

**AN ANALYSIS OF CULTURE SHOCK EXPERIENCED BY THAILAND  
STUDENTS IN IAIN KEDIRI**

**THESIS**

Presented to  
State Islamic Institute of Kediri  
In Partial fulfillment of Requirements  
for the Degree of *Sarjana* in English Education



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I hereby declare that the thesis and the work presented in it are my own and it has been generated by me as the result of my own original research. It does not incorporate any materials previously written or published by another person except those indicated in quotations and references. No portion of this work has been submitted in support of an application for another degree or qualification of this or any other university or institution of higher education. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

This thesis is to fulfill the requirement for the degree of *Sarjana (S1)* in English Study Program, State Islamic Institute of Kediri.

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### APPROVAL PAGE

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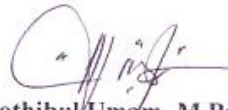
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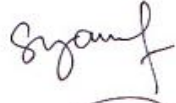


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Demikian agar maklum dan atas kesediaan Bapak kami ucapkan banyak terimakasih.

*Wassalamualaikum. Wr. Wb*

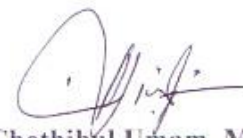
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Setelah diperbaiki materi dan sususannya, sesuai dengan beberapa petunjuk dan tuntunan yang diberikan dalam Sidang Munaqosah yang dilaksanakan pada tanggal 26 Juni 2019. Kami berpendapat bahwa skripsinya dapat kami terima dan kami menyetujui hasil perbaikannya. Demikian agar maklum adanya.

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## **MOTTO**

**Narrated from Abdullah bin Amr bin Al-Ash r.a he said: One day someone asked the Messenger of Allah: O Messenger of Allah is the nature of Islam is the best? The Messenger of Allah then said: “Someone whose tongue and hands do not hurt Muslims”**

## **DEDICATION**

Thanks for Allah SWT who always guide me and give me time to study and look for the knowledge, also not forget to Prophet Muhammad SAW who has given me the light iman and patience.

To My lovely parents. My father, Alm. Mat jufri and My mother Nurul Qomariyah the best parents who God give to me. Thank you for always give me prayer, for all support, understand me, and always accompany me to finish my Thesis. I love you so much in the deep of my heart and thank you so much for all.

Also thanks to all my family who always support me and give me pray.

To all of my lecturers of IAIN Kediri, who have given me all knowledge and guided me to have many experiences in this education, especially for my sincere advisors: Dr. Toyyibah, SS., M.Pd. and Chothibul Umam M.Pd. great thanks I appreciate for all of your suggestions to make my thesis better.

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Praise to Allah, the Almighty, the merciful and the beneficial who has blessed me, so that I can finally finish this thesis. Besides, I also believe that this thesis could not be finished yet without any support from several people. That is why I would like to express my appreciation and gratitude to the following people:

1. Dr. Nur Chamid, MM., the chief of IAIN Kediri.
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5. Thai students for their great cooperation in helping me to conduct this thesis.
6. All friends from 2105 period of English Department, who has helped and supported in finishing this thesis.

Finally, I hope that the result of this study will be valuable for all the readers and can be used as a useful reference for other researcher in the future.

Kediri, 22 May 2019

The writer

## ABSTRACT

**Alfianti, Sofia Dwi.** *An Analysis of Culture Shock Experienced By Thailand Students In IAIN Kediri.* Faculty of Tarbiyah, English Education Department, State Islamic Institute (IAIN) Kediri, 2019. Advisors: (1) Dr. Toyyibah, SS., M.Pd, (2) Choithibul Umam, M.Pd.

### **Keywords: Culture shock, Thai students**

Someone who comes to a new place and lives in a new environment will find many different things. Some of them will feel confused, anxious and it can be frustrated in facing many different things. The purpose of this study is to explore the culture shock experienced that faced by Thai students in IAIN Kediri and the strategies that used to deal with cultural differences and problems.

This study employed a qualitative research method. The data were collected by distributing a mixed questionnaire and conducting a semi-structure interview. There were 12 Thai students participating in this study. They were Thai students in semester 4 and semester 6 who are living and studying in IAIN Kediri. The data were analyzed into three activities they were categorizing the data, coding and presenting. The data were presented originally as the answer of the participants in questionnaire and interview.

The result of this study shows that there are six categorizes of culture shock experiences faced by Thai students in IAIN Kediri. Those are language and communication problems, food, social environment, making friend, homesickness and academic problem. The most experience faced by Thai students in IAIN Kediri was language and communication problem. Therefore the strategies that are used by Thai students in IAIN Kediri are self-confidence and optimism, building friendship, cultural participation, and learning the host culture. The most strategy used by Thai students was learning the host country.

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Table 4.1 Culture Shock Experiences of Thai students in IAIN Kediri

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## CHAPTER I

### INTRODUCTION

In this first chapter the writer would like to explain the introduction that consist of background of the study, research problem, objective of the study, significant of the study, scope of the study, and definition of key term.

#### **A. The Background of the Study**

This modern era which everything has developed is giving positive effect in human life. Now, we can see in the field of Education system, there are many rules and systems given in order to give the students easier in study. One of program given for students is student exchange program. In this program the students all over the world can enroll their self to the institute or university in aboard as they wanted. Not only for the students, but the institute or the university can also do a cooperated with another institute or university in aboard. This term is related to one rules that stated on Regulations of Educational Department and Republic of Indonesia Culture number 14 2014 section 4 about cooperation of each university which stated “a university can do a cooperation in academic field or non-academic with another university, business or other side whether in country or outside”<sup>1</sup>.

