

# AMIC 25th Conference Call for Papers

*Cluster on Global Communication: Communication and the Asian Diaspora (Migration)*

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## **PROXEMICS AND INDONESIAN NEW COSMOPOLITANS IN JAKARTA: INTERCULTURAL COMMUNICATION ON ALUMNI OF AUSTRALIAN- INDONESIAN INTERNATIONAL CLASS**

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### **Abstract**

This paper sets out to see the connection between proxemics and cosmopolitanism. Cosmopolitans may be understood as citizens of a borderless state or owners of global citizenship, with their communication also being borderless. Despite of this borderlessness, cosmopolitan people usually come from many different cultures. This global communication is better understood as an intercultural communication, in which the member of cosmopolitan people from many culture use their mother language. Their perception about place are a longtime construction process, built with experience and education, mixed with all the information they have gathered from media. According to the identity of cosmopolitan, Indonesian cosmopolitans also have an identity of being global citizens. They like travelling around the world (or wish to do so), but they choose to stay in Indonesia with family and friends. This research project describes how Indonesian cosmopolitans prefer to live in Indonesia despite of the limitation of good environment for living. The project also analyzes the perception of space and place of the informants during their time studying in Australia and working in Indonesia. In accordance with the methodology chosen for the research projected, interviews of the three participants or informants of the Special International Class program were conducted in Jakarta on July-August 2016. The informants were active students and are currently working near Jakarta. The research finds differences inherent in Indonesian cosmopolitans: 1) Indonesian cosmopolitans do not travel but they like living together with their imagination for being one as a family with “*makan tak makan yang penting kumpul*”; 2) these cosmopolitans have an open attitude. They do not close up in their own homeland, with multiculturalism background “*Bhinneka Tunggal Ika*”. With proxemics dimension analysis, the researcher linked their communication experience as cosmopolitans after their coming to Indonesia as alumni or graduates, with several relevant answers between their nonverbal intercultural communication, e.g.: orientation, kinesthetic, sense of touch, thermal codes, oldfaction code, voice and food.

### **Key Word:**

**Cosmopolitanism, Proxemics, Intercultural Communication, International Class.**

## 1. Introduction

Cosmopolitan has become one of the effects of global migration due to the changing location of residences. The change in the location of the residences occurs because of the needs, both from themselves and the demands of other factors, such as economic, social, political and environmental reasons. In addition, migration can occur both temporarily and permanently. For example, one can study the Moluccans in the Netherlands or the Javanese in Suriname. Initially they moved residence due to political and economic reasons, then they are married and the families keep growing and they have new generations of grandchildren. Now these immigrants have formed a diaspora community with an identity different from that of the local identity.

In this era of globalization, migration which is caused by changes in the location of work is the most common type of migration. This kind of migration has been in existence since the prehistoric times. One example is when Columbus got the royal commission sought for the spices and found the American continent (1492), or when merchants from the Dutch East India Company or VOC sought the source of spices up to the Indian Ocean for sale in Europe (1602). At this moment in time, the term cosmopolitan was not known<sup>1</sup>; however, the spirit of cosmopolitanism had actually begun since humans needed to know other nations. In the modern era, migration due to the demands of work continues to happen with the many investments of developed countries to developing countries. This phenomenon also happens in the Asian region.

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

Having education from Australia is a dream for young people from around the country. Especially, those students who want to be part of the world's citizenship. They wish to work at world renowned companies. The education process encourages migration of young people from various big cities in Southeast Asia, such as: Indonesia, Malaysia, Philippines, Vietnam and Thailand. They live temporarily and then return to their respective home country. A few of them settle after completing their studies. Some even permanently change their citizenship as permanent residence in Australia. Having diplomas in higher education from one prestigious and developed country such as Australia offers not only an opportunity to develop international insight, but at the same time an opportunity to strengthen one's identity as a world citizen and become a new cosmopolitan.

In line with that thought, it should be pointed out that cosmopolitanism is different from diaspora. Diaspora refers to new nationalities with different cultural origins from its new country. Cosmopolitan is not a matter of state/nation or cultural differences, but it is a matter of the individual's interest in the local culture in which he lives. The aim is that these cosmopolitans can be accepted and they can even blend in culturally with different societies. The challenge for the cosmopolitans is having the openness to accepting individual differences.

