

T.C.
ISTANBUL SABAHATTIN ZAIM UNIVERSITY
GRADUATE EDUCATION INSTITUTE
DEPARTMENT OF POLITICAL SCIENCE AND
INTERNATIONAL RELATIONS

THE ADAPTATION OF INDONESIAN STUDENTS IN
TURKISH SOCIETY

MASTER THESIS

Nabillah Utama NIHAN

Istanbul
September-2021

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Supervisor
Prof. Dr. Ömer ÇAHA

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September-2021

THESIS APPROVAL

This study has been approved in partial fulfilment of the requirements for MA Degree in
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DECLARATION OF SCIENTIFIC ETHICS AND ORIGINALITY

This is to certify that this MA thesis titled “**The Adaptation of Indonesian Students in Turkish Society**” is my own work and I have acted according to scientific ethics and academic rules while producing it. I have collected and used all information and data according to scientific ethics and guidelines on thesis writing of Istanbul Sabahattin Zaim University. I have fully referenced, in both the text and bibliography, all direct and indirect quotations and all sources I have used in this work.



Nabillah Utama NIHAN

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Nabillah Utama NIHAN

Istanbul-2021

ÖZET

ENDONEZYALI ÖĞRENCİLERİN TÜRK TOPLUMUNA UYUMU

Nabillah Utama NIHAN

Yüksek Lisans, Siyaset Bilimi ve Uluslararası İlişkiler Bölümü

Tez Danışmanı: Prof. Dr. Ömer ÇAHA

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Türkiye, Endonezyalı öğrenciler de dahil olmak üzere uluslararası öğrenciler için çok çekici bir eğitim yeri olarak hedef ülkelerden biridir. Avrupa ve Asya olmak üzere iki kıtaya bölünmüş olan ülkenin coğrafi konumu çok stratejiktir, bu da birçok Endonezyalı turisti ve hatta Endonezyalı öğrencileri bu ülkeye gelip geçici olarak kalmaya istekli hale getirmektedir. Bu, Türkiye'nin birçok şehrinde üniversitelere yayılmış çok sayıda Endonezyalı öğrenci nüfusu ile kanıtlanmaktadır. Türkiye'de okumayı seçen Endonezyalı öğrenciler, sosyo-kültürel uyum süreci ve Türk toplumuyla kültürlerarası iletişim süreci sorunu yaşamaktadırlar. Araştırmanın temel amacı Endonezyalı öğrencilerin Türk toplumu ile uyum sürecini tespit etmektir. Araştırma hedeflerine hizmet etmek için karma yöntemler kullanılmıştır. Bu bağlamda "literatür taraması" ve "mülakat" olmak üzere araştırma iki ana sütun üzerine inşa edilmiştir. Derinlemesine mülakatlar, Türkiye'de 10 şehre dağılmış 20 Endonezyalı öğrenci ile yapılmıştır. Her ilden 1 erkek ve 1 kız olmak üzere en az 2 öğrenci alınmıştır. Endonezyalı öğrencilerin uyum sorunu bu mülakatlardan elde edilen verilere dayanmıştır. Ayrıca, resmi belgeler ve diğer kaynakların araştırılması sonucunda ikincil veriler de elde edilmiştir. Araştırmanın bulguları, dil engelinin Türkiye'ye uyum sağlayan Endonezyalı öğrenciler için en zor yön olduğunu ortaya koymuştur. İkinci olarak iklim ve yemek kültürü dilden sonra Endonezyalı öğrencilerin uyumunda karşılaşılan en önemli sorun olarak görülmektedir.

Anahtar kelimeler: Endonezyalı öğrenciler, Yumuşak Diplomasi, Kültürel uyum, Türk toplumu, Yurtdışında eğitim.

ABSTRACT

THE ADAPTATION OF INDONESIAN STUDENTS IN TURKISH SOCIETY

Nabillah Utama NIHAN

Master, Political Science and International Relations

Thesis Advisor: Prof. Dr. Ömer ÇAHA

September-2021, ix + 87 Pages

Turkey is one of the destination countries as a location for studying which is very attractive to international students, including Indonesian students. The geographic location of the country is very strategic, which is divided into two continents, Europe and Asia, making many Indonesian tourists and even Indonesian students eager to come or stay temporarily in this country. This is evidenced by the large number of Indonesian students' population who spread throughout universities in many cities in Turkey. Indonesian students who choose to study in Turkey definitely experienced a process of socio-cultural adaptation and communicating intercultural with the local Turkish community. The main objective of the research is to identify the Indonesian students' adaptation with Turkish society. A mixed method has been used to serve the research objectives. In this context, research is based on two pillars, namely "literature review" and "indebted interview. The data obtained through practice interviews from 20 samples of Indonesian students that scattered in 10 cities in Turkey. The sample in each city consists of at least 2 students, 1 male and 1 female. In addition, secondary data also obtained from the results of searching official documents and other sources. The results of this study found that the language barrier is the toughest aspect for Indonesian students' adaptation in Turkey. The climate and food are also the heaviest aspects that Indonesian students face after language.

Keywords: Indonesian students, Soft Diplomacy, Cultural adaptation, Turkish society, Studying abroad.

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LIST OF ABBREVIATIONS

ACT	: ASEAN Council of Teachers Convention
AIDS	: Acquired Immunodeficiency Syndrome
ASEAN	: Association of Southeast Asian Nations
D8	: Community Islam for the Economy and Development
GDP	: Gross Domestic Product
GPA	: Grade Point Average
G-20	: The premier forum for international economic cooperation
HAVAIST	: The official airport shuttle service in between New Istanbul Airport and around 50 destinations in the city.
HIV	: Human Immunodeficiency Virus
IDR	: Indonesian Rupiah
ICT	: Information and communication technology
KBRI	: Embassy of the Republic of Indonesia
KJRI	: Consulate General of The Republic of Indonesia
OECD	: Organization for Economic Co-operation and Development
OIC	: Organization of the Islamic Conference
PhD	: Doctor of Philosophy
SEAMEO	: Southeast Asian Ministers of Education Organization
TL	: Turkish Lira
TNE	: Transnational Education
TRT	: Turkish Radio and Television Corporation
UNESCO	: The United Nations Educational, Scientific and Cultural Organization
USA	: United States of America
USD	: United States Dollar
UK	: United Kingdom
Wi-Fi	: Wireless Fidelity
YTB	: Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı

CHAPTER I

INTRODUCTION

Knowing soft power in international politics means that we must also know public diplomacy. Public diplomacy is an instrument used by governments to mobilize these resources to communicate and attract the public. In its development, diplomacy has begun to cover various fields of people's lives, so that there is no longer a distinction between high politics and low politics. One of the areas of low politics that is the concentration of diplomacy today is through education.

Education is a reflection of a developed country. The form of soft power is education that includes the exchange of ideas and knowledge. Education seems to be a determining factor for the success of a country. Good education is entirely a big responsibility for the state. Therefore, the challenge of a country is to strengthen its education.

Turkey is one of the countries that has been the subject of discussion by the international community because of its activeness in both the political and economic world. Including the rapid progress of its domestic affairs in the last two decades. The country is located between the continents of Europe and Asia which was once the center of world civilization has indeed transformed back into an influential country, and is advanced in various sectors, one of which includes the education sector. The Republic of Turkey is a country that pays great attention to education for its citizens. Not only that, but the Turkish government also provides scholarships to international students to more than 150 countries every year. As a consequence, currently this country has accommodated many foreign students, one of which is Indonesian students.

Education plays an important role in instilling a country's soft diplomacy towards other countries. In the education sector there are many things that can be spread, such as the introduction of language and culture, especially to international students studying in the host country. Soft diplomacy in the education sector can at least be realized by the government through agencies such as Institutions Providing scholarships to foreign students and institutions that specifically play a role in introducing culture and

language. The effective use of these institutions plays an important role in the success of a country's public diplomacy.

For example, the UK government has Chevening Scholarships, which is a scholarship program since 1983 from the UK government that offers opportunities for young people around the world to continue their studies in the UK. This scholarship is awarded to international students to pursue master's or doctoral studies in any major at any university in the UK. In addition, there is also a British Council Institution that handles English language and culture. Currently, there are many British council representatives who provide facilities such as introduction to English culture, English language training to English academic exams as one of the requirements to be able to study in England and other European countries.

On the other hand, Turkey through its various institutions there are also public institutions that carry out this role either directly or indirectly. The Turkish government through the Ministry of Foreign Affairs in 2010 established the Presidency for Turks Abroad and Related Communities (YTB) which plays a role in coordinating the activities of the Turkish diaspora, related communities abroad and international students studying in Turkey. In one mechanism under YTB there is a scholarship program for international students with the name "*Türkiye Scholarship*". This scholarship is intended to attract foreign students to study in Turkey.

The use of Turkish soft power through scholarships is one of the steps taken by Turkey to gain position and influence in the eyes of the international community. By providing these scholarships, Turkey automatically makes its country a barometer of higher education in the international sphere.

Apart from this, it will also create dependence for countries that receive educational scholarships from Turkey to continue to have relations, not only in the field of education but will increase in other cooperative relationships such as in the economic and security fields.

Furthermore, in terms of spreading Turkish culture, one of the agents of the Turkish cultural diplomacy Institute is the Yunus Emre Institute. An organization that aims to introduce Turkey in terms of language, history, culture and art to the world. The institution was founded in 2007 and has represented Turkey in national and

international organizations. Currently the Yunus Emre Institute has 56 cultural centers outside Turkey that provide language courses and hold various arts and cultural events in various countries since 2009.

The Turkish government's mission in the field of Education is to become a regional center for higher education and be able to compete with other educational destination countries such as Britain, Russia, America, China, and others. One way to achieve this goal is to internationalize universities in Turkey. Then, to increase the effectiveness of this effort, the agents of the Turkish diplomatic institutions mentioned above need to have a well-coordinated relationship among themselves.

Furthermore, even though from a political point of view, Turkey is not part of the European Union, Turkey has implemented the Bologna process since 2001. It could be said that the quality of education in Turkey is compatible with universities in Europe. The advantages of implementing Bologna are in terms of degree recognition, quality assurance, qualification framework and accreditation system adapted to the European Union (Furuzan, 2012: 107-108). Therefore, for Indonesian students, the experience of studying in Turkey can be a bridge to study at the best ranked universities in Europe.

Turkey is one of the developed countries that are members of the G-20 along with several European countries and Turkey is considered the gateway for international communication between the two continents, namely Asia and Europe, with a unique geopolitical position and a source of various progress and international cooperation.

At universities in Turkey, the academic calendar consists of two semesters that are adjusted to the calculation of the seasons, namely autumn and spring. In general, the campuses in Turkey provide complete facilities to their students so that the academic life here is very supportive for international students. In addition, there are also many public libraries opened by the government in every corner of the city. Not only that, the lives of international students here are also supported by the friendliness and social environment of the Turkish people themselves. They are very open to students, especially foreign students.

Every year, Indonesian students studying in Turkey continue to increase. Some of the reasons Indonesian students choose to study in Turkey include tuition fees and

accommodation that are relatively affordable, educational standards that can be compared to European countries, Turkish culture that is currently closely related to Islamic nuances. And also, this country has many historical sites of past civilizations and international standard tourist attractions which can make Indonesian students able to study while learning and enjoying these valuable places.

In an interview with him, Mr. Hafid Apriliyan Santosa (2021), Political, Social and Cultural staff at the Embassy of the Republic of Indonesia (KBRI) for Ankara, Turkey. He said that the surge in Indonesian students studying in Turkey has occurred since 2014 and is increasing every year. In his notes, the total number of Indonesian students in Turkey was around 728 people in 2015. This figure continues to increase every year until the latest data in 2020 recorded around 2,565 students spread across all corners of the region in Turkey. Furthermore, he said that based on 2020 data, only 159 students (out of a total of 1,695 students) or 9.38% of them studied at top universities in Turkey, while the other 90.62% studied at non-top universities. Those who study at top universities are mostly students who receive scholarships from the Turkish Government.

According to Mrs. Elizabeth Dewi (2021), Diplomat staff of Education, Social and Cultural Affairs at the Consulate General of the Republic of Indonesia (KJRI) for Istanbul, bilateral relations between Indonesia and Turkey in the fields of education, social and culture have a very close relationship with bilateral relations in the economic field. The growth in the number of Indonesian students and Indonesian tourists is very influential on the increasing number of agreements in the economic field between Indonesia and Turkey, especially in the field of transportation agreements (increasing the number of flights), cooperation between tour and travel operators, increasing the number of health facilities and insurance customers.

By studying in Turkey added students' insight and experience both in the field of science and international experience and the role of being part of the national Ambassador to strengthen the cooperation of education, economics, culture and agriculture and technology between two countries and engaged in bilateral cooperation activities of two countries. In addition to studying in Turkey can add to student's insight in managing and learning in diversity, because of the Turkish background that has a diverse root in the history of cultural peoples so that nowadays there are very

many people from various nations and culture in Turkey whether for study, business, leisure or other purposes. So, it is true if other colleagues choose Turkey as a destination to continue education.

Indonesian students are the most valuable asset owned by Indonesia in Turkey. Because they will be the bridge between Indonesia and Turkey, both now and in the future. They are the ones who introduced Indonesia and they are the ones who have direct contact with the Turkish people here. However, the increasing number of Indonesian students in Turkey is not without problems. One of the factors that must be considered is how Indonesian students in Turkey are able to adapt and live in Turkey.

Adaptation is a personal adjustment to the environment, this adjustment can mean changing oneself according to environmental conditions, it can also mean changing the environment according to personal desires (Gerungan, 1991: 55). There is an adaptation which means "passive" where personal activities are determined by the environment, and there is an adaptation which means "active", where the individual affects the environment.

The process of intercultural adaptation can involve changing identities as well as barriers for Indonesian students in Turkey. These barriers include differences in core beliefs, values, and situational norms between the place of origin and the new place. As well as a sense of the inability of the newcomers to respond appropriately and effectively to the new regulations.

Individual adjustment to each other is an indicator of the success of Indonesian students in Turkey in interacting in society and the environment. While operationally, students who successfully adapt to the campus environment are students who are able to carry out their role of learning. As a supporter of student success in adapting to the campus environment, students are required to be able to develop themselves by actively studying, doing assignments, studying groups and utilizing the library.

From the various definitions mentioned above, it can be concluded that self-adjustment is a process of change in a person. Where the individual must be able to learn new actions or attitudes to change according to the determined study department and face all situations that are contrary to the students so that school goals are achieved, relationships with other people and the surrounding environment.

1.1 The Statement of the Problem

Turkey is one of the special countries as a location to study abroad which is currently in great demand by Indonesian students. The geographical location of the country is very strategic and the tendency of its culture to have Islamic nuances is one of the main reasons they want to come or stay temporarily in this country.

But sometimes some of them come to Turkey not well prepared about how they can undergo the study process while adapting to the environment and culture in Turkey. In general, one of the problems being an international student that is often faced in Turkey is the difficulty in socializing. The fact that differences in language, customs, culture and habits can make it difficult for Indonesian students to place themselves in society both on campus and in their living houses. Turkey and Indonesia do have cultural differences such as in terms of the education system, language, daily traditions, and characteristics of the people. However, these two countries also have similarities in their religious majority, beliefs, and eastern culture.

There are various reasons why many Indonesian students choose a Turkish country to continue their studies. It could be due to interesting customs, the opportunity to travel, the large amount of scholarship fees, the opportunity to work, or a combination of these. The final decision lies in the choice of the students themselves. However, in general, Indonesian students are often unable to adapt due to various forms of adaptation to the environment. That is the result if students cannot communicate and adapt to their environment. This will be a problem for students resulting in decreased academic achievement (GPA), and these students can be dropped out of college. In order to be able to survive living in Turkey, students should know how to adapt themselves to Turkish society.

Therefore, this research focuses on reviewing the process of adaptation of Indonesian students in Turkish society. Turkey has high-standard education quality and quality in regard to the teaching staff and the main objective of Indonesian students to Turkey is to learn and study. To be able to study in Turkey means they must adapt themselves to be able to live in the country. Adjusting life in Turkey certainly takes time, because of the differences such as in culture, public facilities system, weather, food and so on. In order to know how the adaptation is done by Indonesia students, a survey has been

conducted on a sample group of Indonesian students who are studying and living in various cities in Turkey.

1.2 The Rationale of the Study

There are several researchers that has explained about the adaptation of Indonesian students who study abroad. They are Salaeh (2016); Andi Winata (2014); Gayatri & Adhini (2013); Gungor, (2015); Lorda La'ia (2016); Lewthwaite (1996); Restu Ayu (2015); Amanah (2015); Titrek, et al (2016) which focus on Indonesian students' adaptation in different countries. Meanwhile, there are also several studies that have explained the adaptation of international students in Turkey, such as Snoubar (2013, 2017); Baha (2017); Cetinkaya-Yildiz et al (2011); and Alper K., et al (2010). From the previous researchers mentioned above, the author found a discussion that had not been specifically discussed about how Indonesian students can adapt to Turkish society and environment.

Hence, the purpose of this study is to identify the adaptation process of Indonesian students while studying in Turkey with Turkish culture, environment and society. As well as the factors that influence the adaptation process of Indonesian students to the new environment in Turkey. Describing the interaction process in the Association of Indonesian Students and understanding the problems faced by them when interacting in the social and cultural sphere of Turkey. Indonesian students must understand the strategy of socio-cultural adaptation in the process of interaction in different environments as the number of them to come to Turkey grows annually.

