

INTER-CULTURAL NON-VERBAL COMMUNICATION STRATEGIES IN INDONESIAN AND THAILAND STUDENTS' INTERACTION

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Abstract

This research is about inter-cultural non-verbal communication strategies in Indonesian and Thailand students' interaction which is included in the Kinesics of Novinger's theory. The objectives of research are finding out the description of the kinds of non-verbal communication strategies used among students and the ways of non-verbal communication to the students. This research applies descriptive quantitative method. The research instruments are documentation and questionnaire. The data analysis showed that there were 39 kinds of non-verbal communication. There were 16 kinds of Gestures, 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Touch, and 4 kinds of Posture. The result of descriptive analysis showed the rate percentage of non-verbal communication strategies that have big roles in communication between Indonesian and Thailand students were 90% gesture and 10% eye contact. Finally, non-verbal communication mostly functions as substituting verbal messages, elaborating verbal messages, transmitting telling, etc.

Keywords: inter-cultural communication, non-verbal communication.

Abstrak

Strategi Komunikasi Non-verbal antarbudaya pada Interaksi Mahasiswa Indonesia dan Thailand. Penelitian ini membahas tentang strategi komunikasi non-verbal antarbudaya pada interaksi mahasiswa Indonesia dan Thailand yang tercakup dalam lingkup teori Novinger. Penelitian ini bertujuan untuk mendeskripsikan jenis-jenis strategi komunikasi non-verbal yang digunakan oleh mahasiswa tersebut dan sejauh mana mereka menggunakan komunikasi non-verbal. Penelitian ini adalah penelitian deskriptif kuantitatif. Instrumen data pada penelitian ini adalah dokumentasi dan kuesioner. Analisa data menunjukkan bahwa ada 39 jenis komunikasi non-verbal diantaranya 16 jenis gestur, 6 jenis kontak mata, 7 jenis ekspresi muka, 6 jenis sentuhan, serta 4 jenis postur. Hasil analisis deskriptif menunjukkan bahwa persentasi terhadap komunikasi non-verbal yang memiliki peranan terbesar dalam komunikasi antara mahasiswa Indonesia dan Thailand adalah 90% gesture dan hanya 10% kontak mata. Dengan demikian, komunikasi non-verbal penting dan berguna untuk mewakili pesan verbal, menguraikan pesan verbal, dan pendukung pada saat menjelaskan sesuatu.

Kata Kunci: komunikasi antarbudaya, komunikasi non-verbal.

INTRODUCTION

In a process of interaction, communication is one of the most important things to convey a message either directly or indirectly. In these days, the interaction process is not only in one culture but we can also interact with other culture. Porter and Samovar in Syarif (2004: 1) state “communication is an intricate matrix of interacting social acts that occur in a complex social environment”. This social environment is culture, and if we truly understand communication, we also must understand the culture especially when we interact with other culture.

So, if we want to communicate each other especially with other culture or country, we need one language that can connect between one culture and another, such as English language. Learning language such as English as a foreign language does not only focus on linguistic studies that are related to the four skills such as speaking, listening, reading, and writing but it must also be recognized that communication and culture entail great influence to successful communication. As stated by Hammerly in Wello, “there are three interrelated competencies that essential to the learners in order to be able to communicate effectively, communicative competence, linguistic competence, and cultural competence” (Wello, 1994: 9).

Based on that quote, we can say that the communicative effectively is not only in the competence of communicative or linguistic, but also cultural competence. The importance of non-verbal communication in our global society is especially significant. "Intercultural non-verbal communication" refers to the unspoken word between communicating parties. Two-thirds of communication is transmitted non-verbally. The possibility for misunderstanding and disagreement regarding non-verbal communication is great because of cultural differences. So, successful interaction in intercultural situations entails just as much understanding of non-verbal messages as the verbal ones.

Finally we must understand the nonverbal communication because there is a popular saying, “actions speak louder than words.” In reality, it highlights the significance of non-verbal communication. Non-verbal communication is especially noteworthy in intercultural situations. Doubtless non-verbal differences account for typical difficulties in communicating. Wright said:

We communicate 65% our ideas and feeling without words. The shape of our bodies and faces, the movement gestures we make, the clothes we wear, and how near we stand to each other and whether we touch each other, all these are non-verbal communication (Wright, 1987: 18).

