

Culture shock among the native Minangkabau people in Makassar

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ABSTRACT

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This research explores the phenomenon of culture shock experienced by the Minangkabau community in Makassar, focusing on its stages and effects. The research employs a qualitative ethnographic design, gathering data through interviews, observations, and documentation to understand the cultural adaptation process. Guided by Kalervo Oberg's U-Curve theory of adjustment, the findings reveal that Minangkabau migrants undergo four distinct stages of culture shock: honeymoon, frustration, adjustment, and adaptation/acceptance. In the honeymoon phase, migrants experience excitement and fascination as they engage with Makassar culture. However, this enthusiasm fades in the frustration phase, where language barriers, communication differences, and unfamiliar social norms create stress and isolation. The adjustment phase marks a turning point, as migrants develop coping strategies, learn local customs, and build social networks. Finally, the adaptation and acceptance phase sees them achieving a balance between preserving their cultural identity and integrating into the host society. The research concludes that while culture shock presents initial challenges, it ultimately fosters personal growth, resilience, and cultural competence. The findings underscore the importance of social support, cultural awareness, and adaptability in facilitating successful cultural transitions. This research highlights how culture shock, despite its difficulties, can lead to positive outcomes, enriching both the migrants' lives and the multicultural landscape of Makassar.

Keywords: cross-culture, culture shock, experiences, Minangkabau

INTRODUCTION

Culture shock occurs when an individual relocates to an unfamiliar area, necessitating adaptation to a new environment. It can evoke feelings of confusion and frustration, often leading to a desire to return home (Tasya et al., 2024). What is the reason for this occurrence? The location possesses a distinct culture compared to the origins of its inhabitants, resulting in a general disconnection from the surroundings. The social facts in the context of Minangkabau culture shock are introduced by sociologist Émile Durkheim and refer to patterns of behavior, norms, and values. In the context of Minangkabau people experiencing culture shock in Makassar, social facts encompass the established norms and customs of both the Minangkabau and Makassar societies. These social facts shape the expectations around community interactions, which could lead to misunderstandings or conflicts when Minangkabau migrants try to maintain their cultural

identity in a new environment. For the Minangkabau in Makassar, this could manifest in the form of difficulties adjusting to local norms. The divergence between the communal lifestyle of the Minangkabau and the individualistic tendencies that may be more prevalent in urban Makassar can also contribute to this shock. Understanding these social facts is crucial because they inform the collective identity and behavior of both the Minangkabau migrants and their Makassarese hosts, shaping the migrants' strategies for adaptation and integration.

One of the most significant cultural differences between the Minangkabau and Makassarese lies in their language and communication styles, it is based on the previous data that the researcher collected before doing this research. It differs significantly between the two cultures. The Minangkabau people speak *Bahasa Minang*, a language known for its poetic expressions and rich use of proverbs, reflecting their oral traditions and communal values. In contrast, the Makassarese speak the Makassar language, which is distinct from Minangkabau. Communication in Makassarese culture tends to be more direct and hierarchical, reflecting a strong respect for authority and seniority. These linguistic and communicative differences can pose challenges for Minangkabau migrants in Makassar, as they may need to adjust to the more straightforward and formal communication style of their hosts.

The sensation encountered upon departing from one's familiar home culture to reside in a different cultural or social milieu is termed culture shock (Jafarov & Aliyev, 2024). Although the most open-minded and well-traveled persons are not exempt from culture shock due to their unfamiliarity, this phenomenon is transient, which is advantageous (Mishra, 2018). Due to its frequency, culture shock has become a distinctive subject of research for researchers. Numerous researchers have investigated culture shock, extending beyond Indonesia. Consequently, the researcher undertook this research by examining multiple investigations on culture shock as exemplars and references, such as those by Fitriyah et al., (2024), Jafarov & Aliyev (2024), and Rifani et al., (2021), as well as studies by Shali et al., (2024), Wilczewski & Alon (2023), and Tuzahra et al., (2024). Additionally, research from Alsubheen et al., (2023), Roberts & Osler (2024) and Saefudin et al., (2023) from diverse disciplines to ensure that this research yields novel insights distinct from prior findings.

