

Intercultural Communication of Indonesian-Australian International Special Class Alumni According to Proxemics Dimensions

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Abstract

This article examines the connection between proxemics and cosmopolitanism. Cosmopolitans can be understood as citizens of a borderless state or owners of global citizenship, with their communication also being borderless. Cosmopolitans usually come from many different cultures and use their native language, but their perception of place is a gradually constructed process and built with experience, education or the information they have gathered from media. Indonesian cosmopolitans also have an identity of being global citizens, who like travelling around the world but choose to stay in Indonesia with their family and friends. This article describes about Indonesian cosmopolitans who prefer to live in Indonesia despite the lack of a good living environment. The article also analyzes informant perceptions of space during their time studying in Australia and working in Indonesia. In accordance with the methodology chosen for the study, interviews with three informants of the International Class Program were conducted in Jakarta in July-August 2016. The informants were active students and are currently working near Jakarta. The study identifies the differences inherent in Indonesian cosmopolitans: 1) Indonesian cosmopolitans do not travel but they like living together with their families: “whether or not one eats, what matters is that one is together with family”, and; 2) these new cosmopolitans have an open attitude. This research using a framework of analysis based on proxemics and linked their communication experiences as cosmopolitans after returning to Indonesia as alumni, with several relevant answers based on their nonverbal intercultural communication.

Keywords: Cosmopolitanism; intercultural communication; international class; proxemics

Introduction

Cosmopolitanism is an effect of global migration due to the changing location of individuals. These changes occur because of their needs, and other factors, such as economic, social, political and environmental reasons. In addition, migration can occur both temporarily and permanently. For example, one can study the Moluccans in the Netherlands or

the Javanese in Suriname. Initially, they moved residence for political and economic reasons, then they married and their families kept growing and they now have new generations of grandchildren. Now these immigrants have formed a diaspora community with an identity different from that of the local identity.

In this era of globalization, migration that is caused by changes in the location of work, is

the most common type of migration. This kind of migration has been in existence since prehistoric times. One example is when Columbus received the royal commission to seek spices and founded the American continent (1492), or when merchants from the Dutch East India Company or VOC sought spices around the Indian Ocean for sale in Europe (1602). At this moment in time, the term cosmopolitan was not known even Rousseau used the term "cosmopolitanism" in 1766 (Cheah, 2006). However, the spirit of cosmopolitanism had actually begun since humans needed to know other nations. In the modern era, migration due to the demands of work continues to happen with many investments being made by developed countries in developing countries. This phenomenon also happens in the Asian region.

Besides work purposes, migration in the era of globalization is also caused by higher education demands. The Internet and new media open opportunities for the mobilization of higher education, with many universities promoting their international programs. Having degrees in higher education is believed to provide better social status and better life opportunities in the future. In Indonesia, overseas college graduates are considered to have greater insights and the ability to speak foreign languages. Many multinational companies require workers with these competences to work in their representative offices in Southeast Asia. With renowned college diplomas from abroad, they can be paid according to local standards. Competition to get prestigious jobs with local pay is certainly won by alumni of foreign universities. Multinational companies in Indonesia are usually interested in hiring graduates from Australia because having a diploma from Australia is seen as an assurance of expected global competence.

Having an education from Australia is a dream for young people from around the country, and especially by those students who want to be part of the world's citizenship. They wish to work at world renowned companies. The education process encourages the migration of young people from various countries in Southeast Asia, such as Indonesia, Malaysia, the Philippines, Vietnam and Thailand. They live temporarily and then return to their respective home countries. A few of them settle after completing their studies. Some even permanently change their citizenship and

become permanent residents of Australia. Having diplomas in higher education from a prestigious and developed country such as Australia offers an opportunity to develop international insight and at the same time an opportunity to strengthen one's identity as a world citizen and become a new cosmopolitan.

In line with this thought, it should be pointed out that cosmopolitanism is different from diaspora. Diaspora refers to new nationalities with different cultural origins from the host country. Cosmopolitanism is not a matter of state/nation or cultural differences, but it is a matter of the individual's interest in the local culture in which they live. The aim is that these cosmopolitans can be accepted and they can even blend in culturally with different societies. The challenge for cosmopolitans is to have the openness to accept individual differences. This openness is increasingly needed in the midst of issues related to the loss of individual identities, due to the mixing of societies and the cultural unification occurring in this era of globalization.

