

ADAPTATION AND INTERACTION PROCESS OF INTERNATIONAL STUDENTS FROM INDIAN MALAYSIAN IN PALEMBANG, INDONESIA

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ABSTRACT. Indian Malaysian students in Palembang looked quite secluded at the first time they started studying in Sriwijaya University. Instead of speaking Malay Language, they spoke English and Indian, and they also had a problem with adaptation and social interaction. based on that situation, this research raised the problem on the adaptation process of Indian malaysian students in Palembang and the obstacles in the process of adaptation. The subjects of this research were Indian Malaysian students of Sriwijaya University studying in medical faculty. This research used a qualitative approach and phenomenological method by Alfred Schutz's theory. Data collections were obtained by using observation, interviews and documentation. The results revealed that India students from Malaysia had a cultural identify issue that they were steeped in India culture. This phenomenon affected the process of adaptation during their stay in Palembang. In terms of social interaction, they were still influenced by the habits which they applied in India. So even though their residents were Malaysia and Indonesia particularly Palembang, the students still used a very strong Indian ethnic values, and it was quite difficult for them to adept in Palembang with Malay and Islamic culture.

KEYWORDS: Adaptation, Intercultural Communication, Interaction

1 INTRODUCTION

The term "International student" is referred to any students who go abroad in pursuit of learning to a foreign country. Many student reach their dream by studying abroad, outside their country. in Palembang city, there are many students from Malaysia studying in medical faculty of Sriwijaya University. Malaysian students in Palembang looks quite different from the first time they start studying in Sriwijaya university, they did not speak in Malaysian language, but they rather to speak in English and Indian languages and presence of Malaysian Indian students is also not without a story behind it. Malaysian Indian are native people of Indian origin Malaysians that have long been on the move or migrate to Malaysia and settled there. There are a new phenomena in Malaysia, all indian origin who lives in Malaysia call their selves 'Indian Malaysian'.

Malaysian Indians in Malaysia is one of the the descent from those who migrated from southern India during the reign of the British / UK in Malaysia. Indian population in Malaya and Singapore before independence comprises adult men who leave their families in India and Sri Lanka. Thus, with their arrival and departure, number of Indian population in Malaysia so up and down . (Arasartnam, 1970) .

the phenomenon of ' Indian Malaysian ' in intercultural communication is also called as an interethnic communication, according to Dodd (1982) in Daryanti , (2010:85) communication between two people or more from different ethnic and backgrounds , another same examples such as Italian American, Polish American, Mexican American and many more. In Palembang, there are many international students who continue studying at Sriwijaya University (UNSRI). Because of the good performance, eventually UNSRI also known by many people outside Indonesia , the nearest

neighboring country like Singapore, Malaysia, Thailand, Brunei Darussalam has also been send their student to continue studying in UNSRI.

There are many Malaysian students in Palembang, Malaysia itself consists of various ethnic groups such as Chinese ethnic Malay ethnic, Indian ethnic and some other ethnic. Although basically they already understand a little bit about Indonesian language and culture which is quite same with the Malay language and culture, but for them is still different, because they had to move from Malaysia to Indonesia, with different rules, different customs, different traditions, different communication patterns, because although Malaysia is a country that is allied nearest neighbors Indonesia, but basically every country is different in characterized respectively.

. There will be a disease for someone who migrated abroad. This disease can be called as culture shock. in this case, the person will feel helpless, exile, homesickness alone, unhappy, and others.