The issue is insignificant in Indonesia due to cultural diversity, which manifests as a tangible reality influencing individual behavior (Rinai et al., 2024; Hotifah & Hamidah, 2019; Barlow-Stewart et al., 2006). Differences in culture, background, and mindset frequently create obstacles in relationship formation (Rifani et al., 2021). An individual may encounter this phenomenon when relocating to a cultural milieu distinct from their own, as culture shock is typical for migrants who face cultural disparities while attempting to assimilate into a new environment (Fitriyah et al., 2024). This research examines culture shock in at least one of four distinct phases to reveal the research's objectives. A process of cultural adaptation is cross-cultural equivalency (Saputra et al., 2024). Based on the description above about the four phases of culture shock, the researcher adapted it from U-Curve Theory of Adjustment, developed by Kalervo Oberg (1960) and shown it as Figure 1 for the phases below.

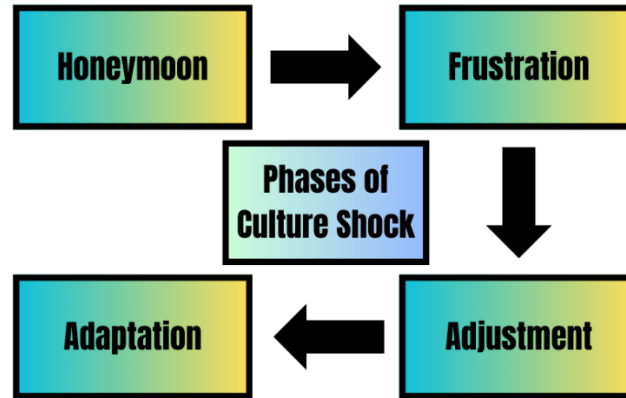


Figure 1. Phases of culture shock

Culture shock is a significant phenomenon affecting individuals drawn to its research or unfamiliar with local customs (Mathias et al., 2024), and it frequently poses challenges for individuals. Furthermore, Indrianie (2012) asserts that culture shock reflects the psychological state of a negative, passive reaction of an individual confronting diverse of cultural environments. The sensation of impotence can lead sojourners to perceive individuals in the new culture as peculiar and to be regarded as outsiders by the host culture (OgbonniaEze et al., 2023), these factors influence the psychological adaptation of sojourners unless they undergo proper adjustment.

This issue is not immediately dangerous, but if not addressed appropriately, it could escalate significantly. Entering a new area poses social and psychological challenges for newcomers that must be addressed as part of the adaptation process (Tuzahra et al., 2024). Culture shock generally manifests in stages, commencing with the honeymoon phase, during which students experience exhilaration and intrigue regarding their new environment. The honeymoon phase is succeeded by the crisis phase, marked by the emergence of cultural disparities. The researcher illustrates the phases of the issue in Figure 2 below, adapted from John Gullahorn and Jeanne Gullahorn (1963). Students may encounter difficulties in this phase due to variations in communication styles, societal conventions, and educational systems (Mathias et al., 2024; Oberg, 2016).

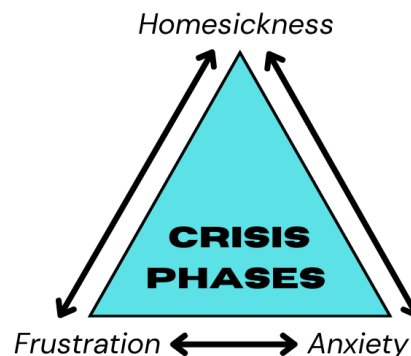


Figure 2. Crisis phase of culture shock

Makassar is an aesthetically pleasing city distinguished by its unique cultural heritage. Culture serves as a complement within society; fundamentally, it facilitates communication among

individuals from diverse backgrounds, fostering mutual understanding. This dynamic is not limited to students from different cultures who are navigating the initial stages of their lives in a new setting (Tuzahra et al., 2024; Tilaar, 2004). Based on the explanation above, the researcher is interested in investigating the culture shock experienced among the Minangkabau people in Makassar and how it is felt through the four phases, adapted from Kalervo Oberg (1960).

