

Capital in Adaptation to Culture Shock in Overseas Students of Muhammadiyah University Surakarta

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ABSTRACT

The existence of cultural differences in an area causes the phenomenon of culture shock. Capital becomes a person's need to carry out activities in an area or arena that has a different background in order to adapt. This study aims to find out how forms of capital adapt to culture shock in overseas students at the Muhammadiyah University of Surakarta. This research was conducted using a qualitative descriptive approach using case studies. The data collection method uses the Multiple Source of Evidence principle, by conducting in-depth interviews and participant observation of several students who experience culture shock. The results of the study show that there are three aspects of social capital that help to adapt to the environment of overseas students at the Muhammadiyah University of Surakarta. These three aspects are Ability to communicate, Socialization ability into culture, and Solidarity. These three aspects come from the cultural capital found in overseas students at the Muhammadiyah University of Surakarta in meeting the needs of culture shock adaptation in Solo.

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1. INTRODUCTION

The campus is a place for students to learn and develop their own competence. Not only as an educational institution, the campus is a miniature of society, where people from various backgrounds, races, religions and ideologies interact with each other. So, it can be said that the campus is one of the active intercultural meeting places. Students outside the region are treated as new members of the community within the campus environment. Especially in Indonesia, in almost every region there are universities with their respective advantages. This is one of the considerations and factors for students in choosing a location to continue their studies to a higher level. Each region certainly has a different culture. This creates a way of communication that also needs to adjust to the culture in the area. Not only in terms of communication, but there are many differences that arise due to different cultural backgrounds. Differences based on culture usually cause migrants to adapt and tolerate the culture of the area they visit. Therefore, this can allow culture shock to occur [1]

In the new arena, students adjust to the values and habits in that arena. Tolerance with intercultural communication is one way for us, as foreign students, to be accepted in a new environment. According to Richard Donald Lewis, a cross cultural communication consultant from England, the tendency of

communication from the area of origin affects a person's ability to adjust or adapt to a foreign environment. Therefore, there is a need for a gradual adjustment process [1].

According to Bourdieu (1986), as migrants, they will enter an arena or area where there is already a cultural structure and/or a capital being implemented. The existing cultural or capital structure becomes a symbol or condition as a native of the region. When a newcomer enters their arena, various inconsistencies will arise between the capital owned by a newcomer and the existing capital in that arena. In a sense, the capital capacity of an immigrant is not sufficient for capital in the arena. This is what causes symbolic violence which eventually causes culture shock.

According to research by Yunisya Khoirunnisa (2019), it explains that it is natural for someone to experience culture shock as a result of moving to a new environment. The culture shock experienced was language and things related to differences in seasons, weather and food [2]. In another study, by Suci Pratimi and Agung Satyawan (2022), explained that in the adaptation process students experience phases in understanding culture. There are several things that are done to adapt such as tolerance, positive attitude, and being active in socializing [3].

With the existing cultural differences, it is not uncommon for overseas students to experience culture shock. Culture shock is an event where a person is not used to the culture he has just encountered. That person can feel uncomfortable, confused, even question the culture they just met. This is a natural thing because of ignorance and it is also something that they are not used to doing, causing surprise. Especially at the Muhammadiyah University of Surakarta, there are lots of immigrant students. Especially immigrant students from outside Java. The culture they have is different from the culture in Surakarta City. Starting from the language culture, attitude culture, and so on. Therefore, overseas students need to adapt to the culture of the new environment in order to facilitate their overseas goals. In order to adapt, one must be able to understand and adjust to the differences they encounter such as, cultural structures and such. For this reason, it is necessary to know the capital in understanding the culture. What kind of capital is it that overseas students are able to adapt to the culture shock they encounter.

Therefore, the adaptation in this study focuses on capital. Capital or commonly understood as a person's capital to carry out their activities as social beings. There are three kinds of capital, namely, social capital, cultural capital, and economic capital. According to Bourdieu, cultural capital is a person's effort when they want to get something that makes their status and role respected by others. Cultural capital is the product of economic capital. So, it can be said, the higher the economic capital a person has, the higher the cultural capital he has [4]. Then, social capital is a combination of the two capitals. When a person's economic and cultural capital has been fulfilled, then their capital in occupying an arena has been fulfilled, this is what is called social capital.