1.3 The Significance and Original Contribution of the Study

The significance of this research is expected to contribute to the development of International relations Theory and social and cultural adaptation theory, especially how Indonesian students can survive in the process of adaptation to Turkish culture and environment while studying in Turkey. In practical terms, the results of this study are expected to contribute to aspects that are important to consider in fostering Indonesian students who are studying abroad, especially studying in Turkey, both to the Indonesian and Turkish governments, so that the cooperation between these two countries in the field of education can continue to exist and grow.

1.4 Research Questions and the Hypotheses of the Study

In this study, the author tries to explain the Indonesian students' adaptation in Turkish society, researching what sort of discourses, tactics, and strategies are participants follow and how can Indonesian students adapt to Turkish society is the main subject the study concentrated on. As for the research question is *“To what extent can Indonesian students as soft-diplomacy agents adapt to Turkish society and its environment?”*

To catch on answer for the question, the observer should meet Indonesian students who are studying in Turkey. All aspects of Indonesian students' lives in Turkey regarding their daily life, accommodation, food preferences, language and their communication with local community, benefits to the Turkish public facilities, and climate differences will be studied in detail.

There are 3 basic hypotheses that this thesis develops depending on the questions is investigating:

First, Turkey is one of qualified countries in the field of education. Turkey has quality universities with a wide choice of faculties and majors, such as engineering, medicine, language and literature, education, administration science, theology, law, and different fields of social science. The campuses in Turkey are also equipped with adequate facilities, both for academic activities, laboratory research and sports. By studying in Turkey, many other opportunities are open to Indonesian students to develop academic skills and experience.

Second, in general, Indonesian students may face problems that must be resolved when first coming to this country, especially communication problems and language. furthermore, they must fight against longing for their homeland from various aspects such as family aspect, Indonesian food and so on. However, students must collect the first goal of coming to Turkey to study and gain experience and expand their network as wide as possible.

Third, there are two main reasons why adapting life in Turkey certainly takes time, due to differences in culture, language, weather, and food. In the beginning, Indonesian students will feel frustrated, solitude, or struggled to adapt with the Turkish society

and its environment. The feeling is commonplace for all Indonesian students. It takes patience and persistence to endure, and in the end, they will get used to it all.

1.5 The Research Method of the Thesis

In this thesis study, mixed methods have been used to serve the purpose of the research. In this context, the research is built on two pillars of research, namely “literature review”, and “interview”. The data obtained through practice interviews from the Embassy of the Republic of Indonesia (KBRI) and Consulate General of The Republic of Indonesia (KJRI) representatives and from 20 samples of Indonesian students that scattered in 10 cities in Turkey, each city is taken at least 2 students, consists of 1 male and 1 female. In addition, secondary data also obtained from the results of searching official documents and other sources. The results of this study answer the question of the fundamental factors why many Indonesian students eager to study in Turkey and how they can adapt with Turkish society.

In this study, it discusses in advance the analysis of Indonesian students’ adaptation in Turkish society. In analyzing Indonesian students’ adaptation, it will be done first in which one of the research objects is culture shock Indonesian students face in Turkey. The research subject is the self-adaptation of Indonesian students in Turkey.

Interviews in the study are in-depth and semi-structured interviews. An in-depth interview is to get an in-depth answer from the speaker and the speaker provide a widest answer. This research uses semi-structured interviews that researchers can ask questions that are not in the interview list to further complement the information.

Interviews were conducted through an online application platform called *zoom* individually for approximately 2 months according to their respective availability schedules. Interview duration ranged from 40 to 90 minutes. There are about 16 questions we asked each correspondent. However, the structure of the questions in the interviews conducted with representatives of the Indonesian Embassy and the Indonesian Consulate General was different from the 20 Indonesian students we interviewed.

The data base collection methods are techniques or ways researchers get to collect data. The methods in this study are qualitative methods. Qualitative method is a study

aimed at explaining a certain phenomenon in depth using data collection, and difficult to measure statistically. The method used by this research is a qualitative descriptive study. Researchers use this method because researchers are trying to describe and generate information about a phenomenon systematically and as it is.

After the field part of the research is completed, all the information gathered (voice and video recordings, interviews, photographs, all documents and surveys distributed by the parties) have been evaluated and interpreted by establishing a link to the theoretical framework to be converted into a systematic report.

1.6 Design and Structure of the Thesis

This thesis study subsists of five chapters. The first chapter defines and discusses about the introduction about Indonesian students' adaptation in Turkish, statement of the problem, rationale of the study, significance and original contribution of study, research questions and hypothesis of the study and research method of thesis.

The second chapter discusses about the adaptation as a sociological concept, the main theoretical perspectives on adaptation, cultural adaptation, international students and their adaptation as general, and academic achievements of international students.

The third chapter analyses regarding International Students in Turkey as general, such as global quality in managing international students, advantages and challenges being international students, Indonesian students choosing Turkey as a destination country to study, until the discussion of the Turkish and Indonesian cultures in three different aspects: role of religion, way of life and daily life.

The fourth chapter discusses about Indonesian student's adaptation in Turkish society in six different aspects. Namely adaptation in respect to daily life, Language and communicate, in respect to shelter, benefits of public services, in respect to foods and drinks and climate and environment. After which, the findings about what factors most influence Indonesian students in adapting to Turkish society and its environment are presented.

The fifth chapter will draw the discussion, the conclusion and the recommendation of this thesis research that based on findings.

CHAPTER II

ADAPTATION: BASIC CONCEPTS AND PERSPECTIVES

The main focus of this chapter is to explain the basic concept of adaptation from a sociological perspective. Then proceed with an explanation of some basic theories in adaptation where the phases of adaptation to the new environment are formed. In the next discussion, the author describes international students in general and their adaptation patterns when they are in the host country. Then at the end of this chapter discusses the correlation between their success in the adaptation process and the academic achievement of international students.

2.1. Adaptation as a Sociological Concept

Various influences from culture, make people learn about communication. Various human behavior become meaningful because they learn from each other and share this is the realm of culture. Different people in each nation view their lives through various categories, concepts, and labels resulting from their own culture.

Culture as a system of ideas becomes a guide for humans in behaving. As Kluckhohn and Kelly (1945: 78-105) said Culture is a design of life, the previous culture was the prime idea that we inherited through the learning process and became the next human attitude which we call cultural values. Thus, cultural values are "ideas" which are the source of human attitudes and behavior in socio-cultural life. We can see cultural values, we can feel them in the social system or kinship system which is manifested in the form of customs. This will be seen more clearly in the relationship between humans as other individuals and with groups and their environment.

JJ. Hoenigman (1959) in his book *The World of Man* divides culture into three forms: the first is *ideas*, as a complex of ideas, values, norms, rules and so on. The second is *activities*, as a complex of activities and patterned actions of humans in society. And the third is *artifacts*, as objects created by humans. So, based on the classification of cultural forms, culture can be grouped into two, namely *culture that is abstract* and *culture that is concrete*.

Culture that as abstract is located in the human mind, for example it is manifested in

ideas, values, norms, regulations, and ideals. So, culture that is abstract is an ideal form of culture. Ideal means something that becomes the ideal or hope for humans according to the agreed measurement. Meanwhile, cultural forms that are concrete are patterned from human actions or regulations and activities in society that can be felt, seen, observed, stored, or photographed. Koentjaraningrat (1965: 77) mentions cultural characteristics with social and physical systems, which consist of *behavior*, *language* and *material*.

In this case, *behavior* is a way of acting or behaving in certain situations. Every human behavior in society must follow the patterns of behavior of the community. Meanwhile, *language* is a system of symbols sounded with sound (vowels) and captured by ear (auditory). Ralph Linton (1945: 32) said that one of the most important reasons in symbolizing culture to the level it is today is the use of language. Language serves as a means of thinking and communicating. Without the ability to think and communicate, culture will not exist. Furthermore, *material* culture is the result of human activities or actions. Material forms such as clothing, housing, art, household utensils, weapons, means of production, and means of transportation. The combination of several cultural activities produces elements of a comprehensive culture (culture universal). The occurrence of these cultural elements can be through discovery or a deliberate attempt to discover new things.

Experts realize that each ethnic group in the world has a system of knowledge about the surrounding nature, flora and fauna, substances, humans, human traits and behavior, space and time. The elements in this knowledge are actually the main material in the world of education around the world.

Assessing means weighing, namely human activities to connect something with something else to be taken into consideration in making decisions. Value decisions can determine something useful or useless, right or wrong, good or bad, religious or secular, with respect to creativity, taste, and human intentions. Something is said to have value if it is useful and valuable (truth value), beautiful (aesthetic value), good (moral or ethical), religious (religious value).

In social life, humans often face environments that are different from what they have experienced before. It is common for someone to experience a culture shock process

in dealing with an environment that is different from the previous environment. According to Searle and Ward (Chapdelaine and Alexitch, 2004: 167-184), culture shock is a demand for adjustment experienced by individuals at the cognitive, behavioral, emotional, social, and physiological levels when a person is placed in a different culture. When they interact for the first time in these different environments, usually an individual will feel strange and different from the others. When a person faces a new culture, it requires special abilities to overcome cultural differences or cultural gaps in the new environment, namely through adaptation.

Adaptation as the sincere desire of people who live and develop in a culture that is foreign to them is a process of adjustment to the environment, both the physical environment and the cultural environment. Adaptation to the physical environment is by nature such as cold weather with hot weather. Adaptation to culture, such as occurs in the language, behavior, and traditions of society.

As dynamic social beings, humans often cannot avoid circumstances that force them to enter a new environment or culture and interact with people from that new environment and culture. Meanwhile, entering and understanding the environment of a new culture is not easy. Many obstacles and barriers that will arise in the process of adaptation that occurs. In the initial process of socio-cultural adaptation, a person will be faced with several obstacles that are very reasonable to find, including obstacles in terms of daily life patterns, such as how to eat, how to dress, language, social interactions, public facilities, cultural arts, and traditions.

Gudykunts and Kim (2003: 12) state that everyone's motivation to adapt is different. The individual's ability to communicate in accordance with the norms and values of the new culture depends on the process of adjustment or adaptation them. However, everyone must face the challenge of adapting in order to benefit from his new environment. Furthermore, they (Ibid: 14) emphasized that each individual must undergo an adaptation process when meeting or interacting with a different environment and culture.

In sociological studies, social processes are broadly divided into two forms, namely: (a) associative social processes and (b) dissociative social processes. Associative social process is a process that occurs mutual understanding and mutual cooperation

between individuals or groups with each other, where this process results in the achievement of common goals. This social harmony creates a condition called social order. In social reality there is a set of rules that govern the behavior of its members. If community members comply with these rules, patterns of social harmony that lead to cooperation among community members will be created. Furthermore, this social harmony will result in social integration, namely a social pattern in which the members of the community are united and collaborate.

Furthermore, the dissociative social process is a process of resistance (opposition) carried out by individuals and groups in the social process between them in a society. Opposition is defined as a way of fighting against a certain or normal person or group and values that are considered unsupportive of change to achieve desired goals. (Bungin, 2001: 58).

From the point of view of human communication, communication is a complex subject. Samovar et al (1981: 13) describes communication as a process when individuals transform stimuli to improve the behavior of other individuals. Communication indicates actions of social interaction in the complexity of the social environment. This social environment reflects how people live their lives, how they interact with and throughout their lives. In short, the social environment is a culture. For that, if people want to understand communication, humans must understand culture.

Culture is a lifestyle of a certain human group and becomes a parameter for other human cultures (Mulyana, 2005: 52-63). In many societies, there will always be cultural similarities in certain aspects such as in terms of language and food. However, at the same time there are differences in many other things. However, the various behavioral characteristics of the members of a group and their manifestation in their various institutions and artifacts can all be studied, and then be communicated. It can be communicated like the daily habits of a group such as bathing, dressing, eating, working, playing, to other different groups of individuals. Therefore, culture is knowledge that can be communicated.

Ultimately, the ability of individuals to communicate in accordance with local cultural norms and values, depending on the results of the adaptation process carried out.

Basically, every individual will adapt to different cultures or habits to make himself comfortable. This happens because the ability to adapt socially is something that is already owned by individuals naturally and universally.

2.2. Main Theoretical Perspectives on Adaptation

As one of the topics in the study of intercultural communication, adaptation is problematic that needs to be solved when a person or group of people to communicate with others of different cultures. Adaptation in the study of intercultural communication is generally associated with changes from society or parts of society. A person who chooses an adaptive strategy tends to have a high awareness of the expectations and demands of his environment, so he is ready to change behavior and mingle in the new environment. In understanding this adaptation process, there are at least five theories evolving perspective.

2.2.1 Integrative Communication Theory

The first is *Integrative Communication Theory*. This theory was proposed by Kim Young Yun who now is a lecturer at Oklahoma University. Kim conducted research on immigrants who settled in Chicago, United States, especially those from Korea for his doctoral dissertation in 1977.

Kim in his book *Becoming Intercultural: An Integrative Theory and Cross-Cultural Adaptation* (previously entitled *Cross Cultural Adaptation: An Integrative Theory*) states that as a social being, interaction should occur between people. However, the individual's ability to communicate in accordance with the norms and values of the local culture depends on the process of adjustment or adaptation of migrants (Gudykunts and Kim, 2003: 13).

From his research, Kim then identified five factors in adaptation, namely *personal communication*, *host social communication*, *ethnic social communication*, *environment*, and *predisposition*. These factors have an impact on what is called intercultural transformation, which is a process to achieve functional fitness, psychological health, and intercultural identity.

Personal Communication occurs when person senses things in their environment, then gives meaning and reacts to objects and other people in that environment. In this stage,

there is an adjustment process using personal communication competencies which is broken down into three parts, namely cognitive, affective, and operational. This happens within the individual.

Furthermore, there are hosts of social communication and ethnic social communication. Both consist of two kinds of communication, namely interpersonal communication and mass communication. Interpersonal communication refers to the interactions between individuals with one another at the interpersonal level. The mass communication here relates to the means used in distributing and perpetuating culture. Mass communication can include such media as radio, television, newspapers and the internet; as well as non-institutional based media such as schools, religions, offices, cinemas or any public place where communication takes place in the form of cultural rituals. The difference is if host social communication occurs between individual immigrants and individuals from local cultures so that there are cultural differences between the two, while ethnic social communication occurs between individuals with the same cultural background. For example, individual immigrants interact with individuals who have the same origin and culture with them.

The next factor is the environment, which is divided into the acceptance of the host, the pressure on the conformity of the host, and the strength of the ethnic group. Host acceptance refers to the willingness of the local culture to accept and accommodate outsiders through the opportunity to participate in social communication.

Lastly, predisposition refers to the personal circumstances of immigrants when they arrive in the local cultural group, the type of background they have, and what kinds of experiences they had before joining the local culture. The combination of these factors gives the overall adaptation potential of the individual newcomer.

2.2.2 Anxiety / Uncertainty Management Theory (AUM)

The second is *Anxiety / Uncertainty Management Theory (AUM)*. This theory was developed by William Gudykunst through his research in 1985. Gudykunst is a professor of communication from California University. AUM is a theory that talks about the effectiveness of intercultural communication. The theory says that the basis for being able to achieve effective communication with strangers or people of different cultures is the ability to control feelings of discomfort (anxiety) and uncertainty.

Stephan & Stephan (1985: 159) define anxiety as a feeling of discomfort, tension, worry, anxiety that a person feels about what will happen to that person. Meanwhile, uncertainty occurs when people are between two conditions: on the one hand, we really believe in our predictions, while on the other hand, what will happen can be very unpredictable (Morris, 1996 in Gudykunst and Kim, 2003). Uncertainty will be felt greater when communicating with strangers than with our own group members.

According to Gudykunst, effective communication is caused by mindfulness and uncertainty / anxiety management. Mindfulness makes our predictions of someone's behavior better than just using prejudice and stereotypes. When dealing with strangers and we feel uncertainty and anxiety, these two things must be managed properly to be within the threshold. One way is to be mindful so that we can give the right response and create communication effectiveness.

2.2.3 Uncertainty Reduction Theory

The third is *Uncertainty Reduction Theory*. This theory proposed by Charles Berger and Richard Calabrese (1975: 99-112) and assumes the importance of interaction for the purpose of communication is to reduce uncertainty about the other person. The essence of Uncertainty Reduction theory is to reduce uncertainty between strangers when they first meet and have a conversation. According to Berger and Calabrese, when strangers first meet, they will increase their ability to be able to predict what other people will do and what we will do to the other person. Prediction can be defined as the ability to predict possible behavioral choices that can be selected from the possible options available to oneself or to a relationship partner. Explanation is an attempt to interpret the meaning given by a stranger based on past experiences.

Furthermore, this theory states that there are two types of uncertainty in the first encounter, namely cognitive uncertainty, and behavioral uncertainty. Cognitive uncertainty is the level of uncertainty associated with beliefs and attitudes. Behavioral uncertainty refers to the extent of predictable behavior in a given situation.

There are two processes in reducing uncertainty, namely proactive and retroactive. Proactive uncertainty reduction occurs when a person thinks before communicating with others. For example, when a new foreign student sees a local Turkish person at the campus cafe, the foreign student then thinks of asking the local person to get

acquainted and compile what he will say when that happens. This is done to reduce our uncertainty about the strangers we meet. Then a reduction in retroactive uncertainty occurs when explaining post-encounter behavior. For example, when new foreign students and local people who meet at the campus cafe have become acquainted, the foreign student then thinks whether the local Turkish person likes him or not, or is happy to meet him, or whether he wants to meet and talk to them again, and so on.