RESEARCH METHODS

This research employs a qualitative technique with an ethnographic design. Ethnographic design is a qualitative methodology wherein the researcher examines an intact cultural group within its natural environment for an extended duration, primarily gathering observational and interview data (Creswell & Creswell, 2018). This approach enables the researcher to comprehend the participants' culture or background by analyzing individuals or groups (Creswell, 2009).

The researcher serves as the primary instrument for data collection using many methods, including gathering, identifying, evaluating, and providing critical insights on the data source (Sugiyono, 2023a), to establish a reality that must be interpreted as a fact with different aims to ensure data authenticity. The research aims are (1) to assess the phenomenon broadly, (2) to examine the features based on empirical evidence, (3) to formulate a substantive theory, and (4) to comprehend the significance of phenomena pertinent to applied demands as presented in the Findings chapter. Data about the cross-cultural adaptation process were also gathered to analyze each design (Cohen, 2018).

This research utilizes two types of data sources: primary data and secondary data. Primary data is derived from research concerning culture shock, specifically regarding the culture shock experienced by the Minangkabau people in Makassar, by examining the participants' uniqueness, processes, and social interactions, which is presented in the data collection and analysis chapter. Table 1 presents the participant statistics for the Minangkabau people in Makassar. Concurrently, secondary data can be sourced from many materials, including articles, books, literature reviews, industry surveys, electronic databases, and information systems aggregations (Creswell & Clark, 2018). The subjects of this research are the indigenous Minangkabau population residing in Makassar.

Table 1. The participants' data

Initial Name	Gender	Age
RP	Male	48
KWN	Female	43
DAA	Female	32
JP	Male	29

The researcher assumes that three data collection techniques are utilized for this research, namely (1) observation, (2) interview, and (3) documentation (Saefudin et al., 2023); those three techniques have their roles for this research. This research involved the examination of social situations to facilitate a swift understanding of the participants, followed by the formulation of interview questions for the session aimed at comprehending the participants' emotions by the objectives of qualitative research methodology. *"A social situation consists of three elements: place, actors, and activities that interact synergistically"* (Sugiyono, 2020). Table 2 below illustrates the social situations of the participants.

Table 2. Social situation of participants

Social Situations	Descriptions
Place	Generally: South Sulawesi, Makassar, Indonesia. Specifically: Each participant's house.
Actor	Generally, the Minangkabau people live in Makassar. Specifically, new arrivals are at most 1 month.
Activity	Generally, culture shock involves practical adaptation and efforts to understand and adjust to local cultural differences, norms, and customs. Specifically, it involves the Phases of culture shock (honeymoon, frustration, adjustment, and adaptation).

The interview is a direct dialogue with the participants. It could be more efficient and costly and divert individuals from their usual occupations, yet it facilitates comprehensive inquiry and subsequent questioning. The researcher employed purposive sampling for participant selection because purposive sampling, also known as judgment sampling, is a sampling technique based on research objectives (Privitera & Ahlgrim-Delzell, 2019). The researcher showed the interview session data below in Table 3 to simplify interview data analysis.

Table 3. Interview data

Descriptions	Items
Participants	4 participants
Questions Interview	13 questions
Interview Process	Direct dialogue
Interview Date	July, 2024
Interview Type	Unstructured guidelines
Location	Makassar, South Sulawesi

Documentation is the final method for data collection. This approach was employed to enhance the validity of the research, utilizing a camera and a recording device to immediately capture all observations and interviews in the field for subsequent data analysis. The data analysis encompassed many identifying products (Sugiyono, 2020). The procedures employed for data analysis are as follows: (1) The researcher gathered data through observation; (2) the researcher analyzed the obtained materials, including field notes and documentation; and (3) the researcher synthesized all the gathered data.

