CULTURE SHOCK: THE EXPERIENCE OF INTERNATIONAL STUDENTS

(A Study at UIN Ar-Raniry)

THESIS

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Culture Shock: The Experience of International Students
(A Study at UIN Ar - Raniry)

adalah benar karya asli saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya akan menjadi sepenuhnya tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 30 Desember 2019
Saya yang membuat surat pernyataan,

Soraya Rynella Yahya

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ABSTRACT

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This research investigated the culture shock experienced by international students of UIN Ar- Raniry. The aims of this research are to know how the culture shock experienced by international students during their staying in Banda Aceh that affected their academic and social life, and to know any suggestion on how to reduce the effects of culture shock. In this research, the researcher uses qualitative research as the method and the data was collected by semi-structured interview. The samples of this research were ten out of 379 international students of UIN Ar-Raniry that was chosen by purposive sampling. The result of this research revealed that there were two main problems of culture shock experienced by international students affecting their social life; language and food issues. Moreover, the effects of culture shock indicated that the negative impact on international students' academic achievement, like language ability and different learning systems. Also, the informants showed the use of coping strategies by seeking some information from people who have lived in Banda Aceh and from the internet sources. The way they coped with culture shock are specifically being an open-minded person and getting along with local and sojourners friends.

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CHAPTER I

INTRODUCTION

A. Background of Study

As international students, living and studying overseas are such good opportunities for them. They can get a lot of experiences, unforgettable moments, and become more independent. Furthermore, living in a new area makes students learning understanding more about the culture in their current place, both academic and social practices. On the other hand, leaving the hometown to study overseas can be a stressful experience. Their daily routines are no longer familiar because of the differences in culture, time, and food.

Self-adaptation is not an easy thing for some people, even they have well-prepared in dealing with cultural differences. International students cannot apply their own cultures as the standard to adapt to surroundings, social norms, and behaving in the new culture. These reasons will force them to demand cross-cultural understanding. During the cultural understanding process, international students will face some problems in their activities, which is a normal reaction to a new environment and this problem is called culture shock.

Culture shock is a condition where people are unfamiliar with the new culture. According to Cameron & Kirkman (2009), culture shock is the phenomenological transition experienced by the individual, because they cannot be able to use the familiar culture that they owned to interact, to

understand or to explain something in their new cultures. Thus, the individual who experiences the culture shock, they need to socialize with the host culture to avoid the discomfort while they interact. The impact of culture shock might include homesickness, loneliness, sadness, confusion because of the limitations of language, time differences, dealing with the food, etc.

Not everyone is affected by a culture shock in exactly the same way, some people may have short-term discomfort of culture shock while others may experience in a long time. However, they will experience some common reactions of culture shock. According to Naeem, Nadeem & Khan (2015), working with a new culture can produce a variety of reactions such as confusion, anxiety, frustration, exhilaration, isolation, inappropriate social behavior, and even depression.

UNESCO reported based on the Global Flow of Tertiary-Level (data acquired in November 2018), there are approximately 5,878 foreign students who study in Indonesia. The top three destinations for foreign students studying in Indonesia are from Malaysia, Timor-Leste, and Thailand. Based on research observation, several international students who are studying at UIN Ar – Raniry most of them from, Malaysia, Thailand, and Vietnam.

In the process of learning abroad, international students are required to adapt well to their host country. Some of them, they do not get enough pre-departure orientation, whereas this orientation can be as helping guide for them to adapt while they are abroad. Also, this will ease the transition into the

new culture and help them interact with new neighborhoods effectively.

Furthermore, the use of foreign languages might cause difficulties in communicating for international students, because most countries are using English as a foreign language. Therefore, communication is also an essential aspect of cultural differences. As Constantine, Okazaki & Utsey (2004) claimed that "language proficiency can also be an important component of international student social skills" (cited from Baier, 2005 p.38-39). Language proficiency is important because, with successful communication, they can interact appropriately and avoid misunderstandings.

Based on the explanation mentioned above, this study is designed to investigate the culture shock experienced by international students who are studying at UIN Ar-Raniry, under the title: "***Culture Shock: The Experience of International Students" (A Study at UIN Ar – Raniry).***

B. Research Question

1. How does the culture shock experienced by international students during their staying in Banda Aceh affects their academic and social life?
2. How do international students cope with the culture shock?

C. Aims of the Study

Based on the research questions, the purposes of this research are:

1. To know how the culture shock experienced by international students during their staying in Banda Aceh that affected their academic and social

life.

2. To know how international students cope with the culture shock.

D. Significance of the Study

This study is significance because it explores knowledge about cross-cultural understanding, which can be a teaching material for the English Language and Education Department of UIN Ar-Raniry. Also, this study is expected to guide international students who want to pursue their studies at UIN Ar-Raniry in the future. In addition, this research has significance to be the reflection for UIN Ar-Raniry to improve and prepare prospective international students.

E. The Scope of the Study

The research will find out the culture shock on international students. It will be limited to only international students who enroll in Ar-Raniry Islamic University. The researcher focuses to study about how the culture shock affected on their academic and social life and the way the cope with culture shock.

F. Terminology

1. Culture Shock

The term culture shock was introduced by an anthropologist Kalervo Oberg. In Baier (2005, p.22), he conceptualized the culture shock as "the consequence of strain and anxiety resulting from contact with a new

culture and the feelings of loss, confusion, and impotence, which are due to loss of accustomed cultural cues and social rules." Shieh (2014, p.58) stated, "culture shock refers to the effects of being in a familiar culture and getting into an unfamiliar one, experienced by people who work, live, or study abroad." In this study, culture shock experienced by international students would be investigated through how does the culture shock impact their academic and social life, and how the way they cope with the culture shock.

2. International Students

OECD (2007, p.314) explained international students as "Students are classified as international students if they left their country of origin and moved to another country for the purpose of the study". Consequently, international students can be interpreted as the students who enroll in the university abroad to study there. International students would be used as the object of research in this study.

CHAPTER II

LITERATURE REVIEW

A. Culture

1. Definition of Culture

Spencer-Oatey (2012, p.1) quoted from Edward Tylor's book defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". Mulyana and Rakhmat (2009) mentioned that culture is an intriguing concept. Culture is defined as the order of knowledge, the experience of belief, values, attitudes, meanings, hierarchy, religion, time, roles, relationships, space, the concept of the universe, material objects and possessions obtained by a large group of people from generation to generation through effort individuals and groups.

