

**A SELF-NARRATIVE STUDY OF AN EFL PRE-SERVICE TEACHER'S
CROSS-CULTURAL ADAPTATION DURING INDONESIAN-AUSTRALIAN
STUDENT MOBILITY PROGRAM**

A Thesis

**Presented to the Department of English Language Education as Partial
Fulfilment of the Requirements to Obtain the Bachelor of Education Degree in
English Language Education**



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UNIVERSITAS ISLAM INDONESIA**

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APPROVAL SHEET

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Approved no July 2021

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RATIFICATION SHEET

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STATEMENT OF WORK'S ORIGINALITY

I honestly declare that this thesis is originally written by me. This thesis does not contain any work of others except those cited in the quotations and references, as a scientific paper should.

Yogyakarta, July 2021

The Writer,



Lu'luatul Awaliyah

17322053

MOTTO

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

(Ar-Ra'd: 28)

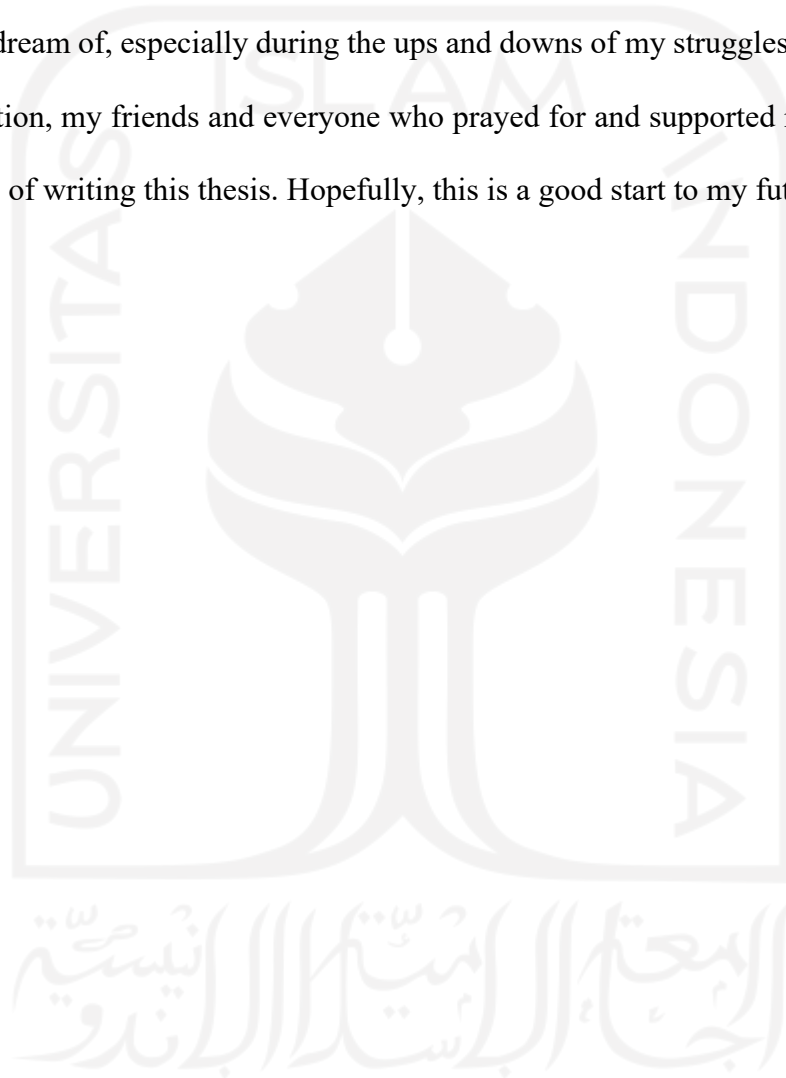
Never be jealous of others' favours; everyone has their own portion and stepping stone. Always be grateful for what you have. It could be that you are now is the accumulation of gratitude for the past small favours.

Great times make great people.

الجامعة الإسلامية
الاندونيسية

DEDICATIONS

I dedicated this thesis to myself for how extraordinary enthusiasm, hard work, strong and positive. My parents and family, who have supported me in what I plan to and dream of, especially during the ups and downs of my struggles at university. In addition, my friends and everyone who prayed for and supported me during the process of writing this thesis. Hopefully, this is a good start to my future journey.



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The researcher realized that this study is still far from perfection; therefore, all criticisms and suggestions would be genuinely accepted and appreciated.

Yogyakarta, July 2021

Lu'luatul Awaliyah

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STUDENT MOBILITY PROGRAM**

ABSTRACT

In the last few decades, the substance of cross-cultural adaptation has attracted researchers' interest in various fields. Despite the growing number of research studies on cross-cultural adaptation of international students and immigrants from Asia, America, and Europe, there are still inadequate studies that discuss cross-cultural adaptation in the Southeast Asian context. Therefore, to fill the void, this study aims to explore the cross-cultural adaptation of an EFL pre-service teacher during the Indonesian-Australian student mobility program (PPL Australia) batch 2019. The study found that the adaptation process in the new host milieu is not smooth; at the beginning, a sojourner felt mental and physical turmoil. However, by the existence of host communication competence, adaptive personality, and interaction between hosts and me, and the host acceptance of newcomers supported the twists and turns of my adaptation process as a stranger in a new socio-cultural environment; then, it positively impacted my psychological health. Consequently, I felt comfortable lived in a new atmosphere, and directly it had a good effect on the performance of my duties as an Indonesian teacher assistant. From the experience of my duties, I felt an enhancement in my classroom management strategies. That skill is undoubtedly beneficial for me as a pre-service teacher and future teacher candidate in language study (i.e., English). These findings have implications that can be considered for pre-service teachers or students who will live beyond their country to participate in international programs and for the organizer institution as a reference in developing the future program.

Keywords: Cross-Cultural Adaptation, Host Communication Competence, Adaptive Personality, Student Mobility Program, Classroom Management Strategies

CHAPTER I

INTRODUCTION

This chapter presents the background of the study, formulation of the problem, limitation of the study, objective of the study and significance of the study.

1.1 Background of the Study

Millions of people move across cultural boundaries annually, whether they are job seekers, immigrants, refugees, volunteers, or students joining the global mobility program. The UNESCO Institute of Statistics about student mobility (2021) emphasized that Indonesia has 49.900 students studying abroad, and more than 9.000.000 Indonesians are working overseas (World Bank, 2017). In the last few decades, the substance of cross-cultural adaptation has attracted researchers' interest in various fields. As some of the current researches often discuss cross-cultural adaptation, (Kim 1988, 2001, 2006, 2013) highlighted the communication relationship between sojourners and hosts, which influences the success of cross-cultural adaptation (i.e., intercultural transformation). Indeed, this issue has brought the aspect of language proficiency and communication skill as an interconnected part of people's adaptation process, both psychological adaptation (life satisfaction) or socio-cultural adaptation (effectiveness and competence of newcomers into a new society) (Ward and Searle, 1991). Whereas Kim and Kim (2016) revealed that the process of adaptation to a new cultural

environment is not linear and smooth; there are challenges, stress, uncertain situations, and pressures in the unfamiliar host environment. It implies that cross-cultural adaptation is not as easy as imagined, and it requires a process of engagement with the host society and the environment to achieve harmony between the foreigner and the new host milieu.

One of the mobility programs that provide the opportunity to experience cross-cultural adaptation and communication directly in an overseas environment is the "Australia Field Study Program (PPL Australia)." This program is organized by English Language Education Department, Universitas Islam Indonesia, for students from freshman to senior to compete globally. The applicants will go through several selection processes to participate in this program; first, file selection included curriculum vitae, TOEFL / IELTS certificates, award and organization certificates. Furthermore, the next steps are cultural presentation, cultural performance, writing an essay, Islamic knowledge, micro-teaching, *Bahasa Indonesia Bagi Penutur Asing (BIPA)*, and cross-cultural understanding. Furthermore, in the interview selection, students must have great interpersonal and social communication skills, including problem-solving skills. As previously revealed by Kim, these abilities will make students convenient to adapt to the new host environment. Therefore, selected students who have these abilities are expected to adapt well to the new socio-cultural environment (host family or school environment).

Current research related to cross-cultural adaptation, challenges, and ways to survive has been carried out nationally and internationally. For example,

McKay-Semmler and Kim's (2014) research on youth Hispanic cross-cultural adaptation in America found that students who have good language provisions and communication competence will feel comfortable with their life in the new atmosphere. Besides, it will positively affect student academic performance. Additionally, the more students interact with the host, the more comfortable they will adapt to the new environment, and such engagement is essential to their continued mobility. Socialization in that context provides opportunities for people from different backgrounds to undergo a transformational adaptation process regularly. Kim and Kim (2016) added that communication and socialisation skills are determinants of successful adaptation in the host environment. Thus, the more students who master the host language competence (i.e., English) understand the cultural norms and systems of the host country, their involvement in interpersonal relationships with the host community, the better their psychological health will support successful adaptation. In addition, researches in the Indonesia context found that friendships with host communities, understanding the host norms and culture, taking an active role in social and religious activities in the host environment will minimise culture shock and facilitate one's adaptation process in these countries (Mulyana & Eko, 2017; Siagian & Tike, 2019). It means that the interaction and communication between sojourners and the host, understanding the host culture, and participation in the socio-cultural environment actively will facilitate one's cross-cultural adaptation and minimise the culture shock occurrence.

Although some studies highlight the cross-cultural adaptation of international students and immigrants in Asia, America, and Europe, there are still insufficient studies discussing cultural adaptation in the Southeast Asia context. Even though this research solely examines the experienced of an Indonesian pre-service teacher in adapting to the new community environment and the adaptation in Australian secondary college in their role as an Indonesian language assistant. Thus, this study will empirically deliver a substantial contribution to future research in cross-cultural adaptation of Indonesian teacher candidates through the Indonesian-Australian global mobility program.

