



## CULTURE SHOCK EXPERIENCED BY STUDENTS OF WEST NUSA TENGGERA STUDYING OVERSEAS

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**Abstract:** Being an international student is an excellent opportunity for students not only to study at the university in the intended country but also to learn and to adapt themselves to the country's culture. This qualitative study is aimed to investigating culture shocks experienced by students of West Nusa Tenggara studying overseas. It is intended to answer two research questions: 1) What kinds of culture shock were experienced by West Nusa Tenggara students studying abroad?; 2) How do West Nusa Tenggara students deal with culture shock in the foreign country they live in?. Data were collected by distributing a questionnaire to 20 respondents and conducting an interview to 5 available respondents. Data were analyzed by categorizing information and sorting out similar information. The findings showed that the students experienced various kinds of culture shock: verbal and non-verbal communication; weather and time differences; traditions; religious life; and food. To deal with culture shock, the students did various ways such as by asking for explanations, using translation tools and gestures to deal with communication problems, adapting to the environment, respecting the host country's culture, finding places to perform the prayer, and choosing food carefully to ensure the foods are *halal*.

**Keywords:** Culture shock; Students; Studying overseas.

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### INTRODUCTION

Nowadays, studying abroad has become more and more popular for Indonesian students. It can be seen both from the number of Indonesian students who continue their study in various universities in Europe, America, Asia, and Australia with various kinds of scholarships either internal national, such as LPDP, NTB Scholarship, or overseas scholarship such as AAS, Fulbright, and others. The data from *lppntb* shows the total awardees of NTB scholarship are 595 students of the year 2022..

Being an international student is an excellent opportunity for students not only to study at the university in the intended country but also to learn and to adapt themselves to the country's culture. Living overseas might be an unforgettable moment with many kinds of experiences. Thus, living in a new cultural environment means learning and adapting to the culture, both in

academic and social environment, in the persuade countries. Moreover, most of Indonesian students who become international students do not have many experiences living abroad.

However, during cultural understanding or self-adaptation, international students might face some problems adapting to their activities, called culture shock. According to Dayaksini *et al.*, (2004), culture shock refers to confusion about what to do, how to do it, and what is suitable or not in a new environment. Culture shock could happen in a different environment. It could happen when people move to another region in their country and especially when people move to another country.

Culture shock is a phenomenon that commonly happens to people during their stay in a particular environment that is different from the previous environment they are living before. Therefore, in this study, based on the problems that will be investigated, two theories are used; Culture Shock by Oberg (1960); 2) Social-learning-theory by Bandura (1977).

Living in a new cultural environment, foreigners might find many kinds of culture shock, which could differ from each place. "*Culture shock is precipitated by anxiety that results from losing all our familiar signs and symbols of social intercourse*" (Oberg, 1960). The signs or cues include how we orient ourselves to the situations in daily life: words, facial expression, gestures, customs, or norms are the part of our culture that acquired as the language we speaks or the beliefs we accept. When all or most of these familiar cues are removed due to the entrance of individuals to a strange culture, culture shock happens (Oberg, 1960).

During experiencing many different kinds of culture shock, one must try to solve the problems caused by culture shock itself, or in other words, people will try to find the solutions to deal with culture shock problems. Therefore, in this study, Social-learning-theory by Bandura, is used to know how students deal with culture shock based on Social-learning-theory. In this theory, successful management of culture shock might be done by; there are 4 theoretical concepts proposed: attention, retention, reproduction, and motivation.

However, theory of culture shock by Oberg (1960) and social-learning-theory by Bandura (1977) were applied in this research, in which these two theories are related to the purpose of this study about the kinds and the way to deal with culture shock.

Therefore, the researcher is interested in finding out any kinds culture shock experienced by Indonesian international students, more specifically, culture shock experienced by students from West Nusa Tenggara and how they deal with it, which could be different from what is experienced by students from another region in Indonesia. Then the researcher will conduct research entitled *Culture Shock Experienced by Students of West Nusa Tenggara Studying Overseas*.

## RESEARCH METHODS

This research was conducted by using a qualitative research approach. Denzin, and Lincoln (2011) describe qualitative research as "*multi-method in its focus, involving an interpretive, naturalistic approach to its subject matter*". Therefore, the research design in this study was case study since it is the most relevant one with the issue in this research that focuses on understanding the problem faced by participants in the field.

