

Social interactions of student sojourners: A Study of Adaptation And Acculturation of Flobamora Students At A Multi-Ethnic Private University of Malang City

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Abstract: *This study aimed to: (1) describe and explain both the associative and dissociative types of social interaction engaged by Flobamora student s ojourners, and (2) describe and explain the socio-cultural adaptation and acculturation experienced by Flobamora student sojourners. A qualitative research approach was applied to develop the grounded theoretical model on social interaction, socio-cultural adaption, and acculturation engaged and experienced by Flobamora student sojourners. It is concluded that the pattern of social interactions of Flobamora student sojourners are still associated, conjunctive and functional, while their socio-cultural adaptation gradually succeed in three steps, and their acculturation is characterized by establishing the essential components of their home culture, and Enriching the instrumental components of their home culture.*

Keywords: *Student Sojourner, associative social process, dissociative social process, adaptation, acculturation*

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I. Introduction

It has been a long time ago, or precisely since the Mutual Cooperation Plenary Session (*Sidang Paripurna Gotong Royong*) of Malang Municipality in 1962, through the vision of Three Constructing Ideals (*Tri Bina Cita*) of Malang City, Malang City is designed and aspired as an industrial, tourism, and education city. However, it is more successful as an education city. Up to now, as a normal and natural city, Malang increasingly develops into a center of educational services, particularly for higher education. This landmark can be observed from data in 2014, showing that no less than 62 (sixty two) colleges, with various forms of institutions exist and develop in Malang City (Yellow Book of Malang City, Update on July 17th, 2014). There is a logical effect of the attraction of Malang as a city of higher education. First, quantitatively there is a tendency to increase the number of students who pursue higher education in Malang (*Antara*, April 2, 2007). In 2010 it was predicted that the number of residents of Malang City reaches 856,443 people, but not including seasonal population of labor groups, as well as out-of-town college students. According Arinto Tri Wibowo (2014), the largest number of migrants to Malang City is from the group of students. This adds to the number of non-permanent residents in Malang which is estimated to reach 200 thousand people every year. The number of temporary residents will swell on every weekend or during long holidays. Meanwhile, the population of Malang still reaches 877 thousands people (Putra, 2014).

One of colleges having a lot of sojourner students who come from various regions of Indonesia is Institute of Teacher Training and Education (IKIP) Budi Utomo Malang. About half of IKIP Budi Utomo Malang's students come from East Nusa Tenggara, especially Flores, Sumba, West Timor, and Alor (Flobamora). They study at IKIP Budi Utomo Malang's campuses, both at Campus A on Jalan Simpang Arjuno, Malang City and Campus C on Jalan Citandui, Malang City where the Undergraduate Program (S1) lectures run. The presence of so many student sojourners from other regions creates social contact and cultural contact which in turn also leads to social interaction. The possible social interactions may form positive associative-conjunctive social processes, in the sense of enhancing solidarity and giving benefit to society, as well as negative disjunctive-dissociative social processes, in the sense of encouraging disintegration and causing harm to society (Bardis, 1979).

Anthropologically, a cultural contact between student sojourners' home culture and host culture requires a socio-cultural adaptation (Berry and Sabatier, 2010) and acculturation (Redfield, Linton and Herskovits, 1936), especially on the student sojourners themselves. With regard to social contact and cultural contact along with the sociological and anthropological consequences, it has not known yet, for example how the student sojourners adapt to a new cultural environment, as well as what cultural elements are enduring and changing. Does the cultural contact lead to changes in all elements, or just some of the elements of their culture.

A. Research Problems By selecting IKIP Budi Utomo Malang as one of the private universities which is empirically characterized as a multi-ethnic college having intense and continuous socio-cultural contacts, this study posed two statements of the problem. How does the social interaction take place among students from Flobamora and students from other regions, and also community members around the campus? How does the adaptation and acculturation take place among students from Flobamora and students from other regions, and also community members around the campus?

B. Research purposes

Referring to the problems formulated, this study aimed to: (1) describe and explain the social interaction among students from Flobamora and students from other regions, and also community members around the campus, and (2) describe and explain the adaptation and acculturation among students from Flobamora and students from other regions, and also community members around the campus.

II. Review Of Literatures

The review of literature in a study aims to establish theories intended primarily to increase the theoretical sensitivity so that the collection, sorting, selection, and processing of data are held by theoretical considerations and interests. Regarding to social interaction, the researcher conceptually refers to the concepts and definitions given by Bardis (1979). Regarding to adaptation, the researcher refers to the concepts and definitions given by Berry and Sabatier (2010). Regarding to acculturation, the researcher refers to the concepts and definitions given by Redfield, Linton, and Herskovits (1936). In addition, the research topics proposed are also mapped by relevant recent research findings (*state of the arts*).