This study begins with Sobre-Denton's (Sobre-Denton, 2011) writing about media usage in a new cosmopolitan group in college. The formation of such a cosmopolitan identity is usually contained in a support group. Through this group, individuals with diverse cultural backgrounds seek to adapt to engage in the diversity of cultural practices of its members, thereby becoming a means of interacting and exchanging information (communication) on matters involving cultural diversity (Sobre-Denton, 2011). In Sobre-Denton's research (2011), an informal support group of international students from various countries utilized internet media as a space for discussion and interaction. Through these support groups, members exchanged ideas about cultural diversity that could shape, develop, or retain new and existing cosmopolitan identities.

The study of proxemics in cosmopolitan individuals aims to reveal how they use space as a medium that provides perceptions according to their experience. Cosmopolitan Indonesians have a different cultural background from western cosmopolitans that can live anywhere and feel "at home everywhere". Identification with the seven cosmopolitan identities of Guneszch (2004) explains that the new cosmopolitan of Indonesia does not, for example, travel as a

backpacker, because they prefer to travel with family. They are eager to live in another country, but they want to stay with their parents or family. To this end, this study would like to see the perception of space between the two countries to give an idea of the extent to which these perceptions support their cosmopolitan spirit.

The International Special Class Program (*Kelas Khusus Internasional/KKI*) period offered is 3.5 to 4 years, i.e. 2 years of college at UI and 1.5 years to 2 years continuing to study at a partner university in Australia. During their time of study in Australia, the students of KKI-UI experienced a cultural adaptation process. There is no long-standing difficulty in the process of cultural adaptation. During the two years of study in Indonesia, they were first provided with local knowledge, especially the introduction of Australian language and culture. In addition, the students who came from middle-high economic families had generally travelled overseas with their family. In addition to the economic habitus, they also had a socio-cultural habitus that was very conducive to introducing foreign cultures.

Difficulties, on the other hand, arose when the graduates returned to Indonesia after completing their studies. One often fails to notice the process of readapting to one's country after one returns after a period of time as a migrant. Many studies assume that living at "home" will always be problem-free despite years of living in another country. In the KKI-UI program, many students who had completed their studies returned to work in various multinational companies in major cities of Indonesia. They often felt dissatisfied with the different situations which they found to be far less advanced than the country where they had studied. Ironically, these young cosmopolitans actually felt "jetlagged" and had become strangers in their own hometown. In fact, as cosmopolitans they should feel "at home everywhere". If they end up wanting to be citizens of a different country, then developing countries will lose their potential human resources.

This article is borne out of research projects related to cosmopolitan and proxemic studies. It is conducted as a follow-up to basic research on cosmopolitanism in students and graduates of KKI-UI. This study looks at the gaps that need to be explored to discover how young Indonesian cosmopolitans are using the

perception of space while studying in Australia and after returning to and working in Jakarta. Specifically, this study asks the following research question: How do proxemics play a role in the intercultural communication of individual cosmopolitans in Australia and Indonesia?

A number of proxemic issues are discussed with a view to a better understanding of the setting of proxemics in Asian culture, especially for the new cosmopolitans of Indonesia. The research recommendation at the end of this article is expected to be an input for cosmopolitan students - both from Indonesia and other countries, especially those who will work again in their home country. In addition, recommendations can also be used by parents of university students and colleges of international programs in Southeast Asia to equip candidates of graduates before returning to their home area.

Theoretical Framework

Often individuals do not realize that changes in space can hamper the communication process. Space does not only mean the space in buildings where we live or work, but it also means the environment or a city or country. In space, human beings give meaning and perception. Hall (1968) explains that people's perceptions of space are related to their cultural background. Therefore, the same space can give different meanings and perceptions in different cultures. Space provides nonverbal codes that support an individual's mindfulness in intercultural communication. The proxemic competence of individual cosmopolitans in Australia and in Indonesia can show the adaptation processes of their subconsciousness.