1.2 Formulation of the Problem

The research question that guided this study is:

1. How does an EFL pre-service teacher experience cross-cultural adaptation process during the student mobility program?

1.3 Limitation of the Study

This study is limited to a single participant with the experience of cross-cultural adaptation during the Indonesian-Australian student mobility program, namely the Australia field study (PPL Australia) program at one of the secondary colleges in Melbourne, Australia.

1.4 Objective of the Study

This study aims to re-tell the stories of an EFL pre-service teacher cross-cultural adaptation during the Indonesian-Australian student mobility program (PPL Australia) batch 2019.

1.5 Significant of the study

Several benefits can be drawn from the results of this study. First is the practical benefit; this study of cross-cultural adaptation can be carried out sustainably by anyone interested in this field, as well as to give a contribution to the development of the future program. Besides, the empirical benefit of this study is to provide enlightenment of what needs to be done to succeed in cross-cultural adaptation.

CHAPTER II

LITERATURE REVIEW

This chapter presents related and relevant studies of this research. It consists of the literature review, related studies, and conceptual framework to comprehensively understand the research.

2.1 Conceptual Review of Cross-Cultural Adaptation

Cross-cultural adaptation is a fundamental condition that everyone experiences when moving to a foreign environment. It forces newcomers living in a foreign environment to adapt to build stable and reciprocal relationships with the indigenous environment for the long or short term. "Cross-cultural adaptation" is labelled as the process of meeting new environment demands (Kim, 1988) that required dynamic interaction between strangers and hosts (Kim, 2001). Furthermore, McKay-Semmler and Kim (2014) revealed that cross-cultural adaptation faces environmental challenges to maintain internal balance. Besides, Gudykunst and Kim (1992) emphasized that cross-cultural adaptation is the effect of moving to a new place, from an old community to a new one, from a village to a city, or vice versa. It implies that cultural adaptation is implemented in everyday situations when people relocate themselves to the unknown environment to build and to acquire "fit" between the foreigners and the new milieu. Kim (2001) categorized cultural adaptation into three stages; deculturation, acculturation, and assimilation. *Deculturation* or known as

unlearning means mixing the previous cultural elements to survive in the new cultural environment. It continues with *acculturation*, mixing some cultures without eliminating the old cultural elements, and the last is *assimilation* or acquiring new cultural elements. In addition, the illustration of cross-cultural adaptation stages can be seen in the following:

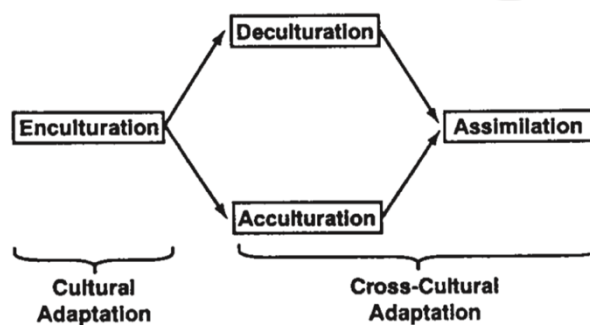


Figure 2.1.1 The Process of Cross-Cultural Adaptation

Alignment of acculturation, deculturation to assimilation brings internal transformation to foreigners. The dominant strength of the host culture creates conformity pressure on foreigners to acculturate to their cultural order. In acculturation and deculturation changes, foreigners must feel stress (i.e., uncertainty, confusion, and anxiety) whether maintaining old habits or adopting new habits to fit with the new host milieu. What followed "stress-adaptation" is "dynamic growth." when people successfully pass the crisis, they gain psychological growth. Once entering a new culture, foreigners will experience habitual transformation in cognitive, affective, or behavioural domains. These transformations include increasing functional fitness in socializing, improving psychological health to face challenges, and acquiring a broader cultural identity.

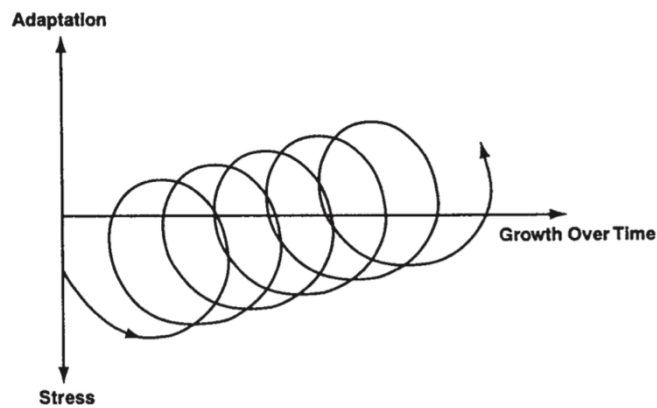


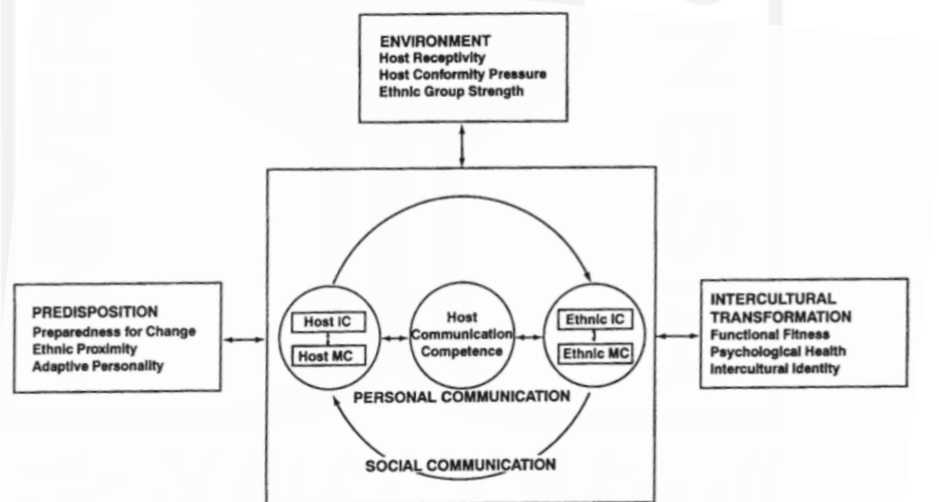
Figure 2.1.2 The Stress-Adaptation-Growth Dynamic: A Process Model

Factors that impact the success of cross-cultural adaptation are (Dimension 1) host communication competence or personal communication is defined as people's cognitive, affective, and behavioural abilities in communicating according to the prevailing system of meaning and communication symbols. Cognitive ability refers to people's intellectual abilities in dealing with new cultures, including understanding the dominant language and knowledge of the local culture. Affective competence is the internal state of people and their motivation in facing challenges in a new environment. Furthermore, operational competence is the ability to express cognitive and affective outwardly, including technical skills, synchrony, and resourcefulness.

Furthermore, (Dimension 2) host social communication that closely related to dimension 1; it is where a foreigner participates in communication activities, both interpersonal and mass in the new environment. Host interpersonal communication facilitates sojourners to get social support in dealing with difficulties, chances to learn the language and culture of the host

either through formal or informal contacts. Whereas host mass communication facilitates sojourners to access mass media from the host group, that affects their cultural learning and social participation. Therefore, the activities of foreigners through mass communication of the host are important for their culture/language learning, especially in the initial phase of living in a new environment. On the other hand, (Dimension 3) ethnic-social communication activities (interpersonal and mass) occur between individuals with the same cultural origin, provide different subcultural experiences to individuals with fellow ethnicities. It implies that communication personally and socially (host social and ethnic social) is the host environment's main condition (Dimension 4) which includes the host's acceptance of newcomers, pressure or challenges from the host, and the strength of ethnic groups. (Dimension 5) predisposition is a foreigner's condition when entering a new cultural environment, including the cultural background brought and previous adaptation experiences. Predispositions are grouped into three things, namely preparedness for change or the readiness of foreigners to contribute to a new environment actively; Ethnic proximity or a condition where foreigners feel that they are in accordance with local cultural values and norms so that they do not feel culture shock; and adaptive personality including openness (personality dimensions that allow sojourners to seek new knowledge as well as to participate in new environmental communication processes) such as flexibility and tolerance; strengths as the ability to rise from adversity (i., e., resilience); and positivity as belief in possibility and goodness.

Last, five factors dimensions that previously described directly or indirectly predict and clarify the different intercultural transformation (Dimension 6) levels within a given period. In turn, the intercultural transformation level helps to predict and to explain all other levels of dimensions; including (functional fitness) known as "well-adapted" is individual comfort in carrying out activities in certain environments; (psychological health) people's cognitive, affective, and behavioural work in sync; and (intercultural identity) the result of increasing the functional fitness and psychological health of foreigners in the form of their broader identity. Therefore, the cross-cultural adaptation theory can be clarified through the following figure:



Note: IC = interpersonal communication; MC = mass communication.

Figure 2.1.3 The Integrative Theory of Cross-Cultural Adaptation

Everyone must experience cross-cultural adaptation when moving to a new environment. In addition, to adapt to the new international environment, newcomers must socialize and communicate with their surroundings to have a good relationship with the community. Several previous studies have also

emphasized the same things in their research; Kim and McKay-Semmler's (2013) revealed that people obtain cross-cultural adaptation processes through socializing with the host community. Moreover, An and Chiang (2015) showed that there would be significant changes in some cross-cultural adaptation at the beginning of the new environment, particularly internal stability. In other research conducted by Templement, Robinson, and McKenna (2016) found that adaptation is carried out based on the sense of conflict of the previous culture, while attraction to peer culture makes students adapt to the host environment. Thus, Cultural adaptation occurs through a process of socialization and environmental demands.