A. Social Interaction Theoretic Review

Social interaction, as explained by Bardis (1979: 148) takes place when two or more people meet, and they act on each other in so many different ways. Social interaction can occur when there is a social contact and communication, among individuals, individuals with groups, or groups with groups. Social contact is the first stage of social relationship, while communication, which is not in the process of message exchange, makes interaction not only physically, but also psychologically, and socially. Social interaction always takes place in a space and with a certain distance among the parties involved, which are generally divided into four spaces or distances, namely: intimate space, private space, social space, and public space. The social interaction concept is closely related to social process, since essentially social process is a part of a patterned, observable, and repeated social interaction, and has consistent direction or quality (Bardis 1979: 148-149). Social process does not like structure, where a pattern can be recognized at a given moment, while a social process is not a momentary image, but a series of frames of a moving film image. Briefly, social process is a special kind of social interaction.

By its nature, patterned social interaction, or social process, is divided into two main types: (1) interaction or associative social process which is conjunctive, positive, and functional for social life, and (2) interactions or dissociative social processes which is disjunctive, negative, and dysfunctional for social life (Bardis, 1979: 49). The great concept in sociology that can be used to refer to associative type of social interaction is social integration, which includes: (1) cooperation, (2) accommodation, and (3) assimilation. The great concept in sociology that can be used to denote the type of dissociative social interaction is social conflict or disintegration. The three types of dissociative social interaction have been very well known, namely: competition, contravention, and social conflict. Social interaction concerns the dynamic social relationships, either between an individual and another individual, between one group and another group, as well as an individual and a group. Social interaction, as stated by Gordon (1991: 3), is one of the essential elements that always exist in society. In terms of interaction itself, it is portrayed the interaction between two or more parties, which is not only to be cooperative but also conflict. Furthermore, it is also noted that the overall shape and nature of human social interaction is determined by the nature of socialness or sociality, which includes: gathering, hierarchical practices, biological diversity, functional specialization, and the nature of altruism (Gordon, 1991: 3). Although some socialites are also found in certain groups of animals, human sociality is very different and even unique than the sociality of animals that live in groups.

Humans do like to hang out, but tend to be with the similar ones, and discriminate the different ones. Humans do indeed apply hierarchy to manage common tasks, not to satisfy sadomasochistic desires. Humans also have a clear biological diversity, male and female, but in setting a task, biological characteristics (sex) is not used as guidelines, but sociological construction (gender). In contrast to animals that live in groups that try to meet all their own needs, humans develop the exchange with other humans and functional specialization that make it more efficient and profitable. Finally, although humans have an altruistic nature, dare to sacrifice for others as in a number of animals that live in groups, it turns out that humans also do not hesitate to sacrifice others for themselves and groups.

Human sociality, which includes five forms, may vary from one individual to another, and one collectively to another, whether it tends to discriminatory in a group, has a higher ruling desire, biased gender attitude and behavior, reluctant exchanges in meeting needs, and anti-altruism behaviors in common life. Those are important features that must be identified with the ropes with the pattern of social interaction. Based on all the conceptual and theoretical discussions on the definition of social interaction, typology of social interaction, also socialites and social interaction, hypothetically it can be argued that the sociality diversity of a collectivist coalesces the patterns of their social interaction, whether it tends to social associative process or dissociative social process, whether it tends to co-operation and social integration or tends to competition and social conflict.

B. Adaptation and Acculturation Theoretical Reviews

The term of adaptation is very commonly used in biology, and more recently in psychology, sociology, and anthropology. Old biblical materials tend to define adaptation broader, which include adjustments by altering oneself to the circumstances of the environment or altering the environment according to the personal preference. The two patterns of adaptation is then confirmed by Hartmann (1956) with the term of autoplasmic change and alloplasmic changes. Therefore, adaptation can be defined passive if it occurs when a person is determined by the environment, and can be defined active if it occurs when personal affects the environment (Palombo et al., 2009: 55).

A deeper study of the scope of the meaning of adaptation raises two types of adaptation, namely psychological adaptation and socio-cultural adaptation. Psychological adaptation refers to a person's personal quality as a result of the adjustment to the social environment, such as self-esteem, life satisfaction, and no symptoms such as depression and anxiety. Socio-cultural adaptation refers to the quality of relationship among individuals who are acculturated with their social context, which includes life skills, good educational and occupational duties, and no behavioral problems in society. This definition of psychological and socio-cultural adaptation is in line with the conceptualization used by Berry and Sabatier (2010: 127).

From the socio-cultural system point of view, people who successfully carry out adaptation and enculturation functions for their members will produce a group of young people who have cultures with certain characteristics. From the collectivities point of view, the socio-cultural system, success of internalized social norms, cultural values, and people customs of the members will give what is in the study of acculturation called home culture because they migrate or sojourn.