<sup>1</sup> Rousseau used term "cosmopolitanism" in 1766 (Cheah, 2006).

This openness is increasingly needed in the midst of issues related to the loss of individual identity due to the mixing of societies and the cultural unification in this era of globalization.

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

The study of proxemics in these cosmopolitan individuals wants to reveal how they use space as a medium that provides perceptions according to their experience. Cosmopolitan Indonesia has a different cultural background with western cosmopolitan that can live anywhere and feel "home everywhere". The identification with the seven cosmopolitan identities of Guneszch (2004) explains that the new cosmopolitan of Indonesia does not do the solo activity traveling of the backpacker style because they are more like traveling with family. They are eager to live in another country, but they want to stay with their parents or family. To that end, this study would like to see the perception of space between the two countries to give an idea of the extent to which these perceptions support their cosmopolitan spirit.

The study period offered is 3.5 to 4 years, ie 2 years of college at UI and 1.5 years to 2 years continuing to study at a partner university in Australia. During their time of study in Australia, the students of KKI-UI experience a cultural adaptation process. There is no long-standing difficulty in the process of cultural adaptation. During the two years of study in Indonesia, they are first provided with local knowledge, especially the introduction of Australian language and culture. In addition, the students who come from middle-high economic families generally travel overseas with their family. In addition to the economic habitus, they also have a socio-cultural habitus that is very conducive in introducing foreign cultures.

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

This paper is born out of research projects related to cosmopolitan and proxemics studies. It is conducted as a follow-up to the basic research about cosmopolitanism in student and graduates of KKI-UI. This study looks at the gaps that need to be explored to find out how far the young Indonesian cosmopolitans are using the perception of space while studying in Australia and after returning and working in Jakarta. Specifically, the research has the following research formulas: How do the proxemics dimensions play a role in the intercultural communication of individual cosmopolitans in Australia and Indonesia?

A number of proxemics issues are discussed with a view to a better understanding of the proxemics setting in Asian culture, especially of the new cosmopolitan of Indonesia. The

research recommendation at the end of this paper is expected to be an input for the students of cosmopolitan - both from Indonesia and allied countries, especially those who will work again in their home country. In addition, recommendations can also be used by parents of university students and colleges of international class programming in Southeast Asia in equipping candidates of graduates before returning to their home area to build their area.

## **2. Theory in Review**

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

### **Proxemics and Multiculturalism**

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

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

Studies of spatial or proxemics settings often appear in various nonverbal communication studies. Space has a role in facilitating communication interaction but not verbally. Proxemics serve as sub categories of nonverbal communication studies along with haptics (touch), kinesics (body movement), vocalics (paralanguage), and chronemics (time structure). These sub-categories which Hall then divided into one in eight dimensions of proxemics perception, refer to Sapir (1927) and Whorf (1956). Hall (1964, pp. 1006-1007) explains that proxemics can be processed in eight dimensions, namely: 1) postural-sex identifiers; 2) sociofugal-sociopetal orientation (SFP axis); 3) kinesthetic factors; 4) touch code; 5) retinal combinations; 6) thermal code; 7) olfaction code; and, 8) voice loudness scale.

However, Samovar explains that classification of nonverbal communication includes messages received from: 1) Body Behavior, and 2) Setting. Messages of body behavior, which include: Appearance and Body Movement. Appearances can be judged from beauty, skin color, and clothing; Body movement (kinetics) can be assessed from posture, body movement (gesture), facial expression, eye contact and gaze, touch, tone of voice (paralanguage). While Message from setting (space and distance) include: Personal Distance, Sitting Position, Furniture Setup, and Time. In addition to body behavior and setting, Samovar also explains

silence is part of nonverbal communication, because it is non-language (Samovar, Richard, McDaniel, & Roy, 2013, p.226)

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

### **Cosmopolitan, Globalization and Diaspora.**

The word "cosmopolitan" comes from the conjunction of the Greek 'world' (cosmos) and 'city' (polis), which means a 'citizenship of the world'. Essentially, cosmopolitanism reveals the different intercultural outreach through dialogue, aesthetic pleasures, and respect - the principle is to live together in diversity. Cosmopolitanism also speaks of the right of the cosmopolitans to acquire shelter and hospitality on the 'strange lands' and the need to find a wise way of living together peacefully in the international community. Cosmopolitan is a membership in a 'universal circle of ownership including the transcendence of a special bond that blinds kinship and state' (Cheah, 2006, p.487).