Proxemics and Multiculturalism

Edward Twitchell Hall (1914-1999) developed the concept of proxemics. It describes how people behave and react in different types of personal "space" based on culture (Hall, 1968, p. 83). Private space in the Anglo-Saxon community of North America where Hall lived, is an important matter in everyday interactions. However, in the context of Asian societies, especially in Indonesia, communication research on private spaces and public spaces, on the contrary, is not in demand as much.

Further, Hall explains proxemics as a study of human perception and the use of space that tends to be in an unconscious space setting. Brown (2009) explains that a serious failure in communication lies in how one understands and organizes space before communicating across cultures. Cultural differences result in people building different cultural frameworks, especially when they define and organize space. The concept of space is the knowledge that has been internalized at the subconscious level. Hall (1968) believes that human perceptions of space, though apparently derived from sensory apparatus, are the human perceptions of "space" that have been "printed and patterned" in culture. Hence, it can be concluded that the understanding of space is key when a person communicates between cultures subconsciously.

Studies of spatial or proxemic settings often appear in various nonverbal communication studies. Space has a role in facilitating communication, but not verbally. Proxemics serve as sub-categories of nonverbal communication studies along with haptics (touch), kinesics (body movement), vocalics (paralanguage), and chronemics (time structure). These sub-categories which Hall then divided into eight dimensions of proxemics perception, refer to Sapir (1927) and Whorf (1956). Hall (Hall, 1964) explains that proxemics can be processed in eight dimensions, namely: (1) postural-sex identifiers; (2) sociofugal-sociopetal orientation (SFP axis); (3) kinesthetic factors; (4) touch code; (5) retinal combinations; (6) thermal code; (7) olfaction code; and (8) voice loudness scale.

However, Samovar (2013) explains that the classification of nonverbal communication includes messages received from: (1) body behavior, and (2) the setting. Messages of body behavior include appearance and body movement. Appearances can be judged from beauty, skin color, and clothing; body movement (kinetics) can be assessed from posture, body movements (gestures), facial expressions, eye contact and gaze, touch and tone of voice (paralanguage). While the setting (space and distance) includes personal distance, sitting position, furniture setup, and time. In addition to body behavior and setting, Samovar also explains that silence is part of nonverbal communication, because it is a non-language (Samovar, 2013).

Proxemics is often understood as "proximity" or "distance". Hence, when hearing the term proxemics, people associate it with the four distance communications from Edward T. Hall. Namely, intimate distance, private distance, social distance and public distance. Proxemics is different from proximity, and proxemics is not always identical to these four communication distances. The discussion of this article emphasizes proxemics as the perception of individual space, not proximity as the distance between individual communication and the environment.

Material and Methodology

The focus of this study is graduates of and higher education providers in the International Special Class Program in Depok, Indonesia. Primary data was obtained through in-depth interviews with three (3) informants in August 2016. Secondary data was obtained from lecturers and providers, as well as from related literature such as UI websites, social media, and relevant reference books. Two colleges where students studied in Australia, the University of Queensland, Brisbane and Deakin University, Melbourne, were not included in this study

The informants were chosen purposively, namely those who: (1) have completed the class in Indonesia and Australia; and, those who (2) were working and living in and around Jakarta when the research was conducted. Three informants were available to be interviewed: S-1 (an entrepreneur holding a Master's Degree, 27 years old), S-2 (a multinational employee, 25 years old) and S-3 (a joint partner of multinational company, 25 years old). The research interviews consisted of three parts, namely: 1) background of informants and the program of KKI-UI; 2) cosmopolitan identity; and (3) proxemic experience.

The study referred to an interview guide based on the theoretical framework of eight proxemic dimensions, which were then developed in-depth in the field. The results of the interview were triangulated with other resource persons, Mrs. R was the head of KKI-UI program in 2012-2015. She known as a lecturer and the mother of all KKI's student. Data validation was redone through social media and mobile phones. Triangulation was not conducted with family and peers.