Data triangulation refers to the use of multiple sources or methods to collect and cross-verify data, ensuring greater reliability and validity of research findings (Sugiyono, 2023b). In this research, triangulation is implied through the combination of different data collection techniques: observation, field notes, and documentation. By using these varied sources, the researcher cross-check information, minimizing biases and enhancing the depth of the analysis. Triangulating these data sources ensures a more comprehensive understanding of the phenomena under research, reducing the likelihood of misinterpretation and increasing the trustworthiness of the conclusions (Yin, 2016).

The data analysis process is described as follows: (1) Gathering Data: The researcher begins with observations, capturing raw data in the form of behaviours, interactions, and

contextual details; (2) Analyzing Materials: The next step involves analyzing field notes and documentation, identifying patterns, themes, and significant insights. This may include coding the data, categorizing it into meaningful units, and noting recurring themes; and (3) Synthesizing Data: Finally, the researcher synthesizes all the gathered information, integrating findings from different sources to form a cohesive narrative or set of conclusions (Sugiyono, 2020). This synthesis is crucial for identifying overarching themes and drawing connections between observed behaviors and documented evidence. This multi-step process not only strengthens the validity of the findings but also allows for a nuanced interpretation of complex social phenomena.

RESULTS AND DISCUSSION

This portion of the findings responds to the research objectives, which demonstrate the extent of the culture shock that the indigenous Minangkabau people who reside in Makassar City have undergone. While experiencing culture shock, one goes through four stages: the honeymoon phase, the frustration phase, the adjustment phase, and the adaption phase. Furthermore, even though this particular sequence of phases is the most typical, an individual can find themselves going through these stages in a slightly different order.

Stages of Culture Shock Experienced by the Minangkabau Community in Makassar

The research reveals that the Minangkabau migrants in Makassar undergo a four-stage process of culture shock, aligned with classic cultural adaptation models. Each stage is marked by distinct emotional and psychological experiences as they adjust to the new cultural environment. Below in Table 4 is an expanded explanation of each stage.

Table 4. Stages of culture shock experienced

Culture Shock	Items	Findings	Result
Honeymoon	Description	Initially, the Minangkabau migrants experience excitement and fascination upon arriving in Makassar. The novelty of the environment and the curiosity about Makassarese culture evoke feelings of optimism and enthusiasm.	The data showed a positive effect of culture shock.
	Experience	During this stage, migrants focus on exploring the city and enjoying its unique cultural aspects, such as food, traditions, and social interactions. The sense of adventure dominates, and the differences between the two cultures are perceived as interesting rather than challenging.	
	Challenges	While positive, this phase is short-lived as deeper cultural differences begin to emerge.	
Frustration	Description	As the novelty wears off, the migrants enter the frustration, characterized by a crisis phase and confusion. This is the most	The data showed a negative

Culture Shock	Items	Findings	Result
		challenging stage of culture shock, where the cultural differences become a source of stress and conflict.	effect of culture shock.
	Experience	(1) Language barriers become a significant obstacle. The direct and hierarchical communication style of the Makassarese contrasts sharply with the indirect, consensus-oriented approach of the Minangkabau. Misunderstandings in daily interactions can lead to feelings of isolation, and (2) Social norms and customs also create tension.	
	Psychological Impact	Feelings of homesickness, frustration, and even anxiety or depression are common during this phase.	
Adjustment	Description	In this stage, the Minangkabau migrants begin to develop strategies to cope with the cultural differences. They start learning how to navigate the new environment by adopting aspects of the local culture while maintaining their own identity.	The data showed a positive effect of culture shock.
	Experience	(1) Language learning becomes a priority, enabling better communication with the local community, and (2) The migrants seek to understand and respect local customs while finding ways to preserve their own cultural practices, such as food and religious rituals.	
	Social Integration	Building social networks with both fellow Minangkabau migrants and Makassarese locals helps ease the transition. The support from these networks provides a sense of belonging and emotional relief.	
Adaptation and Accaptance	Description	The final stage involves acceptance and integration. The migrants achieve a balance between their original cultural identity and the demands of the new cultural context.	The data showed a positive effect of culture shock.
	Experience	(1) By this phase, the Minangkabau have adapted their behavior to align with local norms, but without losing their own cultural essence, (2) They feel more comfortable navigating daily life in Makassar and develop a sense of cultural competence, and	