" *Culture shock is caused by the anxiety caused by the loss of the signs and symbols in social intercourse*" (Mulyana and Rakhmat , 2006: 174)

Culture shock is used to happen, because usually in our own country, we already know something you should do or should not do and you can usually tell the difference between people who deliberately dishonest and people trying to apply whole (Carte and Chris , 2006:59). But when you interact with people from different cultures and countries, it is not always easy to know whether their intentions and goals against us. The signs and symbols in question is related to the things we do to deal with every conditions, what should or should not be discussed , and others. Basically if we move to other countries, we should naturally learn the cultures, quoting the words from Mulyana, (2011 : ix) if we learn another cultures , in fact basically we are learn our own culture , including its influence from the way we communicate with others

From the previous research, (Kim & Insin , 2018) describe that lifelong learning positively influences dining-out flow experience, which in turn placed positive effects on psychological adaptation, place attachment, and sharing of tourism experience, whereas place attachment mediates the relationship between flow experience and both sharing of tourism experience and psychological adaptation. Another similar research about adaptation process of international students are comes from (Husain, et al, 2019) that three types including academic challenges, socio-cultural challenges and language incompetency were affecting the academic adaptation process. In addition, three types of supports including university support, peer support and psychological motivation which helped international students cope with the challenges while readiness played a significant role in balancing challenges and supports

2 THEORY

Intercultural Communication

Every sector in communication is basically made from a cultural representation, or exactly like a map of a very complicated cultural reality. Communication and culture are two entity which can not be separated, according to Edward T. Hall noted by Mulyana (2008:14)

" *culture is communication, and communication is a culture. Alfred G. Smith in Mulyana (2008:14) also define culture as a code that has to learn together and it need a communication*"

Basically there are many definition about culture from the expert, but some of definition like Lewis (2005:21) said that "culture as the collective programming of mind which distinguishes the members of a category of people from other categories. Culture have a very big role in our lives, as well as communication, culture is also present which is everywhere". Culture and communications closely and dynamically interacting. The essence of culture is communication, because culture are emerge through communication. But in turn to created a culture that was affecting the way we communicate cultural members concerned. The relationship between culture and communication are reciprocal. Culture would not exist without communication and no communication would not exist without culture. (Mulyana, 2005: 14).

Intercultural communication model by Gudykust & Kim illustrates that the influence of individual cultures and the problems behind the message encoding and encryption. In every culture there are other forms that are somewhat similar to other cultural forms. This indicates that the individual has been shaped by a culture. individual shape is slightly different from the forms of

culture that influence it. To assess intercultural communication, Porter & Samovar (1985) define that the need for understanding the relationship between culture through communication. Through the study of human cultures communicate and view their world through the categories , concepts, and labels that produced culture. cultural similarities in perspective enables the provision of similar meaning to a social object or event. Therefore, the relationship between culture and communication are needed, in which both affect each other.

Intercultural communication is a process of exchange an ideas and meaning between people of different cultures. When communication occurs between people of different nations, racial group, language and communication is called intercultural communication (Mulyana, 2004 : xi). Further said that intercultural communication is essentially examine how culture affects the communication activity: what is the meaning of verbal and nonverbal messages according to the culture, what is feasible communicated, how to communicate (verbal and nonverbal), when communicating, and many more.

With the understanding above, intercultural communication can be defined through the following statements (Liliweri, 2009:9-10):

- Communication between cultures is the self- interpersonal most effective between two people who are in a different cultural backgrounds
- Intercultural communications is an exchange messages being delivered in oral, in writing, even imaginary between two people of different cultural backgrounds .
- Communication between cultures is a division of the message in the form of entertainment and information provided verbally or in writing or other methods carried out by two different cultural backgrounds
- Intercultural communication is the transfer of information from a specific culture to another culture.
- Intercultural communication is the exchange symbol in a two different cultural backgrounds
- Communication between cultures is a process that is delivering a message through certain channels to others who both come from different cultural backgrounds and produce a certain effect
- Intercultural communication is any process of sharing information, ideas or feelings between different brands cultural background . The process of information sharing was done both in oral and writing, also through body language, style or personal appearance, or other things around them that help clarify the messages .

Intercultural Communication Barriers

Communication barriers, also known as the communication barrier is anything that is a barrier to effective communication (Chaney & Martin, 2004:11). There are several Types of Intercultural Communication Barriers,in intercultural communication have a shape like an iceberg that sank in the water. Where the communication barriers that exist divided into the above water and under water (below waterline). Factors intercultural communication barriers that are under water (below waterline) are the factors that shape a person's behavior or attitude, such constraints is quite difficult to be seen or noticed. The types of such constraints are perceptions (perceptions), norms (norms), stereotypes (stereotypes), the business philosophy (business philosophy), rules (rules), network (networks), values (values), and the group branch (subcultures group).