2.2 Empirical Studies of Cross-Cultural Adaptation in EFL Context

Current studies of cross-cultural adaptation in EFL countries tend to work in both empirical and practical contexts. Studies on cross-cultural adaptation can be achieved through practical and authentic activities such as writing a diary (Xu, 2018), where the study was more into the author's cross-cultural adaptation, cultural sensitivity, self-reflection, and personal development. The study employed a qualitative method through a self-reflective diary of the author when studying Ph.D. overseas. The result of the study is that writing a diary has successfully reflected the writer's experience, self-change, and self-formation process in cross-cultural adaptation. In the equal research, previously Yang (2008) also conducted a journal writing about his experience of teaching and learning at one of the US universities. Besides, the study employed narrative

inquiry as the framework and analysis tool. Therefore, it implies that diary and or reflective writing could explore the writer's experience in-depth and be used as a research instrument.

Moreover, Mulyana and Eko's (2017) research focuses more on exploring the Indonesian students' adaptation in Korea. The study employed a qualitative approach based on a cross-cultural adaptation adjustment model, used in-depth interviews and focus group discussion. Besides, the researchers interviewed 10 Indonesian students living in Busan for at least eight months. The research indicated that initially, Indonesian students experienced culture shock; they could not communicate well with their hosts and the environment. However, after Indonesian students understood the conditions of the host and its environment, they were able to rise from culture shock and participate in the host's social activities. This study explores the personal and social communication of the students to support their adaptation to the new environment because it contains the specific case of communication between sojourners and the host. Therefore, this study becomes articulated what personal and social communication stands in.

Additionally, the research employed by Kang (2019) revealed the Chinese students' cross-cultural adaptation influencing factors when studying in some Thai Universities. The study used a quantitative method with Kim's structured model as the theory adopted. The researcher did surveys to 314 Chinese students at eight universities in the upper northern region of Thailand. The result of this study revealed that Communication with the host, environment roles, and

adaptive transformation are significantly determined and had positive impacts on their adaptation process. Selvitopu and Gün (2020) also utilized the adaptation concept of Kim in their study about the cross-cultural adaptation experiences of Afghan students' in Turkey. Furthermore, the qualitative method was used in this study, and the result shows that immigrant students experienced stress during their adaptation process. Nevertheless, as time goes by, they can adapt to the host environment.

Despite the previous studies, the research conducted by Chincheng, Teyi, and Zhiwei (2018) has yielded different results. This study focuses on the Chinese students' cross-cultural adaptation in Taiwan, and it employed a qualitative and quantitative approach. The researchers used in-depth interviews with seven mainland students and questionnaires as data collection instruments. The result showed that the students are more concerned with the environment, personal communication, and psychological health. Nevertheless, their adaptation in life, culture, learning, interaction and leisure are not good; furthermore, their host environment does not support their adaptation. It happened because the students did not realize the importance of good communication with the host. Besides, the host environment did not support the students' adaptation process both in the living environment, teaching, and learning, as well as the unequal allocation of rights between mainland students and host students. It implies that newcomers' communication with the host and the host receptivity is crucial in the cross-cultural adaptation process. Hence,

these things should be fully acquired to support the successful adaptation of newcomers to the new environment.

2.3 Theoretical Framework

This research employs the construct from Kim (2001) "stress, adaptation, and growth dynamic" and "cross-cultural adaptation " to discuss the research question. Furthermore, the concern of this research is cross-cultural adaptation and success factors. Meanwhile, this research used a diary and document (a report) as the instruments to explore how does an EFL pre-service teacher's cross-cultural adaptation during the Indonesian-Australian student mobility program (PPL Australia) 2019. The framework is displayed below:

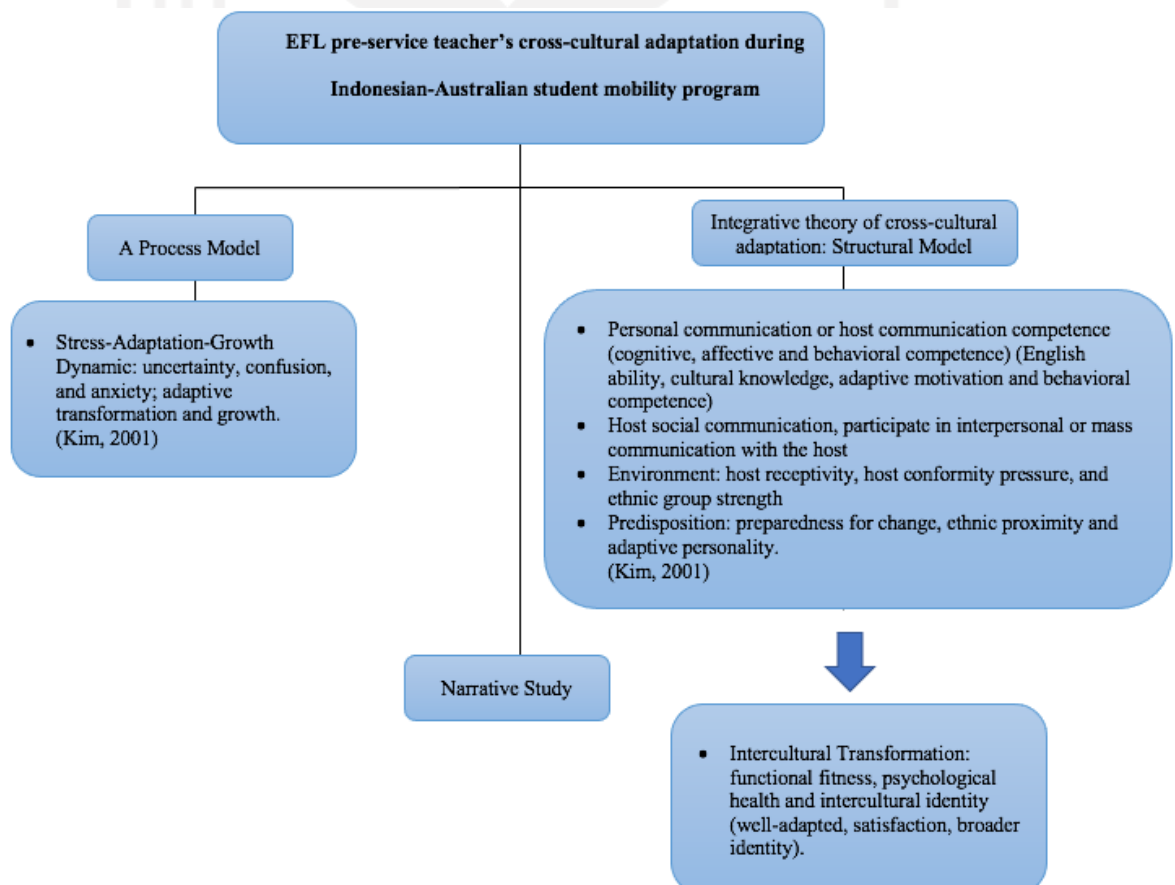


Figure 2.3 Theoretical Framework

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research methodology of this study. It included research design, data preparation, data collecting technique, data analysis, and trustworthiness of the research.

3.1 Research Design

This research utilized qualitative design in the form of self-narrative inquiry, and it is known as an autobiography constructed and implemented by Connelly and Clandinin (1990). The study of self-narrative inquiry focused on the researcher's experiences of social, cultural, and institutional within that individuals' experiences are shaped (Clandinin, 2007). Therefore, the narrative inquiry was chosen to provide the flexibility for the author to tell a story about experiences while participating in the Indonesian-Australian student mobility program. In addition, I would like to explore not only my cross-cultural adaptation experience while participating in the Indonesian-Australian student mobility program but also the sources or factors that influence (familial, social, institutional, etc.) the success of my cross-cultural adaptation process. In addition, there are four self-narrative approaches as follow:

Self-narrative approaches	Main disciplinary/ methodological perspective	Ways of collecting/ creating stories	Meaning of "self" and the role(s) of researchers
Autoethnography	Cultural anthropology	Ethnographic research (e.g., field notes)	Researchers creating narratives about their own personal experience
Self-portraiture	Education; art	Writing (or other artistic forms) as a method of inquiry	Researchers creating stories about participants' self-experience
Life story approach	Psychology (individual psychology)	Interview in which participants tell their stories in oral forms	Participants responding to researchers' questions (often in written accounts)
Neonarrative	Education		

Figure 3.1 Self-narrative Approaches Distinctions
(Yuan & Hickman, 2016)

Base on the table, I applied "self-portraiture," also known as auto-psychohistory and or similar to autobiography; it is an emphasis the author/researcher's journey when constructing their own story and considers a reflection of self-experience as an essential element for people's condition (Yuan & Hickman, 2016).

3.2 Setting and Participant

The research was conducted in Melbourne, Australia, while I joined the Indonesian-Australian student mobility program (PPL Australia) 2019. At that time, I taught Bahasa at one of Australia's secondary colleges. On the other hand, I lived with two different foreign families, which is why I had experienced cultural adaptation while living with those foreign families. The participant of this study is the researcher itself. The researcher is an English Language Education student at a private university in Yogyakarta. In addition, I wrote diaries for a couple of weeks about my experiences while living in Australia.

Therefore, this study explores cross-cultural adaptation carried out by me while attending a student mobility program in Australia.

3.3 Research Instrument and Data Collection

I used a diary and document (report) as the instruments of this study to explore the researcher's cross-cultural adaptation during the Indonesian-Australian student mobility program. Furthermore, to obtain the data, I used a diary as primary data to review my own experiences. Additionally, I also used report activity as reflective documentation to support the diary. As emphasized by Bailey (1991), that diary records the expression of feelings and perspectives; and it used to accommodate learner's experiences while studying abroad (Byram & Feng, 2006); to self-criticize who we are as well as how we change and grow (Wolf, 1989). Thus, it means that diary is a recording traces medium for people to criticize experiences. Besides, the diary is written periodically and in a specific time sequence as long as I participated in the Indonesia-Australia student mobility program, 2019.

