The Adaptation of Indonesian Diaspora Communication in Korea

(The Fenomenologi Study of Indonesian Diaspora at Busan-South Korea)

Rismawaty Rais

Department of Communication Science Social and Political Sciences
Universitas Komputer Indonesia

Abstract: The importance of understanding Indonesian Diaspora Communication Adaptation in Korea. This research aims to reconstruct about communication adaptation observed by experience, motive, process and the obstacle of Indonesian diaspora in Korea

The method that used in this research is phenomenology with the constructivist paradigm and interpretative analysis technique. Whereas, the data collection technique is interview. The data validation conducted by the observation extension, increased perseverance, triangulation and discussion with colleagues.

The research result of Indonesian diaspora communication adaptation in Korea observed from an early adaptation **experience** in Korea. The informant being afraid either they don‟t understand Korean Language and yet don‟t have friends in Korea, they worried because it is new country where will be visited, but they could adapt fast, and less worried because they got much information through internet. The adaptation motive of Indonesian Diaspora Communication Adaptation in Korea divided into two parts. The first, it is viewed from the expectation of Indonesia Diaspora in Korea, between Diaspora became intimate. Korean people became more kind to foreigner, they have active events for Indonesia diaspora organization in Korea. Second, it observed from the aims of Indonesia diaspora in Korea is in order to live their life in Korea with comfortable, understanding the Korean culture so that they don‟t feel depressed as long as they stay in Korea. The adaptation process of Indonesia diaspora communication in Korea divided into three parts. The first, primer adaptation process by interact directly with Korean people, study about language and culture of Korea, and live the daily life as a Korean. Communicate with Korean people directly and follow their culture. Second, secondary adaptation process through the book of Korean Culture that allow to do in Korea or don‟t do in Korea because it considered impolite. Watching Korean drama about Korean culture, study of Korean language and culture through internet. Third, the periods of communication adaptation process are 2 months, 1 month and 2 weeks. The barriers of Indonesian diaspora communication adaptation is observed from the barriers of language and culture. The research result of Korea language barrier is eventhough Korea has one language but it has many different dialects from different areas. For understanding it need to interact and socialize with Korean people. The informant limitation in understanding vocabulary in Korea, the informant already studied Korean language in Indonesia so that it didn‟t obstructed. As an informant much used English language than Korean language but English language in Korea is not too good so that it will be difficult. Second, the culture barriers: "ppali ppali" „culture or "hurry up""‟s culture in Korea make us to move faster and on time. If it is not familiar it will become culture shock.

Key words: Communication adaptation, adaptation motive, adaptation process, adaptation barriers

I.   Introduction

The living creatures within a certain limitation have the flexibility. This allows the living creature to adapt with their environment. This adjustment called adaptation. The skill of adaptation has the value for survival. The greater the ability of adaptation, the greater the survival probability of living creature. With great adaptability, a living creature can occupy a diverse habitat. (Soemarwoto, 1983)

On Merriam-Webster Dictionary, diaspora means 1). The settling of scattered colonies of Jews outside ancient Palestine after the Babylonian exile, 2). the area outside ancient Palestine settled by Jews , 3). The Jews living outside Palestine or modern Israel 4). The movement, migration, or scattering of a people away from an established or ancestral homeland 5). People settled far from their ancestral homelands, and 6). The place where Hidu diaspora live. (Source: Merriam-Webster Dictionary)

On website of Indonesian Diasporan Network (IDN) states that the term of Indonesian diaspora itself means Indonesia citizen that live abroad and it is divided into four groups. First, Indonesia citizens (WNI) who living abroad legally and still have Indonesian passports. Second, Indonesia citizens who already become other country citizens because of naturalization and they didn"t have Indonesian passports. While for foreigners who have parents or ancestors from Indonesia is categorized to the third group. The last group is the foreigners who didn"t have any relation with Indonesia at all but they have extraordinary love for Indonesia (source: Indonesian Diasporan Network)

The living things have their flexibility in the certain limits. It allows the living things adapt with their environment. This self adjustment generally called adaptation. The adaptation skill has values for their survival. The higher the adaptability skills, the higher the survival will of a living thing. By high adaptability skill, a living thing could occupied a diversity habitat. . (Soemarwoto, 1983)

There are many Indonesian Diasporas in Korea to study or continue their study also came to Korea for working. Korea is choosen because it considered as a country that has unique tradition and culture. This research is conducted in Busan. Busan is a crowded city and there is a beautiful scenery of beach. Busan is the second most populous city in South Korea and the 9th busiest port in the world. This study was limited to Indonesian students who were studying in Busan City.