While there are 9 (nine) types of communication barriers between cultures that is above water. This kind of communication barriers are easier to see because of these barriers many physical objects.These constraints are (Chaney & Martin, 2004: 11-12):

1. Physical
Barriers such communications originate from the constraints of time, environment, personal needs, as well as physical media.
2. Cultural
These barriers come from different ethnic, religious, and social differences that exist between one culture to another.
3. Perception (Perceptual)

These types of barriers arise because each person has a different perception about something. So as to mean something every culture will have different ideas.

4. **Motivation**
Such barriers associated with the level of motivation of the audience, the point is whether the listener the receiver wants to receive the message or whether the listener is being lazy and unmotivated so it can be a communication barrier.
5. **Experience**
Experiential is kind of a drag that occurs because the individual does not have the same life experiences that each individual has a perception and concepts are also different in seeing something.
6. **Emotional**
This has to do with emotions or personal feelings of the listener. If the listener emotions were worse then the barriers of communication that occurs will be increasingly large and difficult to pass.
7. **Language (Linguistic)**
The following communication barrier occurs when the sender of the message (sender) and the recipient (receiver) using a different language or use words that are not understood by the recipient of the message.
8. **Nonverbal**
Nonverbal communication barriers are barriers that do not form words but can be a communication barrier. An example is the angry face made by the recipient of the message (receiver) when the sender of the message (sender) communication. Angry face that made it can be a barrier to communication because maybe the message sender will feel no maximum or afraid to send a message to the message recipient.
9. **Competition**
Such barriers appear when the message recipient is doing other activities while listening. Examples are receiving cellular phone while driving, as do the two (2) activity and the recipient of the message will not listen to the message delivered via cell phone to the fullest.

Phenomenology by Alfred Schutz

Phenomenology is a philosophy and methodological approach includes a variety of methods. As a philosophy, phenomenology is one of the major intellectual traditions that have influenced the qualitative research . Key points phenomenology strength lies in its ability to help researchers entering the field of perception of other people to look at life as seen by these people . (Ardianto, 2010:66)

.Phenomenology is derived from the Greek language support *Phainomai* which means "descry". In other words, the phenomenological study of the phenomenon that appears in front of us, and how this looks . The main purpose of phenomenology is to study how the phenomenon experienced in consciousness, the mind, and in action, such as how the phenomenon valuable or aesthetically acceptable. Phenomenology has been around since Immanuel Kant tried to sort out which elements are derived from experience (phenomena) . Phenomenology for Husserl is another form of logic. Theories about the meaning (semantics of logic) explain and analyze the objective contents of consciousness , such as ideas , concepts , images , and propositions . (Kuswarno , 2009: 3-6)

Phenomenology understand more clearly using ideas from Alfred Schutz , who said that the object of social science research is essentially related to the interpretation of reality. In conducting the study, the researcher must use the same method with the interpretation of the observed . (Kuswarno , 2009:38) . For Schutz , human action is part of a position in society, he also said that the main task is to reconstruct the world's phenomenological analysis of human life "truth" in their natural form. The reality of the world is intersubjective in the sense that community members share basic perceptual and hold a world that they internalized through socialization and allow them to interact or communicate. (Mulyana,2008:63).

Dramaturgy Theory

Erving Goffman was one of the authors of the best-known social psychology. He is a well-known principles in his book *The Presentation of Self in Everyday Life* , which he revealed to us, is a form of dramaturgi and perspective are *teateris* appearance. So the work falls between the

phenomenological tradition of symbolic interaction (Zeitlin , 1998:291). Combination Schutz view on the idea of defining a situation and Mead in symbolic interaction that emphasizes the self as an object of conscious reflection and source of spontaneous activity is theory of Erving Goffman about dramaturgi. In which he emphasized the idea of a social life as a clue where the actor's drama presents itself to the audience by using the techniques and certain common signs that invites others to accept it as a person who has a certain status and role.