The researcher used a *purposive sampling* technique to select the research subject. Therefore, this study's participants are West Nusa Tenggara undergraduate or post-graduate students who have finished and/ have not finished their study abroad regardless of the country they study in. The 20 participants were from different background in terms of gender, age, and the host countries. There were 8 males and 12 female participants studying in Malaysia, Poland, Germany, Egypt, Russia, Taiwan, the USA, and Australia. All of them ranged from 24 – 29 years old.

The data-gathering method is based on the qualitative data-gathering procedure or triangulation, which contains questionnaires and interviews. In this research, the interview was conducted as addition to the result of questionnaire about what kinds of culture shock might be experienced by West Nusa Tenggara students and how they deal with it. The data from the questionnaire was the primary data in this research since it was contain with some kinds of culture shock categorized by Rajasekar (2013), namely; communication, language, dress, individualism, food, structure, perceptions, religion, time orientation, tradition, and weather to get the data about kinds of culture shock experienced by the participants and how they deal with it. The data from the interview was the secondary data in this research. In order to collect the data effectively, the researcher asked some questions related to participants' answer in the questionnaire that contains with kinds of culture shock, and how they deal with it. The interview was needed to conduct in order to get the data in detail so that misleading information or data from participant could be avoided.

In analyzing the data, the researcher follows these steps; reading the responses from questionnaire to understand the data from the responses of the participants completely; coding was also used to safe the participants identities; sorting the similar data to make it easier for the researcher to categorize, analyze, and conclude the data; categorizing and concluding the data from questionnaire into 5 (five) categories based on the problems or culture shock experienced by the participants as international students; transcribing and concluding the data from interview; analyzing and concluding the data from questionnaire and interview based on Oberg's theory of culture shock and Bandura's theory of social learning.

## FINDINGS AND DISCUSSION

### Findings

#### 1. Kinds of Culture Shock

The writer discovers five kinds of culture shock experienced by the participants, namely; verbal and non-verbal communication; weather and time differences; tradition; religious life; and food.

##### 1) Verbal and Non-Verbal Communication

The data from questionnaire showed that participants had problems with language and verbal communication in English-speaking countries – different accents – or non-English speaking countries – not all people speak English and mix languages.

Different accent of English make the participants confuses or they cannot understand very well so that the participants tried their best to understand or just asking for explanation.

*“The accent is so different since Australians use their accent which is quite similar to British. I tried my best to get used to it and if I can’t understand, I simply just ask them to explain it a little bit more.” (P20)*

In non-English speaking country, especially when the participants want to interact with local who don’t speak English in their social life, the participant try to learn the host country’s language or to use translation tools.

*“I spoke in English most of the times but when you’re in the market/public places, not many people speak English and they speak so fast. Over time, I learned Russian and or used Google Translate.” (P13)*

Further, the other problem faced by participants is mix language in which local tend to mix their language in English and their local language. Therefore, the participants deal with this problem by exposure their selves with both English and the local language.

*“People talk English in Malay accent and they tend to add some Malay Language in the end of the sentences. I deal with it by exposure myself with Malay Language too.” (P3)*

However, the problems faced by the participants are various depend on their host country. Thus, they employ various strategies to overcome these challenges, such as learning new languages, adapting to different accents, and engaging in frequent communication with locals. These approaches foster a greater understanding and appreciation of different cultures.

Moreover, in non-verbal communication, the participants also had problems with the way people communicate in their host countries which differ from the way Indonesian communicate. In Indonesia, smiling to people is considered as friendliness, in contrast not

smiling is considered as rudeness, so that it is common for Indonesian smiling to each other. In other country, people tend to not smiling to people that causes misleading perception of the participants.

*“Most Russians have poker faces so at first I always thought I did something wrong. But I googled that info and found out that it's just their faces/nature. So it kinda helps.”*  
(P13)

Making eye contact while speaking for people abroad is a common thing to do, but for Indonesian, they tend to not make eye contact that often. This thing makes the participant uncomfortable in the beginning but by the time they get used to it.

*“Facial expression, they always pay attention to those who speak to us.”* (P15)

Another problem related to non-verbal communication is talking directly to the point in which it is differ from the way Indonesian talk to each other that usually begins by small talk that make it more polite. Therefore, by the time, the participants adapt with this communication style.

*“Sometimes, I feel weird when someone talk to me directly, because as eastern people I usually talk without straight to the point and has some words which are more smooth and polite.”* (P9)

Another problem related to non-verbal communication is the way people in the participant's host country speak with louder and higher intonation that also causes misleading perception. The participant thinks he did something wrong or local people are angry to him. The use of hand gesture while speaking also makes the participant shock. By the time, the participant understands that this style of communication is the part of the host country culture.