Based on the explanation above, the writer is really eager to analyze the inter-cultural non-verbal communication strategies. As well as on the process of interaction between different cultures such as Indonesian and Thailand students, when communicating in English as a foreign language, they are not just in verbal communication but most of them also interact by using non-verbal communication. One of the factors that support them to communicate each other is because of there is student exchange program. Such as Alauddin State Islamic University of Makassar has student exchange program, which one of student exchange program is Thailand students. However, the students from Thailand who studied in Alauddin State Islamic University of Makassar certainly in demand to communicate that not only among students of Thailand but also students of Indonesia and vice versa. In this case, inter-cultural communication especially non-verbal communication strategies are needed between both when interact each other. Because lack of knowledge about cultural background in English language learning will make misunderstanding that is not only in verbal communication but also in non-verbal communication.

Based on the background above, the researcher formulates research questions as follows: What kinds of non-verbal communication strategies are used among Indonesian and Thailand students when communicate? And how do the Indonesian and Thailand students communicate in the non-verbal communication?

The writer concluded a research which aims at finding out the description of: the kinds of non-verbal communication strategies that used among Indonesian and Thailand students when communicate; and the ways of non-verbal communication to the students in communication.

The outcomes of study are expected to give contribution for: The readers; this research may give information who want to increase their knowledge about inter-cultural non-verbal communication. The other writers; this research can be a reference for other writers about inter-cultural non-verbal communication. Sociolinguistics subject; Indonesian and Thailand students are expected to recognize either of non-verbal behavior or their conveyed meaning. Cross culture understanding; by knowing some non-verbal behaviors, students are expected to be able to communicate effectively.

1. The Nature of Culture

The term of culture carries many different meanings. “Culture as the kinds of knowledge which we learn from other people, either by direct instruction of by watching their behaviors” (Hudson, 1980: 81). Whereas Harris and Moran, “Culture is the unique life style of a particular group of people” (Harris and Moran, 1979: 74). So we can say that culture is also communicable knowledge, learner behavioral that are shared by participants in a social group and manifested in their institution and artifacts. Avruch said “Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Avruch, 1998: 6). Based on Hofstede, “Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another” (Hofstede, 1991: 5) and “...the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next” (Matsumoto, 1996: 16).

Finally, based on the term of culture carries many different meanings, we can conclude that culture is human initiative creations. It is the characteristics of a particular group of people, defined by everything from language, religion, knowledge, law, morals, custom, social habits, music, arts, and economic system. Culture rules virtually every aspect of our life and it is vital because it enables its members to function with one another without the need to negotiate meaning at every moment. Then, it is learned and forgotten, so despite its importance we are generally unconscious of its influence on the manner in which we perceive the world and interact within it.

2. What is communication?

Communication is as complex as culture and can be defined in many different ways. According to Martin and Nakayama, “The defining characteristic of communication is meaning, and we could say that communication occurs whenever someone attributes meaning to another person’s words or actions” (Martin and Nakayama, 1987: 94). On the other side, Communication may be understood as a “symbolic process whereby reality is produced, maintained, repaired and transformed” (Carey, 1989: 23). According to Brown in Abrar, “Communication is **transfer of information from one person to another, whether or not it elicits confidence. But the information transferred must be understandable to the receiver**” (Abrar 2015). On the other

side, Meyer in Abrar said **“Communication is the intercourse by words, letters or messages” (Abrar 2015).**

Finally, based on the term of communication carries many different meanings, we can conclude that communication is two ways process of reaching mutual understanding, in which participants not only exchange (encode-decode) information, news, ideas, and feelings but also create and share meaning.

So, based on that explanation, in the process of communication, we are not only communicating each other with oral, but also nonverbal communication. It means that if we communicate each other, we do verbal and non-verbal communication. Verderber said “verbal communication is started through sound coming from the mouth and ends when the sound stops, while non-verbal communication will continue as long as person is in another’s presence” (Verderber, 1980: 69).