3.4 Data Analysis

The data analysis was conducted in a narrative analysis. Narrative analysis is an activity of living, telling, retelling, and reliving stories as the narrative inquiry proceeds (Connelly, & Clandinin, 1990), as well as what the substance of the story is and how the story is presented. According to Clandinin and Connelly (2000), during data analysis, it is advisable to think narratively

while keeping in mind theoretical, methodological, and interpretive considerations; to get a meaningful narrative analysis to code the text in a narrative manner to find the meaning of the narrative. In this case, I fully adopted the narrative analysis model of Connelly & Clandinin's (1990) narrative inquiry analysis to analyse the data of this study.

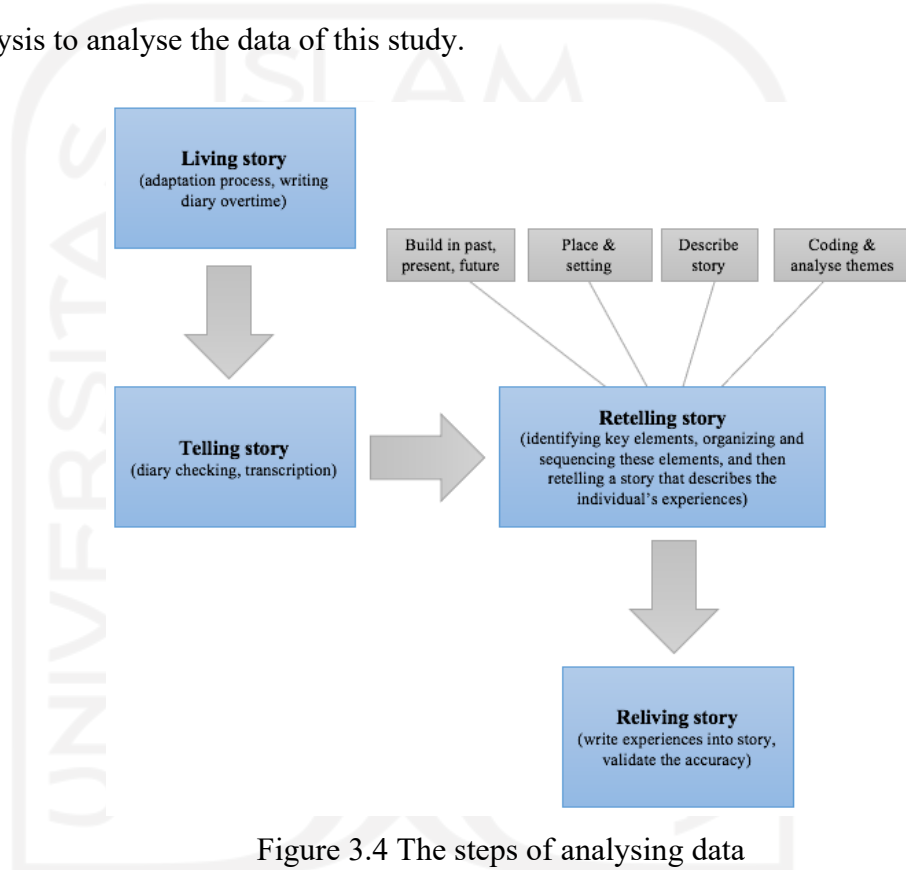


Figure 3.4 The steps of analysing data

Firstly, I wrote the diary of my life in Australia during participated in the student mobility program. Secondly, I read and reread the diary transcript; then, I made some initial codes to make the constructs easily found and recognized. Besides, I re-checked the diary many times to deeply understand the data. Furthermore, I identify the narrative process, pay attention to the language used, recognize the context in which the text has been created and identify moments when something unexpected happens. The last is triangulation; I compared all the data with the

analysed diary data. In a previous study conducted by Abrar (2019) on speaking anxiety for Indonesian students in the United Kingdom, he used the analysis concept of Clandinin & Connelly, 2000. Nevertheless, it was limited to "telling and retelling steps"; he did not include "reliving" in his data analysis. Therefore, in this study, I utilized the complete model of Connelly and Clandinin's analysis steps to analyse my data.

3.5 Trustworthiness

In this research, I used a diary as the primary data, and I wrote my own experiences to avoid bias. According to Moleong (2014), several criteria are needed to achieve the research data accuracy level, including credibility, dependability, confirmability, and transferability. First, credibility refers to the results of the conclusion drawing and verification process to provide data validity; in this case, the findings are drawn from the participant's original data, which is not made without any constructs. As in diary writing, reflection checking and re-reading of data are carried out by me. Second, dependability is the process of auditing the entire research process. Third, in confirmability, the findings in this research could be confirmed by matching the diary and document data (a report). Finally, transferability refers to the understanding of research to get clarity from the entire process and research findings.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter contains of findings found in the research and its discussion. The findings in this research are the data were collected through the diary. The discussion briefly contains the explanation of the diary manuscript as the primary data and a report as the secondary data of this research.

4.1 Findings

4.1.1 Data Presentation

I obtained the data in this study from the diary written for two weeks while I participated in the Indonesia-Australia student mobility program batch 2019. The diaries were unlimited to specific topics because those were uncategorized; it summarized my whole activities in the new host environment. In total, there are 16 diaries for approximately two weeks of the program. Besides, I did the content reviews of my diary and some theoretical coding based on the theoretical framework employed in this study. Furthermore, I themed all of my diaries and a report according to the qualitative analysis steps.

While played wording with bananas gram, I asked Lr several times about the words that she had arranged, because I did not know the meaning yet,¹ occasionally she also gave me some new vocabularies.²

-Affective
-Insight from the host

Saat bermain menyusun kata pake banana's gram, beberapa kali aku bertanya beberapa kata yang telah Lr susun, karena aku belum tahu maknanya, sesekali juga dia memberi aku kosa kata baru.

Figure 4.1.1. A sample of translated diary

COMPONENT	SUB-COMPONENT	INDICATOR	CODE
Interpersonal Communication/ Host Interpersonal Communication	Cognitive process	<ul style="list-style-type: none"> - Cognitive - Knowledge of host communication system - Cultural understanding 	<ul style="list-style-type: none"> • English proficiency • Cultural knowledge
	Affective process	<ul style="list-style-type: none"> - Affective - Motivation to adapt - Identity flexibility - Aesthetic co-orientation 	<ul style="list-style-type: none"> • Adaptive Motivation
	Operational/ Behavioural process	<ul style="list-style-type: none"> - Operational - Technical skills Synchrony - Resourcefulness 	<ul style="list-style-type: none"> • Behavioural competence

Figure 4.1.1.1 Sample of themes, sub-themes, and coding

4.1.1 My Stories

I am an alien in the inner circle dimension

I am an English Education student, and I love to participate in global activities as my dream since high school. While at university, I searched for and participated in international programs to practice my English and expand my network. One of the programs I participated in was the Australian field study program (PPL Australia); this activity lasted for two weeks in Melbourne, Australia. During my two weeks in Melbourne, I lived with a different native Australian family each week. Apart from that, I also actively participated as a Bahasa teacher's assistant at one of the secondary schools in Melbourne.

At the beginning of my life in an English-speaking community, my house family introduced me to the teachers and staff at the school where I worked for the next two weeks. However, when several people got together and chatted, I felt like completely an alien. Even though I was a student with an English language education background, I did not understand what they talked about.

Besides, I froze while occasionally laughing when they laughed as if I was part of their conversation.

In contrast, the English I've been learning so far was formal language. They had a conversation, but when the conversation was going on, I didn't feel like I could catch up with what they talked about because they spoke using everyday language quickly. Nevertheless, I keep trying to listen to them carefully to find their spoken pattern and familiarizing my ears.

Even so, I still insist on utilizing my eyes to see their body language and my ears to hear them speak in the hope that I will get used to it and over time I will be able to follow the conversation of native English speakers.

A girl with inquisitiveness

I am an un-brave woman in an environment and atmosphere that I have never known previously. Before I set my foot in the Kangaroos land, my previous experiences living overseas were when I was 17 years old in South Korea. While living there, I rarely communicated if not needed. Nonetheless, when my friend lost her passport, it forced me to communicate with foreigners, even I started to dare to ask the officers when I could not understand the directions. I felt a big culture shock at this stage because this was my first experience living in a foreign environment, I could not speak Korean, and I did not have sufficient cross-cultural understanding. At the age of 19, I lived in China for a month. It almost the same as the previous experience; I communicate only as necessary. However, because the activities in China required active speaking, I become more often talk, even I often have conversations with friends from other countries, even though on a small scale. Because of the frequent

interactions with my friends from different countries and with the hosts, these activities made me feel comfortable living in Chinese society.

When I was 20 years old, I joined the Australian field study program, and I lived with native Australian families there. My first house family was a teacher at a secondary school in Melbourne. Every night my house family and I always take time to talk, whether it's personal matters or about school. While having a conversation, we played games that Australians often play during family time, namely "Bananas gram" and "cards."

I decided to play the games because I think through this game, I can learn how to socialize, communicate, solve problems, and I think I can adapt more to Aussie's culture. We often played bananas' gram, it like Scrabble, but the difference is that the letterboxes are taken out of the banana pouch, so that's why it's called Banana's gram. It was so exciting, and I started to feel less awkward because I felt pretty awkward with Lr previously.

While I played wording with bananas gram, I asked Lr several times about the words that she had arranged because I did not know the meaning yet; occasionally, she gave me some new vocabulary.

While lived there, once I felt lonely when I had to live in my family's house alone, and I also even felt uncertainty when I made a mistake. Therefore, to avoid unwanted things, I always ask about things that I did not understand and asked my house family about the unfamiliar vocabulary. I am grateful that it made me easier to live comfortably in a foreign environment.