Home culture is the dominant culture in the sojourners' community that covers the established language, religion, behavior, values, rituals, and social customs. This sojourners' home culture will experience cultural contact with the language, religion and beliefs, patterns of behavior, values, rituals, and social customs in the destination, which is termed as the host culture or local culture. The modern society characterized by its high social mobility has encouraged the development of social adaptation studies, which does not only focus on individual adaptations to their own socio-cultural system, but also the adaptation of individuals to other socio-cultural systems. The process of taking cultural elements outside their own culture is often termed as acculturation. The expansion of the theme of acculturation studies, including cross-cultural adaptation, tends to coincide with the development of migration sociological and anthropological studies.

There are many varieties and patterns of migration, one of which is known as sojourning as done by students, especially college students, and migrant workers. Therefore, one of the sub-theme of recent studies also experiencing very rapid development is the study of student sojourners' social adaptation. The interest in and the development of the study on student sojourners' social adaptation is of course not independent of the increasing number of young people who are in higher education both cross-regional and cross-country (Zhou, Jindal-Snape, Topping and Todman, 2008: 63).

Accordingly, the study of the process of social adaptation has been so developed, not only in the theory of culture shock, but also moved up to the encounter between intercultural contact and acculturation. This theory's substantive interest is also evolving, not only the process of individual enculturation of the social cultural system itself, but also the acculturation of ethnic cross a nation and across nations or countries. As stated by Padilla and Perez (2003: 36), the accommodation process strongly refers to acculturation as a key construct. Acculturation occurs when groups of individuals from different cultures enter into continuous contact with each other, and thereafter, there are changes in the cultural patterns of either or both. Based on extensive review of some literature and research articles, there has been a change in theoretical approach since the 1980s. In summary, Zhou, Jindal-Snape, Topping and Todman (2008: 64) explains that traditional theoretical approaches to culture shock rests on the socio-biology approach to social Darwinism.

Subsequently, three contemporary theories of intercultural contact develop, those theories include the dimensions of the origins of theoretical, conceptual structure, adjustment factor, and the implications of its intervention. Based on the table, it can be seen that the main distinguishing benchmark among the three contemporary theories is the emphasis of the domains affected by the cross-cultural encounter, namely: (1) emphasis on affection in the theory of stress and its completion, (2) behavioral sphere of learning culture theory, and (3) cognition realm in social identification theory.

Regarding to the socio-cultural adaptation across ethnic, it has been introduced a developmental model of intercultural sensitivity. According to Bennett and Bennett (2004: 147-165) the foundation of inter-ethnic relationship competence reflects in the individual's ability to reject ethnocentrism and accept ethnorelativism. Ethnocentrism is a tendency of feeling towards one's group culture as a factor that is considered as natural and true, and all the others as aberrant. A person with a strong ethnocentrism tends to think prescriptively meaning that all groups should behave as his/her own group. Through the acculturation process, a competent cross-cultural actor will experience a change of attitude and orientation, from the tendency of ethnocentrism to ethnorelativism. To describe it as a process, Bennet (2004: 63) places ethnocentrism as the left pole of a continuum, and the right pole is ethnorelativism. The changes of ethnocentrism toward ethnorelativism does not take place at once, but through several stages: denial, defense, minimization, acceptance, adaptation, and integration. The term of acculturation is first defined by Redfield, Linton and Herskovits (1936) referring to the phenomenon that occurs when a group of individual shares different culture when they come in contact directly with the continuation of changes in the original cultural patterns on both sides. Therefore, acculturation refers more to cultural exchanges because the two different cultures learn from each other. The concept of acculturation rather loosely can also be used to view the process of learning other cultures (Bardis, 1979: 150).

The definition of acculturation is also used to refer to intercultural adaptation. Zhou, Jindal-Snape, Topping and Todman (2008) suggest that intercultural adaptation can be divided into two, namely: psychological adaptation generally characterized by stress and coping framework, and sociocultural characterized by other ways of culture learning framework.

For a more comprehensive synthesis to explain the socio-cultural adaptation and acculturation, four researchers, namely: Zhou, Jindal-Snape, Topping and Todman (2008: 69) propose a theoretical model of *Affective, Behavioral, and Cognitive* or ABC. ABC's theoretical model that combines affective, cognitive, and behavioral aspects of cross-cultural actor is in line with the acculturation process model offered by Ward, Bochner, and Furnham (2001). These two groups of variable will meet and interact in a cross-cultural transition process, potentially resulting in stress followed by the emergence of a stress resolution strategy, in the form of affective, behavioral, and cognitive responses, resulting in two forms of adaptation: psychological adaptation and socio-cultural adaptation. Psychological adaptation refers to a person's personal qualities as a result of his/her adjustment to a social environment, such as self-esteem, life satisfaction, and absence of symptoms such as depression and anxiety, whereas socio-cultural adaptation refers to the quality of how well student sojourners coming with home culture can accept or at least adjust to the host culture.

Host culture is the dominant culture in others' community that covers the established language, religion, behavior, values, rituals, and social customs. The host culture, both from the students of (East) Java and the people of Malang City, will also experience contacts with the language, religion and beliefs, behavior patterns, values, rituals and social customs brought by the student sojourners from Flobamora.