It is described by Goffman , as follows: Because the language of theater has thus so closed in sociology from which this study is removed, it will show the value of the problem when we try to talk about the stage . The problem we face it is also because we have to find all types of deficiencies or weaknesses. Real life is like a stage play , and there is our showcase and we present our lives , and that's all the time we have. But such is the form of the stage , and how the human figure is seen there ? in short, Goffman seeing life as a matter of drama that usually we saw in theatre.(Goffman in Poloma , 2003: 229).

In social life, Goffman (Mulyana, 2003: 113) said that it is an activities that affect other people as " performer ". Therefore dramaturgy perspective , life is like in the theater , social interaction similar to performances on stage , featuring the roles played by the actors . To play a social role , the actor usually use verbal and nonverbal behavior of a particular show. dramaturgy model placing individual and social behavior in a dramatic analogy that marked social actors on the stage of real life .Then focus dramaturgy approach is not only to what peoples doing, or why they do , what they want to do , and how they do it. Erving Goffman (in Fisher , 1987: 327-328), looked at expressive behavior as a presenting themselves before the public opinion in an attempt to highlight the " role " or " character " as a self- manipulated . Behavior that is not common to be " behind the scenes " and very different from he or her presented to the public.

Ethnic Boundaries Theory by Frederick Barth

Barth argued that the essential characteristic of an ethnic group as a type of social organization where the actors use ethnic identities to categorize themselves and others for the purpose of interaction between cultures. (Mulyana and Mercy , 2005: 156). Still according to Barth Frederich, ethnic term referring to a particular group because of the similarity of religion, national origin, or a combination of these categories tied to the cultural value system. Ethnic group is a group of people as a population that:

In population group they were able to preserve the continuity of the breed groups, Have values of the same culture, and conscious of a sense of togetherness in a form of culture, Forming its own network of communication and interaction, Determine the characteristics of their own group that received by other groups and can be distinguished from other population groups. The definition above explains that ethnic restrictions ethnic groups based on the population of its own, separate from the other groups, and occupies its own distinct geographical environment with other groups. for example , ethnic Minang geographic area occupies the western part of the island of Sumatera, which became the province of West Sumatra at the moment and some areas of influence in the surrounding provinces. Then ethnic Sundanese region occupies the western part of Java island. And occupy the island of Madura as geographic region of origin.

Bart also explain more about ethnic boundaries: "what is more, the ethnic boundary canalize social life, it entails a frequently quite complex organization of behaviour and social relations. the identification of another person as a fellow member of an ethnic group implies a sharing of criteria for evaluation and judgement. it thus entails the assumption that the two are fundamentally 'playing the same game'. on the other hand, a dichotomization of others as strangers, as members of ethnic group, implies a recognition of value and performance and a restriction of interaction to sectors of assumed common understanding and mutual interest. Yet, where persons of different culture interact, one would expect these differences to be reduced, since interaction both requires and generates of codes and value.

3. RESEARCH METHOD

This research is using phenomenological methods. Phenomenology doesn't mean that the researcher knows everything about the subject, the important thing is subjective aspect from people's habit and they are try to entered to the deeply conceptual from the subject. This research aim to know

what they look like and how they captured some meaning that explored by they daily activity. As a philosophy, phenomenology is one of an intellectual tradition that has been influencing a qualitative research. The main key of this method is the ability to help the researcher to explore other person perception to capture meaning of anything from their perception. (Ardianto, 2010:65-67). The key informants are students of medical faculty from Malaysia Indian (Kesavan, Syva, Anil, Pervinder, Shoba, and Preetibah)

4. RESULT & DISCUSSION

By doing a depth interview with five students from Malaysia Indian who studied in Medical faculty for three months. From the research, it appears that Indonesia is a country that has often been heard by them (Students of Malaysia Indian who studied in Palembang), they heard about how Indonesia is a rich country, tribal ethnicity, rich of culture and religion. Because of short distance with their countries, Indonesia is not new for them. However, because they will continue studying in UNSRI, Palembang, they claimed that they already heard about Palembang is located in Indonesia. They are deeply familiar with Palembang, but they had several times tried to seek information from the Indonesian embassy in Malaysia, travel agents, and searching on the internet.