According to Patton (Patton, 2002), research using constructivist paradigms looks

at how individuals construct diverse realities. The constructivist approach sees the implications of such constructions for their lives in relation to the wider community in everyday contexts. In constructivism, each individual has a unique experience. Thus, research with such strategies suggests that every individual's way of looking at the world is valid, and needs to be considered.

This view demonstrates that the experiences, knowledge and behaviors of students involved in migration due to international higher education mobility are social constructs (Lincoln & Guba, 1986). In social constructivism, each individual give meaning to a particular unit whether it is a particular event, person, process, or object occurring in the domain of higher education internationally, and then makes that construction to understand it and reconstruct it according to their point of view, perception and belief system.

Result and Discussion

The International Special Class, or KKI-UI, is a special program at the University of Indonesia. KKI-UI was established in 2010, together with the opening of parallel classes. In the Department of Communication, the first lecture started in September 2010 with specializations in Public Relations (PR) and Advertising (Departemen Ilmu Komunikasi FISIP UI, 2016). During college, students are required to use English as their language of instruction. The study period offered is 3.5 to 4 years, ie. 2 years of college at UI and 1.5 years to 2 years continuing to study at a partner university in Australia. KKI-UI works with three partner universities in Australia, namely the University of Queensland, Curtin University, and Deakin University. After completing the two courses, the students receive a double degree, a Social Degree (S. Sos.) from UI plus a degree from their partner university.

The three alumni in this study were born in Jakarta. They were high school graduates from local schools in Jakarta and surrounding areas. They are used to living together with different friends, families and neighbors of various tribes and religions. They come from families who prioritize education, and parents who have prepared the best education for their children. They have a social and economic habitus that supports their desire to enter the

global community through the best education at home and abroad.

With the eight proxemic dimensions, the researchers considered the informant's experiences as cosmopolitan, and their way of understanding space as a form of intercultural communication. This study reviews the nonverbal communication of Indonesian cosmopolitan alumni who have studied in Australia and returned to Jakarta, especially those related to their proxemic perceptions. The three respondents have relatively similar answers, although there is some difference due to their individual characters. Previously, it was necessary to explain the implementation of the cosmopolitan identity attached to the three informants.

Looking at the seven cosmopolitan identities (Gunesch, 2004), it can be concluded that these three alumni informants are new cosmopolitans. Their cosmopolitan identity grew when they studied in Australia and it can also be seen from the following seven analyses:

Firstly, a new cosmopolitan identity as a result of the hybridization of cultural diversity is gained through interaction with fellow students in various formal communities in and out of the classroom. In the informal community, the spread is faster in male students than in women, such as through sports activities and eating together. Secondly, intercultural competence in respecting local cultural diversity continued to be conducted by informants during their stay in Australia through observation, inspection, and engagement with local cultural diversity. Culture shock occurred only briefly and was resolved immediately because the informants were open and respectful of the local culture. They took dilettante approaches, and tried to get deeper into the local culture through involvement in various cultural activities on and off campus.

Thirdly, informants had a high tolerance for different attitudes, local cultural characteristics, and other cultural characteristics on and off campus. The main adaptation of information was primarily in the context of culture and language. They were able to participate in local activities that were different from their religious views, but maintained their original values. Fourthly, they had travelled regularly with family, especially in Indonesia. Interestingly, all informants had travelled abroad before becoming a student.

This was quite significant in shaping their global insights. Fifthly, the informants had not been able to develop tourism mobility, as their travels had mostly been with their family. Due to their busy schedule and family attachments, the informants delayed their intentions of conducting a long and more relaxed trip, in a backpacker style. However, they still plan to travel in such a way in the future.

Sixthly, during lectures in Australia, the informants had a high interest in engaging in local cultures, while still having time to gather with fellow Indonesian students. Homesickness occurred due to the difficulty of having Indonesian food in these two cities. Two informants aspired to return to Australia or live in another country with their mothers. A newly married informant wanted to keep building his business and live with his family in Indonesia. Finally, after returning to Indonesia, informants were more sensitive to social imbalances, to Jakarta's congestion, and to the limited infrastructure in Indonesia. They were also more critical of news about Indonesia in various media. Informants become more aware and tolerant of differences, but they often compared the discipline of Indonesian society with that of Australians.