*“People here (Egypt) normally talking with the high intonation and louder voice than us (Indonesian). ... And, yes, they're often using their hand as a body language when they're talking each other.”* (P17)

In short, various things faced by the participants in their host country, such as; rarely smiling at each other, people tend to make eye contact when talking or conversing, talking directly to the point, using hand gesture and higher-pitched tone. However, with time and exposure, participants can become accustomed to this style of communication. Therefore, the data from interview are align with the data from questionnaire.

In conclusion, verbal and non-verbal communications are essential factors that present individuals with difficulties during cross-cultural interactions. Participants may be required to adjust to and grow acclimated to new communication standards as a result of culturally diverse communication methods.

## 2) Weather and Time Difference

It was found from the questionnaire that weather and time also became problems for participants. Participants reported having difficulty adjusting to the four seasons in countries such as Poland, Russia, and the United States, the cold temperature in the winter was a considerable obstacle, and participants had to dress appropriately.

*“America’s winter was harsh. I did my best to remain warm though by using 3-4 layers of clothing.” (P18)*

In contrast, participants in Malaysia, which has the same number of seasons as Indonesia, faced different problems, such as the heat. The participants in Malaysia dealt with the situation using fans or air conditioners.

*“I felt so much hotter in the host country (Malaysia) especially in the midday. Therefore it formed a habit of turning the ceiling fan or any air conditioner on almost all the time.” (P14)*

In addition, the data from interview showed that; the weather is unpredictable, sometimes it is too hot but sometimes it is rain a lot.

*“The weather there is unpredictable – it can be rain even a few minutes ago it’s still sunny and the heat is hotter than Indonesia (Lombok especially.” (P1)*

Moreover, participants in Malaysia were confronted with a different time-related difficulty involving religious traditions. Although the time in Malaysia and West Nusa Tenggara was the same, the prayer time was different, requiring them to adapt their schedule to account for the differences.

*“Malaysia and West Nusa Tenggara have the same time but different prayer time. What makes me very shock is Subuh time and Magrib time. Because I used to pray Subuh at 5.00 am or 5.15, but in Malaysia I pray Subuh at 06.15 am.” (P3)*

Interacting with family in Indonesia for the participants in European country that has 6 or 7 hours difference can be challenging, the participants in European countries and the US deal with this problem by seeking the exact time to interact with their family in Indonesia.

*“Poland and Indonesia has 6 and 7 hour difference. So it's really difficult to find a family time in online. I usually wake up earlier to call my family.” (P5)*

In conclusion, weather and time differences from host country – Indonesia – cause problems or culture for the participants. Therefore, various problems faced by the participants depend on their host countries, such as: cold weather, heat, unpredictable weather, different time to perform prayer, and seeking exact time to communicate with family or friends in host

country. Therefore, adjusting to the new weather can be challenging for international students, but appropriate adaptation strategies could help to overcome the challenges.

### 3) Traditions

The tradition of the host countries can pose several challenges for participants from different cultural backgrounds. The absence of water in toilets is a prevalent issue for Indonesian participants in non-Muslim countries where bidets are not commonly available. As a coping mechanism, some participants carry bottled water or bought a bidet spray.

*“I bought bidet spray from Indonesia and just need to fill in with water so there will be no problem even if their toilets only have tissues.” (P20)*

The rules of public transportation and places were reported, such as the provision of priority seats for certain individuals.

*“That is a good law, when prioritizing person who need more facility like seat in the transportation.” (P4)*

Thus, gender privacy rules in Malaysia have been highlighted, where there is a strict separation of train seats for males and females.

*“The rules and norms in Malaysia is very strict, especially about man and women. For example when use train, there are different space for man and women.” (P6)*

Moreover, participants may experience culture shock regarding dress styles and norms in the host country. For instance, in some countries, people wear shorter or minimal clothing during summer, while in Taiwan, people wear short pants in winter, which can be surprising for participants. Additionally, female students who wear *hijab* or veil in the USA may face challenges due to cultural differences in dressing styles; she stated that she received several exciting requests to try on *hijab* with her friends.

*“As a hijabi, it happens all the time. I even got several interesting requests and try-ons hijab with friends”. (P18)*

Moreover, the data from interview showed some traditions in the host country of the participants, such as; a simple ceremony opening – differ from the way Indonesian usually open a ceremony – and a long time of celebrating public holiday.