According to them, there are three preconditions for reducing uncertainty. The first condition occurs when the interlocutor has the potential to give punishment or reward (in our aspect). The second condition is when the interlocutor gives the opposite behavior than we expected. The third condition occurs when a person expects further interaction with other people. In addition, in reducing uncertainty, there are three strategies that can be taken. First, the Passive Strategy which reduces uncertainty by simply observing something that is considered uncertain. Second, Active Strategy which means reducing uncertainty by using a third person. And third, the Interactive Strategy is to reduce uncertainty by approaching the target.

2.2.4 Co-cultural Theory

The fourth is the *Co-cultural Theory* put forward by Mark Orbe (1996: 157-176), a professor in the School of Communication at Western Michigan University. Co-cultural is a theoretical thought that explains the need for cultural equality. Mark Orbe and his friends chose the word co-cultural because the term shows that no one culture in a society is superior to other cultures. This theory is developed from a phenomenological perspective. The focus of Co-cultural theory is to provide a framework in which co-cultural members negotiate efforts to convey their silent voice within the structures of the dominant society. There are two theoretical premises, namely first, members of the co-cultural group are marginalized in the dominant society structure. Second, members of co-cultural groups use certain communication styles to achieve success when faced with an oppressive dominant social structure. In general, co-cultural members have one of three goals when interacting with members of the dominant group, namely assimilation (becoming part of the dominant culture), accommodation (trying to make members of the dominant group accept co-cultural members), and separation (rejects the possibility of co-ties with members of the

dominant group).

2.2.5 Acculturation Theory and Culture Shock

The fifth is *Acculturation Theory and Culture Shock*. Acculturation was proposed by John W. Berry (1980, 1987) while Culture Shock Theory was proposed by Kalervo Oberg (1960: 177-182). Acculturation is a process by which we adopt a new culture by adopting its values, attitudes and habits. Acculturation is a term used to describe what happens when people who come from a culture enter into a different culture. Acculturation is always characterized by physical and psychological changes that occur as a result of the adaptations required to function in a new or different cultural context. Acculturation does not only affect one party, but acculturation is an interactive process between a culture and a certain group. The condition for acculturation must be that there is contact between the two members, namely the culture of the host and the immigrant.

Berry suggests that the level of acculturation of each individual depends on two independent processes. The first is the degree to which individuals interact with the host culture, approach or avoid (out group contact and relations). And the second is the degree to which the individual maintains or releases his indigenous cultural attributes (ingroup identity and maintenance).

Based on these two factors, Berry identified the acculturation model as follows: assimilation, integration, separation and marginalization. What is meant by assimilation is when an individual loses his original cultural identity when he gets a new identity in the host culture. Meanwhile, integration is when individuals maintain their original cultural identity when interacting with the host's culture. Separation is where the individual prefers the level of interaction with the host culture at a low level, requires a closed relationship and the tendency to reaffirm their indigenous culture. Lastly is Marginalization. This marginalization occurs when individuals choose not to identify with the indigenous culture or with the host culture. In many cases, marginalized people leave their indigenous culture only to find that they are not accepted by the host culture and will acculturate if given the opportunity. From the experience of people who experience isolation from these two cultures, they often feel left out (for example, drunks, drug users, or people with HIV/ AIDS).

Furthermore, the results of various experiences and various things related to stress when entering a new culture are called the Culture Shock condition. This will result in disorientation, misunderstanding, conflict, stress and anxiety. Kalervo Oberg applies culture shock to the effects associated with the stress and anxiety of entering a new culture combined with a sensation of loss, confusion, and helplessness as a result of losing cultural norms and social rituals.

The culture shock model is described as a curve, or it can be called the "U-Curve Hypothesis". This curve begins with feelings of optimism and even joy which eventually gives way to frustration, tension, and anxiety as individuals are unable to interact effectively with their new environment. Specifically, the U curve passes through four levels, namely: (1) Optimistic phase. This phase contains joy, a sense of hope, and euphoria as individual anticipation before entering a new culture. (2) Cultural problems, the second phase in which problems with the new environment begin to develop. For example, because of language difficulties, new traffic systems, new schools, and so on. This phase is usually marked by feelings of disappointment and dissatisfaction. This is a period of crisis in culture shock. (3) Recovery phase, the third phase where people begin to understand about their new culture. At this stage, people gradually make adjustments and changes in the way they cope with the new culture. People and events in the environment are just beginning to be predictable and less stressful. (4) The adjustment phase, the final phase, at the top right of the U, people have understood the key elements of their new culture (values, special adaptations, communication patterns, beliefs, etc.). The ability to live in two different cultures is usually accompanied by a sense of contentment and enjoyment.

However, several phenomenon state that, to be able to live in these two cultures, a person will need to adapt back to his previous culture and come up with the idea of the W Curve, which is a combination of two U Curves. When people return home after a long stay in a foreign culture, they will experience another round of culture shock, this time in their native culture. For example, such as students who return from studying abroad, they will be different and have different perspectives and see the world with different perspectives. Students complain that communicating their experiences abroad to their friends and family is often difficult. This is what then happens in the W Curve stage.

After describing the adaptation theories above, it can be concluded that the purpose of adapting is of course to be able to adjust which in the end can be comfortable in a new environment. The five theories that have been described above are theories that can help the process of adaptation between cultures in order to achieve the effectiveness of communication in the end between individuals of different cultures. Although the five theories can be used in explaining the adaptation process between cultures, in the process, each theory has differences from one another. If all the factors in these adaptation theories have worked well, the objectives in the intercultural adaptation process can be achieved. So, in fact the five theories complement each other in the adaptation process.

2.3. Cultural Adaptation

Human life is very complex. Likewise, the relationship that occurs in humans is very broad. This relationship can occur between humans and humans, humans and nature, humans and living things in nature, and humans and the Creator. Humans are given reason and prepared to receive various kinds of knowledge and intelligence; so that they can be creative (inventive) and be able to master nature and animals. Therefore, humans must also socialize with the environment, which is the initial education in social interaction.

Education as a result of culture must be seen as a "motivator" for the realization of a high culture. In addition, education must contribute to culture, so that the resulting culture provides beneficial values for humans themselves in particular, as well as for the nation in general. Thus, it can be said that the quality of humans in a country will determine the quality of the culture of that country, as well as higher education will produce a high culture. Because culture is the result of the education of a nation.

Culture is a concept that patterns human life. They are complex, abstract, and pervasive. Several aspects of culture explain communication behavior. In the socio-cultural element, communication is influenced in its formation as a social human activity. From some of these socio-cultural elements, explanations are found about perceptions and verbal processes in trans-cultural communication. These two things, together with nonverbal processes, are intertwined in the complexity of the various elements of the interaction that make up the phenomenon of trans-cultural

communication.

The definition of culture in the views of anthropologists is very different from the views of experts in various other social sciences. Koentjaraningrat (1979) collected the definitions of anthropologists about culture as follows: E.B. Taylor (1871: 64) argues that culture is "a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, and other abilities and habits that humans learn as members of society." Meanwhile, R. Linton (1945: 32) defines culture as: "The entirety of knowledge, attitudes and behavior patterns which are habits that are owned and inherited by members of a particular society." As for Kluckhohn and Kelly (1945: 78) argue that culture is: "All life designs that are created historically, whether explicit or implicit, rational, irrational, that existed at one time, as potential guidelines for human behaviour." Another case with Koentjaraningrat (1979: 160) which defines culture as: "The whole system of ideas, actions and human work in the context of community life which is made the property of humans by learning."

On the other hand, Mulyana (2003: 18) defines culture in the following way:

"The order of knowledge, experience of belief, value, attitude, meaning, hierarchy, religion, time, role, spatial relations, the concept of the universe, material and property objects obtained by a large group of people. people from generation to generation through individual and group efforts."

Culture is not something that is born from birth and will not happen by itself but is something that can be formed through a process of education, social interaction in a particular society.

Based on the definitions of these experts, it can be stated that the elements of learning and education are the most important things in cultural human action. There are only a few human actions in the context of social life that do not need to be accustomed to learning. From the aforementioned framework, a common thread that connects education and culture is clear, where culture is born through the learning process which is a core activity in the world of education.

Deciding to study in another country is not an easy thing to do because there are many

things that need to be considered. One of the things that is really considered before deciding to study abroad is culture. The reason why culture is one of the things that is highly considered is because culture will be faced every day. Living and studying in a different country and being in a new environment is not easy, it takes time to adjust. Even though there are risks such as not being able to adapt to a new culture, studying abroad remains an interesting thing, this is because students who study abroad will certainly benefit, they have the opportunity to get to know and learn the culture of another country which by itself will enrich their horizons.

Cultural adaptation is a process where a person learns and understands the rules and new cultural habits (Martin and Nakayama, 2010: 320). On the other hand, cultural adaptation according to Kim (2001: 6) is an interactive process that develops through the communication activities of individual immigrants with their new socio-cultural environment. Intercultural adaptation is reflected in the conformity between communication patterns of newcomers with communication patterns that are expected or agreed upon by the community and local culture.

The socio-cultural adaptation model is a way to make changes by carrying out a process of adjusting behavior in accordance with the prevailing norms in society in social activities. Student adjustment is very important to support the continuity of life in social interaction with the community in the environment around the place of residence.

Furthermore, Gudykunts and Kim (2003: 14) emphasized that each individual must undergo an adaptation process when meeting or interacting with different environments and cultures. Adaptation to a new environment is also assumed to be easier if communication between individuals is more frequent (Mulyana and Rahmat, 2009: 146).

Ellingsworth (1983: 195-204) in (Sunarwinadi, 1993: 28) suggests that the process of intercultural communication is centered on adaptation. When a situation seems favorable or supportive to one of the parties, the party that is disadvantaged will show more adaptive behavior. Cultural adaptation is actually more of a matter of learning, developing self-representation, maps and an appropriate cultural image created in the relationship between two parties who have different cultural backgrounds individually,

groups, organizations or communities. Cultural adaptation also involves the persuasion provided by family education, values and regulations that are considered necessary by a community (Ruben and Stewart, 2006: 346).

Therefore, it can be said that cultural adaptation is an adaptation which is a way of adapting human beings to changes in the socio-cultural order. Intercultural adaptation is also a long process of adjustment to gain comfort in a new environment.

2.4. International Students and Their Adaptation

Studying abroad is not something new or strange these days. Turkey is one of the countries that makes it with ease for foreign students to study in their country. This is evidenced by the large number of foreign students in Turkey, spread throughout universities in cities in Turkey. Foreign students who choose to study in Turkey will definitely experience a process of cultural adaptation and communicating intercultural with the local Turkish community.

The term of international student, according to Andrade (2006: 131), refers to individuals who are admitted to an educational institution with a temporary valid student visa and speakers of their mother tongue do not speak English. However, this term is too narrow as it only refers to students studying in a country where English is spoken.

Meanwhile, the opinion of Sakurako (2000: 137) defines international students as foreign students who live for a while in order to complete their education. Although this term is often interchanged because it has similarities with the term "temporary settler" or sojourner, namely foreigners such as businessmen, diplomats, foreign workers, students or voluntary workers who live in new, unfamiliar and different environments during the medium term, usually during six months to five years and planning to return to the home country with clear and definite motives in terms of reasons for staying in a foreign country. In addition, there is also the term expatriate, which is defined by Cohen (1977: 6, 14) as migrants who voluntarily and temporarily live abroad for a specific purpose and are sure to return to their country. Thus, what is meant by international students here are foreign students who stay for a while to complete their education and are committed to returning to their country. although, as foreigners, they can also be categorized as sojourner and expatriate.

The adaptation process is a human response to carry on his life in the present and future as a continuation of his life in the past, and as a result of human interaction with the environment. In adapting, humans use culture as a guide. As in universities, students will be required to conform to the existing regulations on the campus.

It cannot be denied that the challenges of cultural adaptation are things that must be faced when someone wants to enter an environment with a new culture. It is interesting to discuss how this cultural adaptation occurs among Indonesian students who study in Turkey. This is firstly because Indonesia and Turkey have several differences and similarities in cultural patterns. The second reason is that Turkey is a country with an increasing number of international students from year to year.

According to UNESCO data, Turkey is ranked 10th in the list of countries with the highest number of international students. The United Nations Educational, Scientific and Cultural Organization has compiled data on countries hosting the most foreign students in the world, and Turkey is in 10th place. The country hosted 125,138 students in 2018. In comparison, the country of Uncle Sam, USA was ranked first with 987,314 out of 5,571,402 international students studying at higher education institutions in the same year, followed by Britain with 452,079 students, and Australia. with 444,514 students.

The next reason that makes this discussion of cultural adaptation interesting is that cultural barriers are one of the things that most often cause overseas students to fail to complete their studies abroad. The difficulty of students in adapting often causes depression which leads to suicide. Cultural clash is the first factor that triggers depression and raises the desire to commit suicide when failing to adapt to new overseas cultures (Sakurako, 2000: 138-139).

The success of student adaptation is very much determined by various factors. In this case, communication plays a very important role in building the expected adaptability. It should be assumed that the success or failure of every student in higher education is largely determined by his ability to communicate to adapt to the campus environment. Certainly, not all students pass the adaptation process well. On the one hand, some are successful academically, some are successful socially, and some are successful at both. While on the other hand there are those that do not succeed, not only academically or

socially, but even on both sides.

Some students can communicate well with their new environment. Some others find it difficult to build communication with other parties. Communication skills in this adaptation also affect the success of student studies in tertiary institutions. Therefore, it is interesting to know the various factors that facilitate student communication with their new environment.

One of the academicians who experience cultural changes the most are students. Every student who enters a new college environment will usually make adjustments. This was done at least to get two things. First, the positive support expected from the environment, and second, avoiding negative things that he does not want. Those who are successful in carrying out the adjustment process properly, positively, and constructively will become individuals who tend to excel, both academically and socially.

2.5. Academic Achievements of International Students

Education is both a process (verb) and a noun at the same time. Education as a process is an interaction between educators and students in a society. Education as a noun means education has a vision of life that lives in a society. Education is basically a process of sowing the seeds of culture and human civilization that live and are lived out by the values or visions that develop and are developed in a society. This is education as a civilizing process. Education and culture have a very strong relationship, culture will not grow and develop without an educational process.

Theodore Brameld (1957: 33), an educational anthropologist, in his book sees the very close relationship between education, society and culture. Between education and culture there is a very close relationship, in the sense that both are related to the same thing, namely values. Education is actually a civilizing process. There is no educational process without culture and society, and vice versa, there is no culture in the sense of a process without education. Cultural and educational processes can only occur in human relations in a particular society.

Then, whatever type of education (formal and informal) and level of education (preschool, elementary, middle, and high) carried out in a society, nation, and country

is nothing but cultural inheritance from one generation to the next. However, the problem is whether every human being is able to maintain cultural and educational values in his life.

In higher education, there is also an academic culture that should always be nurtured and maintained as one of the factors for the success of education in a tertiary institution. Culture is one of the factors that determine the success of an education, as expressed by Lois Weiner, a professor of education at New Jersey City University (Shalaway, 2005: 66), he said that cultural differences can be a problem in the success of a school.

Meanwhile, Mulyana (2005: 171) states that the success of a university can be measured by how far the university has done three things, namely education (teaching), research, and community service. It is strongly associated with the extent of academicians develop the academic culture in the implementation of these three universities. Likewise expressed by the lecturer at the University of Groningen, The Netherlands, Prof. Dr. W.J.C.M. van de Grift (2017: 15) that there are five issues that determine the development of learning activities in higher education. One of them is academic culture. The other four are, the quality of the faculty, the facilities available, the curriculum, and the quality of the teaching and learning process.

This academic culture does not just come but emerges from a long process that includes various systematically planned academic activities. The continuous growth and development of interactions between the elements of the academic community in academic norms will later shape a scientific behavior, tradition, and culture in the community (scientific community or campus). Academic culture as a system and values is expected in the future to play an important role in the development of the nation as a whole. Academic atmosphere and culture cannot be realized by itself, but must be planned, organized, operated and controlled with a good management model. For a university, matters that are relating to academic culture are fundamental. In this case, the tertiary institution must have the characteristics of a unique learning guide.

Germana Eckert (2007: 75-76), reviews the book of “*Academic Culture: A Student's Guide to Studying at University*” from Jean Brick (2006), in Macquarie University. He said, among other things, there were many guidelines aimed at helping students in

their studies. Among these are up-to-date text resources, which provide information on their terms of use for their task or activity management. Meanwhile, students are also asked to improve their English language skills. They also need to focus on effective learning strategies for learning in the cultural discourse of "English speaking" and "Western educational environments".

Academic culture is actually a universal culture. That is, owned by everyone who involves himself in academic activities. Building an academic culture is not an easy matter. Socialization efforts are needed for academic activities, so that there is a habit among academics to carry out the norms of these academic activities. The ownership of this academic culture serves as a guideline for higher education academics, especially for lecturers and students. For students, the factors that can produce academic achievement are programmed learning activities, tips for hunting for actual and up-to-date references, academic substantial discussions, etc. By carrying out such activities, it is hoped that a quality culture can be developed which can gradually become a habit in the behavior of academics and students in the educational process at higher education.

Therefore, by carrying out academic activities, an academic will get academic normative values. He is able to talk about these academic norms and values in front of the forum, because he experiences the learning process and practice, as well as the norms in the practice of his daily learning life. In this case, when the education world of a country like Indonesia needs a broader set of cultural institutions, several components of international educational institutions open up opportunities, one of which is Turkey. Many Indonesian students are given the opportunity to get scholarships to study abroad. They experience an international cultural focus, they sample the cultural tools and structures of international education.