On the other side, there are several specific differences between verbal and nonverbal communication, although nonverbal symbols usually accompany verbal communication. Their differences as follows:

- a. Verbal symbols come one at time. It requires the use of approximately one of the five sensory modalities: hearing or seeing, or both, whereas non verbal is multi channeled. It is signals may be seen, heard, felt, smelled or tasted, or several of these sense may be used simultaneously.
- b. Verbal communication is a conscious effort while non verbal is often spontaneous. In verbal communication, people are likely to think what they want to say, but they are probably unaware of the various non-verbal cues they are sending constantly.
- c. Verbal symbols are made up of words combined into appropriate sentences, or grammatical sentences, which convey messages. Non-verbal symbols can be the entire body, environment, or space in the interaction.
- d. The messages of verbal communication are determined by the elements in the utterances that influence how they are received by other persons. Non-verbal signals, on the other hand, are transmitted to reinforce verbal stimuli. The problem is sometimes verbal stimuli and non-verbal stimuli have different messages, even though they are transmitted simultaneously (Verderber, 1980: 69).

While Wilkinson relates verbal and non-verbal communication in some commonsense ways:

- a. A non-verbal cue and a verbal one may emphasize or amplify the same information, as when we warn someone to be quite or cautious in words and be gesture. The non-verbal may add to the verbal, as when a person says he is angry and is tense and speaks loudly and often quickly. Shrugs and other emphatic gesture also add meaning words.
- b. The non-verbal and verbal cues may also contradict each other. We tend to trust most the non-verbal cues in a case of this type, as when someone says she has time to talk but continues to go through papers on her desk without looking at you.
- c. Sometimes a non-verbal cue substitutes for words. You may have explained your needs through gesture in a foreign country, or beckoned to a person too far away to call by name.
- d. Non-verbal cues also regulate and control our conversation, for it is through them that you show your speaking partner how fast to go, when to explain further, and when to stop (Gifford and Wilkinson, 1985: 729-736).

Finally, based on that quotes, in process of communication, we get the symbolic nature. It means that the words what we speak and the gestures what we make. So, these symbolic meanings are conveyed both verbally and nonverbally. As we know, to share meaning not only in verbal communication but we need nonverbal behaviors (gestures, postures, eye contact, facial expressions, and so on) too because as mentioned by Wright that “we communicate 65% our ideas and feeling without words” (Wright, 1987: 18).

3. Inter-cultural communication

Intra-cultural communication describes communication between at least two people who are from the same culture or have culturally similar backgrounds” (Lustig and Koester, 2010: 45). On the other side, “*Inter*-cultural communication describes communication between at least two people who are different in significant ways culturally” (Lustig and Koester, 2010: 47).

If we are going to talk about inter-cultural communication, identity serves as a bridge between culture and communication. It is important because we communicate our identity to others, and we learn who we are through communication. It is through communication with our family, friends, and others that we come to understand ourselves and form our identity. Issues of identity are particularly important in intercultural interactions. Conflicts can arise, however, when there are sharp differences between who we think we are and who others think we are.

The successful intercultural communication process best begins with good will on both sides. However, an individual’s negative reactions and evaluations of a foreign culture may create intercultural communication barriers. Negative evaluations cause dislikes rather than like, and avoidance rather than approach. They occur because the foreign culture deviates from the norms to which we are acculturated. Further, “a single cultural difference may, in fact, be an absolute barrier if it violates one of a communicator’s core values” (Samavor and Porter, 1991: 53). Finally, based on that explanation, inter-cultural communication strategies are important when we communicate especially with other culture.

4. Non-Verbal Communication

Our interpersonal effectiveness depends on more than words. Nonverbal messages add to or detract from our words. In effect, we become the message, with our nonverbal cues announcing our state of mind, expectations, and sense of self. Our entire beings chatter incessantly, revealing what we really feel and think.

Nonverbal communication is expressed through nonlinguistic means. It is the actions or attributes of humans, including their appearance, use of objects, sound, time, smell, and space, that have socially shared significance and stimulate meaning in others. It includes visual/kinesics cues such as facial expressions, eye movements, gestures, and body orientation; vocal/paralinguistic cues such as volume, pitch, rate, and inflection; proxemic cues such as space and distance; olfactory or smell cues; cues provided via artifactual communication and appearance; cues sent via color; and chronemic or time cues.

Klopf identified that the functions of Non-Verbal as follows: Supporting speech; Conveying emotions; and Immediacy behaviors (Klopf, 1987: 171-173).

a. Supporting Speech

Non-verbal communication supports speech in a number of ways: First, non-verbal communication can simply repeat what we say orally. For example, if one of us told a friend that act of pointing would be the non-verbal act of repeating. The same message is carried both verbally and non-verbally.