Hebding & Glick (1999, as cited in Liliweri, 2011) argued, that culture can be observed as material and non-material. Material culture appears as objects, then used by humans such as; bracelets, necklaces, earrings, household appliances, clothing, computer systems, automotive engine, architecture design to instruments for even large investigations. In contrast, non-material culture is the elements that are meant in the concept of norms, values, beliefs, and language.

In short, culture is the way of life owned by the society which means everything that exists in society and passed down from generation to generation. Everything humans do is part of the culture, such as behavior, routines, communication, human interaction, how to manage something, fashion trends, variety of foods, building, etc.

2. Characteristics of Culture

Culture can be defined as a component of behaviors, norms, and beliefs that held by a group of people that gives them a identity and distinguish from other. Harris, Moran & Moran (2004, p.5-8) identified characteristics of culture, which are:

1) Self Sense and Space

The comfort that the individual has for themselves can be expressed differently by culture. In this context, comfort can be in the form of self-sense and self-space. Some cultures are very structured and formal, while other cultures are more flexible and informal.

2) Communication and Language

The communication system, verbal and nonverbal, distinguishes one group from another. Verbal can be categorized as a spoken language, while nonverbal also called a gesture or a body language. Body language may be universal, but it interpreted differently in each culture.

3) Dress and Appearance

Dress and appearance are symbolized of culture, which includes the outward garments, adornments, and body decorations. How to dress and the appearance of a particular society can be an identity of a certain culture.

4) Food and Feeding habits

How food is selected, prepared, presented, and eaten often distinguished by culture. Therefore, a certain culture has a diet in their way that is different from other communities.

5) Relationships

Culture also regulates human relations and organizational relationships based on age, gender, status, kinship, wealth, power, and wisdom.

6) Value and Norm

In a value system, a culture sets norms of behavior for society. Values for humans function as a base, reason, or motivation in all their behavior and actions. Values reflect the quality of actions and views of a person in society.

7) Belief and Attitude

All cultures seem to have an interest in supernatural things such as their religions, religious practices or beliefs. Human attitudes towards culture are all influenced by religious traditions in various cultures.

8) The Mental Process and Learning

Edward Hall maintains that the mind is internalized culture, and the mental process involves how people organize and process information.

Therefore, every culture has a thinking process, but each of them realizes it in different ways one to another.

B. Culture Shock

The term culture shock discovered by an anthropologist named Kalervo Oberg. Culture shock is a condition in which individuals unfamiliar with a new culture. Usually, people experience culture shock when they arrived in an area where the customs of local residents is very different from the home region. Shi & Wang (2014, p.24) quoted from Oberg defined the term of culture shock as "the anxiety that results from losing all the familiar signs and symbols of social relations which include words, gestures, facial expressions, customs, or norms acquired unconsciously in the course of growing up".

Saylag (2013) described that for most people, culture shock is a strange event, which is not only undefined, but also little understood and unpredictable. In this period where psychological upset, readjustment, and stress occur and demand that people process both positive and negative emotions that could be the first time in their lives. The transition from one culture to another not only presents with the unfamiliar experience, but it can also produce psychological pressures such as feelings of depression, anxiety, and helplessness. In addition, Hurn & Tomalin (2013) explained that individuals experienced culture shock when they step into a foreign culture and they hard to understand surrounding that is not act the same way as they are.

Moreover, Xia (2009), cited from Mio (1999), stated that the negative impact of culture shock on individual psychology often includes a large and diverse set of symptoms. Although not everyone will experience all the symptoms, almost everyone will experience some of these symptoms. The main symptoms can be described as depression, anxiety, and feelings of helplessness.

C. Symptoms of Culture Shock

A new culture can cause physical and mental symptoms of individuals, these symptoms become important for individuals in adjusting to new cultures and social life. Symptoms vary, but according to Guanipa (1998), cited in Niam (2009, p.71) several symptoms of culture shock that can be felt by individuals when in a new environment, they are:

1) Sadness, loneliness, silence
2) Preoccupation with health
3) Difficult to sleep, oversleeping or undersleeping
4) Changes in temperament, pressure or depression, sensitive or sensitive feelings
5) Anger, irritability, unwillingness to connect with others
6) Identify with the old culture or idealize the old area
7) Loss of identity
8) Trying too hard to absorb things in the new culture
9) Not able to solve simple problems

10) Not confident

11) Feel lack, loss, and anxiety

12) Develop a stereotype about a new culture

13) Develop an obsession like over-cleanliness

14) Missing family.

Seki (2014, p.75) also point out that there are six symptoms of culture shock, they are (1) mental fatigue during the adaption stage; (2) feelings of uneasiness when failing to continue the behaviors of the original culture; (3) refusing or being refused by a new culture; (4) uncertain status in a new circumstance; (5) discomfort when things fall short of expectation; and (6) feeling of powerlessness when failing to deal with the new culture.

D. The Stages of Cultural Adaption

Usually individuals pass through four levels of culture shock that can be described as U curve. According to Colleen Ward, there are four phases stages of emotional reactions associated with cross-cultural, include:

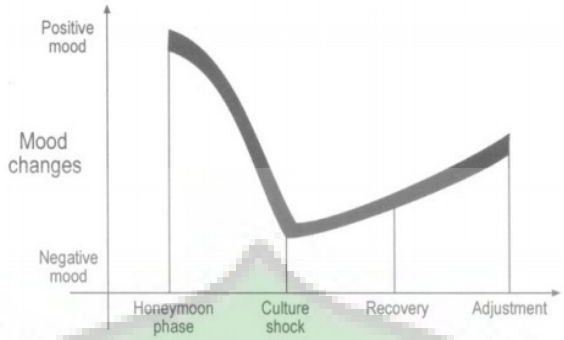

Figure 1. U Curve of Culture Shock
Adopted from Marx, 1999: 9

1) Honeymoon

Honeymoon is the first stage in culture shock. Ward et al. (2001, p.81) stated, "Honeymoon stage is an emphasis on the initial reactions of euphoria, enchantment, fascination, and enthusiasm". According to Oberg (1960), as cited in Baier (2005) stated that people from foreign countries are fascinated by new people and are surprised by some pleasant encounters with people who welcome them. This experience is comparable with entering to a vacation resort. People who enter a new country see things positively, because they voluntarily come to a new country.

