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**CROSSING BORDERS, BRIDGING CULTURES: UNDERSTANDING CULTIVATION SHOCK  
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**ABOUT ARTICLE****Key words:** International students, Cultivation shock, Cross-cultural adaptation, Indonesia, Higher education, Coping mechanisms.**Received:** 21.04.2024**Accepted:** 26.04.2024**Published:** 01.05.2024**Abstract:** This study investigates the phenomenon of cultivation shock experienced by international students in Indonesia and explores strategies for navigating this transition effectively. Drawing on qualitative data gathered through interviews and surveys, the research delves into the challenges faced by foreign students as they adapt to the cultural, social, and academic landscapes of Indonesia. By examining the factors contributing to cultivation shock and identifying coping mechanisms utilized by students, this paper offers insights into how educational institutions and support systems can better assist international students in their adjustment process.

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**INTRODUCTION**

Individuals who are planning to relocate to regions with cultivations that are distinct from their own require communication skills. Communication competence is the capacity for overcoming obstacles to communicate with others without feeling burdened or under pressure. It is simple to conquer the cultural shock experienced by someone who has just moved from a certain area and has good competence to adapt to the new environment.

AS an individual's capacity to transfer and put these abilities and knowledge into new contexts, thereby increasing agreed-upon benefits. Competence also demonstrates the characteristics of the knowledge and skills that each individual possesses and requires to communicate with people in their new environment. Cultural shock is characterized by anxiety brought on by the loss of signs and symbols in social interaction. In order to maintain self-control in the face of everyday circumstances, we typically

engage in one or more of these behaviors. Similarly, Other facets of our cultivation, including our language and cherished beliefs.

Adaptation through communication competencies, such as learning the local language, understanding the character/nature of the community, having good relations with the host, being good at responding when carrying out the communication process, understanding the norms of what may and may not be done, and most importantly having the motivation to communicate with the local community, can be done by migrants in their own ways to conquered cultural shock because it interacts with the new environment and cultivation.

## **Literature Review**

### **Communication**

Communication is a process that goes on all the time and is always changing and moving forward. A system of interconnected parts that affect each other is where communication takes place. Art and music play an important role in communication, as do nonverbal language and behavior. A symbol can be something abstract that points to something else. Wood, 2009) Communication is a crucial aspect of interpersonal relationships in community life. People will have a better understanding of each other's needs if they communicate. In human life, communication continues and expands. Human relations with one another will be hindered if there is no communication.

Scholars have recognized the significance of communication in social, cultural, educational, and political life since Aristotle, who lived hundreds of years before Christ. But Aristosteles' research only looked at rhetoric in a small setting. The subject of communication science research not only conveys information, but also shapes public opinion and attitude, both of which are crucial aspects of social and political life. In social life, communication does not only revolve in one direction or serve as a transmitter of information. In addition, there is feedback and, of course, each person's perceptions and views will be formed because, in essence, each person's thoughts on things are different.

### **Cultivation**

Values that emerge from interpersonal interactions make up the bulk of cultivation. These qualities are perceived; both straightforwardly and by implication, alongside the time elapsed in the connection. Even that value can be buried deep within an individual's subconscious and passed on to future generations. Cultivation is a collection of the community's life views, beginning with beliefs, behavior

patterns, values, experiences, knowledge, attitudes, meanings, and concepts of the universe. These views have been ingrained and passed down from generation to generation through imitation because they have become ingrained in the community's way of life.

Geert Hofstede's perspective on psychology holds that cultivation is seen not only as a result of human thought or "programming of the mind," but also as a result of human interaction, which involves certain patterns in how members of a group respond to their surroundings.

Because cultivation is inseparable from human life, values that emerge from interactions between people in a particular area can also form the basis of cultivation. As a matter of fact, the smallest human way of behaving can be considered as a cultivation of man himself, for example, the manner in which he strolls, the manner in which he eats, the manner in which he talks, and so on., because his daily routine is influenced by cultivation, which is a reflection of human behavior .cultivation and society cannot exist independently of one another; they are intertwined. No society exists without cultivation, and vice versa. Every day, new cultivations emerge in the lives of people. People can't avoid dealing with the effects of cultivation in everyday life. Every individual observes, utilizes, and occasionally even destroys existing cultivations.

