Syafriwaldi: Intercultural Communication of Foreign Students at UIN Mahmud Yunus Batusangkar

Abstract: The problem in this study is the process of intercultural communication that occurs in foreign students at UIN Mahmud Yunus Batusangkar between students from Thailand, Cambodia, Malaysia and Minangkabau students while at UIN Mahmud Yunus Batusangkar. This study looks at the point of view of verbal and non-verbal communication as well as various supporting and inhibiting factors in the daily life of foreign students at UIN Mahmud Yunus Batusangkar by using field research (Field Research) which is descriptive qualitative. The results obtained are that at least foreign students have cultural similarities because they are still in the same clump, namely the Malay family in Southeast Asia, the greetings done by Thais and Cambodians tend to wait for greetings from other people, while Malaysians and Indonesians - Minangkabau tend to be friendly and polite. precede the conversation when communicating and greeting. Meanwhile, Minangkabau students use a pattern of adjustment by blurring cultural identity, reducing stereotypes and high openness. The supporting factors for this research are positive values, such as being a student who is tolerant and harmonious with each other, while the inhibiting factor is language.

Keywords: Intercultural Communication, Foreign Students, Batusangkar

INTRODUCTION

Foreign students are defined as foreign nationals who study in Indonesia in accordance with Ministerial Regulation No. 25 of 2005. Because foreigners in new residences with different cultures must respect and respect that culture. The traditions of mutual respect such as greetings, apo kaba, pai kama, dari ma and like the Minang people's greeting to people who are known or not usually use the words uda, uni, adiak, mamak, nakan, aciak and many more greeting sentences in Minangkabau, it's all local wisdom that we have done in our daily lives.

The entry of Thai, Cambodian and Malaysian culture into UIN Mahmud Yunus Mahmud Yunus Batusangkar, then the acculturation process began to take place. As long as immigrants are still in direct contact with indigenous cultural communities. As basically, Thai, Cambodian and Malaysian students are required to collaborate and adapt to the social environment in order to be accepted in their new environment. Efforts to adapt
to the process, foreign students not only maintain life on campus but also to meet the needs of those concerned in learning studies (Mulyana, 2007: 169).

The acculturation process that occurs in foreign students who live in Minangkabau is language and greeting (greeting) gestures, where foreign students tend to have different characters according to their respective cultures. Thai students tend to bow their heads slightly to greet with a smile if it's someone else, older than them this custom is called wai. While people of the same age only smile and shake hands, what is more specifically found in Thai students they tend to wait for greetings from other people of the same age and then they respond, as described by Tepalawatin in his journal (2018).

Generally, greetings involve prayer movements such as with hands, similar to the Anjali mudra of the Indian subcontinent, and may also include a slight bowing of the head. This greeting is often accompanied by a calm smile symbolizing a friendly disposition and pleasant demeanor. Thailand is often referred to as the “Land of Smiles” in tourist brochures (Tepalawatin, 2018).

Almost similar to Thailand, Cambodia also has a unique greeting in its country called Sampeah, this culture is still used today in Khmer culture in Cambodia and is a priceless norm in every communication, Cambodians tend to wait for greetings from other people according to culture Buddhist. While the culture of Malaysia and Indonesia are also similar, Malaysia tends to use the greeting "Assalamualaikum" in their daily life.

This is practiced by foreign students who are studying at UIN Mahmud Yunus Batusangkar, so that foreign students from Thailand and Cambodia have to follow local cultural traditions, because if they are not friendly in Minangkabau then they are labeled as arrogant and arrogant people in society. So, in general, Thai and Cambodian students tend to wait for greetings from other people, now they have to equate them with the Minang culture where they live by using a series of other adaptation processes (Suryani, 2013: 6).

Minang students also have to adapt themselves in the social process, must understand the ethics and norms that apply to the culture of each country, such as physical actions that often occur when they are already close friends, then by reflex joking by rubbing or holding the head, this is very taboo and forbidden in Thai culture, hence the dwarfing of one ethnicity on another culture. So that norms and customs like this must be maintained and cared for by Minang students.
Generally, students have different adaptation strategies, both in social interactions on campus and in their new environment. Especially for Thai, Cambodian and Malaysian students, they use their own socio-cultural adaptation model, namely pragmatic principles. Unconsciously they socialize and interact in the community if there are urgent interests in order to fulfill their daily needs, for example buying food, credit, data packages and so on, while in the communication process they try to understand the condition of Minangkabau students for their survival in learning process at UIN Mahmud Yunus Batusangkar campus. When they often find it difficult to interact using the Minang language and here the accommodation effort is seen, so that Minangkabau students try to equate their position as indigenous students by speaking good Indonesian in order to create effective communication.