However, education is one of the most effective tools to shape and change people, the impact of education in shaping the quality of humans is two or three times stronger than others. Education has the task of improving the quality of individuals to be more productive, education serves as a function of social control, cultural preservation, training centers and workforce development and attitude formation (Inkeles & Smith, 1974: 304).

The success of a nation in developing education is also a barometer of the level of progress of the nation concerned. The World Education Forum in 2018's report shows that the positive impact of educational progress can be seen, among others, from the better demographic structure, improved quality of life and more development in various sectors. Higher education is one of the important pillars that are expected to bring about changes in a nation, because higher education is to train people to sharpen and use their reasoning in order to solve the problems they face. Higher education exists as a reasoned environment to humanize humans according to human images (Drost, 1990: 124).

Along with globalization which continues to occur at a high speed which touches every aspect of human life globally, it also touches education. Education globally is the infrastructure for the development of the world community. This globalization of education removes the boundaries that have hindered the development of education globally. Globalization breaks through geographical walls, cultural nationalities and even the civilization of nations, so that education as the content of globalization cannot be prevented by any country and society in the world.

One of the criteria for assessing a world-class university is the presence of foreign students (international students) attending the university, because an international image or world class is a must-have component of a world-class university today. One way to evaluate it is to assess the proportion of international students and faculty who are most in demand at the institution. The existence of these foreign students is one of the steps to make universities both in Turkey and in Indonesia world-class. Foreign students are a sign that universities in a country have been recognized internationally. With the presence of foreign students, student associations will also become more global. Their presence had a positive impact on local students. Local students are required to improve their foreign language skills, as well as lecturers who are required to improve their lecture patterns. The openness of education for foreign students will also enhance the educational image of both Turkey and Indonesia in the international arena.

CHAPTER III

INTERNATIONAL STUDENTS IN TURKEY

In this chapter, it discusses international students in Turkey in general, such as global quality in managing international students, advantages and challenges being international students. Furthermore, the author focuses on the reasons for Indonesian students choosing Turkey as a destination country to study and considering the discussion of the Turkish and Indonesian cultures in three different aspects: role of religion, way of life and daily life.

3.1. Global Quality in Managing International Students

According to data from the Organization for Economic Cooperation and Development (OECD), in its 2017 report, the number of international students in tertiary institutions around the world is increasing every year and is expected to increase to eight million by 2025 with an overall projected growth rate of global mobility of 60 percent in the decade between 2015 and 2020 (Mok et al, 2018: 210; University of Oxford, 2015: 5; Deloitte, 2015a: 42).

International students currently study at thousands of colleges and universities around the world. They contribute to the diversity and internationalization of their classrooms, campuses and communities. For example, these students add different perspectives to the classroom and increase mutual understanding and appreciation for differences found around the world. Therefore, it is very important to embrace international students on campuses because of their contribution which has positively affected the student population at various levels. The levels of contribution that are affected include, cultural exchange, financial income, and academic prestige.

3.1.1. Contributions to Campus

Students are essential for higher education in a country for academic prestige and financial gain. Local students can benefit from attending a university that accepts a large number of international students. For example, international students increase the academic excellence of the colleges and universities they enter because they are academically well prepared. Many international students rank highly in their home

countries so that they can bring a new way of thinking and become a catalyst for academic competition.

However, not all contributions of international students to the campus can be seen in material form. Russell Group senior policy analyst, Hollie Chandler points to the extent to which international students in the UK benefit their host countries. Chandler said that international students benefit from UK universities by ensuring that many programs remain viable, which gives UK students a wider range of options. International students also enhance the social and cultural diversity on campus, enrich the research and learning environment, and help local students develop internationally relevant skills. On the other hand, foreign PhD students bring new research ideas and expertise to the university and help strengthen international partnerships between them. Conversely, without this diversity, universities might stagnate - thus losing their place in the international arena (www.timeshighereducation.com, 2018). For example, immigrant students in America represented 40 percent of all Nobel Prizes won by Americans in chemistry, medicine, and physics in the years between 2000 and 2016. Meanwhile, in 2016, the six American Nobel Prize winners in economics and scientific are immigrants (Stuart Anderson, 2016: 1).

Therefore, international students are a source of diversity that is increasingly relevant and important on campus. They enrich the diversity of campus cultures with their home cultures and ethnic experiences. In addition, international students help faculty and students to develop cultural sensitivity and skills in working with people from different backgrounds. International students can provide opportunities for teachers, students and people in host countries to experience different languages, cultures and traditions.

3.1.2. Contributions to the Economy

Education recently has become an important industry in the competitive global economy. Many countries such as the UK and the United States have designed their education systems in order to attract more foreign students and in turn, gain huge economic benefits. In this context, international students play an important role in the higher education industry. Meanwhile, universities have played an important role in economic growth, through the provision of high-level skills and research and direct economic contributions to countries from international and local students.

Several studies have found that the presence of foreign students in a country can help the country's economy. For example, the Canadian government has benefited greatly from international students. Roslyn Kunin and Associates (2012: 43) noted that the total expenditure for long-term students studying in Canada in 2010 was estimated at 6.9 billion dollars. This amounts to nearly \$ 4.2 billion dollars in GDP contribution to the Canadian economy and represents about 7% of GDP which is the contribution of the education services sector as a whole. In addition, the report also found that Canada's short-term language training program contributed an additional \$ 788 million annually to the economy. This equates to approximately \$ 455 million in GDP, 10,780 jobs, and \$ 48 million in government revenue.

Another example is in Australia. The Deloitte access economics (2011: 7) in its research data shows that the Australian Government has received an increase in economic contributions from foreign students of over \$ 553 million in value added in 2009 and fluctuatingly increased per year. In addition, Deloitte (2011: 4) also has documented total expenditures (Tuition fees and living cost) of international students in Australia over \$ 18,5 billion in 2009 of which \$ 10,8 billion of this spending came from students who take higher education qualification in Australia. This number has gradually increased as the number of international students has increased.

International students also represent a large economic investment and international relations in host countries and universities through their spending on both tuition and living costs. Most of the international student funding comes from personal and family sources or other sources such as scholarships either from the home country or from the host country. These international students help universities and countries generate higher incomes in terms of tuition fees. Therefore, from an economic point of view, international students contribute significantly financially to the universities and host countries. If their needs are met, they can become the best bridge for future international students who will continue this contribution process (Deloitte, 2015a: 42-43).

3.1.3. Contributions to Soft Power

The recent Turkification process in increasing soft power can be seen from the efforts of the Turkish government in the past decade to encourage the spread of Turkish

culture throughout the world through its massive TRT television broadcast. One of them is through the distribution of films and television series that highlight the glory of the Seljuk and Ottoman dynasties such as the films Ertuğrul, Payitaht: Abdülhamid and others. According to the Turkish Ministry of Culture, currently Turkey has become one of the five largest exporting countries of television series in the world that attract foreign audiences to Southeast Asia.

Education is also now seen as a bargaining chip in diplomacy. It is also the embodiment of soft power. The higher the education in a country, the country automatically has a high bargaining position value in international relations.

The word "Soft power" was coined by Nye (2004: x) and has been defined as "the ability of a country to persuade others to do what it wants without coercion". Soft power is more cooperative than coercive. Soft power is not the same as influence, but rather persuasion. Soft power is the ability to attract others to do something without them realizing that they are being drawn to follow their intended will (Nye, 2004: 7-8). International students also play an important role in this.

Graduate international students can increase the soft power of a host country when they return to their home country and become informal ambassadors for countries and universities where they have studied, strengthening trade relations between countries, research, and diplomatic relations. Some international graduates also make it possible to remain in the host country to work, many fill professional-level jobs in high-value sectors, make additional tax and National Insurance contributions and develop a skilled workforce in the host country (Deloitte, 2015b: 34).

There is no denying that having international students on campus has many advantages over their time abroad. And this relationship is not one-sided, but reciprocal. Apart from bringing their own money and tuition fees, international students also bring broad and profound current and future benefits to their host countries and home countries. Therefore, every country globally has various ways of managing international students. Each country has its own way of how they offer various kinds of programs and cooperation between countries in supporting and attracting international students to come and study in their respective countries and mutually benefit both the home country and the host country.

For instance, according to Turkish Ministry of Foreign Affairs, Yunus Emre Enstitüsü opens and organizes Turkish language courses for foreigners at their representative Centers abroad in more than 56 countries around the world and conducts cultural and artistic activities and supports scientific research. Through MoUs with educational institutions in various countries, Yunus Emre Enstitüsü promotes Turkish language courses and Turkish language teaching abroad. In addition, they organized the establishment of the Department of Turkish Language and Literature, and the Department of Turkology in foreign universities which was supported by providing teaching staff and educational materials. (www.mfa.gov.tr).

In addition, the Turkish government, through the presence of YTB, seeks to strengthen its soft power through public diplomacy in the form of higher education scholarships and strengthen its influence as an important actor in regional and global politics. YTB through the Türkiye Scholarship seeks to attract international students to continue their studies in Turkey and introduce them to Turkish culture and language.

With the strong penetration of Turkey's soft power and relations between countries in the field of education, Turkey can be seen as having a high and classy level of culture and education. So that many international students who come and study in Turkey can become Turkey's soft agents in further strengthening Turkey's bilateral relations with other countries.

Another example in the view of Indonesia soft diplomacy, such as the countries in ASEAN (Association of Southeast Asian Nations). Due to strategic geographical, economic and political interests, one of the goals of establishing ASEAN is to build active cooperation and mutual assistance in matters of common interest, including in the fields of education and culture, both bilaterally (two parties) and multilaterally (more than two parties) between these ASEAN countries (The ASEAN Charter, 2008: 4).

According to the official website of the Ministry of Foreign Affairs of the Republic of Indonesia, ASEAN cooperation in the field of education aims to improve the quality of education in Southeast Asian countries, while at the same time increasing the international competitiveness of people in Southeast Asia. (kemlu.go.id)

ASEAN cooperation in the field of education takes several forms. The first is Education Scholarships. ASEAN countries provide mutual scholarships to students and students in Southeast Asia. For example, the state of Singapore provides scholarships for health, industrial occupational safety, and others. Meanwhile, the Indonesian state provides scholarships for medical, language and arts education, etc. In addition, ASEAN also collaborates in education with countries outside Southeast Asia, for example, there are university scholarships in the Southeast Asia region with Japan. The scholarship is provided by the ASEAN-Japan Scholarship Fund.

The second is the Student Exchange program. In addition to study scholarships, universities in Southeast Asia that are members of the ASEAN University Network also provide student exchange programs with a certain duration and a certain theme. For example, there is a student exchange for 4 weeks, there is also a student exchange that lasts 1 semester.

The third is the ASEAN Council of Teachers Convention (ACT). In 2012, ACT was held in Sanur, Denpasar, with the theme ASEAN Community 2015: Teacher Professionalism for Quality Education and Humanity. Participants from ACT are teacher organizations from Indonesia, Brunei Darussalam, Malaysia, the Philippines, Singapore, Thailand, Vietnam and South Korea. Apart from ACT, there are also many other meetings related to education in Southeast Asia and surrounding countries.

The fourth is the Education Olympiad. Students can also participate in the Science and Math Olympiad activities held annually in the Southeast Asian region. For example, the Science Olympiad for Southeast Asian students held in Malaysia in 2015.

The fifth is the Organization of Southeast Asian Ministers of Education. The Ministers of Education from ASEAN countries also held meetings and plans to increase cooperation in the education sector, through the Southeast Asian Ministers of Education Organization (SEAMEO). This organization aims to improve the quality of education and equality of education in Southeast Asia. In this organization, the Ministers of Education of 11 Southeast Asian Countries determine educational goals to be achieved during a certain period.

Furthermore, the 2017's OECD Education at a Glance report highlights many important factors at the scale and form of international mobility today, including

expanding transnational education (TNE) provision, adopting and rapid online learning, and meeting key regional study objectives in Europe and Asia. The global market for higher education is likely to develop more rapidly due to demographic trends in global demand for education and products. Information and communication technology (ICT) is also playing an important role in this expansion. It is estimated that 13 million students have dared to cross borders, although the impact on the scope and mobility patterns of international students remains unclear (OECD, 2017: 286-297).

There are also other factors in managing international students globally that will underpin the long-term growth trend toward the projected eight million international mobile students by 2025: *First*, Immigration policies in major host countries, especially with regard to restrictions on student mobility and job opportunities during and after studies. *Second*, Macro-economic trends that affecting the exchange rate between the currencies of the sending country and the main destination country. *Third*, Tuition policies for foreign students, which, as the OECD report shows that it is currently vary widely with some study objectives imposing significant differences for visiting students. *Fourth*, Educational standards and quality assurance can increase compatibility and comparability across the global education system for the mobility of international students. Education accreditation standards and information play an important role in removing barriers to student exchange and supporting the global education market for advanced skills. *Fifth*, the language of instruction, where English currently remains the number 1 international language in the global world.

However, there are also languages of instruction other than English which are also trying to dominate the education industry, especially in countries that are prominent in the global economy. mother languages such as Chinese, Russian, German, French, Turkish, etcetera (Ibid: 291-296).

Therefore, each of these factors will influence the competitive landscape for future international student recruitment of how a country globally manages its international students. And that has high stakes for host countries and institutions, both in terms of direct education export earnings and in terms of long-term socio-economic impacts. Attracting active international students, especially if they are permanently resident, is also a way of leveraging talent pool globally, as well as compensating for weaker

educational capacities at lower levels of education, supporting the development of innovation and production systems, and reducing the impact of population aging on the future supply of skills in many countries.

3.2. Advantages and Challenges Being International Student

Education always develops following the dynamics of life globally. Education must be able to face new challenges as a consequence of the dynamics of the era called the era of globalization. In facing these challenges, we need a new strategy that is solution and anticipatory to face global life. Mastery of foreign languages is a consequence of the increasingly rapid globalization.

Many students today have aspirations to study abroad. Apart from being able to broaden their horizons and network of friends, foreign graduates generally have a higher selling value than domestic graduates. By studying abroad, international students have the opportunity to concentrate in a foreign country and enjoy the natural and cultural charm of that country.

One of the advantages that international students are motivated to study abroad is that they have the opportunity to see the world. By concentrating abroad away from their home country, foreign students will discover a country with new perspectives, customs and cultures that are different from their native countries. Study abroad also includes having the opportunity to see new territories and environments. When students are abroad, they will not be restricted from going and living in the country where they are studying. For example, if foreign students are studying in France, during their studies, they will have the option of going to various other parts of Europe including London, Barcelona, Rome, etc.

Another advantage of foreign students studying abroad is that they have the opportunity to experience a different model and education system from their home country (Ibid: 291). In other words, students will have the opportunity to see a side of the major of study that may be different from their home country. For example, the perspective of studying a political science major and international relations in Turkey will be different from studying the same major in Indonesia. Likewise, the study of architecture in England will be different from the study of architecture in America. This is because students who study in a foreign country (either consciously or

unconsciously) will learn and absorb knowledge or whatever things are around them. To illustrate, an architectural student in the UK will study over there while paying attention to the beautiful themes of old European building structures. Whereas in America they will look more at the forms of modern metropolis skyscraper. Likewise, by studying the same department in a Middle Eastern country, they will learn more about the typical Middle Eastern building model structures and so on.

Therefore, when Indonesian students complete their study abroad program and return to their home country, some of them will return with new perspectives on culture, language skills, strong survival skills, and broad insights. Ultimately, this will attract the professional world of work in their home countries to provide opportunities for outstanding overseas graduates to work and contribute to various aspects and fields in their home countries.

On the other hand, being an international student not only gets the benefits, but they have to face many obstacles and challenges before, during and after they study abroad. There are several aspects of the challenges that foreign students generally face.

Language Barrier, several studies related to the challenges of international students show that language and communication barriers, both in academic and social environments, are significant problems faced by them if they have low language skills (Andrade, 2006: 148; Townsend and Poh, 2008: 247-248). In terms of academic life, language barriers can reduce the ability of international students to understand and participate in lecture activities, both actively participating in class discussions and completing reading and writing assignments. In the end, these obstacles may lead to academic failure (Andrade, 2006: 145). In addition, in terms of social life, language and communication barriers also have a negative impact on the social and cultural adjustment of students (Smith and Khawaja, 2011: 702).

Academic Sphere, their ignorance of or the differences in the education system between the home country and the host country especially regarding educational norms, facilities and practices may cause different academic problems for international students. International students who are unfamiliar or uncomfortable with the teaching styles, learning and academic systems of host country institutions may experience various difficulties or even failures in their learning process (Townsend and Poh, 2008:

248; Poyrazlı and Grahame, 2007). Academic failure has serious consequences for international students. For example, international students who receive financial assistance from their country or from institutions in the host country, if their academic performance is low, they can lose the scholarship permanently. Likewise, international students studying abroad at independent costs may have to pay more money for their tuition fees due to having to extend their studies than they should (McLachlan and Justice, 2009: 29-30).

Culture Shock, adapting to the new social environment and cultural norms is one of the challenges for most international students. When they are in the host country, culture shock experiences are reported to be very natural when they try to adjust to the sociocultural differences between the home and host countries (Zhou et al., 2008: 64-65). International students face a variety of social and cultural problems as they try to adapt to different cultural norms and social patterns (McLachlan and Justice, 2009: 31; Sherry et al., 2010: 37-44; Yeh and Inose, 2003: 16-17). For example, countries in Asia and the Middle East are more likely to have closed dress culture norms than European and American countries. The freedom to dress scantily in Indonesia is not as free as in America. So that skimpy dress in Indonesia can make someone the center of attention there, American students studying in Indonesia must adapt to the norms that apply in the host country. Poyrazlı and Lopez (2007: 264-265) revealed that the level of perceptions of discrimination, race, and ethnicity in the host country can affect the intensity of the experience of international students when faced with this problem. In short, the more cultural differences between the home country and the host country, the greater the number and length of the adjustment process for these foreign students (Kegel, 2009: 71; Yeh and Inose, 2003: 23-24).