Therefore, this stage is the most pleasant stage experienced by individuals. It happens during the first few days or weeks. During this period, individuals can be extremely excited and enthusiastic when they enter to a new surrounding, especially for them who go to places they have never been before.

2) Crisis

In this stage, individuals are faced with a complicated situation that causes uncomfortable feelings. Ward et al. (2001, p.81) stated that "Crisis is characterized by feelings of inadequacy, frustration, anxiety, and anger". In other words, this stage is also called culture shock. When the excitement disappeared, individuals already face reality. For example, people get confused with the surroundings, such as elusive language, food problems, and how to deal with people.

Xia (2009) mentioned the second stage of culture shock emerges after a few weeks. It may start with a series of negative experiences and escalating problems. Culture shock happens because individuals are not capable of dealing with the new cultural environment that produces several effects, such as a large amount of stress, increased depression, anxiety, tension, and confusion.

Moreover, this is the critical stage where a simple problem can seem like a major problem. Rosida (2017) reported that in this stage, individuals feeling frustration and getting disappointed in language, missing families, home food, and the culture due to the inconsistency between expectations and reality.

Further, Donna Gilton elaborated in Peters (2010) that the second stage is the unpleasant stage. The new culture can be a disaster and strike for some people who think that their home culture as the ideal

one, especially those who stay temporarily or who plan to stay longer. During this time, they experience a lot of anxiety and even paranoid.

Cuisine also becomes one of the problems for individuals during the crisis stage, because there is a difference in taste and food served. As Finkelstein (1999) said in Brown, Edwards & Hartwell (2010) Food cannot be separated from the culture because food becomes an individuals' habit. When an individual moves to a new culture, it will be a problem called food shock.

3) Recovery

At this stage, individuals begin to understand their new culture. They gradually make adjustments and changes in the way they cope with new culture, also begin to be predictable and not too stressful. Ward et al. (2001, p.81) stated, "Recovery is including crisis resolution and culture learning". Also, Hurn & Tomalin (2013) described this stage as 'last light at the end of the tunnel' because individuals start to learn in adapting the culture, they begin to learn the local language, asking about the local surroundings, trying to adjust with local friends, and increasing the positive attitude.

It means, individuals need to learn the situation around them to understand what others should do and should do not. This phase is essential because individuals can find out and recover their problems in adapting to a new culture. They begin to learn between the first and

second stages of adjustment, because of the high expectations in the first phase and the downturn in the second phase is something that must be carried out, so that they know the limitations of their skills, and become more flexible.

4) Adjustment

In this stage, Individuals feel more controlled and more comfortable. Ward et. al (2001, p.81) stated, "Adjustment is reflecting enjoyment of and functional competence in the new environment". Also, Ernofalina (2017) explained that after passing through a variety of stages, individuals become more comfortable in a new culture. They have familiarized themselves with the situation and generally easy to work with. Their daily activities are no longer a problem and feel less isolated. At this point, they begin to accept social norms and codes around them.

In this last stage, individuals are more independent, comfortable, and confident with their new culture and they become familiar with it. Everything they do in the host country is healthy. They begin to mingle in to host culture even though they can not a hundred percent accept it because they still feel the home cultural beliefs within themselves.

E. Factor of Culture Shock

Parrillo (2008) pointed out several factors that affect culture shock, namely:

1) Several factors can influence culture shock in intrapersonal factors such as communication skills, previous experiences (in cross-cultural settings), personal traits, and access to resources. Furthermore, health, strength, appearance, and age, as well as working and socialization skills, are important in physiological characteristics.
2) Cultural variations affect the transition from one culture to another. Culture shock can occur more quickly if the culture is increasingly different and includes; social factors, behavior, customs, religion, education, norms in society, and language.
3) Culture shock can still occur through socio-political manifestations. Local citizens' attitudes in a foreign culture may provoke social prejudices, acceptance of stereotypes, or intimidation.

F. Dimension of Culture Shock

Ward, Bochner & Furnham (2001) divided culture shock into several dimensions called Affect, Behavior and Cognitions (ABCs) of Culture Shock, namely:

1) Affect

This dimension is related to feelings and emotions that can be positive or negative. Individuals experience confusion and feel overwhelmed

because they come to an unfamiliar environment. Individuals feel confused, anxious, disoriented, suspicious, and also sad because they come to a different environment. In addition, individuals feel uneasy, insecure, afraid of being hurt, feel lost family, friends, miss home, and lose their identity.

2) Behavior

This dimension is related to culture and learning social skills development. Individuals experience errors of rules, habits, and assumptions that manage interpersonal interactions, including verbal and nonverbal communication across cultures. Individuals who enter to a new culture with a lack of social knowledge and skills will have difficulty in maintaining good relationships in unfamiliar environments. Individuals' inappropriate behavior cause misunderstandings and violations. This might also make personal and professional life less effective. In other words, individuals who are not culturally skilled will find it difficult to achieve their goals.

3) Cognitions

This dimension is the result of affect and behavior aspects, which changes in individual perceptions in cultural identification and values due to cultural contact. When cultural contact happens, the loss of things that are considered right by individuals cannot be avoided. Individuals will have negative views, in their mind just thinking about the difficulties in social interaction.

G. Culture Shock and International Students

When international students attempt to adjust in a new social environment, they will face the problem two times harder than the local students. Ren & Hagedorn (2012) mentioned that there are several difficulties emerge, such as language barriers, lack of academic advice, lack of information about the education system, different teaching methods, and different college environments.

All problems mentioned above could be related to academic issues. Culture shock is not only impact on the social life of international students, but also in academic life known as academic culture shock. According to Li, Chen & Duanmu (2010), academic culture shock is related to the learning environment of an academic institution, including the education system, lecture style, assessment, relationship between students and lecturers and many other factors.

Mesidor and Sly (2016) stated that language barriers also affected international students in their academic life. It happens because they are taught by using a language that they are not fluent with. The issue related to academic adjustment. Also, Galloway & Jenkins (2005, as cited in Wu, Garza & Guzman, 2015, p.3) said, “Language is considered one of the greatest academic issues hindering smooth adjustment for international students”.

Nasir (2012, p.101) stated, “The lack of cultural adjustment in the international students may have adverse effects on their academic achievement”. Therefore, international students need to adjust their cultural environment properly, in order to maintain their academic scores. To adjust with cultural differences, international students need to adapt and come up with a new different strategy known as coping strategy.