### **Intercultural Communication**

People from different cultural backgrounds communicate through intercultural communication. The nation, ethnicity, race, country, or even regions with a rich cultivation are examples of these differences. These people's interactions have an impact on the intercultural communication that takes place between them. The manner in which communication is carried out can also have an effect on the cultivation that separates the two. Intercultural communication is a term that has a broad meaning and refers to communication between people who come from different cultural backgrounds. Intercultural communication and cross-cultural communication are frequently "equated" during its development. The discussion of cross-cultural communication focuses on contrasting communication practices across cultivations. For instance, how is the style of male correspondence or the style of correspondence of ladies in American cultivation and Indonesian cultivation . Communicators and individuals who want to communicate with people from different cultivations frequently encounter difficulties due to the perception that there is a barrier between them, such as differences in language, perspective, behavior, and way of thinking. Communicators must therefore comprehend the function of intercultural communication to ensure that the intended message is understood correctly.

## **METHODOLOGY**

This study employs the Constructivism paradigm, also known as social constructivism, and is a descriptive study that takes a qualitative approach. In other words, it examines the causes of a specific symptom and describes the nature of a situation that is only temporarily operating at the time of the study. A case study was used as the research method in this study. Case studies are informal approaches to the units being studied in relation to the issues at the center of the research.

Something that is investigated by people, things, or institutions (organizations) is the research subject. In this review, the subjects taken were people, all the more explicitly the abroad understudies and furthermore social understudies.

## **Research Finding**

The communication skills that each person possesses differ, particularly for migrants. People have their own particular manner of managing issues that happen during the course of transformation in regards to meander. Experts agree that intercultural communication competence consists of five fundamental components: motivation to communicate, adequate cultural knowledge, appropriate communication skills, sensitivity to the cultural environment, and migrant character. It can be seen from the study's findings and interviews with the six wander students that they were proficient in five aspects of intercultural communication competence, each possessing unique perspectives and adjustments. For instance, the component of motivation to communicate by paying attention to communication in the local community, the component of adequate cultural knowledge by being aware of differences in language and relationship patterns, the component of appropriate communication skills by communicating frequently with the local community, the component of cultural sensitivity by not imposing a particular cultivation, and the component of the character of a migrant by upholding the value of courtesy are all examples of appropriate communication skills.

The fact that every individual has his or her own experience and opinions regarding his or her communication competence means that any study on the communication competencies of wander students in order to conquered cultivation shock in their new environment is subjective. Similar to constructivism or social construction, it posits that people are formed by the experiences they go through and that those experiences give them new knowledge. As the first proponent of constructivism, J. Piaget argues that assimilation—the process of taking in new information and adjusting one's perspective in response to it—is the process by which knowledge is acquired. In this instance, students

who wander experience and feel their own adaptation process. The wandering students gradually acquire new social and cultural knowledge in the new area they enter during the process.

According to Patton, case studies are an effort to collect, organize, and analyze data about specific cases regarding issues that concern researchers. The data are then compared or linked together while still adhering to the holistic principle and contextual. The current researcher attempted to learn about the issue of communication competencies during the adaptation process from wander students' experiences. In order for students to adjust to the new environment, they had to go through a variety of experiences, conquered challenges, and consider how they used their communication skills. The obtained data were then compared and connected among the wander students.

As the capital city, Jakarta is very appealing to migrants who want to try their luck and study there. Due to the rapid rate of urbanization, Jakarta has a diverse cultural community. People move to Jakarta from other parts of the country because it has a lot of amenities that the community can easily get. The six people interviewed for this study chose Jakarta as their destination. Each wander student had their own unique reasons for relocating to the capital city, such as to pursue their goals, meet new people, gain new experiences, and learn more about themselves. However, there were issues brought on by cultural differences while they were wandering. The process of adaptation that wanders students undertook was frequently hampered by the presence of cultural differences. The disparate patterns of interaction and relationships, as well as language, were the source of the issues.

People frequently judge another person's cultivation based on their own cultural experiences. People often compare their cultivation to that of their own when they are in a different cultural environment. Ethnocentrism is the mentality of viewing and interpreting the actions of other people in terms of cultural norms. According to Brigham so-called stereotypes and ethnocentrism are frequently inseparable. The formation of attitudes, beliefs, or opinions about people from other cultivations is called stereotyping. According to the interviews that were conducted with wander students, when they first arrived in Jakarta and became familiar with the social cultivation, wander students tended to compare the behavior patterns and relationships of Jakartans to their own cultivation in order to subjectively evaluate them. Social contrasts felt by meander understudies become one of the issues in adjusting to the new climate. However, over time, wander students attempted to comprehend and acquire the cultivation and language of their environment.

