NON-VERBAL COMMUNICATION USED BY THAI STUDENTS IN IAIN PALANGKA RAYA

THESIS

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LANGUAGE EDUCATION DEPARTMENT
STUDY PROGRAM OF ENGLISH EDUCATION
2018 M/1439 H

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Presented to
In partial fulfillment of the requirements
for the degree of *Sarjana* in English Language Education

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Assalamualaikum Wr. Wb

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Thank you for your attention.

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MOTTO AND DEDICATION

And they planned and Allah also planned,

and Allah is the Best of Planners.

(Q.S Ali Imran : 54)

This Thesis is dedicated to:
My beloved Father Suntoro and Mother Rukinem for their valuable endless prayer, sacrifice, and support. My beloved sister Ottih Rustoyati and brothers Abdul Azis and Sa'ad Dillah.

DECLARATION OF AUTHORSHIP

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1. This thesis has never been submitted to any other tertiary education institution for any other academic degree.
2. This thesis is the sole work of author and has not been written in collaboration with any other person, nor does it include, with due acknowledgement, the work of any other person.
3. If at later time it is found that this thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed to me.

Palangka Raya, 07 June 2018
Yours Faithfully

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ABSTRACT

Khusyairiyah. 2018. *Non-verbal Communication used by Thai Students in IAIN Palangka Raya*. Thesis. Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisors (I) Dr.Imam Qalyubi, M.Hum.; (II) Hj. Apni Ranti, M. Hum.

Key Words: non-verbal communication, Thai students, cross-cultural understanding,

This study was aimed at describing the types non-verbal communication that is used by Thai students, to analyzing the problems of non-verbal communication faced by Thai students and to identifying the ways of Thai students to solve the problems.

The research design was case study in qualitative approach. The subjects were Thai students who studied in IAIN Palangka Raya. The subjects selected by using purposive sampling. Technique for collecting data used observation, interview and documentation. The data validated using triangulation data.

The results finding covered: 1). This study showed that there were some types of non-verbal communication that is used by Thai students. The students used kinesics, proxemics, paralanguage and chronemics. 2). This study was found some problems of non-verbal communication, included misinterpretation of non-verbal communication, ambiguous meaning of non-verbal communication and confusion of verbal message. 3). Then this study also found the ways to solve the problems of non-verbal communication. They are: understanding the characteristic of each other, learning about cross-culture understanding of each other and using smartphone to search some needed words.

IAIN PALANGKARAYA

ABSTRAK

Khusyairiyah. 2018. *Komunikasi Non-verbal yang digunakan oleh Mahasiswa Thailand di IAIN Palangka Raya.* Skripsi. Jurusan Pendidikan Bahasa. Fakultas Tarbiyah dan Ilmu Keguruan, Institut Agama Islam Negeri Palangka Raya. Pembimbing (I) Dr.Imam Qalyubi, M.Hum.; (II) Hj. Apni Ranti, M. Hum.

Kata Kunci: komunikasi non-verbal, mahasiswa Thailand, pemahaman lintas budaya,

Penelitian ini bertujuan untuk menggambarkan serta menganalisis jenis dan permasalahan komunikasi non-verbal yang digunakan oleh mahasiswa Thailand. Dan untuk mengidentifikasi cara-cara mengatasi permasalahan komunikasi non-verbal.

Jenis penelitian yang digunakan adalah studi kasus dengan pendekatan kualitatif. Subject penelitian ini adalah mahasiswa Thailand yang sedang menempuh pendidikan di IAIN Palangka Raya. Dalam memperoleh data, penelitian ini menggunakan purposive sampling. Teknik dalam mengumpulkan data antara lain: observasi, wawancara dan dokumentasi. Serta menggunakan triaangulasi data dalam memvalidkan data yang diperoleh.

Temuan penelitian meliputi: 1). Setelah melalui proses pengidentifikasian terdapat beberapa tipe komunikasi non-verbal ynag digunakan oleh mahasiswa Thailand antara lain: kinesik, proxemik, paralanguage dan kronemik. 2). Selain itu penelitian ini juga menemukan beberapa permasalahan komunikasi non-verbal antara lain: kesalahan dalam penafsiran komunikasi non-verbal, makna ambigu pada komunikasi non-verbal dan kebingungan dalam mengilustrasikan pesan verbal. 3). Dalam menyelesaikan permasalahan pada komunikasi non-verbal dapat dilakukan sebagai berikut: pemahaman karakteristik satu sama lain, mempelajari tentang pemahaman lintas budaya satu sama lain dan penggunaan smartphone untuk mencari beberapa kata yang dibutuhkan.

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The writer would like to express her sincere gratitude to Allah SWT., for the blessing bestowed in her whole life particularly during the thesis writing without which this thesis would not have come to its final form. *Sholawat* and *salam* always be bestowed to the last prophet Muhammad SAW., having shown us the role of life to make our life true.

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13. Last, all of her friends who have helped the accomplishment of the thesis.

The writer hopes that may Allah always keeps us on the straight path, reward, and blesses us for what we do and this writing can be useful for all of us.

Palangka Raya, June 7th, 2018

The writer,

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6. Curriculum Vitae

PALANGKARAYA

CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, research problem, an objective of the study, scope and limitation, significance of the study, definition of key terms and framework of the study.

A. Background of the Study

Communication is one of the most important things to convey a message either directly or indirectly. In these days, the interaction process is not only in one culture but we can also interact with other culture. Porter and Samovar in Syarif (2004, p. 1) state that "communication is an intricate matrix of interacting social acts that occur in a complex social environment". So if we want to communicate each other especially with other culture, we need one language that can connect between one culture and another, like an English language. Learning languange does not only focus on linguistic studies that are relate to the four skill such as speaking, listening, writing and reading. But it most also be recognized that communication and culture entail grear influence to succesful communication.

As stated by Hammerly in Wello (1994, p. 9) there are three inerrelated competencies that essential to the learners in order to be able communicate effectively, coomunicative competence, linguistics competence and cultural competence. In line with the opinion, we can say the communicative effectively is not only in the competence of communicative or

linguistics, but also cultural competence. Then, Crossculture understanding plays a significant role in communicating with people from different countries. Language and culture are inseparable. Therefore, cross cultural understanding simply refers to the basic ability of people to recognize, interpret and correctly react to people, incidences or situations that are open to misunderstanding due to cultural differences (Douglas Brown, 2000, p. 64).

Furthermore, sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arrangements (Ronald Wardhaugh, 2006, p. 13). In an intercultural interaction, we need good communication to build more intimacy with each other in different cultures.

So make communication is going well, we do not only need verbal communication that only uses words, but we using non-verbal communication to make communication effectivelly. Wright (1987, p. 18) stated that " we communicate 65% our ideas and feeling without words. The shape of our bodies and faces, the movement gestures we make, the clothes we wear, and how near we stand to each other and whether we touch each other, all these are nonverbal communication". Based on explanation, the

researcher is really eager to analyze the non-verbal communication. As well as on the process of interaction between different cultures such as Thai and Indonesian students, when they are interact by using non-verbal communication.

Non-verbal communication also useful to education for example College English teachers used to focus on English grammar and vocabulary, ignorant of the practical application of nonverbal communication and therefore the students feel that the teachers' lectures are boring and they are frequently absent on purpose. Experts and language teachers have become more and more aware of the effects of non-verbal communication. More understandings can be achieved if non-verbal communication accompanies the language. Miller (1988) stated that, "teachers should be aware of non-verbal communication for two basic reasons: (1) to become better receiver of student messages and (2) to gain the ability to send student positive signals that reinforce learning, and at the same time become more adept at avoiding negative signals that stifle learning. So non-verbal communication not only useful for people for another culture but also useful for education.

The aim of this research is to determine the extent to which the culture and the non-verbal communication could lead to missunderstanding. The researcher investigated the non-verbal communication used in communication process between people from different cultures leads to misunderstanding between people from different cultures. The research conducted in IAIN Palangka Raya and took the participant from nine Thai students. The reasons

for chosing this topic were as folows: first, the researcher tought that non-verbal communication is important to make communication strategies in different culture. Second, the same non-verbal communication between students from different cultures can overcome misunderstanding caused by language differences. Third, the researcher wanted to analyze the non-verbal communication that was used by Thai students when they interacted with Indonesian students and then the result of this research would be very necessary for the researcher and the next research. Fourth, based on previous study, it was found that non-verbal comunication was important in communication between students from different cultures to resolve misunderstanding cause language different.

The reasons for chosing Thai students as the subject of the research were as follows: First, based on the reasercher experience, Thai students often using non-verbal communication to express the intent of the language they used. As an example one of Thai student “Askanda”, she interacted with the researcher in the classroom she often using hand gesture and facial expression to describe the desired object when the researcher did not understand what was being said. So based on the phenomenon the researcher interested in finding non-verbal communication which can overcome misunderstandings caused by language and cultural differences.

Based on the explanation above, the researcher is interested in investigating the non-verbal communication used by Thailand students. So, the title of this research is **Non-verbal Communication used by Thai Students in IAIN Palangka Raya.**

B. Problems of the Study

Based on the background of study above, the problems of the study are :

1. What are the types of non-verbal communication that is used by Thai students?
2. How are the problems of non-verbal communication which faced by Thai students?
3. How are the ways of Thai students to solve the problems of non-verbal communication?

C. Objectives of the Study

The objectives of the study are:

1. To describe the types of non-verbal communication that used by Thai students.
2. To analyze the problems of non-verbal communication faced by Thai students.
3. To describe the ways of Thai students to solve the problems of non-verbal communication.

D. Scope and Limitations of the Study

Considering the problems that identified above, this research belong to case study. This research limited on students' communication among Thai with Indonesian students in IAIN Palangka Raya. It focuses on nonverbal communication.

E. Significances of the Study

1. Theoretical Significance

   Theoretical, the goal of this research hoped to be able to enrich and to strengthen the theories about non-verbal communication and its solutions which explained by the researchers in the previous studies from the result of this study.

2. Practical Significance

   Practical, the purpose of this study hopefully would like to gain insight into the communication problems faced by Thai students at IAIN Palangka Raya and also support the material about learning cross-cultural understanding for students and lecturers in university. This study hoped to be able to help us in understanding difference cultures among us.

F. Definition of Key Terms

Some important terms are needed to define in order to avoid misunderstanding. The definition of the key terms which to be used in the study presented as the following:

1. Communication: Communication requires a sender, message, and the recipient. Communication is carrying messages through social interaction. It may have multiple purposes, including, but not limited to sharing information, feedback or entertainment. It is not quite enough that the message has been sent from the sender for the recipient, but instead, it is of great importance that the recipient understands this message. Repetition helps to understand, while noise or other disturbance may act as hindrance factor (Enäkoski & Bjuström 2011, p. 19-23).
2. Non-verbal communication: Non-verbal communication is a collection of expressions and body language an individual consciously or unconsciously expresses to anyone watching. These behaviors include facial expressions, postures, eye behaviors, tone of voice, and gestures. Non-verbal behaviors are of central importance to the expression of emotions (Bjerregaard, 2010). These non-verbal cues help regulate the flow of conversation, facilitate turn-taking, provide feedback, and convey subtle meanings.
3. Cross-cultural Understanding: According to Gitanjali (2014, p. 13) stated that “cross-cultural understanding is the interpesonal understanding of the culture and experiences of people of different cultures”. Because we

realize that we live together in any differences. It must besome on obliglation for us to keep the harmony of life among differences by learning how to understand it. The way to do it is by learning cross-cultural understanding. Cross-cultural understanding is more than realizing another culture is different from ours. To get a deep understanding and the way to cross-cultural understanding is to learn and to recognize individual differences and to gain an appreciation, respect, and knowledge of other cultures that are different from our own.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher discussed and reviewed some related literature that consisted of explanations of the related study, cross-cultural understanding, communication, non-verbal communication and frame of thinking.