In this case, as one of the Islamic State Institute in Indonesia, especially in East Java IAIN Kediri is also taking a chance in doing cooperated program. The program chance here is in students exchange program. IAIN Kediri has done a

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<sup>1</sup>Permen no 14 tahun 2014



cooperate program the students exchange with International Thailand graduate agency and Majelis Tinggi Agama Islam Pattani South-East Thailand. The cooperate program work which is students from Thailand can study in IAIN Kediri and for IAIN Kediri students can study aboard in doing teaching practice in some region in Thailand<sup>2</sup>. This program purposed to give a chance to the students in getting knowledge and new experiences that they never get before.

Thailand students who are studying in IAIN Kediri are students who take a degree sarjana and it is about 8 semesters and around 4 years. They can choose the subjects as they want that available in IAIN KEDIRI. In studying in IAIN KEDIRI they will live for a certain time in Indonesia, especially in Kediri to study. In this time the students will find and learn many things from their new environment. Because they come to Indonesia as a foreigner and never come to Indonesia before, perhaps it is possible for them to face many problems as a foreigner or newcomer who will stay for a certain time in Kediri, especially in IAIN Kediri. In fact, the students find many things that different from their country like language, food, culture, social life and etc. Beside that they also feel anxiety and miss their home when they life and try to adjust in their new environment.

Perhaps, in some people's perception for studying aboard is challenging. People will go far from home, without family, and maybe it will be lonely when we know no one. In the first phases for people especially for students they will

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<sup>2</sup>Siti Amanah, Motivasi dan Culture Shock Mahasiswa Asing di STAIN Kediri Dalam Lingkungan Budaya Kediri, Jurnal Sosol, Vol 4 No 1 (2018), Hlm 2

feel confused and anxious when they come to the new country or new place. This situation was related to the Oberg theory about culture shock, culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social inter-course. When an individual enters a strange culture, all or most of these familiar cues are removed. He or she is like a fish out of water. No matter how broad-minded or full of goodwill you may be, a series of props have been knocked from under you, followed by a feeling of frustration and anxiety<sup>3</sup>.

The previous studies that discusses about culture shock experience were from Stefanie Theresia Baier in her thesis under the tittle International students: Culture shock and adaptation to the U .S. culture<sup>4</sup>. This study was analyzed how level of self-confidence/self-efficacy, social network, and cultural background influence international students' acclimatization to the U.S. the next also from Ernofalina under the tittle Culture Shocks Experienced by Indonesia Students Studying Overseas<sup>5</sup>. This study was aimed at investigating culture shock experienced by Indonesian students studying overseas in both academic and non-academic setting. And the study revealed that language was the most problematic aspect experienced by the students. Other studies also come from Deddy Mulyana and Bertha Sri Eko the title was Indonesian Students' Cross-Cultural Adaptation in Busan, Korea. This study was aimed to find out the validity of the U-curve

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<sup>3</sup>Kalvero Oberg, "Cultural Shock: Adjustment to New Cultural Environment" *Practical Anthropology*, 4 (1960) 177-182

<sup>4</sup>Stefanie Theresia Baier, "International students: culture shock and adaptation to the U.S. culture"(Thesis, Eastern Michigan University, Ypsilanti, Michigan, 2005), 92

<sup>5</sup>Ernofalina, "Culture Shocks Experienced by Indonesian Students Studying Overseas", *International Journal of Educational Best Practices (IJEBP)*1 ( 2) 2017, 87-104

model of cross-cultural adaptation by exploring the cross-cultural adaptation undergone by Indonesian students in Busan, Korea.<sup>6</sup>

The writer is interested in analyzing culture shock experienced by overseas students from Thailand in IAIN Kediri. Moreover, year by year the students from Thailand come to IAIN KEDIRI for studying. Since students from Thailand come to learn in Indonesian especially in IAIN Kediri, the social environment of IAIN KEDIRI even the society around the institute or society around the boarding home should be aware to the potential of cultural shocks. These potential of culture shocks problems cannot be erased directly from the Thailand students but it can be minimized. Hopefully it can give the Thailand students to have joyful moment to study and life in IAIN KEDIRI.

By explanation above, hopefully this study can give an insight especially in analyzing the culture shock experienced of Thailand student. This study also can give an advantage in local students of IAIN Kediri to give an understanding in accepting other culture and to facilitate Thailand students in adjust their new environment. Perhaps, it can appear a culture tolerant between local students and Thailand students. In this case, the writer convinced that giving understanding and tolerant to Thailand students will make them easier to adjust the environment and they can minimize their culture shock problem. Therefore this study is conducted to discuss about “*AN ANALYSIS OF CULTURE SHOCK EXPERIENCED BY THAILAND STUDENTS IN IAIN KEDIRI*”. In write and arranging this study the

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<sup>6</sup>Deddy Mulyana and Bertha Sri Eko “Indonesian Students’ Cross-Cultural Adaptation In Busan, Korea”*Jurnal ASPIKOM*, 3 (2) 2017, 152-154

writer realized there are many mistakes found, the writer hopefully ask the reader to give suggestion for better writing.

