

Intercultural Communication Based on the Perspective of the Effects of Cultural Shock and Labeling on Self-Disclosure and Self-Confidence of Acehese Students in Malang

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Abstract

This research is based on the reality that Acehese students staying in Malang often experience the phenomenon of cultural shock and negative labeling during their studies in Malang. The negative labeling they have received such as “Aceh pungo, marijuana dealers, members of the Free Aceh Movement (GAM)”. This labeling causes the lack of self-disclosure and lack of confidence of Acehese students in their communication in Malang. This research aims to analyze the effects of cultural shock and negative labeling on self-disclosure and self-confidence of Acehese students in their communication process in Malang. The research uses Winkelmann’s cultural shock theory and Edwin E. Lemert’s labeling theory. Utilizing a quantitative approach and a correlational method, the research targets members of IPPMA, comprising a population of 133 individuals. A sample size of 100 respondents was determined using the Slovin formula. The data are collected by distributing questionnaires to respondents. After the data obtained, they are sequenced and analyzed using multiple regression analysis. The results indicate that cultural shock affects self-disclosure and self-confidence, while negative labeling does not affect self-disclosure and self-confidence. The simultaneous testing indicates that the combined effect of cultural shock and negative labeling on self-disclosure and self-confidence is weak.

Keywords: Culture Shock, Negative Labeling, Self-Disclosure, Self-Confidence.

1. Introduction

The province of Aceh is situated near Indonesia's westernmost point. Aceh is renowned for its rich cultural heritage. Aceh, the Muslim-majority region, has a lengthy history that includes significant events such as the Free Aceh Movement's (GAM) armed battle, the 2004 tsunami tragedy, and resistance against colonialists. The 2005 Helsinki peace deal, which gave Aceh more autonomy and responsibility over its internal affairs, put an end to this conflict, which had its roots in the exploitation of natural resources (Hadiwinata, 2010).

Special autonomy has encouraged many young Acehese to pursue education outside the region, including in Java, especially in East Java. Malang City is one of the main destinations because of its reputation as a city of education with affordable living costs, a comfortable atmosphere, and the presence of renowned universities. Since the 1990s, many Acehese students have come to Malang, forming communities such as the Acehese Youth and Student Association of Malang (IPPMA) to support fellow migrants.

Although many Acehese students study in Malang, Acehese students in Malang also face challenges in the form of culture shock and negative labeling. Culture shock is a person's reaction to a new environment that is unfamiliar to them, causing an initial reaction in the form of anxiety due to someone losing the symbolic signs that they have known in their old environment (Maizan, 2020). Meanwhile, negative labeling or nicknames are negative behaviors that are not liked by society. Lemert explains that negative labeling is the identification of someone as someone who commits deviant acts and can also mean naming that sounds bad, for example the fool, the idiot, the thief, and so on (Ayu & Khairulyadi, 2017).

The culture shock that occurred to Acehese students in Malang arose from differences in culture, norms, and social values between Aceh and Malang, while negative labeling often took the form of hurtful stereotypes, such as the

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nickname "Aceh Pungo" or associations with the separatist Free Aceh Movement (GAM). This has an impact on their openness and confidence in interacting and communicating interculturally with the local community.

Self-openness and self-confidence are the main capital in carrying out interpersonal communication. both are interconnected creating good communication between Acehnese students in Malang with students from other regions or the surrounding community. if one of them is hampered, it will reduce the effectiveness of communication between them.

Based on the background of the study above, the researcher proposes research questions as follows:

- a. Is there an influence of culture shock on the openness of Acehnese students in communicating in Malang?
- b. Is there an influence of culture shock on the self-confidence of Acehnese students in communicating in Malang?
- c. Is there an influence of negative labeling on the openness of Acehnese students in communicating in Malang?
- d. Is there an influence of negative labeling on the self-confidence of Acehnese students in communicating in Malang?
- e. Is there an influence of culture shock and labeling on the openness of Acehnese students in communicating in Malang?
- f. Is there an influence of culture shock and labeling on the self-confidence of Acehnese students in communicating in Malang?

2. Literature Review

2.1. Interpersonal Communication

The relationship between humans and other humans is known as interpersonal relationships which are the most important part of human life. Interpersonal relationships are formed by communication. The interpersonal communication relationship between the source of information (communicator) and the recipient of information (communicant) has a significant impact on communication, which is similar to what happens in other contexts (Rakhmat, 2018).