The discussion of the term multicultural communication subject discussed about human communication. Human with their products became the central term of communication, society and culture. All human activity, either their capacity as social or individual being and religious being, basically for their happiness and peace of life. For reaching it the human needs others. (Purwasito, 2015: 204)

Liliweri (2003:21) proposed in the term of cross culture communication, effective communication is when the coomunicator seeks to conceive the communicate awareness, to create effective communication management, to build the spirit of friendship and solidarity so that there is the split of role and the willingness to avoid the conflict for implementing the effective communication Liliweri (2003:15) suggested that first we must understand the assumptions that commonly accepted.

Haves and Kealey (1981) proposed there are three aspects that can be the defining factor the communication affectivity of cross culture, the interaction occurs by cross culture; the willingness to adapt between both party (communicators and Communicant), so that they feel satisfied with the cross culture relation; and the communication affectivity is endeavoured to achieve optimally.

Last but not least, the cross culture communication is the communication characterized diversion thoughts, ideas and knowledge of society to other society that different culturally. In this context the communication considered effective if the recipient of the idea understand what is communicated by the sender of the idea (Shoelhi, 2015: 32).

The development of self confidence can be built through many ways such as mastery and understanding of language, racial elements, and foreign culture value. Moreover, self confidence also can be built by the individual skill and knowledge to adapt with the environment also with that foreign culture. It can be taken by empathy and adaptation. The desire and skill for empathy should be showed by open their selves to understand other culture. Empathy and instill the high sense of tolerance to the differences of culture background. This tolerance also will be reached by others as an appreciation that grows the sympathy. The ability to translate the process and communication message and avoid the barriers will build the self defence.

Eventhough the empathy is a way to grow the self defense in interaction with the foreigners, but don''t overdo it, such as putting your self as natives or become one of them. The other important thing is the ability to develop the inspiration for each individu so that can be more flexible and adapted to the foreign culture. This is a n activity or process the adaptation that must continuously endeavour to get the best advantages in communication activities. For this results, every communicants must capable to respect the tradition and the habit of the natives. Because of want to attract the attention, don''t make a joke that mention the weirdness of local culture, ritual, culture practice, life style or foods because it can offend others feeling. Because of the cross culture communication has personal characterization so that it become natural if the communicators believe to their courage to show their own cultures and appreciate the different of the existing culture to build the relation (Shoelhi, 2015: 56-57).

The description above showed about the background of the conducted research by the author about Indonesian diaspora in adaptation which formulated on some question bellow:

1. the experience of Indonesian communication adaptation in korea

2. The motive of Indonesian diaspora communication adaptation in Korea.

3. The process of Indonesian diaspora communication adaptation in Korea

4. The barriers of Indonesian diaspora communication adaptation in Korea

II.   Method

This research used constructivist paradigm,by interpretive technique analysis. Denzim dan Lincoln (1994:109) suggested that constructivist paradigm research has some characteristics such as reactive reality, means the reality which is constructed local and particular, subjective, creating knowledge based on the finding that occurs during the interaction process between researcher and informant. The constructivist point of view refused positivism that is a concept which place the importance of observation and objectivity in finding the reality of knowledge (Salim 2006 :71).

This research concerned on Schutz fenomenology. in this research it used for reconstruct the communication adaptation through experience, motive, process and the barriers of Indonesia diaspora in Korea. On Schutz point of view human is social being, so that the awareness to the daily life is a social awareness. Individual world is a inter-subjective world with diversity meaning, and the sense as the part of a group. Human being have to understand one and each other, and act as the same reality. In this fenomenology research diaspora

in Indonesia understand the culture, communication and interaction of Indonesia diaspora with society in Korea especially the students in Korea.