Some researchers have conducted studies about the culture shock experience. Yunisari (2017) analyzed the westerns' lifestyle culture shock experienced by graduate students of English Language Education. She wants to find out how western's lifestyle in the college environment causes a culture shock experienced to the graduate students and to identify the impacts of culture shock toward the lifestyle of graduate students. Then, the researcher concluded that the differentiation of cultural elements such as educational systems and students' behavior and activities in the college environment were the reasons behind culture shock experience.

In addition, Munida (2018) conducted a study with the title culture shock encountered by international students at Antasari State Islamic University. This study aimed to describe the culture shock encountered by international students and their coping strategy. Informants for this study were international students from Thailand who study at UIN Antasari. The results of this study explain that culture shock problems encountered by those students including language, communication, social life, and academic life.

Based on the studies mentioned above, this research has similarities in terms of finding out the culture shock experience. The similarity can be seen from the purpose of those studies to understand the culture shock process experienced by international college students. Additionally, the researcher mentioned the difference between previous studies and this research, Yunisari (2017) used graduate students as her informants and to see the culture shock from a lifestyle perspective. In contrast, Munida (2018) used Thailand international students as the informants who study at UIN Antasari, whereas this research used international students who study at UIN Ar – Raniry as the informant.

H. Coping Strategy of Culture Shock

Saylag (2013) said that before entering to a new culture, individuals need to educate him or herself as much as possible to learn about the new culture in many different aspects. The existence of culture shock creates a responsibility for the individuals to adjust to a new environment, and the responsibility is called coping strategy. Coping strategy is a way to minimize culture shock. Also, it can be different among individuals. Jackson, Ray & Bybell (2013, p.18) stated, "coping efforts may also play a role in psychological and acculturative adjustment". King (2010) stated that stressful situations could be improved with an effective coping strategy. The supporting factors of effective coping are; personal control, a healthy immune system, personal resources, and positive emotions. When international students experience cultural pressure, psychological pressure,

and academic difficulties during their crisis stage of culture shock, Mesidor and Sly (2016) reported that the stress could be reduced by international students' coping strategies such as social support, resilience, and spirituality.

Further, self-disclosure is needed in this strategy due to dismiss culture shock. It can start from oneself to be able to adapt to the surroundings. "Students can have successful adjustment if they are flexible and open to seek out advice" (Mesidor and Sly, 2016 p.269).

In addition, there are many ways to self immerse in the surroundings, such as by getting along with local and sojourner friends, attending clubs, or exercises. "Attending on-campus social events and networking are significantly important to social adjustment" (Mesidor and Sly, 2016 p.266).

Furthermore, Arifin (2014) studied that in order to cope with the new culture, international students be able to adjust themselves to the new ones. The coping strategies offered such as; learning the language of the host country at first, communicating with the host people frequently, and looking back at the purposes coming to the new culture.

According to ETH Zurich (2014) article, there are several tips to help students prevent, recognize and cope with culture shock such as:

1) Thorough preparation, individuals need to inform themselves through books or on several websites. Also, information can be gained from several students who have already studied abroad.
2) Learn the basic language. It is the main factor in this strategy. It is important because it might help the students to cope with surroundings.
3) Know and accept the culture shock. If individuals feel the symptoms of culture shock, do not panic and they must be able to accept it because they are going to need to cope with it in the future.
4) Familiar items. Individuals will feel stress when there are differences in the new environment. But it can be overcome by surrounding themselves with familiar items. For example speaking in your language, eating familiar foods, reading your favorite newspaper, etc.
5) Social Contact, keep in touch with your family and relatives by phone, email, social media, blogs, etc.
6) Communicate with locals. Interact with local students may be difficult for some individuals. Blending in with locals is one of the ways to get through culture shock. A good way to get in touch with local students is by joining an organization, student club, sports, cinema or music.
7) Physical Health. An individual needs to take care of their mind and body healthy. They must pay attention to diet and have enough sleep. Also, they need to avoid excessive caffeine and alcohol consumption because it will increase anxiety.
8) Avoid Stereotyping, keep an open-minded attitude, try to be an open-minded person, observe your surroundings without judging something based on your norms used in your country.

Therefore, international students need to develop strategies to cope with difficulties and feelings, because with the effective coping strategies can be easier for them to adjust in a new culture.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

The approach used in this research is qualitative because the researcher does not intend to test or compare a theory, but she wants to describe a phenomenon. Creswell (2012, p.16) stated qualitative as "exploring a problem and developing a detailed understanding of a central phenomenon". Moreover, Moleong (2008) explained that descriptive research is used to describe the object of research as it is based on facts. The researcher takes descriptive research because she wants to describe the culture shock experienced by international students of UIN Ar – Raniry while they stay in Banda Aceh.

B. Research Participants

This study took place in UIN Ar – Raniry. The population of this study was all international students of UIN Ar - Raniry. The researcher used a purposive sampling as the technique that included homogeneous sampling to recruit one particular subgroup of international students of UIN Ar-Raniry as participants in this research. Based on Etikan, Musa & Alkassim (2016), purposive sampling is chosen or determined based on participants' suitability with a phenomenon of interest. Moreover, Creswell (2007) mentioned the purpose of homogeneous sampling as focuses, reduces variation, simplifies analysis, and facilitates group interviewing. Ten out of three hundred seventy-

nine international students were recruited randomly as a sample of this study with the criteria:

1. Registered as international undergraduate students of UIN Ar – Raniry
2. Have stayed in Banda Aceh for at least 1 year

The selected informants of the research are students from Malaysia and Thailand, which include of 4 faculties:

No.	Informants	Gender	Origin	Faculty	Major
1.	TS	Male	Malaysia	*Syariah dan Hukum*	*Hukum Keluarga*
2.	MI	Male	Malaysia	*Syariah dan Hukum*	*Hukum Keluarga*
3.	AN	Male	Malaysia	*Syariah dan Hukum*	*Hukum Keluarga*
4.	ZI	Female	Malaysia	*Dakwah dan Komunikasi*	*Bimbingan Konseling*
5.	BA	Female	Malaysia	*Syariah dan Hukum*	*Hukum Ekonomi Syariah*
6.	DN	Female	Malaysia	*Ushuluddin dan Filsafat*	*Ilmu Al-Quran dan Tafsir*
7.	SH	Female	Malaysia	*Ushuluddin dan Filsafat*	*Ilmu Al-Quran dan Tafsir*
8.	SO	Male	Thailand	*Ushuluddin dan Filsafat*	*Sosiologi Agama*
9.	TZ	Male	Thailand	*Dakwah dan Komunikasi*	*Manajemen Dakwah*

10.	MD	Female	Thailand	*Psikologi*	*Psikologi*

Table 1. Table of Selected Informants

C. Data Collection

Data in this research will be obtained from interviewing the informants. According to Wiratha (2006), the interview is one of collecting data method by communication, through contact or personal relationships between data collector (interviewer) with data sources (informants). Moreover, Griffee (2012) said interview can make the interviewer and interviewees more friendly also more open and there is no asking about the statistical analysis.