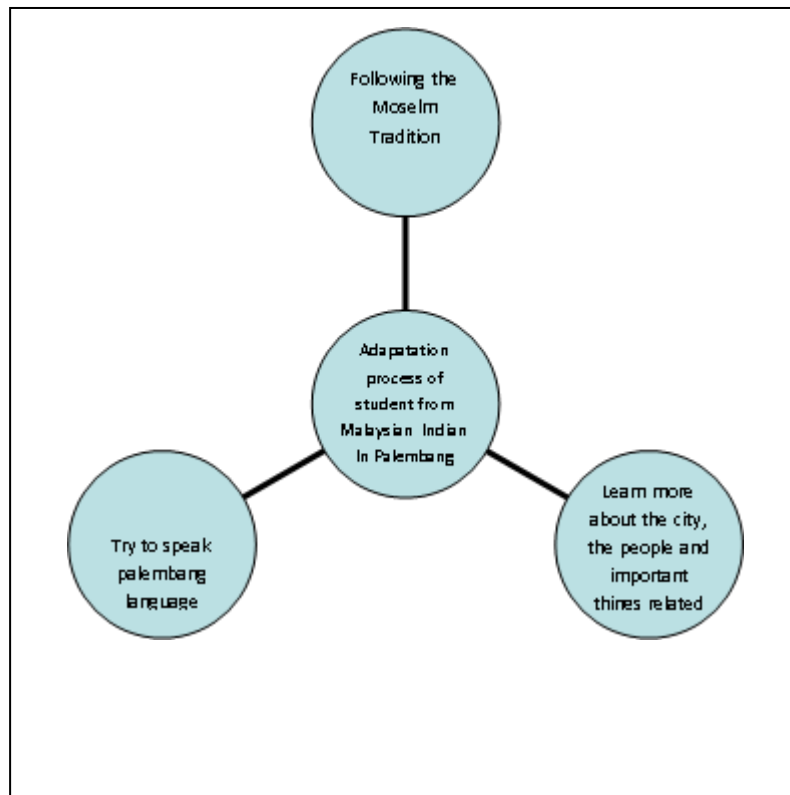


Chart 1. Adaptation Process of Malaysian Indian Student in detail

Malaysian students already know some information about Indonesia, and they know that Indonesia and Palembang is not the same. They already know that Palembang is just a part of Indonesia. Although they have been studying the culture and geography of Indonesia, it turns out almost all the information but they do not know some of the important areas in Indonesia. They only know Bandung and Bali. Basically, Indonesia has many islands, but they only know is the island of Bali and Java, Sumatera island is an area that is quite new for them. However, once they began searching information about Palembang and Indonesia in particular, they had read some news about Indonesia, especially news about terrorists. This news spread throughout the world including Malaysia, were also found even terrorists hiding in Palembang. It is enough to make them think about their intention to

continue studying in the city of Palembang. They also heard the issue of the ban for Malaysian citizens in Indonesia, it quite worrying for them. After they tried to get closer to the indigenous people of Palembang, it was only in a few other regions in Indonesia, such as Java, Jakarta, etc.

Adaptation is one of the topics of study in intercultural communication that the author is currently researching, is a problem that needs to be solved when a person or group of people communicates with other people from different cultures. This is of course experienced by Malaysian students of Indian descent who study in Palembang, Indonesia, it is not easy for them to adapt even though Malaysia as their country of origin is one family with culture in Indonesia.