A. Previous Related Studies

The researcher presents some previous studies that related to this study as follows: First, the research which had been conducted by Issa Al-Qaderi, Ahmed Alduais & Sui Li Wang (2017) about Non-verbal Cmmunication Across Cultures: A Case Study of Chinese, Pholish, turkish, and (Yemeni) Arabic cultures. The result of the study the results of this study could be considered as a base for a further detailed study considering the initial findings and drawbacks. The second limitation is there was no standardized measures for the data collection concerning the fifteen paralanguage items. In other words, while is some cases, the reaction towards the fifteen paralanguage items was given more consideration as in the case of the Polish and Yemeni participants, the behaviour itself was examined in the data provided by the Chinese and Turkish participants. The purpose of this study is to establish for a further study examining the degree of similarity and dissimilarity across cultures through four selected cultures (Chinese, Polish, turkish and Yemeni). The method of this study is a non-experimental study was conducted where four participants from four different countries took part

in the study. Each was interviewed in a guided discussion towards colecting the required data. Both realibility and validity within qualitative research framework- creadibility, transferbility, dependability and confirmability have meet the basic requairements.

The similarities with this study is collecting the data. They used interview to required the data and both realibility and validity within qualitative research framework, creadibility, transferbility, dependability and confirmability have met the basic requairements. And the focus on study is non-verbal communication. Then, the difference from this study are participants, their participants are four cultures in university whereas the participant of this study are nine Thai students in IAIN Palangka Raya.

Second, the study conducted by Marta & Marija (2017) had a research under the title Intercultural Non-verbal Communication from The Perspective of Serbian Communication Students. The survey was conducted on a sample of 112 respondents who were the students of communications at the Faculty of Philosophy in Nis, Serbia. The scientific method used in this paper is Virtual Snowball Sampling. The survey of 100 respondents, communications students at the Faculty of Philosophy in Nis, Serbia, was conducted. The surveyor's assumption was that these students are more communicative and better accustomed with the communication skills than others students. Given the choice of their future profession, it is expected that communications students will have better communication skills. The data collection tool was a questionnaire containing eleven questions, six of which were Likert-type five-

point scale, and five more questions with offered answers. The questionnaire was distributed via the social network Facebook. The questionnaire was filled out anonymously. The Virtual Snowball Sampling method that was used is one of the most suitable methods for the surveys on social networks. The questionnaire is placed on the Internet, and a link to it is provided. Selected respondents further propose and invite new respondents, according to the previously agreed criteria.

In their research, the aim of the study is similar with this study; determined the extent to which the culture and the non-verbal communication could lead to misunderstanding. For the differences, in their research they also isvestigated students perspective of Serbian non-verbal communication. And also method of research, the scientific method used in their study is Virtual Snowballing Sampling to survey 100 respondents, communications students at the Faculty of Philosophy in Nis, Serbia, was conducted. And the participants in this study are nine Thai students in IAIN Palangka Raya.

Third, related study was conducted by Youn Ah Jung & Minkyung Yu (2016) about A case Study: Understanding Nonverbal Expressions when Learning Korea as a Foreign Language. The purpose of this study was to insvitigate what learners' expression were when hey learning a foreign language as Korea. The participants were Americans enrolled in Korea language class for 12 weeks session in southeastern church. Using qualitative research methods as a case study, the researchers investigated what learners used as non-verbal expressions when they were reflecting on their learning a

foreign language. The data collected consisted of recording a video tape and transcribed what we observed during the sessions. The findings indicated that language learners used their non-verbal expressions as a tool of understanding and recognizing a foreign language, when they were reflecting their learning process. The study provided us an insight to understand what non-verbal expressions meant for novice language learners.

In their research, the method is similar with this study its about case study and data sources of their research are observation, record and transcribe the interview. For difference, in this research the participants are nine Thai students in IAIN Palangka Raya. In their research the participants are Americans enrolled in Korea language class for 12 weeks session in southeastern church.

The fourth, Diana Matinez, (2017) conducted a research under the title How Static Postures are Interpreted in Thailand. The goal of this research was to determine how Thai citizen interpret various body postures. Non-verbal cues contribute to first impressions, and posture ia one of those cues to which participants pay attetion to in a conversation. Students from Thailand (n=431) used freely chosen adjectives to describe six postures varying in head position and trunk position. The postures were depicted as silhouettes that were compared on the basis od the adjectives most frequently applied to them. The respondents ‘ perceptions of the static postures in Thai culture; they overlapped more with international interpretations of postural cues. This discrepancy may have been caused by the participants ‘multicultural

backgrounds and the international environment they had been exposed to. The research took place at Stamford Universuty in Bangkok, Thailand. This institution was chosen for its diverse student body. Almost 45% of students are international students from 109 countries (Stamford International University, 2016); the other 55% are Thai students. Although the sample was comprised entirely of students from a single university the diversity in their backgrounds in terms of culture, upbringing, social status, educational history, and field of study make this study very interesting. This study had an initial sample of 802 participants from 65 different nationalities, but only data from Thai citizens (n = 431) were used in the analyses reported here as the numbers of participants of other nationalities were insufficient for valid analysis. The scientific method used in this study a quantitative, while the data collection instrument was a questionnare and a short survey the participants in the class.

The differences of this study, the method is quantitative and the instument to collect the data is questionnare. In her research, she focused on postures cues it is one of type non-verbal communication. The similarity from this study the sample from different culture, social status, and educational history.

The fifth researcher by Vichai Passaporn (2011), the title Thai University Students in Japan: Acaademic, Social-Culture Difficulties and Adjusment. This thesis explores the difficulties and adjustments of Thai international students in Japan. The first examine the international students‟

problem issues in Japan and the government policies. Then, introduce the international academic adjustment model as a conceptual framework. Based on the model, the semi-structured interviews with 31 Thai students from 5 universities were conducted. This research found that Thai students faced various academic and socio-cultural difficulties as they adjusted to studying in. Specifically, it was found academic difficulties include language barriers, unfamiliar teaching and learning approaches, insufficient knowledge in the field of study, relationship distance with professors and insufficient support from the university. Socio-cultural challenges include insufficient Japanese language proficiency, and difficulties in interacting socially with Japanese. The method of research was qualitative research and case study approach to explore the adjusment experiences of Thai students in Japan. This data collection process for this research began in August 2010 and lasted for seven months, until February 2011. The research was divided it into two steps, first identifying stakeholders and making connections with them and secondly conducting interview with the stakeholders and target study group for real data collection. Between August and September 2010, connections were established the connection with Thai university students in the Kanto and Kansai areas through Thai Students' Association in Japan.

In this research, the method is similar with his study in Japan it is about qualitative research and case study, the data sources of his research are observation, recording and interview. For difference, in this research the participants are nine Thai students in IAIN Palangka Raya. In his research the

participants are 31 Thai students in five universities in Japan. His research are What are focused on the difficulties for Thais studying and living in Japan nd the way they cope with those difficulties. But in this research, the research question focus on Non-verbal communication.

Although there are a lot of differences, those previous studies have similar in the objectives of this research. The objective of the previous researcher and this research is to know the relationship between the paired which investigated.

B. Cross-cultural Understanding

People who share a history, experience and geography develop a culture. Culture is made up of all the ideas, beliefs, values, knowledge, language and way of life a group of people shares. We express our culture through such things as foods, celebrations, music, art, laws, customs, rituals and language. Culture is not taught. We learn our culture by living it. Our culture and life experiences determine how we make decisions. We decide what is right or wrong and respectful or disrespectful, based on what our parents and other important people in our life teach us. This code of behavior is passed on from generation to generation. Changes occur very slowly.

Louie (2006, p. 446) describes culture as a social construct and reminds educators that there is substantial variation within any given culture. Elaborating on this cultural complexity, Gellner, quoted in Stewart, observes that “Human history is and continues to be well-endowed with cultural differentiation cultural boundaries are sometimes sharp and sometimes fuzzy”

(Stewart, 2008, p. 98). The process of showcasing or recreating a culture through literature, then, is difficult because of the range of diversity within cultures (Stewart, 2008, p. 103).

In an article Pathak (2011, p. 5) "there are ten distinct features in which cultures differ from each other: the national character/basic personality, perception, time concepts, space concepts, thinking, language, non-verbal communication, values, behaviors and social groupings and relationships". There are clasification attributes of culture:

a. Perception

According to Fred Fening and Michael Appiah (2015, p. 3) Perception in culture will encompass many of the following constructs of culture. The perception of time, space, communication, value and behaviors. However, perception can also cover other aspects of culture that must be addressed. When dealing with international business, it must be understood that what works in one country may not work in another.

Although there are trends that are almost universal, such as the increasing implementation of technology into our day-to-day lives, this does not mean that all trends span global borders. In essence, the cultures that define different groups also help to shape views, opinions, skepticisms and beliefs. Because of these traits that have been installed in individuals as a result of the environmental surroundings and social interactions of our upbringings, the way in which something as basic as money is perceived varies immensely between cultures.

b. Religion

Fening and Michael Appiah (2015, p. 3) reported that religion is a major factor to be considered in internationalization with many cultures regarding religion as the most important aspect of their day-to-day lives. Differences in religious views can lead to conflict, as has been seen through years of wars and attacks. Therefore, religion must be approached in a sensitive manner when dealing with global business. The roles and expectations of males and females can also be perceived differently.

c. Time Concept

The concept of time is a creation that constrains all of humanity. Hall, (1959) stated despite the fact that time itself is unchanging, constant, and ever-present, the meaning assigned to it, the way it is used, and the importance placed on it varies widely from culture to culture. Avoiding the fact that time is perceived differently from one group to the next could have many negative implications, thus a great deal of research has been produced on the topic of time concepts.

d. Space Concept

Much as the way different cultures perceive time and its value in a different way, space (in terms of proximity and location) is also seen to be an aspect of social interaction that can determine whether or not a relationship begins well or falters from the get-go (Hall, 1976). As with any type of business, the chances of interacting with business partners, customers, clients and other business people are inevitable. How we

interact with these individuals, however may be the difference between generating new business and losing a great opportunity. With this in mind, the first and most important concept when dealing with space is that of personal space (Lebaron, 2003)

e. Language and Thinking

According to Gorys Keraf (1997, p.1), Language is communications tool between members of society in the form of a symbol of the sound produced by human vocal organs, and according to Felicia (2001, p.1), in the daily, the tool that often used to communicate is language, from spoken language or written language. From this quotation, language is an important tool to communication between societies.

Language is very important in communication because from communication we know about the meaning of conversation with another person. Language has many functions, and one of the functions is a tool to show one's expression or feeling of anger, happiness, sadness, and loneliness.

It is no secret that different countries often speak different languages and that effective communication requires some sort of synchronization between an individual in terms of language, but with over 7000 languages around the globe, this is easier said than done. Often when companies are undertaking the process of internationalization, the very first and the most obvious hurdle that is going to appear is that of a

language barrier. A language barrier can be defined as simply as ‘miscommunication’ but has also been said to be “factors preventing or distributing the flow of information between potential or actual suppliers and customers” (Frydrychowska & Li, 2008).

f. Communication

According to Ramadhan that quoted Martin statement showed that (2013, p.15), “ communication undoubtedly, one of the most important features of a global manager’s, the job is to effectively communicate with people from other parts of the world”. Communication is an exchange of facts, ideas, opinion or emotions by two or more persons.

g. Values, Attitudes, Behavior and Ethics

The way in which people behave, much like other aspects that construct the character of each individual being, is a product of our surrounding and our upbringing. The values and attitudes that have been installed in individuals from the influence of their cultural relatives over the years have played a monumental role in shaping the differentiation in behavioral norms between cultures (Saunders & Wenzel, 2007). As an individual grows and becomes emotionally and intellectually mature, certain cultural rules are learned in regards to modifying and dealing with various circumstances, as well as a judgment of these events (Fisher, Ferreira, Assmar, Redford & Harb., 2005). These rules begin to shape values and attitudes.