Second, a non-verbal message can substitute for a verbal message. If the person merely points to the spot on the friend's coat instead of feeling him or her, the pointing will be a substitute for the verbal message.

Third, non-verbal communication can emphasize verbal messages, Grab someone by the shirt, scowl, and say, "look Mister, do not fool with mw," and the grip on the shirt as well as the scowl emphasize the point and stress the importance of what is being said.

Fourth, non-verbal behaviors can contradict verbal messages. While someone says, "look, Mister, Do not fool with me" He smiles and gives him a friendly pat on the back, the non-verbal and verbal messages are contradicting each other. The non verbal behavior suggests, "I am just kidding, do not take me seriously." (Klopf, 1987: 171).

Finally, non-verbal messages can regulate verbal ones. As eye movement, shift in position, or head nod can tell her other person to continue talking or these movements can say. "Stop, because it is someone else's turn to speak." (Klopf, 1987: 171). The non-verbal message acts as a traffic cop in this instance and regulates the flow of speaking.

b. Conveying Emotions

"Non-verbal behavior does more than support speech, it also conveys emotions" (Klopf, 1987: 171). In other words, we can obtain a reading of how people feel by observing their non-verbal behavior. People's non-verbal behavior has more bearing than their words on communicating feelings or attitude to others.

Mehrabian in Klopf (1987: 172) shows "how much so in this equation. Total feeling = 7 percent verbal + 38 percent vocal + 55 percent facial and body messages." While the percentages are approximates, the order of importance of words, vocal expressions, and facial and bodily expressions appears to have been upheld numerous studies. Facial and bodily expressions of emotions are more important than vocal expressions in terms of their contribution to the total message and vocal expressions contribute more than words. "Particularly when the tone of voice is seen as spontaneous and believable" (Klopf, 1987: 172).

c. Immediacy Behaviors

"Certain non-verbal behaviors create positive feeling; these are called "immediacy" behavior and they communicate for simultaneous complementary messages, positive in nature" (Klopf, 1987: 173). Immediacy behaviors suggest, "you can talk with me" a wave of hand, a pat on the back, and a smile indicate that the person can be approached. They also imply availability for talking. Moving close to another, facing him or her, and establishing eye contact are immediacy behaviors which mean that positive communication is possible.

Further functions are added by Knapp, he suggested those functions as follows:

- a. Non-verbal communication can simply repeat what was said verbally.
- b. Non-verbal behavior can contradict verbal behavior.
- c. Non-verbal behavior can substitute for verbal messages.
- d. Non-verbal behavior can modify, or elaborate on, verbal messages.
- e. Non-verbal behavior may accent parts of the verbal message much as underlining written words, or italicizing them, serves to emphasize them.
- f. Non-verbal behavior are also used to regulate the communicative flow between the interact ants (Knapp, 1978: 21).

“The nonverbal communication of another culture is far more difficult to learn than verbal communication” (Porter, 1988: 273), training in nonverbal communication for a target culture is nonetheless very helpful (Collet, 1971: 209). According Novinger (2001: 57), when attempting to communicate with a target culture, the following basic categories of nonverbal communication can be used to anticipate or explain commonly occurring areas of difficulty:

We need to consider some of the implications of each of these categories with regard to intercultural communication.

a. Context

Many obstacles to communication arise between high- and low-context cultures. High-context cultures emphasize formalized and stylized interaction rituals, which are a type of nonverbal behavior. “The context communicates in place of “unnecessary” verbal expressiveness” (Andersen in Novinger, 2001: 247) or in addition to verbal language. “In both high- and low-context cultures, nonverbal cues are used to interpret verbal expression; nonverbal expression seldom occurs in isolation from verbal and other nonverbal cues” (Porter, 1988: 4).

In a sense, all of the categories that follow can be said to operate as context in the nonverbal processes of communication. Furthermore, many processes usually take place simultaneously and are affected by or rely on the perceptions the communicators have internalized from their culture.

b. Chronemics

The difference in perception of time greatly affects cross-cultural communication and frequently generates misunderstanding and misinterpretation. According to Novinger (2001: 61) there are two concepts of chronemics, monochromic concept and polychromic concept.

c. Kinesics: Body Motion Communication

According to Novinger (2001: 64-67) kinesics can be classified as follows:

1) Emblems (Gestures)

A gesture assigned a specific meaning in a culture is called an emblem. Gestures that are foreign to us create non-understanding, and we know we do not understand. “More problematic are homomorphic (same or similar in form, but different in meaning) gestures that not only generate misunderstanding but can be insulting and inflammatory” (Novinger, 2001: 64-65).