C. Previous Research Results

As mentioned earlier, modern society tends to have a very high level of geographical mobility, thus it contributes to the development of studies on social adaptation, especially adaptation and individual adjustment to other socio-cultural systems. Geographic mobility which is very high not found in workers only, but also students, so that one of the sub-theme of social adaptation in recent studies also developing very rapid is the study of student sojourners' social adaptation. Regarding to the state of the arts, student sojourners' social adaptation has pretty much done. Church (1982) examines the self-immersion of the sojourners. Furthermore, Bennett (1993) focuses his research on the developmental model of cross-cultural ethnorelativism. Leong and Ward (2000) examine the conflict identity among sojourners. Bennett and Bennett (2001) examine the development of cross-cultural sensitivity. Ward, Bochner, and Furnham (2001) studies the psychology of culture shocks. Yasuda and Duan (2003) examine the ethnic identity, acculturation, and social welfare of Asians living or becoming American citizens.

Yamazaki, and Kayes (2005) apply an experiential approach to cross-cultural learning. Ben and Roysircarb (2006) conduct an exploratory study of cross-cultural adaptation of Taiwanese adolescents sojourning to study in Canada. Schwartz, et al (2006) examine the role of identity in acculturation among immigrants. Tadmor and Tetlock (2006) examine the phenomenon of biculturalism, with a focus on the second cultural exposure associated with acculturation and integration complexity. Zhou, Jindal-Snape, Topping, and Todman (2008) study the theoretical model of culture shock and adaptation among high-school students of international level. Baydal and Mann (2009) develop a learning model for student sojourners. Craven (2009) examines the difficulties faced by migrants and student sojourners in other countries. Ersanilli and Koopmans (2009) examine the ethnic retention and local cultural adoption among Turkish immigrants in Germany, France, and the Netherlands. Iversen (2009) examines the pattern of adjustment and friendship of international students. Jackson (2009) examines the cross-cultural learning among short-term student sojourners at Chinese University of Hong Kong.

Swami, Viren, Arteche et al., (2009) examine the socio-cultural customization of Malaysian student sojourners in the UK. Arifeen (2014) examines the academic monitors, student sojourners, acculturation, and international communication. Park (2013) examines the cultural and language heritage of immigrants, languages and cultures to maintain the multilingualism and multiculturalism. Söldner (2013) examines the personal aspects, values, cultural perceptions of student sojourners. Chan (2014) studies the new students in Hong Kong, concerning their adaptation and learning achievement. Based on the review of the theories and methods, as well as the area of study that has been done by the previous researchers, this study is considered to have a value of originality and novelty. The originality of this study can be traced based on the ontological aspect of the research problems and the research focus that is different from previous studies. The novelty of this study can be recognized from the axiological aspect because it does not intend to test the grand theories, but building a field theory and epistemological aspect because it used a different method than previous studies on similar topics.

D. Conceptual Framework

The first step of this study was based on the conceptual framework of the mixture of DIMS model, from the perspective of Flobamora students and other cultural collectivities (Check figure 1). These three collectivities, make continuous social contacts and cultural contacts during the student collectivities pursue the higher education. Such social contact and cultural contact, hypothetically, will result in social processes both associative and dissociative, socio-cultural and acculturation adaptations.

More specifically, the overall social contacts and cultural contacts among the three collectivities will form the social and cultural integration marked by the absence of conflict among student collectivities, the existence of collaboration across the student collectivities, the friendship across collectivities of Flobamora students and the collectivities of other students, thus everyone can live in a qualified life fairly, and student collectivities from anywhere successfully complete their undergraduate degree until graduation. As for the community, not only has an economic benefit for the presence of student collectivities, but also becomes more able to understand and accept the sociality and home culture brought by the students.

III. Research Method

By resulting a field theoretical model, this study applied a field theory research approach which was first developed by Glaser and Strauss (1975), which they call the method as a constant comparative method. Furthermore, for a more comprehensive analysis strategy it was developed by Strauss (2003: 22).