The term "cosmopolitan" is often associated with the term "globalization," while the two terms have somewhat opposite meanings. "Globalization" means a community interconnection that occurs because of the communication technology is mainly connected with computers and the internet (cyber). The notion of globalization contains the free movement of the state and the world (West) that spread ideas and practices, while "cosmopolitanism" refers to a word used by new cosmopolitans to encourage empathy, tolerance and respect for other cultures and values. The term "new cosmopolitan" emerged after the 1990s in response to criticisms that the cosmopolitan is not rooted and without commitment to place and country (Werbner, 2008, p.2).

Initially, cosmopolitan individuals emerge globally and form their own communities. This is because of their ability to live in different places with different cultural localities. Such cosmopolitan societies are urban elites or workers with international reach. Nevertheless, Stuart Hall (Werbner, 2008, p.346) explains that cosmopolitan can also enter the working class society. This type of cosmopolitan is forced to become a limited immigrant to survive in a local culture. Hence in this understanding, the (new) cosmopolitan is no longer the property of the bourgeoisie, but something that can be transmitted and owned by any individual who is open to cultural differences.

In the ethical horizon and practice model, cosmopolitan covers the human capacity to dream about the possibility of world's cultural plurality without limits. The cosmopolitan individual does not only mean a particular subject's capacity to enjoy cultural differences and travel. Indeed, cosmopolitan itself is a creative product and communication in the context of distinctions that must be understood not individually but collectively, in relationally and historically related positions (Werbner, 2008, p. 2).

Cosmopolitanism is therefore linked to a global and local context, in this case being between strangers and indigenous cultures. Hannerz calls global and local a 'world culture', which is 'formation through the interrelation of various local cultural variations, as well as through the development of a culture without a definite attachment 'to a particular region' (1990: 237, 249; 1996: 102). Global and local cosmopolitan 'have a common interest in maintaining cultural identity', which is complementary and even interdependent in an ecosystem, where cosmopolitan is concerned with the continuity of cultural identity (Gunesch, 2004, p.256). Local, cultural differences are the personal access to different cultures. As for

cosmopolitan, in contrast, there is value in the diversity. But the cosmopolitan cannot enter into contact with diversity, unless one is allowed to carve their cultural niche, and keep it (Hannerz, 1990). The cosmopolitan and local opposition is a simple deduction of the cosmopolitan meaning itself, an idea that presupposes the existence of at least two local cultures.

### **Cosmopolitan Identity in International Education.**

According to Gunesch (Gunesch, 2004, pp. 255-265) there are seven cosmopolitan identities associated with international education: First, global or local hybridization that has a common interest to preserve their cultural identity, (hybrid). Cosmopolitanism is more the result of globalization in the form of hybridization of cultural diversity or glocalization. In other words, one will be between the layers of global culture and its local culture. Nevertheless, its existence will still be strongly influenced by the global world because it has the need to have a new identity, namely as citizens of the world (Gunesch, 2004: 265-266). According to Gunesch, this cosmopolitan behavior spreads more quickly through the community, especially through the community of women than men.

The second identity is competence (intercultural) in respecting the diversity of local culture. To the extent possible, one will act to observe, review, survey, or inspect (connaissance and reconnaissance) the local cultural diversity (home) in which it resides (host) in a way that respects the local culture. It could be through the dilettante approach, which involves enthusiastic passion for participating in activities that he or she loves in the local culture in an amateur or superficial manner, without requiring more commitment or knowledge of such activities, such as arts and local cultural entertainment. The third identity is desire and openness to engage in cultural diversity, although there may be things that he does not like in the culture. For example, issues related to religion (Islamophobia, Western style dress, promiscuity, LGBT, and so on).