C. Communication

Barnett and Kincaid (1983, p. 173) found that define communication as the process of convergence in which two or more participants share information in order to reach a mutual understanding of each other and the world in which they live. In communication, there is a transfer of meaning, carried out intentionally as well as unintentionally (Treece, 1987, p.3). The communication is an exchanging information process from the communicator to a receiver. The process could be done by using symbols which have deep meaning and being able to be understood by both of communicators and receivers. The communication is going to be effective if there appears good interpersonal communication among them as the result of good communication building (Rohim, 2009, p.11).

Communication itself can be verbally and also nonverbally. Members of a society communicate with each other using words to message called as verbal communication, based on Lustig and Koester in Arouca (Raquel Alexandra, 2013, p. 520). Nonverbal communication is communication that includes facial expressions, hand gestures, intonation, eye contact, body positioning, and body posture. All of this communication can be referred to as body language. Non-verbal communication can also be other things than body language like clothing, gifts, time, distance and eye contact.

Dealing with different cultures does not just mean taking into account the most obvious forms of communication such as verbal speech and the language that a certain culture happens to use as its primary form of verbal

communication. As important as the words themselves, non-verbal cues may set the tone of a conversation in a way that was not intentional despite the flawless use of the spoken language. As with nonverbal communication, what is considered usual or polite behavior in one culture may be seen as unusual or impolite in another (Levine & Adelman, 1993, p. 45).

The cross-cultural problems arise when we have no idea to cope with the different cultural environment. The problems transform to be some barriers for the newcomers especially in the way they interact and communicate verbal or non-verbal. Those problems may possibly influence their psychological aspect and social aspect. In social psychology, Zhou (2008, p.64) noted that "lacking social skills may cause cross-cultural problems." So that, to overcome those problems, the newcomers need to comprehend the cross-cultural understanding ways. That is able to save them from the cross-cultural problems.

According to Gitanjali (2014, p.13) stated that "cross-cultural understanding is the interpersonal understanding of the culture and experiences of people of different cultures". Because we realize that we live together in any differences. It must become an obligation for us to keep the harmony of life among differences by learning how to understand it. The way to do it is by learning cross-cultural understanding.

Cross-cultural understanding is more than realizing another culture is different from ours. To get a deep understanding and the way to cross-cultural

understanding is to learn and to recognize individual differences and to gain an appreciation, respect and knowledge of other cultures that are different from our own.

So, to solve the problem of communication the researcher suggest to using nonverbal communication to minimize misunderstanding in communication in a different culture that faced by Thai and Indonesian students in IAIN Palangka Raya. As the explanation of Greek communication is to share and also language is a code. In line to Ferraro in Belsheck (2000, p.3) "communication can be divided into three categories: verbal (use of the word with specific meanings) and non-verbal communication". In communication, we do not only use verbal communication which produces the sound and word communication but we also use non-verbal communication such as body language or sign language or others to convey what to be expressed.

Based on the types of communication, it is divided into 2 types, they are:

1. Verbal Communication

   In verbal communication, people use lexical items to help create and transmit meaning as well as fulfill expectations (Baran 2002, p. 10). Meaning is shared when people communicate. Culture influences verbal communication in the following ways: The words that are used in verbal communication are culturally determined (Gamble & Gamble 2002, p.

118). Word usage varies from culture to culture. When something is of profound value to a particular culture, various lexical items are used to describe it.

2. Non-verbal Communication

Non-verbal communication can be defined in many ways. Richards & Schmidt (2010, p. 398) defined it as a type of communication "without the use of words". According to Negi (2009, p. 101), non-verbal communication is "the process of one person stimulating meaning in the mind of another person or persons by means of non-linguistic cues, e.g. facial expressions, gestures etc." What is significant in communication is that verbal and non-verbal signals cannot be analyzed separately when decoding the message, because these components are linked (Kruger, 2009).

D. Non-Verbal Communication

Troppa (2009, p. 32) explained that non-verbal communication is beyond the conventional sending and receiving of messages for the sole purpose of communicating, but also affect the form of relating and interacting. It is a way to show likeness and hatred, respect or rudeness, reception or rejection. Non-verbal actions are enough to draw lines in a relationship, therefore it should be interpreted correctly and meaningfully. Krauss et al. (1996, p. 390) in one of the social psychological studies of non-verbal behavior posited it as a form of non-verbal communication with the supporting instances of facial expressions like wrinkling of the nose when the

communicator is in disgust, and baring of teeth, narrowing of eyes and wide-eyed staring gesture when in fear. It is also stated that facial expression as an example of nonverbal behavior has a possibility of serving multiple functions like playing an effective experience role, and also the communication function of conveying information about the emotional state of the expression.

Verderber et al. (2009, p. 43) stated that the most important areas of non-verbal communication are three; namely: Body language which is called the kinesic communication, characterized with using facial expressions, body movement and postures, physical environment which is also known as proxemic communication, aided with the usage of available space, distance or proximity to other people in the communication scenario; and Verderber et al. (2009) added that personal attributes which is known as Artifactual communication; a non-verbal communication type which is utilized by communicators to modify the appearances. Non-verbal communication involves conscious and subliminal messages, where the senders of conscious non-verbal communication are aware of the fact that message sent is accompanied with its general meaning for the receivers' comprehension, also knowing well that message received is done out of the knowledge and consent of the sender.

According to Andy Schmitz (2012, p.185) non-verbal communication is even more ambiguous, most of non-verbal signals can be linked to multiple meaning, but unlike words, many non-verbal signals do not have anyone

specific meaning. If you have ever had someone wink at you and did not know why you have probably experienced this uncertainty. Did they wink to express their affection for you, their pleasure with something you just did, or because you share some inside knowledge or joke?

Just as we look at context clues in a sentence or paragraph to derive meaning from a particular word, we can look for context clues in various sources of information like the physical environment, other nonverbal signals, or verbal communication to make sense of a particular nonverbal cue. Unlike verbal communication, however, nonverbal communication doesn't have explicit rules of grammar that bring structure, order, and agreed-on patterns of usage. Instead, we implicitly learn norms of nonverbal communication, which leads to greater variance. In general, we exhibit more idiosyncrasies in our usage of nonverbal communication than we do with verbal communication, which also increases the ambiguity of nonverbal communication.

1. Aspects of Non-verbal Communication

a. Kinesic

Kinesics is the study of human body motion. It includes such variables as facial expression, eye movement, gestures, posture, and walking speed. Valuable communicator information is contained in the look on your face, whether you stare or avert your gaze, whether your shoulders are straight or drooped, whether your lips are curved in a smile or signal contempt with a sneer, and whether your gait suggests eagerness or anxiety (Gamble, 2002, p. 159).

Kinesics is the study of body movements, including posture, body movements or kinesics include gestures, facial expressions, eye behavior, touching, and any other movement of the limbs and body. Body shape, physique, posture, height, weight, hair, and skin color are the physical characteristics associated with kinesics (Bowden, 2011; Furnham, 2011; Walters (2011).

Based on Novinger (2001: 64-67) kinesic or body motion communication like vocalic language, culture by culture is composed of distinctive elements that can be, by rules for coding, combined in a virtually infinite number of ordered combinations that rule the communicative aspects of human behavior. We can term verbal language digital and body motion language analogic. Kinesic can be classified as follows:

Gestures: Dr. Anjani & Mr Immanuel (2015, p. 47) argued there are three main types of gestures: adaptors, emblems, and illustrators. Adaptors are touching behaviors and movements that indicate internal states typically related to arousal or anxiety. Adaptors can be targeted toward the self, objects, or others. In regular social situations, adaptors result from uneasiness, anxiety, or a general sense that we are not in control of our surroundings. Many of us subconsciously click pens, shake our legs, or engage in other adaptors during classes, meetings, or while waiting as a way to do something with our excess energy. Common self-touching behaviors like scratching, twirling hair, or fidgeting with fingers or hands are considered self-adaptors. Some self-adaptors manifest

internally, as coughs or throat-clearing sounds. Smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety.

Emblems are gestures that have a specific agreed-on meaning. These are still different from the signs used by hearing-impaired people or others who communicate using American Sign Language (ASL). Even though they have a generally agreed-on meaning, they are not part of a formal sign system like ASL that is explicitly taught to a group of people. A hitchhiker's raised thumb, the "OK" sign with thumb and index finger connected in a circle with the other three fingers sticking up, and the raised middle finger are all examples of emblems that have an agreed-on meaning or meanings with a culture. Emblems can be still or in motion."Emblems are gestures that have a specific meaning. In the United States, a thumbs-up can mean "I need a ride" or "OK!"

Illustrators are the most common type of gesture and are used to illustrate the verbal message they accompany. For example, you might use hand gestures to indicate the size or shape of an object. Unlike emblems, illustrators do not typically have to mean on their own and are used more subconsciously than emblems. These largely involuntary and seemingly natural gestures flow from us as we speak but vary in terms of intensity and frequency based on context.

Gestures reveal how people are feeling. People tend to gesture more when they are enthusiastic, excited, and energized. People tend to

gesture less when they are demoralized, nervous, or concerned about the impression they are making. Hand gestures, such as frequent movements to express approval and palms spread outward to indicate perplexity, provide meaningful hints to communication.

Facial expressions convey a wealth of information. The particular look on a person's face and movements of the person's head provide reliable cues as to approval, disapproval, or disbelief. When people begin to experience an emotion, their facial muscles are triggered. The six universal expressions that most cultures recognize are happiness, sadness, anger, fear, surprise, and disgust. Smiling, for example, typically represents warmth, happiness, or friendship, whereas frowning conveys dissatisfaction or anger. However, smiling can be real or false, interpreted by differences in the strength and length of the smile, the openness of the eyes, and the symmetry of expression.

Eye contact is a strong non-verbal cue that serves four functions in communication (Hickson, 2010). First, eye contact regulates the flow of communication by signaling the beginning and end of the conversation. Second, eye contact facilitates and monitors feedback, because it reflects interest and attention. Third, eye contact conveys emotion. Fourth, eye contact relates to the type of relationship between communicators. One can gauge liking and interest by the frequency and duration of time spent looking. Eye and face contact displays ones willing to listen and acknowledgment of the other person's worth. Eye contact does not

indicate truthfulness, as some people believe. It does show interest in the other person's point of view. Prolonged and intense eye contact usually indicate feelings of hostility, defensiveness, or romantic interest. Lack of interest may be indicated through contractions of the pupils or wandering eyes.

Touching is a powerful vehicle for conveying such emotions as warmth, comfort, agreement, approval, reassurance, and physical attraction. Generally, the amount and frequency of touching demonstrate closeness, familiarity, and degree of liking. A lot of touching usually indicates a strong liking for another person. It should be noted that men and women interpret touching differently. Concerns about sexual harassment and sexism have greatly limited the use of touching in the workplace (Greenwood, 2010).

Posture is another widely used cue as to a person's attitude. Leaning toward another person suggests a favorable attitude toward the message one is trying to communicate. Leaning backward communicates the opposite. Standing erect is generally interpreted as an indicator of self-confidence while slouching conveys the opposite. Posture and other nonverbal cues can also affect the impressions we make on others. Interviewers, for example, tend to respond more favorably to job applicants whose nonverbal cues, such as eye contact and erect posture, are positive than to those who display negative nonverbal cues, such as looking down or slouching (Davis, 2011).

Another nonverbal cue is a mode of dress. Mode of dress or dress code is a specific manifestation or person identity and society, individual and collective, and the identification of an individual or group. A person with clothing stands out with national, wealth, and status backgraound, and with init, certain attitudes and affinities can be pointed out toward specific cultural, professional, artistic, and distinct lifestyl (Tijana, 2014, p.322).