### **B. Research Problems**

This thesis is aims at investigating culture shocks experienced by Thailand students in IAIN KEDIRI. Therefore the writer states the research questions as follows:

1. What culture shock experiences are faced by Thai students in IAIN Kediri?
2. What are the strategies used to deal with cultural differences and problems by Thai students?

### **C. Objectives of the Study**

And the purposes of this study are:

1. To explore culture shocks experiences that faced by Thai students in IAIN Kediri.
2. To describe the strategies used by Thai students to deal with cultural differences and problems.

### **D. Significance of the Study**

By this study the researcher hopefully can give contribution to:

1. Thailand students

For Thailand students who want to learn in IAIN Kediri and students who are first time visit and stay in certain time to study, hopefully by conduct this study they can prepare everything well before they come to Indonesia, to make them more ready and less in faced culture shock. And for Thailand students who

have been stayed and learning in IAIN Kediri, this study hopefully can help them to be able to identify their self to adjusting the environment in their social live and minimize their culture shock. How far they can identify their self in adjust the environment so it can helps them to minimize the culture shock that happened to them and they can enjoy learning with their new environment.

## 2. Lecturer

This research hopefully purpose the lecturer can adjust and help the Thai students in learning. So, in here between students and lecturer both of them have to learn each other how to behave in learning process in order to achieve the study. Then, the lecturer also can be a facilitator in culture, the lecturer can show how Indonesia culture in learning and teaching process.

### **E. Scope and Limitation of the Study**

This study focuses on students from Thailand who are studying in IAIN Kediri. When the Thailand students come to Indonesia, they accurately found many experiences and different things from their country. This research scope and focus is to know and analyze the culture shock experienced by Thailand students in IAIN Kediri. And also how their strategies to solve and adjust their culture shock problem.

Therefore, the limitation from this study is for Thai students who are studying in IAIN Kediri and they live in Kediri so they are students in semester 4 and semester 6. There are 12 students which consist of 7 students in semester 6 and 5 students in semester 4. The writer choose the students of semester 4 and semester 6 because all of them have stayed in Kediri more than one year and they

already have tried to adjust their environment. So they can explore their culture shocks experiences that they have faced it before. In here, writer can identified how their way of facing their culture shock and also the strategies they use to handle their culture shock.

#### **F. Definition of Key Terms**

To avoid an ambiguous word and meaning with a terminology in this research, so the writer give some definition below:

- a. Culture Shock: a condition and situation where a person or people who live in a new environment and they feel confused and anxious to face their new environment. They have to adjusting to their new environment to help their social and daily life.
- b. Strategy: the way how to overcome something or the problem faced.
- c. Thailand Students: Students who come from overseas, Thailand and they come to IAIN Kediri to study.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This part as a review of related literature, presents about Cross Cultural Adjustment, Culture shock, Stages and Symptom of Culture Shock, Aspect of culture shock, Strategies used to deal with cultural differences and culture shock experienced, Thailand culture, Indonesia culture and Javanese culture.

#### **A. Cross Cultural Adjustment**

When someone visited or living in a new place they will find some different things from their home and it will affect their self in psychology, emotional and other aspect that influenced to theirselves in new environment. This condition show that new comer have to adjust their new environment and new culture. It can be one problem if someone cannot handle well.

Church was described cross-cultural adjustment as a normal process of adaptation to cultural stress involving symptoms of anxiety, helplessness, irritability and longing for a more predictable and gratifying environment. Next, Black indicated that cross-cultural adjustment is a specific personal difference. Black and Gregersen was characterized cross-cultural adjustment as the degree of perceived psychological comfort with various aspects of a new setting. They proposed that host nationals, the new culture and environment have an

influence on the employees cross-cultural adjustment, herewith considering it as a multifaceted construct.<sup>7</sup>

Culture shock is the most critical point in cross-cultural adaptation. This phenomenon is inherent in the notion of the U-curve which assumes that: cross-cultural sojourners progress through three main phases: an initial stage of elation and optimism, replaced by a period of frustration, depression and confusion (presumably the period labeled by Oberg as culture shock), followed by a gradual improvement leading to optimism and satisfaction with the new society.<sup>8</sup>

## **B. Culture shock**

Culture shock is one of process of someone who arrived in a new environment and sometimes people feel confused, anxious and frustrated. This circumstance can be happened to students, worker or some who live in new environment and faced new culture. In facing culture shock someone have to adjust their self to the new environment and new culture in order to enjoy in their life in different culture and environment. In culture shock there are some point include of culture shock like a symptom of culture shock, aspect of culture shock.

According to Adler a culture shock experience can influenced someone in having a new knowledge by understanding the native culture also someone can get new perceptive in their native culture and other culture at the same time.