According to Cangara based on its nature, interpersonal communication can be classified into two types, namely dyadic communication and small group communication. Dyadic communication is communication that occurs between two individuals facing each other in certain situations such as informal conversations, more intimate dialogues or interviews. While small group communication is communication that occurs between three or more people directly and communicating with each other (Kurniawati, 2016).

2.2. Intercultural Communication

Communication that takes place between individuals from various cultural backgrounds is known as intercultural communication. These differences can be racial, ethnic, socio-economic, or a combination of the three. Intercultural communication, according to Alo Liliweri, is interpersonal communication and interaction between several people of different cultural origins. When a message is sent by someone from one culture to someone from another culture, intercultural communication occurs (Liliweri, 2014).

As Hall states, "culture equals communication and communication equals culture," communication and culture are inseparable. Human cognition and behavior are shaped by culture, and through communication, we can transmit patterns of cultural shift (Rizak, 2018).

2.3. Culture Shock

Culture shock is another word for a person's condition or state and emotions when faced with the demands of a new and foreign social context. A person who experiences cultural clashes is said to be experiencing culture shock. Every human being experiences culture shock personally, which then shows itself in behavior, emotions, and other manifestations. (Rinugroho, 2022).

According to Winkelman (2015), there are four factors that cause culture shock, including stress reaction, cognitive fatigue, role shock, personal shock (Winkelman, 2015)

2.4. *Negative Labeling*

The act of calling or giving a certain negative nickname to an individual can be considered a deviant behavior. According to Lemert, labeling is an effort to give a nickname, sign, label, brand given by society to a particular individual (Ayu & Khairulyadi, 2017).

Shanok in (Sarwono, 2019) explains some of the factors that cause delinquency among adolescents and one of the causes is labeling. According to Becker's labeling theory, deviance is not an inherent characteristic of human behavior; instead, people do not automatically exhibit deviant behavior unless their social group defines it as such. In other words, labeling theory basically states that deviants define and construct their own identities based on how society views them (Sowards, 2015).

2.5. *Self-Disclosure*

Self-disclosure is the behavior of sharing about how a person is currently connected to others and also offers knowledge about history that is in accordance with what can clarify a person's current reactions. The assumption of this theory explains how a person's self-disclosure tactics vary. Self-disclosure is a person's communication of personal information that is descriptive, emotive, or evaluative. (Nurdin, 2020).

Devito explains that self-disclosure is a type of communication in which a person shares information about themselves that is often kept secret. As a result, at least two people are needed for the self-disclosure procedure. Devito defines self-disclosure as a communication style in which people share information about themselves that is hidden or not shared. (Devito, 2016).

2.6. *Self-Confidence*

Self-confidence is an attitude or belief in one's own abilities that allows one to do something without feeling anxious and freely do something in one's own way and accept responsibility for one's actions, be polite when interacting with others, have a desire to succeed, and be able to recognize one's own abilities and shortcomings (Lauster, 2015).

According to Widjaja, self-confidence is the direction of a person's personality that functions to realize his potential. Meanwhile, Lauster stated that the concept of self-confidence is a behavior that is sure of the talents he has that allows someone to be able to do anything he wants, followed by an attitude of responsibility and the drive to succeed. According to Widjaja, self-confidence is a personality characteristic that helps to show the potential he has (Widjaja, 2016).

3. **Research Methods**

This study uses quantitative research methods. Quantitative research is a strategy for evaluating hypotheses by investigating the relationship between variables. Quantitative techniques are more widely used in inferential research (in the context of hypothesis testing) and are based on the conclusion of findings on the possibility of rejecting the null hypothesis (Azwar, 2017).

This study uses a correlational strategy. Correlational techniques are a type of non-experimental research in which researchers use correlational statistics to characterize and measure the level of association (or relationship) between two or more variables or a series of scores (Creswell & Creswell, 2018).

The researcher used the correlational method to show the relationship between the independent variable and the dependent variable. The findings of this study will be described in the form of the phenomenon of culture shock and labeling among Acehese students studying in the city of Malang, through its relationship to the openness and self-confidence of Acehese students, then testing the research hypothesis with statistical calculations. In this study, the researcher wants to know how culture shock and negative labeling affect the openness and self-confidence of Acehese students in communicating in the city of Malang.