There was a slight discrepancy between the seven identities for the three new cosmopolitans from Indonesia. Although they had blended in and were open to other local cultures in Australia, they still loved to gather with international classmates. They always showed interest in other cultures and also openly introduced their own culture during various activities among foreign students. When the informants finally graduated, they returned to work and lived in Indonesia according to their parents' expectations.

According to the researchers, this related to the habits of Indonesians who prefer to gather with family and their friends. There is a popular saying in Indonesia "*makan tidak makan, yang penting kumpul*", or "whether or not one eats, what matters is that one is together with family." What matters is togetherness. This feeling explains why Indonesian cosmopolitans are not actively involved in individual. They prefer traveling with their family. They also prefer to gather with fellow students, eat Indonesian cuisine, and are interested in domestic issues after returning from Australia.

Cultural inculturation during the informants' time in Australia has shaped the attitude of informants and given them a better understanding of Australian culture, as well as that of other foreign cultures. They are increasingly open to differences in global society. The change of attitude takes place dramatically or slowly, both consciously and silently taking place in their subconscious. The change in the new cosmopolitans' attitudes towards Indonesia has given new codes in their effort to survive in their working environment in Jakarta.

To identify out how the new cosmopolitan Indonesians, who are graduates (alumni) of the International Special Class of Indonesia-Australia conduct their intercultural communication after returning to the homeland, the researcher, analyzed the proxemic perceptions of the three informants mentioned above. This study examined the eight dimensions of intercultural communication behavior as associated with the proxemic settings of Edward T. Hall (Hall, 1964) (Watson, 1970):

First, postural-sex identifiers. Through interactions within intercultural social groups, the three informants can determine and identify sexual and gender behavior of members of their intercultural groups, including the behaviors of gays and lesbians. According to one informant (S-1) the difference is not a barrier and differentiator in their interaction, as long as it did not affect them:

"Kita freshly open banget. Waktu itu isu LGBT belum diangkat kan. Waktu saya di sana, jadi biasa biasa aja. Kalau misalnya kita ganti baju (setelah main bola) kita ganti baju aja karena kita tahu kita ga mungkin ganti celana di depan orang gitu aja, jadi ya udah biasa terus kalau ditanya. Pernah sih dibahas "Risih ga sama si Erik, itu si LGBT itu?" ya selama dia ga nyenggol gua biasa aja" (S1).

(We're very open. At that time homosexuality was not a hot issue. During my time there, it was an ordinary thing if for example we change clothes (after playing football). We just change our clothes because we know we cannot change clothes in front of other people just like that. Once, the issue was discussed. "Don't you feel strange when that Erik, the gay guy, is around?" Well, as long as he doesn't touch me, it's not a problem for me"(S1)).

Second, sociofugal-sociopetal orientation (SFP axis). The combination of postures between two people when lying down, sitting or standing close together in intercultural communication has little difference. Informants explained that local students prefer a parallel posture when communicating, at a relatively affordable distance to the eyes. Chinese students prefer to remain distant, especially when talking to non-local students, with a large voice that tends to be full of emotion and pressure, which often disturbs other students. Brazilian students are very friendly and try to follow the position of the body or approach the posture of the other person. S-3 preferred sitting directly opposite the table. S-2 does not question the position of the body, and prefers that interlocutors can be heard easily. When in Australia, his friends could enter and sleep freely in his room. After working in Indonesia, however, he prefers privacy:

“Sekarang jadi suka capek kalo misalnya keseringan main terus suka ketemu, terus kaya aduh males nih gw capek pengen istirahat, tiba tiba dateng gitu ke rumah. Body language-nya mereka lebih aktif sih, ekspresif sih... mereka tuh kalau ngobrol tuh bener bener yang... fokus dan interestnya tuh ke kita” (S-2).

(Now, I find it tiresome if people come to my place too often or if they want to meet me too many times because I am so exhausted and without prior notice my friends are in the house. Their body language is more active and expressive. When they communicate, they are really really focused and they really show interest in us.” (S-2).