Financial Anxiety, several studies show that the majority of international students experience financial problems or at least feel financial anxiety (Li and Kaye, 1998: 44-48; Poyrazlı and Grahame, 2007; Sherry et al., 2010: 40). In the research conducted by Li and Kaye (1998: 44), they found that financial difficulty is one of the most common problems identified by foreign students in the UK. Their results showed that about 29.7 percent of the participants stated that they had financial problems. In addition, McLachlan and Justice (2009: 29) reported that the most prominent financial problems occurred during their early years of study. Financial problems arise from

factors such as restrictions on work permits for foreign students and increases in school fees and accommodation costs to the loss of opportunities for scholarships (Smith and Khawaja, 2011: 704).

Overall, not a few students who choose to study abroad, they leave their home country for the first time. So that when they arrived at the new host country, they were blown away by different cultural perspectives. When students study abroad, they will find the education system, language, food, cultural norms, traditions, buildings and social atmosphere incredibly different. When in a host country, students will find that immersing themselves completely in the education system there is a great way to really experience and understand both the society, traditions, academic system and culture of that country. Education is at the heart of every study abroad journey for international students. Before leaving to study abroad, choosing the right host country, school and department with careful preparation and calculated funding is a very important factor for the success of international students both in the adaptation process and in the learning process.

3.3. Indonesian Students Choosing Turkey as a Destination Country to Study

Turkey is one of the special countries as a location to study abroad which is very attractive to students who come from abroad without exception from Indonesian students. The geographic location of the country is very strategic which is divided into two continents, namely Europe and Asia, making many tourists and even international students eager to come or stay temporarily in this country. Turkey offers history, culture, a variety of specialties, as well as its beautiful natural view. In addition, Turkey is one of the countries that has strong bilateral relations with Indonesia, even though this relationship is claimed to have existed long before the Republic of Indonesia and the Republic of Turkey were formed, to be precise in the 16th and 17th centuries (Gallop, 2004: 176).

The relationship of Turkey and Indonesia have long existed since its independence Indonesia. The Republic of Indonesia and the Republic of Turkey are both members of the Organization of the Islamic Conference (OIC), D8 (community Islam for the economy and development), and the G20. Both countries also active in the dialogue between 3 civilizations. Involvement in various forums the international opportunities

for the two countries to deepen bilateral relations and partnership agreed in various fields other ranks (Wulandari, 2017: 4; Sari, 2018: 1729). Hence, needless to say that Indonesia is one of the countries that have a similar culture with Turkey. In Indonesia, the Turkish culture to emerge since the existence of a partnership between Indonesia and Turkish. At first, the Turkish culture is not so well known by the people of Indonesia. As time goes by, the culture that originated in Turkey slowly accepted by the people of Indonesia (Giovanni, 2013: 8).

In 2015, the President of Turkey Recep Tayyip Erdogan visited Indonesia. State visits this time focused on economic issues, strategic industries, and socio-cultural cooperation. This is the second visit of the President of Erdogan to Indonesia after the year 2006 to attend ministerial meeting D8 high when her Office as Prime Minister. There are many relations of cooperation between the two countries have long maintained. The Minister of Education of the Republic of Turkey Husyin Celik said, starting in 2009, the Turkish government would increase the provision of educational scholarships to Master and Doctoral programs for Indonesian students up to 300 percent. Previously, the Turkish government only provided five people per year in education scholarships for Master and Doctoral programs. Starting in 2009, it increased to 20 people per year. Scholarships for increased from two to five, while for Turkish courses from two to five. Especially for research, there are still two people per year.

On June 28 - July 1, 2010, President Indonesia Susilo Bambang Yudhoyono made a state visit to Turkey at the invitation of the President of Turkey. During the visit, 8 cooperation agreements were signed in the fields of Defense Industry, Labor, Small and Medium Industries, Cultural Exchange, Program and News Exchange, Technical Cooperation, and Investment Cooperation. On April 4 - 6, 2011 the President of Turkey, Abdullah Gül, paid a state visit to Indonesia. In the visit, 3 (three) agreements were signed, namely: Visa Exemption Agreement for Diplomatic and Service Diplomatic and Passport Holders of RI (Republic Indonesia) - Turkey, Agreement on Bilateral Consultation and Cooperation Agreement on Natural Disaster Management. In addition, as a follow-up to this Memorandum of Understanding, a joint working group will be formed to design a more detailed form of cooperation. The Minister of National Education of the Republic of Indonesia, Bambang Sudibyo, who was also

present at the agreement at that time, said that in general this cooperation includes information exchange in the field of education, exchange of lecturers, teachers, students, and exchange of experts. In addition, the Minister of National Education said that cooperation in the fields of higher education and polytechnics will be carried out to improve the quality of education. Then, the degree of recognition or degree equalization is produced by universities in Turkey with universities in Indonesia. Equity will be arranged in a joint working group. According to the Minister of National Education, so far, the two countries have worked together in coaching teachers, lecturers and school principals. (Sari, 2018: 1729-1730).

Mr. Iwan Wijaya Mulyanto as staff of Education, Social and Cultural Affairs at the Consulate General of the Republic of Indonesia for Istanbul, said in the interview with the author in 2018:

The Turkish Government is an instrumental in the international which open great opportunities for foreign students especially Indonesian students, such as providing scholarships, visiting universities in Indonesia for cooperation, Exchange professors, students as well as seminars. Turkey is a strategic partner of Indonesia since the year 2011. Indonesia-Turkey trade value in the year 2015 reaches US \$1.4 billion which is the 7th largest in Western Europe. Turkey investment amount in Indonesia reaches the US \$3.9 million in 2015. While the number of tourists of Turkey to Indonesia reached 6,000 people, the number of tourists of Indonesia to Turkey is around 58,000 people in 2014.

Furthermore, Apriliyan Santosa (2021), Political, Social and Cultural staff in the Embassy of the Republic of Indonesia for Ankara, Turki emphasizes that Turkey is currently seen as an alternative country for Indonesian students who want to study abroad. The relatively low cost, the culture that similar to Asia and the Turkish education model which has adopted several European management systems are the basic reasons.

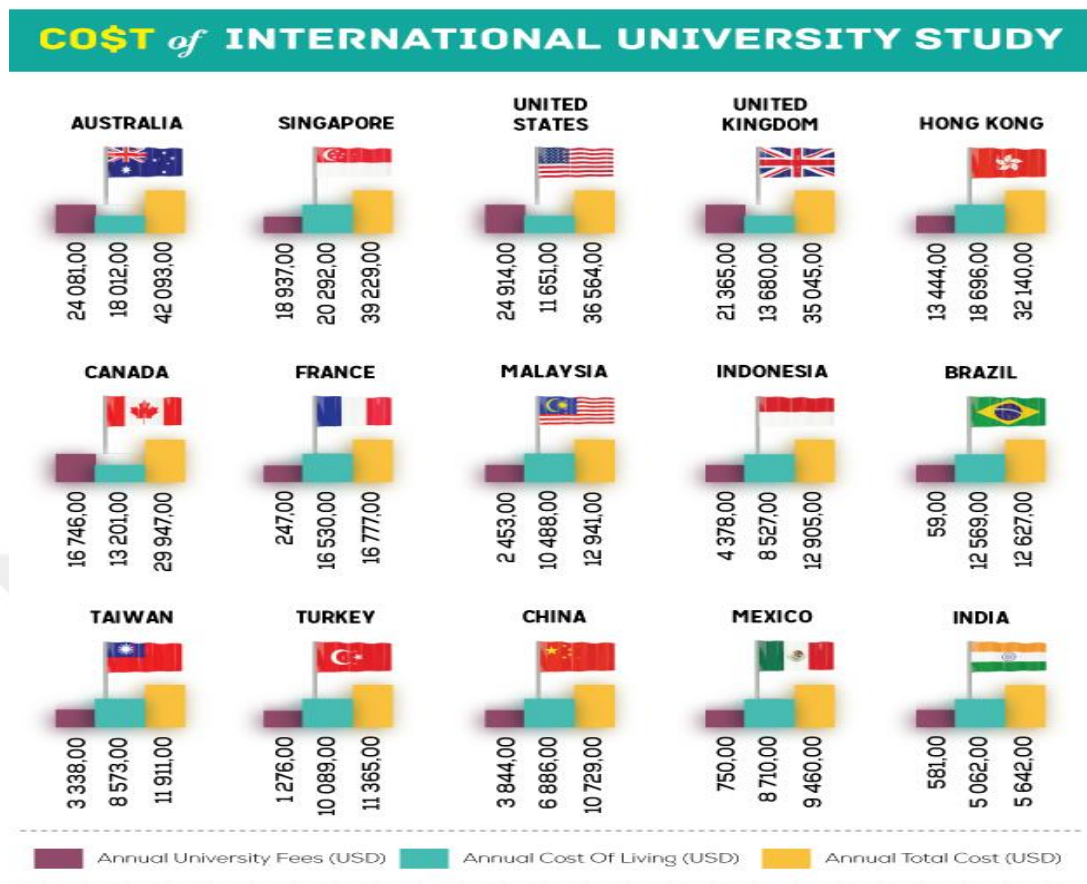
Indonesian students as one of the international students in Turkey, they will have the opportunity to experience both modernity and tradition in one of the most developed

countries in the region. Some Turkish universities offer English and Arabic as the language of instruction in classroom learning, while others offer the opportunity to study Turkish. Above all, the high quality of educational facilities and the strong culture in Turkey will make Indonesian students better prepared to contribute more in their home countries once when they have graduated.

There are several detailed things that are also considered by Indonesian students to choose Turkey as their destination country to study, such as the many best campuses in various cities with high quality education and degrees that are recognized by the international community, Comfortable environment. Especially for Muslim students, it is very easy to find a mosque to perform prayers and form an ideal and harmonious environment.

There are many reasons for this trend, one of which relates to the cost of education where a particularly relevant topic is the weak currency of the study destination country or host country. Here is a 2017 research infographic on costs to study in the top 15 study abroad destinations for international students. Costs (in USD) of studies in international universities are separated by tuition fees and living expenses.

Figure 3.1. Cost of International University Study



Source www.easyuni.com

Information on these average annual costs was collected from publicly available data in 15 countries and territories in 2017. The annual university fees for each country are calculated from the average annual tuition fees for undergraduate international students at the 10 largest public universities in each country. The annual fee data for each university is sourced from the respective university website, by phone through their admissions department, or from other credible websites. The cost of living is calculated by taking the average cost of living in the big cities where the university is located. The cost-of-living data is sourced from the Expatistan website that used in 2017 (www.expatistan.com).

If we focus on the data of only two countries Indonesia and Turkey, from the above infographic data taken in 2017. While the total annual expenditure of international students in Indonesia on averages is almost thirteen thousand USD, Turkey shows a total expenditure that is slightly below Indonesia with a total of only eleven thousand USD. However, the cost of living in Indonesia seems to be cheaper than in Turkey,

which is only eight thousand US dollars, whilst the average tuition fee in Turkey is significantly cheaper than in Indonesia.

One of the factors for affordable tuition fees in Turkey is due to the large amount of subsidized support from the government. Generally, in Turkey there is no admission fee at the beginning of the course registration as well as the tuition fee per semester is relatively affordable to Indonesian students. Even the one-year tuition fee in Indonesia is comparable to the cost of studying in Turkey until graduation. One of the other factors is the cost of living in Turkey which is relatively comparable or even relatively cheaper than in big cities in Indonesia. In various major cities in Turkey, the estimated cost of living for Indonesian students is around 3 million to 6 million rupiah (equivalent to 1500-3000 lira at an exchange rate of Rp. 2,000 / 1 TL) per month which includes costs for apartment rental, meals, transport, accommodation, etcetera. Indeed, this is a relatively affordable cost for Indonesian students to study abroad with international standards and European nuances. Moreover, the various scholarships available to foreign students studying in Turkey in addition to scholarships organized by the Indonesian government, make Turkey one of the most desirable destinations compared to other Muslim-majority countries or countries in other European regions.

In addition, Turkey is also a country where it is easy to arrange visas for Indonesian citizens. Thanks to the strong cooperation in various sectors between Turkey and Indonesia, Indonesian citizens or students who want to visit Turkey can simply apply for an E-Visa from the internet or Visa on Arrival with a 30-day visa validity period, so that for family or close friends of them who wish to visit, they would meet them at any time without being constrained by a visa permit. Therefore, the strategic location of the Turkish state can provide its own nuances and experiences for Indonesian students studying there. Indonesian students can easily travel to various countries both to European countries and to Middle Eastern countries. For Indonesian students who are Muslim, the cost of making an Umrah or Hajj pilgrimage trip to Saudi Arabia can go directly from Turkey at a low cost.

By studying in Turkish, Indonesian students would meet other international students worldwide. This international association will provide experience, increase vocabulary, and networking of friendship and business that will be useful in the future. The country of Turkey has natural beauty and cultural wealth. around 50 million

foreign tourists visit Turkey in a year. So that, Indonesian student can study while enjoying one of the world's main tourist destinations. In addition, for Indonesians who are predominantly Muslim, Turkey is one of the religious tourism destinations because of its strong Islamic cultural history, so that Turkey is also one of the most popular tourist destinations for Indonesians. Therefore, Indonesian students here can have the opportunity to earn additional money while studying in Turkey. from starting to become a guide for Indonesian tourists, tourism businesses, and so on.

3.4. The Turkish and Indonesian Cultures

The phenomenon of international relations has been dominated by issues of ideology, politics, economy and defense and security. However, in line with world conditions that have been in the era of globalization, cultural factors are no less important for cooperation between countries to achieve their respective national interests. On the one hand, globally, Indonesia is well known to have a very thick and multicultural cultural diversity. This is because Indonesia consists of different religions, ethnicities, cultures, races. This diversity is also caused by differences in natural conditions in each place in Indonesia. On the other hand, the Republic of Turkey is a large country located in the Eurasia region or a country whose territory is located between the mainland continents of Europe and Asia, whose territory extends from Anatolia in the West Asian region to the Balkans in Southeast Europe so that Turkey is known as a transcontinental country. because of its location which is a cross between two continents so that the adaptation of the culture of this country which then undergoes assimilation between eastern (Asian) and western (European) cultures so that Turkish culture is often mentioned as a bridge between two civilizations.

Therefore, Turkey and Indonesia have their own unique cultural diversity background, so this research needs to describe in more detail about these two major cultures side by side in order to gain an in-depth understanding of how Indonesian students adapt to Turkish society.

3.4.1. Role of Religion

First of all, Indonesia and Turkey have a large entry point, namely in a situation where the majority of the population is Muslim. A culture based on Islamic values where Indonesia is in the same position as Turkey, although it has a different expression of

Islam. In general, Islamic teachings in Turkey mostly adhere to the Hanafi school, while Indonesia mostly adheres to the Shafi'i school.

Furthermore, Eastern culture is very much influenced by religious teachings, especially Indonesia and Turkey, where the majority of their cultural roots are based on Islamic teachings. Firstly, is in understanding of the month of Rajab (one of the names of the months in the Hijriyah calendar), both Indonesian and Turkish people are very enthusiastic about welcoming the two months before the arrival of Ramadan (Rajab and Sya'ban) with their respective traditions. Traditional celebrations as a typical Asian cultural expression of Islamic teachings and traditions are very easy to find in mosques to celebrate these celebrations. In Islamic literature, the month of Rajab is named as one of the glorious months known as Ashura Hurum (haram), namely the forbidden months where Muslims are prohibited from fighting, except in a state of self-defense or urgency. In addition, there are several traditions that encourage fasting in the heyday of the month. Rajab as a forbidden month is mentioned in the following hadith: *"In a year there are 12 months, of which there are 4 months of loss: the first three are Dzul Qaidah, Dzul Hijjah, and Muharram. As for the noble Rajab between the two Jumadil and Sha'ban."* (HR Bukhari no. 3025). However, not only Turkey, other majority Muslim population countries including Indonesia have also celebrations related to the glory months of Islam.

Secondly, these two countries that have a majority of Muslims are very famous for their variety of traditional celebrations related to Islamic traditions and teachings, another example is the tradition of welcoming 10 syuro. On this Ashura Day, Indonesians usually distribute food containing rice, while the Turks make Aşure sweets made from various types of beans which will be distributed to relatives and neighbors.

Thirdly, one of the traditional celebrations of Indonesian and Turkish Muslims that have the same tradition is the night of Lailatul Qadar (the night of the last 10 days of Ramadan which is considered a blessed night). Lailatul Qadar in Turkey is commemorated on the last 10 nights of Ramadan. The election blessed night for this is determined by the government, namely by the Turkish Ministry of Religion. Turkish Muslims simultaneously welcome the evening of Lailatul Qadar. On that night, all Muslims flocked to the mosques in their respective areas.