3.1. *Population and Sample*

The population used in this study were all members who joined the Aceh Malang Youth and Student Association (IPPMA) organization, totaling 133 people. The determination of the number of samples in this study used the Slovin

formula with a result of 99.8123 and rounded up to 100 samples. The sampling technique used purposive sampling because it is suitable for use in quantitative research or research that does not generalize (Sugiyono, 2017).

3.2. Data Collection and Data Processing Techniques

Data collection in this study was carried out through a questionnaire using Google Forms as a basis for data collection. After the data was collected, validity and reliability tests were used to determine how accurately the test measurement tool performed its measurement tasks. The final stage in this study was to analyze the data that had been found. Data analysis started from single table analysis, cross table analysis, classical assumption test, hypothesis test, determination coefficient test, T test to F test.

4. Results and Discussion

4.1. The Effect of Culture Shock on Self-Disclosure

Culture shock occurs when someone faces a cultural conflict. Culture shock is a personal experience for every human being that manifests itself in various ways, including behavior and emotions. (Rinugroho, 2022). On the other hand, self-disclosure is described as individual communication about personal information that is descriptive, emotive, and evaluative. (Nurdin, 2020). In reality, Acehese students in Malang city directly or indirectly experience culture shock due to cultural differences. However, when expressing themselves in their self-disclosure, it will be proven in the results that will be presented below.

Based on the results of the T-test, the results of the effect of Culture Shock (X1) experienced by Acehese students in Malang City on their Self-Disclosure (Y1) obtained a t value = 4.023 with a significance of 0.000 ($p < 0.05$). From these results it can be interpreted that Culture Shock (X1) experienced by Acehese students in Malang City has a significant effect on their self-disclosure (Y1) while studying in Malang City.

4.2. The Effect of Culture Shock on Self-Confidence

Culture shock is an active process of adjusting to changes in a new environment. (Intan, 2019). On the other hand, self-confidence is a personality trait that helps people reach their full potential. (Widjaja, 2016). Culture shock is closely related to cultural diversity, and it includes the shock of entering a new area, meeting new people, and adjusting to new norms. Culture shock is certainly experienced by Acehese students when studying in Malang due to cultural differences, but in communicating with individuals outside their personal selves, Acehese students in Malang need self-confidence. Self-confidence is needed to control various aspects of Acehese students such as self-confidence, sense of responsibility, and motivation in carrying out communication activities. The effect of culture shock on the self-confidence of Acehese students in communicating in Malang will be proven through the explanation below.

Based on the results of the T-test, the results of the effect of Culture Shock (X1) experienced by Acehese students in Malang City on their Self-Confidence (Y2) obtained a t value = 2.963 with a significance of 0.004 ($p < 0.05$). From these results it can be interpreted that Culture Shock (X1) experienced by Acehese students in Malang City has a significant effect on their self-confidence (Y2) while studying in Malang City.

4.3. The Effect of Negative Labeling on Self-Disclosure

In the background of the problem used in this study, the researcher revealed that Acehese students studying in Malang often get negative labeling in the form of "Aceh Pungo (Aceh Gila), members of the Free Aceh Movement (GAM), drug dealers, and so on". Negative labeling should also hinder someone in the process of opening themselves up to their surroundings. This can happen because if someone who experiences negative labeling tends to be reluctant to open themselves up because they think that opening themselves up to people who label them negatively is a waste, but in reality it is different according to the results of the study below.

Based on the results of the T-test, the results of the effect of Negative Labeling (X2) experienced by Acehese students in Malang city on their Self-Disclosure (Y1) obtained a t value = 0.593 with a significance of 0.555 ($p > 0.05$). From these results it can be interpreted that Negative Labeling (X2) experienced by Acehese students in Malang city has no significant effect on their self-disclosure (Y1) while studying in Malang city.

4.4. *The Effect of Negative Labeling on Self-Confidence*

One of the impacts of negative labeling on someone is psychological disorders and tends to lack self-confidence. The result of lack of self-confidence makes someone reluctant to communicate with other people around them. On the other hand, self-confidence is an attitude or belief in one's own abilities that allows someone to act without anxiety, complete something according to their wishes, accept responsibility for their actions, and communicate politely with others (Lauster, 2015).

Based on the results of the T-test, the results of the effect of Negative Labeling (X2) experienced by Acehese students in Malang city on their Self-Confidence (Y2) obtained a t value = 1.514 with a significance of 0.133 ($p > 0.05$). From these results it can be interpreted that Negative Labeling (X2) experienced by Acehese students in Malang city has no significant effect on their self-confidence (Y2) while studying in Malang city.