This research is important because there may be problems with overseas students who don't feel comfortable eventually deciding to return to their home areas because of their inability to adapt to a new environment. This process of adaptation is a person's ability to communicate according to the norms and practices of the host culture and ongoing and active involvement in the interpersonal and mass communication activities of the host society [5]. The ability of overseas students to adjust to their social environment is the reason for whether they survive or not in this new environment. Therefore, the formulation of the problem in this study is what is the role of capital in the adaptation of culture shock to overseas students. With the aim of knowing the forms of capital in the adaptation of culture shock to overseas students at the Muhammadiyah University of Surakarta. The results of this study can also be an asset or learning for prospective overseas students at Muhammadiyah Surakarta University in adapting.

2. THEORY

2.1 Intercultural Communication Theory

Intercultural communication is communication that occurs between communicants and communicators who have different cultural backgrounds. Joseph DeVito (1997: 479) says that intercultural communication refers to communication between people who have different cultural beliefs, values, or ways of behaving [6]. Intercultural communication occurs in various conditions such as communication that occurs between people who have extreme cultural differences and communication that occurs between people who have quite the same culture but have different sub-cultures in a particular area [7]. Therefore, we need an alignment that helps every individual from various cultures to be able to communicate with each other and understand one another. One of them is the use of the same language.

Language is a tool used in communication. The language conveyed can be verbal or nonverbal. There are many kinds of languages around the world. Even in Indonesia itself, it has a variety of different languages. In each region with a different culture usually has a different language and delivery of communication. Intercultural communication is a bridge between cultures in exchanging information, learning new cultures or

new things that have not been encountered in their culture [8]. With intercultural communication, cultural differences in communication can be overcome.

In building intercultural communication, humans use many ways and approaches. The communication they do between individuals and other groups with different cultural backgrounds is a cultural exchange, alignment and acculturation [9]. Every time humans interact or communicate with other individuals and other groups, they simultaneously carry out cultural exchanges. However, not all intercultural communication can run smoothly. In the process there are often some problems experienced. This is due to cultural differences, such as differences in values, belief systems, norms, and so on.

Intercultural communication is not without obstacles. Barriers to intercultural communication occur due to differences in the background of these cultures. Every culture certainly has its own way of communicating and behaving. Factors that cause intercultural communication are differences in beliefs, differences in values, and differences in behavior. These differences then become obstacles in intercultural communication [6]. Communicators and communicators each convey messages in their own way or culture. When there are differences in meaning received, that's where the obstacles occur. Intercultural communication makes them learn each other's culture from each of these individuals. Simultaneously, in carrying out intercultural communication, in overcoming obstacles that occur, we also need to know what kind of capital is suitable for interacting with individuals in that culture.

2.2 Culture Shock

Culture shock is a situation in which an individual is shocked by the environment he has just visited. Usually the reaction caused is anxiety because the individual has lost something he recognizes from the environment he has just visited. The loss of symbols and signs that are commonly found in a social relationship which then results in a feeling of anxiety is the definition of culture shock [10]. This happens because of the cultural differences that are owned by each region. One of the culture shocks that often occurs is culture shock in language. The term culture shock was first introduced by an anthropologist Kalervo Oberg to explain negative reactions related to depression, frustration and disorientation caused by someone when occupying a new cultural environment. Then, this term describes weaknesses in knowing goals, not knowing how and what to do when occupying a new environment, and not knowing what is appropriate and inappropriate [11].

In Indonesia alone there are more than hundreds of languages used by all people from various regions in Indonesia. Culture shock in language is what often happens because language is one of the most frequently used means of communication. Language is an important aspect of communication in order to establish relationships with other people. Every individual, especially with a different cultural background, usually has a different style of speaking. Individuals who do not have the same language will find it difficult to establish relationships with other individuals. Especially when the individual is a migrant in a certain area. Culture shock often occurs in overseas individuals who start a new life in a new area. These individuals are required to adapt to the culture that exists in the area, including in language. Therefore, this culture shock can be overcome if the individual is able to adapt to his new environment and is able to establish communication or relationships with the people in his new environment.