Much of what we say about ourselves to others comes from the way we dress. Despite the general trend toward casual clothing in the workplace, higher-status people tend to dress more formally than lower-ranking organization members. For example, suppose you joined a new organization and on your first day, you entered a room full of employees. How would you know which person was the leader? Increasingly, people who specialize in recruiting top executives are coming to the conclusion that the old adage "clothes make the man or woman" is a particularly good nonverbal cue as to who is in charge. Somehow, the leader is the person who always seems to wear the best-tailored suit that flatters his or her physique, or the nicest shirt or blouse, or the shiniest shoes, and the best-looking briefcase.

b. Proxemics

Which relates to space between the interlocutors during communication and also their personal space (Wainwright, 2003). Based on Edward T. Hall (1992) proxemic is the study of how space and distance

are used to communicate, he suggests that in the United States there are definable personal space zones.

i. Intimate Zone (0 to 2 Feet). To be this close, we must have an intimate association with the other person or be socially domineering.

ii. Personal Zone (2 to 4 Feet). Within this zone, we should be fairly well acquainted with the other individual.

iii. Social Zone (4 to 12 Feet). In this zone, we are at least minimally acquainted with the other person and have a definite purpose for seeking to communicate. Most behavior in the business world occurs in this zone.

iv. Public Zone (Beyond 12 Feet). When people are more than 12 feet away, we treat them as if they did not exist. We may look at others from this distance, provided our gaze does not develop into a stare.

c. Paralanguage

The paralanguage is the messages that you send with your voice (Gamble, 2002, p.165) Once a message sends, people can get more than one meanings for a single word. Sometimes, how a word or words is said may not be the actual meaning of the word or words that were spoken. Silence is an example of the paralanguage. Silence means that people will not make sounds during the talk. Turning-taking is making some sounds which make no meaning during the conversation. People do not want to make the talking become a sudden cold field, which will make them feel uncomfortable (Song, 2012).

Paralanguage consists of variations in speech, such as voice quality, volume, tempo, pitch, nonfluencies (for example, uh, um, ah), laughing, yawning, and the like (Jacobi, 2009; Young, 2008). People make attributions about the sender by deciphering paralanguage cues. Aspects of speech such as pitch, volume, voice quality, and speech rate may communicate confidence, nervousness, anger, or enthusiasm. Intelligence is often judged by how people speak.

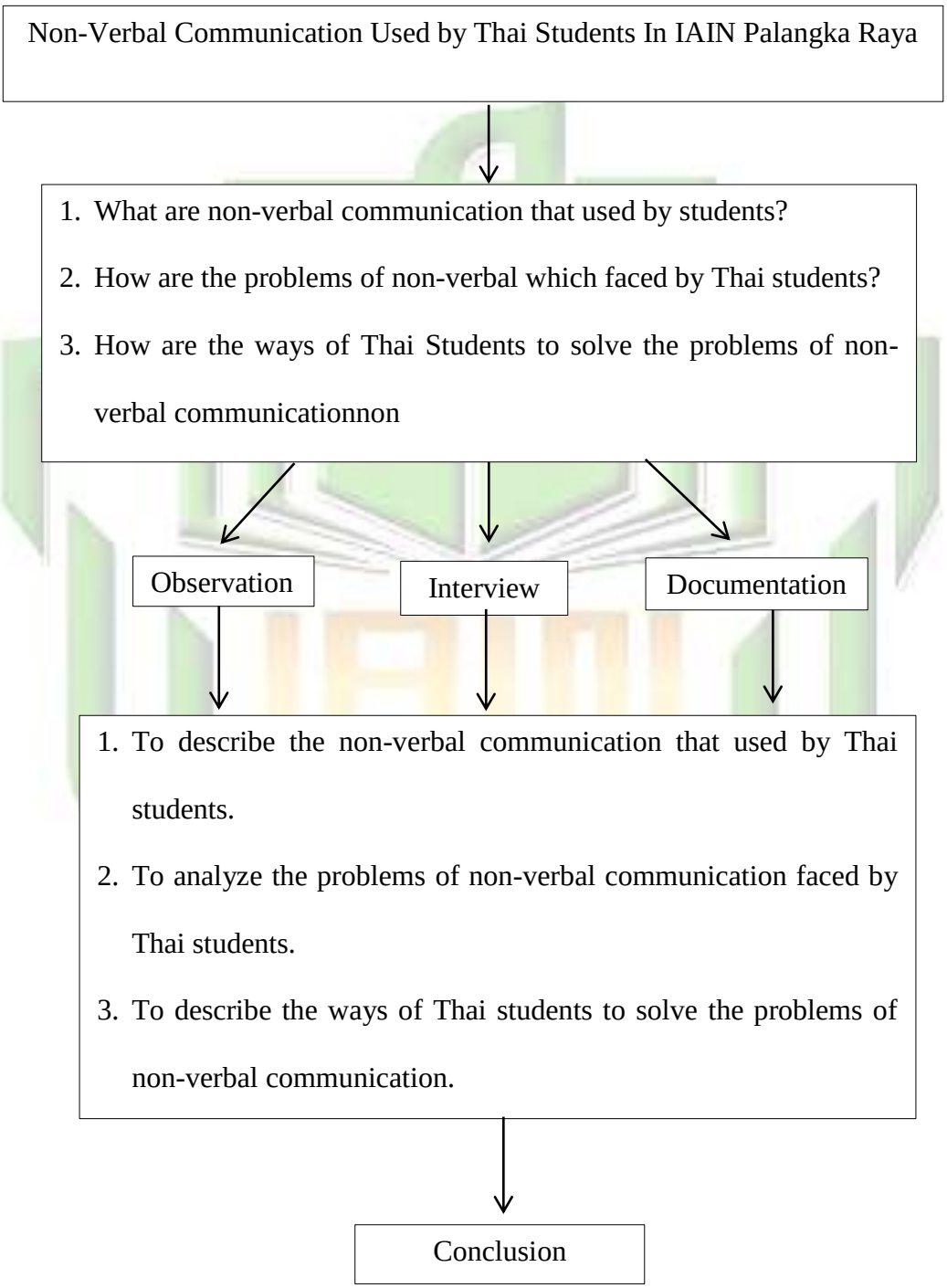
d. Chronemics

Chronemics is concerned with the use of time, such as being late or early, keeping others waiting, and other relationships between time and status (Hickson, 2010). For example, being late for a meeting may convey any number of different messages including carelessness, lack of involvement, and lack of ambition. Yet, at the same time, the late arrival of high-status persons reaffirms their superiority relative to subordinates. Their tardiness symbolizes power or having a busy schedule.

E. Frame of Thinking

This study is about Non-verbal Communication used by Thai Students in IAIN Palangka Raya. The objectives study are finding out the description of non-verbal communication that used by Thai students, analyzing the problems of non-verbal communication faced by Thai students and describe the ways of Thai students to solve the problems of non-verbal communication.

The researcher used a qualitative approach to find out the answer to the problems study. The data collecting technique used observation, interview and documentation. The subjects of this study are nine Thai in IAIN Palangka Raya.



CHAPTER III

RESEARCH METHOD

The discussion in this chapter consists research design, the subject of the study, the source of data, data collecting techniques, data collecting procedures, data analysis procedures, and endorsement of the data.

A. Research Design

In this study, the researcher used a qualitative method. The research design of this study using qualitative because a qualitative research design implies research that obtains data in the form of words, phrases or images derived from documents, observations or transcripts of interviews (Alreck & Settle 2004, p. 446). Qualitative research furthermore searches for meaning through becoming immersed in the data. Instead of variables that are measured quantitatively, concepts take the form of themes, motifs, generalizations or taxonomies. Data analysis generally involves the extraction of themes and generalizations from the evidence gathered and the organization of the data in order to present a coherent, consistent picture of the most important findings. The analysis and interpretation of qualitative data are dependent on subjective judgment.

Qualitative research is a holistic approach that involves discovery. Qualitative research is Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures. Data typically collected in the participant's setting. Data analysis

inductively building from particulars to general themes. and the researcher made interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning. and the importance of rendering the complexity of a situation (Creswell, 2009, p. 4).

The aim of the study to describe the typesof non-verbal communication also the ways of Thai students to solve the problems of non-verbal communication and analyze the problems of non-verbal communication used by Thai students. In order to carry out this investigation, this study utilizes a qualitative design because the data collected was a subjective nature, which have to analyse qualitatively. The data was subjective in the sense that respondents speak of their personal views and experiences from interacting with individuals of the other culture.

The research type of this study used case study. Donald Ary (2010, p. 454) stated that case studies provide an in-depth description of a single unit. The “unit” can be an individual, a group, a site, a class, a policy, a program, a process, an institution, or a community. It is a single occurrence of something that the researcher is interested in examining. The unit of analysis determines whether the study is a case study or a different form of qualitative research. Case studies can answer descriptive questions (what happened) or attempt to explain why something happened by looking at a process. They are particularistic (focused on a particular phenomenon, situation, or event),

descriptive (providing as an end result in a thick rich description), and heuristic (focused on providing new insights).

The researcher believes that something can be learned in this specific case. Qualitative research can also be described as an effective model that occurs in a natural setting that enables the researcher to develop a level of detail from being highly involved in the actual experiences (Creswell, 2003).

B. Subject of the Study

In this study, the subjects were nine Thai students who studied in IAIN Palangka Raya. The subjects selected by using purposive sampling. Purposive sampling is a nonprobability sampling technique in which subjects judged to be representative of the population are included in the sample. (Donald Ary, 2010, p. 648)

C. Source of Data

The researcher conducted the study at State Islamic Institute of Palangka Raya which located on G. Obos Islamic center street Palangka Raya, Central Kalimantan. They are from eight-semester students of IAIN Palangka Raya which become the source of data in this study. The data take from this site to make it reasonable and acceptable.

D. DATA COLECTING TECHNIQUES

The next step is to choose the data collection methods that used. The most common data collection methods used in qualitative research are (1) observation, (2) interview, and (3) document or artifact analysis. Artifacts

may include audio and video recordings, photographs, games, artwork, or other items that provide insight related to the context or participants. The researcher may use one or more of these methods in a study.

1. Observation

According to Donald Ary (2010, p. 431) observation is a basic method for obtaining data in qualitative research and is more than just "hanging out." It is a more global type of observation than the systematic, structured observation used in quantitative research. The qualitative researcher's goal is a complete description of behavior in a specific setting rather than a numeric summary of occurrence or duration of observed behaviors. Qualitative observation usually takes place over a more extended period of time than quantitative observation. Qualitative observations rely on narrative or words to describe the setting, the behaviors, and the interactions. The goal is to understand complex interactions in natural settings.

Donald Ary (2010, p. 454) stated that using field notes: The most common method of recording the data collected during observation is field notes. The researcher may make brief notes during the observation but then later expands his or her account of the observation as field notes. Field notes contain what the researcher has seen and heard. They have two components: (1) the descriptive part, which includes a complete description of the setting, the people and their reactions and interpersonal relationships, and accounts of events (who, when, and what was done); and (2) the reflective part,

which includes the observer's personal feelings or impressions about the events, comments on the research method, decisions and problems, records of ethical issues, and speculations about data analysis. Field notes may include photographs and audio and video recordings.

In this study, the researcher would like to observe non-verbal communication used by nine Thai students in IAIN Palangka Raya. The observation had been conducted from their first coming till to be interviewed by the researcher. The researcher was observed non-verbal communication that is done by Thai students such as the kinesics, chronemics, paralanguage and proxemics and the way they perceived on their new around and the way how they faced those problems of non-verbal communication.

2. Interview

Interviews are used to gather data from people about opinions, beliefs, and feelings about situations in their own words. They are used to help understand the experiences people have and the meaning they make of them rather than to test hypotheses. Interviews may provide information that cannot be obtained through observation, or they can be used to verify observations. (Donald Ary, 2010, p. 438).

Cresswell (2003, p. 182) stated that conduct an unstructured, open-ended interview, audiotape the interview, and transcribe it. The unstructured interview, which is a conversational type of interview in which the questions arise from the situation. It is sometimes described as "a

conversation with a purpose." The most data-dense interviews may be of this form. The interview is not planned in detail ahead of time; the researcher asks questions as the opportunity arises and then listens closely and uses the subjects' responses to decide on the next question. The subjects in the setting may not even realize they are being interviewed. Using the who, what, when, where, why, and how categories are generally enough guidance for the researcher to follow in asking questions. (Donald Ary, 2010, p. 438).