The main obstacle factor is that Indonesia is a country where there are 33 provinces, each of which has cultural characteristics that are different from other provinces. In other words, for example, in terms of language, having the provision of Indonesian alone is not enough to be able to adapt in certain areas in Indonesia, because the language used in each region is different, therefore Indonesia is called a country rich in culture.

Although Malaysian students of Indian descent already have a fairly good basis of Indonesian because Indonesian is not much different from Malaysian, they still have difficulties in the language adaptation sector. This is because the native language of Palembang is slightly different from the Indonesian national language. The Palembang language itself is a language that has been passed down from generation to generation from the Sriwijaya kingdom, in fact the Palembang language almost resembles the Javanese language because in ancient times the kings in Palembang came from the Majapahit kingdom.

Basically, Palembang language is Indonesian, but there are some words that have different meanings when they are spoken in Palembang. And also there are some words in Indonesian that have a negative meaning when spoken in Palembang language. This is a special difficulty for Malaysian students of Indian descent studying at Sriwijaya University, Palembang.

They also experienced a language shock because of the difficulty of understanding the Palembang language spoken by the community when they wanted to ask about directions, public transportation and others. Palembang language is difficult to understand, the words have antonyms with Indonesian itself, according to them it is strange because it should be a single Indonesian language even though it has at least one different meaning for each word. They are constrained by the absence of a Palembang language dictionary, because some of the lecturers also speak the Palembang language, not to mention having to concentrate on studying subjects at the Faculty of Medicine, they also have to concentrate on learning the Palembang language. Based on the 'mead' symbolic interaction theory which reveals that humans can understand various things by learning from experience, it was not proven enough in the interaction process of Malaysian students of Indian descent at UNSRI Palembang, for this matter, they still chose to group together and did not mix well with other local students.

In addition to hearing negative news, they also heard a lot of positive things, such as a relatively stable economy in Indonesia, according to them this is the role of the president of Indonesia. They are also familiar with Palembang, about the culinary, language and behaviour of its people. They are also looking for information about the majority religion is embraced by people of Palembang, because the religion professed by Malaysian Indian student descent is quite minority, so they are quite concerned with how they perform religious activities. Their religion is HINDU. In Malaysia, the majority religion is Islam, but other religions is exist too.

For matters of religion, they are not overly concerned with the Moslems majority Palembang, because they are familiar with the Moslems in their country, Malaysia. They assess the Islam in Palembang slightly different from Islam in Malaysia, especially in terms of dressing and wearing

hijab. In Malaysia, Moslem woman tend to dress conventionally, only Moslem dress and head scarf. Unlike the Muslim in Palembang they look very fashionable and up to date, so they look very beautiful and stylish. Indonesian people knowing they were originally almost identical to those of Malaysia, the people are so dense, busy and they have no time to socialize with other people, they stated that people in Malaysia where he was born tend individualist, very different from the people of Indonesia, especially Palembang which they considered friendly, warm, and helpful.

The diversity of religions adopted by the people of Palembang amazed these students from Malaysia and India, this is because the legal system held by their country of origin, Malaysia, provides for a legal system based on Islamic religious law. Although the majority of the religion adopted by the people of Palembang is Islam, religious tolerance makes the social atmosphere harmonious, but these students from Malaysia were initially a little reluctant to admit that they are adherents of non-Muslim religions, because their religions are Hindu, Sikh, and Punjabi. very minority in Palembang. For this reason, they took the initiative to use the greeting commonly used by Muslims to greet other Muslims, namely the greeting 'Assalamualaikum'. Actually the meaning of Assalamualaikum itself is greetings to fellow human beings.