*“In opening an event, Malaysian tend to directly to the point or to the main event. And longer time of celebrating public holiday, such Eid al-Fitr (one month celebration).” (P1)*

Despite these challenges, participants eventually adapt to the host country's traditions and learn to accommodate their cultural differences. The data from questionnaire showed the

perception of international students towards their host countries has been observed to vary significantly based on their experiences. Malaysians treat international students as special individuals, even for minor actions, and offer them preferential treatment.

*“They ease to assume that we like as a special one even we just do a small kind thing. We have a special treat if Malaysian know that we are international students.” (P14)*

On the other hand, participants’ experiences in Poland and Australia have been quite different, where they have encountered various individuals such as homeless and drunk people, as well as instances of drug dealing in certain places.

*“Not scared but too much weird people (homeless, drunks) made me uncomfortable.” (P16)*

Moreover, the data from interview showed that people in Poland believe in work ethic that makes them tend to do anything independently.

*“They tend to do anything alone, I mean without help perhaps almost without help because they believe in themselves because they believe in work ethic.” (P2)*

In terms of social interactions, individuals in some countries tend to focus on their businesses and may not greet others as often as in Indonesian culture. However, they are still willing to help if needed.

*“People doing their business here (Germany), but they care if u need help.” (P7)*

In short, adapting to the cultural differences related to traditions can challenge international students. Participants may need to adjust their way of interactions in social situations. These traditions are differ from Indonesian traditions that required the participants to adapt and respect the differences.

#### **4) Religious Life**

The religious background of international students may pose challenges when studying in a non-Muslim country, as experienced by the participants from Muslim countries in Poland, Russia, Taiwan, and the USA. The main issue highlighted by participants was the need for appropriate facilities for performing religious obligations, such as ablution and prayer. The participants noted that they had to bring a tumbler filled with water to perform ablution in the toilet, and they had to find empty spaces on campus or elsewhere to perform prayers.

*“Always been a challenge. I usually bring a Tumbler full of water and wudhu in the toilet.... And we have to find empty place in campus or other places to pray... ” (P2)*

For Muslim students, finding *halal* food also can be challenging in non-Muslim countries, and they often resort to vegetarian and seafood options or cook their meals to ensure the food is *halal*. Therefore, the data from interview showed that the participants had



difficulties to differentiate *halal* and *non halal* food since the process could make the *halal* food becomes *non halal*.

*“Cook by ourselves, if you cannot cook in dorm then just buy something that can pass as halal food, for example only eat vegetarian and seafood.”* (P12)

*“It's because the difficulties in differentiate the halal and non halal food. Because actually there are a lot of places with chicken, beef, etc., which is acceptable to eat. But, the process made me worry and hesitate.”* (P5)

In conclusion, those challenges can significantly affect the religious practices of Muslim students and their sense of belonging and comfort in their host country. Educational institutions should strive to provide appropriate facilities and accommodations for religious practices, including designated prayer rooms and areas for ablution. Such provisions can contribute to a more inclusive and supportive environment for Muslim students and promote intercultural understanding and respect. Additionally, institutions could offer guidance and support to Muslim students in navigating cultural differences and adapting to their host country's norms and practices.

## **5) Food**

It was found from the questionnaire that the participants faced one main problem related to food; the taste of food in the host country. Some participants expressed dissatisfaction with the food taste in the host country. They preferred Indonesian food over local cuisine and actively searched for Indonesian food. Thus, the data from interview also showed the same problem related to food.

*“In this point, I would like to say that Indonesian food more tasty than Malaysian food., I still prefer for looking for Indonesian food first.”* (P14)

To cope with culture shock related to food, the participants adapted by preparing their meals, or exploring and embracing the local cuisine. This adaptation process required an open-minded attitude towards new food experiences, along with an appreciation of the cultural diversity in the host country.

In conclusion, the taste of food becomes a problem for some participants in their host countries, seeking for Indonesian food over the local cuisine and cooking by themselves are the things participants do to deal with this problem.

## **2. Coping Strategy of Culture Shock**

In adapting to a new cultural environment, the participants have used various ways to overcome culture shock. Thus, those ways can be categorized as follows;

### **1) Asking for Explanation, Using Translation Tools and Gesture**

In order to overcome culture shock in verbal and non-verbal communication, it was found from the questionnaire that the participants asked for an explanation when they could not understand or the locals speak English too fast.