Culture shock that occurs in a person goes through three phases, namely, the first is the honeymoon phase. In this phase, a nomad will feel happiness because they have just occupied a new environment, then they have expectations about what they will do, and feel euphoria before they actually face a new life. The second phase is the crisis phase or experiencing culture shock. In this phase, a nomad begins to feel new habits, problems that occur due to the cultural differences that the nomads have with the environment he has just visited. The last is the adjustment phase. In this phase, a nomad begins to make adjustments to their new environment [12].

According to Bourdieu (1992), symbolic violence occurs due to a person's capacities and needs not being sufficient to meet the desires of an arena when socializing [13]. Overseas students who enter a new arena will have a different capital capacity than the arena they just visited. Out of all existing local students, overseas students will experience cultural differences which result in them looking different. This difference is caused by overseas students who have not fulfilled the capital capacity of the new arena, this is what causes symbolic violence. This can make them feel alienated and unacknowledged. When an individual looks different from other individuals. These differences will cause many things if overseas students are not able to adapt well to the culture they have just met. This is what is called culture shock. To overcome culture shock, students must be able to adapt to the arena they just visited.

2.3 Arena and Adaptation

The arena is a social realm in which there are various interactions or events with values or norms that have been implemented to form a system that produces social life. Arena is a space where each individual will struggle to maintain and develop their status and closeness [13]. Overseas students will enter an arena with

capital that has been implemented in it so that as immigrants, students must be able to adjust existing capital to be accepted in that arena. Therefore, overseas students need to adapt to existing capital in order to facilitate social relations or interactions that they will face in an arena they visit. Cross-cultural adaptation is very complex because it involves both individuals with different cultural backgrounds, both in verbal and non-verbal language and also differences in prevailing values [14].

Adaptation is a process of individual adjustment to new things, whether it is desired or not [15]. Adaptation can be interpreted as a process of adjusting an individual when he finds a difference or discrepancy with what he already understands as a form of self-defense. Such as, cultural differences, languages, different environments, and other social aspects. In adaptation, when a person enters an arena that has implemented capital, as an immigrant, he must be able to adjust that capital to be accepted and able to relate well with the natives. In intercultural adaptation, there are several phases for a person to make adjustments or adaptations, the planning phase, the honeymoon phase, the readjustment phase, and the resolution phase.

The relationship between the two things above, arena and adaptation is with Bourdieu's concept which is mentioned in the research of Arif Surya Kusuma and Nur Latifah Umi Satiti (2019) which mentions pesantren as a complex arena because it accumulates from all aspects, namely, systems, rules, categories, arrangements, and position [13]. In this study, the arena in question is the Muhammadiyah University of Surakarta. When students from outside the area enter this arena, they must be able to adapt in order to survive and be accepted by the local population. Overseas students in carrying out their goals must have a sense of comfort, safety, and support from the environment they visit. Therefore, adaptation to the arena they have just visited is very important so that they can feel the comfortable, safe and supportive feeling they want.

2.4 Capital

Capital can be interpreted as capital. So, capital means capital that must be fulfilled by someone in entering and satisfying themselves in an arena or place they have just visited. Bourdieu explained, there are three types of capital namely, economic capital, cultural capital, and social capital. Capital is capital that a person needs to survive. Economic capital and cultural capital generally exist in an arena. Then social capital is a combination of the two capitals which is the capital for establishing relationships between people. Social capital is the resources such as ideas, information and support that individuals are capable of producing based on their relationships with others [13]. Social capital is the ability possessed by a person to gain recognition for his membership in an arena or social structure with the provisions or capital that he must fulfill. According to Bourdieu, cultural capital is someone's effort when they want to get something that makes their status and role respected by others. Cultural capital is the product of economic capital [13]. That is, when someone is capable and has high economic capital, then this will help them get more cultural capital as well. Cultural capital is divided into three forms, namely embodied state, in the form of skills in socializing in culture, objectified state, in the form of cultural objects such as clothing, books, vehicles, and so on, and institutional state, formed from academic qualifications.

Social capital is related to the output of the other two capitals. This social capital is a combination of an individual with an arena that eventually unites and provides benefits for the people in it. Social capital can be found in a social relationship and the actions of individuals, groups or social structures that underlie the activities carried out [16]. The capacity of a person's social capital depends on how many relationships can be directed and the capacity of economic capital as well as cultural capital which has an interest in other people who have relationships [13]. That is, every capital is related to one another which ultimately forms social capital. Overseas students come from outside the arena with different capital. He must be able to meet the existing capital in the arena in order to establish good relations with students and the local community or what is called adaptation.