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<sup>7</sup>Tayaphon Rodsai, Jol Stoffers, Zuyd, Margaretha Banowati Talim, Cross-Cultural Adjustment: A Case Of Thai Expatriates In Indonesia, *The Journal of Applied Business Research*, 33 (6) 2017 1139-1152

<sup>8</sup>Deddy Mulyana and Bertha Sri Eko "Indonesian Students' Cross-Cultural Adaptation In Busan, Korea" *Jurnal ASPIKOM*, 3 (2) 2017, 152-154



Another definition from Furnham and Bochner, culture shock is the confusion and disorientation that many sojourners experience when they enter a new culture. However, culture shock is normal and is experienced by almost every individual when entering a new country.<sup>9</sup>

The term of culture shock firstly was introduced in the late 1950s by anthropologist Kalervo Oberg who was born in Canada and became a US citizen in 1944. Oberg give definition in culture shock as a feeling of anxiety when someone in new environment and feeling lost of familiar signs and symbols of social intercourse. When people come to a new environment they feel like they lose all familiar and common signs, symbols, cues, social roles, interpersonal contacts, and support, leading individuals to experience anxiety, frustration, and helplessness. Oberg analogized individuals who entered a new culture to “a fish out of water.”<sup>10</sup>

From several definitions above, the writer conclude that culture shock is condition where a new comer or people who stay in a new place and they never come or visit the place before. They find many different things from their culture and it is not same with their culture and when a new comer feeling anxiety with their environment and lost their familiar signs and symbols in their social environment they have to try to adjust their selves to the new environment and a new cultural. However, this is a long term and difficult process. But if they cannot overcome their culture shock it also can influence to their social or in their achievement.

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<sup>9</sup>Ibid,152

<sup>10</sup>Amirul Mukminin, “Acculturative Experiences Among Indonesian Graduate Students in US Higher Education”, *Excellence in Higher Education* 3 (1) 2012, 14-36

## 1. Stages and Symptom of Culture Shock

In order to decrease psychological stress, people have to make many preparations for culture shock before they go abroad. This period is usually called pre-departure. It is essential and indispensable. If a person is able to make good use of this stage, the impact of culture shock on his psychology will decrease obviously. Most of the stages of culture shock defined in the literature generally only differ in their terminology from Oberg's initial four stages of cultural shock<sup>11</sup>:

### 1. The Honeymoon Stage

This first stage, according to Oberg, In this stage a foreigner or a newcomer is feeling everything in their environment is good. A newcomer feels that their society is welcome and pleasant to the foreigner and a newcomer.

### 2. The Crisis Stage

This stage, according to Oberg describe as revealing a hostile and aggressive attitude towards the host country and developing stereotypes. In this stage the foreigner or a newcomer are start to find and faced the problems. they feel and faced a negative experiences and start to feel need a help and wanna back to home.

### 3. The Stage of Development of a Positive Attitude

This stage, the problems with a new environment still exist but a foreigner or a newcomer are start to adjust their environment and accepted the host culture.

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<sup>11</sup>Kalvero Oberg, "Cultural Shock: Adjustment to New Cultural Environment" *Practical Anthropology*, 4 (1960) 177-182

#### 4. The Stage of Adjustment

This stage, they start to understanding and accepting the host culture in their new environment. They start to understand and accept the host culture.

Moreover, a very common symptom of culture shock is the confusion about one's role and role expectations and about one's values and feelings of self-identity. The outcome could range from a mere ambivalence or uncertainty in behavior to emotional paralysis, which may become neurotic problems such as phobias, psychosomatic symptoms, and depression. The degree of these symptoms varies and is usually not as severe as often assumed. Oberg also mentions that newcomers are often more concerned about minor pains and seem to get ill more often.<sup>12</sup>

#### **2. Aspect of culture shock**

There are six aspects of culture shock<sup>13</sup>:

1. Strain due to the effort required to make necessary psychological adaptations.
2. A sense of loss and feelings of deprivation in regard to friends, status profession and possessions.
3. Being rejected by and/or rejecting members of the new culture.
4. Confusion in role, role expectations, values, feelings, and self-identity.
5. Surprise, anxiety, even disgust and indignation after becoming aware of cultural differences.

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<sup>12</sup> <sup>12</sup>Stefanie Theresia Baier, "International students: culture shock and adaptation to the U.S. culture"(Thesis, Eastern Michigan University, Ypsilanti, Michigan, 2005), 92

<sup>13</sup>Kalvero Oberg, "cultural Shock: Adjustment to New Cultural Environment" Practical Anthropology, 4 (1960) 177-182

6. Feelings of impotence due to not being able to cope with the new environment.

### **C. Strategies used to deal with cultural differences and culture shock experienced**

In overcome the culture shock, there are many strategies that can used to deal with culture shock. The strategies that can use are self-confidence and optimism, building friendship, learning the host culture, and cultural participation.

*Self-confidence and optimism* people with good self-confidence they may be less of feeling anxiety when they faced the problem. Moreover, if people don't have full confidence will feel give up easily and experience more anxiety when they faced problem. Self-confidence is the strategy that can help people to decreasing anxiety and overcoming obstacles and problems.<sup>14</sup>

*Building Friendship.* This strategy is show that a foreigner or newcomer can gather and make friend with the local students in order to overcome their problem and local students can help them. A foreigner or newcomer can start to make friend with local students and try to open a conversation to the local people. A foreigner or newcomer also can keep being friendly and hung out with local students.<sup>15</sup>

*Learning the Host Culture* this strategy show that a foreigner or newcomer can built their awareness in understanding their host culture. When the foreigner

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<sup>14</sup>Juanzi Xia "Analysis of Impact of Culture Shock on Individual Psychology", *International Journal of Psychological Studies*, 1 (2) 2009,99

<sup>15</sup> Deddy Mulyanadan Bertha Sri Eko "Indonesian Students' Cross-Cultural Adaptation In Busan, Korea"*Jurnal ASPIKOM*, 3 (2) 2017, 152-154

can understand to the host culture it can help them in adjust their new environment.<sup>16</sup>

*Cultural Participation.* In this strategy a foreigner or new comer can join and active in various social, religious, and cultural activities carried out by local communities. When foreigner or newcomer gather with local communities and following different organizations it can help them to improve their language skills and at the same time to adapt to the local culture.<sup>17</sup>

#### **D. Thailand culture**

Thailand is one of country in South East Asia that people are dominant with Buddhist, beside religion there are culture, language, that will discussed below. In this explanation below are draw to inform the characteristic of Thailand people and it can be as an insight in Thailand students characterize.