The emergence of obstacles when communicating can trigger problems of adjustment of foreign students in the adaptation process. Adaptation is an effort made by each individual to be able to blend with all conditions in the new environment. Like wise with foreign students, after deciding to leave the old environment and enter a new environment, these problems will of course require adjustments in order to unite the problems in building close communication and interaction between fellow cultures and different cultures.

METHOD

This type of research is field research. Analyzed descriptively qualitatively and narrated effectively so that it can answer the problems studied. The sources of data used are primary and secondary data. The primary data are foreign students (Thailand, Cambodia and Malaysia) and Minangkabau students at UIN Mahmud Yunus Batusangkar. Secondary data the author takes from books, journals and articles about intercultural communication, acculturation, foreign students.

The data collection technique was by interviewing foreign students (Thailand, Cambodia and Malaysia) and Minangkabau students at UIN Mahmud Yunus Batusangkar. The validity test of the researcher's data refers to triangulation of sources with the same technique. (Sugiyono, 2013: 51).

RESULT AND DISCUSSION

Understanding Intercultural Communication

Intercultural communication is the process of exchange of thought and meaning between people of differing cultures (Gerhard Maletzke, 1976).
Another opinion also argues that competent cross-cultural communicators must learn to enjoy living with people from different cultures or ethnicities (Heryadi, 2013: 97).

**Inter-ethnic communication and acculturation**

Acculturation or acculturation or culture contact is defined by anthropologist scholars regarding the social processes that arise when a group of people with a certain culture are confronted with elements of foreign culture in such a way that the elements of foreign culture are gradually accepted and processed into their own culture without causing the loss of the cultural personality itself: (Turner, 2020: 202).

Acculturation is a process of adjustment in accordance with the nature of culture. The acculturation process is an interactive and continuous process that develops through communication (Kohar, 2017: 49). In this study, there are several aspects that need to be considered, namely how the environmental conditions and the condition of the community before the acculturation process (pre) and how the community condition after the acculturation process (post).

Acculturation carried out by foreign students from Thailand, Cambodia and Malaysia is a culture of greeting, both in accordance with verbal and non-verbal communication. Thai greetings generally involve prayer-like gestures with the hands, similar to the Anjali Mudra of the Indian subcontinent, and may also include bowing of the body and head.

This greeting is often accompanied by a serene smile that symbolizes a warm disposition. Thailand is often called the “Land of Smiles” in tourist brochures. Similar to Cambodia, which hints at greetings, it is known as "Sampeah" the traditional culture of the Khmer people in Cambodia. Malaysia and Indonesia are famous for the friendly attitude practiced by their ancestors to always greet them with Islamic culture such as greeting "Assalamualaikum" is a sign of prayer for safety and prosperity to the person who is greeted.

Indonesian culture is almost similar because Indonesia and Malaysia are included in the same Malay family in the archipelago, although in different countries the Islamic culture is similar and is attached to the hearts of the descendants of their ancestors.

**Potential Problems of Intercultural Communication**

*Ethnocentrism* is the habit of judging other groups including the environment and communication with the standards and values of one's own culture.
This is one of the main barriers to intercultural communication.

*Lack of trust.* Communication is an exchange of information that is sensitive to the possibility of distrust between the parties involved. These differences are usually overestimated. For example, distrust of ethnicity, race, different social status.

*Withdrawal.* Communication is not possible when one of the parties psychologically withdraws from the meeting that should have taken place. It is suspected that with various kinds of current developments, including increasing urbanization, the engine of technological change is accelerating, giving people access to people's feelings to withdraw.

*Lack of empathy.* Empathy is the ability to feel like someone else or to put yourself in someone else's shoes. Reality shows that this “golden rule” is easy to say but hard to do, how many people nowadays find it hard to empathize.

*Streotyping.* Streotyping is a way of self-defense, and a means of reducing anxiety. For example, when a person experiences culture shock, it is easier for him to stereotype, than to constantly face uncertainty. Stereotyping is usually rigid and not easy to change, so it plays a big role in hindering the effectiveness of intercultural communication.

**Communication Success**

Suryanto explains in his book Socio-Cultural Communication, the factors that influence the success of intercultural communication. The success or supporting factors in intercultural communication is determined by factors that can be classified into two categories, namely: person-centered perspective.

*Personal Factor.* The process of intercultural communication will be influenced by various circumstances that exist in the individual. Among them are biological, psychological, and socio-cultural motives.