4.5. *The Effect of Culture Shock and Labeling on Self-Disclosure*

It is absolutely necessary for someone to experience culture shock when in a new culture, but negative labeling should not be obtained by someone in any life. The reality is that both become a burden for people in their lives in a new place. The context this time is Acehese students studying in the city of Malang. Acehese students who migrate with the aim of studying in their educational city of East Java actually experience both, their culture shock is experienced because of differences in language and culture and on the other hand they also experience negative labeling because of these differences.

The effect of the two phenomena above on self-disclosure has been explained in the previous discussion points. However, based on the research findings, the results of the analysis of the simultaneous effect between the culture shock variable and the negative labeling variable on self-disclosure show that the two variables, when combined on self-disclosure, have a simultaneous influence. This can be seen from the calculated F value of 14.257. While the significance value produced is 0.000 which is smaller than 0.05. Thus, the results of the F test on the first model, namely the culture shock variable and negative labeling on self-disclosure, show that this multiple regression model is feasible to use so that it can be concluded as stated above.

4.6. *The Effect of Culture Shock and Labeling on Self-Confidence*

Culture shock and negative labeling are part of a cultural phenomenon that has its own impact on a person's self-confidence. Culture shock is often a major problem when someone moves to a new environment, especially if they have low knowledge of the local culture. Every individual who experiences culture shock sometimes feels alienated and incompetent, which can drastically reduce their self-confidence. In addition, negative labeling is a phenomenon that is certainly not desired by anyone and can even worsen the situation. Negative labeling often arises from stereotypes and prejudices against certain groups that cause individuals who are labeled negatively to feel unappreciated and treated unfairly.

In this context, Acehese students who migrate to study in the city of Malang actually experience both of these phenomena. As if they are facing a double challenge, they must also be able to adapt to differences in language and culture. Differences in language and culture trigger the phenomenon of culture shock, along with that they also overcome the negative stigma that they may receive because of these differences. This situation can undermine their self-confidence, because they may feel unaccepted or even belittled by their new environment. Adaptation and social acceptance are the keys to overcoming the negative impacts of culture shock and negative labeling, allowing Acehese students studying in Malang to feel more competent and confident when they are in the new environment they are currently experiencing.

The influence of the two phenomena above on each other's self-disclosure has been explained in the previous discussion points. However, based on the research findings, the results of the analysis of the simultaneous influence between the culture shock variable and the negative labeling variable on self-confidence show that the two variables, when combined on self-disclosure, have a simultaneous influence. This is in accordance with what can be seen from the calculated F value of 11.982. While the significance value produced is 0.000 which is smaller than 0.05. Thus, the results of the F test on the second model, namely the culture shock variable and negative labeling on self-confidence, show that this multiple regression model is suitable for use so that it can be concluded as stated above.

5. Conclusion

In accordance with the facts of the findings and discussions that the researcher has presented previously, the conclusions that can be drawn for this study include:

- a. Culture Shock (X1) experienced by Acehnese students in Malang City has a significant influence on their Self-Disclosure (Y1) while studying in Malang City. This conclusion was obtained through analysis based on four measurement indicators on the culture shock variable, namely stress reaction, cognitive fatigue, role shock and personal shock.
- b. Culture Shock (X1) experienced by Acehnese students in Malang City has a significant influence on their Self-Confidence (Y2) in communicating while studying in Malang City. This conclusion was obtained through analysis based on four measurement indicators on the self-confidence variable, namely being firm, independent, thinking positively, and daring to express opinions.
- c. Negative Labeling (X2) experienced by Acehnese students in Malang City does not have a significant influence on their Self-Disclosure (Y1) while studying in Malang City. The conclusion was obtained through analysis based on five measurement indicators on the self-disclosure variable, namely social acceptance, relationship development, self-expression, self-clarification, and social control.
- d. Negative Labeling (X2) experienced by Acehnese students in Malang City does not have a significant effect on their Self-Confidence (Y2) while studying in Malang City. The conclusion was obtained through analysis based on three measurement indicators on the negative labeling variable, namely biological factors, psychological factors, and biological factors.
- e. Culture shock (X1) and Negative Labeling (X2) experienced by Acehnese students in Malang City simultaneously affect their Self-Disclosure (Y1) while studying in Malang City.
- f. Culture shock (X1) and Negative Labeling (X2) experienced by Acehnese students in Malang City simultaneously affect their Self-Confidence (Y2) while studying in Malang City.

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