##### **1. Land Features And Natural Regions**

Thailand can be divided into four different regions based on its land features: the northern region, the Khorat Plateau, the central region, and the southern region. Each region has distinct physical traits that define it and make it different from other areas of the country. Thailand has two distinct climate regions. In the south, it is humid tropical, and in the north, it is tropical savanna. The climate of the Kra Isthmus is always hot and humid, and intermittent rains

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<sup>16</sup> Ibid,153

<sup>17</sup> Ibid,153

fall throughout the year. The north is usually more comfortable, with temperatures 6° to 9°F (3° to 5°C) lower than those in the south. The country as a whole is tropical, humid, and rainy. Temperatures are nearly always quite high, and humidity rarely drops below 70 percent anywhere in the country.<sup>18</sup>

## **2. Characteristics Of The People**

Ethnically, the country's population is quite homogeneous, with 75 percent being of Thai heritage, 14 percent being of Chinese heritage, and some 35 different ethnic groups making up the other 11 percent of the population. This figure includes Malay, Indians, and various indigenous hill tribe people. Most of people Thailand are dominant with Buddhist, all other faiths in Thailand are relatively minor. Islam and Christianity both exist in the country. Muslims live primarily in the south and in Bangkok. They make up 4.6 percent of the population, while Christians number less than 1 percent of the population.<sup>19</sup>

Thainess is a term that is thrown in Thailand a lot to describe the Thai people. Thai people have been described as easy-going, friendly, self-confident, complacent, polite, laid back, discreet, modest, cheerful, neat, clean, respectful, grateful, obedient, loyal and differential.<sup>20</sup>

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<sup>18</sup>Douglas A. Phillips, *Modern world Nations Thailand* (Newyork: NY, Chelsea House, 2007),15

<sup>19</sup>Ibid, 40-41.

<sup>20</sup>Jeffry Hays, Thai Character and Personality: Sanuk Thai-ness, Kreng Jai, Jay Yen and Social Smoothing. [http://factsanddetails.com/southeast-asia/Thailand/sub5\\_8c/entry-3219.html](http://factsanddetails.com/southeast-asia/Thailand/sub5_8c/entry-3219.html). 2014, retrieved at April 13, 2019.

### **3. Thai Language**

The Thai language has the tonal 44 Thailand language of the Thais is almost musical with melodic tones that are very pleasant to the ear. Thai is part of the Sino-Tibetan language family, but it has been influenced over time by other languages. The language has 44 consonants and 18 vowels. Tone marks are used in the written language to show how words are to be spoken. There are four major dialects of the Thai language. Each of these is spoken in the areas roughly equivalent to the four regions in the country.<sup>21</sup>

### **4. Thai Food**

Food is another of Thailand's cultural delights. Spices and ingredients used in cooking include hot peppers, lime juice, lemon grass, ground peanut, and black pepper. Ginger, coconut milk, coriander, garlic, sweet basil, mint, tomatoes, onion, and curry are also widely used. Rice is eaten at nearly every meal and serves to balance some of the more spicy sauces. Unusual ingredients like crickets and various insect larvae are eaten in dishes in rural areas. Other exotic Thai foods include fried silkworm, eel, and animal parts like pork lungs. However, fish, pork, and chicken are more commonly served along with vegetables in the various tasty sauces featured in Thai cooking. Thai cooking has become very popular around the world. Thai dishes like satay, chicken curry, pad thai (fried noodles), and hundreds of others have become common dishes outside of the country.<sup>22</sup>

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<sup>21</sup>Ibid.,44-45

<sup>22</sup>Ibid 46-47.

## **E. Indonesia Culture**

Indonesia is one of country in South East Asia. In this explanation will explain about culture, language, food and characteristic of the people that will discuss below. In this explanation below are draw to inform the characteristic of Indonesia people.

### **1. Location and Geography**

Indonesia, the world's largest archipelago nation, is located astride the equator in the humid tropics and extends some 2,300 miles (3,700 kilometers) east-west, about the same as the contiguous United States. It is surrounded by oceans, seas, and straits except where it shares an island border with East Malaysia and Brunei on Borneo, Kalimantan with Papua New Guinea on New Guinea and with Timor Loro Sae on Timor. West Malaysia lies across the Straits of Malaka, the Philippines lies to the northeast, and Australia lies to the south. The archipelago's location has played a profound role in economic, political, cultural, and religious developments there. For more than two thousand years, trading ships sailed between the great civilizations of India and China via the waters and islands of the Indies. Indonesia consists of all or part of some of the world's largest islands Sumatra, Java, most of Kalimantan, Borneo, Sulawesi Celebes, Halmahera, and the west half of New Guinea, Papua, and numerous smaller islands, of which Bali, just east of Java is best known.<sup>23</sup>

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<sup>23</sup>Countries and their culture <https://www.everyculture.com/GeIt/Indonesia.html#ixzz5sfFtEw2n>. 2019, retrieved at July 3, 2019.