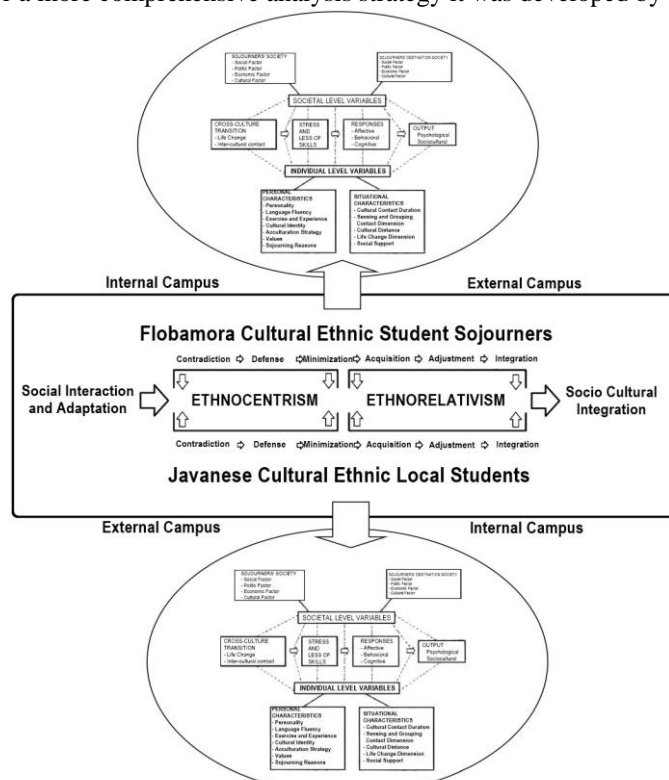


Figure 1. Adaptation Model and Sociocultural Integration of Flobamora Students

The main characteristic of field theory research is the application of inductive reasoning method. This means that the researcher departed from the field observation to then move to the more abstract idea and comprehension. When starting his activities, the researcher might have a concept that is still vague. In line with

the data collection activities, the researcher sharpened and refined the concept, developed the empirical debris, and identified the initial relationship to form a substantive theory, but it was not followed by the formulation of the mid-level theory, formal theory, or theoretical framework (Check Fig. 2). The initial data of this study were collected by questionnaires and documentary studies, while the main data were collected by in-depth interviews, focus group discussion, and participant observation. After being sorted and classified thematically, and the validity checked, the preliminary study data were analyzed and presented by descriptive technique, while the main data were analyzed by a constant comparison technique of three encoding stages, and presented in a narrative-realist manner. All the findings were then formulated into a number of propositions to develop substantive theoretical models of social interaction, adaptation, and acculturation of student sojourners. In order to prevent the data collection and analysis process from deviations of topic and research problem, the researcher must define the focus of the study as a barrier as well as the criteria of what data or information is relevant to the research problem formulation. Therefore, the data collection process, both in the social phenomena context and the main data of social interaction, including adaptation and acculturation of students from Flobamora, focused on four data groups, namely: (1) the development of social space and social networking of student sojourners from Flobamora with students from other regions, and with community members around the campus, (2) the social interaction in the form of conflict and social integration of student sojourners from Flobamora with students from other regions, and with community members around the campus, (3) the process of socio-cultural adaptation of student sojourners from Flobamora with students from other regions, and with community members around the campus, and (4) the pattern of acculturation of student sojourners from Flobamora with students from other regions, and with community members around the campus.

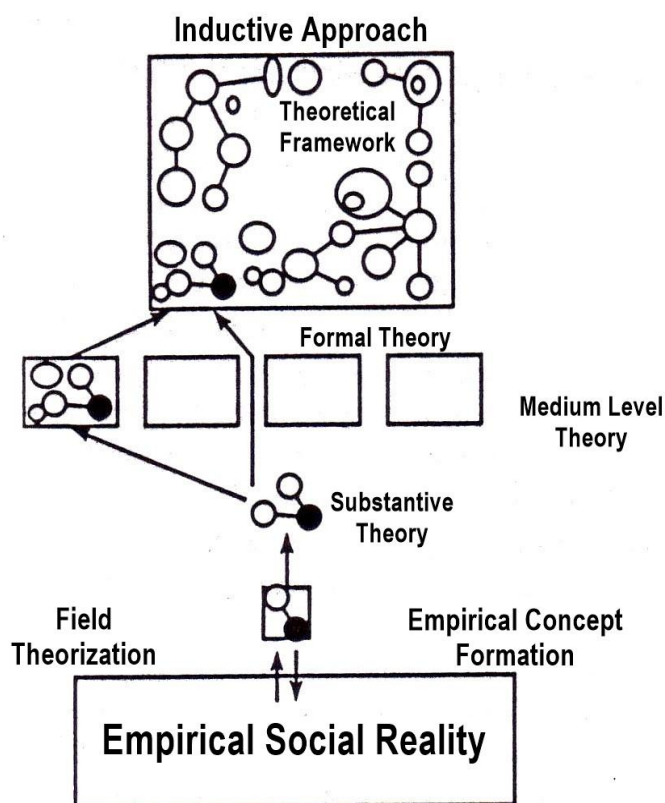


Figure 2. The Inductive Approach (Neuman, 2000: 50)

The location of this study is IKIP Budi Utomo Malang and the community around the campus interacting directly with the students from Flobamora, so the social contact and cultural contact happen, not only within the campus among fellow students, but also between students from Flobamora and the community members around the campus. Collectivities involved in social interaction, adaptation, socio-cultural, and acculturation, which are also the subjects and informants of the study are the students from Flobamora who brought sociality and home culture, the students who come from other regions bringing sociality and *home culture 2*, and community members around the campus who have sociality and *host culture*. Based on the data, it is found that students from other regions are dominated by students from East Java. Before the data were

analyzed, it was made efforts to ensure the validity of the data, which is in qualitative research is called the trustworthiness of the data. After the preliminary study results were described, the main data analysis of the study was conducted. In sequence, the analysis activities to the main data of the study were: (1) writing the field notes, (2) reading the field note, (3) providing the password based on focus and sub-focus, (4) writing the theoretical memo, (5)) grouping the notes based on the based on focus and sub-focus password, (6) composing the realist-narration based on the field notes which had been grouped, (7) composing the summary of findings based on the theoretical memo on each focus, (8) integrating all the summaries of findings as the base of theorization, dan (9) developing the visual model with modeling principle covering component representation, relation representation dan direction, and parsimony in presentation.