The research subject are the Korean students at Busan. Subject or informant of this research is someone who know the information about the situation and condition of research, so that he has to have many experiences about the background of research (Moleong 2007:90). The selection research subject based on many consideration as follow:

1. In accordance with the research focus of the students in Busan-Korea.

2. Indonesian diaspora minimal they already stayed 6 months in Korea

Table Research informant (Korea Diaspora)

Number	Name	Information: The experience becoming the trainer
1.	Oktavia Nurul Azqi	19th , S1 Dong A University
2.	Andita	27th , S2 Pukyong National University
3.	Ratri Puspita	21st , S2 Pukyong National University
4.	Salindri	24th S1 Hukum Youngsan University

Source: researcher data 2019

The research object that studied in this research is experience, motive, process and the barrier of Indonesian diaspora in Korea. The approach process used in this research are structural and personal approach. The data sources used primer data through interview and observation also secondary data. The selection of the informant conducted by purposive sampling technique.

The procedure of collecting research data qith fenomenology tradission can use Creswell suggession that called A Data Collection Circle" (Creswell, 1998: 109-135) as follow:

1. Locating site/individu

2. Gaining Access and Making Report

3. Purposefully sampling

4. Collecting data

5. Recording Information

www.ijassjournal.com

6. Resolving Information

7. Resolving Field Issues

8. Storing data

Based on qualitative point of view with fenomenology tradition in this research, there are four techniques for collecting data as follow:

1. Observation (ranging from nonparticipant to participant)

2. Interview (ranging from semi-structured to open-ended)

3. Documents (ranging from private to public), Audio Visual

4. Materials (including materials such as photographs, compact disks and Videotapes) (Cresswell, 1998 : 120).

III.   Result

In this research the author will describe the research result about the Indonesian diaspora communication adaptation in Korea. There are four formulas; experience, motive, process and the barriers of Indonesian diaspora in Korea

The experience in the early of Indonesian diaspora in Korea based on interview with the inform at as follow:

a.   feeling scared

b.   anxious

c.   Uncomfortable with the environment

d.   Having severe difficulties

Here are the quotation of interview with the informants Oktavia, Andita and Ratri "….adaptation in Korea, the informants felt scare because yet they don"t understand

Korean language and they don"t have friends in Korea, they worried because it was a new country that they visited, but they can adapt with the environmmment fast, they were not too surpised because they already got much information about Korean Life style from internet " feel unconfortable with new environtment in the term of work that is required fast working and easily angry. (source: The result of interview on 25 July 2019)

The result of the research for adaptation motive of Indonesian diaspora communication in Korea divided into two :

1.   expectation

a. becoming intimate

b. the Korean people become friendly

c. having active activities for Indonesia diaspora organization in Korea

d. can adapt with Korean native directly

2. The Objectives

a. to live their life in Korea with comfortable

b. understanding the Korean Culture

c. didn't feel depressed during stay in Korea

d. be able to get used live in Korea

e. In order to live their life in Korea easily

The result of the research above based on the interview of the author with the informant Hasil Oktavia and Ratri. Here is the quotation of the interview:

> "….the fist it can be seen from the Indonesian diaspora expectation in Korea that
>
> between Diasporas become intimate. The Korean citizen become friendly with foreigner, have active activities for Indonesia Diaspora organization in Korea. Second, it viewed from the aim of Indonesian diaspora adaptation in korea is in order to live their life in Korea with comfortable, understanding the Korean culture, therefore they didn't feel depressed during stay in Korea. So that get used to live in Korea and in order to live their life in Korea easily (source: the result of interview on 25 July 2019) "…….

Adaptation process of Indonesia Diaspora Communication di Korea, it divided into three:

1. primer adaptation process

a. hang out with Korean native

b. Korean language and culture

c. live their life as a korean

d. Communicate with Korean native directly and follow their culture.