Third, kinesthetic factors. Due to the physical proximity of individuals from different cultures, according to S-3, local individuals are less fond of excessive intimacy when communicating, but S-1 says that when he knows a person long enough, an embrace is fine. In the view of S-1 and S-3, Latin Americans and Africans like to hug with strangers for the pleasure of meeting new people, but according to S-1, they get along fine with fellow Africans. Generally, when in college, personal distance is maintained during the interaction process, with a touch only when shaking hands (S-3). Individuals with Middle Eastern cultures often touch with a narrower

distance, while individuals from Central Asia (Japan, South Korea) like to withdraw and tend to bend when talking to strangers (S-2). S-2 and especially S-1, changed the distance from personal to intimate when returning to Indonesia:

“Iya berubah, saya jadi suka memeluk orang, terutama ketika pulang dari Australia sangat suka memeluk. Jadi memang karena faktor agama, saya mengetahui dari hadist yang mengatakan bahwa Rasulullah panutan saya menganjurkan untuk memeluk ketika bertemu setiap orang/teman laki-laki yang kamu sayang dan ada juga hadist yang mengatakan bahwa tunjukan afeksi kepada teman dengan cara bersalaman/ berjabat tangan. Karena hal tersebut bisa mendatangkan pahala” (S-1).

(Yeah, there’s a change now. I often hug people now, especially after my return from Australia, I just hug people as I please. So, from a religious point of view, I learnt from a *hadist* that says that my role model is the Prophet, who suggests that one hugs when one meets anyone/ a male friend that one loves. There is also a *hadist* that says that you should show your affection to a friend by shaking hands, for such action is commendable and gives you “*pahala*.” (S-1).

Fourth, the touch code. The touch codes on cosmopolitan individuals are done differently according to the cultural background of the individuals. Informants were less likely to communicate using touch, either briefly or prolonged and pressed. But when returning to Indonesia, S-1 likes to touch the other person. Individuals in Europe generally use less touch in conversation (S-1, S-2), which is almost similar to individuals from Central Asia, such as China, Japan and Korea (S-1). Individuals from the Middle East, always include a touch in their standard conversation. S-3 is less fond of intimate talking, except with family and girlfriends:

“Kalo orang sini nih (Australia) kalo misalnya komunikasi nih harus ada jarak. Mereka ga suka terlalu dekat. Even kalo misalkan lagi ngantri gitu ya, ga desek-desekan duduk maksudnya dempet-dempet gitu loh. Kalo kita ngantri kan kadang orang-sama orang kan dekat. Kalo orang sana rada jauh sedikit. Kalo mobil juga gitu kan. Kayak di lampu merah, kalo

orang sini kan dekat-deket. Kalo orang sono jauh-jauh. Jadi kayak itu sih baru ngeh, baru sadar oh iya-ya ternyata enak (nyaman) juga kayak gini keliatannya. Akhirnya saya jadi gitu” (S-2).

(These locals (Australians), when they communicate, they need their distance. They don't like it when we get too close. Even when we are queuing, we do not queue too close. When we queue, we cannot help being too close, right? They always keep their distance. They do the same when driving. For example, when there's a red light, our cars tend to get too close. Australians, they also keep their cars at a safe distance from other cars. I just realize that fact here and I think it's comfortable if we keep our distance, so I now keep my distance.” (S-2).

Fifth, retinal combinations. Eye contact is generally performed by individuals from various cultural backgrounds. The three informants say that eye contact was made in every communication act that had been done since they studied the science of communication (S-1, S-2, S-3). According to them, college friends in the field of communication science both in Indonesia and in Australia use direct eye contact when communicating. In fact, local residents consider the other person to be impolite if they do not make eye contact when talking. S-1, who has a Javanese cultural background also practice eye contact when speaking:

“Iya mengetahui dari teori Parson, yang mengatakan bahwa kalau tidak bisa menunjukan respect dengan orang lain at least bisa dengan cara melihat matanya” (S-1)

(Yes, I learn from Parson's theory that if you cannot show respect toward the other person, at least you can look at him or her in the eye.” (S-1).