To obtain the data needed, the researcher used a semi-structured interview because this method could uncover descriptive data of participants' personal experiences. Also, this interview allowed informants to express their experiences in their terms. In the opinion of Griffee (2012), a semi-structured interview means questions are predetermined, but the interviewer is free to ask for clarification and even add follow up questions.

D. Data Analysis

Data analysis is the process of examining data to obtain an explanation for a specific phenomenon. The data include the transcript of interviews and equipped with audio recordings.

Miles, Hubberman & Saldana (2014) mentioned the qualitative data analysis consist of four procedures for analyzing and interpreting qualitative data, as follows:

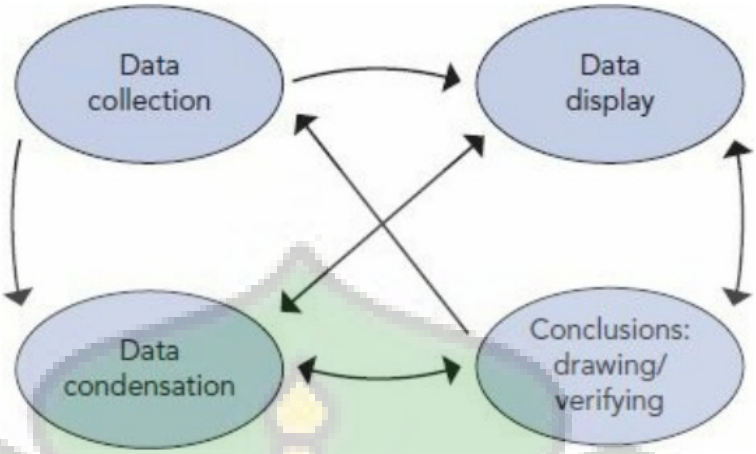

Figure 2. Components of Data Analysis: Interactive Model
Adopted from Miles et al., 2014: 9

1. Data Collection

   Data collection is the stage of collecting information from all the sources obtained from interviews.

2. Data Condensation

   Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data contained in the written-up field notes and transcripts.

3. Data Display

   The data obtained are presented in the form of brief descriptions, tables, and charts, so that makes the data easier to understand.

4. Drawing and Verifying Conclusions

   The conclusion is the process to interpret the data based on the data condensation and data display that has been done before, and the

researcher draws conclusions supported by substantial evidence at the stage of data collection.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Research Findings

The research finding is the information found in the field based on the interview result, and the writer displays the data in the form of descriptive text. The interview was involved ten senior year international students of UIN Ar - Raniry. It was conducted on 23rd June – 2nd July 2019 and the selected interviewees initial were TS, MI, AN, ZI, BA, DN, and SH are from Malaysia. The other three informants, SO, TZ, and MD are from Thailand. In order to answer the research questions, the researcher had divided the interview questions into two themes as follows:

1. Culture Shock Experience

1) Social Life Impact

Since it was international students' first time being abroad, all of them had difficulties during their stay in Banda Aceh. There were three points described by the informants about how the culture shock impacts based on their experience.

a. Language

All of the informants showed that difficulties during their stay in Banda Aceh because of the language barrier, as mentioned by ZI "There was a problem too, such as miscommunication, people asked me something then I answered differently". Based on ZI experienced, she was

struggling with the language, because she could not speak Indonesian fluently, then she had a lot of miscommunication while she spoke. Besides, SH said:

> Of course, there was language difficulty. For example, when I did a presentation in class, it was difficult for me to speak fluently in Indonesian, then my lecturers were angry at me and they said 'we are not in Malaysia'. If I spoke in front of people, I got nervous, and then I became more difficult to arrange grammar.

SH had difficulty speaking in public, then she became nervous and spoke in her native language by accidentally.

For Indonesian, aside from speaking Indonesian, they are also fluent in local language such as Acehnese. Under this circumstance, the use of both languages could be two times harder to comprehend the language, as TS said, “Language problem, sometimes the lecturer using Acehnese, sometimes using Indonesian, catching up with the language was quite difficult for me". DN also stated, “The second problem for me it was in terms of language because in Banda Aceh not only using Indonesian but also Acehnese language”. Both TS and DN did have problems with the mixing languages applied in the classroom and society. It was not very easy for them to understand the language.

On the other hand, the use of similar language made them difficult to understand several terms that encountered in communicating, AN answered the question as follows:

> The first time I came here, the difficult one was to master the language, because Indonesian is the same as Malay, but some specific terms that distinguish the meaning, so that was confused me a little bit

BA also added:

> One of the problems I faced was conversation. Indeed there are similarities between Indonesian and Malay. During my first year in Aceh, I barely understood local conversation here. But *alhamdulillah,* my friends helped me a lot.

SO also stated, "There was a language barrier because of the way of speaking and the accent. So, to change Malay into Indonesian, it was quite difficult too". The informants admitted that even though Indonesian and Malay languages are very similar, certain words and the accent are still confusing for them.

In the other case, MI said he felt difficult to speak with local people, sometimes the difficulty made him un-confidence, as he declared, "When I arrived in Banda Aceh, I did not know what the situation was, it was difficult to speak when the first time came here, so I was not quite confident". While MD felt very uncomfortable when she interacted with her lecturer, because of the language barrier. As she said "The language was very difficult for me as a foreign student. I became very awkward when I talked to the lecturer, I became afraid, because I did not know how to say something".

In contrast to TZ, he had no problem with the language barrier, because he thought that Malay dan Indonesian is the same in language.