From Kimchi's House to Bananas' Gram

The term representing my cross-cultural adaptation journey is “from eaten Kimchi to banana grams”. From the first time I lived in Korea, I was awkward and

did not dare to communicate or even just chat with the host. Furthermore, as time went on, I tried to get up the courage to start a conversation while eating Kimchi because South Korea is a country that recommended eating Kimchi before eating another food. I feel like my social skills have improved since I started chatting every I ate Kimchi. In addition, two years later, I had the opportunity to participate in youth activities in China for a month, together with representatives of ASEAN and ASIA countries. At first, I was also awkward and reluctant to socialize because I felt inferior about the age gap of up to 10 years older than my age. However, because we met almost every day, greeted each other, and hunted bubble tea together, I finally became familiar with the delegates from other countries.

When I joined the Australia field study program, my previous experiences of living abroad helped me while living in Australia. However, it is undeniable that I felt stressed, lonely and awkward at first. After the host and I often talked while preparing dinner, after dinner, and played Bananas' gram together almost every night, I became more familiar with the host. Likewise, when I helped teach the Indonesian language to students at a secondary school in Melbourne, I meet and socialize with students from different cultural backgrounds almost every day.

I asked to give them preliminary questions in Indonesian, some of the students in my group looked lethargic and unpowerful, I feel a little scared here, but I tried to lighten the mood with a bit of joke. I asked them one by one alternately and randomly.

We played a guessing words game. Now my group started to be enthusiastic, cheerful and interacted with me well, and I helped them until finally the sound of the bell to go home broke our joy. Then we said goodbye to each other, said: "thank you, see you."

The improvement in my English, socialization, and communication skills helped me get on well with my Australian families and students; we still connected through social media; besides, it provided me lots of privileges from the people around me. After I returned from Australia, I had the opportunity to take part in an international conference in Malaysia. In 2020, I became the runner-up of outstanding students at my campus and my faculty, which at the selection stage required English language, communication, and socialization abilities. In the same year, I joined the All-China Youth Federation Association Conference. In addition, I also started to be active as a speaker in virtual and offline events, even if the participants are from other countries, and I am still learning to understand other people's communication patterns. Finally, I joined in a collaborative project with PT. Pertamina Indonesia in helping the literacy of students with disabilities. This condition forced me to continuously adapt to the new environments, friends, teachers, new teaching-learning atmosphere, and others.

4.2 Discussion

Confronting the Critical Phase during My Cross-Cultural Adaptation: I am a Resilient Person

This study draws on the experience of the cross-cultural adaptation process of a pre-service teacher who participated in Indonesian-Australian global student mobility in Melbourne for a couple of weeks. I recorded this experience in my diary which was written regularly over time during the period of the program. Despite many challenges that I faced, I found remarkable experiences during the data

collection stages. At the beginning of my arrival, I was both interested and confused because of the differential situations and conditions from my country's background, including cultural perspective, norms, and environment. The findings in this study indicated that the process of deculturation and acculturation towards assimilation brought about internal changes in me; I felt anxiety, uncertainty, stress, loneliness, and pressure from the host environment in the early phase of my life in Melbourne. Over time, when I was able to handle these problems, I began to feel comfortable living in a foreign environment; so that I can play an active role in the new host environment intensely. Additionally, I began to be able to communicate interactively with my host families. As Kim (2001) explained earlier, the growth dynamics phase would be felt by individuals after successfully passing through the crisis phase, and increased awareness in stressful situations serves as a force that encourages someone to overcome difficulties in new habits. On the other hand, Selvitopu and Gün (2020) in their research revealed that immigrant students experienced stress during their adaptation process, while as time goes by, they can adapt to the host environment.

I learned to adapt. In Australia, I was placed on living with native Australians, and I indirectly had to learn to adapt from culture to food. While there, I was trained to eat Australian foods, although I felt a bit of culture shock at the very first time, but not really culture shock because before I had tried to adapt in several countries. Furthermore, I learned to practice English which I learned on campus directly in an English-speaking country and with native English speakers. At first, I was a little overwhelmed because the English of Australians was a little different, and they used slang more often and abbreviated words in daily life. However, this did not last long; after three days, I began to get used to their English. If I am wrong in pronunciation, they repeat my words with the correct pronunciation. My family in Australia is very enthusiastic about learning Indonesian, so I was asked to teach my father in Australia about Indonesian, and he taught me

daily language in Australia such as "brekkie for breakfast, see yah to see you, dinna for dinner, doffed for put, and so on."

From the statement above: firstly, the mobility program that I joined gave me the opportunity to live with native Australian families; this is where my adaptation experience in Australia started. In the beginning, I felt a little bit of culture shock, and luckily it did not last long because I have lived in several other countries. My previous experiences living overseas, ranging from culture shock, uncertainty, foods, friends, hosts, and others, made me prepare for all the needs and possibilities that will happen while living in Australia. Secondly, I learned to practice the English that I have learned on campus directly with native English speakers in an English-speaking country. Although at first, I found it difficult to understand native Australian English speakers, after a few days I communicated directly with the host, I started to get used to the language patterns used by the host society. Moreover, my second house family is very interested in Indonesian, even every year my family goes on vacation to Indonesia. Therefore, my family and I made an excellent agreement that they want me to teach them Indonesian. On the contrary, I asked them to teach me the language that Australians use on a daily basis. I believe that through this method, besides learning English, this method can strengthen the social communication relationship between the host and me. This is as research conducted by McKay-Semmler and Kim (2014) confirmed that communication between sojourners and the host played a crucial role in the sojourners' psychological health and functional fitness in the new environment.

Good Talks are My Survival Stepping Stone: The Secret of Successful Cross-Cultural Adaptation in Aussie

The success of my adaptation process inseparable from the down conditions during the adaptation process and the causes and effects that were mentioned previously above, which are summarized in the integrative theory of cross-cultural adaptation (Kim, 2001). One of the keys to my success in cross-cultural adaptation is mastering the host language (i.e., English), knowing the prevailing norms, and establishing good relationships with the surrounding people. In addition, my past adaptation experiences also played a fundamental role in my adaptation process in Australia, so that I was able to avoid mistakes that I had previously made. During my life in Australia, it can be said that I have good interpersonal communication or host communication competence by representing my English language ability, my adaptive motivation, my cultural knowledge, and my daily communication behavioural competence. It was found that host communication competence was positively associated with host interpersonal communication and the environment as represented in the following statement:

After class was over, RY met me and told me where was the place with the kangaroo. I told him that last Sunday, I went to Moonlight Century to meet Australian native animals. RY also told the location at Arthur's seat; he said I could meet a kangaroo in the afternoon if I were lucky, and I thanked him. Our communication went well, even though, at first, when we were studying in a group, RY unwilling to answer one of my questions about his father, and I felt terrible for him, but Alhamdulillah we became close from that moment, and he often helped me and showed me some beautiful places around here.

This is in line with Kang's research (2019) on the factors that influenced the adaptation process of native students, which revealed that host communication

competence, host interpersonal communication for immigrants, and host environment have a positive reciprocal relationship in the adaptation process. Besides, I felt amazing because the Australian environment has accepted me well from the beginning of my stay until the end. Although I encountered several challenges during my life there, such as when I lived with my first house family, the dogs still roamed around and often licked my coat, even though I had told my house family regarding the problem, but she still let it. It is different with my second house family; they put their dog in a special house while I lived with them, they have even written the foods list that forbidden me to consume as a Muslim, and they asked for my prayer schedule so that my activities with the house family and my individual activities run synergistically without any hindrance. This contrasts with Chincheng, Teyi, and Zhiwei's (2018) research, which found that sojourners' adaptation was not good; they did not easily communicate with the host, and the host did not support it student adaptation process. Whereas, good relations between immigrants and hosts can reduce the impact of culture shock and support immigrants' adaptation process in the host environment (Mulyana & Eko, 2017; Siagian & Tike, 2019).

Despite the challenges, after more than five days of living and interacting with my house family, with students and teachers at school, I felt fit in Australian society and the environment; I thought I could adapt and live comfortably in a new environment.

During the travel home by bus, I looked at nature around, and I felt a little sad because this is my last day at school with my students, and in a few days, I will return to Indonesia. I feel genuinely comfortable lived in Aussie.

After graduating from UII English Education, I highly want to continue my master's degree in an English-speaking country; in accordance with my dreams, I want to continue my studies at one of the leading universities in the United Kingdom (UK). Nevertheless, before graduating from PBI UII, I will continue to develop my professional aspects by participating in activities that support my career, such as student exchanges such as the Global Undergraduate Exchange Program organized by AMINEF (Full bright), to be a country delegate in an event such as PPAN (Youth Exchange between States hosted by Kempenora Republik Indonesia), scientific conferences and attending training both domestically or abroad.

My experience of cross-cultural adaptation in Australia, especially in terms of communication and building good relationships with those around me, will be beneficial for my future life because I have a dream to continue my education in an English-speaking country (i.e., UK) with a scholarship. In addition, I will continue to enrich my global experience by actively participating in international activities such as seminars, conferences, student exchanges, volunteer activities, and others.

Emergent Finding:

The Enhancement of My Classroom Management Strategies

As mentioned earlier, apart from gaining cross-cultural adaptation experience, my prominent participation in the Indonesian-Australian mobility program was to assist Bahasa teachers in teaching Indonesian subjects to students in one of the secondary schools in Melbourne. During my time as a teacher assistant, I was given the task of teaching students and handling classes according to the advice and direction of the real teacher. I am grateful because before being involved in this program, I had received classroom management lessons in "classroom management" and "micro-teaching" courses on the campus, so I was not really shocked by the class state and students with multicultural backgrounds. On my first

day at RSB secondary college, I was introduced to the classroom where I would be assigned. Nevertheless, in the last period of the first day, one of the Indonesian teachers suddenly asked me to handle the class; I was surprised because last night's appointment was that I would only go around the school. I tried my best to handle the class well with the classroom management provision I had previously studied. The class was divided into two large groups, which were controlled by my partner and me, then I did a simple roleplay about the introduction to students in 7B class. However, I was a little confused when all the students in my group had finished their respective turns. Hence the best solution was I still tried to engage with students and did a little review related to content in roleplay. Since the incident on the first day, I reflected on myself that I had to prepare my teaching and learning needs every time; therefore, when suddenly I asked to teach, I would not feel confused and would certainly be ready with all my teaching stuff. Indeed, teachers should reflect on evaluating their own skills regarding class problems and making adequate preparations because in this way, teachers can improve their abilities regarding effective classroom management (Debreli & Ishanova, 2019). In addition, I also learned how to maintain good communication and engage with students.