2) Eye contact

Cultures have explicit rules regarding eye behavior such as staring, frequency of contact, and lowering the eyes (lowering the eyes possibly being a universal sign of submission). The same behavior can have different meaning in different cultures, giving rise to misinterpretation. “For example, in some cultures direct eye contact signifies honesty and attentiveness, while in others it shows disrespect and boldness—it can even signal aggression” (Novinger, 2001: 65).

3) Facial expressions

Communication research supports the view that there are some universal patterns of facial expression. There appears to be the most agreement that happiness is recognizable. However, cultural rules may dictate the use of a facial expression for other purposes. In China

and Japan “happiness” may express anger or mask sadness, both of which culture dictates one may not overtly show (Novinger, 2001: 65).

4) Haptics (touch)

Although human beings are born with a need for touch, as evidenced by studies showing that infants will not survive without adequate touching, cultures train humans as to what and how much touch is acceptable as they mature. “People in collective cultures touch each other more than those in cultures that stress the individual” (Novinger, 2001: 66). The former are called high-contact.

5) Posture

The meaning and use of body posture or stance can vary culturally. In the United States, a culture that values a casual and friendly attitude, people often sprawl when they sit or slouch when they stand. In many more formal European countries, such as Germany, a slouching posture is considered rude. Standing with hands on hips can be relaxed, bad manners, or a challenge depending on the culture. Sitting with legs crossed may be unacceptable depending on one’s gender as well as on the culture with which one is interacting. Cultures also orient themselves differently to communicate. “People may orient themselves very directly—face to face—to communicate, as in Arab countries, or they may assume a stance that is less direct, as in many Asian countries” (Novinger, 2001: 67).

6) Smell

Smell is one of our most basic modes of communication and can sustain a message when the person is gone. “Arabs perceive smell as an extension of the person and actively smell others; North Americans are the least comfortable with smell” (Novinger, 2001: 67). It is said that an Arab should not deny his brother his breath.

d. Proxemics

According to Novinger (2001: 68) the use of space to communicate can be usefully broken down into three categories.

1) Fixed-Feature Space

Fixed-feature space tells us what we do where and how. (Novinger, 2001: 68).

2) Semifixed-Feature Space

Semifixed-feature space extends this function to movable objects. “Some cultures easily move furniture, and others do not” (Novinger, 2001: 68).

3) Informal Space

Informal space includes the distance maintained in interpersonal encounters, which varies culturally. (Novinger, 2001: 68).

e. Immediacy

Nonverbal immediacy behaviors are interrelated and compensate for one another, as well as compensating for the verbal level of immediacy. (Novinger, 2001: 70).

f. Physical Characteristics

Artifacts (extensions of physical self). “People communicate, consciously or unconsciously, by extensions of themselves, such as their dress, gifts, property, jewelry, even briefcases or cars” (Novinger, 2001: 71-72).

g. Vocals

“The voice is a rich channel in the system of nonverbal communication” (Novinger, 2001: 72). Based on Novinger (2001: 73), the use of vocalic has different meaning in different cultures.

- 1) Vocal Characterizers. Vocal Qualifiers. Volume, pitch, rhythm, tempo, resonance, and tone are vocal qualifiers.
- 2) Vocal Rate. Vocal rate is the speed at which people speak.
- 3) Vocal Segregates. Sounds such as “un-huh,” “shhh,” “ooh,” “uh,” and “mmh” are vocal segregates.

The figure below illustrates that Indonesian and Thailand students’ interact each other by using one kind of inter-cultural aspects, which is non-verbal communication. There are five kinds of non-verbal communication strategies, which writer observed. It is only included in the Kinesics (Body Motion Communication) of Novinger’s theory, such as Emblems (Gestures), Eye Contact, Facial Expressions, Haptics (Touch), and Posture. As English learners, Indonesian and Thailand students usually communicate not only use verbal communication but use non-verbal communication. In other side, when two cultures are communicating especially non-verbal communication. They must understand the rules of non-verbal communication each other. When they use non-verbal communication strategies, then inter-cultural happen.