*The accent is so different since Australians use their accent which is quite similar to British. I tried my best to get used to it and if I can't understand, I simply just ask them to explain it a lil bit more. (P20)*

Therefore, some participants in non-English speaking countries prefer to use translations tools – Google Translate – and gestures to communicate with locals in public places. Moreover, the data from interview showed the same result as in data from the questionnaire.

*“We speak English with our college friends, lecturers, and some office officials. Other than that, we used Google Translate to talk with Polish people. We also used gestures in many occasions.” (P2)*

In short, the participants try to deal with verbal and non-verbal communication problem by doing some ways such as asking for a short explanation – to people who speak English in different accent, using translation tool to communicate with local who don't speak English – in non English speaking country, and try to adapt with communication style of the host country.

## **2) Adapting with the Environment**

It was found from the questionnaire that the participant adapted to the new situation and conditions in their host country. It can be seen from how participants try to adapt to tradition, weather, and time which differs from their home country. Therefore, the participants deal with tradition – rules and facilities in public places – by adapting.

*“There are rules like that and that's a good think to follow. So, I always obey all the rules since I don't want to be a bad image of Indonesia.” (P5)*

Moreover, the participants also find a way to survive in their host country – which they try to do something to make them comfortable to live there. Thus, the data from interview showed the same results as the data from questionnaire.

*“Only in mosques you can find bidet for cleaning up. Sometimes I had to use public toilet, I'd just use a bottle of water to clean up. (P13)*

Coming from tropical country brings problem for the participants in sub-tropical country, especially in winter. Therefore, the participants try to live as comfortable as possible in cold weather by wearing many layers of clothes.

*“America's winter was harsh. I did my best to remain warm though by using 3-4 layers of clothing.” (P18)*

In conclusion, there are some problems in host country that forced the participants to seek ways to live as comfortable as possible. It is shown that the participants developing creative thinking skill and also modifying things to deal with the problems.

### **3) Respecting the Culture of the Host Country**

Living in a new culture means respecting, it was found from the questionnaire and the interview that the participants did respect the culture of their host countries. Further, participants in host countries tend to be more individualist than those in their home countries. Moreover, the participants also respect the way people wear dress in their host countries.

*“Rather than individualist, i will say if polish is more to independent. Sometimes, it is annoying. But, in the end I understand why they act like that and I can accept it.” (P5)*

Moreover, the participants also respect the way people wear dress in their host countries. The participants understand this is the part of the host country’s culture in the way they are dressing due to different habit and even religious.

*“In summer, they usually dressed in comfortable and shorter clothes. So, it was the contrary to our clothing style. But it was okay. Most of them understood that people have different cultures, religions, and habit.” (P2)*

It can be concluded that there are many traditions of the host country that must be respected by the participants as settlers, how the local live and how they wear dress are the example of traditions that needed to be respected. Therefore, the participants do respect their host countries traditions.

### **4) Finding Places to Perform Prayer**

The religious background of international students may pose challenges when studying in a non-Muslim country, as experienced by the participants from Muslim countries in Poland, Russia, Taiwan, and the USA. The main issue highlighted the participants was the lack of appropriate facilities for performing religious obligations, such as ablution and prayer, they had to bring a tumbler filled with water to perform ablution in the toilet, and they had to find empty spaces on campus or elsewhere to perform prayers. Moreover, the data from the questionnaire and the interview showed the same result.

*“Always been a challenge. I usually bring a Tumbler full of water and wudhu (ablution) in the toilet and we have to find empty place in campus or other places to pray” (P2)*

In short, living in non Moeslim country is challenging for Moeslim participants due to the lack of facility to perform prayer, such as there is no specific place to take ablution and to perform prayer. Bringing their bottle of water to take ablution and finding a proper place to perform prayer are the way participants deal with this problem.

## 5) Choosing Food Carefully

The participants faced two main problems related to food: halal food availability in non-Muslim countries and the taste of food in the host country. For Muslim students, finding **halal** food can be challenging in non-Muslim countries, and they often resort to vegetarian and seafood options or cook their meals to ensure the food is **halal**.

*“Cook by ourselves, if you cannot cook in dorm then just buy something that can pass as halal food, for example only eat vegetarian and seafood.”(P12)*

Moreover, the data from interview showed other than checking the *halal* logo, the participants also ask the seller whether the foods are *halal* or not.