The teaching and learning process of Indonesian was conducted by teachers and students, often using code-mixing, code-switching, and body language. If the students are in grades 7 and 8, teachers more often use English as the language as of instruction, whereas if it is class 10, 11, and 12, the teachers more often use Indonesian as their medium of instruction. Language teachers used code-mixing

and code-switching techniques in classroom interactions for students who have fewer language skills so that the knowledge transfer process runs smoothly and effectively in the classroom (Moetia, Kasim & Fitriani, 2018). Some of them expressed that they loved learning Indonesian because it was helpful for them when on holiday in Indonesia (typically in Bali, Lombok, and Yogyakarta). Furthermore, before starting the lesson, the teacher did a warm-up to the students by asking some simple questions (i.e., day, month, and weather), and the teacher also reviewed the material at the previous meeting. As revealed by Marzano, Gaddy, Foseid, Foseid, and Marzano (2005) in their book on classroom management, that the use of "warm-ups" or also called "daily starters" was done to minimizing gaps in student learning, review their previous lessons and activate their knowledge in learning new materials. In addition, almost all teaching and learning in the language class was conducted in groups; I was given a handout by the teacher and asked to train the students' speaking. If students find it difficult to answer my questions, I will speak slowly; if they don't want to answer, I will lead them to speak slowly, imitating what I said, and finally, they want to talk.

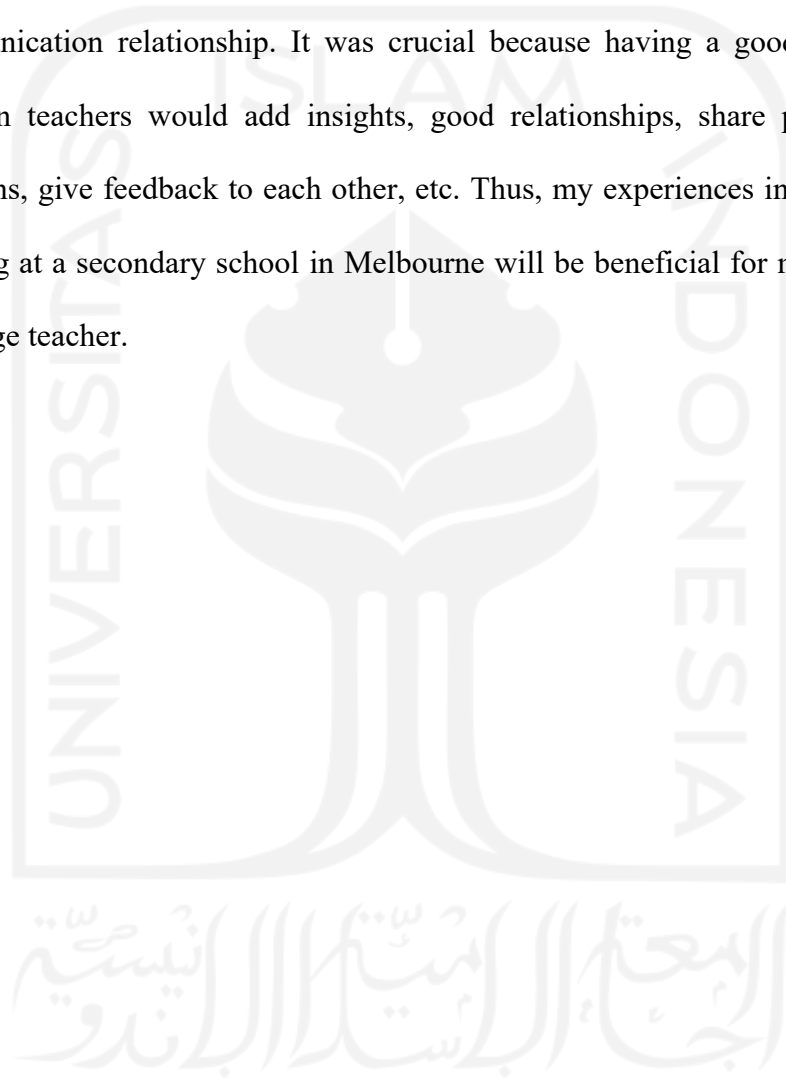
When I asked some questions, they only have to answer the answers in the worksheet and modify their answers a little bit, according to themselves, but there are some students who do not want to answer because they cannot pronounce it well, in this case, I continue to provide support to students and guide them to recite the answer very slowly. If there are students who do not know the meaning of a word, I explain it using Indonesian and body language, but if they do not understand my body language at all, then I will explain it in English (especially for students that are still in beginning classes).

There is a unique habit that teachers do at this school every morning; the teachers always greet and welcome students (for example, "good morning," "how

are you," "did you sleep well?" and so on). In my opinion, this method is important to apply later when I become a real teacher because apart from being able to establish a good relationship between teachers and students, this method can also eliminate the gap between teachers and students. This is in line with Debreli and Ishanova's (2019) research, which stated that in order for language classes to be intensive, it requires good interaction and communication between teachers and students. Furthermore, when there was a noisy student, the teacher will call their name, and if they were still noisy, the teacher changed the student's seat so that they can focus on the lesson. In addition, Teachers always give rewards to their students; no matter how bad the students' work is, the teacher always appreciated good (good, very good, excellent, and others). Even so, teachers continue to guide their students to do even better. As emphasized by Marzano, Gaddy, Foseid, Foseid, and Marzano (2005) that rewards can encourage good connections between students and teachers and build a productive learning atmosphere.

In this school, there was a student with visual impairment, and I learned how to teach Indonesian to her. I am surely interested; besides, this situation is in accordance with my interest in managing a literacy support community for people with visual impairments. This is the first time I meet students with visual impairment in a language class. When a learning video was played, the teacher will whisper the visualization of the video, and when there was a movement command, the teacher will whisper the step-by-step of the movements so that that student still actively participated in the class. Finally, I have good communication with the teachers, every night I shared stories related to education with LR as my host family

as well as an Indonesian teacher. Furthermore, CM who was also an Indonesian teacher, her relative were married to a Lampung girl (my origin), so we talked a lot about both educational and personal issues. In addition, there was JF who has lived in China, and HP who was married to a Yogyakarta man; we have an excellent communication relationship. It was crucial because having a good relationship between teachers would add insights, good relationships, share problems and solutions, give feedback to each other, etc. Thus, my experiences in teaching and learning at a secondary school in Melbourne will be beneficial for me as a future language teacher.



Lifetime Framing: Constructed Stories of my Cross-Cultural Adaptation during Indonesian-Australian Student Mobility Program

Based on the previous explanation, this section describes the lifetime framing represented the re-living of my adaptation experience when I joined the mobility program in Australia, 2019 by revealing my previous adaptation experiences and plans for the future. In addition, this supports the validity and reliability of this research data. At the beginning of my experience living abroad in 2017, I felt intense pressure and turmoil within me, loneliness, and unpreparedness facing charges and changes in the destination country. Therefore, under such circumstances, I need to survive to be able to feel comfort of living in a foreign environment. I slowly started communicating with my friends every time I eat Kimchi. It implies that if I eat three times a day, then in a day, I do intense communication three times. Likewise, when I joined the mobility program in China, I felt awkward with my colleagues because our age gap was even ten years apart. However, since I and the other delegates greeted each other, my awkwardness and inferiority began to fade; moreover, it turned out that other delegates also supported me as the youngest and smallest delegation. Finally, after about a week, I felt comfortable living with the delegates from ASEAN and ASIA countries in China land. In fact, almost every afternoon and evening, we hang out together to enjoying the atmosphere of Guangxi and Beijing city. My previous experiences helped me prepared for what might happen in the Aussie host environment, and it much easier for me to socialise with the hosts. In addition, the hosts in Australia can accept me well and supported me in Language, culture, norms, and others. For more details, I

provide the full version of my lifetime framing, which is summarised in the following chart:

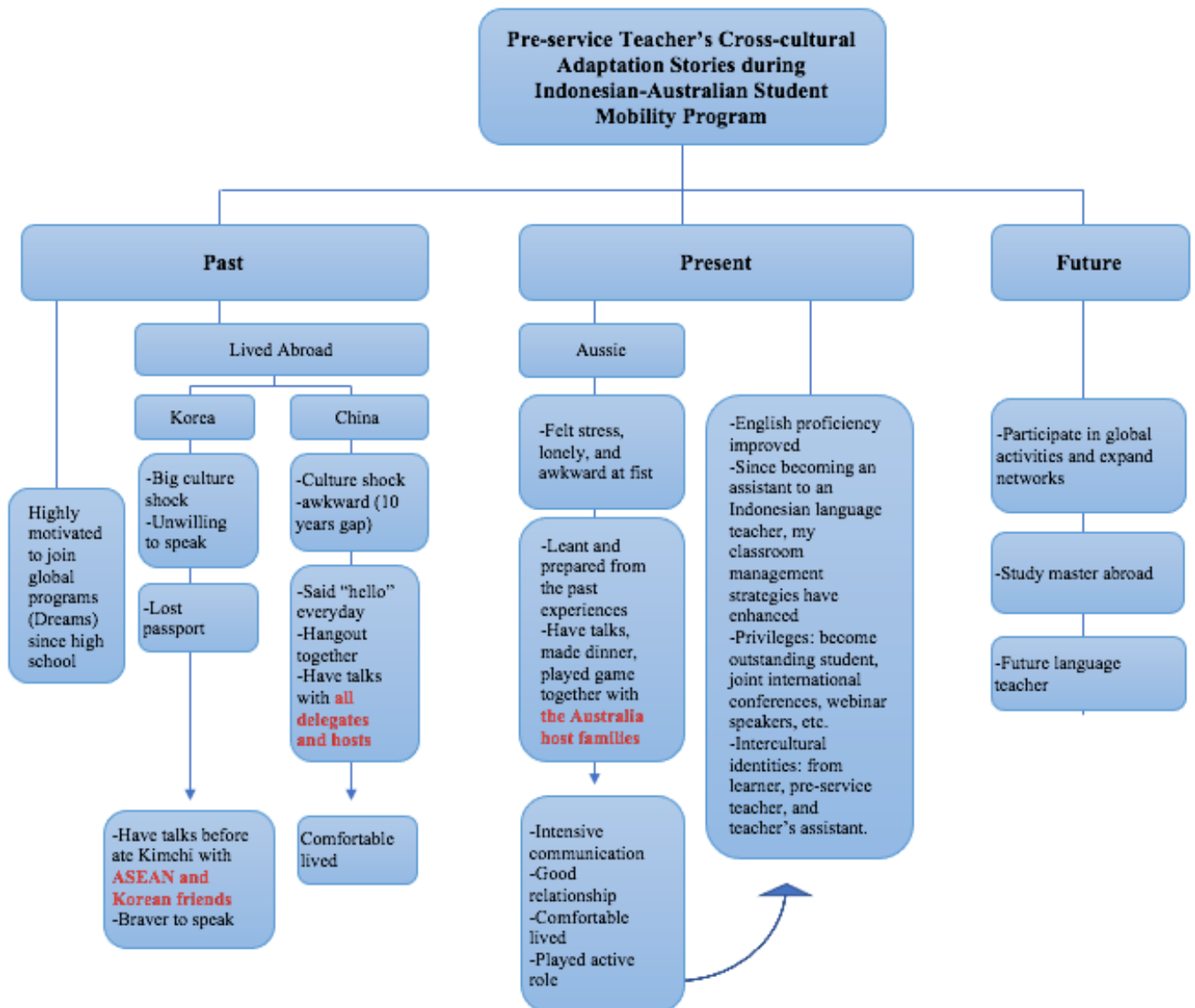


Figure 4.2 My Lifetime Framing

CHAPTER V

CONCLUSION AND SUGGESTION

Following the question of this research, it is concluded that the adaptation process in the new cultural environment is not smooth; immigrants will initially feel mental and physical turmoil. Similarly, there are several factors that influence the cross-cultural adaptation of Indonesian pre-service teachers in their success. *First*, the role of host communication competence which includes language skills, knowledge of applicable norms, and culture. *Second*, good communication and relationships between hosts and a sojourner. *Third*, the host's acceptance of newcomers and support from the new living environment. *Fourth*, my preparation for the changes that will occur, respecting differences, motivation, and including previous adaptation experiences. Therefore, these factors then affected the comfort of living in a new environment, psychological health, and enrichment of my identity from monocultural to intercultural identity. In addition, during my duty as an assistant teacher of Indonesian in Australia, I gained improvements in my classroom management strategies, and it will be beneficial for me as a pre-service teacher and future teacher candidate in language study (i.e., English).

As an implication, this research provided an alternative way for pre-service teachers or learners who will participate in similar or other global mobility programs to survive and play an active role in the new community. In addition, this research can also be a reference for universities in developing future program. Regardless of the impact, this research was limited to a single participant who has participated in the Indonesian-Australian mobility program for two weeks. Thus,

for further study, it is possible to add more participants who have joined overseas mobility programs for approximately one month in different areas.



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APPENDICES

Appendix 1: Data Codes

COMPONENT	SUB-COMPONENT	INDICATOR	CODE
Interpersonal Communication/ Host Interpersonal Communication	Cognitive process	<ul style="list-style-type: none"> - Cognitive - Knowledge of host communication system - Cultural understanding 	<ul style="list-style-type: none"> • English proficiency • Cultural knowledge
	Affective process	<ul style="list-style-type: none"> - Affective - Motivation to adapt - Identity flexibility - Aesthetic co-orientation 	<ul style="list-style-type: none"> • Adaptive Motivation
	Operational/ Behavioural process	<ul style="list-style-type: none"> - Operational - Technical skills - Resourcefulness 	<ul style="list-style-type: none"> • Behavioural competence
Social Com (Host)	Host Interpersonal Communication	<ul style="list-style-type: none"> - Size/proportion of host ties - Strength (intimacy, centrality) of host ties 	<ul style="list-style-type: none"> • Cultural norms insight • <i>Social support</i> • <i>Language support</i> • <i>Culture support</i>
	Host Mass Communication	<ul style="list-style-type: none"> - Amount of host media use - Information-oriented use of host media. 	<ul style="list-style-type: none"> • Gain insight from host media
Social Com (Ethnic)	Ethnic Interpersonal Communication	<ul style="list-style-type: none"> - Size/proportion of ethnic ties - Strength (intimacy, centrality) of ethnic ties. 	<ul style="list-style-type: none"> • Co-culture connectedness (mass/interpersonal)
	Ethnic Mass Communication	<ul style="list-style-type: none"> - Amount of ethnic media use - Information-oriented use of ethnic media. 	
Environment	Host receptivity (<i>willingness of the local culture to accept entrants</i>)	<ul style="list-style-type: none"> - Positive attitude toward strangers - Inclusive/associative communication messages 	<ul style="list-style-type: none"> • Foreigner acceptance • Associative
	Host conformity pressure (<i>society challenges strangers to adopt normative patterns of the host culture</i>)	<ul style="list-style-type: none"> - Assimilative ideologies, norms, policies - Homogeneous ethnic composition 	<ul style="list-style-type: none"> • Challenges
Predisposition	Preparedness for change	<ul style="list-style-type: none"> - Education/training - Prior cross-cultural experience - Voluntary/planned relocation 	<ul style="list-style-type: none"> • Training • Past experience • Planned placement
	Ethnic proximity	<ul style="list-style-type: none"> - Ethnic similarity - Ethnic compatibility 	<ul style="list-style-type: none"> • Adjustment to different ethnicities
	Adaptive personality	<ul style="list-style-type: none"> - Openness (flexibility and tolerance) - Strength (resilience, risk-taking, hardiness, persistence, elasticity) - Positivity (positive thinking) 	<ul style="list-style-type: none"> • Openness • Strength • Positivity
Intercultural Transformation	Functional fitness	<ul style="list-style-type: none"> - Perceptual mutuality (Lack of) psychological alienation - Socioeconomic status 	<ul style="list-style-type: none"> • Well adapted
	Psychological health	<ul style="list-style-type: none"> - (Lack of) hostility toward host environment - (Lack of) mental illnesses - (Lack of) culture-shock symptoms 	<ul style="list-style-type: none"> • Satisfaction • Alienation
	Intercultural Identity	<ul style="list-style-type: none"> - Individualization of identity - Universalization of identity 	<ul style="list-style-type: none"> • Local identity • Broader identity

Appendix 2: Diary and Report

Diary (Monday, 14/11/2019)

<p>Aku bangun jam 4 pagi dan langsung menuju kamar mandi untuk mandi pagi, berrr.. cuacanya dingin banget, so I decide to take a bath with quite warm water. Furthermore, I back to the bed room and membangunkan VE untuk mandi. Karena lapar, aku makan bekal sosis yang aku bawa dari Indonesia. Lalu sekitar jam 06.00 kami siap-siap untuk ke sekolah, lalu kami sarapan bersama LR yah sambal berbincang-bincang, karena ini kan masih awal jadi butuh banyak komunikasi feeling aku. Eh terus tiba-tiba troy dan Charlie come to us, I was so afraid, but my friend to played with them, Charlie brought a ball, then my friend threw that ball and the dogs run faster to catch that ball and bring it back to my friend and me. Whereas, I sat on the high chair to ovoid those dogs.</p>	<p>-Adaptive motivation -Social Support -Adaptive motivation -Challenge (<i>host conformity pressure</i>) -Resilient (<i>Adaptive personality</i>)</p>
<p>Selanjutnya, aku menyiapkan bekal untuk luch di sekolah: pisang, snack kanguru, serta roti isi Nutella. Kemudian aku membuat minuman, aku membuat the hijau, sedangkan VE meminum susu kambing. LR menawari kami dan menunjukkan makanan-makanan untuk nantinya kami mengambil sendiri. Aku memutuskan untuk makan pagi dengan roti isi Nutella, karena aku suka sekali dengan cokelat. Setelah makan, kami membereskan piring dan memasukkannya ke washing machine dan mengambil air minum dari keran. Nah di melbourn airnya tu bersih banget, jadi kita minum dari air keran gitu. Meski awalnya aku kaget tuh, masa iya suruh minum dari keran, eh ternyata semua masyarakat sini melakukan itu dan memang airnya bersih.</p>	<p>-Adjustment to different ethnicity -Foreigner acceptance -Behavioral competence -Cultural Knowledge</p>
<p>Setelah itu, aku Kembali merapikan kursi, karena di negara ini itu adalah adab jadi kalau abis makan ya dimasukkan lagi kursinya ke dalam. LR memberi makan those dogs dan mengeluarkannya ke teras halaman belakang. Lalu kami segera menuju ke mobil dan cuss otw ke sekolah. Selama di perjalanan kami mengobrol tentang sekolah, baik tentang siswa, cara belajar, dan sedikit bercerita tentang the old man yang setiap pagi selalu marathon bersama anjingnya. Perjalan dari rumah LR menuju RSC, yups ini adalah nama sekolah dimana aku dan temanku bertugas, perjalanan itu di tempuh sekitar 10-15 menit saja. Saat pertama sampai di sekolah, kami langsung menuju kantor untuk melakukan absensi. LR mengajarkan cara membuat akun dan bagaimana melakukan presensi.</p>	<p>-Cultural norms insight -Social, culture, language support (<i>host interpersonal</i>) -Social support</p>
<p>Sembari melakukan itu, LR memperkenalkan kami ke petugas-petugas di lokasi. Setelah melakukan absen, ia membawa kami ke ruang guru sembari memperkenalkan kepada orang-orang yang ditemui di perjalanan mulai dari guru Bahasa Jepang, guru olahraga dan lainnya. Lalu kami melakukan morning gathering bersama guru-guru, staff dan kepala sekolah. Kami diperkenalkan LR kepada mereka. Mereka memberi salam dan menyambut kami dengan sangat baik. Selepas itu, LR mengantar kami ke ruangannya dan bertemu dengan rekan kerjanya, hari ini kami menetap di</p>	<p>-Social, culture support -Cultural support</p>

ruangan LR. Suddenly the bell was rung, we asked to follow morning briefing at Bahasa class, it is about 5 minutes.