The fourth identity is the mobility to travel. This is necessary, but it is considered not enough for a person to be said to have a cosmopolitan identity, if it only means having a tourist mobility. How often and how long an individual has traveled abroad (both physically and virtually) have to be taken into consideration. The fifth identity is the attitude of rejecting the "tourist" type approach (a tourist-style top-down approach when traveling, preferring to seek exotic experiences only rather than feeling the life of local people in that location). Because tourists are more occasional (they only occasionally travel and tend to have a concern to feel even involved in local cultural activities) so they have lesser understanding of the local culture. The sixth identity desires to be able to feel the variation of citizenship and postmodernity, so that the individual no longer feels homesick or does not have to present his / her original culture in the area he / she lives in. This kind of individuals are more interested in adapting or sensing the local culture in any area he or she lives in. The seventh identity is the critical attitude towards one's own nation and country of origin. This kind of individuals try to criticize expressing their own national identity, whether it is rooted in them, or not. This is related to his or her views of nationalism and cultural locality. This may include favoritism in, for example, Indonesian sports teams, customs, culture and so forth.

### **3. Method**

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

The informants were chosen purposively, namely those who: 1) have completed the study on Special International Class in Indonesia and Australia; And, those who 2) were working and living in and around Jakarta when the research was conducted. Three informants were available to be interviewed: S-1 (an Entrepreneur holding a Master's Degree, 27 years of age), S-2 (a Multinational Employee, 25 years) and S-3 (a Joint Partner of Multinational Company, 25 years). The research interviews consisted of three parts, namely: 1) Background of Informants and Program of KKI-UI; 2) Cosmopolitan Identity; and, 3) Proxemic Experience.

The study refers to an interview guide based on the theoretical framework of eight proxemics dimensions, which were, then, developed in depth in the field. The result of the interview was triangulated with other resource persons, namely the lecturers and the head of the program of KKI-UI in 2012-2015, namely the RS. The head of this umbrella research is one of the lecturers as well as the initiator of the Special International Class Program at UI Communication Science Department, with useful information and guidance in the data mining and the validation of the informants. Data validation is re-done through social media and mobile phones. Research does not do triangulation to third parties, i.e. family and peers.

According to Patton (Patton, 2002) research using constructivist paradigms looks at how individuals construct diverse realities. The constructivism approach sees the implications of such constructions for their lives in relation to the wider community in the everyday context. In constructivist, each individual has a unique experience. Thus, research with such strategies suggests that every individual's way of looking at the world is valid, and there needs to be a sense of appreciation for that view.

This view shows that the experiences, knowledge and behaviors of students involved in migration due to the international higher education mobility are a social construct (Lincoln and Guba, 1985). In that social constructionism, each individual gives meaning to the particular unity of whether it is a particular event, person, process, or object occurring in the domain of higher education internationally and then makes that construction to understand it and reconstruct it according to the point of view, perception and belief system.

#### **4. Results and Discussion**

The Special International Class or KKI-UI is a special program at the University of Indonesia. KKI-UI was established in 2010, together with the opening of parallel classes. In Departement of Communication, the first lecture started in September 2010 with the specialization offered is Public Relations (PR) and Advertising (Communication Science Department FISIP UI, 2016). During college, students are required to use English as their language of instruction. The study period offered is 3.5 to 4 years, ie. 2 years of college at UI and 1.5 years to 2 years continuing to study at a partner university in Australia. KKI-UI works with 3 (three) partner universities in Australia, namely University of Queensland, Curtin University, and Deakin University. After completing the two courses, the student will get a double degree, Social Degree (S.Sos.) from UI plus a degree from her partner university.

Three alumni as informants are born in Jakarta. They have high school graduates from local school in Jakarta and surrounding areas. They are used to living together in different friends, families and neighbors of tribes and religions. They come from families who prioritize education with parents who have prepared the best education for their children. They have a social and economic habitus that supports their desire to enter the global community through the best education at home and abroad.