In this study, the researcher interviewed the subjects about non-verbal communication that are done by Thai students. Then the researcher was interviewed Thai students from IAIN Palangka Raya, about non-verbal communication that used and the problem faced by them, such as the gesture, facial expression, paralnguage and others. The researcher uses unstructured interview, that is an interview which done based on an outline which related to the topic of study, and the question can arise from the situation.

3. Documentation

In a qualitative approach, the researcher used written documents or other artifacts to gain an understanding of the phenomenon under study. The term, documents here refers to a wide range of written, physical, and visual material, including what other authors may term artifacts. Document analysis can be written or text-based artifacts (textbook, meeting minutes, transcript, letters, e-mail messages, etc.) or of non-written records

(photographs, audiotapes, videotapes, computer images, and any others.) document can be classified into four categories, there are public records, personal documents, physical materials, and researcher-generated documents (Donald Ary, 2010, p. 442).

E. Data Collection Procedure

In collecting the data for this research, the researcher does observation, and interview to obtain the data in order to answers the research problems. For more explanation, these procedures might be discussed as follow:

1. The researcher was observed nine Thai students.

   The researcher was observed nine Thai students who study in IAIN Palangka Raya. The observation conducted in IAIN Palangka Raya, and the researcher was observed of non-verbal communication in their activity.

   The researcher use observation check list to know and analyze what aspect they use in nonverbal communication and the researcher use field note to verification the data from observation observation check list. Observations involve the collection of data by systematically watching or perceiving one or more events or interactions in order to address or to inform one or more research questions.

2. The researcher was interview Thai students.

   The researcher was interview Thai students about non-verbal communication that use and the problem faced by Thai students such as

the gesture, the facial expression, paralanguage their face with local students with a different culture. In interview the researcher asked of non-verbal communication from general questions about non-verbal communication until specific questions about non-verbal communication. The researcher applies unstructured interview as the type of the interview so that the researcher interact directly with nine Thai students to get the information intensively.

3. The researcher would record and document all the reaction the participants.

After the researcher having the observation and interview from the participants, the researcher would record and document all the reactions by subjects such as their voice tones, facial expression, and the gesture. Then the researcher used documentation as other supporting material to make this study more accurate. The researcher collects all of supporting documents from the result of the observation and written interviews with the participants, pictures and any other important documents during the study.

F. Data Analysis Procedure

Data analysis is the process to arrange the data finding to make it comprehensible by collecting, arranging, coding, classifying, and grouping in order to make the research report. There are four techniques used to analyze the data as follows:

1. Data Collection

   The researcher collected and wrote the data from all Thai studenys in IAIN Palangka Raya. Through observation, written interviews and documentation by non-written records (photographs, audiotapes, videotapes) and other important documents during the researcher does this study.

2. Data Reduction

   The researcher focused on simplifying o the data. The researcher chooses the main data related to the topic of the study: Non-verbal Communication by Thai Students in IAIN Palangka Raya. The data reduction on the study used by the researcher to reduce the inappropriate data from data collection by filtering the important data based on the objectives of the study. In the study, all of the data gathered from the observations, written interviews and documentation. It covers the participants Nonverbal Communication used by Thai Students in IAIN Palangka Raya.

3. Data Display

   It was intended to convey the idea that data are presented as organized, permitted conclusions to be analytically drawn. (Bruce L. BERG, 2001, p. 35-36). In data display, the researcher reports the relevant data and confirms the result of the study. It meant that the data collected from observations, written interviews the Nonverbal Communication that is used and the problem faced by Thai Students in IAIN Palangka Raya.

4. Verification

After the data proceeding in the previous step, it could be verified or concluded to the specific thing to gain objective conclusion. The conclusion will be verified by looking back to the data reduction whether before, while or after data collecting. It will be aimed to the conclusion did not miss from the problem of the study. (Bruce L. BERG, 2001, p. In verification, the researcher summarizes the data and concludes the resulting study based on the problems and objectives of the study. The data will be based on the objects of the study that Nonverbal Communication used by Thai Students in IAIN Palangka Raya, and will be verified by the researcher by answering the problems of the study.

The researcher concluded that in producing this study, the researcher needed some procedures to create final result as well. The researcher begins by collected the data from the participants of Nonverbal Communication used by Thai Students in IAIN Palangka Raya. The data needed based on the problems of the study used observation, written interview and documentation. After collecting the data, the researcher needs to sort the data by reducing some unimportant data.

After reducing the data, the researcher was started to display the data. Before displaying the data, the researcher needed to be sure the data is ready to report or present to the public, but if the researcher thinks the data still uncompleted or needed to be verified before displaying, the researcher does a verification first. When the researcher finishes to display

the data and there are some suggestions and advise from the experts (advisors and examiners) about the result of the study, the researcher needs to verify for once more time to make sure the study is proper for the public.

G. ENDORSEMENT DATA

Data endorsement in this research using validity and reliability. The main criterion for research data is valid, reliable and objective. The validity of data is data that occurs on the object of research with the power that can be reported by researchers. Reliability is a reality that is multiple, dynamic or ever-changing so that nothing is consistent and repeatable as before. The Validity test of data in this study includes test credibility, transferability, dependability and conformability (Donald Ary, 2010, p. 498).

1. Credibility

Credibility in qualitative research concerns the truthfulness of the inquiry's findings. Credibility or truth value involves how well the researcher has established confidence in the findings based on the research design, participants, and context. The researcher has an obligation to represent the realities of the research participants as accurately as possible and must provide assurances in the report that this obligation was met. The term credibility in qualitative research is analogous to internal validity in quantitative research (Donald Ary, 2010, p. 498).

The researcher convinces the reader which all the data analyses where the researcher gain from participants is same as the data that the participants give to the researcher and display to the readers. The data are from the documentation of this study consist of observations, write interviews and pictures from the participants as subjects of this study which appropriate to the research design, participants and objectives of this study.

The researcher use triangulation to make this study more credible. In this study, triangulation used by the researcher to evaluate the data collection, in addition to checking or to compare among the data which will be collected from the participants used observation, written interview and documentation. The researcher use **data triangulation** to investigates whether the data collected with one procedure or instrument confirm data collected using a different procedure or instrument. The researcher wants to find support for the observations and conclusions in more than one data source. Convergence of a major theme or pattern in the data from these various sources lends credibility to the findings. (Donald Ary, 2010, p. 499).

Then, the researcher use member checks (participant feedback) ask the question, “Do the people who were studied agree with what you have said about them?” At the end of the data collection period, the researcher may ask participants to review and critique field notes or tape recordings for accuracy and meaning. Or the researcher’s sharing his or her

interpretations of the data with the participants can help clear up miscommunication, identify inaccuracies, and help obtain additional useful data. In member checks, the researcher solicits feedback from the participants about the study's findings. Has the researcher accurately described and interpreted their experience? Feedback from the participants may help the researcher gain further insight and/or call attention to something that he or she missed. Furthermore, through member checking, the researcher demonstrates courtesy to the participants by letting them read what has been written about them (Donald Ary, 2010, p. 500).

2. Transferability

According to Donald Ary (2010: 501) transferability will the degree to which the findings of a qualitative study could be applied or generalized to other contexts or to other groups. It was used to make the finding of research could be applied; the researcher reported the result of the study as detail, reliable and clear. Here the researcher had been reported the result of the study entitled "Nonverbal Communication used by Thai Students in IAIN Palangka Raya," as detail, clear and reliable as possible. So, the information will be used for others.

The researcher had been reported the result of the study in the next chapter of this study. In the next chapter, the researcher provideed the data findings from the participants' observations and write interviews and discuss the data based on the findings and correlate to the theories in the

previous chapter. The researcher will show the data processing and the result clearly as well as possible from this study to help the readers understood and the information could be transferred easily and could be used for others.

3. Dependability

Dependability refers to making sure the process of analysis was explicit, traceable and the same for all steps (Donald Ary, 2010, p. 501). The researcher does the process of analysis of this study explicitly, traceable and same steps from collecting, reducing, displaying and verification the data. So, it gives to others the information as clear as possible from this study. The researcher will process this study explicitly and traceable in all the steps, starts from collecting the data from participants of nine Thai Students as subjects of this study that were relevant to the objectives of the study. For reducing, displaying and verifying the data also process explicitly and traceable. People are able to see the data as well because in analyzing the data used same steps and easier to understand.

4. Conformability

Donald Ary (2010, p. 501) stated that “Conformability means that all interpretation and outcomes of analyses can be traced back to the original sources.” The researcher will convince the readers that the interpretation and analyses all the data of this study could be traced back to the original sources that the writer has been explained in chapter II.

The data findings and the result of the data after discussed can be conformed to the original sources or the theories by the experts who explained about the problems of nonverbal communication in the previous chapter. It meant all the data that the researcher found from the participants nine Thai Students in IAIN Palangka Raya.

CHAPTER IV

RESEARCH FINDING AND DISCUSSION

In this chapter, the researcher presented the data which had been collected from the researcher in the field of study which consists of data presentation, research findings and discussion.

A. Data Presentation

The researcher took the first data from observation check list. The observation consists of four aspects non-verbal communication in Thai Students interaction with Indonesian students. The second data from interview, the interview consisted of four aspects non-verbal communication. The aspect number one was aimed to know the kinesic or body motion of Thai students, it includes such as facial expression, eye movement, gestures, posture, and walking speed. Aspect number two was aimed to know the proxemics which relates to space between interlocutor during communication and personal space. Aspect number three was aimed to know the paralanguage or vocal message, consists of variations in speech, such as volume, tempo, nonfluencies, laughing, and yawning. And the last aspect number four is aimed chronemics concern with the use of time, such as being late or early.

From data which taken by observation and intervew of the participants, there were some types of non-verbal communication used by them. The types of non-verbal communication used by Thai students presented as follows:

1. Kinesics

   a. Adaptors

Students who are usually nervous or confused using the Indonesian language, they make moves that indicate that he was confused. As the Thai students say:

> *"...biasanya saya tu bingung dan gak tau lagi mau ngapain pas ditanya teman pas lagi diskusi atau apa. Saya biasa gugup dan biasa pegang seperti ini (menggaruk sekitar hidung, kepala dan rasa pengen nangis lo* (Niha)".
> '...usually I confused and nervouse when my friends ask something in a discussion, and I usually scratch like this (scratching around nose, head, and want to cry (Niha)'.

For example based on observations, at one time the Thai students were discussing in class and he was confused to deliver the answers when in the question and answer session. They used to do non-verbal messages to convey that they were confused like smiles while scratching their heads or noses.

There were also students who do something else to adapted to their surroundings even though they were confused about what they should do. As one Thai student said:

> *"...pas bingung kan dengan suasana lingkungan, belum terbiasa kaya gitu, saya sering main hp, micik-micik hp lo biar gak kelihatan bingung, gugup lo khuc"* (Askanda).
> '...when I was confused with the surrounding environment and unfamiliar friends. I often play smartphones so as not to look nervous khuc'.

In this case Thai students were trying to adapt to the environment, but they were confused and to reduce it he plays his smartphone not to

show his confusion. Because they want to be accepted in the environment, whatever the atmosphere they face trying to stay relaxed.

b. Emblems

> *"...biasanya untuk menyetujui planning lah, biasanya saya sendirikan OK (mengangkat jempol) kita ketemu jam seginilah, dan bisa juga lo dengan kaya gini (menganggukan kepala), namun di Thailand sendiri ada seperti ini na khuc jari dibentuk "emm, OK" jarinya membentuk O trus ada tiga jari dibelakang ini seperti huruf K seperti ini (dipraktekkan) terus bilang Dai-Dai kalau di Thailand"* (Tawfiq)".
> '...when I approve something I usually use the OK sign (thumbs up) we meet at this time. I might nod my head, but in Thailand usually fingers form O and K and say like this "*dai-dai*" in Thai'.