## **2. Indonesia Languages**

Since Indonesian independence in 1949, many formerly remote communities have attended school, learned the national language of Bahasa Indonesia, and have absorbed wider influences. Now, only thirteen Indonesian languages have a million or more native speakers; linguists generally believe that languages with fewer than this number are vulnerable to extinction. The Malay language originated in Sumatra and spread through mercantile centers of the Straits of Melaka, becoming the main trade vernacular of coastal regions beyond. Javanese was a complex language, steeped in social class distinctions and too difficult for traders to learn and use. Thus, Malay spread through Java's ports. In the colonial era, the Dutch insisted upon using Malay as their language of law and administration. A publishing industry beginning in the 1920s further established Malay as a language of legitimacy. In 1928, the nationalist movement adopted Malay as the language of the future independent state of Indonesia, calling it Bahasa Indonesia Indonesian Language.

## **3. Indonesia Food**

Indonesian cuisine reflects regional, ethnic, Chinese, Middle Eastern, Indian, and Western influences, and daily food quality, quantity, and diversity vary greatly by socioeconomic class, season, and ecological conditions. Rice is a staple element in most regional cooking and the center of general Indonesian cuisine. Side dishes of meat, fish, eggs, and vegetables and a variety of condiments and sauces using chili peppers and other spices accompany rice. Indonesia is an island nation, but fish plays a relatively small part in the diets of

the many people who live in the mountainous interiors, though improved transportation makes more salted fish available to them. Refrigeration is still rare, daily markets predominate, and the availability of food may depend primarily upon local produce. Indonesia is rich in tropical fruit, but many areas have few fruit trees and little capacity for timely transportation of fruit.<sup>24</sup>

#### **4. Characteristics Of The People**

Indonesians have been described as resilient, resourceful, tenacious and courageous, putting up with life's difficulties with wry good humor. The Indonesian character can loosely be generalized as a mix of Muslim, Southeast Asian and its own indigenous elements. Asian ideas about keeping face are important and great efforts are made not to make someone lose face. Indonesians are regarded as being very superstitious and mystical, and enjoy slapstick humor. Older people and family leaders are accorded great respect. Younger people are expected to defer to their parents and elders.

Indonesians are for the most part tolerant and comfortable living in a society shaped by diversity: between devout Muslims and liberal ones; between Muslims and Christians; between modernists and traditionalists; between Java and the other islands; and between the various ethnic groups. Indonesians are very polite and courteous. Indonesians are very friendly and love to make friends. They are sociable and curious to a degree that some Westerners find annoying. For a

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<sup>24</sup> Ibid., retrieved at July 3, 2019

foreigner, sometimes it is hard to be left alone or find some place without Indonesian staring, saying Hello Mister or asking lots of questions.<sup>25</sup>

## **F. Javanese Culture**

### **1. Location**

Java is the fourth largest island in Indonesia and is the world's 12th largest island with an area of 53,588 square miles 138,794 square km. The island is administratively divided into four provinces. Banten, West Java, Central Java, and East Java, one special district (Yogyakarta), and one special capital district Jakarta. Yogyakarta and Jakarta administratively are also considered provinces. The island of Java is located almost entirely in the equatorial rain belt. It experiences a typical tropical climate including high levels of rainfall, high temperatures and high humidity. Java experiences two seasons, a wet or rainy season from December to March and a dry season from May to October.<sup>26</sup>

### **2. Javanese Language**

Javanese is the spoken language of over 75 million people in the central and eastern parts of the island of Java, in Indonesia. It is also spoken in Malaysia, the Netherlands, and in Singapore. Javanese is also spoken in Suriname and New Caledonia. It was originally spoken there by Javanese plantation workers brought

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<sup>25</sup> <https://www.everyculture.com/Ge-It/Indonesia.html#ixzz5sfCmJ4rv>. 2019. retrieved at July 3, 2019

<sup>26</sup> <http://geography.name/java/>.2019. retrieved at July 3, 2019

from Indonesia by the Dutch. Although it not an official language of Indonesia, Javanese is recognized as a regional language in three provinces of Java with the largest concentrations of speakers of Javanese, namely, Central Java, East Java, and Yogyakarta where it is taught in schools, used in religious practice and in electronic and print media.

Javanese language has three levels, namely, *karma*, *madya* and *ngoko*. The use *karma* is the way of showing respect. It is important in Javanese environment, it usually happened to the parents and children when they make conversation, a parents teaching and training by speaking Javanese in high language to the children.

### **3. Javanese Food**

Javanese cuisine is the foods of one of the most significant ethnic cultures in Indonesia specially to the Javanese people. The Javanese can be distinctively different from one province to another. There are cultural distinctions between the province of Yogyakarta, East Java and Central Java. Javanese cuisine is noted for its liberal usage of sweet soy sauce and palm sugar. Javanese people definitely have a sweet tooth, and their favorite foods reflect that markedly. Generally speaking, the foods of Java can be categorized into two divisions: East Java and Central Java. Each division will still serve the same non-spicy and simple dishes, but the cuisine in Central Java is even sweeter than the already sweet cuisine of East Java.

