

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

Globalization caused changes in people's behavior patterns. The presence of social conflicts in society caused socio-cultural change. Culture shock and cultural lag were social phenomena caused by globalization. These two socio-cultural phenomena were unintended consequences of globalization. Globalization altered the socio-cultural landscape of several regions. This alteration affected the aspects of social disintegration (social disharmony). The disintegration process might have an impact on societal behavior.

Ogburn (1950) stated that concepts of culture lag and shock were intended to guide individuals in responding to new societal developments. Culture lag concerned how society might employ new advanced technologies to improve their lives. It outlined balancing non-material and material improvements to overcome social problems and disputes. Culture shock also instructed people, particularly those planning to go to other nations, on how to adapt to the new culture (Anderson, 2015).

People usually traveled to new places for a variety of reasons. Culture shock impacted society since it explained the phases a person went through when exposed to a new environment with diverse cultural customs. As a result, it lived peacefully in a heterogeneous society. Ogburn's views of cultural lag also aided in explaining the role of technological advancements in resolving social problems and disputes. As a result, it caused society to recognize the importance of technology in economic systems and other sectors.

Indonesia had diverse cultures, religions, tribes, and customs. This was supported by Indonesia's geographical location, which stretched from Sabang Merauke and contains the motto *Bhinneka Tunggal Ika*. The high level of socio-geographical movement allowed for cultural contact among the Indonesian population (Devinta et al. 2015). Students were enrolled in tertiary institutions and became part of the Indonesian nation's successors. Students pursued their education in the following tertiary institutions: academics, institutes, polytechnics, or universities.

Students put in more effort to deal with unfamiliar environments in addition to the education they were already pursuing. Knowledge seekers who were required to study outside their country confronted additional hurdles, such as those related to culture and language (de Burgh-Hirabe, 2019; Khodabandelou et al., 2015).

Students should be able to adapt and adjust socially to absorb their education effectively. Social adjustment was defined as an individual's capacity to react appropriately and effectively to diverse situations and the many reciprocal connections made while interacting with the community to be well-liked and healthy members of it (Gray et al., 2013; Schneiders, 1964). Students who left their origin place when achieving a higher degree felt shocked, uncomfortable, and strange when they visited a new place unfamiliar. This was called culture shock.

When someone moved to a new environment, cultural differences could cause culture shock. When different cultures were combined in one area, people could experience culture shock (Keller, 2014). In addition, Bocher & Furnham (2001: 57), the culture shock was caused by migration from their homeland to a place with a different culture. In addition, culture shock was a disorientation condition that anyone

could experience if they had trusted a foreign environment or stepped outside their comfort zone (Wanning, 2008).

Meeting new cultures created new and exciting experiences. However, encountering was frequently accompanied by a culture shock phenomenon, mainly when a sojourner stayed for an extended time. Culture shock could cause a person to lose his sense of well-being, leading to anxiety, misunderstanding new things, and various experiences, all of which could contribute to depression (Omadona, 2012, p. 4).

In the title " Stages And Symptoms of Culture Shock," Simon Fraser University stated that culture shock was standard in everyone when they faced a strange environment. Signs of a person experiencing culture shock could be observed while he went about his regular activities. They quickly became bored, retreated from their surroundings, felt powerless, became fatigued, made numerous comments about other cultures, always wanted to return home, and, worst of all, induced sadness.

When a person left the comfort of their home and familiar surroundings and moved to a strange environment, they experienced culture shock. The adjustment period could be rather intense, especially if the two areas were vastly different, such as relocating from a small rural area to a considerable city or another region. Culture shock also occurred while relocating from one location to another within the same country. More and more students from other areas were moving to new areas to study, especially in the domestic country (Indonesia) among the students from the coast of Tanjung Balai studying at Universitas Negeri Medan.

Tanjung Balai City was located on the east coast of North Sumatra Province, 184 km from Medan City. Asahan Regency surrounded the Tanjung Balai city area. It was nicknamed " the city of shells " because of its presence in the coastal area. Tanjung Balai students who studied at Universitas Negeri Medan were prime examples of someone stepping into a new environment with a distinct culture. For example, the students encountered folks in their hometown who had the same cultural background but differed from those in Medan.

Each region had its exceptional food. Regional special food was regularly consumed in a region and was appropriate for the local society. The cuisine that was owned varies from one region to another. It was one of each region's cultural assets. The majority of Tanjung Balai people were ethnic Malays. The main feature of traditional Malay food was using a fair amount of spices, and coconut milk was also essential in flavoring Malay dishes. At the same time, the majority of Javanese people lived in Medan with a percentage of 33.03 percent, Batak at 20.93 percent, Mandailing at 9.36 percent, Minangkabau at 8.6 percent, Malay at 6.5 percent, Karo 4.10 percent, and Acehese 2.78 percent. Judging from the data above, the Javanese make up the majority of the people of Medan. Many food vendors in Medan were Javanese, and the specialty of Javanese food was sweet. With the differences in food characteristics between Tanjung Balai and Medan, Tanjung Balai students experienced culture shock, so they had to go through the stages.

As for the preliminary data in this research, one of Tanjung Balai's students shared the culture shock experiences while in Medan.

Interviewer : How were your first days after arriving in a brand new Medan

environment?

Student 2 : **"When I first went to Medan, Medan people were so friendly. They welcomed and greeted me well."** (Datum 1: Student 2)

This was an optimistic phase where students felt happy to meet friendly Medan residents, and they welcomed and greeted well.

To raise this research and to get research findings, the research was analyzed by using Samovar et al., (2010) theory to investigate the phases of culture shock experienced by TanjungBalai students who studied at Universitas Negeri Medan starting from the optimistic phase, cultural phase, recovery phase, and adjustment phase and also culturalelements such as language, values, history, social organization, religion. Based on the background above, the researcher wished to research "Investigating Students' Cultural Shock Experience: A Qualitative Study in Coastal Areas in North Sumatra."

## **B. Problems of the Study**

Based on this background, the research problems in this study were:

1. What were the phases of culture shock experienced by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan?
2. How were the phases of culture shock realized by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan realized?
3. What cultural elements were experienced by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan?

### **C. Objectives of the Study**

Based on the problem of the study, the study objectives were:

1. To explain the phases of culture shock experienced by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan.
2. To investigate the realization of the phases of culture shock experienced by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan.
3. To find out cultural elements experienced by coastal (Tanjung Balai) students who studied at Universitas Negeri Medan.

### **D. Scopes of the Study**

Based on the background of the research problems described above, it was necessary to determine the focus of the research to avoid different interpretations of the research focus of the problem formulation being submitted later. This research was limited to investigating the phases of culture shock and cultural elements experienced by coastal (Tanjung Balai) students at Universitas Negeri Medan. The research used the theory from Samovar et al. (2010), which contained the phases of culture shock and cultural elements. The phases of culture shock were optimistic, cultural, recovery, and adjustment. Cultural elements included language, values, history, social organization, and religion.

### **E. Significance of the Study**

The significance of this study was expected to be helpful in some ways as follows:

1. Theoretically, this research complemented and improved the research on culture shock.
2. Practically, this research was expected to serve as a reference source for understanding the culture shock that was occurring around us, as well as provided feedback and instruction for students who experienced culture shock as a result of entering a new culture.