Based on observations when Thai students were talking and doing moves agreeing to go somewhere, they make nodding moves and hands that form OK without saying "yes or agree" and the other person will know that it's a sign that he approves his invitation.

And there were students when want to say do not agree to use words but he was afraid to expressed it usually they just shake their heads without speaking. As a statement from one Thai student:

> *"hemm.. kalau berhadapan gini ya saya pas tidak setuju kan dengan ide teman lo, saya ditanya teman kamu bagaimana marina? Sebenarnya saya bingung atau takut lah bilang kalo tidak setuju, tapi ya biar lah hee..biasa saya biasa tuh kaya enggak saya enggak setuju kaya ini geleng pala"* (Marina).
> 'hemm... when dealing with this situation and I disagree with the idea of a friend, and my friend said "how are you marina? actually i am confused or afraid if i say disagree. But let me, usually if i disagree i just shake my head without talking'.

Based on the observation when one of the students who shook his head when asked "will Lebaran go back to Thailand?" And he just shook

his head. And his friends would understood that he did not return to Thailand.

c. Illustrators

Based on the interviewed, almost all Thai students used their hands to describe the object they are referring to. As one Thai student said:

> *"..biasanya tuh saya kaya gambar benda pakai tangan gerak gerak dan gunakan ini jari yang ini nah itu nah hehe sambil sambil cari kata gitu"* (Muniroh)
> "...usually tuh i discribe the things using head movements and this fingers, this one i mean hehe and thought the word'.

In accordance with the observations made by researchers, when students want to declared the form of a large or small an object they move or form their hands in accordance with the object.

d. Eye movements

When one of the student was in trouble used Indonesian language, they were confused about how to present it usually to their eyes when showing that they were confused ie narrowing their eyes and frowning.

> *"kalau saya tak paham bingung dengan apa bahasa indonesianya tu, lihat mukanya gitukan biasanya mata tuh ini (menyipit) atau ini nah khuc (dahi dikerutkan). Biasanya lihat dari wajah pang gembira ketawa-ketawa gitu, matanya kaya bahagia gitu hehe"* (Khodijoh)
> " when i do not understand what name of things in bahasa, I look their face and eyes (squint the eyes) it means that I still confused or and frowned. Usually seen from his face that he is happy. He laughed with his sparkles'.

Based on pengmatan conducted researchers that when they are confused usually their eyes narrowed and their eyes directed everywhere

and forehead wrinkled. And the other person will usually explain again what is meant by the conversation.

When they were angry or sad they usually state with eye movements or facial expressions. Like not seeing the other person while talking or eyes teary and his eyes facing down. In according with the Thai student's statement:

> *"oh gitu ya sambil seneng itu "em paham kan" kaya senyum gitu, "oh paham ja" em gitu nah mata tuh lihat temennya sambil ngomong. Kalau saya marah biasanya saya diam, misalnya saya marah dengan teman saya tak mau lihat mata dia tak ada lihat wajah dai, malas gitu"* (Bariah)
> 'Oh, yeah, while I'm happy," do you understand, " such as smile, "oh yes i do" my eyes look at the friend while talking. If I am angry, usually I am silent, for example, I am angry with my friend, I do not want to see her eyes and there is no look at her face, so lazy'.
> *"kalau biasanya sih sedih, saya biasanya pasrah, ya mau gimana lagi kan kita udah usaha gitu nah khuc, orang dia juga sudah bahagia lo, mau gimana lagi, kaya menerima-menerima aja pokonya mata ni sedih mau nangis tapi malu hee"* (Tawfiq)
> "when I was sad, I usually resigned, how come we do not work like that, Khuc, she was happy with another, how else, I was accepted the real situation, this eyes was sad and cry but I was embarrassed heee".

Based on observations made by researchers, when they were interested in the conversation of the other person usually focus their eyes with the other person, and when they were angried with a friend who arrived late his eyes did not see his friend and answer questions briefly.

e. Touching

When a Thai student touched a friend she meets usually they do handshakes, hugs (female), and rubs their heads. As Thai students say:

> *"hee..biasanya contohnya kalau ketemu tulus "hei lus Assalamu'alaikum" langsung jabat tangan, biasanya saya tuh lambai tangan, seperti itu "cari apa nih" kalaupas diperpus nyari buku kan. "ini saya cari buku ini" kata tulus "oh iya saya pernah baca buku ini" saya basa-basi gitu nah. Kalau ngasih selamat ya "wow selamat ya lus" sambil ini (kompak) hehe* (Tawfiq).
> *"langsung kaya gini (pegang tangan) atau juga langsung peluk dari belakang atau gimana.* (Askanda)
> *"pas lagi ngobrol dengan teman kan pasti ada megang mereka, ketika pas saya lagi menasehati adik tingkat dan saya mengusap kepala tiba-tiba dia merasa tak suka. Kalau di Thailand megang kepala itu tandanya sayang. Kalau disini saya diamggap tidak sopan"*(Bariah).
> 'Hee... when I meet Tulus, I said" hey lus Assalamu'alaikum "immediately handshake, usually I have waved a hand, like that "what are you looking for" when peeled looking for a same book. "I am looking for this book," said sincerely "oh yes, I have read this book", I am fine. If you congratulate you, "wow, congratulations!" While this (compact) hehe (Tawfiq)'.
> 'Directly usually like this (hold hands) or hug directly from behind (Askanda)' .
> 'When I was chatting with friends there must have been a hold of them, when I advised the younger brother and I rubbed his head suddenly he felt dislike. If in Thailand hold the head is a sign of love or affection. If I am here I am not polite (Bariah)'.

Based on the observation, when they touched his friend it indicates that he was comfortable with the atmosphere and when they meet they usually directly handshake and ask something. They do that usually with people they know, and show that they were adapted and be comfortable with the friend.

f. Posture

> *"pas saya sedang berdiri dan berbicara dengan teman saya, tangan saya dilipat didada dan mata saya fokus melihat situasi mereka berbicara, mereka mengira saya sombong dan angkuh. Padahal itu adalah gaya saya ketika sedang berdiri dan berbicara"* (Tawfiq).
> *"biasa tangan tuh gini pegang kepala, garuk kepala, kan bingung ya mikir gitu apa ya kalo kadang tuh pas saya bosan satu tuh gelisah aduh lama lah kaya gitu. Pengen cepat pulang ja"* (Muniroh).
> 'When I was standing and talking to my friend, my hand was folded in the chest and my eyes were focused on seeing the situation they were talking about, they thought I was arrogant and arrogant. Even though it is my style while standing and speaking (Tawfiq)'.
> 'I usually hold my hands and hold my head, scratch my head, I awas confused, how do you think it is, sometimes when I get tired of being anxious, it's a lot of time. Want to go home quickly "(Muniroh)'.

Based on observations made by researchers, when the students were focused in listening to a friend who are talking he looks like a cocky, visible from his hands are folded chest, a sharp look and chin lifted. And when he started talking he was a good man.

g. Mode of dress

When Thai students would attended important occasions they usually wear a distinctive outfit from their area that are baju Kurung for female and baju Malay or Pakistan for Male. Because they come from a predominantly Muslim region of southern Thailand (Pattani) and they belong to the Malay community.

> *"rapi pakai sepatu jangan pakai sandal jepit, tetap pakai cadar. Kalau baju adaa khusus mahasiswa Thailand pakai baju putih ja semua mahasiswa dapat,pakai baju kurung dan baju gamis"* (Nurrisan).

> *“kalau di Thailand ini namanya baju Pakistan atau baju Malay, seperti baju lengan panjang selutut seperti baju koko” (Tawfiq).*
> ‘good looking if I wear shoes, don't use flip-flops, keep wearing veils. If there are special clothes for Thai students, wear white clothes for all students from Thai we got those cloth from our school, and especially we wear Baju Kurung and Gamis for female (Nurrisan)’.
> ‘If in Thailand this is called Pakistani clothes or Malay clothes, like knee-length long sleeves like koko clothes (Tawfiq)’.

Based on the observations of researchers, when students were in campus environment they usually used their distinctive clothes that is baju kurung. All Thai students when they wear brackets when on important occasions.

2. Proxemics

A Thai student who said she would distanced herself from sitting or standing with someone she knew because they were unfamiliar with them and they feel ashamed when they were closed to someone they just met. But they would sat or stood near the people who already know, because they already feel familiar or comfortable with them without having to be ashamed.

> *“biasanya jarak sama orang yang baru dikenal itu ya sekitar satu meter gitu, tapi kalau sama yang sudah dikenal lebih dekat kerena udah dikenal lo”* (Nurrisan).
> *“kaya apa yo lah, em ini berapa sih segini, emm dua lah. Tapi kalau sudah kenal disamping gitu dekat pokoknya hehe”* (Bariah).
> ‘Usually the distance to the person who is just known, its about one meter, but if we was known more closely because it's already known each other" (Nurrisan).
> "mmm I think , how many is this, emm two meters. But if you are familiar with it, then it more closely, hehe "(Bariah).

Based on the observations when they were in a class, there are many siblings, they usually prefer to sit next to people they already know. And

when there is no place for him to sit beside the people he knows they usually sit next to new people but far away, unlike him sitting with a familiar person.

3. Paralanguages

> *"biasanya cari kata-kata, apa tu lah "emm, anu, uh apalah, yang itu nah hehe" atau cara bikin bentuk tangan sambil cari kata lain gitu"* (Khodijoh).
> 'when I looking for words in Bahasa, what is it" emm, bro, uh, whatever, that's right hehe "or how to make a hand movements or illustrated the words used by hand while looking for another word" (Khodijah).

When the researchers conducted library-based observations, when Thai students were confused in using Indonesian, they usually used paralanguage like umm... while moving their hands to search for words and hoping his friend could guess what he meant. They looking for the words used by Google to help them found the words.

4. Chronemics

Students of Thailand have different characters, some of them who when their friends come late are not angry because they accept the reason why they are late, and there are also among them when they have an appointment to come early so that their friends are not disappointed. As the Thai student says:

> *"tergantung sikon pang, kadang ada janji makan atau janji ngerjakan tugas tu tepat ja, kalo ada janji jam sembilan tu sebelum jam sembilan saya sudah berangkat gitu"* (Askanda).
> *"kalau saya sendiri nggak masalah sih kalau orang terlambat dengan saya. Soalnya saya lambat dengan orang haha... jadi saya paham dengan perasaannya hehe.. jadi maka saya tuh bilang oh gak papa lah tak apa sambil mengangguk, sini duduk, kenapa bisa lambat, tapi saya tak marah cuma saya tanya alasan kenapa terlambat"* (Tawfiq).

> ‘Depends on the situation pang, sometimes there was a promised of a meal or a promise to do the assignment right, if there was a promised at nine o'clock before nine o'clock I have left (Askanda)’.
> "If I am alone it does not matter if people are late with me. Because I often late to meet someone if we had promised... so I understand with his feelings hehe ... so I have said oh it's okay it's okay while nodding, here you can, why you so late, but I can no longer ask for late reasons (Tawfiq)’.

Based on the observations made by the researchers, these students when entering the class to take their lectures late 15 minutes from the lecturer. Though the lecturer has been late in starting the lesson, but when the student has an appointment with their friends usually come early as when the appointment for dinner, he came earlier than his friend.

B. Research Findings

Data collecting activity was conducted on 7th May to 13th May 2018 through three times observations and interviews. The subject were nine Thai students in IAIN Palangka Raya. In the observation check list the students were required to do a naturally interaction using non-verbal communication with Indonesian students. The interview was conducted to gain the information about non-verbal communication that is used and the problems which faced by Thai students.

1. The types of non-verbal communication there are kinesics, proxemics, paralanguage and chronemics.

Based on Novinger (2001: 64-67) kinesic or body motion communication like vocalic language, culture by culture is composed of distinctive elements that can be, by rules for coding, combined in a virtually

infinite number of ordered combinations that rule the communicative aspects of human behavior. We can term verbal language digital and body motion language analogic. Kinesic can be classified as follows:

a. Adaptors: unintentional movements that are frequently interpreted as a sign of nervousness or a general sense that we are not in control of surroundings. The researcher found nose scratching and play smartphone, because smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety.