Additionally, he mentioned that Acehnese language is difficult to understand, as he said, “There was no problem in terms of language unless the Acehnese language was the most difficult, there were lecturers who spoke Acehnese, only the Acehnese language was the obstacles for me”.

From all of the informants’ responses above, the researcher found that informants showed that they were confused in the crisis stage of culture shock because of language differences in the host culture. Thus, language became one of the biggest obstacles for all of them.

b. Food

For the other obstacle, there were food problems. Most of the informants experienced the difficulty cause of food problems in the host culture. For instance, TS felt trouble by finding food that suits his taste, and it proved by his statement, “The worst problem was about the food, every day I was in dilemma of deciding what to eat for breakfast, lunch, and dinner”. AN also admitted feeling difficult in finding food at first, because he still prefers Malaysian cuisine as he said:

> That was the biggest problem, it was quite a big problem for me because I still prefer Malaysian dishes, so I needed to take time to adjust with the local food because, for the first time being here, I barely to adjust with local food.

Similar to DN, she was difficult to find the food that suitable for her taste. She said that Acehnese food was spicy and made her sick. As she stated:

> For the first time, the food was difficult for me, it did not suit my taste because Acehnese food is spicy, been here for a long time, then I got used to it, and also the food made me sick.

On the other hand, SH mentioned that the portion of food that was too much for her, thus made her unable to finish the food like she said, "The food was the problem for me at first, the rice is a lot, I would never be able to finish Nasi Padang, that is because of the quantity of rice". Other than that, there was a difference in taste and food served, and it caused MD to lose her appetite, as she said:

> I was not able to eat at first. For example, like Lontong, there was never a Lontong in Thailand. Also, the Tape, in Thailand Tape never served with coconut milk, but in Banda Aceh Tape served with coconut milk, so it becomes weird.

Some of the informants had problems with the appetite. They could not accept Indonesian food at first because of the different tastes, appearance, dietary habits, and quantity of food. Different from those five informants mentioned above, while the rest of the five informants were fine the entire time. They thought that Indonesian, Malaysian and Thailand cuisine was tasted the same.

2) Academic Life Impact

The researcher asked the informants how the culture shock affected their academic achievement, TS replied to the question:

> I had problems with my academic life in the first semester, because of the language problem. Sometimes the lecturer used Acehnese and sometimes used Indonesian. Catching up with the language was quite difficult for me.

In addition, MI said that "Yes, it affected my GPA a lot, because of the test and the examination related to language problem". Both TS and MI found difficulties in their academic life caused by language limitations.

Moreover, differences in learning systems will certainly be a challenge for informants, AN felt a significant difference in the learning method when he started to study abroad, as he said, "My score dropped in the first semester because I did not know about the learning method in Indonesia". BA also stated, "Of course, it affected my GPA because I did not know about the learning situation here". Furthermore, TZ added, "The problem was on the learning process in the classroom, such as the way how the lecturer conveyed the materials made me confused. Therefore it influenced my GPA score". While, according to AN, BA and TZ answers, the learning systems, such as the method, material, and the learning situation, were some current aspects affecting their GPA.

The other two informants just mentioned their GPA became low at the beginning semester, as SH said, "culture shock did not have a significant impact on my academic life, but my GPA dropped at the second and third semester". Also, MD mentioned, "The culture shock only

affected my GPA at the first and second semester". In contrast to ZI, the culture shock impacted her GPA score in the last year of college, as she said, "Yes, culture shock impacted my GPA, but in the 5th, 6th, and 7th semester".

As explained above, SH and MS mentioned that they faced obstacles during their first year of college. In contrast, ZI told that the impact of culture shock was on her fourth year of college.

2. Coping Strategy of Culture Shock

As international students' first time being in Banda Aceh for a long period, the researcher asked informants how they prepare themselves to live in Banda Aceh. Eight out of ten informants got the information about Banda Aceh from friends, *ustadz* (spiritual teacher), and seniors who have lived in Banda Aceh before. Based on MD experienced, she said, "When I decided to pursue my study in Aceh, I found the information from my friends". Also, ZI did the same strategy to gain the information from his senior and friends "I prepared my self before entering Banda Aceh through my seniors who already study at Banda Aceh". Another informant, AN browsed the information from the internet sources, as he said, "First, there was lots of information about college that I found from my seniors and friends. It made me curious, and then I started to search it on the internet for detail". Next informant, SO said that before coming to Banda Aceh, he

did not know anything related to Aceh. After finding a relevant source from the internet, he said:

> At first, I thought Aceh was located in Papua. After checking valid information related to history, society, geography, and religion, I found the similarities between Aceh and my country. So it could be inferred that the Acehnese lifestyle suitable for me.

In addition, TS found out about Aceh further than the other informants, as he said, "Before I arrived in Aceh, I read about the related situation, culture, the development of economy, and politic. I got the information from Malaysian friends and looking up from social media".

Then, other informants said that they knew some information from their *ustadz* as BA stated as follow:

> Concerning self-preparation before coming to Banda Aceh, I asked the information from my *ustadz* in Malaysia who had suggested me to pursue my study in Banda Aceh. To know the specific information, I searched from the internet.

DN had a similar preparation before came to Aceh by asking some information from her *ustadz* also, as she said:

> I prepared my self before going to Banda Aceh by asking my spiritual teacher who had lived in Aceh a long time ago before the Tsunami. He introduced me about Aceh and told me about his experience, the recitation, and the learning system in Aceh.

Also, TZ said:

> For Pattani (Thailand) people, Aceh is very famous because of the religious life. The *ulama* (religious leader) of Pattani also related to *ulama* of Aceh. Considering these two main reasons, I was interested in pursuing my study in Aceh. Furthermore, this

> information was told by my *ustadz* and obtained specifically from the internet.

Different from other informants, SH did not have any preparation before she studied in Aceh, as she said, "I did not concern my self by considering anything related to self-preparation. I just followed the instruction given by my agency related to information about living in Banda Aceh".

Apart from that, MI got the way to prepare himself with a different idea, such as learning language through Indonesian movies. He said:

> As part of self-preparation before coming to Aceh, Indonesia, I was told to learn the Indonesian language through Indonesian movies, to comprehend the language.