Sixth, thermal code. Only the S-1 and S-3 have memories of thermal code, i.e. heat detected, derived from individual bodies from people of Brazilian and African cultures. This is because, although unasked, they tend stay close when talking. However, the informants acknowledge that they do not really like very close body positions. The least secure distance of communication for them is one meter. S-2

did not capture thermal code signals when talking to strangers. He said that this is due to temperatures in Australia with its extreme heat or cold:

“Ya tergantung musim juga. Kalo musim dingin ga kecium. Kalo musim panas pasti kecium.. keju, susu, kadang manis, kadang asin, kadang baunya ga enak gitu asem. Kalau India udah pasti kan bau bawang, kadang suka bau ketek. Saya juga jaga ininya dia-lah. Maksudnya kalo tiba-tiba mundur gitu yah bau lah gitu maksudnya ga sopan gitu. Ya udah selesaiin dulu aja ini conversationnya baru atur jarak” (S-2).

(Well, it depends on the season, really. When it's winter, we cannot smell it. When it's summer, we can surely smell it, cheese, sometimes a sweet smell, salty, acidic, stuff like that. Well, Indians, for sure, they smell of onions. Sometimes, their armpits smell. I usually try to be polite and keep my distance. I mean if I suddenly back out because of the offensive smell, surely it seems impolite. So, I usually finish the conversation and then I keep my distance.” (S-2).

Seventh, olfaction code. Judging from the degree of the smell that can be detected by the three informants, students from India definitely occupy the top position because they have a distinctive odor or smell. The smell of food full of spices and onions accompanies the smell of the body of students from India (S-1, S-2, S-3). While the body odors of local and European students generally resemble the aroma of cheese (S-1, S-2, S-3) and Chinese students have a distinctive smell of plants (S-1). What S-2 finds most memorable is the smell of Australians. They have the smell of cheese. S-2 also says that the smell of Indians is that of onions:

“India sih, nyesek banget ga suka banget. Maksudnya ga cuman bau badannya ya maksudnya kaya mereka lagi masak kan bumbunya kan baunya kenceng banget gitu. Kaya dulu ada tetangga yang suka masak india atau orang India yang baunya sampai masuk (kamar) gitu..” (S-2). (Their smell, the Indians, is too strong. I really do not like it. It is not only the odor of their bodies, you know, but also when they cook, the spices are so strong. I once had a neighbor who likes to cook Indian food or maybe he's an Indian. The smell entered my room, you know....” (S-2)).

Eighth, voice loudness scale. A loud and clear vocal display characterized the three informants after completing their studies in Australia. During intercultural interactions, students and local residents were often disturbed by the softness of their vocal voice and vagueness when speaking in English. This often cause resentment from the local population, so S-1 and S-2 adapted by improving their attitudes and speech. This was carried over to the present:

“Saya sekarang lebih lantang, bisa langsung didengar dan tidak perlu mengulang kata-kata yang saya rasa merepotkan. Awalnya memang saya bicara pelan karena takut salah, dan ini membuat orang-orang bule (Australia) disana tidak jelas. Padahal yang terpenting itu jelasnya bukan masalah kebenaran grammar ya.. Karena memang prinsip bahasa disana ‘I understand you, you understand I’ (S-1).

(I now speak louder. People can hear me directly and I don’t have to repeat myself, which I feel is troublesome. In the beginning I spoke softly because I was afraid of making mistakes, and this was a problem when I was talking with Australians. They could not understand me. What is important is not the grammar. The principle in communicating is

‘as long as I understand you and you understand me’ (S-1)).

“Aku kan biasa kalau ngomong suaranya tinggi kaya cempreng gitu kan nadanya, tapi pas sampai sana tuh jadi lebih serius lebih berat gitu suaranya... Kalau suara aku ga berat gitu, mereka kaya susah nangkap omonganku... Tapi kalau sama temen temen jadi beda lagi.. (Menurut teman-teman) cara ngomongnya aku sekarang lebih nyolot gitu, temen temen bilang aku lebih nyolot haha.. ”

(S-2) (In the beginning I spoke with a high pitch; however, now I have to use a heavier tone to be taken seriously. When I don’t use my heavy tone, the Australians cannot understand me. But it’s different when I am with my friends. My friends say the way I talk now is more irritating. I am now more irritating, my friends say. Haha...” (S-2)).