METHODS

The writer used descriptive quantitative method in this research. The Subjects of this research were Indonesian and Thailand, who were students of Alauddin State Islamic University of Makassar. There were four Thailand students and six Indonesian students. The subjects of Indonesian students mean Thailand’s close friends who got interaction each other every time. The sampling technique of this research used purposive sampling. The instruments used in the research were documentation and questionnaire. The research collected data were interpreted in the observation, documentation, and questionnaire. The data were analyzed in four stages, identifying the students of Indonesian and Thailand non-verbal communication in each their interaction, listing according to each kinds of non-verbal communication (Emblems (Gesture), Eye Contact, Facial Expression, Haptics (Touch), and Posture), identifying the non-verbal communication through questionnaire, and analyzing it into percentage technique.

FINDINGS AND DISCUSSION

1. The kinds of non-verbal communication used by the students in communication through observation.

The writer classified the result of findings. The result of this research showed that there were 39 kinds of non-verbal communication which is included in the Kinesics (Body Motion Communication) of Novinger’s theory. There were 16 kinds of Emblems (Gestures), 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Haptics (Touch), and 4 kinds of Posture.

There were some similarity between Indonesia and Thailand non-verbal behaviors but sometimes different in conveyed meanings. The similarities in conveyed meaning between Indonesia and Thailand behaviors such as:

The kinds of Emblems (Gesture), there are: hand closing mouth when laugh to show politeness, using index finger to point something, rising palm to ask question, put palm on the chest to indicate I or me, put hand on forehead to show that forget something, scratching hand or playing with nail to show repetitive behavior (nervousness), put hand under chin to show that they are thinking, sitting and one leg puts over knee to show relaxation, nodding when agree, shaking head when disagree, shrug the shoulders when they do not something, down head when shy, thumbs up to show something is good, and using hand (to moves) when explain something.

In the kinds of eye contacts, there are: avoid eyes contact to show shyness, doing eye contact to give attention, staring the other object when inattention, rising eyes brow when agree, frown forehead when do not understand, and take eyes far away when can not answer the question.

In the kinds of facial expression, there are: round eyes, smile, and raised cheeks when happy; raised inner eyebrows, pulling down of outer lips to show sadness; eyebrows raised, wide open eyes, open mouth when surprise; lower eyebrow, intense stare when angry; raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally to show fear; naturally occurs on one side of the face, pulling upper lip up and away when contempt; and wrinkled nose, lowered eyelids and eyebrows, raised upper lip when disgust.

In the kinds of Haptics (Touch), there are: handshake to show the professional or friendship, high-five to congratulate, giving a push to show that give threatening, walking or sitting while linking arm of interlocutor to show friendship, give cheek to cheek to show friendship and respectful, touch one of her/his body's interlocutor to feel understand.

In the kinds of posture, there are: forward looking and leaning toward postures which symbolize confidence, openness, and warmth of personality; contrary to approach, these postures signify you that boredom and shyness; slouching with rounded shoulders and a concave back shows carelessness, lack of confidence and desperation; upright chin up position shows confidence and assertiveness.

On the other hand, there were some similarities between Indonesia and Thailand non-verbal behaviors but different in conveyed meanings. Such as gesture which stand and hold hand. In Thailand students, they agreed with the questionnaire, that gesture means show angry but in Indonesian students said that gesture means to show relaxed. They did that gesture spontaneous when they were relaxed. The other gesture is stand and put hand on waist. In Indonesian students, they agreed with the questionnaire, that gesture means to show angry but in Thailand students mean to show relaxed. They did that gesture spontaneous when they were relaxed.

So, from this analysis we can say that most of non-verbal communication used between Indonesian and Thailand students' interaction are same behavior and conveyed meaning. As we know that Indonesia and Thailand are Southeast Asia counties. Therefore, they have similarities in the culture behavior. These similarities and differences indentified as inter-cultural communication strategies.

2. The ways of non-verbal communication to the students in communication through questionnaire.

By observing the data analysis obtained from questionnaire, we can know that the ways of non-verbal communication between the Indonesian and Thailand students' interaction. The writer would like to describe in detail.