Overseas students in their journey certainly have their own capital which is used in their daily life. However, when overseas students have entered a new area, a new environment, a new arena, the previous capital is not necessarily used by the local community in that environment. Therefore, overseas students must study the existing capital. Or in a sense, carrying out a negotiation process between the two parties, overseas students and local communities regarding the capital that should be used. Of all the capital brought by overseas students, it is not certain that all of them will be suitable for the new arena they are visiting, and vice versa. The capital of the new arena community is also not necessarily suitable for overseas students. Therefore, capital negotiations need to be carried out before overseas students are finally able to study and adapt to the existing capital. Then, in the end, students will be accepted by the local community in the arena they just visited. In the adaptation of overseas students at the University of Muhammadiyah Surakarta, capital is needed as capital to be recognized and accepted by the local community which is also a step to expedite the goal of the arrival of overseas students to an arena. What forms of capital have been implemented in the arena (UMS), thus helping overseas students in building social capital that can be accepted and recognized by the arena.

3. RESEARCH METHODS

This research uses a qualitative descriptive approach using case studies. Waters (in Basrowi & Kelvin, 2008: 187) said that qualitative research is research that prioritizes deep understanding and interpretation of meaning, reality, and relevant facts. Meanwhile, according to Denzin & Lincoln (1994) states that qualitative research is research that uses a school background with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. Case study is an empirical method that examines a contemporary case in depth in a real context, especially when the boundary between phenomenon and context is unclear [17]. So it is appropriate to use qualitative methods to analyze the Culture Shock phenomenon that occurs to students.

The data collection that will be carried out in this research is by interview technique using the principle of Multiple Sources of Evidence, namely by in-depth interviews consisting of primary and secondary data accompanied by participant observation of several students who experience culture shock. In-depth interviews are in-depth and semi-structural information digging to obtain detailed information that is useful in the analysis process. Meanwhile, participant observation allows researchers to understand the behavior, patterns of communication and interactions carried out by participants. Observations in this study are observations of lectures, friendships, outside the world of lectures, and so on.

Data validation to test data acquisition using the Construct Validity technique, namely by using several sources of evidence and having key informants in assessing the results of case study reports [17]. While the data analysis technique used is the data analysis technique of Miles and Huberman's interactive model. This technique has four stages of the analysis process, namely data collection, data reduction, data presentation, and drawing conclusions. Once collected, the data is reduced as a selection process, with a focus on simplifying the raw data from results in the field. Then the presentation of the data is done by inductively categorizing based on the data obtained from the informants and arranged in such a way as to make it possible to draw conclusions.

This research was conducted at Muhammadiyah University of Surakarta, located in Surakarta City. The subjects of this study were Muhammadiyah University overseas students who experienced culture shock. This study used purposive sampling to make it easier for researchers to obtain accurate data, so that the subject has criteria that match the research needs, namely overseas students who experience culture shock. The subjects of this study were active overseas students at Muhammadiyah University of Surakarta who had lived in Surakarta for a long time. In this study, student subjects were taken from semester 8 students who had almost finished their studies. This is because they are fairly able to adapt so that they can survive until almost the end of lectures. This study uses construct validity to strengthen the research results. Therefore, this research will have key informants. The key informants in this study were colleagues or close friends of the specified subjects.

4. RESULT AND DISCUSSION

4.1 Results

Based on the results of interviews that were conducted with four informants who were overseas students, the four overseas students experienced culture shock in the form of anxiety caused by their new living environment. The feeling of anxiety is dominated by worry because they don't have friends in Solo. As stated by informant 3,

"To be honest, I felt scared because the way I spoke used a loud and loud voice, people misunderstood and thought I was angry" (Dani Aprilia Royyanti, Informant 1)

Informant 4 also mentioned,

"The more you come here, the more afraid you are without friends" (Yusri Ambarwati, Informant 4)

The results of the interview regarding the applied capital. In the process of adaptation, the informants tried to adapt the gentle way of speaking solo. Because the informants came from outside the solo with the use of a high pitch, so they learned to adjust the way they speak, even little by little, the informants learned Javanese. Even though they are not fluent in Javanese, they use Indonesian, which is doctored like the people of Solo.

