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Cultural Adaptation and Social Experience of International Students at UIN Maulana Malik Ibrahim Malang

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Abstract
This article discusses a system to prevent fraud in voting activities in Indonesia by utilizing information technology, in this era of globalization, the world seems to be "shrinking" so that our intensity to connect with foreign people and cultures will be higher. Moreover, if it is connected with our desire to realize a world class university, then our interaction with foreign people and cultures will become increasingly frequent both through academic collaboration, joint research and the most intense is when we do cross-cultural learning. Therefore, a wider capacity to understand cultural diversity is needed. Intercultural communication is a process of sending and receiving messages between people whose cultural background can lead them to interpret verbal and nonverbal signs in different ways. The communication skills acquired will facilitate one's movement from a mono cultural view to a more multicultural view.

Keywords: Cultural Adaptation, Social Experience, International Students

1. Introduction

In the era of globalization, studying abroad for students has become a common phenomenon, along with the development of transportation and information technology (Gould, 1995) (Gould, 1991). In addition, countries around the world have made interesting policies to increase the number of international students. They are expected to bring their ideas and thoughts to inspire the people in their home countries (Marambe, Vermunt, & Boshuizen, 2012). However, the main problem for international students is their ability to adapt to a foreign environment. When international students study in an unfamiliar environment, they must learn to socialize, communicate and overcome difficulties in their lives (Zhu & Ma, 2011) (Bui, Baruch, Chau, & He, 2016).

Not a few people travel abroad for various reasons, such as vacations, continuing education, business trips, and for various other reasons. Individuals who visit or live in another country for a specific reason or purpose and stay temporarily are called *sojourners*. *Sojourner is* different from immigrants, *sojourner is* meant as a person who visits a country for a certain time (temporary), while immigrants are the definition of those who are intended to stay in another country for a long period of time, even settled (permanent) (Jolly & Davis, 1980) (Richards, 2019). Both *sojourners* and immigrants usually face complex situations, circumstances and cultural adaptation challenges.

Negative responses that arise in someone who enters a new place or country with a culture that is different from the place of origin, raises a condition called *culture shock*. Culture shock does not look at age and gender. *Culture shock is* interpreted as a problem or discomfort that arises both psychologically and physically experienced by *sojourner* and immigrants (Aldridge & Fraser, 2000) (Ren, 2022). Perception different in every individual can lead to *culture shock*.

Sojourner who inhabit a country for a specific reason and within a certain time often clash or incompatibility with *host-culture*. The existence of a personal identity that has been inherent in every individual who enters a new country tends to cause conflict within each individual, which has the potential to be an obstacle to cultural adaptation.

International students studying in Indonesia are international students from the results of collaboration with a number of countries, such as: the United States, the Middle East, ASEAN, and Europe. An increase in the number of international students who come to study in Indonesia shows that Indonesia is a country of study destination that is quite attractive to students from abroad.

The interaction between international students and Indonesians, especially Javanese with different cultural backgrounds, creates a process of cultural adaptation between the two parties. For *sojourner* individuals, Javanese *culture* which is a *host- culture is* considered attractive, because it has its own uniqueness. Thus, in the process of cultural adaptation, there are a number of cultural challenges, like differences in language, values values, and others that tend to be a bottleneck at the beginning of their interaction.

Cultural adaptation is important because it can determine the success of an international student in studies. According to research conducted by (Shadiev, Wang, & Huang, 2021) (Pasha-Zaidi, Afari, Sevi, Urganci, & Durham, 2019), around 40% of all *sojourners* (ex- patriates) failed, with an estimated failure to adapt to *host culture* reaching 70 %. Failures due to a lack of inability environment host *culture* for on matching right, and the lack of skills of interpersonal from the *sojourner*.

Research conducted by Karana (2012: 11) to four foreigners from Japan who work in Surabaya, it is known that they experience *culture shock* due to difficulty adjusting to the workplace environment. Among the causes of their difficulties there are differences in the awareness of time and work ethic, between them and coworkers from Indonesia, so, they wish to return to their home country immediately. The effects experienced by Japanese employees include *stress* that results in insomnia, the desire to return to Japan, and feel confused about what to do in the office.