IV. Results And Discussion

A. Social Interactions, Adaptation, and Acculturation

Here are the results of a thorough investigation but concise. First, IKIP Budi Utomo Malang is one of higher education institutions in Malang City, which is becoming the destination of the student from Flobamora who wants to be teachers, both for those who failed to enter state universities, or indeed from the beginning did not follow the new student selection of state universities.

Second, the number of IKIP Budi Utomo Malang students who coming from Flobamora is almost half of the total number of students, and it is very significant in influencing both campus activity or campus life and around campus. Third, the survival strategies of IKIP Budi Utomo's students from Flobamora relate to the fulfillment of residence, transportation, foods and beverages, health services, recreational activities, telecommunications and banking, as well as books and libraries. Fourth, the social and cultural identity of student sojourners from Flobamora are formed by the religion and beliefs, awareness of ethnic and origin, mother tongue and lingua franca, kinship and customs, food and beverages, as well as a passion for music, singing, dancing, playing and watching football.

Fifth, religion and belief as well as awareness of ethnic and origin, are the two strongest elements of social and cultural identity of student sojourners from Flobamora maintained wherever and whenever.

Sixth, the mother tongue and lingua franca, kinship and customs, food and beverages, as well as passion for music, singing, dancing, playing and watching football are the elements of social and cultural identity of student sojourners from Flobamora, they are trying to maintain by the ways adapted to the local social-culture environment. Seventh, by the time, living as sojourners makes the interaction space of student sojourners from Flobamora expands from the realm to the fulfillment which is limited for existential needs such as house and foods into the realm to the fulfillment of making friends and affection, and growth needs such as competence, recreation, and self-actualization.

Eighth, by the time, living as sojourners makes the interaction space of student sojourners from Flobamora expands, the social networking of student sojourners from Flobamora becomes compounding and complication from primary social networking of family and relative, secondary social networking of cross-language, cross-ethnic, cross-regional, and transnational. Ninth, behavior and social interaction of student sojourners from Flobamora do not change significantly, but enrich and flex the way of showing the appearance of their social identity and culture, with details: (1) the student sojourners from Flobamora keep their religion and belief, but can accept the existence of other religions and beliefs, (2) the student sojourners from Flobamora still have an awareness of ethnic and regional origin, but can appreciate the awareness of other ethnic and regional origins, (3) the student sojourners from Flobamora still talk with their mother tongue and lingua franca, but learn to understand and use other mother tongue and lingua franca, (4) the student sojourners from Flobamora maintain their kinship and customs, but open brotherhood relationship and accept the existence of other people's customs, (5) the student sojourners from Flobamora still like their own society's foods and beverages, but can familiarize themselves with the local communities' foods and beverages, and (6) the student sojourners from Flobamora keep on playing music, singing, and dancing and playing football, but the shift the passion encouragement into the identity encouragement and collective existence in the sojourning areas.

Tenth, the social conflicts both among fellow student sojourners from Flobamora, between the student sojourners from Flobamora and other region students, and also the student sojourners from Flobamora and local community members do not occur because of altruistic or anomic factors, but because of the egoistic factor. Eleventh, the elements of social and cultural identity, relationship space and diversity of social networking, behavior, interaction, and socio-cultural adaptation have led to the socio-cultural integration, whereas the egoistic existential and temporary collective interest become the encouraging element of social conflicts happen among fellow student sojourners from Flobamora, the student sojourners from Flobamora and other students, also the student sojourners from Flobamora and local community members.

B. Theoretical Implications

How is the position of the theoretical findings of this study when compared to a number of theories about the phenomenon of sojourning and socio-cultural adaptation which have been filed?

As has been described in the literature review, Zhou, Jindal-Snape, Topping and Todman (2008) mention the existence of a theoretical approach change since the 1980s. Therefore, the following explanation of this study confirm the theoretical implications associated with a number of major theories related to the phenomenon of sojourning and socio-cultural adaptation. First, the findings of this study reinforce the previous theories and research findings, for example the selective migration theory, locus of control theory, and social and cultural skill learning theory. Second, the findings of this study reject the previous theories and research findings, for example the value difference theory thesis, negative life event theory thesis, social support theory, and failure and loss theory.