Culture Shock	Items	Findings	Result
		(3) Emotional stability returns, and the initial feelings of alienation diminish.	
	Long-Term Impact	This stage often results in personal growth, increased resilience, and a deeper understanding of cultural diversity. The migrants are now able to function effectively in both cultures, reflecting a successful adaptation.	

The findings reveal that the Minangkabau migrants in Makassar undergo a four-stage process of culture shock: honeymoon, frustration, adjustment, and adaptation/acceptance. Each stage presents unique challenges and opportunities, resulting in both positive and negative effects on the migrants' cultural adaptation and integration process. While the early stages pose significant emotional and psychological hurdles, the later stages foster personal growth and cultural competence. The stages of culture shock experienced by the Minangkabau in Makassar illustrate the complex process of cultural adaptation. Initially, migrants go through the honeymoon phase, marked by excitement and curiosity. However, this is followed by the frustration phase, where they face challenges such as language barriers and differing social norms, leading to feelings of homesickness and anxiety.

In the adjustment phase, they develop strategies to cope with these challenges by learning the local language, understanding cultural practices, and building social connections. Finally, in the adaptation and acceptance phase, the migrants achieve a balance between maintaining their cultural identity and integrating into the local community. This stage fosters personal growth, resilience, and cultural competence. Overall, the process highlights the transformative potential of culture shock, emphasizing the importance of resilience, learning, and social support in achieving successful adaptation and positive outcomes, including enhanced adaptability and multicultural competence.

Perceptions of Minangkabau People

The honeymoon phase is typically marked by an overwhelmingly positive emotional state, often described as euphoric. All elements are novel and stimulating. The Minangkabau people have yet to encounter issues with the new environment thus far. The subsequent phase is characterized by frustration. In this phase, a pronounced sense of dissatisfaction emerges, leading to a rapid transition from excitement to discomfort. This phase is characterized by annoyance, anger, and sadness. The Minangkabau people encountered challenges that were absent in their new environment. The third phase is an adjustment, during which the native Minangkabau people acclimate to new cultures, establish routines, and broaden social interactions. The final phase involves adaptation and acceptance. It represents the concluding stage of culture shock. The population may have a limited understanding, yet they have embraced their new environment's customs, habits, and cultural practices. In the final phase, individuals appreciate the distinctions and challenges of the new culture within the new environment by integrating into the community and making meaningful contributions. The corpus data of findings is presented in Table 5 below.