"There are so many people who like to say that I'm wagu (weird) in Javanese. But that is my way of making friends." (Eva Alfia Ningsih, Informant 2)

"I also once asked my brother (Javanese cousin) to help in Javanese. Yes, but still not fluent in Javanese. At least follow their medok accent." (Yusri Ambarwati, Informant 4)

They also follow the habits of solo people, especially students, namely the habit of hanging out in angkringan. Based on interviews with Informant 1,

"Solo people hang out in an angkringan, not in a coffee shop. Those who hang out in the coffee shop are mostly outsiders from Solo" (Cahyo Ady Saputro, Informant 1)

Therefore, in an effort to adapt and adjust, the informants often hang out with their friends at the angkringan. Informant 1 also mentioned,

"When we were at the angkringan, we talked about a lot of things which eventually made us learn too, especially about Solo itself" (Cahyo Ady Saputro, Informant 1)

Apart from that, some of the informants also took part in social activities in Solo, such as mutual cooperation and being a wedding committee. Informant 4 said,

"In the past, I have participated in mutual cooperation so that I know the people there" (Yusri Ambarwati, Informant 4)

then he also said,

"If there is, for example, someone is getting married, their neighbors are joining the wedding committee, so that's why I'm also involved" (Yusri Ambarwati, Informant 4)

Then, the thing that helps the most when adapting is to establish a friendship relationship. Especially friends who are original from Solo, they will be very helpful in the adaptation process. They will voluntarily teach Solo culture and help to feel comfortable living in Solo. This friendship was created from an association which eventually brought overseas students together with Solonese. As experienced by informant 2, this informant mentioned that he joined the photo community on campus and several times participated in joint hunting activities held by the Solo area photo community. From these activities, he met many new people, including native Soloists who eventually provided information on photo hunting spots in Solo.

"I was once invited to join the Nyadran Nama event, it was a kind of event like an open house in solo. I am very grateful because I finally know that there is such an event in Solo." (Eva Alfia Ningsih, Informant 2)

He also added,

"Because of them, I know many places in Solo. What's more, I like photo hunting, so I have to know the right places for hunting. Well, yes, you know from them, that's it." (Eva Alfia Ningsih, Informant 2).

4.2 Discussion

The culture shock experienced by overseas students at the Muhammadiyah University of Surakarta is anxiety which is dominated by the worry of not having friends. The use of capital will really help overseas students to adapt, especially in eliminating these worries. After conducting interviews with the four informants who are overseas students at the Muhammadiyah University of Surakarta, there are several capitals that have the potential to help adaptation in the Solo area.

4.2.1 Ability to Communicate (Accent and Dialect)

One form of cultural capital is the institutionalized state. This capital is capital formed from academic qualifications. In adapting to a new environment, interaction and communication are one of the most important things that need attention. A person's success in interpersonal communication both in work and social life depends on one's understanding and ability to communicate effectively with someone who has a different culture [6]. Everyone must have cultural understanding to communicate effectively especially in intercultural situations or dealing with someone from a different cultural background.

Communication and culture are two things that cannot be separated where communication can create culture and then culture will alternately create communication [18]. Based on the results of the interviews that were conducted, the informants mentioned that communication was one of the things they did most often when studying and adapting to the Solo environment. The culture of communication by each informant is different according to the region of origin. The difference mainly lies in the accent and dialect used.

When entering Solo, each informant felt a difference from the way the Solo people communicate. These differences include voice intonation, language use, and accent. The people of Solo are known for their friendly people who speak slowly and gently. The language used is also Javanese with a thick or medok accent. The informants agreed that the Javanese language used by the Solo people was Javanese in a smooth way of speaking, with soft and slow intonation. Pronunciation of spoken words is also bold or medok. In this study, overseas students came from outside Solo whose culture of communication was much different. Therefore, the informants felt they had to be able to learn and adjust to the culture in Solo.

