

INTERCULTURAL COMMUNICATION COMPETENCE: A PHENOMENOLOGY STUDY OF INDONESIAN DIASPORA IN GERMANY

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ABSTRACT

Nation, culture, and society exert tremendous influence on each our live, structuring our values, engineering our view of the world and patterning our responses to experience. No human being can hold him/herself apart from some form of cultural influence. Yet, the condition of human being is very highly adaptive within a new environment. But when it comes to huge gap of cultural differences between Asian and Western cultures, it would go rough. Hence culture is extremely complex, varying along many dimensions, no doubt culture is a communication problem because it is not constant, it is a variable. There are many variables in communication process whose values are determined, at least in part, by culture. These variables have the ability to influence the perceptions and to affect the meaning in order to assign to communicative acts. This paper is going to acknowledge the intercultural communication of Indonesians who lives in Germany. Using phenomenological study, it wants to reveal how the situation can be harmonized and how the Indonesian Diaspora can adapt to host culture without losing their cultural identity. Moreover, cultural identity is an image of the self and the culture intertwined in the individual's total conception of reality. This image, a patchwork of internalized roles, rules, and norms, functions as the coordinating mechanism in personal and interpersonal situations. In this research the Indonesian Diaspora are co-orienting and coordinating their behaviors to accomplish social functions, obtain personal goals, and conform to the normative expectations of the situations. As Spitzberg & Cupach (1984) rightly point out of being competent communicators, with an expanded conceptualization; which include motivation (affective, emotion) knowledge (cognitive), skills (behavioral, actional), context (situation, environment, culture, relationship, function) and outcomes (perceived appropriateness, perceived effectiveness, satisfaction, understanding, attraction, intimacy, assimilation, task achievement). And these components can only be influenced through education, experience and guided practice.

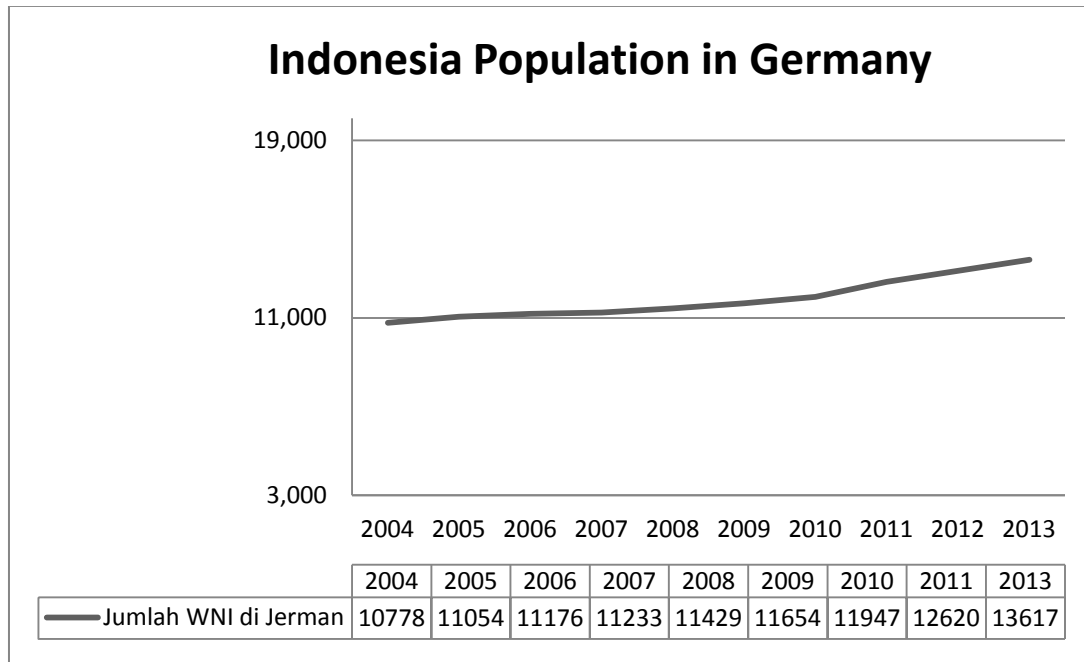
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INTRODUCTION