Table 5. Perceptions of minangkabau people

Culture Shock	Phase	Findings	Result
Honeymoon	Friendliness	1 Makassar people are friendly and easy-going with new people.	The data showed a positive effect of culture shock.
		2 The Makassar people have tremendous mutual respect.	
		3 Makassar people like to socialize, and they are very friendly.	
		4 Makassar people are kind and polite just because our language is different, so I thought they were rude, but they are kind and courteous to each other.	
	View	1 Makassar is a beautiful city.	The data showed that it is interesting. It is a positive effect of culture shock.
		2 Compared to Padang, Makassar is crowded because, at 7 in the evening, Makassar is still crowded, while at 6 in the evening, Padang is very quiet.	
		3 Makassar has Fort Rotterdam, a tourist guide place that is very nice and clean.	
		4 Makassar is a beautiful city, and I love the view.	
Frustration	Language	1 The language is difficult to understand, and I cannot attempt it because it is complicated.	The data showed that it needs to be clarified. It is a negative effect of culture shock.
		2 The language is very different, which confuses me. They use <i>Ji</i> and <i>Mi</i> , and no two words have the same meaning but different meanings, such as " <i>TABE</i> ." Tabe in Makassar means "excuse me," while it is a fish pond in Padang.	
		3 Their language filters Makassar people. They are very to the point.	
		4 A few words came to me when I said, "IYO." In Makassar, it is rough, while in Padang, it is not at all, and there is a restaurant called " <i>BAKSO SALEMO</i> ," while salemo means mucus, which is very unpleasant to read, right?	
	Voice Intonation	1 My friend talked to me; her voice was loud, and her language was rough, maybe because it was Khas/Typical, but I was not used to it.	The data showed that it needs to be clarified. It is

Culture Shock	Phase	Findings	Result
		2 They had loud voices, and sometimes it shocked me, haha.	a negative effect of culture shock.
		3 No data.	
		4 Their voices are as loud as the Batak people.	
	Weather	1 The weather in Makassar is scorching, even during the rainy season.	The data showed that it needs to be clarified. It is a negative effect of culture shock.
		2 The weather is very different even at night; here, even when they turn on the air conditioner, it is still quite hot.	
		3 No data.	
		4 No data.	
	Food	1 When I first tried Coto Makassar, it felt different. I cannot explain it, but it is different because I am not used to it.	The data showed that it needs to be clarified. It is a negative effect of culture shock.
		2 Makassar food tastes slightly more salty than Padang food, and I am not used to it.	
		3 No data.	
		4 No data.	
Adjustment	Language	1 However, time after time, I can understand it even though I do not speak Makassar.	The data showed a positive effect of culture shock.
		2 Time after time, the language has become quite interesting, making me want to learn it. Even though it is strange, it is fantastic.	
		3 I heard them talk to their friends or family even though they did not filter their language; that is typical of them.	
		4 Nevertheless, their language was unique, even though it was difficult for me.	
	Weather	1 Even so, I must get used to the weather here as humans must be grateful.	The data showed a positive effect of culture shock.
		2 Nevertheless, at least it is better than in Padang. In Makassar, we can control the air conditioner if we feel hot or cold, but in Padang, if it is hard, we cannot. It will be frigid, and there is no heating machine.	
		3 I am used to the weather, which makes my skin healthy.	
		4 The weather may depend on the individual because I rarely feel the heat in Padang.	
	Food	1 Time after time, I tried to eat anything.	

Culture Shock	Phase	Findings	Result
Adaptation and Acceptance		2 My friends always invite me to eat Makassar food, and even though sometimes I reject them, they do not give up on asking me.	The data showed a positive effect of culture shock.
		3 I am used to the food as my friends always bring me food like Coto, Konro, and Barongko.	
		4 I tried to eat more Makassar food, so I am used to it.	
		1 Nevertheless, I am getting used to it.	
	Voice Intonation	2 Nevertheless, after that, I began to understand them. It was natural.	The data showed a positive effect of culture shock.
		3 No data.	
		4 So, I must understand that we must respect someone's habits as migrants here.	
		1 No data.	
	Language	2 I can find my way, and I understand their language. Sometimes, I attempt to use their language.	The data showed a positive effect of culture shock.
		3 When I did not know their languages, I always asked my friends and Alhamdulillah, and they were patient and encouraged me to learn.	
		4 Every country, city, and island has a language worth appreciating.	
		1 So, because it is used up, it does not matter anymore.	
	Weather	2 So, it is good, and I am used to it.	The data showed a positive effect of culture shock.
		3 I like it.	
		4 So, I like it, and I am used to it.	
		1 I am used to it, and it is good if we always try the new ones.	The data showed a positive effect of culture shock.
	Food	2 So, I eat their traditional food, and it is good that I am used to it.	
		3 So, I like the food, and sometimes I eat more than they do.	
		4 Moreover, I like the food.	