With the eight proxemics dimensions, researchers attribute the informant's experience as a cosmopolitan in understanding space in intercultural communication. This study reviews nonverbal communication of Indonesian cosmopolitan alumni when studying in Australia and returning to Jakarta, especially those related to their proxemics perception. The three respondents have relatively similar answers, although there is little difference due to individual

characters. Previously it is necessary to explain the implementation of the cosmopolitan identity attached to the three informants.

Looking at the seven cosmopolitan identities (Gunesch, 2004, pp. 255-265), it can be concluded that these three alumni informants have a strong character as a new cosmopolitan. Their cosmopolitan identity grew when they studied in Australia and it can also be seen from the following seven analysis:

1. The new cosmopolitan identity as a result of hybridization of cultural diversity is gained by informants through interaction with fellow students in various formal communities in the classroom or informal. In the informal community the spread is faster in male students than in women, such as through sports activities and eating together.
2. Intercultural competence in respecting local cultural diversity continues to be conducted by informants during their stay in Australia through observation, inspection, and engagement with local cultural diversity. Shock culture occurs only briefly and is resolved immediately because the informants are open and respectful of the local culture. They not only take dilettante approaches, but try to get deeper into the local culture through involvement in various cultural activities on and off campus.
3. The three informants have high tolerance of different attitudes, local cultural characteristics, and other cultural characteristics on and off campus. The main adaptation of information is primarily in the culture and language context. They can merge and participate in local activities that are different from their religious views, but remain at their original value.
4. Mobility traveling done as a routine agenda with family, especially in the country. Interestingly, all informants have been traveling abroad before becoming a student. This is quite significant in shaping their global insights.
5. The informants were not able to develop their tourism mobility through local cultural approach maximally their traveling is mostly done with the family. Due to their busy schedule and family attachment, the informants delayed their intentions of conducting a long and a more relaxed travelling, in a backpacker way of traveling. However, they still plan to travel in such a way in the future. Busy work of the informant and family undoing their intention to do long traveling a more relaxed style backpacker. Although not yet done, they continue to plan for it to be done in the future.
6. During lectures in Australia, informants have a high interest in engaging in local cultures, while still having time to gather with fellow Indonesian students. Homesickness happens more due to the difficulty of having Indonesian food in these two cities. Two informants aspire to return to Australia or live in another country with their mothers. While a newly married informant wants to keep building his business and living with his family in Indonesia.
7. After returning to Indonesia, informants are more sensitive to social imbalances, to Jakarta's congestion, and to the limited infrastructure in the country, Indonesia. They are also more critical of news about Indonesia in various media. Informants become more aware and tolerant of differences, but they often compare the discipline of Indonesian society with that of Australians.

There is a slight discrepancy between the seven identities with the three new cosmopolitans from Indonesia. Although they have blended in and are open to other local cultures and cultures in Australia, they still love to gather with international classmates. They always show interest in other cultures but also openly introduce their own culture in various activities among foreign students. When the informants finally graduated, they returned to work and lived in Indonesia according to their parents' expectations.

According to the researchers, it is related to the habits of Indonesians who prefer to gather with family and their friends. This is a popular saying in Indonesia “*makan tidak makan,*



*yang penting kumpul*”, or “whether or not one eats, what matters is that one is together with family.” What matters is the togetherness. This feeling explains why the Indonesian cosmopolitans are not actively involved in the mobility of individuals traveling. They prefer traveling with their family. They also prefer to gather with fellow students, eat Indonesian cuisine, and are interested in domestic issues after returning from Australia.

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

To find out how the new cosmopolitan Indonesia, who are graduates (alumni) of the Special International Class of Indonesia-Australia conduct their intercultural communication after returning to the homeland, the researcher, then, analyzed the proxemics perception of the three informants mentioned above. This study examines the eight dimensions of intercultural communication behavior as associated with the proxemics settings of Edward T. Hall (Hall, 1964, pp. 1006-1007), as follows:

First, Postural-sex identifiers. Through interactions within intercultural social groups, the three informants can determine and identify sexual and gender behavior of members of their intercultural groups, including deviant behaviors such as those of gays and lesbians. According to one informant (S-1) the difference is not a barrier and differentiator in their interaction as long as it does not touch his intimate distance:

*“Kita freshly open banget. Waktu itu isu LGBT belum diangkat kan. Waktu saya di sana, jadi biasa biasa aja. Kalau misalnya kita ganti baju (setelah main bola) kita ganti baju aja karena kita tahu kita ga mungkin ganti celana di depan orang gitu aja, jadi ya udah biasa terus kalau ditanya. Pernah sih dibahas “Risih ga sama si Erik, itu si LGBT itu?” ya selama dia ga nyenggol gua biasa aja” (S1).* (We're very open. At that time homosexuality was not a hot issue. During my time there, it was an ordinary thing if for example we change clothes (after playing football). We just change our clothes because we know we cannot change clothes in front of other people just like that. Once, the issue was discussed. “Don’t you feel strange when that Erik, the gay guy, is around?” Well, as long as he doesn’t touch me, it’s not a problem for me. "(S1)).

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

*“Sekarang jadi suka capek kalo misalnya keseringan main terus suka ketemu, terus kaya aduh males nih gw capek pengen istirahat, tiba tiba dateng gitu ke rumah.. Body language-nya mereka lebih aktif sih, ekspresif sih... mereka tuh kalau ngobrol tuh bener bener yang... fokus dan interestnya tuh ke kita” (S-2).* (Now, I find it tiresome if people come to my place too often or if they want to meet me too many times because I am

like I am so exhausted and without prior notice my friends are in the house.. Their body language is more active and expressive. When they communicated, they are really really focused and they really show interest in us.” (S-2).

Third, Kinesthetic factors. Due to the physical proximity of the individual people from different cultures, according to S-3, local individuals are less fond of excessive intimacy when communicating, but S-1 says that when he knows a person long enough, an embrace is fine. In the perception of S1 and S3, Latin Americans and Africans (Brazil, Colombia) like to hug with strangers for the pleasure of meeting new people, but according to S-1 they get along fine with fellow Africans. Generally, when in college, personal distance is maintained during the interaction process, with a touch only when shaking hands (S-3). Individuals with Middle Eastern cultures often touch with a narrower distance, while individuals from Central Asia (Japan, South Korea) like to withdraw and tend to bend, when talking to strangers (S-2). S-2 and especially S-1, changed the distance from personal to intimate when returning to Indonesia:

*“Iya berubah, saya jadi suka memeluk orang, terutama ketika pulang dari Australia sangat sesuka memeluk. Jadi memang karena faktor agama, saya mengetahui dari hadist yang mengatakan bahwa Rasulullah panutan saya menganjurka untuk memeluk ketika bertemu setiap orang/ teman laki-laki yang kamu sayang dan ada juga hadist yang mengatakan bahwa tunjukan afeksi kepada teman dengan cara bersalaman/ berjabat tangan. Karena hal tersebut bisa mendatangkan pahala” (S-1).* (Yeah, there’s a change now. I often hug people now, especially after my return from Australia, I just hug people as I please. So, from a religious point of view, I learn from hadist that says that my role model is the Prophet, who suggest that one hugs when one meets anyone/male friend that one loves. There is also a hadits that says that show your affection to a friend by shaking hands. For such action is commendable and gives you “pahala.” (S-1).

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

*“Kalo orang sini nih (Australia) kalo misalnya komunikasi nih harus ada jarak. Mereka ga suka terlalu dekat. Even kalo misalkan lagi ngantri gitu ya, ga desek-desekan duduk maksudnya dempet-dempet gitu loh. Kalo kita ngantri kan kadang orang-sama orang kan dekat. Kalo orang sana rada jauh sedikit. Kalo mobil juga gitu kan. Kayak di lampu merah, kalo orang sini kan dekat-deket. Kalo orang sono jauh-jauh. Jadi kayak itu sih baru ngeh, baru sadar oh iya-ya ternyata enak (nyaman) juga kayak gini keliatannya. Akhirnya saya jadi gitu” (S-2)* (These locals (Australians), when they communicate, they need their distance. They don’t like it when we get too close. Even when we are queuing, we do not queue too close. When we queue, we cannot help being too close, right? They always keep their distance. They do the same when driving. For example, when there’s a red light, our cars tend to get too close. Australians, they also keep their cars at a safe distance from other cars. I just realize that fact here and I think it’s comfortable if we keep our distance, so I now keep my distance.” (S-2).