We can see students of Indonesia and Thailand responds toward the kinds of Emblems (Gestures) which are seen in table 4.6 (Item 1 until 16). There was 60% of the students from Indonesia and Thailand stated sometimes in statement that when laughing, you close your mouth to show politeness. Most of them stated often (70%) that using index finger to point something. Half of them stated sometimes (50%) that rising palm to ask question. There was 40% of the students from Indonesia and Thailand stated often in statement that putting palm on the chest to indicate I or ME when communicate. Half of them stated sometimes (50%) that putting hand to forehead when have forgotten something. 60% students stated sometimes in statement that if you feel nervous when communicate, you always do something silly such as scratching your hand, playing with your fingernails or touching your shirt. 60% students stated sometimes in statement that you put your hand under chin to show that you are thinking.

60% students stated never in statement when you stand and hold hands shows that you are angry; in this case, all the students of Thailand agreed with that statement and 50% of them stated sometimes, but all Indonesian students disagreed with that statement, according to the Indonesian students' reason said when stand and hold hands, it does not show that Indonesian students are angry, but showing relaxed. To show that Indonesian students are angry by gesture, they stand and put their hands on the waists. Based on the questionnaire, Indonesian students do stand and put their hands on the waists to show that they are angry; it is about 4 Indonesian students (66, 66%) stated often and 2 Indonesian students (33, 33%) stated Sometimes. Most of them (80%) stated often that sitting and one leg puts over knee shows you are relaxed.

Most of them (80%) stated often that nodding shows agreement. 60% students stated often in statement that you need to shake your head to mean you do not understand. 40% students stated sometimes in statement that you shrug the shoulder to show that you do not know something. half of them (50%) stated sometimes that lowering head when nervous or shy when speaking with others.

60% students stated never in statement when you stand and put hands on waists, you show that you relaxed; in this case, all the students of Thailand agreed with that statement and 100% of them stated sometimes, but all Indonesian students disagreed with that statement, According to the Indonesian students' reason said when stand and put hands on waists, it does not show that relaxed, but shows that they are angry. To show that Indonesian students relaxed by gesture, they stand and hold their hands. Based on the questionnaire, Indonesian students do stand and hold their hands to show that they relaxed; it is about 4 Indonesian students (66, 66%) stated often and 2 Indonesian students (33, 33%) stated Sometimes. There were 100% of the students from Indonesia and Thailand stated often in statement thumbs up means showing something is good. There were 60% students of Indonesia and Thailand sated often in statement using hands to move while explains something.

Dealing with the rate percentage of eye contact which are seen in table 4.7 (Item 17 until 22). Who generally students choose there were 70% of the students from Indonesia and Thailand stated sometimes in statement that in communication, you avoid eyes contact the interlocutor if you are shy. Most of them (80%) stated often in statement that in communication, you understand more if you can see the eyes of the interlocutor. 60% students stated often in statement that you look at the other object when communicate to show you are inattention. Half of them (50%) stated often in statement that if you raise your eyebrows, it means you agree with the interlocutor. Most of them (80%) stated often in statement you frown your forehead when you do not understand the interlocutor's pronunciation. Half of them (50%) stated sometimes in statement you look away when you cannot answer the question from others.

In the rate percentage of statements about facial expression, we can know the influence of facial expression to the students in communication. We can see table 4.8 (Item 23 until 29) in which 90% of students stated often in statement that when happy, you round eyes, smile, and raised cheeks. 80% stated often in statement that when sad, you raised inner eyebrows, pulling down of outer lips. 60% stated sometimes in statement that when surprising, your eyebrows raised, wide open eyes, open mouth. 60% stated often in statement that when Anger, you lower eyebrow, intense stare. 70% stated often in statement that when fear, you raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally. 70% stated often in statement that when contempt, you naturally occurs on one side of the face, pulling upper lip up and away. 80% stated often in statement that when disgust, you wrinkled nose, lowered eyelids and eyebrows, raised upper lip.

The students responds about Haptics (Touch), we can see table 4.9 (Item 30 until 35) which 80% students stated often. It means that when giving handshake, the students of Indonesia and Thailand show the professional or friendship or congratulation with others. Most of them (70%) stated sometimes in statement that when giving a high-five, you give congratulation with others. There were 40% students stated sometimes when giving a push, it means giving threatening. Most of them (80%) stated often in statement that to show friendship, while walking or sitting, you are linking arm with friend. Half of them (50%) stated sometimes when giving cheek to cheek with other when meet, it shows friendship and respectful. Most of the (70%) stated sometimes in statement that in communication, you need to touch the interlocutor to feel you understand him/her.

