Sinagatullin, I.M. (2003).

Constructing Multicultural Education in a Diverse Society. Lanham, MD: Scarecrow Press.

Tanaka, Shigenori. (2006). *English and Multiculturalism: From the Language UPECTI RELC Journal*, Vol. 37, Issue 1, pp. 47-66, https://doi.org/10.1177/00336882060634_73.

Torabi, Mahdi. (2015). *Islamic Values and Their Influences on Architectural Design*. *Academia*.

Sendjki, Abdelhak. (2015). **An Empirical Study on the Influence of Islamic Values in**

Poverty Alleviation. **Journal of Islamic Accounting and Business Research**, Vol. 6, Issue. 2,

pp. 222-243, <https://doi.org/10.1108/JIABR-05-2012-0027>.

INTERNET SOURCES:

1% - <http://garuda.ristekbrin.go.id/journal/view/7161>
1% - <http://ejournal.uin-suska.ac.id/index.php/SosialBudaya/article/view/6908>
<1% - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4798891/>
<1% -
<https://www.prnewswire.com/news-releases/lilly-launches-program-about-what-people-with-diabetes-should-know-before-the-low-301082517.html>
<1% - <https://ideologislam.blogspot.com/>
<1% - http://islam.uga.edu/norms_values.html
1% - <http://en.noblequran.org/quran/surah-al-maidah/ayat-32/>
<1% - <https://quran.com/5/32?translations=31,17,19,20,85,84,95>
<1% - <https://kids.britannica.com/students/article/plant/276449>
<1% -
<https://www.commondreams.org/views/2020/05/16/alternatives-killing-people-economy>
<1% - <https://www.lausanne.org/content/west-african-case-study>
<1% - <https://www.ipce.info/booksreborn/martinson/family/FamilyInSociety.html>
<1% - <https://planningtank.com/planning-techniques/data-presentation-and-analysis>
<1% - <https://magoosh.com/toefl/toefl-practice-test/>
<1% - <https://www.scribd.com/document/353804220/WORLD-RELIGION>
<1% - https://teachers.yale.edu/curriculum/viewer/initiative_13.01.10_u
<1% -
<https://www.brookings.edu/on-the-record/natural-disasters-human-rights-and-the-role-of-national-human-rights-institutions/>
<1% -
<https://www.termpaperwarehouse.com/essay-on/On-Islam-and-Inequality/452075>
<1% -
https://www.researchgate.net/publication/322856099_The_Influence_of_Islamic_Moral_Values_on_the_Students'_Behavior_in_Aceh
<1% - <https://iamaileen.com/10-things-foreigners-should-know-about-the-philippines/>
<1% - <https://quizlet.com/265266009/soc-ch-7-8-final-flash-cards/>
<1% - <https://www.lifecoachingbusiness.co.za/newsletter-penny-holburn-coaching.php>
<1% -
http://api.ning.com/files/kjgi7wPlpeEWpU4aFRIQoanZU76g8GGXHHATmdkb-9VaC*HWRaXLtkqHcBXh8SLFcySYHBtTZCRmMe8CTjXlhRV77PUWsP3Z/TOEFLessaysamples.doc

<1% - http://www.greatdreams.com/political/invasion_of_america.htm

<1% - <https://journals.sagepub.com/doi/full/10.1177/1468796819873255>

<1% -

<https://pdfs.semanticscholar.org/4389/78439666b51a2d5466dfedc0dd31d5558ce8.pdf>

<1% -

https://www.researchgate.net/publication/317598053_A_review_on_literature_of_Waqf_or_poverty_alleviation_between_2006-2016