Honeymoon elicits a favorable response. The majority of individuals appreciate their sensory experiences in a novel culture. Individuals will experience joy upon arriving in the new country, particularly those who have never before visited. Ward (2001) asserts that the initial phase highlights the primary responses of intrigue. The new culture enriches the majority of individuals.

The individual will undergo this phase upon initially relocating to the new surroundings. They will feel joy, beauty, and enthusiasm for their recent experiences during their initial arrival in a new setting or nation.

The Minangkabau migrants in Makassar experience four stages of culture shock: honeymoon, frustration, adjustment, and adaptation/acceptance. In the honeymoon phase, they feel excitement and joy upon arrival, appreciating the locals' friendliness and the city's scenic beauty. This initial sense of adventure fosters a positive outlook, but it is short-lived as cultural differences become more apparent, transitioning them into the frustration phase.

The frustration phase presents significant challenges, including language barriers, hot weather, unfamiliar food, and differences in voice intonation. These obstacles lead to feelings of dissatisfaction, homesickness, and isolation. However, in the adjustment phase, the Minangkabau begin to develop strategies to cope with these challenges. They learn the local language, adapt to the climate, and embrace local cuisine, gradually overcoming their struggles and fostering resilience.

In the final stage, adaptation, and acceptance, the migrants achieve a balance between integrating into Makassar's culture and preserving their own identity. Emotional stability returns, and they report feelings of enjoyment and fulfillment as they embrace their new environment. This journey underscores the importance of resilience, cultural learning, and social support in navigating and overcoming culture shock, ultimately leading to personal growth and successful adaptation.

Following a comprehensive analysis of the data, the researcher determined that the adaptation and acceptance phase, which is the final phase, elicits a sense of enjoyment among the Minangkabau people. All participants in this research reported experiencing enjoyment and acceptance of the cultural differences present in Makassar as they navigated this new environment. The research identified two types of honeymoon phases: hospitality and scenery. In the second phase, the researcher identified several types of frustration. Language, weather, food, and vocalic are the subjects of interest. During the recovery and acceptance phase, the researcher identified several types. Additionally, the factors include language, weather, food, and vocalic elements.

CONCLUSION

This research concludes that the Minangkabau migrants in Makassar experience a complex process of culture shock characterized by four distinct stages: honeymoon, frustration, adjustment, and adaptation/acceptance. Each stage presents unique emotional and psychological experiences that influence their journey of cultural adaptation. Initially, the honeymoon phase brings feelings of excitement and optimism as the migrants explore and engage with Makassarese culture. However, this period of enthusiasm is short-lived as the frustration phase emerges, marked by challenges such as language barriers, social norms, and cultural misunderstandings. These obstacles lead to feelings of isolation, homesickness, and emotional distress. Despite these struggles, the adjustment phase highlights the migrants' resilience, as they develop coping strategies, build social networks, and gradually adapt to their new environment. Ultimately, in the adaptation and acceptance phase, the Minangkabau migrants achieve a balance between preserving their cultural identity and embracing local customs. This phase fosters personal growth, resilience, and cultural competence, allowing them to navigate both cultural contexts effectively. The experience of culture shock, while initially challenging, ultimately results in positive outcomes, including enhanced adaptability and a deeper appreciation for cultural diversity. The findings

underscore the importance of social support networks, language learning, and cultural awareness in facilitating successful cultural transitions. This research highlights how culture shock can lead to significant personal development and contribute to a richer, multicultural community dynamic in Makassar. Through their journey, the Minangkabau migrants not only adapt to a new environment but also strengthen their cultural identity, fostering a deeper connection with both their heritage and their new surroundings.

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