Research conducted by (Shonfeld et al., 2021) (Mohammed & Kinyó, 2022) of a group of students who took part in student exchanges in Paris is an example of failure in cultural adaptation. When students feel at the *honeymoon* phase, the euphoria for living in Paris arises, a tragedy occurs, namely the death of one of the participants. Because of the tragedy, the effect was dislike of living in Paris. They become *stressed* to have to go to the doctor because of feelings of fear and disappointment due to the tragedy of death.

Things are at issue in the adaptation s*ojourner* when interacting with other students and locals alike is the habit brought by the *sojourner* who is very different from the habits of the locals. Habits are very basic things that often emerge clearly. If they succeed in ways to improve the friction and get rid of the friction, they are successful individuals in the process of cultural adaptation.

Meanwhile, social experience is a form of self-socialization from someone based on knowledge and curiosity obtained directly from field experience. From the statements of several foreign students, they gained social experience after conducting field research on Islamic boarding schools. They stayed in the cottage, learned the routine, communicated, then brought a sense of community and social empathy.

This study seeks to answer the question of how is the process of cultural adaptation of international students at the Maulana Malik Ibrahim State Islamic University of Malang (UIN Maliki Malang)? What are the social experiences gained by international students after being directly involved in research or *sit-in* visits?

This study is expected to be a reference, especially in the study of cultural adaptation and social experience. In a specific context is how to develop individual competencies to be able to adapt and socialize in the *host culture* environment (environment in the new culture) and to describe the process of cultural adaptation and social experience.

The study is expected to give a picture of the reality of adaptation between cultures among international students, and can be a source of literacy can help international students understand the problem cultural adaptation that they face.

The findings and suggestions from this research can be ma sports for the program manager of student exchange and student recipient institution international alternative barriers to minimize the gap communication and socio-cultural experienced by international students who are under the program of the institution.

2. Method

Research on cultural adaptation and social experiences that occurs in international students in the city of Malang using this type of qualitative research (Darmalaksana, 2020) (Sahney, Banwet, & Karunes, 2003) (Rachmawati, 2007) (Hammarberg, Kirkman, & Lacey, 2016), a qualitative approach is an approach in the study of social habits that occur, which explain and analyze the culture and habits of humans and their groups from their perspective. In the context of this research, international students from different countries will describe or relate the experiences of individuals experienced in Malang related to culture, such as differences in customs and habits encountered by citizens of Malang City who later will be interpreted by researchers to get the essence of each experience.

Data obtained by the interview will be reduced and extracts that are relevant to the research theme, namely about cultural adaptation and social experience which are then used as several themes and analyzed in more depth using a phenomenological approach .

Phenomenology perspective helps researchers to enter the way of thinking or the perspectives of research subjects, how they interpret social phenomena. That the study of phenomenology seeks to explore the meaning of individuals about the experience of life (Hammarberg et al., 2016) (Owen, 2014). Phenomenological perspective is used to explore consciousness deepest international students about the process of adaptation culture is experienced directly and social experience them.

Data obtained through observation (see firsthand their activities, both in the academic and no-academic related to social activities), and interviews depth *(depth-interview)* with students internationally. The next process after the interview is the transcript. Transcript of the interview is done to facilitate the researcher in the analysis process. Results of observations and interviews that it would be sorted information or experiences of students international are in accordance with the theme of cultural adaptation and social experience. Data obtained were processed and analyzed to be able to answer the formulation of the problem which has been set at the beginning of the study (Haryati, 2012) (Sofaer, 2002) (Owen, 2014).

While it is, the subject in research is foreign students (*sojourner*) in UIN Maliki to study. The research subjects were chosen *purposively*, especially some students who took the BIPA (Indonesian for Foreign Speakers) program, at the UIN Maliki campus in Malang. Secondary data was obtained from the majority of student data at the BIPA UIN Maliki Malang office in the form of student document data, documentation of activities, data on programs participated by students at BIPA UIN Maliki Malang.

This study uses an interpretive paradigm with a phenomenological approach in which research is carried out by understanding the conscious experience experienced directly by international students who live in Malang City for a certain period of time. Explain the process of cultural adaptation performed by international student, researchers used a process Adaptation the culture that exists between students of international with new culture in Malang, which resulted few constraint referring to the vibe but power (*shock culture*). In the process of adaptation there are many factors that play a role, both from within the international students themselves and from external factors.

In analysis and interpretation of data, this study using a phenomenological approach empires where the core of the approach is empirical adhering to the reflections of the participants on the issue of yes ng real-time and to know the power and measures so as to bring the invention (Hammarberg et al., 2016). The phenomenological approach in this study looks at, describes, and analyzes phenomena that occur in the community that is experienced directly by international students and then these experiences are grouped based on appropriate themes.