-Social support

Selanjutnya LR membawa kami berkeliling sekolah untuk melihat Gedung-gedung, kelas, laboratorium, lapangan dan berakhir di ruang TU, di sini kami akan membuat kartu RSC. LR memperkenalkan kami kepada bapak itu, dan mereka melakukan perbincangan, namun saat perbincangan itu berlangsung aku merasa kurang bisa menangkap apa yang mereka bicarakan karena mereka berbicara sangat cepat menggunakan Bahasa keseharian, sedangkan bahasa Inggris yang selama ini aku pelajari adalah Bahasa formal. But I try to listen it carefully to find the pattern as well as familiarizing my ears.

-Challenge (in language)

-Adaptive motivation

Setelah mereka selesai berbincang, kami diminta duduk untuk diambil fotonya. Kartu Rosebud pun dicetak sesuai kami berfoto, namun namaku salah so I ask to that man to change the name with my appropriate name *"sorry actually my name is Lu'luatul Awaliyah, not lulu atul awaliya, can you change it for me?"* tapi karena dia bingung tulisan namaku jadi dia bilang *"please write it"* aku diminta untuk nulisin di kertas, then I said *"use apostroph between Lu"*. Yeay! akhirnya kami mendapatkan kartu Rosebud yang benar. LR mengajakku dan VE kembali ke kantornya, lalu ia meminta kami untuk ikut di kelas Haiti. Dan lalu kami langsung menuju kelas Bahasa Indonesia yang diajar oleh Haiti. Kami menyaksikan pengajaran yang dilakukan di kelas 10 ini. Terdapat 6 orang yang hadir, dan ada 1 anak kelas 11 yang ikut di kelas ini untuk menyelesaikan tugasnya (sepertinya tugas akhir di kelas Bahasa Indonesia). Beberapa siswa ada yang berlibur dengan keluarga, ada yang sakit dan ada yang sedang ikut perlombaan jadi hanya 6 orang saja yang hadir.

-Behavioral competence

-Associative

Satu jam pelajaran berlalu, kemudian kami Kembali ke kantor LR untuk istirahat. Kemudian Kembali lagi masuk ke pelajaran HT selama 1 jam pelajaran di kelas 9B. Di periode 4 kami tidak ada jam, sehingga gunakan untuk berfoto di halaman RSC, dan LR pun mengantar kami hingga ke depan sekolah, sedangkan ia menunggu kami sembari mengerjakan tugasnya. Lunch time, LR mengajak kami untuk Kembali ke ruangannya untuk istirahat dan lunch. Kami sama-sama membawa bekal, aku roti isi Nutella, namun temanku membawa popmie goreng, langsung deh kangen makanan Indo jadi akhirnya kita bikin pop mie yeaaay... untungnya kelas selanjutnya yang akan kita masuki ada di jam terakhir, di kelas LR. Setelah selesai lunch kami melihat dan membaca-baca buku pelajaran Bahasa Indonesia yang ada di ruangan itu, tiba-tiba LR hadir dan aku meminta izin untuk membawa buku-buku itu pulang untuk dibaca dan mencari referensi mengajar, ia mengizinkan dan memberikan rekomendasi buku-buku, tapi katanya saat mengajar mereka improvisasi gak berpatokan buku yang penting sesuai dengan apa yang dibutuhkan siswa. Teng..teng.. waktunya kelas terakhir, yaitu kelas 7B LR. Pertama, kami diperkenalkan dan

-Social support

-Foreigner acceptance

-Co-culture connectedness

-Associative

langsung diminta perkenalan sendiri-sendiri secara langsung, temanku mendesakku untuk melakukan itu pertama, baiklah aku memperkenalkan diri pertama kali, lalu siswa ditanya LR terkait dimana aku tinggal, punya saudara berapa dan lain-lain. Hal itu juga berlaku pada rekanku yang juga melakukan perkenalan setelahku. Kedua, LR membagi kelas menjadi dua kelompok besar dan menugaskan kami untuk memandu masing-masing grup yang berbeda, kami diminta memberikan mereka pertanyaan perkenalan dalam Bahasa Indonesia, beberapa siswa di kelompokku terlihat lesu dan tidak bersemangat, aku merasa sedikit takut di sini namun aku mencoba mencairkan suasana dengan sedikit gurauan. Aku bertanya kepada mereka satu per satu secara bergantian dan acak.

-Classroom management strategies

Actually, I was a little surprised and not quite ready because this was still my first day at RSC and the real agenda was to tour and observe only. Nevertheless, this was beyond my expectations, in the LR's class we were released to handle classes in two large groups, jadi aku melakukan kegiatan belajar mengajar secara spontan and LR just watching us from her seat. Furthermore, I was overwhelmed on day 1, because after the material was used-up I had to manage how to keep engaging with the students and remain consistent in discussing and practicing their speaking and listening. Moreover, from that moment, I learned that the ability to communicate and engage students is very important as well as preparing myself, also preparing materials along before teaching is very important, because we may be suddenly asked to teach.

-Challenge

-Monitoring
-Classroom management strategies

-Reflection

Waktu berdiskusi habis dan sebelum kelas usai, LR mengajak kami bermain game tebak kata. Nah pada saat ini kelompokku mulai antusias, ceria dan berinteraksi denganku secara baik, dan aku pun membantu mereka hingga akhirnya suara bell pulang membuyarkan keceriaan kami. Lalu kami saling berpamitan pulang, seraya mengucapkan “terima kasih, sampai jumpa”. LR mengevaluasi kami, dan memang sengaja menugaskan kami secara dadakan.

-Classroom management strategies

-Associative
-Reflection

Di periode ke 6 kami Kembali hadir di kelas Haiti 8 D, siswa-siswa kelas ini sangat bersemangat dan ceria sekali. Setelah kelas usai. Lalu kami Kembali ke kantor LR untuk mengambil tas, dan kami melakukan absen pulang di ruang sebelah. Di sini LR kembali mengenalkan kami kepada orang-orang di ruang tersebut. Lagi lagi LR Kembali mengobrol agak lama, aku faham yang mereka bicarakan namun tidak semua kosa katanya aku mengerti. Tapi aku tetap menganalisis pattern speaking mereka dan melihat body language mereka supaya bisa memahami apa yang dibicarakan.

-Foreigner acceptance

-Challenge

-Strength (Adaptive personality)

Setelah itu kami menuju mobil untuk kembali ke rumah, kami mengobrol tentang pengajaran hari ini dan berbagi kisah kami. Sesampainya di rumah, LR mengantar kami ke lantai 2 dan dia izin untuk pergi lagi dikarenakan

-Social Support

akan ada rapat di Dromana. Akhirnya kami Kembali ke kamar dan beristirahat sejanak, beberapa menit kemudian kami merasa lapar karena memang the weather too cold for us as tropic human, then we decided to make indomie yeaayy. Directly we take the indomie we brought from Indonesia in our luggage, then we prepare the plates that will be use. We look for the pan to cook the noodle + egg. Super happy we are haha, I think Indonesian noodle/foods will be more delicious when we eat it in another country. Furthermore, we wash all the dishes, dry it, and put in on the wardrobe. Then we back to our room to take rest for a while.

-Behavioural
competence

At the maghrib time LR arrived in home, the dogs are coming huuhu, and we of course come to see LR. She invited me to make dinner together, we make capcai kalau di indo wkwk. Sembari makan kami mengobrol dan ternyata LR menyampaikan bahwa tomorrow my friend should go to her family, I felt envy because I wanna live with aussie's family soon, but you know my friend really want to stay in LR's house kebalikan kita haha. Setelah selesai makan kami Kembali ke kamar dan beristirahat sambil berbincang tentang perpindahan ke keluarga aussie.

-Associative

Report

In conclusion, I got lots of lessons while I was an Indonesian teacher's assistant at RSC Melbourne, Australia on 12-27 October 2019, whether it lessons about class management, engaging students, how to demonstrate the topics taught, learn to live together with people in other countries, learn to adapt, or lots of life science that is not only in the classroom.

-Broader identity
-Satisfaction
-Well-adapted

For my future plan is that I will continue to develop my professional aspects as future teachers. Furthermore, I will continue to learn about classroom management, because I still feel it is very necessary in that case, if one day teaching and dealing with students in different countries is very important. After graduating from UII English Education, I highly want to continue my master degree in an English-speaking country, in accordance with my dreams, I want to continue my studies at one of the leading universities in the United Kingdom (UK). Nevertheless, before graduating from PBI UII, I will continue to develop my professional aspects by participating in activities that support my career such as student exchanges, to be country delegate in an International event such as PPAN (Youth Exchange between States hosted by Kemenpora Republik Indonesia), scientific conferences and attending training both domestically or abroad.

-Affective
(motivation)