Despite all those preparation, informants needed to recover themselves from the effect of culture shock so they could live comfortably in the host culture. They started to resolve the discomfort and learned about culture in Banda Aceh with the coping strategy of culture shock. There were several coping strategies applied by informants, such as by getting along with friends (both local and sojourners) and taking a walk with them. MI said, "Get to know each other, with friends from Indonesia (Aceh) and also often hang-out with them". Also, BA pointed out:

> I thought the best way to reduce the culture shock was through friends. I had a lot of friends, they were as same as me faced the culture shock, but we were strong. We often to go out and did not stay at home. If we just stayed at home, we could not face the culture shock, and we had to out more often by hanging out with friends.

DN also said:

> Based on my way to reduce the culture shock, I was associated with Acehnese friends, with the result that I could adapt the different things so that I could accept the cultural differences.

SH added:

> We need to socialize with the community, surrounds, and neighborhood. One of the examples was having friends with classmates was an advantage for me because I could learn Acehnese customs and cultures through them.

TZ also said, "Friends were one of my encouragement, we could discuss anything together, we could find out what we should and should not do".

Also, MD stated:

> Keeping contact with family, I asked the solution with my family, but if it just a little problem, I just found the way by my self or asked my friends for the solution.

According to the informants, if they made an effort to meet new people and keep engaging with the community, they could easily cope with the culture shock. Also, getting along with friends had a lot of benefits, such as solving problems and made informants easier to adapt to the host country. Others said that they had a different way of solving the problems, such as learning the local culture. Thus, it would make them change and understand the local environment, such as the argument of TS:

> First, we had to be brave, and then we tried to learn about the place that we wanted to go, if we arrived in the destination place, try to adapt the culture in there, as aphorism said, *"dimana bumi dipijak, disitu langit di junjung"* (when in Rome, do as the Romans do), so that was how I adjust.

SO also added:

> The way I overcame the culture shock, I learned through the experience and made an evaluation based on the experience that I had felt. I learned a lot and understood the situation so I could change. Also, be an open-minded person and found out about the custom that applied in Aceh.

Otherwise, the rest of the informants were not paid attention on how to cope with the culture shock. They just followed the situation as it was and faced reality, as ZI said, "I think we had to follow the culture applied here". Also, AN added, "The best way to face the culture shock by dealing with all those problems and accepted with an open heart, took the right things and left the bad behind".

They believed that if they could accept the situation without much complaining, they would quickly adapt and got used to it with the new culture.

B. Discussion

In this research, there were 10 informants from international students of UIN Ar-Raniry consisted of 5 males and 5 females. 7 informants are from Malaysian and the other 3 are from Thailand. To collect the data, the researcher used semi-structured interview. On this discussion part, the researcher elaborated the findings based on each research question.

For the first research question, the researcher found out that there are three main problems of culture shock experienced by international students affecting their social life, namely; language, food, and currency issues.

All international students mentioned that they had major problems with the language because of language limitations. Nine of international students recruited as informants of this study said that Indonesian and Malaysian were the same language but there were different terms distinguish the meaning and made them confused. One of them said that because he did not understand the language in the host country, he felt insecure when he wanted to interact with local people. Also, one international student said that he did not have a problem with the Indonesian language. He only had the difficulty to understand local people with Acehnese language.

Food was also one of the issues faced by international students. There were a variety of reasons they could not adjust to the dishes from the host country. They did not know what to eat, different tastes, and the way the food served. Food differences also made one international student was sick.

Based on the three problems mentioned above, it concurred with the statement pointed out by Rosida (2017) reported that in the stage of culture shock, individuals feeling frustration and getting disappointed in language, missing families, home food, and the culture due to the inconsistency between expectations and reality. Apart from that, the effects of culture shock showed a negative impact on international students' academic achievement, like

language ability and different learning systems. The use of the Indonesian language during the teaching-learning process showed some adverse effects, such as decreasing their academic score. Also, some lecturers spoke Acehnese during the learning process. It was coherence with Mesidor and Sly's (2016) perception that language barriers also affected international students in their academic life because they were taught by using a language that they are not fluent with. It could be the issue associated with academic adjustment.

The second research question asked about the way on how to cope the culture shock. The result of the data showed that international students got some information before they entered to the host country, from the people who have lived in Banda Aceh and from the internet. Moreover, the way international students coped with culture shock is first to be an open-minded person, and then could be done by interacting with local and sojourners friends. Most of the international students said that by interacting with sojourners friends, they could pass through the culture shock effect and survive together. They also mingled with local friends so that it would be easier for them to master the local culture. It was agreed by Arifin (2014) statement that in order to cope with the new culture, international students be able to adjust themselves to the new ones. The coping strategies offered such as; learning the language of the host country in the beginning, communicating with the host people frequently, and looking back at the purposes coming to the new culture. Also, the result of this study showed that all international

students could reduce the culture shock effect effectively based on their own coping strategy.

CHAPTER V

CONCLUSION AND RECOMMENDATION

A. Conclusion

Culture shock is a normal reaction experienced by a foreigner when moving to another country. In a culture shock, there are four stages that foreigners will surely pass the stages of honeymoon, crisis, recovery, and adjustment. This research found that culture shock felt by international students derived from Malaysia and Thailand. After obtaining the data from the interview, the data shows that culture shock affected their social and academic life.

The researcher found that there were three main problems of culture shock experienced by international students affecting their social life; language and food issues. Moreover, the effects of culture shock showed a negative impact on international students' academic achievement, like language ability and different learning systems.

These all ten international students showed that the use of coping strategies to reduce culture shock by seeking some information from people who have lived in Banda Aceh and from the internet sources. Also, they coped with culture shock, such as being an open-minded person and interacted with local and sojourners friends.

B. Recommendation

At the end of the thesis, the researcher also provided several suggestions. First, for prospective international students who want to continue their studies in

Indonesia especially in Aceh, it is crucial to know the Acehnese culture lifestyle to avoid misunderstanding of the culture that is applied in Aceh. It would be better to gain information from people who experienced living in Banda Aceh before.

Second, for future researchers, it is suggested to explore further aspects in the cross-cultural understanding field. Also, it is expected to use international students who are not from Malaysian and Thailand as the informants to show better results.

Last but not least, to UIN Ar - Raniry hopefully that this research could advise preparing prospective international students in the future so they will be more capable during studies here, such as by providing language training and the introduction to learning systems.