The basic principle stated by (Thanh, Thi, & Thanh, 2015) (Hammarberg et al., 2016), about phenomenology is applied in this research, namely by understanding the world of information or experiences experienced by international students directly in the process of cultural adaptation. Language is a tool meaning between researchers with the informant that. In this study, the mindset of students internationally interpreted on how they are air communication with the environment, tem pat living, campus, as well as associations that they follow. Interpreting the informants experience is important in the study expected in late phenomenological approach, starting with the process of understanding experience direct student international with aspects of the uniqueness different. In addition, the interpretation is an active process thought and acting creatively in clarifying personal experiences international students.

3. Result and Discussion

One of the differences that stands out from the host culture and home culture is the collectivistic and individual sexual culture. The research subject used to with the environment that is individualistic to be dealing directly with the environment   collectivistic. In the process of cultural adaptation that is taking place, research subjects are experiencing a difficult time to get into a new culture. This phase is the phase of *culture shock*, a phase which also referred to as crisis phase describes the characteristics of a *sojourner* who experience symptoms of concussion culture (*culture shock*), namely the difference in views on the value or customs that exist in local communities.

As stated Xia (2009: 98), that the culture *shock* appears when *sojourner* met with a different state or condition of the culture themselves where these changes make it fail in understanding the ideology and behavior of the local population.

(Hsieh & Cifuentes, 2003) add that if a *sojourner* has expressed uneasiness towards the attitudes of the local population (local values / norms), the *sojourner* is in a phase of culture shock. This reality is experienced by research subjects, so it can be said that all subjects of the research experience a *culture-shock* phase related to socio-cultural gaps in the process of cultural adaptation that they live.

Individualistic culture is known to have the characteristics of one of them is the tendency to construct themselves freely (Jiménez et al., 2015) (Ju & Xu, 2015). Unlike the case with a *host culture* environment that tends to be collectivistic which is more like togetherness. The countries of origin of the research subjects, some of which are individualistic. In individualistic cultures it is believed that the autonomy of an individual is the most important thing.

In contrast to informants from Palestine or Arab League countries and India which are categorized as having low individualistic indices that are more likely to prioritize group life or be loyal to groups. The intended group is a

group that may be relevant is the nuclear family or extended family, as well as groups within the organization. This means that Palestine and India have similarities with Indonesia which tends to refer to collectivistic culture.

Based on observations and interviews, all research subjects faced a number of similar cultural adaptation challenges. This study found several types of cultural adaptation challenges faced by informants in the city of Malang. Obstacles to adaptation are in things as follows: 1) barriers to adaptation of communication and interaction interpersonal, relating to the control of Indonesian, mixed language usage late in the local community, as well as aspects of cultural value in communications. 2) Barriers to adaptation to differences in food choices and tastes. 3) Cultural value gap or *shock culture* between *culture* and *home culture* with habits and *host culture.* Cultural disparity, mainly on socio-cultural concepts/values about the concept of public-privacy, such as: collectivistic culture, the ethics of associating men with women, and unwritten social-social rules, such as street rules I'm a night for boarders/dormitory residents. 4) Barriers demographic adaptation of multi-cultural: meetings and interaction with various o rang on campus and Malang consisting of air like a tribe, race, ethnicity, and race. 5) Barriers adaptation The Institution and bureaucracy, trillionth not optimal program language and culture as well as the introduction of low efficiency in service administration and bureaucracy. 6) Barriers to cultural adaptation competence from individual *sojourners* themselves.

Every individual who lives in the community trying to live in the direction of cultural patterns and systems of meaning that are formed in the community environment. It is intended that the interactions that occur between individuals go well and smoothly. In addition, it aims to be accepted by individuals in the community or society who use patterns and cultural systems as the basis or philosophy of shared life. Therefore, each individual will try to adjust the hood and behavior in based on the set's rules, values and norms taught by their culture that became the foundation of life in neither think nor act.

Difference cultures that exist in every individual may pose a problem that will be the servant of a tan to communicate and interact. This research places it in the focus of the study of the phenomenology of phenomena that are directly related to the cultural sphere and further examines how cultural crossing and presenting a phenomenon and social problems experienced by international students who come and live in Indonesia. Therefore, it is important to place the cultural adaptation problems experienced by the research subjects in one perspective of social and cultural studies.