   Based on the interview, the researcher found eight Thai students (Appendix, p.122) stated that when they felt nerveous or confused with the situation, they scrathed nose and played smarthphone to carryout their felling.

b. Touching: handshake between men and women in Thai it is unusual, though with a teacher at the school, and touch the head to gave advise.

   According to nine Thai students (Appendix, p.132) that unusual behavior in Pattani to handshake with other gender, because they were kept Islamic culture in their district.

c. Posture: a couple of bride in Thailand not only stand up but usually, they approached the invited guests.

d. Mode of dress: usually Thai student weari ng *Baju Kurung* for female and *Baju Pakistan or Baju Malay* for male.

   All of Thai students (Appendix, p.137) showed that baju Kurung and baju Pakistan (Malay) were dress codes from their district.

Based on Edward T. Hall (1992) proxemic is the study of how space and distance are used to communicate, so the Thai students making distance for ineract with another person. The researcher found intimate zone (0 to 2 feet) ranges from skin contact with another person, the distance usually used by people who trust each other or who share an emotional bond or closeness. And personal zone (2 to 4 feet) they use this distance at social event such as seminar, or talking between classes.

Paralanguage is the messages that you send with your voice (Gamble, 2002,p.165), the researcher found when the Thai students confused to say something in bahasa, usually they used paralanguages such as nonfluencies "*emmh..like"*. The pitch when they speak it also to describe they mood, such as they often lower their pitch when sad and raise it when excited. And the volume also affects perception, if the Thai students speak louder usually they still confidence. While they speak slowly actually they still nervous or confuse.

2. The problems of non-verbal communication faced by Thai students

This section answers the second question about the problems of nonverbal communication faced by Thai students. The first problem is *misperception about non-verbal communication.* Perception is a process which cause an individu becomes aware about his/her surrounding and then interpret it in order to make meaning. In this case, Thai students as International students have their own culture. In their new surroundings, they have to face other culture which not same with them. The differences brought

communication problem between Thai students and local students which then caused misperception on what to do by both of them.

The researcher interviewed nine Thai students, questioning their problems in non-verbal communication which faced by them. The findings of interview section will be presented in the following table:

Table 4. 1. Misinterpretation of Non-verbal Communication

Subject	Answer
Aishoh	"*pas orang lihat saya pas diajak ngobrol, orang mengira saya tidak serius mendengarkan mereka ngobrol, soalnya saya tidak melihat mata mereka. Padahal saya serius mendengarkan mereka ngobrol*". "When people saw me when I was invited to chat, people thought I was not serious listened they conversation, because I did not see their eyes. Even though I am serious about listening to them talk ".
Tawfiq	*" ..pas saya sedang berdiri dan berbicara dengan teman saya, tangan saya dilipat didada dan mata saya fokus melihat situasi mereka berbicara, mereka mengira saya sombong dan angkuh. Padahal itu adalah gaya saya ketika sedang berdiri dan berbicara".* "..As I was standing and talking to my friend, my hands folded in the chest and my eyes focused on seeing the situation they were talking about, they thought I was arrogant and arrogant. Even though it was my style when I was standing and talking "
Nurrisan	*" kalau lagi ngobrol pas ketemu teman baru kenal atau sudah kenal itu biasanya saya banyak senyum dan banyak gerak sering pegang*

	mereka, namun ada teman yang bilang kalau saya itu orang yang sok asik,sok kenal dan sok dekat. Karena saya ingin mereka itu nyaman makanya saya seperti itu" "If I talk again when I meet a friend, just know or I already know that, I usually smile a lot and often hold them a lot, but there are friends who say that I'm a cool person, know-good and close. Because I want them to be comfortable so I'm like that "

There happened misunderstading among the subjects as Thai student with their friends from Indonesia. The wrong perception occured because the facial expression, eye contact and the posture from their the subjects that were also student of IAIN Palangka Raya. Actually, the thing would not happen if their friends from Indonesia know and understand the characters and behavoirs with others.

And the others problems of non-verbal communication is ambiguous meaning, non-verbal symbols have no specific meanings of their own. they may be interpreted differently by different people. therefore, they are said to be ambiguous. ambiguous means they are open to interpretation and often confusing. not only are non-verbal cues ambiguous and open interpretation, but they also tend to happen very quickly.

Table 4. 2. Ambiguous Meaning of Non-verbal communication

Subject	Answer
Bariah	*" pas lagi ngobrol dengan teman kan pasti ada megang mereka, ketika pas saya lagi menasehati adik tingkat dan saya mengusap kepala tiba-tiba dia merasa tak suka. Kalau di Thailand megang kepala itu tandanya sayang. Kalau disini saya diamggap tidak sopan".* "When I was chatting with friends there must have been a hold of them, when when I again advised the younger brother and I rubbed his head suddenly he felt dislike. If in Thailand hold the head is a sign of love. If I'm here, I'm not polite "
khadijoh	*"ada hal menarik ketika teman melihat saya di fantastic concer, dan dia saya ajak kesini (kearah dia) menggunakan isyarat tangan. Dia terlihat bingung dan senyum pergi, padahal maksud saya bukan menyuruh dia pergi tapi menyuruh dia datang menghampiri saya".* "There is an interesting thing when a friend sees me in a fantastic concer, and I invite him here (towards him) using hand signals. He looks confused and smiles away, even though I mean not to tell him to go but tell him to come over to me ".
Muniroh	*"karena saya orangnya tinggi dan besar, jadi berbicara dengan teman saya yang lebih pendek saya biasanya agak menjauh dari mereka. Bukan karena saya tak suka dengan mereka,tapi tu saya biar bisa melihat dengan enak ketika ngobrol. Kalau dekat nanti saya melihatnya susah, kepala saya capek. Tapi banyak yang mengira saya*

	tidak suka dengan dia ketika ngobrol” "Because I'm tall and big, so talking to my shorter friend is usually a bit away from them. Not because I don't like them, but I can let you see well when chatting. When I close, I see it difficult, my head is tired. But many think I don't like him when talking "

The ambiguous meaning occurring in those case because they from different culture and the lack of intercultural knowledge each other. They confused and do not understand what the real meaning of the body language that had given. Non-verbal communication is always based on specific context. Because the language of non-verbal communication is context, and virtually nobody can have 100% of all information related to a specific situation, including the insiders. Special context can make people react differently composed to their normal collective or individual outward expressions.

From the body language most of them still made the participants confused, when they use illustrator it can be more confused.

Table 4. 3. Confusion of Illustrating Verbal Message

Subject	Answer
Askanda	*“saya ingin mengatakan sepada/motor tapi saya lupa apa bahasa indonesianya. Kan dalam bahasa Thailand itu* Bicycle, *dan saya bingung sudah dijelaskan pakai tangan mereka tetap tak paham”* "I want to say my bike / motorbike but I forget what Indonesian is. It's in the Thai language Bicycle, and I'm confused that it's been

	explained using their hands they still don't understand"
Niha	*“waktu itu saya bingung bilang kulkas saya sudah jelaskan yang kotak-kotak, pintunya ada dua sambil gerak-gerak tangan. Mereka masih tak paham”* "At that time I was confused to say that my refrigerator had explained the boxes, there were two doors while moving. They still don't understand "
Marina	*“kan ini saya ingin kata meja,saya bilang yang bisa buat duduk dan kotak. Mereka tak paham terus, saya bingung”* "I want to say this table, I say you can sit and box. They don't understand, I'm confused”

When illustrating something, Thai students have difficulty adjusting to their peers' understanding. Because it starts from the differences of language, culture and habits that make them difficult and verbal communicate. And to make it easier for them to communicate between cultures ultimately using non-verbal communication. But they still have difficulty to make them understand what to say. And this became one of the causes they are more gathered with friends from their area compared with Indonesian students.

3. The ways to solve the problems of non-verbal communication

This section answers the third question about the ways to solve the problems of nonverbal communication faced by Thai students. The first problem is misinterpretation about non-verbal communication, the second is

the ambiguous meaning of non-verbal communication and Ilustrators. Based on interview, the researcher found some ways from participants.

The first, Tawfiq stated that the solved the problem is

> "*mungkin dalam hal ini saya harus bisa memahami karakter dan sifat mereka dalam bergaul. Karena agar kita bisa diterima dinegara orang harus bisa beradaptasi dengan baik dilingkungan gitu lah* (tawfiq)".
> "Maybe in this case I must be able to understand their character and nature in socializing. Because so that we can be accepted in a country people must be able to adapt well to the environment (tawfiq)

So to solve the problem, they have to know characteristics from each other. Do not judge everyone from the appearence or "do not judge book by it's cover". They just want to be accepted in the country of people while studying. Should learn more about other people's countries, in order to understand people with different cultural backgrounds.

The second, the way to solve the problem,

> "*ketika mereka tak paham dengan apa yang kami perlakuan kami yang berbeda dengan kebiasaan buhannya karena beda negara, saya ngerti dan saya harus menjelaskan maksud arti dari itu (Niha)".*
> "When they do not understand what we treat us differently from their habits because of the different countries, I understand and I have to explain the meaning of the meaning (Niha)".

The Thai students gave cultural knowledge about the meaning of gesture to Indonesian students, because it to difficult to they understand by themself. In ambiguous meaning, when thai students are interacting with other students, this often happens due to different cultures and languages. But when there is a problem like this they usually try to keep explaining by using hand gestures with the Indonesian language it has.

The third, the way to solve the problem,

> "*saya biasanya membuka google atau internet agar mempermudah menjelaskan maksud yang saya inginkan, ketika masih tak paham (askanda)".*
> "I opened Google or the internet to make it easier to explain what I want, when I still confuse and do not know the word in bahasa (askanda)".

When using hand gestures and language does not make the other person understand. Usually they use a smartphone to search for a word or object that they want. And this makes it easier for them to help their communications with other students. Because in the smartphone there are many applications that are easily used and store a lot of information required by the user. This is one way to make it easier for Thai students to find something they need while communicating.

C. Discussion

This section presents the discussion based on the research findings of the study above. This discussion is focused on the types of non-verbal communication used by Thai students, the problems and the ways to solve the problems of non-verbal communication. The findings of this study are answering the three research problems of the study as follows.

1. *The Types of Non-verbal Communication Used by Thai Students in IAIN Palangka Raya*

According to Verderber et al. (2009), the most important areas of non-verbal communication are three; namely: Body language which is called the kinesic communication, characterized with using facial expressions, body movement and postures, physical environment which is also known as

proxemic communication, aided with the usage of available space, distance or proximity to other people in the communication scenario; and Verderber et al. (2009) added that personal attributes which is known as Artifactual communication; a non-verbal communication type which is utilized by communicators to modify the appearances. Non-verbal communication involves conscious and subliminal messages, where the senders of conscious non-verbal communication are aware of the fact that message sent is accompanied with its general meaning for the receivers' comprehension, also knowing well that message received is done out of the knowledge and consent of the sender. The details of the types of non-verbal communication used by s Thai students will be presented in the following:

1. Kinesics

Kinesics is the study of body movements, including posture, body movements or kinesics include gestures, facial expressions, eye behavior, touching, and any other movement of the limbs and body. Body shape, physique, posture, height, weight, hair, and skin color are the physical characteristics associated with kinesics (Bowden, 2011; Furnham, 2011; Walters (2011).

Gesture is a movement by using hand or arms and gesture is an important type in body language. It is also a nature thing for most people. Adaptors are unintentional movements that are frequently interpreted as a sign of nervousness or a general sense that we are not in control of surroundings. The researcher found the Thai students scratching nose and

playing smartphone because smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety. Although they confused with a new situation, they are trying to keep up with the new culture and new friends from different culture. When the Thai students came here they found it difficult to adapt due to cultural and difference language, but they tried to keep in touch with them by asking the lecturers who guided them over here. Moreover, they are foreign students who are studying in other countries. And they thinks that how to get them accepted with a neew students or society, that is by respecting the customs that reside in where they lives. Like an idiom from malay "*Dimana bumi dipijak disitu langit dijunjung*". It means we have to follow and respect the customs where we are.