On the other hand, In Indonesia, the tradition of welcoming the nights of a thousand months is also in the last 10 nights of Ramadan, but the government does not specify the date for the fall of the night of *Lailatul Qadar*, even though, usually, the majority Muslims in Indonesia will have started to fill mosques in the last 10 nights. Likewise, special greetings for the Kadir Gecesi (*Lailatul Qadar*) event are often found on social media, such as "*May our Lailatul Qadar Night be blessed*". The practice of worship at Kadir Gecesi is in line with the source of the Prophet's hadith narrated by Bukhari and Muslim: "*Seek lailatul qadar in the last ten nights of the month of Ramadan.*" (HR. Bukhari no. 2020 and Muslim no. 1169). However, there are many prayer activities of this *Lailatul Qadar* night that are often carried out by Muslims both in Turkey and in Indonesia, for example, the activities vary in each region, from tarawih prayer, recitation, kasidahan (kaside), praises to the prophet (naat), to shubuh prayer together.

Fourthly, one of the traditions both in Turkey and in Indonesia is to celebrate Eid al-Fitr (Ramazan Bayramı) after approximately thirty days of fasting in the month of Ramadan. Eid is always a special moment for every Muslim, including those in these two countries. Momentum is colored with family gatherings and becomes as a sacred friendship moment with all developing traditions and cultures in respective place. Following are the similar traditions between Turkish and Indonesian people in celebrating Eid. The first is the tradition of mutual forgiveness, such as in Indonesia and in many other Muslim countries including Turkey, the momentum of Eid al-Fitr is used as an arena for mutual forgiveness between friends, family and co-workers. The second is the tradition of returning home. Although the term "return to my hometown" is not as massive as in Indonesia, Turkey also has a tradition of gathering with family. Almost every major city like Istanbul and Ankara will be quieter on the day of Eid as many of its residents return to their villages. In addition, the tradition of Silaturahmi by visiting relatives is also part of the Eid celebration.

Fifthly, Turkey and Indonesia people are well-known to be welcoming guests. In Eid Al-Fitr moment, people usually will make an open house for neighbors and guests who want to visit (Silaturahmi), there will be plenty of sweet snacks, foods and tea in order to welcoming them. In addition, they have typical hawker food to suit their respective regions in Turkey or Indonesia. After Eid prayer, Turkish people also have a tradition similar to that of Indonesia, which is to say congratulations with another term

Bayramlasma (sharing the joys of special days with greetings like Ramazan Bayramınız Mübarek Olsun and shaking hands). This momentum is a fostering of brotherhood, unity and solidarity.

According to interview data, almost one of the main reasons Indonesian students' study in Turkey is because Turkey is one of the countries in the European region where the country has a European nuance, but they still find it easy to carry out their religious activities without fear of discrimination. To illustrate, in the interview we conduct with Lutfi (2021), student master program of Political Science and International Relations in Istanbul Sabahattin Zaim University, he said that the first reason that attracted him to study in Turkey is because Turkey is rich in Islamic history and it is also easy to find mosques in Turkey, unlike other European countries. Likewise, Arifah Permatasari (2021), student bachelor program of Public Relation and Advertisements in the University of Sakarya. she explains that Turkey becomes her choice to study abroad because she often heard stories from her father about the history of a strong Islamic civilization in Turkey, and there are also many Muslim communities in Turkey so that her parents are not worried about her condition there. However, the differences in the way of worshipping in Islam sometimes also become one of the culture shocks for Indonesian students in Turkey. as expressed by Yulinar Pribadi (2021) in her interview: *"On the other hand, such as in the way of worship, I feel the difference is quite far, such as rarely or never seeing women praying together in the mosque, especially during Eid prayer or Eid al-Adha"*.

3.4.2. Way of Life

Hospitality is one of the most important values in Turkish culture. It is an honor for a guest to come to a house, because receiving and entertaining guests is considered a blessing. In Turkish tradition, it is believed that the prayers of these guests will be accepted. On a small scale, their homes are usually provided with the most beautiful guest rooms, and they will not fail in all kinds of catering and services. One room in each house is booked as a "living room", furnished with the finest furnishings and only used when guests arrive. In a broader discussion, to entertain state guests in Turkey, from then until now; all kinds of state facilities such as foundations, almshouses, caravans, village rooms, guest houses and others were built. It does not matter who the guest is or what beliefs he has. People who enter are considered as "guests of God"; it

means guests sent by God. The guest is never rejected and has no defects in respect and service. That way, entertaining guests at home is considered a form of worship, not just customs and traditions. Therefore, they are very happy to serve guests.

In some traditions, in Turkey many families still visit at night (hold events at night). As a result of people visiting their relatives, friends or neighbors, talking about good things and engaging in positive behavior, bonds of love and trust between families are strengthened and become part of family education. In visiting, guests also have guest etiquette such as before going to a visit, a guest must ask and tell whether the owner of the house is willing or not, buy small gifts to the owner of the house, words and actions that the host does not like should be avoided. Other rooms in the house may not be entered without permission from the owner and so on. As expressed by Adilla (2021), bachelor program of Public Relations and Advertising in Kastamonu University. He admits that his Turkish neighbor is really a kind family, they often offer him food since they know that this is Indonesian student. This culture is like in Indonesia.

On the other hand, Indonesia is also well-known as one of the countries with friendly people. The friendliness of the people has been proven in history. Since the range of the 7th century, the kingdoms in Nusantara (Indonesian region designation ancient times) have been involved in international scale trade with merchants from the Middle East, India, China, and Europe. The existence of this international trade proves that local people are very open with their "guests". As a country rich in customs and culture, Indonesia also has several traditions in welcoming guests. Broadly speaking, the culture of hospitality in receiving guests is not much different from the culture in Turkey, so that Indonesian students can adapt quickly, which differs only a little that only in Indonesia are not accustomed to visiting at night or holding events at night, this is because people Indonesia has an average sleeping time that is earlier.

Apart from hospitality, one of the cultural similarities between Indonesia and Turkey is mutual respect for their parents or for elders. Generally, the value of respect for parents has different aspects in each country, however, the norms that apply in these two countries have a lot in common. Sung (1995: 240-247) in his research revealed that filial piety is a traditional value for East Asian society which has two dimensions. The first dimension is filial piety which is oriented towards behavior as measured by

sacrifice, responsibility and reciprocity, while the second dimension is devotion which is emotion oriented as measured through harmony, love and affection, and respect.

On the other hand, the value of Turkish people kinship is very good. They usually respect their elders and support each other almost in everything. Generally, parents will support their children financially until they get married. If the child gets married, financial support can continue, but it is hoped that the new family will be able to earn sufficient income and manage their life. In this respect, commonly, Turkish culture is based on family oriented. There is a strong belief that people should maintain bonds with their relatives and care for their parents and elders until they are old. They may stay in their family home for a long time into adulthood and visit their family regularly. One can usually call on distant relatives for emotional and economic support.

Furthermore, in family dynamics, respect is age-adjusted. Generally, the oldest has the most authority and should not be underestimated. Most Turkish people will refrain from arguing or smoking in front of their parents and adopt a more formal approach towards them. In keeping with this age hierarchy, the oldest sibling usually takes on the role of the younger sibling's caregiver when the parents are not around.

On the other hand, Indonesia is a multicultural country which is also known as a nation that upholds morality or ethics. In Indonesia, communication ethics has a certain level related to social status in society, for example for individuals of their age they usually use more relaxed language, while for higher groups such as older people use language that is more refined and polite. This also causes differences in attitudes for certain groups, such as between peers, between students and teachers, between children and parents, or even between strangers. This phenomenon shows that the social norms in Indonesia regarding respect are very thick (Wardani & Uyun, 2017: 177-182). When meeting with older people, Indonesian people tend to be smiling, greeting first, looking down or bowing when they pass by or even kissing the hands of older people. This attitude of respect is deeply rooted in Indonesian culture and is taught from generation to generation both at school and in the family.

3.4.3. Daily Life

In general, Turkish people have a different tradition of drinking tea. If Indonesians generally drink hot tea in the morning and evening and they will drink iced tea at noon

after lunch, Turkish people can drink ten to twenty glasses of tea per day. Moreover, there is difference of how to serve tea between these two countries. Turkish tea is usually cooked on the stove in a special teapot consisting of two large and small teapots that are placed in layers. The bottom of the teapot is filled with hot water, while the top is filled with strong tea. The tea is generally using a black tea powder, not a tea bag. This tea is served hotly and will stay on the stove to keep it hot. This method is different from the way Indonesians make a tea which is very simple by simply pouring hot water into a glass or teapot then putting it in a tea bag while sugar is put directly into the glass containing the tea or teapot.

Another tradition between Turkey and Indonesia is the way a waiter or host clears a plate of food after finishing lunch or dinner while in a restaurant, cafe, or someone's house. Generally, in Indonesia, restaurant waiters will clean the food plates on the table when the visitor has left the restaurant. This is because most of the understanding of Indonesian society, cleaning the food plates of guests in front of them is something that offends the guest or visitor. There is a suggestion that if the waiter or restaurant owner does this, it is a sign that the restaurant has closed or wants the customer to leave. On the other hand, the value of the people's understanding in Turkey that cleaning guests' plates as soon as they finish their meal is something that actually glorifies these guests because visitors usually want something neat and clean on their table so that they can chat casually after enjoying their meal.

According to the interview data, Food is one of the biggest things that makes respondents experience culture shock. This is because the average type of Indonesian and Turkish food is different. In Turkey, respondents have to get used to eating bread for breakfast, lunch or even dinner, while in Indonesia their core food is rice. For example, as in the interview we conduct with Rezkyanta (2021), Bachelor program of environmental Engineering in the Erciyes University of Kayseri. He said that different foods in Turkey requires him to get used to eat food that tends to be bland and plain and not spicy at all.

Another difference between Turkey and Indonesia is the weather. In Turkey, there is marked climatic variation, with considerable differences between regions, as well as with some microclimates. In some areas, Turkey has a Mediterranean climate with plenty of sun, mild temperatures and limited rainfall. but in some large areas,

especially on the European side, such as Istanbul, there are four seasons like other European countries. Meanwhile, Indonesia is a tropical country that only experiences two seasons, namely the dry season and the rainy season. The difference in seasons between the two countries is also one of the obstacles for Indonesian students in Turkey to adapt. On the interview we conducted with Farah Annur (2021), bachelor program of Landscape Architecture in Ankara University, she said that at her first year in Ankara, she had to deal with the cold weather and often got sick.

Overall, Indonesia is a good partner for Turkey and vice versa. The natural ally is that most of the people in these two countries are Muslim and they feel close to each other. It is very important that this situation will be very comfortable in establishing cooperation in various fields such as in the fields of education, social and culture, research in the commercial field, and other joint programs, the project execution can be further developed from that angle. The similarities and differences in social and culture between Indonesia and Turkey, the many forms of cooperation that have been established and mutually beneficial for these two countries, especially in the economic, social and educational fields, make the adaptation of Indonesian students to Turkish society not a big obstacle for them. The increasing number of Indonesian students in Turkey every year is one of the indicators. Both countries have huge potentials, both economically and humanities, which have a huge influence on both vast countries.

CHAPTER IV

THE ADAPTATION OF THE INDONESIAN STUDENTS IN TURKEY

The decision of Indonesian students as soft diplomacy agents to study abroad, especially in Turkey, makes them have to get out of their comfort zone, starting from a new living environment, a new learning environment, to a new social environment where they might find so many unfamiliar things. So, no wonder the adaptation process can take time.

Indonesian students in Turkey will definitely face various challenges in their study journey. Some of these challenges are very important to overcome because it will help Indonesian students to survive and move forward in their lives and studies such as socio-cultural adaptation and adjustment to academic life.

Sojourners, whose are experiencing a shift from one culture to another in the national and international sphere to start a new life and stay for a long time is an understanding of cultural adaptation (Gudykunst & Kim, 2003: 357). Cultural adaptation depends on how long a person stays in a new environment. Someone who occupies a new environment must quickly adapt in order to interact with people in that environment. A process of cultural adaptation can teach and acquire all the factors and processes that make a person enthusiastic to live in a new environment (Ibid: 358).

Education always develops following the dynamics of life globally. Education must be able to face new challenges as a consequence of the dynamics of the era called the era of globalization. In facing these challenges, a new, solution-based and anticipatory strategy is needed to deal with global life.

The new environment in the host country provides challenges for Indonesian students abroad. Indonesian students in Turkey will experience culture shock which reduces the peace of life and becomes an obstacle for daily activities. Intercultural communication carried out by Indonesian students abroad is interesting to study. On the one hand, students still adhere to cultural principles and their identity as Indonesian people, but on the other hand, Indonesian students must face cultural differences in Turkey in order to survive in this era of globalization.

The following will explain what the constraints of Indonesian students are and how they are able to adapt to society and the environment in Turkey from 6 different aspects: aspect of daily life, aspect of language and communication, aspect of housing, aspect of benefits in using public facilities, aspect of food and beverages and aspect of climate differences.

4.1. Adaptation in Respect to Daily life

The role of religion in an individual's life functions as a value system that contains certain norms. In general, these norms become a frame of reference in acting and behaving. As a system, religious values have a special meaning in the lives of individuals and are maintained as a characteristic form. Religion has an effect as a motivation in encouraging a person or society to carry out an activity, because actions carried out with the background of religious beliefs are considered to have elements of purity, and obedience.

Values are the driving force in people's lives, which give meaning and legitimacy to people actions. Because of those values become important in people life, so it is not uncommon at some level people are ready to sacrifice their lives in order to maintain values. Values have two aspects, namely the intellectual aspect and the emotional aspect. And the combination of these two aspects determines a value and its function in life. If in a combination of validation of an action the dominant intellectual element, then the combination of values is called a norm or principle (Mulyadi, 2016: 557-558).

According to Mc. Guire in Jalaludin (2005: 255), a value system based on religion can provide individuals and society with a set of value systems in the form of legitimacy and justification in regulating individual and community attitudes. The influence of the value system on the individual's life because value as an abstract reality is felt as a driving force or principle that guides life. In reality, values have an influence in regulating behavior patterns, thinking patterns, and behaving patterns. In this case, most Indonesians, especially Indonesian students, feel that they have some similarities and even the same values in daily life which are based on the same religion as Muslims.

Almost all the respondents who are interviewed in this research, said that the reason they choose Turkey as their destination for studying is because they are interested in the history of Islamic civilization in Turkey. Some of them feel that by studying in

Turkey, they will experience the European-style education quality with the majority of the population of Muslim, so that they can still comfortably carry out their worship activities as Muslims. As Ibad R. (2021) said, one of the interview participants: *"I am interested in studying in Turkey, partly because Turkey is famous for its European-style curriculum education, and then Turkey is also rich in Islamic histories, the Islamic Ottoman Empire in ancient times"*. In line with Lutfi (2021) in the interview he said that because the majority of the population in Turkey is Muslim, so there is no problem for him in carrying out worship activities while studying in Turkey.

Indonesia and Turkey have one basic similarity, namely that these two countries have a population that is predominantly Muslim. The strong nuances of Islamic culture between Turkey and Indonesia make the cultural values of these two countries have basic similarities, such as family-oriented culture, hospitality in receiving guests, culture in generosity and charity and so on. Hence, from these fundamental similarities of Islamic cultural values make most of Indonesian students in Turkey are familiar with and accept the Turkish culture. In other words, it makes most of them do not have a significant culture shock in their daily lives while studying in Turkey.

In religious teachings there are values for human life. These values are used as a reference and at the same time as a guide for its adherents. Then religion becomes a frame of reference in thinking, acting, and behaving in line with the beliefs they hold. Value systems based on religion can provide guidance for individuals and society. From a sociological perspective, a portrait of religion in the implementation of its rituals affects the actions, morals, and behavior of its adherents. Then, the followers of the same religion psychologically will feel they have something in common in one unit, namely faith and belief. This sense of unity will foster a sense of solidarity within groups and individuals, sometimes even fostering a strong sense of brotherhood.

There are at least three basic components that influence human life, namely rituals, individual/group actions, and culture. Ritual is an activity or symbolic treatment of something that is considered holy or sacred. The ritual takes place according to the instructions and teachings that he believes in. Each religion has different rituals, and this difference occurs in the context or within the scope of the sociology of religion which is a part that plays a very important role in human culture. Hindu rituals, for example, give birth to "Hinduism" cultural dynamics. Islamic rituals have given birth

to "Islamic" cultural dynamics and so on. Ritual is a symbol of obedience and submission of a person to something. In Islam, we can see these rituals through the struggle of a Muslim to be able to perform the pilgrimage (Hajj), prayers, pay zakat, and other forms of good deeds (Aziza, 2016: 2-6).

Religion is basically very decisive for the presence of the social dynamics of a society. In other words, religion plays a very important and even decisive role in building the social world. In the practice of everyday life, religion is not only a tool to monitor human actions. Religion also motivates, conveys encouragement, and provides stimulants for its adherents to do better in their lives. In other words, social action or action is largely determined by the essential values of the religious teachings that a person believes in. This condition will be structured in the cultural pattern of the community.

In the context of this study, all respondents stated that they had no significant problems in adapting in Turkey related to daily life. This is more or less because the cultures of everyday life of the Turks are very familiar in the eyes of Indonesian students, even, according to them, more than what they feel in Indonesia:

"I think this country is very suitable for foreign students who want to study in Turkey because the people are friendly in socializing with foreigners, especially foreign students. Meanwhile, in terms of culture, we do have to adapt because there are many small differences with Indonesian culture. But it is not burdensome for Indonesian students in particular (Pajrianor, 2021)."

In the author's interview with a representative from the Indonesian Embassy, Apriliyan S. (2021), he emphasized that the similarity of the majority of religious adherents between Indonesia and Turkey would make it easier for Indonesian students to adapt in Turkey. To illustrate this, it is not difficult to find places of mosques when they are outside in Turkey, as well as they can listen to the call (Adzan) to prayer every day in five times. Furthermore, there are many restaurants that are guaranteed halal in Turkey. Moreover, Indonesia and Turkey have a sense of brotherhood because they are both Muslim communities even though different madzhab and so on.