The era of globalization is now forming an environment that increases the frequency of human mobility, so that traveling from one country to another or from one continent to another, it becomes a matter of course. Humans Indonesia can not be separated from the mobility frequency, is evidenced by the approximately eight million diaspora or those of Indonesian cultural heritage living outside Indonesia either for work or study in the whole world as proposed by the Indonesian Foreign Minister, Marty Natalegawa in Kompas daily. This was confirmed by data from the Ministry of Foreign Affairs based on data dated December 14, 2012, the aggregate Indonesian citizen (citizen) residing abroad amounted to 4,694,484 inhabitants. All citizens are scattered in 167 countries coupling the Embassy, and the Indonesian Foreign Affairs Ministry estimated the number of people outside the homeland is about 6 million people. A brief online research data shows that the distribution of Indonesian Diaspora has spread all over the world, with the highest number of diaspora shown or are in the Malaysian state of about 2.5 million people, followed by state Saudi Arabia (1.5 million) and the Netherlands (395 thousand), and then the state of Singapore (200 thousand). Indonesian Diaspora in Germany are still very few in number compared to other countries, but in terms of growth occur a significant amount of population increase from year to year. Can be seen in the table below a population of Indonesian citizen (citizen) in Germany from 2004 to 2013 always escalate.

Table 1.
Indonesia Population in Germany



Subjects in this study is the Indonesian Diaspora working professionally in Germany. During this time, the impression that the citizens abroad is that they are full of problems and incidents, even occasionally stumble inferiority complex. In fact, Indonesian diaspora filled with profiles of successful, spry compete internationally and become a role model in his community.

This research is not the fault of thinking, but rather a thought that seeing the diaspora

from the viewpoint of an outsider (an ethics), as a fact that should behave like that and not the views emic (how diaspora see their own lives).

In view of the nature interpretive or phenomenological diaspora is as subject. They are actors who have a life of passion, hope and life itself is unique. This subjective view as necessary to compensate for the previous view that the objective which saw diaspora as people uprooted from the country, victims of economic inequality, social injustice, not as a public entity that has thought and life experiences that they perceive and experience their own. Germany is the second best economies in Europe with the number of unemployment in Germany approximately 7%. But now the German state and sending stagnating growth rate decreased, and at the same time, some of the fields and areas experiencing a shortage of qualified experts. If not taken precaution, until 2025 Germany will lack several million workers due to demographic changes. Whereas the German labor market showed a positive trend in the labor force has now reached the highest figure by the number of 41 million people.

In this research, I tried to find the conditions and mechanisms of personal appearance diaspora, especially for those who live in Germany, and will reveal what the reason or motivation to encourage them to become diaspora in Germany and how they managed to melt in the cultural environment which is very much different, Phenomenology in this dissertation research seeks to understand how the Indonesian diaspora social action through interpretation. The process of interpretation can be used to clarify or examine the real meaning, so as to give the concept of implicit sensitivity.

Researchers trying to follow the views Schutz (1972) that, humans are social creatures, so awareness of the world of everyday life is a social consciousness. Thinking and understanding them as diaspora is an individual world, an intersubjective world with diverse meanings and feelings as part of a group. Where people are required to understand each other, and act in the same reality. Thus there is mutual acceptance, understanding on the basis of shared experience, and *tipikasi* over the world together. Through this *tipikasi* humans learn to adjust to the wider world, to also see ourselves as people who play a role in a typical situation. Hofstede defines culture as "the collective programming on the mind which distinguishes the members of a category of people from other categories" (Lewis, 2005: 21). Therefore it is very interesting to study the adaptation of cross-cultural communication when having a look at the German Cultural linear scaling active with Indonesian culture reactive (Lewis, 2005: 40-46).

It is true that we will never fully understand other cultures, especially if there are barriers of language, geography, and different ideologies. Which is expected in this research is to get an orientation that allows it to begin eliminating the communication gap with others in a particular direction. We can get caught up in prejudice and can not begin to judge others without first honing our own consciousness. Therefore Cooley (1983) suggested that anything related to self-create a stronger emotional (non-self), and that the self can be recognized only by subjective feelings. Simply stressed the importance of subjective response as the primary source of data about themselves. If someone can see themselves and their culture from the outside and think more objectively, he had a good chance to eliminate certain cultural barriers that would prevent him to understand other people's thoughts and personality. For this reason, people tend to assume that if they are in a different culture in which they do not understand the language they think they can safely with just knowing the movements manually. In fact, only a few that have universal meaning in particular is laughing, smiling, sign angry, and crying. But because humans have different life experiences in different cultures, he will interpret differently the signs and symbols of the same (Bennett, Milton J., 1998).

