

# **CULTURAL SHOCK ENCOUNTERS IN HIGHER EDUCATION: A STUDY OF INDONESIAN STUDENTS' ACADEMIC EXPERIENCE IN PAKISTAN**

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## **Abstract**

This study explores the complex phenomena of academic culture shock that Indonesian students experience while they study in Pakistan. The main objective is to obtain a thorough grasp of the various aspects, contributing factors, and coping mechanisms related to academic culture shock in this particular group of students. The research utilizes recognized theoretical models, such as Brislin's theory of cultural adjustment training, Rajasekar's model describing the elements causing culture shock, and Collen Ward's ABCs of culture shock concept. This research used a qualitative methodology that involves semi-structured interviews to thoroughly examine the affective, behavioral, and cognitive components of academic culture shock experienced by Indonesian students in Pakistan. The study outlines the main causes of the academic culture shock that Indonesian students in Pakistan encountered, including seasonal adaptations, cultural differences, language hurdles, and adaptation to new standards. The results highlight the necessity for educational establishments to create focused support systems for overseas students. The development of language support programs, workshops for cultural orientation, support services for adaptation, and improved academic support are among the implications. The academic performance and general well-being of Indonesian and other overseas students attending Pakistani universities can be enhanced by putting these strategies into practice.

**Keywords:** Academic Culture Shock, Indonesian Students, Pakistan.

## **INTRODUCTION**

Indonesian students are becoming more and more interested in studying abroad, with a particular interest in doing so in a variety of international contexts. The UNESCO Statistics Institute revealed that 53,604 Indonesian students chose to pursue their studies abroad in 2021, highlighting the allure of international academic opportunities (Lambey et al. 2024). But as students learn to traverse the complexities of a new cultural context, this trend inevitably presents the problem of cultural adjustment, sometimes known as culture shock. According to Jarkasih (2017), culture shock is characterized by a feeling of confusion and anxiety when one is faced with unexpected cultural norms and practices, which calls for adaptation to successfully integrate into the host society. While in a study conducted by (Furnham, 2010) students must adjust to their new cultural environment because failing to do so can make it more difficult for them to concentrate in class and complete their education. Notably, the difficulties associated with studying overseas go

beyond differences in cultural norms and everyday schedules to include differences in environmental dynamics and provide further obstacles to academic participation.

Notwithstanding these difficulties, studying overseas provides priceless chances for development on a personal and cross-cultural level (Qun et al., 2018). The phenomena of individuals confronting and reconciling with diverse cultural landscapes leads to a broadening of their linguistic competency, cultural awareness, and life perspectives, as highlighted by (Kamoche et al., 2015). This feeling is consistent with the findings (MacNeil et al., 2009) who argued that the attraction of studying in Pakistan for Indonesian students, pointing to the fundamental impact of religion on the nation's educational system as a persuasive element. Furthermore, (Handayani & Yuca, 2018) emphasizes the necessity of being mentally prepared and flexible when navigating cultural changes, emphasizing the necessity of interacting with and adjusting to new linguistic, culinary, fashion, and ideological contexts. It clarifies how foreign students deal with different academic norms, communication methods, and societal expectations, confirming the connection between culture shock and educational experiences (Masamah, 2015).

Taking these factors into account, this article aims to explore the phenomena of academic culture shock experienced by Indonesian students studying in Pakistan. This study intends to deepen our awareness of the difficulties associated with cross-cultural educational initiatives by exploring the complex aspects of culture shock and its effects on academic performance and socio-cultural integration. Furthermore, the investigation of cross-cultural understanding, as expressed in (Indrianie, E. 2021) and (Adler & Aycan, 2018), provides a theoretical framework to clarify methods for encouraging intercultural competency and cultural adaptability among international students in a variety of academic settings.

This study intends to investigate the phenomenon of academic culture shock experienced by Indonesian students studying in Pakistan, considering these considerations. By examining the various facets of culture shock and its consequences on academic achievement and sociocultural integration, this research seeks to increase our understanding of the challenges related to cross-cultural educational endeavors. Moreover, the exploration of cross-cultural comprehension, as articulated by (Seeberg & Minick, 2012), offers a theoretical structure to elucidate approaches for promoting intercultural competency and cultural flexibility among global scholars in many educational contexts. In addition, the research deficit in this field must be filled in order to promote cultural diversity and

inclusivity in higher education environments. Even with the increasing number of foreign students attending universities, there is still a dearth of empirical research on Indonesian students' experiences studying in Pakistan. Through illuminating the distinct obstacles and prospects faced by this group, this research can enhance the overall comprehension of the international student encounter and emphasize the significance of cultivating welcoming and encouraging educational settings.

The paucity of scholarly attention devoted to the experiences of Indonesian students studying in Pakistan highlights the research need in this field. The majority of the material now in publication concentrates on the more general topics of international student mobility and cultural adaptation, giving little attention to the unique difficulties Indonesian students in Pakistan confront. Thus, empirical studies exploring the complexities of academic culture shock in this population are needed, taking into account things like language hurdles, cultural differences, social integration, and academic expectations. Considering that context, the objective of this study is to explore the various aspects of academic culture shock, identify the factors that contribute to its development, and look at how Indonesian students overcome and get past these difficulties when studying in Pakistan. The problem statement that follows outlines the particular research questions that are driving this study.