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

*“Iya mengetahui dari teori Parson, yang mengatakan bahwa kalau tidak bisa menunjukkan respect dengan orang lain at least bisa dengan cara melihat matanya” (S-1)* (Yes, I learn from Parson’s theory that if you cannot show respect toward the other person, at least you can look at him or her in the eye.” (S-1).

Sixth, Thermal code. The S-1 and S-3 only have memories of thermal code, i.e. heat detected, derived from individual bodies from people of Brazilian and African cultures. This is because, although unasked, they tend to stick their bodies when talking. However, the informants acknowledge that they do not really like very close body positions. The least secure distance of communication for them is one meter. S-2 does not capture thermal code signals when talking to strangers. He says this is due to temperatures in Australia with its extreme heat or cold:

*“Ya tergantung musim juga. Kalo musim dingin ga kecium. Kalo musim panas pasti kecium.. keju, susu, kadang manis, kadang asin, kadang baunya ga enak gitu asem. Kalau india udah pasti kan bau bawang kadang suka bau ketek. Saya juga jaga ininya dia lah. Maksudnya kalo tiba-tiba mundur gitu yah bau lah gitu maksudnya ga sopan gitu. Ya udah selesai dulu aja ini conversationnya baru atur jarak” (S-2)* (Well, it depends on the season, really. When it’s winter, we cannot smell it. When it’s summer, we can surely smell it, cheese, sometimes sweet smell, salty, acidic, stuff like that. Well, Indians, for sure, they smell onions. Sometimes, their armpits smell. I usually try to be polite and keep my distance. I mean if I suddenly back out because of the offensive smell, surely it seems impolite. So, I usually finish the conversation and then I keep my distance.” (S-2).

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

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

Eighth, Voice loudness scale. A loud and clear vocal display characterizes the three informants after completing their studies in Australia. During intercultural interaction, students and local residents are often disturbed by the softness of their vocal voice and vagueness when

speaking in English. This often causes resentment from the local population, so S-1 and S-2 adapt by improving their attitudes and speeches. This is carried over to the present:

*“Saya sekarang lebih lantang.. bisa langsung didengar dan tidak perlu mengulang kata-kata yang saya rasa merepotkan. Awalnya memang saya bicara pelan karena takut salah, dan ini membuat orang-orang bule (Australia) disana tidak jelas. Padahal yang terpenting itu jelasnya bukan masalah kebenaran grammar ya.. Karena memang prinsip bahasa disana: I Undertand you, You Understand I” (S-1).* (I now speak louder. People can hear me directly and I don’t have to repeat myself, which I feel is troublesome. In the beginning I spoke softly because I was afraid of making mistakes, and this is trouble when I am talking with the Australians. They could not understand me. What is important is not the grammar. The principle in communicating there is as long as I understand you and you understand me. (S-1)).

*“Aku kan biasa kalau ngomong suaranya tinggi kaya cempreng gitu kan nadanya, tapi pas sampai sana tuh jadi lebih serius lebih berat gitu suaranya... Kalau suara aku ga berat gitu, mereka kaya susah nangkep omonganku... Tapi kalau sama temen temen jadi beda lagi.. (Menurut teman-teman) cara ngomongnya aku sekarang lebih nyolot gitu, temen temen bilang aku lebih nyolot haha.. ” (S-2)* (In the beginning I spoke with high pitch; however, now I have to use a heavier tone to be taken seriously. When I don’t use my heavy tone, the Australians cannot understand me. But it’s different when I am with my friends. My friends say the way I talk now is more irritating. I am now more irritating, my friends say. Haha...)” (S-2)).

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

**Tabel 1.**

**Proxemics Dimensions Identification of the New Indonesian Cosmopolitan Informan**

KKI-UI Graduates	Dimensions							
	Postural-sex identifiers	Sociofugal-sociopetal orientation	Kinesthetic factors	Touch code	Retinal combinations	Thermal code	Olfaction code	Voice loudness scale
<b>S-1</b>	√	√	√	√	√	√	√	√
<b>S-2</b>	√	√	√	<b>X</b>	√	<b>X</b>	√	√
<b>S-3</b>	√	<b>X</b>	<b>X</b>	<b>X</b>	√	√	√	√

Source: Researcher’s Analysis, 2017

S-1: Active, Sportive, Non-Convulsive, Warm-Impulsive.