There are also many dishes that are common to both East and Central Java. The similarities in the cuisines are mostly in the basic and simple methods of preparation, with the significant differences being in the flavors. Javanese cuisine in the Central province used less hot spices and more sugar, whereas in the Eastern province the foods are prepared a bit spicier and rely less on the sweet ingredients – including not as much palm sugar.<sup>27</sup> The most common meal ingredients are rice, stir-fried vegetables, dried salted fish, tahu (tofu), tempeh (a bar of fermented soybeans), krupuk (fish or shrimp crackers), and sambel (chili sauce).<sup>28</sup>

#### **4. Characteristic of the people**

The Javanese tribe is identified with a variety of polite, disrespectful, hideous feelings or indirect-direct dislike, maintaining the ethics of speaking both in terms of the content and language of the words and objects that are invited to speak. Javanese people generally prefer to hide their feelings. Refuse the offer subtly for a guarded ethic and manners. Javanese people really uphold ethics. Both attitude and speaking. To speak, a younger person should use fine Javanese that seems more polite. Different from the language used for peers and those under age. Likewise with attitudes, younger people should really be able to maintain a good ethical attitude towards people who are older than themselves, in Javanese language Ngajeni.

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<sup>27</sup> <https://ethnicfoodsrus.com/around-the-world-recipes/javanese-cuisine/>

<sup>28</sup> <https://www.everyculture.com/wc/Germany-toJamaica/Javanese.html#ixzz5sIDLYj60>

## CHAPTER III

### RESEARCH METHOD

This chapter is discusses about the method that used by the researcher. The research method consists of research design, subject of the study, instrument and data collection, data analysis, and triangulation.

#### A. Research Design

This study is conducted by a descriptive qualitative research. Descriptive research is used to describe the condition that exist, the opinion that are held, processes that are going on, or the trends that are developing, Best, J.W., Kahn. <sup>29</sup>.

In this study the writer describe the data that certain with the real condition of culture shock experienced by Thai students in IAIN KEDIRI. The data will not describe and explore with number but it will describe by words. The writer described and explained the culture shock experienced by Thai students in IAIN Kediri. Beside the culture shock experiences the researcher also explored and described the strategies that used by Thai students to deal with cultural differences and problems.

#### B. Subject of the Research

The subject of this study was Thai students who are studying in IAIN Kediri and they live in Kediri. They were students in semester 4 and semester 6. There were 12 students which consist of 5 students in semester 4 and 7 students in semester 6. They studied in IAIN Kediri in different mayor they are consist of 5

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<sup>29</sup>M adnan Latief. *Tanya Jawab Metode Penelitian Pembelajaran Bahasa*.(Malang: Penerbit Universitas Malang, 2014)

students from English Department and 4 students from Islamic education Department and 1 student from syari'ah Department, And 2 students were not write their major. The writer decided to choose the students of semester 4 and semester 6 because all of them have stayed in Kediri at least more than one year and it was felt that they have enough experiences in their culture shock.

### **C. Instrument and Data Collection**

In this research the researcher used questionnaire and interview to collect the data. Firstly, to collect the data the researcher tried to find a questionnaire that proper with culture shock experiences and strategies used by Thailand students to deal with culture shock. The questionnaire of culture shock adapted from Mumford D.B.<sup>30</sup> and Baier<sup>31</sup> and the questionnaire of strategies was from Xia's<sup>32</sup> and Samovar<sup>33</sup>. In the questionnaire the researcher choose mixed questionnaire, so the researcher used both of the open-ended questionnaire and close questionnaire. The open-ended questionnaire purpose to give the participants insight in explore the culture shock experienced that they have been faced, and the close questionnaire aims to measure the culture shock experienced among Thailand students. The questionnaire was divided in two parts. They are culture shock

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<sup>30</sup> Mumford, D.B. (1998). The Measurement of culture shock. *Social Psychiatry and Epidemiology*, 33: 149-154.

<sup>31</sup> Baier, S., T. 2005. *International students: culture shock and adaptation to the U.S. culture* (Thesis). Eastern Michigan University, Ypsilanti, Michigan.

<sup>32</sup> Xia, J. (2009) Analysis of Impact of Culture Shock in Individual Psychology, *International Journal of Psychological Studies*, 1 (2) 99-101.

<sup>33</sup> Samovar, L, A, Richard, E, P, & Edwin R. M. (2006). *Intercultural Communication: A Reader*. Thomson Wadsworth.

experienced by Thailand students and strategies that Thailand students used in dealing with cultural differences and problems.

After find the questionnaire and interview to get the data, the researcher translated the questionnaire into Thai language to make them more comfort to answer the questionnaire. Then the researcher gives the questionnaire to the participants. There were three steps in collecting data, the first the researcher find an instrument to collect the data, the researcher used questionnaire and interview. After find the questionnaire test and interview questions the next step is translated the questionnaire into Thai language to make the participants more comfort in answer the questionnaire. The second step, the researcher give the questionnaire to the participant to collect the data. The third, after the participant fill the questionnaire the researcher do an interview to get more data and to know more the culture shock that happened by Thailand students.

#### 1. Questionnaire

The writer tried to find and created a questionnaire that proper with the topic and situation that talk about culture shock experience. After find the questionnaire the writer translated the questionnaire into Thai language to make them comfort and easy to answer the questionnaire. And then the Thai students fill the questionnaire based on their own experience.