Third, the findings of this study have no relevance to the three major contemporary theories of cross-cultural encounters, because those do not use the variable of affective, behavioral, and cognition. In accordance with the unit of analysis used in this study, namely collective, student sojourners from Flobamora, students from other regions, as well as community members nearby college, the findings of this study cannot be discussed with the third three contemporary theories, especially about the intercultural encounter which tend to require the use of individual analysis unit. Therefore, this should be noted as one of the limitations of the study.

C. Existing Models

The final results of the study was not only presented in the form of descriptive model which is in accordance with the original intention of developing the field theory, the final results of this study was also presented in the form of visual model in the form of a flow chart. The descriptive models detail the problems, research focus, summary data, findings, and propositions, the theoretical reconstruction results of this study were also presented in the form of two-dimensional visual model formed in a flow chart, which describes the overall element (concept) and their relationship to each other. The visual model having form of the following flow chart was chosen to be presented because it can provide a logical-relational information between one element with another element (Check out Figure 3). As seen, the social contact of Flobamora students was formed mainly by the sociality factor of student sojourners from Flobamora, students from other regions, and community members around the campus, and the breadth of social space as well as their social networking plurality. Furthermore, the frequency and intensity of social contacts of student sojourners from Flobamora form their social interactions with the largest portion is associative in the sense of social integration, with a very small portion of dissociative or social conflict, in which whether the social conflict happen, it must be fixed by the conflict resolution towards the social integration which is deliberately instituted.

Overall, the interaction space, social networking, associative social interaction, and dissociative social interaction which are solved with conflict resolution provide whole results in the form of pattern and form of social interaction which are conjunctive, positive and functional, not only for student collectivity from Flobamora, and student collectivity from other areas, but also for the community member collectivity nearby the campus.

Collectivity cultural factors include: (1) the student sojourners' home culture, (2) the other region students' culture, and (3) the community members' cultural traits nearby the campus, where the student collectivity from Flobamora reside. The initial interaction and social networking space were selected by student sojourning from Flobamora based on their common home culture. By the sojourning time, the frequency and pluralization affect their cultural, then interaction and social network space of students from Flobamora expanded, reached not only for the similar culture collectivity, but also student collectivity from other regions as well community member collectivity nearby the campus, which are different from their home culture.

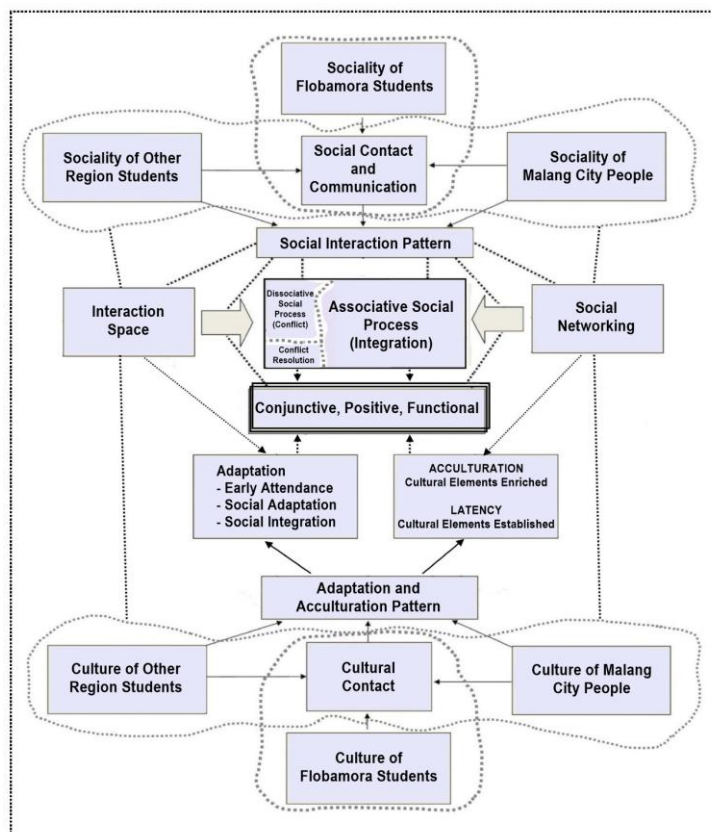


Figure 3. Interaction Model, Adaptation and Acculturation of Student Sojourners

The Flobamora students' cultural contact was formed mainly by cultural factors of student sojourners from Flobamora, students from other regions' culture, and culture of community members around the campus, and the breadth of social space as well as their social networking plurality. Furthermore, the frequency and intensity of cultural contact of students from Flobamora established: (1) the adaptation pattern in stages, from the initial presence, socio-cultural adaptation, and eventual socio-cultural integration, and (2) the acculturation pattern in the form of relative a well-established cultural element latency process such as religion and belief, awareness of ethnic and national origin, kinship and customs, and additive acculturation process in the form of additional cultural elements such as lingua franca, foods and beverages, as well as togetherness. Overall, interaction space, social networking, adaptation, and acculturation that occurred among student collectivity from Flobamora, students from other regions, and community members nearby the campus also provided whole results as in patterns of social interaction, a form of adaptation and acculturation which are conjunctive, positive and functional, not only for student collectivity from Flobamora, and student collectivity from other regions, but also for community member collectivity nearby the campus.