2. secondary adaptation process

a. through books about Korean culture

b.   watching Korean drama about Korean culture

c.   Through internet as a media for study Korean language and culture.

3.   the duration diaspora adaptation process

a.   2 months

b.   1 month

c.   2 weeks

d.   8 months

e.   6 months

The result of the research above based on the interview of the author with the informant Hasil Oktavia, Andita and Ratri. Here is the quotation of the interview:

"………. the first, primer adaptation process: hang out with the Korean people, live

the life such as Korean native, communicate with Korean peole directly and follow Korean culture. Second, secondary adaptation process: find out by books about Korean culture that allowed to do or it is not allowed in Korea because it considered impolite. Watching Korean drama about Korean culture, through internet study Korean language and culture. Third, the duration on communication adaptation process during 2 months, 1 month, 2 weeks, 8 months and 6 months" (source: The result of interview on 25 July 2019) "…….

The result of the interview between the author and the informant about the barriers of Indonesian diaspora communication process. It is viewed through the factors bellow:

1.   the language barriers

2.   the culture barriers

The result of the research above based on the interview of the author with the informant Hasil Oktavia, Andita and Ratri. Here is the quotation of the interview:

"….. the barriers of language and culture. The result of this research on language

barrier is Korea has one language but it has many dialects that different in each area. For understanding it need to socialize with Korean native frequently. The limitation of informant on understanding Korean vocabulary, they already study Korean language in Indonesia so that they don"t feel hampered. As informants, they often used English than Korean language but English in Korea is not too good so they feel distress. The second barriers is culture barrier: the culture of "ppali ppali" or "Hurry up" make us to move faster and on time. If this unaccustomed or is not familiar it will be culture shock. The Korean culture that is usual to say "excuse me" feel annoying and considered impolite. Korean culture has a habit to eat fast even it spicy, and

Indonesia diaspora commonly cannot follow this culture when they eating together with Korean people."
(Source: The result of interview on 25 July 2019)"

IV. Discussion

The research of Indonesian diaspora communication adaptation in Busan-Korea will be described by analysis. The comparission analysis with the relativity priority of culture activities. It is generally focused on international relation without have to form a new culture as happen in the inter-cultural community (Purwasito, 2003) In the multicultural society, the goal of lifenecessity facing some obstacles on culture, such as racial, religion, ethnic, class, and gender barrier. If someone want to be exist, so he has to overcome those barriers. From the explanation above here are five subjects on the study of multicultural communication as follow:

1. inter-racial communication

Human being was born in the certaint races, not by choices. The birth or genetics is a congenital. In multicultural society, the differences of race become the beginning of culture which is labelled by the obstacles, it is racial prejudice. It is very sensitive because it involve individual attitude, or certain race group towards the other race. Fisically race is difference, such as skin color, color and the shape of hair, the way of speaking, language and fashion style, foods are the causes of potential barriers to communication (Purwasito, 2015: 205-206).

Miller and Dollard showed that human"s attitude is studied from social position. In the social learning process, encouragement, cues, responses and rewards are created. the encouragement is organically through biologist stimulus, such as hungry, thirsty, sex, bored, jelousy reffered as primary encouragement that become motivation core for someone. (Purwasito, 2015: 207)

Rejected to the behaviour and social situation caused someone will lost public recognition or praise for recognition, even though this encouragement contains the great sense of anxiety.

"Racial prejudice is concerned in attitude between people and groups, and the interpretative frameworks within which such differences occur are either taken for granted or ignored, may produce a tedency to seek the origins of prejudice in the personality of the individual or the immediate social situation rather than in the cultural framework itself."