*“If there is no halal logo just asking, this is what I usually did, I just ask the seller like “is it halal?” then if they say halal then I just eat it.” (P13)*

In conclusion, living in non Muslim country forced the Muslim participants to be more careful to choose food to make sure it is *halal* either by asking the seller or just eat vegetable and seafood and even cooking by themselves.

## DISCUSSION

For the first research question, the study found that the participants experienced many kinds of culture shock that can be categorized based on the kinds that participants mainly experienced as follows; 1) verbal and non-verbal communication; 2) weather and time differences; 3) traditions; 4) religious life; and 5) food.

In new cultural environment, not knowing how to communicate causes culture shock for people which in this research also found that verbal and non-verbal communication is one of problem faced by the participants. Thus, the time when people succeed in getting knowledge of the language, then they are supposed to be opened the way to the new cultural environment (Oberg, 1960). The differences of weather and time between the host and the home country causes culture shock, however, individuals cannot change the new conditions but to get along under the new living conditions, in which, this research found the participants tried to adapt with the conditions and build a new habit. Unfamiliar traditions in a new cultural environment, in which differ from the familiar traditions in home country also become an issue that caused culture shock (Oberg, 1960). This study found the different traditions – dress style, rules, individualism, hospitality, drinking tradition, and the way of cleaning up – in host country caused culture shock. For instance, the participants also got problem in the way of performing prayer. Due to the lack of facilities for *Muslim* to perform prayer, the participants tend to look for any proper places. Further, it was found that food also causing problem or culture shock to the participants. However, in the course of time, the participants make their adjustment by doing what is essential. Therefore, it is in line with Oberg (1960), individuals

can adapt in new environment without change the environment but by changing attitude toward the problems or the culture shocks.

The second research questions asked about the way on how to deal with culture shock. The result of the data showed that the participant observe their new environment, such as paying attention to how people communicate and the rules in public facilities to adapt to the new cultural environment in their host countries. It is in line with social-learning-theory by Bandura that in adapting to a new culture, people can only learn much by observation if they attend to it. Further, it was found that in the matter of time to communicate with family in Indonesia and in obeying the rules in the host country, the participants do a retention process to deal with culture shock experienced. It was agreed by Bandura (1977) statement that the second major process involved in observational learning is retention. Moreover, it was found that not all of the behaviors could be performed by the participants precisely like the locals did; some of the behaviors were modified by the participants, such as; some Moeslim participants preferred to eat vegetables and seafood or cook by themselves since it is difficult for them to find *halal* food and because some of them are dissatisfied with the taste of food in their host countries; in terms of tradition, locals tend to use toilet paper in the toilet, while Indonesians tend to use water, so the participants deal with this problem by bringing their wet tissues or a bottle of water. Therefore, it is in line with social-learning-theory states that not all behaviors cannot be imitated based on someone ability. This process called reproduction process. Nevertheless, it was found that the participants were motivated to understand the language of their host countries by learning and using translation tools; the participants tried to be part of society by respecting the culture of their host countries. It is in line with social-learning-theory by Bandura (1977) that social learning theory distinguishes acquisition and performance since people do not enact everything they learn. People tend to adopt a modeled behavior if it results in outcomes they value.

In summary, it was found there are various kinds of culture shock experienced by the participants depend on their host country, in which can be categorized into 5 (five) categories; 1) verbal and nonverbal communication, 2) weather and time differences, 3) traditions, 4) religious life, and 5) food. Thus, these findings are in line with culture shock theory by Oberg (1960). Moreover, the way participants deal with culture shock are also various based on the problems, in which can be categorize into 5 (five) categories; 1) asking for explanations, using translation tools and gestures to deal with communication problems, 2) adapting to the environment, 3) respecting the host country's culture, 4) finding places to perform the prayer, and 5) choosing food carefully to ensure the foods are *halal*. Therefore, these five ways to deal with culture shock are relevant to Bandura's theory about social-learning in which it has 4 (four) concepts; attention, retention, reproduction, and motivation.

## CONCLUSION

To answer the first research question about the kinds of culture shock, it was found that the experiences of culture shock are varied depending on the participants and their host countries. The kinds of culture shock experienced by the participants can be categorized into verbal and non-verbal communication, weather and time differences, traditions, religious life, and food.

To answer the second research question about the way participants deal with culture shock, the way participants deal with culture shock are by asking for explanations, using translation tools and gestures to deal with communication problems, adapting to the environment, respecting the host country's culture, finding places to perform the prayer, and choosing food carefully to ensure the foods are *halal*.

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