The questionnaire consisted of two sections, they were culture shock experience and Strategies used by Thailand students to dealing with cultural differences and problems:



Table 3. Culture shock Experiences by Thai students in IAIN Kediri

No	Culture shock experiences	Questions
1.	Language and communication	1. Saya mengalami kesulitan dalam hal berkomunikasi
		2. Perbedaan bahasa membuat saya bingung
2.	Food	1. Saya mengalami kesulitan dalam hal makanan
		2. Saya bisa menerima makanan lokal
3.	Social environment	1. Saya mengalami kesulitan dengan lingkungan di IAIN KEDIRI
		2. Saya bisa menerima perbedaan lingkungan di IAIN KEDIRI
		3. Perbedaan lingkungan membuat saya bingung dan frustrasi
4.	Making friends	1. Saya mengalami kesulitan dalam hal berteman dengan mahasiswa IAIN Kediri dan orang-orang local
		2. Saya merasa asing/ diasingkan dengan mahasiswa IAIN KEDIRI
5.	Homesickness	1. Saya sering merindukan keluarga dan teman-teman di Negara saya
6.	Academic problems	1. Saya mengalami kesulitan dalam masalah proses belajar di IAIN KEDIRI
		2. Perbedaan budaya, makanan, bahasa dan lingkungan mempengaruhi hasil belajar saya

Table 3.1 Strategies used by Thai students in dealing with cultural differences and problems.

No	Strategies used by Thai students	Question
1.	Self-confidence and optimism	1. Dengan bersikap percaya diri dan optimis adalah strategi saya dalam beradaptasi
2.	Building friendship	1. Dengan berteman dengan mahasiswa local dan orang-orang lokal di IAIN KEDIRI adalah strategi saya dalam beradaptasi
3.	Cultural participation	1. Dengan menerima budaya yang ada di lingkungan adalah strategi saya dalam beradaptasi
4.	Learning the host culture	1. Dengan mengikuti kegiatan-kegiatan kampus dan lingkungan adalah strategi saya dalam beradaptasi

TOTAL

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## 2. Interview

In this study also used a semi-structured interview to collect the data. The researcher was done an interview after the participants fill and answer the questionnaire. Then, the researcher took a conversation with the transcript that have prepared by the researcher. The researcher asks the participants in some questions. The interview items are consists of general questions about difficulties of culture shock experienced and how to manage it in language diversity experienced, food, social environment, making friends, homesickness, process of academic and strategy used to deal with cultural differences and problems. The interview questions were designed to follow-up on the answers of the questionnaires to get a more in-depth understanding of the cultural experience of Thailand students and their problems and concerns in strategies used by Thailand students living in the Kediri.

The questions used for the interviews were selected and adapted from Baier<sup>34</sup>. The last of interview questions asked to the participant in how their strategies used in faced culture shock. And the strategies used were selected from Samovar<sup>35</sup> and Xia's<sup>36</sup> strategies in deal with culture shock experienced.

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<sup>34</sup> Baier, S., T. 2005. *International students: culture shock and adaptation to the U.S. culture* (Thesis). Eastern Michigan University, Ypsilanti, Michigan.

<sup>35</sup> Samovar, L, A, Richard, E, P, & Edwin R. M. (2006). *Intercultural Communication: A Reader*. Thomson Wadsworth.

<sup>36</sup> Xia, J. (2009) Analysis of Impact of Culture Shock in Individual Psychology, *International Journal of Psychological Studies*, 1 (2) 99-101.

#### **D. Data Analysis**

After collecting data from questionnaire and interview of instrument, the next step is analyzing the data. The purpose of data analysis is summarizing and simplifying the data in order to interpret and draw a conclusion.

In this study the researcher used grounded theory to analyze the data. The following themes of culture shock experiences:

1. Theme 1: Language
2. Theme 2: Food
3. Theme 3: Social Environment
4. Theme 4: Making Friends
5. Theme 5: Homesickness
6. Theme 6: Academic Problem

Besides, the following codes emerged for analyze the strategies to deal with culture shock:

1. ScO = Self-confidence and Optimism
2. Bf = Building Friendship
3. LHC = Learning the Host Culture
4. CP = Cultural Participation

In analyze the data there are three activities to analyze the data in this research. They are categorized the data, coding and presented. The first steps categorized the data in every theme. After the writer categorized the data the next step is coding the data appropriate with the theme. After coding the data the next steps is presented the data appropriate with the theme. The data that presented is

the real data and originally from questionnaire an interview as appropriate with the theme.

### **E. Triangulation**

Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to the convergence of multiple data sources or multiple data collection procedures Wiersma.<sup>37</sup> In this research the researcher used technique triangulation.

In technique triangulation to test the credibility of the data is done by checking the data to the same sources with different technique. For example, the data obtained by interview, and then checked by observation, documentation or questionnaire. If the three techniques of credibility testing result in different data, the researcher has to do further discussion to the relevant data source or another. Or maybe all the data may be right because different perception.<sup>38</sup>

In order to get the data the researcher got the data from questionnaire and interview. In different answer will check in group discussion among Thailand students to know what their experienced in faced culture shock.

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<sup>37</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (mixed method)* (Bandung: Alfabeta, 2017)

<sup>38</sup>Ibid, 371.