Their purpose in using this greeting to other people when they arrive in Palembang is so that they can at least be accepted by the people of Palembang and especially their friends on campus, where the majority of women wear headscarves. They carry out a dramaturgical process in accordance with the dramaturgical theory by Erving Goffman, where there is a front stage (front stage) they want to be considered the same as the majority of society in general, which is Muslim, and a back stage where they are actually just acting, they are not Muslim. According to Goffman, what they do is like an actor who plays his role to be accepted by their new environment and one of social interactions so that people have a good impression of them. In addition to deciding to use the greeting 'Assalamualaikum', they also often go around the city of Palembang just to take a walk related to

According to the informants, the most prominent culture among other cultures in Indonesia is Javanese culture and Malay culture. But culture is no less famous, especially from the culinary elements of its culture, Sumatra is also the place of the first Islamic work in Indonesia, namely in the era of the Sriwijaya kingdom in the land of South Sumatra. As we know that Indonesia is a country with the most followers of Islam in the world. So it is not surprising that Islamic culture is more or less mixed with native culture.

In Palembang in particular, there are all the cultures and religions that exist in Indonesia, ethnic Chinese, Indian, Malay, Indonesian themselves are mixed into one without any differences. The majority of religion is Islam and because there are also many ethnic Chinese, there are many Confucian religions in Palembang. The informants also turned out to have different religions. Their majority religion is Hinduism, those who hold Hindu religion are Kesavan, Syva, Shoba, and Preetibah. While Anil embraced the Sikh religion, Sikhism also known as Sikh religion according to KADNet (2011) is a monotheistic religion based on the teachings of Guru Nanak and nine other teachers in Punjab, India in the 15th century. Sikhism is the fifth largest religion in the world, with more than 23 million adherents. This religion departs from social customs and structures in Hinduism and Islam. It's different from Pervinder who adheres to the Punjabi religion

The majority of Malaysians of Indian descent in Palembang are talking about their style of speech, their speaking style doesn't seem to like starting things for a long time, even if the Malaysian Indian researchers and students are close, they still don't like to talk at length with each other. This can be due to many things, but what the researcher can conclude is that this can be caused by the background factor of the lectures they take, namely the medical faculty where the medical faculty requires a lot of energy and drains the mind, so students who are always willing to give me meet after class hours have exhausted their energy to learn in class. In the process of learning in class, Malaysian students of Indian descent are always joined in one class, they also have to mingle with all students from the local city of Palembang, but there are also some students from outside the city of Palembang. At first glance, they are never late, always before time, very disciplined and diligent.

Preetibah, one of the key informant has her own opinion on this matter that every culture has their own cultural and traditional dress, Pretibah as one of the Malaysian Indian student almost every day wearing her traditional dress from India. This habit start from she live in Malaysia and she keep wearing the traditional dress until she living in Palembang. Based on her, it is so principal to pretending their culture as their identity and nationality. Adaptation is a problem that needs to be solved when a person or group of people communicate with other people from different cultures. Culture shock is inevitable for someone who moves from one place to another place with a different culture from the place origin. It is also experienced by the student from Malaysian Indian descent when enrolled in Palembang. Language factor is usually the basic obstacle in adapting.

Language is an obstacles, but other things are not as important to be a factor to concern is the difficulty of adapting the food in Palembang. Almost all the students / Indian Malaysian was once in the hospital or at least must be several times to seeing the doctor for stomach problems such as intestines, and digestive. That's what they already feel about the food adaptation, previously, they did not worry about the food in Palembang, because as did Anil before moving to Palembang, he did a little research to find out the style itself is approximately obstacles he is headed in Palembang later, but he did not think that the food turned out to be a major obstacle for him and other friends.

Some of the students of Indian origin student from Malaysia are classified as very close to their families. Their ages were relatively young and had to struggle to adaptation in new places, which is not easy. Feeling greatly missed their hometown Malaysia often makes them very hard to concentrate in studying and besides that, this is the first time they have to live away from family and friends in Malaysia. Homesick is also an obstacle in adapting, because the feeling of sadness and longing made them so hard to accept the lesson at the beginning in the first year moving to Palembang.

Luckily, there are many social media to communicate such as Skype, messenger, Facebook, Instagram and others that can facilitate their communication with their family and friends in Malaysia. And lastly, the trigger is difficult to adapt in Palembang related to issues regarding the long-running conflict between Indonesia and Malaysia. Prolonged conflict between Malaysia and Indonesia triggers tension student and India Malaysia students is concerned with the existence of those from Malaysia and live in Palembang, Indonesia. Many people are not cynical view them in person, but because of their national origin, Malaysia.