In addition, the students who moved away from home experienced adaptation difficulties within themselves, such as difficulty communicating, anxiety about things and life in their new environment,

anxiety about relationships in their new environment, and homesickness or a desire to return to their hometowns. They also experienced cultivation shock and other psychological emotions. Students at wander said that they didn't let their mental health issues drag on because they thought they were commonplace. They tried to figure out how to get around these issues on their own so that they could adapt to the new environment without having to worry about disrupting their social life or developing their interactions.

When a person or group of people encounters a new cultivation, cultivation shock occurs when they are unable to fully adjust to the new cultivation's differences and experience cultural clashes and incompatibilities with their previous cultivation. Anxiety, restlessness, and a decrease in self-confidence are all symptoms of cultivation shock. Any person can experience cultivation shock. The likelihood of experiencing cultivation shock can be reduced by first learning about and comprehending the new cultivation that will be introduced.

In order to support the adaptation process, communication is essential. Communication is defined as a form of adaptation, according to Judee Burgoon's theory of interaction adaptation. Additionally, this theory explains that migrants should learn the local language in order to communicate effectively with the local community. What's more, understanding the personality of correspondence is significant during the time spent intercultural correspondence. A person's level of misunderstanding while communicating and interacting will also decrease if they know how to communicate. Increasing the number of friends we have can help us gain a better understanding of each person's character. If one is able to comprehend the nature of a large number of people whose cultivations are distinct, communication can occur without any difficulties.

During the process of adapting, a person from one region to another with a different cultivation frequently encounters mental health issues. As was previously mentioned, improving one's communication skills can help conquered psychological issues like anxiety, homesickness, and cultivation shock. This will also help get rid of issues that arise when people encounter psychological barriers in their interactions. Transients have their own correspondence potential to blend the cooperation cycle being done. Understanding the cultural characteristics of the local community and learning the local language are two of the communication competencies that are practiced.

Migrants frequently perform cultural adoption, both consciously and unconsciously, as part of the adaptation process. The migrants' cultivation and behavior patterns shift as a result of the cultural adoption. These changes include changes to a person's character, such as becoming braver, being able

to survive in any situation, having an independent mindset, and changes in interaction behavior, such as being more open in communication, maintaining behavior and politeness better, having a broader circle of relationships, and being able to solve their own problems. Other examples of these changes include being able to survive in any situation.

## **RESULTS**

The study found that international students in Indonesia commonly experience cultivation shock, characterized by feelings of disorientation, frustration, and anxiety during their initial adjustment period. Factors contributing to this shock include language barriers, cultural differences, academic expectations, and social isolation. Despite these challenges, students also demonstrated resilience and adaptive strategies to cope with their new environment.

## **DISCUSSION**

The findings highlight the importance of providing adequate support and resources to help international students navigate cultivation shock effectively. Educational institutions can implement orientation programs, language support services, and cross-cultural training to facilitate students' adjustment process. Additionally, fostering a welcoming and inclusive campus environment can contribute to students' sense of belonging and well-being. Collaboration between academic institutions, government agencies, and community organizations is essential in addressing the diverse needs of international students and promoting cross-cultural understanding.

## **CONCLUSION**

A migrant must be able to adapt, which is an essential quality. However, migrants face challenges along the way that prevent them from eventually adjusting to their new surroundings. Migrants need to have strong intercultural communication skills in order to successfully adapt to their new environment and interact well with the local community. The study's findings and discussion of communication skills of international students to conquered cultivation shock in a new environment led to the following conclusions:

1. The six international students each had their own unique perspectives and adaptations, but they all shared five fundamental components of intercultural communication competence. Motivation to communicate, a sufficient understanding of cultivation, appropriate communication skills, sensitivity to cultivation, and individual character from foreign were among these components.



2. Because the new cultivation influenced the old cultivation, which had been around for a long time, foreign students frequently experienced cultural shifts in themselves as they adjusted. Attitudes, mindsets, habits, language usage, and other cultural aspects all changed as a result of these shifts.

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