4.2. Adaptation in Respect to Language and Communication

In the current era of globalization, humans are required to have certain competencies as global beings where cultural barriers should not be a barrier to interact with each other. The competency that must be possessed is intercultural communication where we as communicators are able to interact with other people with different cultural and linguistic backgrounds.

According to Tubbs and Moss (2005: 236-237), intercultural communication is communication between people of different cultures either in terms of race, ethnicity, or socio-economic differences. Furthermore, special abilities are needed to overcome cultural differences or cultural gaps in new environments, namely by adaptation. Cultural adaptation is a process by which a person learns and understands the rules and customs of a new culture (Martin and Nakayama, 2010: 320).

Language is a human communication system that is expressed through the arrangement of sounds or written expressions that are structured to form larger units, such as morphemes, words, and sentences (Richards, Platt & Weber, 1985: 153). Although communication activities can be done with other tools besides language, in principle, humans communicate using language.

According to data from the website Ethnologue 24th edition in 2021 (www.ethnologue.com), Turkish language is ranked 16th out of the top 200 most spoken languages with an estimated number of users as a mother tongue of around 88 million people. Therefore, the ability of Indonesian students to speak Turkish can be a measure of the extent to which they are able to communicate both within the campus area and in the local Turkish community, so that Indonesian students can interact with the environment and adapt to Turkish culture.

However, there are many previous studies (either qualitative or quantitative) on adaptation of international students in which the language barrier is one of the biggest obstacles for them to adjust and communicate in the host country. According to Smith & Khawaja (2011: 702), The main acculturation stress that international students face is the language barrier. While Trice (2003: 394-398) states that English proficiency is a major challenge for international students, and this can affect students' academic performance. Trice's research was obtained from the perceptions of 27 academic staff

such as deans, professors and department heads at a top Midwestern research university in America.

Moreover, Mori (2000: 137-139) shows that language barriers can have a direct negative influence on the academic performance of international students. These students' inadequate language skills often reduce their ability in all academic activities on campus, such as understanding lecturer explanations in class, accuracy in completing assignments, and so on. This barrier later became one of the factors of mental health problems for international students.

Related to this research, the language barrier experienced by Indonesian students in Turkey is the ability to speak Turkish. On the interview we conducted with Ayu M. S. (2021), she explained that the most difficult thing to adapt in Turkey was in terms of using and understanding the Turkish language. Most vocabularies of Turkish language in colloquial language are quite different than in the formal one. Not only her, most of the participants also experience the same thing:

“My problem when interacting with Turkish people is that their language is different, from what we learn in class and what they talk to us about is very different, for example they tell us “Ne yapıyon” while what we learn is “Ne yapıyorsun”, and it makes it difficult for us to understand Turkish.”

In addition, another obstacle faced by Indonesian students in Turkey related to language is the grammatical structure of the Turkish language which is different from the grammatical structure of Indonesian or English: *"My obstacle when learning Turkish is in terms of grammar, in Indonesian grammar we do not add many words, in Indonesian the subject is put at the beginning, but in Turkish the subject is at the end. (Hikmatus S., 2021)"*.

According to data from Indonesian students in 2021 from the Indonesian embassy, Aprilian S. (2021) explained that there are around 1579 Indonesian bachelor students or about 88.61% of the total Indonesian students in Turkey. While the rest are 164 master students (9.21%) and 39 PhD students (2.18%). From a total of 1782 Indonesian students currently registered, it is very clear that the majority of Indonesian students studying in Turkey are students with a bachelor's program where most of their teaching

and learning process is in Turkish. or at least they have taken a Turkish language course as a condition for them to study in Turkey.

This condition raises the majority of the obstacles they face is how they understand the lessons in class. Not a few of them take semester longer than they should be. Usually, this condition occurs in the first two years. Kameliya T. (2021), one of the respondents in an interview with the author, said that her language of instruction was Turkish and had taken Turkish classes up to C1 level. For her, one of the obstacles to studying in Turkish is that most of the vocabularies in the lessons are very academic and very different from everyday Turkish, it is difficult to understand scientific and Latin vocabulary. Not only that, difficulties are also found when understanding the lessons in class, where sometimes their lecturers often explain things in class quickly so that the situation in the classroom for Indonesian students is not conducive.

This evidence is also in line with Snoubar's (2017: 803) research on international students from various countries that studying at state universities in Ankara. According to one of these findings, it shows that the most important problem they experience in social and cultural life as a result of their language barrier during their education in Turkey, is their communication inability both from what they hear and what they communicate verbally.

According to participants in this study. To overcome this language barrier, Indonesian students have their own strategies in order to adapt quickly. One of them is by forcing themselves to live in the same house with local Turkish students, there is also a method by making their own vocabulary notes on the sidelines of their free time outside of class and memorizing it. In addition, there are also those who form study groups among Indonesian students in Turkey and the teachers are Indonesian students who are more senior than them. Furthermore, few of them tries to watch and enjoy Turkish movie while they will get many vocabularies through the movie and try to get used to using it in colloquial language.

However, regarding communication outside the classroom, such as talking to their Turkish neighbors or friends, on average they feel that Turkish people are friendly and helpful to foreign students. Berger and Calabresse (1975: 99-112) state that indeed everyone tends to reduce the uncertainty of their interactions. One of the ways these

two experts pointed to is a proactive strategy in which those in a new environment find out as much as possible about what they are dealing with and how to interact with it.

This situation causes them to have mental readiness to face various things that they will encounter. Apart from that, Indonesian students can become people who also have the flexibility to behave without losing the principal values that they bring from their native culture. Every interaction with the new environment does not necessarily eliminate the old identity. There is always a part of the old culture that still wants to be maintained to maintain an identity that must be firmly held and maintained.

The polite and courteous attitude of Indonesian students is also part of the communication strategy in the adaptation process in Turkey. The way of speaking and the choice of words are markers of this politeness. Especially to those who are considered older, especially to the lecturers. Due to the customs of Indonesian culture, correspondents generally have an attitude that maintains this politeness ethic, even though they may disagree with the lecturers or other fellow students or even with their neighbors. This is evidenced by the fact that most of them prefer to remain silent and apologize first to the Turkish people even though they are having disagreements.

As Abdurrahman (2021) admitted in an interview with the author, he said that the way to overcome the cultural and social issues in Turkey is to accept it. For example, when we are reprimanded or scolded in one or two things, we must accept and not respond back. In line with Khunaifah (2021) that she prefers to remain silent and remain polite if there is a conflict with the Turks:

“The problem with living with Turkish people is that they always try to win when there are differences of opinion and often, they do not want to listen to or understand the other opinion, nor do they try to find a middle way of the problem. When there is an argument with the Turks, I often give in because I really can't do anything but give in and hope to make them slowly come to their senses while still being polite to them.”

Having a respectful and polite attitude in communicating also causes correspondents to avoid conflicts that they do not want. They realize that the many differences in culture are very likely to cause conflict between them and the local Turkish

community. At least they have tried to avoid conflict by trying to respect others, especially those who are older than them. Although sometimes they also understand that their politeness is not always balanced with respect from the local community.

In this case, Indonesian students sometimes become individuals who do not care or try to stay away from the communication they do with certain local Turkish people. This method is seen as part of their strategy in socializing with Turkish society. Therefore, mindfulness among Indonesian students shows that they have intelligence in cultural adaptation which causes them to become people who can take advantage of the environmental situations they face.

4.3. Adaptation in Respect to Shelter

In this study, there are two aspects that would be discussed, namely the cost of housing and living as neighbors. In general, the nominal cost of living in Turkey certainly depends on each city and the average spending needs of Indonesian students. However, the average cost they spend can be relatively affordable when compared to other European countries, and some respondents even admit that the cost of living in Turkey is cheaper than living in Indonesia:

“When discussing the cost of living in Istanbul. I think if we compare it with the current currency, more or less the living cost here is like in Jakarta, not too expensive and not too cheap. For me, the size of the student budget in Istanbul is relatively affordable and worth it compared to other countries in Europe (Lutfi, 2021).”

The first aspect is related to the cost of accommodations. According to the experience of Indonesian students in Turkey, the most expenses need is the cost of renting a house. One example, the cost of renting a house per month in the city of Istanbul, with the type of house 2+1 Studio ranging from 1000 Lira to 2000 Lira per month. These costs do not include deposits and agency fees, which the charges are respectively equal to a minimum of 1 month payment (if the monthly rent price is 1500 TL, then deposit and agency fees respectively equal to it), depending on the request of the homeowner and the agency. Both fees only requested at the beginning of the month when opening a rental house for the first time.

According to most Indonesian students, these fees are relatively expensive because the average cost of renting a house in Indonesia in big cities or municipalities can reach half of the above costs with relatively the same facilities. However, many Indonesian students usually rent houses by sharing with others, which of course this is the best option because they can save money so that the cost of housing is not an obstacle for them.

Furthermore, there are some Indonesian students who decide to stay in dormitories in Turkey, the cost ranges from 300 TL to 500 TL per month. All dormitory facilities such as furniture in the room, laundry to Wi-Fi and heating are available:

“As for the cost of living, i live in Sakarya, which is quite cheap and affordable, and also, i live in a government dormitory, and we don't mind other costs besides the monthly expenses. I only pay once a month and that includes everything including electricity and food. So, it is no problem for me (Hanifa, 2021).”

The second aspect is related to neighborly life. From the explanation above, on average Indonesian students live in Turkey by renting a house together, this is certainly related to neighborly life which according to Indonesian students is that Turkish people are very unfamiliar with noise at home.

Residences with a flat system allow the voices of Indonesian students to be heard by their neighbors. This is different from the living system of residence in Indonesia which tends to be in the form of houses with a boundary between one house and another which makes the sound from one house to another less disturbing. Arawinda (2021) in the interview we conduct with her, she explained that their neighboring Turk people do not really like loud noises which is why they often come to knock on their door and warn them not to make noises.

However, to overcome obstacles in being neighbors, Indonesian students would accept it and appreciate them more. When Indonesian students want to hold an event that invites their friends, they would ask for permission or inform their neighbors so they could understand. Sometimes they also share foods with their neighbors when Indonesian students cook, so they can also taste Indonesian food. And sometimes their neighbors would do the same.

Overall, the aspect of housing costs and neighborhood life are not a fundamental obstacle for Indonesian students with certain limitations. The first they find ways by renting a house together, looking for additional income to cover housing costs, food costs and others. While the second they try to be nice to their neighbor and also not doing activities at home that can cause loud noises.

One aspect of why the cost of living and studying in Turkey is relatively affordable for Indonesian students, one of which is the fall of the Turkish currency against the dollar. This is evidenced by the statement of Apriliyan S. (2021), he explained that before 2015, most Indonesian students studying in Turkey were through scholarships and outstanding students. However, this trend has changed since 2017 until now where the majority of Indonesian students come to Turkey either through self-funding or through education agencies. He also emphasized that one of the factors that encourage students to go to Turkey is because with the weakening of the Turkish lira against the dollar, it will indirectly reduce the cost of education in Turkey, even though the cost in Turkey is also fluctuating.

On the other hand, Dewi (2021) stated in an interview with the author that the current inflation in Turkey does not affect the commitment of Indonesian students who want to study in Turkey because the Turkish government is still able to control inflation both with fiscal and monetary policies. She added that the stability of the Turkish government's policy is a very influential factor for Indonesian students who want to continue their education in Turkey.

4.4. Adaptation in Respect to Benefits of Public Services

The level of mobilization of Turkish citizens is quite high, especially as one of the most tourist destinations in the world. With the availability of easy and comfortable public transportation, Indonesian students can visit tourist objects and interesting historical places. Moreover, the price of public transportation in Turkey is quite cheap compared to other tourist destination countries in Europe. In addition, the Turkish government also makes it free for residents over the age of 65 to use public transportation. That is why, many elderly people in Turkey actively use public transportation. Not only that, but the Turkish government also provides many facilities and privileges for students such as discounts on public transportation prices which

makes Indonesian students see this as one of the reasons why they feel comfortable living and studying in Turkey.

“The facilities in Turkey are very good and interesting. And the price of transportation for students themselves is different from the general public, students get discounts on using public transportation. Sometimes we can also enter the museum for free using only a student card and this is very different compared to Indonesia. In Indonesia, the average fee for entering museums for students and the general public is the same (Farah A., 2021).”

In Turkey, especially in big cities, there are various types of public transportation such as buses, metrobuses, metros, trams, minibuses, and taxis. If Indonesian students want to take public transportation in Istanbul, for example, they can buy the Istanbul Kart which is very easy because it can be used to pay for bus, metro, tram, metrobus, funicular and ferry fees in one card. In general, public transportation in Turkey is easier to access than in Indonesia. In Indonesia, there are public transportation such as trains, buses, rickshaws, taxis and motorbikes, but these public transportations in Indonesia are still not as systematic as in Turkey. Thus, most Indonesian people are accustomed to using private transportation such as motorbikes and cars.

This change in the pattern of using transportation is actually a new habit for some Indonesian students in Turkey, but this new habit is not a significant barrier factor in adapting in Turkey. Moreover, the specificity of being students in the form of discounted prices makes Indonesian students in Turkey not only easy to access to their respective universities, but they can also explore tourist areas and historical places in Turkey, which can broaden their experience and knowledge.

The Turkish government is very concerned about the public interest, especially regarding public transportation. Trams, Metro, Buses, Metrobuses, Marmaray, Ferries and various other public transportations are provided for the convenience of residents and tourists. The access system between one type of transportation to others is quite good and integrated, especially in the municipalities such as Ankara and Istanbul. In addition, the existence of various urban transportation applications on mobile phones

and even integrated with large applications such as Google map makes it very easy for Indonesian students to explore places in Turkey.

To illustrate, international and domestic flights to Istanbul can arrive through two airports: Sabiha Gokcen Airport and Istanbul Airport Havalimanı. Both airports are quite far from tourist attractions or the city center in Istanbul. When landing at Havalimanı airport, there are at least three accesses to these places: first, they can take the HAVAIST (the official airport shuttle service) executive bus. Second, there is also a kind of city bus which is relatively cheaper than the first mentioned one.

Both types of buses at the airport have certain route codes according to all over the area in the Istanbul city. Bus stops are also adapted to access to other means of transportations such as city bus, metrobus, marmaray, etc. Furthermore, the information related to public transportation routes is also easy to learn and access for both international students and tourists. Another alternative is, of course, taxis are available at the airport for those who want to take more private public transportation.

When in the city of Istanbul, the routes between types of transportation modes are also quite integrated. Thus, Indonesian students when they want to travel from Istanbul in Europe to Istanbul in Asia have many alternative travel routes to choose from. Moreover, payments method between one means of transportation to others using only one card that is Istanbulkart.

However, Some Indonesian students in big cities in Turkey such as Istanbul and Ankara have a slightly different experience than Indonesian students in other cities regarding transportation facilities. Farah A. (2021), an Indonesian student in Ankara, for example, stated that the obstacle she faced in a big city is due to the population density in which transportation facilities are often full and crowded, especially when taking the bus and the road conditions are often congested. Bus drivers also sometimes drive too fast which makes passengers uncomfortable.

On the other hand, Indonesian students who live in small cities like Kütahya have the opposite experience, Arifah P. (2021) in the interview we conducted, she said that Kütahya does not have an alternative transportation like in big cities in Turkey. There are only buses and dolmuş. Sometimes due to the large number of students, the available buses cannot accommodate all of them at once, causing delays in class entry.

She added that if the bus exceeds the capacity limit, the possibility of bad things such as loss of goods or harassment can occur.

Moreover, the absence of city transportation applications in the mobile phone to see the arrival of the bus schedules and routes, making it difficult for students who always travel by using public transport. Public parks in Kütahya are also rare and not as beautiful as parks in other cities because they are still in the process of being developed.

4.5. Adaptation in Respect to Foods and Drinks

As a country located on two continents, Asia and Europe. Like cultural assimilation in Turkey, food in Turkey also consists of fusion foods from Asia and Europe. According to Aarssen & Backus (2001: 71), most Turkish cuisine is described as a combination of three regions, Middle Eastern, Central Asian and Balkan cuisine. The Ottomans mixed their traditional cuisine with elements of Middle Eastern cuisine. In addition, they also mix elements of traditional Turkish cuisine with Central Asian cuisine. One example is mixing yogurt in various dishes. However, for Indonesian students in Turkey, one of the factors that makes them experience culture shock is food.

First, Most Indonesians are used to cooking with a mixture of herbs and spices, whereas according to them Most Turkish food tastes plain. Second, the main carbohydrate in Turkey is bread while in Indonesia it is rice. Turkish people also eat rice, but it is not their staple food, while in Indonesia rice is their staple food, eaten at breakfast, lunch and dinner. Third, Most Indonesian dishes tend to be spicy while in Turkey their dishes tend to be plain or salty. Fourth, there are some foodstuffs or ingredients that Indonesian students cannot find it in Turkey, so those who want to cook Indonesian dishes cannot process them perfectly. Examples of spices and food ingredients that can be found in Turkey include turmeric powder (zerdecal), ginger (zencefil), pepper (karabiber), coriander (kişniş), red chili powder (pul biber), cumin (kimyon), salam leaves (defne yaprağı), cloves (karanfil). Meanwhile, spices such as brown sugar made from coconut, candlenut, nutmeg, kencur, galangal, lemongrass, lime leaves, coconut milk, several types of chilies etcetera are not available or rarely found. Even if it is available, it is likely that the price is very expensive and does not suit the pockets of Indonesian students.