On the one hand they were ready from the start that this might be happen, especially every news in media at that time shows how it is not very good relations between Malaysia and Indonesia. Whatever the reason, such as anti- Indonesian nonetheless with anything related to Malaysia is not except in Indonesia. However, there is still a positive side, in Palembang, the tension will not affect in socialize between local people and foreign people from Malaysia who stays in Palembang. based on the theory of symbolic interaction. As Blumer emphasized that social processes in the life of the group that create and enforce the rules. In this context the meaning is constructed in the interaction process is the actual substance of the social organization and social forces. (Mulyana, 2006:70) .this is the chart adaptation process of Iindia Malasian Student in Palembang :

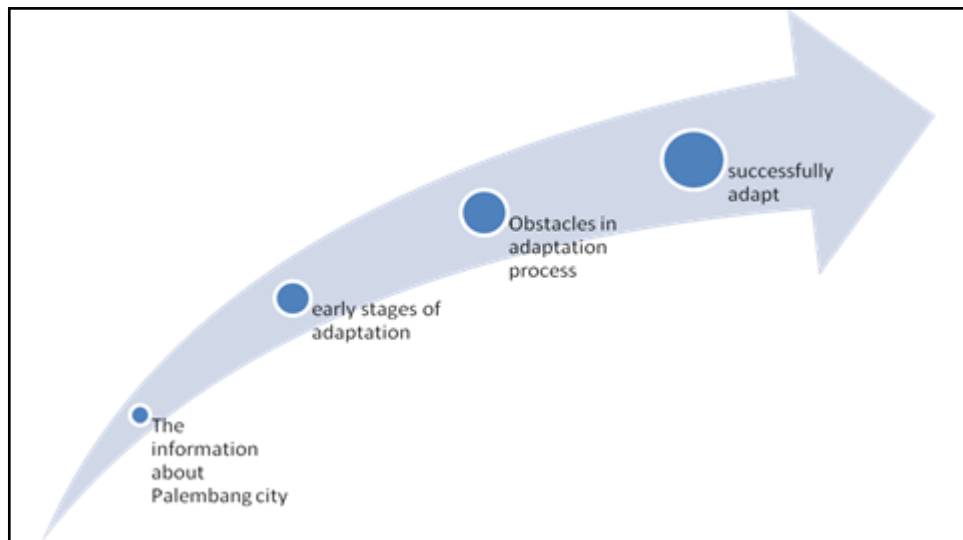


Chart 2. Adaptation Process in general of Malaysian Indian Student in Palembang

5 SUMMARY

Adaptation process that shown by all the informants are quite complex, diverse and gradual. The Adaptation process could be quite heavy for them. Religious tolerance in Palembang good enough for them, but the perception that show up within themselves at the beginning when they move to Palembang city is they must be accepted by the all majority of people in this city that is moslem. So that, they try to elaborate them self into moselm culture. As the first step, they try to speak palembangnese eventhough it is quite complicated, but they believe if they can do it, local people around can accept them fastly.

The adaptation process is strongly influenced by the environment, so the India Malaysian student decided to get around the city using public transportation in order to get to know more about their ' new home ' for the next 4 until 5 years latter. In addition, they also communicate with local people to force them self to speak palembangnese which they still on progress to learn it, although still fairly far from perfect. each student has its own similarities and differences in the process of adaptation in a new environment, from six informants who investigators observed for more than six months, visible results that the four of them, have a lot in common stages of the adaptation process is the search for knowledge advance about the place to be lived in and begin the process of adaptation to still carry their identity and perform a variety of adaptation strategies and smoothly adaptation phase. one of them has a process of adaptation that is shorter than the others because he was not at the stage of significant obstacles, barriers certainly exist but not too influential to him, personality factors are humble and easy to get along as well as an independent family environment makes him not get many troubled with obstacles encountered during the process of adaptation.

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