Craig (in Littlejohn and Foss, 2011: 9) says that communication is the main process where human life lived; communication underlying reality. How do we communicate our own experience to form or construct our experience. Many forms of experience generated in the form of communication. The way people change from one group to another, from one state to another, and from one period to another period of time due to the dynamic nature of communication itself to many situations. Communication is done largely as a result of culture, therefore, culture also affects every aspect of the experience of communication where receipt of messages through filters generated by the cultural context and the context it affects what people accept and how to receive the content and form of the message. Cross-cultural communication occurs when two or more people with different cultural backgrounds interact. This process rarely runs smoothly and without any problems. In most situations, the perpetrators of interaction between cultures do not use the same language, but the language can be learned and greater communication problems occurred in the area of verbal and nonverbal.

Sometimes we feel uncomfortable in other cultures because we feel that there is something wrong. Often, an individual can not accept or had difficulty adjusting to the differences that occur as a result of the interaction, such as problems of language, traditions or norms, developments in technology and habits or ways of someone different cultures and regions. In fact, cultural diversity is not something that will disappear easily in the future.

People from different cultures share a basic concept, but looking at the concept from different angles and perspectives, which causes them to behave in a way that might be considered irrational or contradictory. And like Richard D. Lewis (2005) say that the behavior of people with different cultures is not something that is chaotic, and that it is interesting to see how the cultural output was mainly due to the presence of information technology and globalization are very fast. Thus need special attention to keep the communication is established, not to cultural differences hamper meaningful interaction, but rather a source to enrich the communication experience. To communicate effectively will require an understanding of the barriers that exist as well as the principles of effectiveness of communication between cultures and appreciate these differences.

This distinction according to Wilbur Schramm (in Effendy, 2003: 61) is not caused by the difference in mindset and background areas of a person's experience (a frame of reference and fields of experience). It takes skill to overcome these differences, among others, by having: knowledge (knowledge) which means an understanding of the importance of ethnic or cultural identity and the ability to see what is important to others means knowing something about cultural identity and being able to see any difference; awareness (mindfulness) which simply means familiar and thoroughly to realize the situation and the environment, and this means readiness to change to a new perspective, and the latter is the ability (skill) which refers to the ability for careful observation, listening, empathy, non-verbal sensitivity, courtesy and collaboration.

METHODS AND PROCEDURES

Phenomenology in this dissertation research seeks to understand how the Indonesian diaspora social action through interpretation. The process of interpretation can be used to clarify or examine the real meaning, so as to give the concept of implicit sensitivity. The term phenomenon refers to the appearance of an object, event or condition that is seen. Therefore, phenomenology is a way that humans use to understand the world through direct experience. Thus, phenomenology makes a real experience as a main data a reality. (Littlejohn and Foss,

2011: 57). If someone can see themselves and their culture from the outside and think more objectively, he had a good chance to eliminate certain cultural barriers that would prevent him to understand other people's thoughts and personality. And the process of interpretation is essential for most phenomenological thought.

Interpretation (understanding) is the process of determining the meaning of the experience, usually forming what is obvious to a person that is not separated from the interpretation of reality. Interpretation is an active process of creative thought and action in clarifying personal experience. Interpretation involves back and forth between the experience of an event or situation and determine its meaning, moving from the particular to the general and back again to the specific. Researchers will interpret an event or experience, and then test interpretations and once again look closely at the details of events-the ongoing process of fixing meaning (Littlejohn and Foss, 2011: 58).

This research study diaspora through a process of cultural interpretation in order to understand the actions of a group or culture. That is a process of movement back and forth between specific observations and general interpretation. In other words, is a quiet shift in viewpoint of something that may seem familiar to something that might widen our understanding. Geertz said (in Littlejohn and Foss, 2011: 458-459) in the interpretation of culture, this circle is a movement from concept close experience (experience-near concepts) to the concept of the experience so much (experience-distant concepts). The concept is a concept close to the experience that has meaning for the members of a culture and concept much experience has meaning for people outside the culture. This research seeks to translate both so it can understand the feeling and meaning of members of a culture in a situation. Therefore, the formulation of the problem in this research is how the conscious experience of Indonesian diaspora in Germany.