4.2.2 Socialization Ability into Culture

One example of embodied state cultural capital is skills in socializing in culture. This form of capital is capital that is integrated by the individual through the knowledge, skill, or understanding and perception of the individual. Various problems can occur due to failure to internalize values and socialization in culture [19]. So, in an effort to adapt and avoid these problems, overseas students must have skills in socializing in culture. Overseas students in their activities have habits that are often carried out. These habits become social activities for them in establishing relationships with other people. In Solo, the people also have this habit. Especially students, the people of Solo have a habit of hanging out in angkringan.

Hanging out is a term that can be interpreted as an activity of gathering together in one place. An individual's skills in participating in social classes in society are a form of hanging out activity [20]. Hanging out at this *angkringan* is often a place to share knowledge for students. The topic of conversation in a hangout is not a theme that has been planned beforehand, but through the conversation it can generate an idea and inspiration about something new or another enlightenment [21]. In the adaptation efforts made by overseas students, the informants mentioned that they often followed the customs of the Solo people. As said by one of the informants in this study, Cahyo Ady Saputro, who explained that Solo people prefer hanging out in *angkringan* rather than coffee shops. Therefore, in an effort for overseas students to adapt to the existing cultural differences, they make the habit of hanging out in this *angkringan*.

The habit of hanging out in *angkringan* is a culture of the Solo people which is followed by many overseas students, especially the informants in this study. Informants mentioned that in an effort to get closer to local people, they usually join hanging out at *angkringan*. Because there are many groups that can be found in an *angkringan*. In other words, they can interact and learn from many sources about Solo culture. This culture of hanging out at *angkringan* can be an alternative for students who want to get a quick solution in getting to know the people of Solo from various backgrounds or perspectives.

4.2.3 Solidarity

Student participation as a newcomer in social activities creates interaction with the surrounding environment. Their participation in social activities and activities on campus is one aspect of creating solidarity among people which then forms a cultural capital embodied state. This form of capital is integrated through the understanding, knowledge, and skills of the individual. Politeness and solidarity can be indicators of acceptance of a newcomer by the local community [22]. There is student involvement based on skills and knowledge and then they take a role in social activities in the arena they visit. Social activities are carried out in general such as mutual cooperation, organizing, volunteering, and so on.

Based on the results of the interviews conducted, the informants participated in several social activities in an effort to adapt to the surrounding environment. The social activities carried out by the informants were mutual cooperation activities and wedding event committees held in Solo. Informants said that by participating in these activities, they could interact with the local community and become better known to them. Their participation through membership in an association forms the basis of solidarity [4]. In addition, they can also learn Solo culture by chatting with local people.

In addition, the informants also mentioned their participation in campus activities such as organizational activities. The informants mentioned being active in organizations from the start of entering college. This helps make it easier for informants to adapt. The organization is a container that creates an interaction of exchanging information between one member and another [23]. By organizing, the informants became widely known and had many opportunities to learn Solo culture. In this case, it can be concluded that the participation of overseas students in social activities is able to create solidarity between the local community and overseas students which then becomes one of the cultural capitals that can be applied in adaptation.

5. CONCLUSIONS

In this study, capital plays a very important role in the adaptation of culture shock to overseas students at the Muhammadiyah University of Surakarta. Social capital is a very important capital in students' efforts to adapt to overcome the culture shock they experience. Each individual has different capital assets according to the area where they live. With the provision of capital they bring, it is not necessarily sufficient to complete adaptation capital in the arena they will visit. Therefore, it is necessary to know what capital they have to learn and use when they want to be successful in going through the adaptation process they will face.

In this study, there are three points of social capital that can be used by overseas students at the Muhammadiyah University of Surakarta in adapting to culture shock, namely, the ability to communicate, and the ability to communicate will significantly assist in the adaptation process. Especially in the Solo area, the people use Javanese with a smooth and soft intonation and a "medok" word pronunciation. It will be beneficial if overseas students can adjust. Then, in Socialization Ability into Culture, overseas students must be able to socialize in a cultured way to facilitate the adaptation process. Finally, solidarity, when harmony or a sense of solidarity has been formed between overseas students and the local community, it will make it easier for overseas students to adapt.

The third capital is the result of research that has been carried out by researchers. This social capital can be used as capital for overseas students at the Muhammadiyah University of Surakarta in adapting to the Solo area. Of course, there will be many unexpected things that will happen due to ignorance of the new environment. With these three capitals, it will facilitate adaptation and minimize unwanted things from happening.

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