As for emblems,Thai students usually indicate agreement by nodding their heads up and down, and they shake the head from side to side to indicate disagreement. The OK sign is mostly considered as one of the good gestures which means everything is good. The hand gesture is used by curling the index fingerover the thumb and the remaining finger extended above them. And the thumbs- up sign indicate thing done well and it means OK.

Illustrators are bodily cues designed to enhance receiver comprehension of speech by supporting or reinforcing it. The Thai students using index finger to point something or to clarify the directions

that is giving. And they use hand gestures to indicate the size or shape of an object.

In interpersonal communication, it is indispansable to keep eye contact with others. In China there are such idioms as “Adding eyes to a dragon to bring it a life”, “Sending message of love to someone with one’s eyes” (Zhang Sengyou). These all indicate that important of eye communcation (Hickson, 2010). The Thai students usually keep eye contact longer than that may imply the person is communicating with high interest. It happens when they are discussing about a lesson or personal problem. The Thai students avoid eyes contact with interlocutor, it means they feels shyness when they talk about love story. Usually when they do not understand what is being said and can not answer questions from friends or lecturers when in the classroom, mostly they takes eyes far away and frown forehead from interlucator. Sometimes they show that the eyes, smile, and raised cheeks when happy. Then, the raised inner eyebrows, pulling down of outer lips and the ayes looking around to show sadness. If they show a flate face it indicates that they are angry. But when they uninterested with the topic of conversation, their eyes steering the other object.

Touch contact is also called physical contact, or touching behaviors. It is to feel or make connection with a part of body (Adler, 2011). Also touch is considered as a bonding gesture. Handshaking is regarded as a polite gesture when Thai students greet Indonesian students

(same gender). In Thai especially Pattani, handshake between men and women in Thai it is unusual, though with a teacher at the school. Because Islamic culture there is very strong, not affected by western culture. Look the history of Pattani, the English rendering of the name “Patani” is based on Malay spelling, while the Thai government usage of “Pattani” is based on Thai spelling. In the 1980s, the spelling of the word “Pattani” or “Patani” became a political act reflecting the ethno-religious consciousness of the works. “Patani” is used with historical connotations preserving the sense of a former Malay sultanate comprising the present-day provinces of Yala, Narathiwat, and Pattani. On the other hand, the word “Pattani” is a Thai-ified spelling. It merely signifies the name of a province in southern Thailand. Historically, “Pattani” refers only to an administrative entity and a sense of a struggle already ended (Satha-Anand, 1992, p. 1-38). The Muslims are a significant minority group in Thailand. They are the second largest minority next to the Chinese. Unlike other groups of minorities, the Muslims had their own kingdom in the southernmost Thailand from which the living history and culture of its people still live. The history of the Muslims in the Greater Patani Region,1 which comprises the four provinces of Satun, Yala, Pattani, and Narathiwat, has been one of independence followed by subordination to Siam’s domination and annexation. The prevalent feelings and thinking among the local Muslims, therefore, have been dominated by an awareness

of political agitation vis-à-vis the Thai state, from which their culture and religion were important sources of the political ideology.

Sometimes when the Thai students meet their friends but the space so far, usually raise their hands and moving it from side to side. A lot of the girl students from Thailand like holding each other's hand walking or put the arm on other's shoulder when they are walking on the street, this action seems too close friend. And they also touch the head to give the advice for their friends it means that they loves and cares. However touch remains an important tool in interpersonal communication, and the messages it communicates. Touch also correlates possitively with openness, confort with relationship, and the ability to express feeling.

Posture and movement cues were sufficiently informative to enable people to communicate what was in their mind: “The winkle in his eye, the knowing look of their smiles, the regidity of his posture, the confidence in their walk... How closely you stand to another. Each of the phrases highlights a nonverbal cue that offers a clue to the attitudes, feelings, and personality of person” (Gamble, 2013). In Thai, a couple of bride in Thailand not only stand up but usually, they approached the invited guests. they are happier when approaching the guests because they feel very familiar and more appreciative. But in Indonesia, usually, a pair of brides just stand and wait for people to come up to them. And this made the Thai students a bit akward when they were at the wedding ceremony. There is one more thing when the Indonesian serve their food, the guests take their

own, but in Thai, all the food is served on the guests' table. And this situation make their aware about understanding a different culture.

Mode of dress or dress code is a specific manifestation or person identity and society, individual and collective, and the identification of an individual or group. A person with clothing stands out with national, wealth, and status backgraound, and with init, certain attitudes and affinities can be pointed out toward specific cultural, professional, artistic, and distinct lifestyl (Tijana, 2014, p.322). When Thai students want to attend important occasions they usually wear a distinctive outfit from their area that are baju Kurung for female and baju Malay or Pakistan for Male. Because they come from a predominantly Muslim region of southern Thailand (Pattani) and they belong to the Malay community. And this is one of the unique of the Thai students who come from Pattani they have culture that had once existed in Indonesian he *baju kurung* is believed to have originated in Indonesia, where the outfit is popular.in the regions of West Sumatra, South Sulawesi, Maluku and Sangir Islandand. But the western culture existed in Indonesia so that trend was eliminated. In Thailand especially in Pattani *baju kurung or baju malay* still phenomenal because culture of islam is verry strong, its mean that every Muslim have to close aurat. Based on Al Qur'an surah An Anuur: 31 "and tell the believing women reduce (some) of their vision and guard their private parts and not expose their adornment except that which (necessarily) appears thereof and to wrap (a portion of) their headcovers over their

chests and not expose their adornment except to their husbands, their fathers, their husbands' father, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hand a possess, or those male attendants having no physical desire or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed" (Tanzil International Qur'anic Project).

Based on Edward T. Hall (1992) proxemic is the study of how space and distance are used to communicate, so the Thai students making distance for ineract with another person. The researcher found intimate zone (0 to 2 feet) ranges from skin contact with another person, the distance usually used by people who trust each other or who share an emotional bond or closeness. And personal zone (2 to 4 feet) they use this distance at social event such as seminar, or talking between classes.

Paralanguage is the messages that you send with your voice (Gamble, 2002,p.165), the reaearcher found when the Thai students confused to say something in bahasa, usually they used paralnguages such as nonfluencies "*emmh..like"*. The pitch when they speak it also to describe they mood, such as they often lower their pitch when sad and raise it when excited. And the volume also affects perception, if the Thai students speak louder usually they still confidence. While they speak slowly actually they still nervouse or confuse.

Cronemics is concerned with the use of time such as being late or being early (Hickson,2010). The researcher found the Thai students being late when they come to the class cause overslept. But when they have promise to working assigment with their friends, actually they on time to meet their freinds.

2. *The problems of non-verbal communication which faced by Thai students.*

The first problem is *misinterpretatio about non-verbal communication.* Perception is a process which cause an individu becomes aware about his/her surrounding and then interpret it in order to make meaning. According to Fred Fening and Michael Appiah (2015, p. 3) Perception in culture will encompass many of the following constructs of culture. The perception of time, space, communication, value and behaviors will all be discussed in their dedicated section in the latter part of this paper. However, perception can also cover other aspects of culture that must be addressed. When dealing with international business, it must be understood that what works in one country may not work in another. In this case, Thai students as International students have their own culture. In their new surroundings, they have to face other culture which not same with them. The differences brought communication problem between Thai students and local students which then caused misperception on what to do by both of them. There happened misunderstading among the subjects as Thai students with their friends from Indonesia. The wrong perception occured because the facial expression, eye contact and the posture from their the subjects that were also

student of IAIN Palangka Raya. Actually, the thing would not happen if their friends from Indonesia know and understand the characters and behavoirs with others.

The second problems of non-verbal communication is ambiguous meaning, non-verbal symbols have no specific meanings of their own. According to Andy Schmitz (2012, p.185) non-verbal communication is even more ambiguous, most of non-verbal signals can be linked to multiple meaning, but unlike words, many non-verbal signals do not have anyone specific meaning. They may be interpreted differently by different people. Therefore, they are said to be ambiguous. Ambiguous means they are open to interpretation and often confusing not only are non-verbal cues ambiguous and open interpretation, but they also tend to happen very quickly. The ambiguous meaning occurring in those case because they from different culture and the lack of intercultural knowledge each other. They confused and do not understand what the real meaning of the body language that had given. Non-verbal communication is always based on specific context. Because the language of non-verbal communication is context, and virtually nobody can have 100% of all information related to a specific situation, including the insiders. Special context can make people react differently composed to their normal collective or individual outward expressions.

The third problem is confusion illustrating verbal message. When illustrating something, Thai students have difficulty adjusting to their peers' understanding. Because it starts from the differences of language, culture and

habits that make them difficult and verbal communicate. And to make it easier for them to communicate between cultures ultimately using non-verbal communication. But they still have difficulty to make them understand what to say. And this became one of the causes they are more gathered with friends from their area compared with Indonesian students.

3. *The ways of Thai students to solve the problems of non-verbal communication.*

The first, they have to know characteristics from each other. According to Gitanjali (2014, p.13) stated that "cross-cultural understanding is the interpersonal understanding of the culture and experiences of people of different cultures". Because we realize that we live together in any differences. It must become an obligation for us to keep the harmony of life among differences by learning how to understand it. The way to do it is by learning cross-cultural understanding. Cross-cultural understanding is more than realizing another culture is different from ours. To get a deep understanding and the way to cross-cultural understanding is to learn and to recognize individual differences and to gain an appreciation, respect and knowledge of other cultures that are different from our own.

The second, the Thai students gave cultural knowledge about the meaning of gesture to Indonesian students, because it to difficult to they understand by themself. In ambiguous meaning, when thai students are interacting with other students, this often happens due to different cultures and languages. But when there is a problem like this they usually try to keep explaining by using hand

gestures with the Indonesian language it has. The third, they use a smartphone to search for a word or object that they want. And this makes it easier for them to help their communications with other students. Because in the smartphone there are many applications that are easily used and store a lot of information required by the user. This is one way to make it easier for Thai students to find something they need while communicating.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter consists of conclusion and suggestion of the study. The researcher explains about the conclusion of the study and some suggestion in order to the future researcher better than this study.

A. Conclusion

The result of this study showed that there some types of non-verbal communication that is used by Thai students. The students used adaptor, emblem, illustrator, facial expression, eye movement, posture, mode of dress, intimate zone, personal zone, nonfluencies, pitch, volume, use of time such as being late communication to make it easy interact with Indonesian students cause different culture from each other.

This study was found three problems of non-verbal communication, included misinterception of non-verbal communication, ambiguous meaning of non-verbal communication and confused by illustrator. These problem caused the students from differents country and also different culture, and make it difficult the students to understand the nonverbal communication it well.

Then this study also found the ways to solve the problems of non-verbal communication. These are to understand the characterictics from each other, learn about cross-culture understanding from each other students and using smartphone to search something need about bahasa. The ways make the

students more understanding from different culture. To make it easy for adaption the foreign students in new environment.

B. Suggestion

First, it is suggestede to the students to learn about non-verbal communication from each other culture. They should learn the cross-culture understanding to help them manage their problems in communication. Non-verbal communication is not something weird to learn more, caused this is some way to make it easy communication with people in another culture.

Second, the problems its commonly discovered in nonverbal communication caused different culture from the students. But the students learn about the ways to solve the problem such as search information from book or internet especially from cross-culture understanding.

The last, it is suggested to the next researcher to develop their research in hesitation field. Since this research only focused on non-verbal communication used, the problems and the ways to solve this problems by Thai students in IAIN Palangka Raya, which verbal communication also. It will be great if the next researcher conducted their research in the verbal communication with qualitative case study method to explain every verbal communication more detail.

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