Phenomenology is the result of philosophical reflection of Edmund Husserl in Germany around the 1890s. Known as *Logische Untersuchungen*, which attacked the position of psychologism (psychologically in the context of philosophy) in a bid to receive empirical logic in life. In addition to logic, this argument also reflects the tendency towards mathematics, language, perception, and various representations such as the will, imagination, and memory. This opinion also describes how objects are ideal and should be made as evidence as well as knowledge (Salim, 2001: 103-105).

The main aim of phenomenology is to study how the phenomenon experienced in consciousness, mind, and in the act, such as how the phenomenon valuable or aesthetically acceptable. Phenomenology trying to understanding how humans construct meaning and important concepts, within the framework of intersubjectivity. Intersubjective because our understanding of the world shaped by our relationships with others. Although the meaning that we create can be traced in action, work, and activities we do, there is still another person's role therein (Kuswarno, 2009: 2).

Phenomenology is communication as experience of the other, the problem of knowing the other (Craig & Muller, 2009). Phenomenology trying to explain or reveal the meaning of a concept or phenomenon based on the experience of consciousness that occurs in some individuals. (Syria, 2013: 38).

The study took place in Germany, particularly in the four states of Germany, namely Berlin, Lower Saxony-Anhalt, Nordrhein Westphalia and Saxony. The spread of the diaspora allows researchers to have varied results. or with guests or people who were present in the home). These phenomena (especially communication antardiaspora) will be difficult to observe

when making diaspora who are in their homes as an informant. The existence of an informant in several states are used by researchers to observe phenomena of communication with several different environments, both in terms of law and social background of German society.

The main data source in qualitative research by Lofland (in Moleong, 2000: 112) is derived from the words and actions. This study also makes a statement (expression) and the conscious action diaspora as the main data source. In addition to making statements and actions of the diaspora as the main data source of research, there are some circles (outside the informant) were used as the data source. Selection of the data source based on the needs of research. These sources such as parents and family members (such as wife, husband, son, uncle, etc.) informants, students and the people of Germany that relate or understand about the diaspora in order to enrich the understanding and knowledge of cross-cultural research on diaspora and the German culture.

Location research is always based on the character of the informant. Because the informant is the diaspora, of the selected study sites are places where the diaspora work. Determination of the study subjects performed purposif, taking into account the following criteria: (1) diaspora men and women; (2) work; (3) a minimum of six months has been living in Germany. The process of determining the informant with the criteria above begins with snowball sampling. After obtaining biographical data and other information, then the subject of study that meet five criteria above, researchers go and approached separately to obtain direct confirmation of history and their background. After getting the assurance that the data obtained in accordance with the relevant acknowledgment, then officially researchers set them as informants.

Basically researchers used a personal approach is an attempt by the researchers to build relationships that are personal rapport and relationships with research subjects by Bogdan and Taylor (1975: 45-48) is very important in qualitative research, in which a researcher must strive to build relationships as well perhaps to their relationship with the informant took place naturally, and also engage in any activity informant. Personal approach conducted by researchers during the study period, not only the informant but also with their relatives, students and native German. Researchers approach the process with relative ease because the study subjects as a student doctoral student is highly respect. Personal approach to the subject of research also takes place in the context of assistance to them, either in the form of nonmateril aid as aid workers, as well as aid in the form of material that funds for the management of recitals and dinner ahead of Christmas 2014.

Every conversation (interview) conducted with informants, always takes place in a relaxed and intimate atmosphere while tasting foods and beverages, and more often they are prepared and or treat researcher. Though only know, they are very open to researchers, they often tell the problems and obstacles they face. In addition, researchers often get a chance to stay with the research subject. For researchers, these opportunities can be exploited researchers to observe the condition of his family, including to be able to interview the informant significant others. Some informants were very generous in providing material assistance and nonmateriiil also to researchers, considering the researchers are far away in those countries. Some informants even refused to return the money by researchers.

The nature of data collection on research phenomenology is an individual, then the data collection techniques used in the study of phenomenology according to Creswell (1998) are: 1. In-depth interviews are conducted informal interviews, interactive (conversation), and through the open questions and answers

2. Self-reflection
3. Overview of reality outside the context of research
4. Study the documents

The data obtained during the study period were recorded and documented by researchers in three ways, namely:

- a. Researchers documented all the interviews with informants in the form of tapes.
- b. Although recording the interview with the tape recorder during the interview, researchers still use the notes to record the statements of informants pointers. This was done by researchers to anticipate technical problems on the tape recorder used. Recording is also done when the researchers discovered a phenomenon or reality research through observation.
- c. In addition to recording and recording, the researchers also documented the phenomenon and the reality of research using camcorders and digital cameras. The documentation is done with the permission and knowledge of the informant.