“Talking about food, I still can't adapt to Turkish food. Except like pilav, burgers or foods that contain rice which are still similar to Asian flavors. Turkish people eat salad for breakfast and when I found that out, I was confused and shocked. Because we are Indonesians, we always eat rice for breakfast, it is like if we do not eat rice, we cannot say we have breakfast. In my city in Bandirma, it is like three times a week I always buy rice, so the seller knows that when Indonesians come, they want to buy rice (Azka Ibad, 2021)”.

However, Although the difference in food is one of the culture shocks for Indonesian students in Turkey, they have their own way of adapting to this condition. According to some Indonesian students that we have interviewed, Khunaifah (2021) tend to eat a lot of fruit and prefers to cook at home. Whilst Fahmi K. (2021) often supplies spices from Indonesia every time friends or family visit Turkey. There are also like Kameliya T. (2021) who prefers to force herself to get used to Turkish food until she finally got used to it. Moreover, in big cities such as Istanbul, there are many Indonesian restaurants where Indonesian students can eat Indonesian food at any time when they miss Indonesian food, even though the price is expensive.

In addition, it is related to the habit of drinking tea between the Turks and Indonesians. Usually, Turkish people really like to drink hot tea whenever and wherever. Like after breakfast, lunch, dinner or during coffee breaks they are used to drinking tea. When drinking tea there are usually side dishes such as nuts, fruit, cake or baklava. Turks are very fond of sweet foods, such as baklava, pişmaniye and lokum. According to some Indonesian students, the dessert is usually very sweet beyond the normal limit. On the other hand, by most Indonesians, hot tea tends to be enjoyed in the morning and the taste tends to be sweet. Meanwhile, at lunch or dinner, tea is usually served cold (Iced tea), and the taste is sweet. The difference in the way of serving tea between Turkey and Indonesia is one of the ways in which Indonesian students have to adapt, but not to the point that it hinders them in living in Turkey.

4.6. Adaptation in Respect to Climate and Environment

In general, there are significant climatic differences between the continents of Asia and Europe. The climates of countries on the European continent tend to be sub-

tropical which has 4 seasons: spring, autumn, cold and summer, while countries on the Asian continent tend to have tropical climates which only have 2 seasons: rainy and dry.

On the one hand, the climate of Indonesia, which is located in Southeast Asia as a whole, is tropical. With the highest average temperature is around 38 °C and the lowest temperature is around 18 °C in the highland areas. In addition, changes in temperature between seasons in Indonesia are not that significant because there are only two seasons and the difference between the length of day and night is not too striking.

Due to the nature of the weather in Indonesia, which only has two seasons, it also affects the way Indonesian people dress in which throughout the year they can wear summer clothes such as t-shirts or shirts and only use layer of jacket during the rainy season, which the temperature is equal to spring and autumn in Turkey.

On the other hand, Turkey is a transcontinental country, which is located on two continents, namely Asia (Western Asia) and Europe (Southeast Europe). 97% of the country's territory is in Asia, the rest is in Europe. Like other European countries, Turkey is also a country that has four seasons each year. Due to its astronomical and geographical location, the climate of Turkey varies slightly. Turkey is located in a location where the climate tends to be moderate. However, there are still significant differences in the climatic conditions of Turkey from one region to another. Coastal areas of Turkey, for example, tend to have a cooler climate, whereas in the highlands of Anatolia the climate tends to be drier with hot summers. While the winter is still cold but with more limited rainfall (www.geologinesia.com, 2020).

Due to the nature of the weather in Turkey, which mostly has 4 seasons, this also affects the way Turkish people dress. There are at least 3 types of outfits: summer clothes, autumn or spring clothes, and winter clothes.

Living in a different place from the area of origin certainly requires adjustment which is not easy. Indonesian students in Turkey must be able to adapt to the new environment. The success of adapting to this natural environment will be one of the entrances for their success in settling in Turkey. Physical adaptation relates to the natural environment in Turkey which experiences four seasons.

This challenge in the form of different climatic conditions is the first thing that Indonesian students in Turkey must face, where in general they are not used to living in a country that has four seasons. Especially during winter, special clothes are needed so that the cold/extreme weather does not bother them too much while studying there. They had to wear layers of clothing, thick jackets, gloves, and boots to protect themselves from the cold and snow. Therefore, clothes are the most important equipment that Indonesian students must prepare to cope with the cold weather:

“At the beginning, I was surprised by the extreme changes in the weather, for example during the winter season, the weather is too cold, as well as when the summer season, the weather is too hot. Especially in winter I have to wear layers of clothes to stay warm. My way of overcoming the weather in Turkey is to get used to wearing clothes that match the existing seasons (Rezkyanta, 2021)”.

Accustomed to living in an area with an average temperature of 30 degrees Celsius (tropical) to a place with minus (sub-tropical) weather, the body must undergo a process of adaptation. Even though Indonesian students have worn cold clothes in winter, they still can feel sick or have difficulty adapting. The difference in weather that is quite extreme which then causes them to feel the newcomer illness, indeed, is something that many Indonesian students face in Turkey. The difficulty in this adaptation process could be due to the rapid and erratic changes in the seasons.

Some diseases that can occur by Indonesian students such as flu, fever, and dizziness at the same time. Some have difficulty maintaining a rest pattern, because in winter the night hours tend to be longer while in summer the days tend to be longer. In addition, another constraint that is very noticeable is that the skin of Indonesian students tends to be dry, causing itching all over the body. However, Physical adaptation is most likely experienced by them in the early years of studying in Turkey. Usually after 1 or 2 years their bodies will get used to it and the frequency of symptoms of the disease will decrease. Over time, most Indonesian students will also find their own way of dealing with these weather differences:

“At first I was surprised to face the four seasons in Turkey because previously my body only felt the two seasons in Indonesia. Therefore,

my body in the early years of study in Turkey often experienced fever, flu, and dizziness at the same time. Usually, I take some vitamins to maintain my immunity. Over time my body can adapt to the weather in Turkey on the condition that I have to keep taking vitamins all the time (Anwari, 2021)''.

According to correspondents of the interview we conducted, there are several things that can be done to overcome the obstacles of this season's differences, especially in winter. For example, as Lutfi (2021), he says that one of the ways he overcomes winter is to do exercise and sport regularly and often take vitamins so that the body is not susceptible to disease. Meanwhile, Rahman R. (2021) prefers to consume herbal drinks such as ginger drink, herbal tea and so on that are served hot. In addition, according to Faisal A. (2021), he says that in the early winter season in Turkey, he experienced dry skin and itching all over his body due to low humidity levels and cold temperatures. To overcome this, he then used a moisturizer or body lotion to help his skin adapt to the climate to avoid irritation and infection.

Overall, the main reason of Indonesian students chooses Turkey as their destination country to study is because the country is rich in the history of Islamic civilization. Their initial decision to come to Turkey are to be able to study according to their respective fields while studying and enjoying the historical and cultural places of the country. From the six aspects above, it can be concluded that the language aspect is a very fundamental aspect in the adaptation process of Indonesian students in Turkey.

In studying abroad, communication is an important aspect that determines the adaptation process for international students. Socio-cultural adaptation is a way to make changes by carrying out a process of adjusting behavior in accordance with the norms that apply in society. Self-adjustment of students who migrate is needed to build a process of adaptation to their new environment in order to support academic achievement and social life. Adjustment can include aspects of culture, environment, to procedures for behaving in everyday life so that they can be accepted in their new environment.

Many things can affect how communication can easily occur or not, one of which is cultural or ethnic background. During the process of adapting to a new environment,

one of the obstacles comes from cultural differences. Culture and communication interact closely and dynamically. The essence of culture is communication, because culture emerges through communication (Mulyana, 2004: 14). But in turn, when Indonesian students do not know the culture in which they live well, there will be obstacles in the process of adapting to their new environment. Many factors influence their adaptability, including age, gender, level of preparation, and expectations - which can influence how well they adapt. Previous research has shown that expectations that are too positive or too negative create more difficulties in adaptation (Martin & Nakayama, 2010: 320-321).

The language aspect can be the main aspect because it can affect certain other aspects. For example, Indonesian students who have a deficiency in the Turkish language will find it difficult to find a place to live in Turkey, because in the process of finding a place to live, they have to communicate with a house rental agency in Turkey. Or when in public transportation, because of language barriers, it is likely that Indonesian students will get lost because they boarded the wrong bus to their destination, and so on.

Meanwhile, the food aspect is also one of the things that makes it difficult for Indonesian students to adapt in Turkey. One of the biggest reasons is the different staple foods between these two countries where Turkish people tend to eat bread while Indonesians tend to eat rice. Another biggest aspect is adapting to the weather in Turkey. The difference in weather between Indonesia, which tends to have a tropical climate and Turkey, which tends to have a sub-tropical climate, makes it difficult for Indonesian students to adapt to the weather in Turkey, especially in winter.

On the other hand, factors such as daily life, shelter and public facilities are things that make it relatively easy and comfortable for Indonesian students to adapt in Turkey. The proximity of Islamic culture between Indonesia and Turkey makes the cultural differences not too far, which means that Indonesian students do not experience a significant culture shock. Meanwhile, in terms of housing, the cost of living in Turkey is quite affordable for Indonesian students with certain conditions, such as they have to live in groups in one house thus the costs can be shared together.

Moreover, related to public facilities, means of transportation in Turkey is one of the most positive aspects expressed by Indonesian students such as the many types of transportation that can be taken, the ease of the payment system to special prices for students which are very affordable. However, there are differences in the students' experiences related to public transportation between them who live and study in small cities and those in big cities in Turkey such as Istanbul and Ankara. The average difficulty in adapting in big cities is related to overcrowding of passengers and relatively congested roads. Meanwhile, those who live in small cities have difficulty finding alternative transportation because there are still few types of transportation in the city.



CHAPTER V

CONCLUSION

International Relations Studies is a study that examines ideological, political, economic, social, cultural, educational and defense and security phenomena that cross the boundaries of sovereignty. Contemporary International Relations examines all phenomena involving both state actors and non-state actors. In fact, a round of international development in international relations has been enlivened by various actors, both large and small, who intimately participate in determining government decisions, in this study the education sector.

The phenomenon of studying in Turkey for Indonesian students is a new phenomenon in recent years. It is noted that Indonesian students in Turkey have shown a significant increase since 2014 and the trend continues annually. There are several reasons why many Indonesian students, who are predominantly Muslim, choose Turkey as their destination for study. First, Turkey and Indonesia are both countries with the largest Muslim population. Indonesian students themselves would get many advantages such as very easy to find mosques in various regions to perform prayers, have environmental characteristics that are not much different from the Indonesian country, easy to get halal food and drinks and so on.

Second, tuition fees at various state universities in Turkey are relatively affordable for Indonesian students. One of the reasons is because of the support of subsidies from the Turkish government to the education sector. In addition, the education system for lectures in Turkey has been standardized with the European-style education system thanks to their collaboration with the European Union through the Bologna process since 2001. Then, in Turkey there are also many scholarships offered for international students. They can even have a great opportunity to study in other countries in Europe through the Erasmus scholarship program if Indonesian students have these qualifications.

Third, living costs including costs for apartment rentals, meals, transportation, accommodation, and others are quite affordable. The cost of living in Turkey is almost the same as the cost of living in Indonesia.

Fourth, currently there are thousands of international students from various countries studying in Turkey because the country is a regional center both politically and economically. Thus, Indonesian students will mingle with other international students which will provide their own experiences and form networks that will be useful in the future.

Fifth, Turkey has a unique natural beauty and cultural richness. Currently about 50 million foreign tourists visit Turkey in a year. Therefore, Indonesian students can study while enjoying tours and historical places in one of the world's main tourist destinations.

And lastly, Turkey is also a visa-free country for Indonesian citizens. Indonesian people who want to visit Turkey can simply apply for an E-Visa from the internet or Visa on Arrival thanks to the strong bilateral cooperation between Turkey and Indonesia. Hence, families can visit students anytime easily.

Nevertheless, continuing to study in Turkey for Indonesian students is not without obstacles. This study found that one of the toughest adaptations is from the aspect of language and communication. First, the Turkish grammatical system is very different from the Indonesian grammatical system. Second, the pronunciation between Turkish colloquial language and formal language is also different, so Indonesian students need time to be able to adapt and get used to speaking Turkish both in class and in everyday life.

Third, this is related to the growing Indonesian student community in Turkey. Apriliyan Santosa (2021) in an interview with the author said that due to the large number of Indonesian student communities in certain cities such as Istanbul or Sakarya, many Indonesian students unwittingly decide to live in groups with other Indonesian students. Consequently, they are comfortable with living among themselves by forming their own environment as if there is an Indonesian environment in the middle of a Turkish environment. Therefore, it indirectly weakens the will and persistence of Indonesian students in adapting, especially in the aspect of language and socializing with the Turkish community.

In overcoming this language barrier, some correspondents have various strategies in adapting. One way is to impose themselves living with a local student-Turkish or live-

in dormitories provided by Turkish government at least one year studying in Turkey. so that they can get used to fluent Turkish.

Furthermore, food and climate aspects are also the biggest obstacles after the aspect of language. As discussed in the fourth chapter, differences in taste and eating patterns, such as in Turkey, which tends to eat with bread, while in Indonesia, which tends to eat with rice, must make some Indonesian students follow this new habit. However, some Indonesian students choose to cook their own food at home. Meanwhile, the climate aspect that is the biggest obstacle is during the winter. Since Indonesian students are not used to winter, the problem related to climate differences occurs in their early years facing winter in Turkey. Most of the correspondents have experienced winter illness such as fever and flu, which hinders their mobility in their daily life and in college activities. In overcoming this problem, some of them overcome it by exercising at home, taking vitamins and often consuming warm herbal drinks.

Regarding the adaptation problem of Indonesian students, there are several things that have been done, especially by the Indonesian embassy (KBRI) in Turkey. One of them is to provide counselling and protection services in the form of a special hotline for students. This counselling aims to provide direction to Indonesian students who have problems such as managing residence permits, problems with the legality of diplomas, passports, visas and others. In addition, the Indonesian embassy often involves Indonesian students as committees in diplomatic events between Turkey and Indonesia, so Indonesian students can better understand their role in Turkey.

On the other hand, every university in Turkey should have an international student office where international students in that campus can receive active counselling during their education, and this office should ensure that counselling can at least subside international students' problem. This office can also be responsible for monitoring the continuity of studies, the success of international students' studies and also arranging regular meetings and events with international students. This will solve the problem of lack of information or misinformation and can build trust between international students and universities in Turkey.

Furthermore, the author also recommends that both the Turkish and Indonesian governments should pay attention to the biggest obstacle factors for Indonesian

students in continuing their studies in Turkey. One of the obstacles that must be considered first is the language factor. Providing Turkish language and cultural training facilities both before they go to Turkey and while they are already in Turkey is probably one of the steps in reducing the biggest problem of adapting in Turkey.

According to Mrs. Elizabeth Diana Dewi (2021), Indonesian students are *“agents of diplomacy and agents of the Indonesian diaspora in Turkey who will strengthen bilateral relations between Indonesia and Turkey. Collaboration and integration of Indonesian policies with Indonesian student programs in Turkey is the key”*. In other words, the success of Indonesian students in adapting to the Turkish environment and society can create and multiply diplomatic agents between the two countries. Therefore, it is expected that more cooperation between the two countries will be created and established in the future.

In this sense, it is clear that higher education and the mobility of international students are important elements in diplomatic activities between countries. Indonesian students in Turkey are agents of diplomacy and means of intercultural communication between the two countries which shape the image of the two countries in the eyes of the public and governments of other nations and show that the recognition of a country is important. In this case, the mobility of Indonesian students is a strength of public diplomacy for Turkey and Indonesia.

A diplomat, apart from being a representative of a country, is also an actor implementing foreign policy because in his duties, diplomats must play a role in representing foreign policy policies that have been implemented by the state.

One of the duties of a diplomat is to promote a country with a good image. However, this task can not only be carried out by diplomats, but also all Indonesian people. The promotion referred to may be related to the promotion of the economy, education, culture and others. The promotion of some of these sectors has been carried out by many students from Indonesia who are currently abroad. They promote the good image, culture and education of the Indonesian nation in the eyes of the world community.

In this case, the presence of Indonesian students in Turkey represents the image of Indonesia in the eyes of the Turkish government and society when they study here.

Thus, analyzing their adaptability in Turkey is important to determine the foreign policies of both the Indonesian and Turkish governments.

Not only that, to become a diplomat who can have a good image of his country, it also takes a long process. The absolute ability to speak and negotiate that must be possessed by a diplomat cannot be present immediately but must go through a long process.

Therefore, it takes a strong self-determination in undergoing the process. Thus, mastery of foreign languages is also an important factor, especially to be able to compete in the era of globalization as it is today. For Indonesian students in Turkey, mastering and learning the Turkish language and culture is a must so that communication between the two cultures of Turkey and Indonesia can be created and interwoven. because Turkey and Indonesia in the eyes of the world are considered as big countries and have potential as two of the world's economic centers in the future.

Ultimately, experiencing a culture shock while in Turkey is a certainty that Indonesian students inevitably have to face. Similarities or advantages in several aspects between Turkish and Indonesian cultures does not mean that they will not experience culture shock at all. In fact, adaptation to Turkish culture will shape the ability of self-reliance of Indonesian students, improve survival skills and can also expand social skills, especially to communities or environments with different cultures. In the end, Indonesian students in Turkey are agents for both parties between Indonesia and Turkey in establishing strong cooperation in the fields of politics, economy, social, education and etc.

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