This can be seen from the research of Rose Rose (1969) Colour and Citizenship suggested that the prejudice grows and roots on individual personality, that intens prejudice is a phenomenom rooted in the personality of the individual

2. inter-etnic communication

Everywhere the Etnic group and minority always facing the causality difficulty and communication barrier when facing the majority otnic group. Usually the background barriers is caused by three elements: 1) histical ppejudice, 2) discrimination and 3) superiority in-group feeling that considered the others are inferior (out-grup) (Purwasito, 2015: 210)

V.   Representation

The representation as the focus of study start from the assumsion that by communication people created the culture, or James W. Carey ever suggested that "culture is product of contemporary life." Because of culture is one of the result of contemporary life, Carey suggested the communication experts nad also the students of communication have to review the important of cultural science on communication studies. Therefore, study the communication broadly is a study of society interpretation, "cultural science of communications has defined the dimensions of an interpretative science of society."

The representation is the social process about represented, the product of social process of life that related to representing. "Representation is the social process of representing, representations are the products of the social process of representing. As the main subject, representation is a description how the representing a society culture through symbols that creating in communication process and the meanings that built by that process. Through communication, the interaction and transaction social between individual produce many kinds of cultural products in the form of concrete to abstract ideology, which is represented in cultural symbols (Purwosito, 2015: 243).

Communication gives an important contribution in creating that product, so the result of communication is self-learning in relationship with others. That self-learning in communication science called sharing of symbol. In that sharing of the symbol, representation is a social process that shaped a meaning which related to entire marking system such as speech, paper, print out, video, film, tape etc.

In this study of diaspora adaptation, the researcher will discuss about perception. Perception as the focus of the study based on perceptual assumptions is the core of communication, whereas interpretation is the core of perception, identical to the back encoding in the communication process. Jhon R. Wienburg and William W. Wilmot, stated that perception is a way of giving meaning, whereas Rudolph F. Verdeber, perception is interpreting sensory information or J. Cohen also gives a less equal definition that the meaningful interpretation of sensation as representation of external objects, the real recognition that exists outside oneself.

DeVito stated that the perception start from our selves in encounter with others, influencing our sense through a valuable feedback (awareness) about feeling, thought and our personalities. From that encounters are risen an awareness that our feeling that are not much different from others feeling. This is the positive confirmation which helps a person feels ordinary or normal life in a multicultural environment. Because of that, Goodacre and Jennifer Follers called perception as mental process that used to recognize the stimulus.

The perception of a person depends on personal experience, selection and evaluation. That perception arises because of personal assessment to other people can be measured based on the standard of culture itself. Whereas the foreign culture that suspected has negative influence, and often determined destroying one"s own culture. This fact, allows each country or a group of society try to protect their culture from deterioration of other cultures which they consider destructive.

Naturally each individual has different own perception related to their personality. In this context, the focus of multicultural communication studies directed to express emotional or evaluative meaning and frame of experience of commutation participants. The assumption is that misconceptions in the act of intercultural communication in certain cases are also caused by differences in perception.

"a message which challenges these beliefs and values may be rejected, distorted or misinterpreted." *."* Judy C. Pearson and Paul E. Nelson stated that the perception through three steps: the process of selection, organizing and interpretation that runs simultaneously. In daily process of receiving messages that many things

forgotten but also many things stuck in someone's heart, depends on their motivation and necessity. "the effectiveness of the impression is influenced in part by the individual's circumstances."

So that, in every people mind has a library to save communication symbols. The differences of communication become a meaningful obstacle. How is the individual perception of a certain culture? Are the class, race, ethnic, gender towards class, race, ethnic and gender the focus of multicultural communication studies? the question that can be asked, for example how the extent of distorssion, disonassion and the barriers that caused by encounter of two different cultures in the act of communication in multicultural society.

Finally the researcher could find a way out in the certain perception because of the barrier and misunderstanding that happened in intercultural commutation, at least finding the effective ways to minimalize the conflict and misunderstanding.

Rogers, as stated above suggested the empathy as the way to overcome the problem of cultural differences (heterofili). It means, the participants in communication act must able to build the image of communication as person to person *contact.*

Indonesian diaspora adaptation has cultural barriers. That cultural barriers is a main course in multicultural communication. The first is semantic barrier (semantic noise) or language barrier become main barrier because language is the main tools of communication. the ideas, thought and feeling can be seen what its meaning when it delivers through language. Generally the language divided into two characteristic, verbal and nonverbal. Language become the bridge of inter-individual interaction that is studied contextually.