Moustakas (1994) in Kuswarno (2009) provides a method of data analysis phenomenology Stevick-Colaizzi-Keen as follows:

1. A full description of events or phenomena experienced by the informants.
 2. From the verbal statements of informants, then:
 3. Examine any verbal statements relating to research problems
 4. Record or record of the relevant statements.
 5. The statements that have been recorded and then made friends (invariant horizons / units of meaning the phenomenon).
 6. Classifying each unit of meaning into certain themes.
 7. Make a synthesis of the units of meaning and theme (descriptions textural), including verbal statement that the core unit of meaning.
 8. By maintaining the structural elucidation self reflection through imagination variations, researchers made constructs structural description.
 9. Combining textural and structural descriptions to determine the meaning and essence of the phenomenon
 10. Perform on the stage 2 on each informant.
 11. Make a thorough explanation of every meaning and essence of the phenomenon obtained.
 12. Then do the organization and analysis of data through several stages, namely: horizontalizing data obtained. Namely activities complement the data from various sources, and another point of view. Including other statements that are relevant to the topic of research, and other data which have the same value.
 13. Make a list of the meaning and significance unit
 14. Classify into groups or certain themes. Cultivated no statement overlapping or repetitive.
 15. Make structural explanation or description
 16. Make structural description
 17. Putting textural and structural descriptions to generate meaning and essence of the phenomenon that is constructed.
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To test the validity of research data, the researchers conducted several steps:
1) Extend the time of the study. Research planned to take place exactly one year. However because researchers need a maximum of research results with minimal risk of error (Moleong, 2006: 327), this study was extended by two months, so that the whole lasts for one year and two

months.

2) Persistence observation, namely finding the characteristics and elements in a situation that is very relevant to the issue or issues are being searched and then concentrate on these matters in detail. This observation diligence conducted to understand and get the data in depth.

3) Triangulation. Triangulation process is carried out in this research is by comparing the results of interviews with observations. In addition, researchers also observed on the communication behavior of informants at different moments, such as when in front of the people and at the moment alone. In this way according to Denzin (in Moleong, 2006: 330) is a triangulation technique to make use of resources.

4) Member check. This technique researchers are doing by way of confirming the return of research results (such as typology, models, conclusions, etc.) to the informant. This is done to avoid mistakes or errors of interpretation, citing informants. Member check according Alwasilah (2003: 178) is the most powerful techniques to avoid misinterpretation of the behavior of respondents (informants).

5) Examination peers through discussion. This technique researchers are doing by way of exposing the provisional results or final results obtained in the form of analytic discussion with peers, such as college friends. From these discussions researchers checked back to the data that are less fit or less harmonious with the focus of research.

Mechanical collection, analysis, and data validity checking performed in this study as described above, can schematically illustrated in a model of the collection, the analysis, and examination of the validity of research data as follows:

The presence and involvement of researchers in a study using a phenomenological perspective methodological necessity to make observations to the reality shown by the informant. Scheglof and Sacks (Basrowi and Sukidin, 2002: 33) says that in conducting research using a phenomenological perspective, researchers must record the social conditions that allow researchers demonstrated about the way in which the research subjects. During the study period, the researchers not only perform in-depth interviews with informants, but also intensively follow (observe) activity informant.

Activities informant observed not only the activities undertaken in groups that can be witnessed by anyone openly, but sometimes researchers are or are present in a 'private spaces' of informants in the ethical and religious norms and social norms still allowed, as observed phenomena activity informant at his home, observed the phenomenon of domestic life several informants who have a family. As being a new diaspora, researchers felt the challenges of life in the German state with all regulations and martinet. This is particularly felt by researchers when staying in an apartment must be kept clean, timeliness of transport in Germany and appointments with research subjects and informants and other support.

RESULTS

This section is more focused on how the meaning and concept of self diaspora settled in Germany, as well as the various dynamics that take place during the process. Based on the results of the study, found diverse dynamics of cross-cultural communication very beginning of the move until finally settled or until the study was conducted. Interaction between cultures in Germany certainly happen every day in every diaspora so that they would not want to keep in touch with people with a different culture from their own culture. Therefore, the ability of the different cross-cultural communication is sometimes associated with poor emotional response

that leads to a feeling awkward and uneasy. For that as a communicator must be prepared to face the challenges of differences in language, customs, and unusual behaviors and may be strange, and cultural diversity in both style of verbal and non-verbal communication.