*Situational Factors.* Even though socio-cultural communication has become a daily activity, there are still many failures. Often there is a discussion that there is no mutual understanding. Situational or environmental factors affect the system of understanding and meaning of symbols and messages. The influencing factors include: ecological factors, temporal, behavioral atmosphere, technology, social factors. (Suryanto, 2010: 14).

Intercultural communication of foreign students at UIN Mahmud Yunus Batusangkar has several communication processes carried out. First, verbal communication and second non-verbal. Verbal communication by foreign students
is an adjustment process and the most common approach is through language.

Two factors that greatly affect the intercultural communication of foreign students at UIN Mahmud Yunus Batusangkar are supporting factors and inhibiting factors, first, Tolerance. Good and effective intercultural communication is able to deliver several different cultures in terms of principles and habits towards harmony and harmony. It can be seen that local students and foreign students can understand each other's differences. Therefore, intercultural communication is one of the factors giving birth to a tolerant attitude. (Roshima, 2017: 21)

Second, Reduced Cultural Prejudice (Stereotypes). The cause of the emergence of stereotypes is due to the differences that exist in a particular group that creates prejudice against other groups against the uniqueness of that group, for example differences in values, culture, accent, religion, gender and so on as well as cultural elements. Good intercultural communication between Minangkabau students and foreign students at UIN Mahmud Yunus Batusangkar which has a very good impact between each of these cultures. Seen, a very reduced assumption of a culture, a subjective view of another culture. Stereotypes can be a factor in the existence of harmony between the general public, UIN Mahmud Yunus Batusangkar students who have different cultures. This means that local students and foreign students at UIN Mahmud Yunus Batusangkar are able to manage differences into a harmonious whole.

Third, intercultural harmony Intercultural harmony that occurs between Minangkabau students and foreign students at UIN Mahmud Yunus Batusangkar occurs because every culture succumbs to the assimilation process. Minangkabau students and foreign students from language to customs support each other despite their differences. The harmony that occurs cannot be separated from good and effective intercultural communication. Foreign students and local students have never been involved in conflicts or fights. Seen, Minang students and foreign students in their daily lives do not really show socio-cultural status. At first glance, you will not see a very significant difference when adapting between these students. While the inhibiting factor is the language aspect. One form of the acculturation process of intercultural communication is the language aspect. In addition to language, another factor is the facilities from their home countries which do not provide language training at all, but only rely on the expertise of the Malay language which incidentally is the language of Southeast Asia (Rumpun Melayu-nesia). It can be seen that many of
them get the effects such as going home and not studying anymore and some also moving to their home countries, one of the factors of this problem for foreign students who study at UIN Mahmoud Yunus Batusangkar is the language and facilities of their country of origin. Language, stereotypes, ethnocentrism, lack of trust are potential problems in intercultural communication. This potential problem is motivated by poor communication.

Stereotypes are a self-defense mechanism, and a means of reducing anxiety. Stereotypes include one's beliefs about a person or group based on preconceived opinions, perceptions, and attitudes. Based on the results of research conducted by researchers, that foreign students reduce stereotypes. It was seen that when they first communicated with Minang (Indonesian) students, some foreign students felt strange, scared and even surprised to see the way Minang students communicated openly, and liked to be sarcastic. However, foreign students consider it part of the cultural wealth. This assumption makes self-perceptions that contain negative content decrease.

Second, high openness. Regarding communication between Minangkabau culture and the culture of other foreign students. Minangkabau students generally believe that the presence of foreign students will advance and add positive aspects at UIN Mahmoud Yunus Batusangkar. This arises because each communicator and communicant does not have intercultural communication competence. (Rahmadani, 2017: 58)

CONCLUSION

The conclusion of this study is intercultural communication of foreign students at UIN Mahmoud Yunus Batusangkar, using verbal and non-verbal communication in their daily language which they must change, namely from their local language to the regional language in the place where they currently live is a form of student adjustment process. Foreigner at UIN Mahmoud Yunus Batusangkar.

The process of adaptation of foreign students with Minang students can produce positive values in the campus environment and society such as the birth of tolerant students, reduced prejudice and the realization of harmonious students.

The supporting factor for intercultural communication of foreign students at UIN Mahmoud Yunus Batusangkar is the existence of positive values that arise in the adjustment process of foreign students at UIN Mahmoud Yunus Batusangkar, among others, having a high tolerance spirit, mutual respect and mutual acceptance of differences. reducing
cultural prejudice (stereotypes), living in harmony between cultures.

While the inhibiting factor that occurs in foreign students from Cambodia, Thailand, Malaysia and even Indonesia is language. In addition to stereotypical language, ethnocentrism, lack of trust, is a potential problem in intercultural communication.

REFERENCES