The barrier factor of semantic as the core of study is analyzed by the barrier factors that caused by various causes such as context of space and time, communicative and uncommunicative situation.

Within semantic barrier, the delivered messages also depend on the condition of the recipient whether at the time receiving communicant massages the emotional condition is stabile or receiving the massages with some alternative thought. It is generally called *dissonance problems*

Second, the barrier relies from the differences of common cultural background, such as the differences of social economic status, norm and value, believes and tradition also religion.

Rogers called the differences of cultural background as heterofily.

Prejudice became the focus of the study arise from negative views by the existence of a strict separation between my group's feelings (in group) and the feelings of other groups (out-group feeling).

Therefore, prejudice is an emotional evaluation and tends to judge others negatively. Prejudice in it motivates suspicion, doubtful excessive suspicion, arise from personal subjectivity and stereotypes and ethnocentric groups.

In this study, social prejudice in groups is the focus of the study by looking at how social prejudice influences the multicultural communication process. In other words, prejudice becomes a potential source of disharmony and social disintegration, which consciously grows from time to time, in this case a multicultural society.

Disharmony and disintegration in this perspective usually arises because of a large gap or information gap, a breakdown in socio-cultural communication, and attitudes of cynicism and competition not based on

achievement, but on feelings of defeat and lack of confidence. Prejudice is a social distance between various groups in society that tend to be not adaptive, inflexible, closed and reluctant to open themselves for various irrational reasons Empathy as the focus of the study of multicultural communication is an investigation to find out how to overcome the cultural differences and barriers by placing oneself in the position of the other person (empathy). Cultural differences in communication actions, as explained earlier, can be the obstacles that affect the success of a communication action. Therefore, the effectiveness of communication depends on the extent to which these differences can be overcome by participants in communication Empathy is indeed not the only most effective way to overcome communication barriers, because there are many other ways to overcome communication barriers caused by differences in socio-cultural backgrounds. A communication expert, such as Milton J. Bennet, in his research revealed that, empathy is communication based on the assumption of difference, how we imagine the thoughts and feelings of others from their own perspective. Whereas sympathy must also be used as a way to overcome the obstacles as Bennet translated as a way of "putting ourselves imaginatively in the position of others." In other words, the melting down of cultural barriers is through creating true equality.

In this connection, DeVito (1997: 494) states that interpersonal communication contains the art of interaction. He mentioned 10 principles of interpersonal interaction art that can be used as a foundation to build the effective cross-cultural communication, as follow:

 Openness

Be open minded, especially in seeing the differences of values, beliefs, attitudes, and behavior of others. One important thing is to grow the understanding that you and other people are different.

 Empathy

Empathy is sharing what other people feel so they can help achieve the independence.

 Supportive

Support is reflected in the meaning of "descriptive not evaluative". "Spontaneously not absurd", "provisional not conditional".

 Positive attitude

A positive attitude is necessary because so many things are unknown or known. You are not able to predict what the communicant thinks and feels.

• Equality

Eliminate the feeling of feeling "higher" than other people, and instill that you are communicating with equal people.

 Self Confidence

The ability that must be possessed in cross-cultural communication is to tolerate ambiguity (staying confident and calm in any uncertain and unforeseen situations)

 Intimacy

The intimacy can unite and help to overcome the differences. Communicate your sense of togetherness to overcome cultural differences.

☐ **The power of expression**

If the difference considered really big enough, some people feel uncomfortable and uncertain with their selves. In flow with the situation by communicating the involvement of sincerity in interaction through the power of expression, lets your patner enjoy your expressive interaction and smile wherever it possible

☐ **Orientated the other parties**

You have to realize that everyone has their own contribution. Therefore, don‟t molopolize the conversation by talking about yourself, you have to listen your patner and focus on him.

☐ **Interaction Management**

Interaction management related to sensitive attitude towards the differences in take over conversation. If you want the other person to be willing to talk about the topic you want, ask the topic persuasively.