S-2: Exclusive, Non-Conventional.

S-3: Discipline, Fix, Cold-assertive.

**Conclusions**

These Indonesian new cosmopolitans have the following proxemics perceptions: 1) They are actively involved in various intercultural activities in the local country, with high tolerance for religious and cultural differences. They are used to living "though different but one" as the implementation of the slogan of *Bhinneka Tunggal Ika*; 2) They love the gathering

<sup>2</sup> When translated each word, *Bhinneka* means 'diversity'. Single word means 'one' and *Ika* means 'it'. Thus, when referring to the literal meaning, '*Bhinneka Tunggal Ika*' means 'one variety'. It becomes the motto of the Indonesian nation that symbolizes unity amid Indonesia's diversity. (<https://news.detik.com>, 3 Juni 2017)

activities together according to the slogan "whether or not one eats, what matters is that one is together with family."; and, 3) They seek to fulfill the wishes of the family by living as a cosmopolitan in homeland rather than traveling from one country to another.

These new Indonesian cosmopolitans still remember well the proxemics dimensions of different cultural individuals, such as body odor that is firmly attached to one's cultural identity. The air or body heat of people of different cultures is the most difficult identity to remember. Distance problems in intercultural communication are changing as they engage in activities that can unite each individual's different cultures (melting point). Perceptions and attitudes of individuals related to the proximity and distance of communication change when they return to Indonesia. This change in kinesthetic factors is because they have been accustomed to the warm and embracing treatment of their peers, both local and foreign, as well as that the attitudes are in line with the values and religions that these individuals believe.

The three informants acknowledge the change in their voices, making it harder and harder as they used to live in Australia. This is felt as a significant change by their friends. A louder and heavier voice indicates that they are more confident and serious. This corresponds to Hannersz (Cosmopolitans and Locals in World Culture, 1990, p.347), that the cosmopolitan character is "not a way of becoming local, but rather of stimulating local knowledge".

Eye contact while speaking and sociofugal orientation and individual sociopetal are the same, both before and after returning to Indonesia. Individuals have been accustomed to making eye contact when speaking since studying communication science in college. The position of the body and the static movement of the other person does not interfere with the continuity of their communication, but the individual with the personal character firmly likes the direct body position when speaking. Of the eight proxemics dimensions, this study lacks the significance of the dimensions of postural-sex identifiers in determining one's proxemics perception.

## **5. Recommendations**

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

To this end, the study provides the following recommendations: 1) For domestic universities to conduct a special international class, they should also provide guidance on originality, in addition to issues of locality and globalization. Language is a key requirement of intercultural communication, but the context of inter-state space also helps students and alumni achieve their goals through intercultural communication skills; 2) For parents who are cosmopolitan spirited and who want their children to play a role in the globalization era, they can provide the spirit of cosmopolitan through reading books, interactive media, foreign language lessons, and travel to various countries; and 3) For teenagers who will and who are studying abroad, this paper is expected to provide new insights and better prepare themselves before entering the community and becoming a new cosmopolitan in their respective country. Finally, the researcher wants to convey that being a cosmopolitan does not mean to be outside the country. Globalization speaks of an infinite society that gives rise to new people without citizenship. The cosmopolitan man who has a broad and open cultural insights into the differences between humans becomes the answer to globalization without losing his or her

identity. Humans can live without the state division through their openness without prejudices to other human beings. To find out how far this research can apply to other countries in Southeast Asia, the authors recommend follow-up research projects in the Philippines, Malaysia, Vietnam and Thailand.

### **Acknowledgments**

The author wishes to thank the faculty members and alumni of Universitas Indonesia and Universitas Kristen Indonesia, specially on Communication Department, for their assistance in the collection and analysis of the data for this research. This paper is a part of research publication, collaboration with Ilya Revianti, Endah Triastuti, and Agustinus R. Berto.

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