Of the eight dimensions, the informants were mostly aware of the differences between their colleagues' cultures during college years. They still remember it well: the smell of the body of their interlocutor, the change of their voice, and the change of communication distance when communicating between cultures. Detailed observations identification can be seen below in Table 1.

Table 1. Proxemic Dimensions of the New Indonesian Cosmopolitan Informants

KKI-UI Graduate s	Dimensions							
	Postural-sex identifier s	Sociofugal-sociopetal orientation	Kinesthetic factors	Touch code	Retinal combinations	Thermal code	Olfaction code	Voice loudness scale
S-1	√	√	√	√	√	√	√	√
S-2	√	√	√	X	√	X	√	√
S-3	√	X	X	X	√	√	√	√

Source: Researcher’s Analysis 2017

- S-1: Active, Sportive, Non-Convulsive, Warm-Impulsive.
- S-2: Exclusive, Non-Conventional.
- S-3: Disciplined, Fixed, Cold-assertive.

Conclusions

These Indonesian new cosmopolitans have the following proxemic perceptions: (1) they are actively involved in various intercultural activities in their home country, with high tolerance for religious and cultural differences. They are used to living according to the saying, "though different we are one" as

the slogan of *Bhineka Tunggal Ika*; (2) they love gathering activities together according to the slogan "whether or not one eats, what matters is that one is together with family."; and (3) they seek to fulfill the wishes of their families by living as a cosmopolitan in their homeland rather than traveling from one country to another. These new cosmopolitans still remember well the proxemic dimensions of different cultural individuals, such as body odor, that is firmly attached to one's cultural identity. The air or body heat of people of different cultures is the most difficult identity to

remember. Distance problems in intercultural communication change as they engage in activities that can unite each individual's different cultures (melting point). Perceptions and attitudes of individuals related to the proximity and distance of communication changed when they returned to Indonesia. This change in kinesthetic factors is because they had become accustomed to the warm and embracing treatment of their peers, both local and foreign, as well as the attitudes that are in line with the values and religions that these individuals name or believe in.

The three informants acknowledged the change in their voices, as a consequence of living in Australia. This was felt as a significant change by their friends. A louder and heavier voice indicates that they are more confident and serious. This corresponds to Hannerz (Hannerz, 1990) argument that the cosmopolitan character is "not a way of becoming local, but rather of stimulating local knowledge". Eye contact while speaking remained the same both before and after returning to Indonesia. These individuals have been accustomed to making eye contact when speaking since studying communication science in college. The position of the body and the static movement of the other person does not interfere with the continuity of their communication. Of the eight proxemic dimensions, this study lacks the significance of the dimensions of postural-sex identifiers in determining one's proxemic perceptions.

The economic growth of Southeast Asia in the next few years will have implications for the interest of parents in allocating funds for their children to study abroad. However, the limitations of language and culture can provide an opportunity for domestic universities to cooperate by creating special international classes. Thus, the opportunities for young people to become new cosmopolitans in Southeast Asia are increasing.

This study provides the following recommendations: (1) Domestic universities which conduct special international classes need to provide guidance on local cultural originality, besides the globalization issues. Language is a key requirement of intercultural communication, but the context of inter-state space also helps students and alumni to achieve their goals through intercultural communication skills; (2) Parents who want their children to play a role in the globalization,

they can provide the spirit of cosmopolitanism through reading books, interactive media, foreign language lessons, and travel to various countries; and (3) Young teenagers who will studying abroad would be better to understand their own culture before they enter another culture, until they are going to be the new cosmopolitans in their respective countries in the future.

Finally, being a cosmopolitan does not mean being a stranger in their home country, though the globalization speaks of an infinite society that gives rise to new people without citizenship. The new cosmopolitan person becomes the answer to the lack of identity in globalization, who have open broad cultural insights and living without prejudices toward other human beings.

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