In the rate percentage of statements about posture, we can know the influence of posture to the students in communication. We can see table 4.10 (Item 36 until 39) in which 100% students of Indonesia and Thailand stated often in statement that forward looking and leaning toward postures which symbolize confidence, openness, and warmth of personality. There were 50% students stated sometimes when contrary to approach, these postures signify you that boredom and shyness. Half of them (50%) students stated sometimes in statement slouching with rounded shoulders and a concave back shows carelessness, lack of confidence and desperation. Most of them (90%) students of Indonesia and Thailand stated often in statement upright chin up position shows confidence and assertiveness.

The students' opinion, which non-verbal communication has the greatest role in communication between Indonesian and Thailand students, we can see table 4.11 (Item 40) in which 90% students of Indonesia and Thailand stated gesture. There were 10% students stated eye contacts. No one of students stated facial expression, haptics (touch), and posture. It means that the kind of non-verbal communication strategies that mostly has a role in communication between Indonesian and Thailand students was gesture.

Based on the analysis of percentage, we concluded that non-verbal communication has a big role in communication especially in inter-cultural communication. In the fact, "the nonverbal communication of another culture is far more difficult to learn than verbal communication" (Porter, 1988: 273), on the other hand, according Novinger (2001: 57), "when attempting to communicate with a target culture, the following basic categories of nonverbal communication can be used to anticipate or explain commonly occurring areas of difficulty", especially in the kinesics (body motion communication) such as emblems (gestures), eye contact, facial expressions, haptics (touch), and posture. It showed that how important non-verbal communication in the interaction process because "we also communicate 65% our ideas and feeling without words" (Wright, 1987: 18), which the functions of non-verbal are supporting speech, conveying emotion, and immediacy

behaviors (Klopf, 1987: 171-173), such as non-verbal communication can simply repeat what we say orally; a non-verbal message can substitute for a verbal message; non-verbal communication can emphasize verbal messages; non-verbal behaviors can contradict verbal messages; people's non-verbal behavior has more bearing than their words on communicating feelings or attitude to others; and certain non-verbal behaviors create positive feeling, these are called "immediacy" behavior and they communicate for simultaneous complementary messages, positive in nature.

Finally, by knowing the communication strategies especially non-verbal communication, we can avoid misunderstanding in communication especially conveyed meaning in non-verbal communication.

CONCLUSION

Based on the findings and the discussions the writer concludes that there are 39 kinds of non-verbal communication which is included in the Kinesics (Body Motion Communication) of Novinger's theory. There are 16 kinds of Emblems (Gestures), 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Haptics (Touch), and 4 kinds of Posture. There are some similarities between Indonesia and Thailand non-verbal behaviors but different in conveyed meanings. These similarities and differences identified as inter-cultural communication. On the other hand, to communicate effectively, both of verbal and non-verbal communication should be involved. Even, non-verbal communication has great deal benefit in communication. Non-verbal communication mostly functions as substituting verbal messages, elaborating verbal messages, transmitting telling, etc. The students' opinion, which non-verbal communication has the greatest role in communication between Indonesian and Thailand students, which is 90% students of Indonesia and Thailand stated gesture. There are 10% students stated eye contacts. No one of students stated facial expression, haptics (touch), and posture. It means that the kind of non-verbal communication strategies that most has a role in communication between Indonesian and Thailand students is gesture.

Based on the conclusion above, the writer suggests as follows: Misunderstanding in communication can happen when we get interact each other especially in inter-cultural communication, one of its casual factors is lack of knowledge about inter-cultural communication strategies as in non-verbal communication. So, by knowing the communication strategies especially non-verbal communication, we can avoid misunderstanding in communication especially conveyed meaning in non-verbal communication. Since this research only identifies non-verbal communication strategies used by Indonesian and Thailand students' Interaction, it is suggested for other researchers to observe inter-cultural verbal communication strategies in Indonesian and Thailand students' Interaction. Such as what topics are usually conversed, how frequently do they give compliment, weather they express their idea directly or indirectly.

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