Meaning an individual experience and knowledge through interaction with others and the meaning of an individual's subjective perception (Mulyana, 2007: 119). The meaning of self Diaspora Indonesia had formed even before they move to the German state. They have a number that gives the perception of its own experience in looking at him so that they interpret themselves as not only single but bear the meaning attached to it other roles that are interconnected to one another.

From interviews with 17 informants can be obtained 5 other roles within the meaning of diaspora Indonesia, among others, as 1) the head of the family, 2) housewives, 3) professional workers in Germany, 4) filial son, 5) Indonesian citizen.

To be able to do the job in a professional and successful in Germany, the country needed a strong individual in adapting in the environment, either the work environment or other social environments. Thus we need a good self-concept that should be owned by the diaspora individuals. The concept of self can determine one's success in fostering good relations that lead to successful living in the German state in particular.

The concept of self-defined as individuals define himself, who he is, as what, like what he was, based on experience, and knowledge of the individual doing so far and assessment of other people (significant others), which is obtained through the interaction of communication. The concept of self according to Weaver (1978) in Rachmat (2007) is divided into several elements, namely: Awareness of Self (Self Awareness), is the Self-awareness is a state in which a person can understand himself rigorously. Someone called self-conscious if he understood the emotions and mood being felt, critical information about himself, and aware of her real. In short, if a person's self-awareness is aware of thoughts, feelings, and self-evaluation was in him. People are in a self-awareness has the ability to monitor themselves, that is able to read social situations in understanding other people and understand other people's expectations of him.

Indonesian diaspora work ethic has positive behaviors that are rooted in the fundamental belief that with total commitment to work paradigm. Work ethic associated with professionalism in the work. Modern life, as now, the quality of work is a priority so that professionalism is needed. Only people with a certain attitude and ability to survive. While workers can not be professional to be ready excluded.

Competition is tight also therefore requires workers to be professional in the office. To look professional at work should speak directly to the point of this especially the famous low context culture German. The Germans are known as being very structured. Especially in the world of work, the Germans are very structured to do their work. For each part or task someone who is responsible and everyone is trying to do their duty. Besides the Germans always planned. Before starting a project, they plan everything carefully. Clear and effective communication is very important and makes you more professional than others. In professional life, people rarely talk, but to say something with effective and certainly more appreciated than other employees talkative.

This research identified five stages of interpersonal communication in cross-cultural interaction early. The diaspora shows more or less the same attitude in every stage. Based on these trends that, researcher found five dimensions, namely; openness; empathy; supportiveness; positiveness; and equality.

Effective interpersonal communication, especially communication that occurs across cultures into the desire of people who are in the majority culture environment. With effective communication, the parties involved to benefit as desired. The first thing to do is openness. This was disclosed by the IA when the start time is married to her husband who is from Germany.

" We've been married for 22 years. Adjustment is not that easy when one country., Other cultures is different on upbringing. They are more open, while we learn from the parents do not let make other people hurt. And what we need is an open communication. "

To be able to build the necessary openness said roughing with others, to convey the message in a manner and attitude that will facilitate the acceptance of communicants receive it. So that later we will message can be conveyed without any hindrance psychological or rejection of sender.

And is corroborated by the narrative of SA *"Most easily, whenever prayer 5 times,just be open, said to the boss to do the prayer. Then if there is a party from the very beginning we told them that we were fasting. Well because I am fasting, this is a ritual, sacred, so at the beginning of fasting month, I usually invites the Germans to celebrate officially in welcoming the fasting, before and after the month of fasting. "*

Is the ability to put yourself in situations or conditions faced by others. Empathic communication is done with the understanding and hearing others first, as supported by MS *"People here on time is really a fact, we have to adjust because we were coming there (Germany). They expect us on time because they have time calculation. Because they need preparation, then they had hastily prepared. Moreoever on the mental condition, when it comes to the hours before they will get annoyed. Here the people are having blocks of time. Indeed for Indonesian people always have problems with time. So if we are slow then we should coordinate ourselves. The Germans usually do not want to know us again. "*