From a comprehensive analysis of the results of interviews with international students and the elaboration of research data, there have been several efforts made to overcome the barriers to socio-cultural adaptation of international students at UIN Maliki Malang. These efforts are as illustrated in the following chart:

Table 1: Socio-Cultural Barriers and Their Mitigation Efforts

No	Socio Cultural Barriers	Efforts to Overcome Social and Cultural Barriers
1	Barriers to adaptation of communication and interpersonal interaction, relating to the mastery of Indonesian, the use of mixed languages in the local community, as well as aspects of cultural values in communication	Participate in intensive Indonesian learning
2	Barriers to adaptation to differences in choices and tastes of food.	Participate in the practical classes of the BIPA program, namely cooking.
3	The gap in culture values or *shock culture* between habits and *home culture* with habits and *host culture*. Cultural divide it, Tern of all the concepts / values concerning socio-cultural about the concept of privacy.	Participating in social class program visits to several boarding schools, visits to several family events in the city of Malang (sit *in program).*
4	Barriers to multi-cultural demographic adaptation: meetings and interactions with various people on campus and Malang City consisting of various	Participate in various practical class activities such as batik, dance, and gamelan.

	ethnicities, nationalities, ethnicities and races.	Following various workshops and seminars. Take classes on social visits to cultural attractions.
5	Adaptation of institutional barriers and bureaucracy, trillionth not optimal language courses and introduction to the culture and the low efficiency in the regulatory and administrative services.	Facilitators are provided to assist the administration and bureaucratic services of international students.
6	Barriers to cultural adaptation competence from individual *Sojourners* themselves.	Participating in various organizational activities, sports clubs, nature lovers clubs that mingle with local students.

Cross-Cultural Learning Process for Foreign Students In Inculcating Moral and Social Values, one of which is through teaching Indonesian Language for Foreign Speakers (BIPA). Language research is an important part to be researched because of its users. Several studies related to BIPA to date have only been related to BIPA teaching, only about language learning, both written and spoken language. There are several studies related to BIPA, including Rica Farrah Aziza, and Ida Lestari from the State University of Malang, namely a form of BIPA learning, while the research that will be carried out is the application of inculcating values for BIPA students. The similarity is the learning process of BIPA students. The difference is in the research conducted by BIPA Learning as a tool for the Cross-Cultural learning process for foreign students. And there is a form of collaboration between researchers and foreign students.

This research was conducted at the University of UIN Malang on BIPA students from Thailand, Sudan, Libya, Russia, Cambodia, Malaysia, Yemen, Saudi Arabia, Timor Leste, China, Madagascar, Nigeria, and Indonesia. As for those who became informants studying at the Faculties of Science, Psychology, Pharmacy, Sharia, and Economics.

4. Conclusion

Some aspects below determine the level of readiness of individuals in facing the challenges of adaptation in the destination country of residence and determine the short or long process of cultural adaptation will take place. These aspects include: 1) Mastery of *host-culture* language and / or international language of instruction, 2) Personal characteristics, such as age, *introvert / extrovert type* , and mentality, 3) Motivation, 4) Perceptions of *host culture* , pluralism, and especially about cultural differences, 5) Obtaining adequate information about destination countries, 6) Pre- domicile visits, such as tourists and / or intercultural experiences, 7) Support of comprehensive socio-cultural and cultural introduction programs by recipient institutions, 8) The existence of a local native friend as a mediator / facilitator or a personal assistance consultant who is indeed provided in helping students to understand and deal with the challenges of *shock culture*, 9) The existence of communities that allow *sojourners* to join and socialize, 10) Availability of several facilities that allow *sojourner* find it easier to get the information needed.

A spec-aspect that if managed properly synergistically, cultural adaptation barriers in services exchange program ran student or international students can be minimized and assist in the process of cultural adaptation of international students.

Meanwhile, based on the recognition and analysis of the results of interviews and observations of the informants, this study found two important things agreed by all research informants that the basic support that helps their adaptation processes, especially in the aspects of communication and interaction as well as socio-cultural, exist in two types of support, namely: 1) institutional support in the form of campus introduction programs and language and cultural services programs organized by the university, in this case BIPA is very instrumental in helping support academic facilitators, and 2) Social support from local friends, both at both in the campus and in

the neighborhood, are seen as effective ways in the process and the critical period of international student adaptation.

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