V. Conclusions

Referring to the problems, here are presented some of the conclusions of this study. First, in general, the social interaction of students from Flobamora is in associative form, not only with students from other regions, but also with community members nearby the campus. Ethnic sociality and home culture of students from Flobamora are not associated by dissociative social interaction, especially in the form of social conflict of fellow students from Flobamora, as well as with other local students and the community members nearby the campus. Overall, the social interaction of student collectivity from Flobamora with student collectivity from other regions, and with community member collectivity nearby the campus are conjunctive, positive and functional.

Second, student sojourners from Flobamora are gradually managed to adapt their socio-cultural, either with students from other regions, and with community members around the campus, and experience acculturation with the pattern of latency the cultural elements in the form of religion and belief as well as awareness of ethnic and regional origin which are relatively well established, also absorb the elements in the form of lingua franca culture, kinship and customs, foods and beverages, as well as togetherness which is relatively enriched from the student collectivity and community members around the campus having (East) Java culture. Overall, the socio-cultural adaptation and acculturation among student collectivity from Flobamora with

student collectivity from other regions, and with community member collectivity around the campus are conjunctive, positive, and functional.

Based on the focus, this study results four special conclusions. First, regarding to a change of interaction space and social networking of students from Flobamora, it is concluded that: (a) in line with the time spent in the sojourning area, the interaction space of students from Flobamora expands from the realm of fulfillment which is limited in the daily needs of house and foods into the realm of fulfillment learning, self-development need, recreation need, social and affection needs, and (b) in line with the time spent in the sojourning area and the expansion of their interaction space, the social networking of students from Flobamora becomes compounding and complication of primary social networking of family and relatives, secondary social networking of cross-language, cross-ethnic, cross-regional, and transnational.

Secondly, regarding to conflict and social integration that involves students from Flobamora, it is concluded that: (a) social conflicts, whether it happens among fellow students from Flobamora, among students from Flobamora and students from local regions and community members, do not occur because of altruistic or anomic, but because of the egoistic factor, (b) the elements of social and cultural identity, interaction space and diversity of social networking, associative type of social interaction, socio-cultural adaptation and acculturation which is formed in established cultural element latency and enriched additional cultural elements have led to the socio-cultural integration, and (c) the egoistic existential interests and temporary collective become the encouraging element of social conflict, whether it happened among fellow students from Flobamora among students from Flobamora with students from other regions, and the local community members. Third, regarding to socio-cultural adaptation of students from Flobamora, it is concluded that: (a) the social interaction of student sojourners from Flobamora does not change significantly, but enrich and flex the way of appearing their social identity and culture, (b) they still keep their religion and belief, but can accept the existence of other religions and beliefs, (c) they still have an awareness of ethnic and regional origin but can appreciate the awareness of other ethnics and regional origins, (d) they are still talking with their mother tongue and language of their own society, but learn to understand and use of other mother tongues and lingua franca, (e) they retain their kinship and customs, but open brotherhood relationship and accept the existence of other people's customs, (f) they still like the foods and beverages of their own society, but can familiarize themselves with foods and beverages from the local communities, and (g) they still play music, sing and dance, and play football, but the shift the passion encouragement into identity encouragement and collective existence in the sojourning area.

Fourth, regarding to the acculturation of students from Flobamora with Javanese culture, it is concluded that: (a) the social and cultural identity of students from Flobamora are formed by religion and belief, awareness of ethnic and national origin, mother tongue and lingua franca, kinship and customs, foods and beverages, as well as passion for music, singing, dancing, playing and watching football, (b) the religion and belief as well as awareness of ethnic and national origin, are the two strongest elements of social and cultural identity of students from Flobamora retained wherever and whenever, or the cultural elements that are relatively well established in the acculturation process, and (c) the lingua franca, kinship and customs, foods and beverages, as well as passion for music, singing, dancing, playing and watching football are the cultural elements of students of Flobamora which they are trying to keep in the way which is adjusted to the local socio-cultural environment, or the cultural elements which are enriched through the acculturation process.

Taking into account to the conclusions and implications, it is submitted some suggestions: (1) advanced study by adopting the discipline of social sciences and behavioral sciences, especially cross-cultural psychology, (2) advanced study by using the approach of longitudinal study or the approach of career study, (3) further research by applying the method and technique of detail social network analysis, (4) formulating policies and implementing programs for optimization of the interaction space expansion and compounding social network, especially through cross-culture in the arts and humanity to improve the cultural enrichment which is the base for the growth and development of sociality and inclusive culture, ethno-relativism, and multi-culturalism, and (5) reducing the use of the term ethnic conflict to avoid error-empirical logic and to minimize the ethnic sentiments.

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