Another case put forward by VL, he said that his trip to Germany in the 1970s at a time when Germany was split into two blocks, making the situation in Germany is less favorable. Meaning that of the neighborhood is still "cold" and mutually suspicious of each other. Moreover, at that time, accompanying her husband who was studying but already have two cars raises a lot of suspicion from neighbors. They assume that SL husband was involved in arms trade transactions, even he finally been reported to the police. Nevertheless, this will not cause hatred SL against its neighbors, she is putting himself as a stranger in advance and to feel if it was the opposite. Therefore, she explained to me that

"Depending on the environment here that, sometimes it can be unlucky environment or having a talkative neighbor. I've reported neighbors to the police, his name Herr Schmidt, he was short, surely like to see how are we doing. At that time my husband was still a student, but there are already two cars. Then we get company from the police, it was when the children just come home from school and that my husband were having exams. The police reported that we have the car because of selling weapon, but after being searched does not exist. After that incident I still love giving greetings towards him, such as Guten Tag, Wie geht es Ihnen, Herr Schmidt. There is also a case when this woman was taking home her children to kindergarten, when she saw me, she was crossing without even seeing me. I heard from an Italian friends saying that she does not like strangers. Finally there Sommerfest I'd like to help, I sell cake for social purposes. I wear the nicest clothes for her to see that we were not poor.. Then when she was ill, I came by to the hospital. Finally, I can tell that I come to Germany unlike other not

begging from the German government. So yes it was I approach to fixed things around. Does communicate. "

Attitude in interpersonal communication required support from the communicator so that the communicant would participate in communications. This is similar Sugiyo proposed (2005: 6) in interpersonal communication is need for a supportive atmosphere or motivating, more so than the communicator. Rahmat (2005: 133) argues that "supportive attitude is an attitude that reduces defensiveness. People who tend to be more defensive to protect themselves from the threat of a communicant ditanggapinya ddalam situation in understanding the messages of others. Support is giving encouragement or encouragement to others in an atmosphere of communication. So with the support in such situations, interpersonal communication will last a long time because the created atmosphere. US revealed when he was studying master degree in Germany; *"The relationship with the professors was nice because I directly work with him. There is an invitation that the students who has good marks can work under his supervision. In fact, he said that if needed the money please come to me. So I keep my grades then I have more interaction with him so that I could get a recommendation. It was easy to fit his thesis so well. Afterwards I pass directly using that same subsidiary, then work at Valeo auto field. "*

Positive sense is the tendency of a person to be able to act on the good judgment without excessive guilt, accept themselves as an important and valuable to others, have confidence in its ability to address the issues, sensitive to the needs of others, the social habits that have been received, Can give and receive compliments without pretending to give and receive awards without feeling guilty. As manifested by VH that: *"In principle, do not feel myself as a stranger, yes we foreigners do not get cocky. Feeling a stranger here, but on the one hand, do not grovel. Other people look at the negative, because of what the strangers thinks whats inside. If the negative minded people, can cause wrong doing or not. It's better just to be positive thinking. "*

Sugiyono (2005: 6) mean that the positive sense is the tendency to act in self communicators to give a positive assessment on the self-communicant. In interpersonal communication between communicator with communicant should show each other a positive attitude, because in the communication will appear nice atmosphere, so that the termination of the communication can not occur.

It experienced by HW when first interviewed to continue his S3 at the TU Braunschweig, following his statement: *"We were having a skype interview schedule, because at that time I was still in Taiwan. The professor said, We are interested in your application, but when chatting on skype it first with the opening of talks on the soccer games. In my heart, do not think that people our enemy, just thought that she or he was friends of our discussion. And he asked what you were you doing during master. Then he told me to tell more for another 30 minutes, kept at the end of a sentence I could answer all of them because it's my job, I know, okay enough. I'm already excited whether to get accepted or not. Turn out in the end he said okay we'll discussions and be notified immediately. Three hours after the interview can e-mail, immediately say you are accepted, we need you as soon as possible. If possible now. That's why I was thinking that the Germans are very straightforward."*

Equality is the same feeling with others, as a human being is not high or low, although there are differences in certain abilities, family background or attitudes toward others. Rahmat (2005: 135) argues that equality or equivalence is the attitude of treating others horizontally and democratically, do not show themselves more or better than others because of status, power, wealth, or beauty of intellectual ability. RP is felt when first worked at the company Siemens,

"After graduating, in my brain a lot of ideas. First I was working at a small companies which field of turbines. Finally my idea appreciated by the Germans, I get around 250 euro as a prize. I've also got 15 million more because it makes the system more smoothly discharge. But since we are in the company, patent more likely gone to Siemens as behalf of the company. "