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SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B- 3521/UN.08/FTK/KP.07.6/03/2019

TENTANG
PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR Un.08/DT/TL.00/5970/2015 TENTANG PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

Menimbang :
a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu meninjau kembali dan menyempurnakan keputusan Dekan Nomor: **B-13914/UN.08/FTK/KP.07.6/12/2018** tentang pengangkatan pembimbing skripsi mahasiswa Fakultas Tarbiyah dan Keguruan Ar-Raniry Banda Aceh.
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.

Mengingat :
1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;

Memperhatikan : Keputusan Seminar Proposal Skripsi Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 15 Januari 2018

MEMUTUSKAN

Menetapkan :

PERTAMA : Mencabut Surat Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor: **B-13914/UN.08/FTK/KP.07.6/12/2018** tanggal 22 Januari 2018

KEDUA Menunjuk Saudara:
1. Safrul Muluk, S.Ag.,MA.,M.Ed.,Ph.D — Sebagai Pembimbing Pertama
2. Alfiatunnur S.Pd., M.Ed. — Sebagai Pembimbing Kedua

Untuk membimbing Skripsi

Nama	:	**Soraya Rynella Yahya**
NIM	:	**140203291**
Program Studi	:	**Pendidikan Bahasa Inggris**
Judul Skripsi	:	**Culture Shock: The Experience of International Student (Case Study at UIN Ar-Raniry)**

KETIGA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh tahun 2019 dengan Nomor: 025.04.2.423925/2018 tanggal 5 Desember 2018;

KEEMPAT : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2019/2020

KELIMA : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
Pada Tanggal: 18 Maret 2019
An. Rektor
Dekan,

Muslim Razali

Tembusan
1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS TARBIYAH DAN KEGURUAN
Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh
Telp: (0651) 7551423 - Fax. (0651) 7553020 Situs : www.tarbiyah.ar-raniry.ac.id

Nomor : B-9339 /Un.08/FTK.1/TL.00/06/2019 25 Juni 2019
Lamp :
Hal : Mohon Izin Untuk Mengumpul Data Menyusun Skripsi

Kepada Yth.

Di -
Tempat

Dekan Fakultas Tarbiyah dan Keguruan (FTK) UIN Ar-Raniry Darussalam Banda Aceh dengan ini memohon kiranya saudara memberi izin dan bantuan kepada:

N a m a	:	Soraya Rynella Yahya
N I M	:	140 203 291
Prodi / Jurusan	:	Pendidikan Bahasa Inggris
Semester	:	X
Fakultas	:	Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam.
A l a m a t	:	Jl. T. Raden No.8 Doy, Ulee Kareng - Banda Aceh

Untuk mengumpulkan data pada:

Bagian Akademik Biro Uin Ar - Raniry

Dalam rangka menyusun Skripsi sebagai salah satu syarat untuk menyelesaikan studi pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry yang berjudul:

Culture Shock : The Experience of International Student (Case Study at Uin Ar - Raniry)

Demikianlah harapan kami atas bantuan dan keizinan serta kerja sama yang baik kami ucapkan terima kasih.

An. Dekan,
Wakil Dekan Bidang Akademik
dan Kelembagaan,

Mustafa

Kode: 5921

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh
Telp/ fax 0651-7552921 7552922
Situs: www.ar-raniry.ac.id E-mail:uin@ar-raniry.ac.id

SURAT KETERANGAN
Nomor: 5806/Un.08/B.II.1/07/2019

Sehubungan dengan surat Wakil Dekan Bidang Akademik dan Kelembagaan Nomor B-9339/Un.08/FTK.1/TL.00/06/2019 tanggal 25 Juni 2019 tentang pengumpulan data, dengan ini Kabag Akademik Biro AAKK menerangkan bahwa

Nama	Soraya Rynella Yahya
Nim	140203291
Program studi	Pendidikan Bahasa Inggris
Jenjang	S-1

Telah melakukan Pengumpulan Data dalam rangka menyusun Skripsi yang berjudul **"The Experience of international Student (Case Studi at UIN Ar-Raniry)"**

Demikian, agar dapat dipergunakan seperlunya.

Banda Aceh, 4 Juli 2019
a.n. Kepala Biro AAKK UIN Ar-Raniry
Kepala Bagian Akademik

Fadhil

Tembusan:
Kepala Biro AAKK UIN Ar-Raniry Banda Aceh

INTERVIEW GUIDELINES

1. What is your name?
2. How old are you?
3. Where do you come from?
4. How long have you been living in Banda Aceh?
5. Since when have you studied at UIN Ar - Raniry?
6. What is your academic major?
7. Whom do you live with?
8. What is your reason for studying abroad?
9. What was your first impression when you arrived in Banda Aceh?
10. How did you prepare for yourself before staying in Banda Aceh?
11. Did you get any pre-departure orientation?
12. Were you confused how to behave?
13. What was your culture shock experiences?
14. What are the difficulties during your study at UIN Ar - Raniry? Does that affect your GPA score?
15. Did you encounter a language barrier?
16. Do you well associate with Acehnese friends?
17. Which one do you prefer? Hang-out with Acehnese friends or (hometown) friends?
18. How is the food in Banda Aceh? Have you had any problems in eating?
19. From your experience, what is the best way to deal with culture shock?
20. Is there anything else you would like to say about your culture shock experiences during your stay in Banda Aceh?

DOCUMENTATION

AUTOBIOGRAPHY

1. Name : Soraya Rynella Yahya
2. Place/ Date of Birth : Banda Aceh, 17th June 1996
3. Sex : Female
4. Religion : Islam
5. Nationality / Ethnicity : Indonesian / Acehnese
6. Address : Jl. T. Raden No.8 Doy, Ulee Kareng, Banda Aceh
7. Marital Status : Single
8. Occupation/NIM : Student/140203291
9. Parents
   a. Father's Name : Yahya, S.E
   b. Mother's Name : Karnilawati, Amd.Keb
   c. Father's Occupation : Entrepreneur
   d. Mother's Occupation : Civil Servant
   e. Address : Jl. T. Raden No.8 Doy, Ulee Kareng, Banda Aceh
10. Education Background
    a. Elementary School : SD Negeri 24 Banda Aceh (2002-2008)
    b. Junior High School : SMP Negeri 6 Banda Aceh (2008-2011)
    c. Senior High School : SMA Laboratorium Unsyiah (2011-2014)
    d. University : English Language Education Department of UIN Ar-Raniry (2014)
       Communicaton Science of Syiah Kuala University (2015)

Banda Aceh, 30th December 2019
The Writer,

Soraya Rynella Yahya