The Effectiveness of Cross-Cultural Communication

One sign of communication goes effectively if the communicant can interpret the received message, as intended by the communicator. In fact, sometimes we failed to understand each other. The main source of misunderstanding in communication is the tune-in process didn‟t occurs because the communicator failed to communicate his intentions correctly (supratiknya, 1995: 34). Communication failure can also occur as a result of not applying the principles of communication or ignoring the meaning of encoding.

In order to run cross-cultural communication effectively, the following principles of cross-cultural communication need to be adopted:

1.   personal View

☐ Communication participants must have good intentions and show goodwill to communicate.

☐ Communication participants need to have adequate knowledge of their own culture and be willing to know or recognize other cultures.

☐ Communication participants develop concise and clear expectations for the issues and missions that are to be resolved.

☐ Communication participants are willing to explain their intentions and objectives with messages that are easy to understand.

☐ Communication participants must be sure that the parties understand their respective roles to establish mutual understanding.

 Each party must be willing to be open and be patient to achieve the communication goals as the result of the expected communication.

2. In terms of the communication process

 It must be remembered that ongoing communication is communication with a two-way process (two-way communication). This means both parties must be willing to listen to each other before speaking.

 Each party must be willing to spend their time in order to pursue a conducive communication process.(Shoelhi, 2015: 30)

The Indonesian diaspora communication adaptation in Korea requires the skills of communication whether during adaptation and in communication skills as well as learning and understanding Korean culture.

VI. Conclusion

Growing Self Confidence and communication skills are required in order to make Indonesian Diaspora Communication Adaptation occurred effectively. Self confidence can be built through many ways, such as the ability and understanding of language, racial elements, norm, and foreign culture value. While communication skill that take place on adaptation is marked if the communication can be interpreted the received massages.

References

[1] Cresswell, John W, "Qualitative Inquiry and Research Design: Choosing Among Five Tradition, Tradition", Thousand Oaks: CA, Sage Publication Inc,1998

[2] Denzim Norman K & Yvonna S.Lincoln.(ed), "Handbook of Qualitative Research", New York,Harper & Row, 1986

[3] Erwin, Kim. 2014. "Communicating The New: Methods to Shape And Accelerate Inovation". United States of America: John Wiley & Sons, Inc., Hoboken , New Jersey

[4] Fisher, B. Aubrey, Adams Katherine L. 1994. "Interpersonal Communication". 2nd ed. Singapore: McGraw-Hill Book Co

[5] Ikbar Yanuar. 2012. "Metode Penelitian Sosial Kualitatif". Bandung: PT. Refika Aditama

[6] Joseph A. Devito. 1997. "Human Communication, diterjemahkan menjadi Komunikasi Antar Manusia", edisi ke 5, diterbitkan oleh Profesional Books dalam edisi Bahasa Indonesia

[7] Kuswarno, Engkus. 2009. "Metodologi Penelitian Komunikasi Fenomenologi". Bandung: Widya Padjadjaran

[8]　Martin, Judith N., Nakayama Thomas K. 2018. "Intercultural Communication In Contexts". New York: McGraw-Hill Education

[9]　Middleton, John. 1980. "Approaches to Communication Planing". France: Imprimerie des Presses Universitaires

[10]　Moleong, Lexy J, "Metodologi Penelitian Kualitatif", PT.Remaja Rosdakarya,Bandung 2007

[11]　Mulyana, Deddy. 2012. " Cultures And Communicatio: An Indonesian Scholar"s Perspective". Bandung: PT. Remaja Rosdakarya Offset

[12]　Purwasito, Andrik. 2015. "Komunikasi Multikultural". Yogyakarta: Pustaka Pelajar

[13]　Soelhi, Mohammad. 2015. "Komunikasi Lintas Budaya: Dalam Dinamika Komunikasi Internasional". Bandung: PT. Remaja Rosdakarya Offset

14.　Wardhaugh, Ronald., Fuller Janet M. 1962. "An Introduction To Sociolinguistics". Singapore: Toppan Best-set Premedia Limited