In the equation does not emphasize the difference, meaning there is no being a teacher, but can talk at the same level, ie communicate appreciation and respect for dissent feel comfortable, which is ultimately make sure that communication process will run smoothly. As expressed by AD when asked desire in the future: *I am planning to continue my Master degree this year, and already approved by my boss. The accommodation from the company, because for them, we are assets worker. Unlike outsourcing such as in Indonesia. Here there must be a meeting once a year to training or school. Later on the boss asked, what skills do you need to be more qualified, well then we asked for what we desire. We communicate with the boss ."*

SA was saying the same thing when required to lead (the team leader) at the company where his men older than him. This is his statement: *"The way of communication here is lobbying. We say a lot of bitte (please). Or Was den is loss? I need immediatly. Ich brauche sofort. Depending on the situation but after that we still getting along okay. We work professionally therefore, we must work together. No need of confrontation in the sense that if you do not like, tell me (as the team leader) say that that I can not do it, just say you can not, if yes egal force lah. And do not be afraid of being fired. "*

CONCLUSION

Humans communicate in various ways, they learn to read different sections of the communications spectrum. Has been discussed that the two countries have the mindset and customs that turned out as much different. Each person may feel other people's customs and culture of strange and inferior. However, there will be no cultural standards, also there will be no race standard, or a standard language. The fundamental things in life where ever the same. Those things are not totally different, just the way people express impressions and thoughts are different. If somebody does something wrong, he does not need to fight over who is right or wrong, but trying to understand each other, because most of these problems arise from cultural differences or perhaps ignorance about other cultures, not because of the element of intent. To solve this misunderstanding, one must know the customs of the country in question. So that the expected outcome is the effectiveness of communication, satisfaction, mutual understanding, and assimilation.

Humans are social creatures that always interact with each other, be it with others, customs, norms, knowledge or culture in the vicinity. In fact we often can not accept or had difficulty adjusting to the differences that occur as a result of the interaction, such as the issue technological development, different habits of people of different origins or ways that become a habit (language, tradition or norm) of an area while we come from different regions and countries in this regard. According to Stewart (1974) Intercultural communication is communication that occurs under a condition different language cultures, norms, mores and customs.

Indonesia is an archipelago made up of 17,508 islands, 485 ethnic groups and 583 languages. So as diaspora in Germany, with a multicultural brought, did not bring significant difficulties. Even tend to be very adaptive, so the comparison value of individualistic and

collectivistic be merged. Young Yun Kim (Littlejohn & Foss, 2009: 243) gives this explanation to the theory of cross-cultural adaptation. This theoretical framework is divided into three conditions, namely: Strangers have primary socialization in the culture and sub-cultures and can switch to other cultures or sub-cultures of different or unknown. They at least have a dependency with the host environment (host) for personal and social needs.

They are regularly involved in the initial communication with the environment. Kim (2001) stated that cultural adaptation is a very lengthy process to make adjustments and to finally be able to feel comfortable in the new environment (Martin & Nakayama, 2003: 277). That adaptation is a process of sense of stress (stress), the adjustment (adjustment) and development (growth). When a person feels stress due to not fit in with its environment, the next natural response is to seek adjustment. This adjustment process led to the fall of a person's mental and behavioral attitude ever held before. This adaptation occurs due to communication, so when they communicate with the communicants in his new environment, gradually will appear the way of thinking and new behavior.

And as long as that person will reach a new level of functionality and it is this culture called cross-cultural identity. Festinger (1957) adds the individuals in this research are trying to match them with the framework of their thinking before. Moreover, thus people who are successful in the process of being intercultural, having a marvellous ability of cognitive, affective, behavioral and psychological characteristics of developing beyond the boundaries of any culture. That he/she was able to have a cultural sensitivity that is closely related to the ability to show empathy culture. No doubt he/she is in a position that allows it to communicate effectively with people from different cultures or who he/she met, or in other words to be human multicultural according to Adler (1982) (in Mulyana, 2012: 42).

In this academic research, is expected to contribute in the development of Communication studies, particularly in order to enrich the models with the perspective of phenomenological research. Moreover, this research is also expected to 'produce' model of communication diaspora, so that the model can enrich communication model, especially cross-cultural communication. Other academic usefulness of this research is to complement scientific references relating to the phenomenon of diaspora in particular communications, multicultural and people in general. This would be perceived benefits, as a reference in this regard is the Indonesian whose living outside the country.

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