## **METHOD**

This research used a qualitative approach, based on (Nazir's, 2014) description of the descriptive qualitative technique. The goal of the descriptive qualitative approach is to methodically, truthfully, and properly describe groups of individuals, things, mental models, and events in order to clarify their traits and relationships. For this study, three Indonesian students who had been enrolled for at least two years at the International Islamic University Islamabad (IIUI) in Pakistan participated as informants. It is important to remember that the sample technique used deliberate selection, with a particular emphasis on students who had gained a great deal of knowledge and understanding about their educational and cultural experiences in Pakistan (Heryana, 2018).

Semi-structured interviews were the main method used to acquire data from the informants. In accordance with Siregar's (2002) recommendations, the interview environment promoted communication between the interviewer and the interview subjects through the use of a pre-made interview guide designed to delve into relevant topics and concerns. The purpose of the interviews was to extract detailed, comprehensive insights into

the informants' perspectives, issues, and lived experiences throughout their academic stay in Pakistan.

A digital recorder was used to record the interviews in order to guarantee precise documentation and thorough data collection, which made transcribing and analysis easier afterwards. It was determined that this methodological approach played a crucial role in making it easier to obtain primary data that matched the research goals, which improved the study's validity and rigor.

The data were analyzed based on Collen Ward's theory about dimension of culture shock. he outlines three aspects of the process people go through when adjusting to new cultural contexts. **Affective:** This component includes people's feelings in reaction to situations involving people from different cultural backgrounds. These feelings include grief and homesickness as well as perplexity and anxiousness. **Behavioral:** During this phase, people struggle to modify their actions in order to fit the expectations, guidelines, and traditions of the new cultural setting. To handle situations well, this entails picking up new social graces and communication techniques. **Cognitive:** Shifts in people's understanding of ethnic identity and cross-cultural values are part of the cognitive dimension. Changes in a person's worldview and perception of what is socially acceptable might cause problems with communication and social integration.

The next analysis is the factor that affects the culture shock by using Rajasekar's theory, namely, communication, language, ethics, rules, tradition and weather (Rajasekar & Renand, 2013). The last analysis to explore the students experience is the cultural adjustment, this point is analysed by using (Brislin, 2006) stated that Culture Adjustment Training is training whose content is self-adjustment that can be used to help overcome culture shock, especially for those who will continue their education abroad. The following is the section on Culture Adjustment Training based on three training domains, which are shortened as MUD (Memory, Understanding, Doing)

## **RESULTS**

### **a. Finding**

Based on in-depth interviews with three carefully chosen informants, the study's conclusions were arrived at. These interview subjects were carefully selected before the interviews to make sure they were qualified, willing, and able to offer in-depth explanations

of the problem of academic culture shock that students in Pakistan encounter. The study's goal was to gather diverse and nuanced viewpoints from Indonesian students studying in Pakistan regarding the difficulties, experiences, and coping strategies related to academic culture shock.

## **1. Dimensions of Academic Culture Shock**

Culture shock is a phenomenon that can impact people from many walks of life, including Indonesian students who are now studying in Pakistan. These students' learning is frequently hampered by the numerous disparities between their home country and the place in which they are studying. The following excerpt from an interview shows how Indonesian students deal with different aspects of cultural shock when studying in Pakistan.

### **a) Affective**

Indonesian students who are affected by the situation in Pakistan feel anxious and disappointed, which is a condition known as the affective dimension. This dissatisfaction resulted from the expectations not matching the reality that Indonesian students were facing. The absence of security in the campus area and the dorms housing Indonesian students also contributes to pressure at the same time. According to the following passage from the interview:

*"I was very shocked to see the condition of Pakistan. because there are no tall or luxurious buildings yet, then the way they dress is only one style, then they are rude and love to oppress those of us who are from Indonesia. "Even for lecturing here, presentations don't use a projector" (Informant 1)*

A number of distinctions are highlighted in the interview attach above, including structures, attire, communication styles, oppression, and methods of funding education. If the current disparities are resolved eventually, they may impede Indonesian students' progress in their education. Another informant noted another impression.

*"Pakistan is still far behind. "I also often feel anxious and afraid because on campus we are free to carry weapons. Apart from that, we are also often discriminated against by security officers" (Informant 2)*

It is clear from the preceding interview extract that the informant was dissatisfied and concerned about the state of the school. The main source of dissatisfaction was the stark contrast between the requirements of Pakistan and the typical circumstances encountered in Indonesia, particularly in the campus area. Furthermore, informant 2 had anxiety due to the

degree of independence that every student has. On campus, students are permitted to carry and use sharp weapons.

### **b) Behavior**

Behavior is one aspect of the cultural shock Indonesian students experience in their further study in Pakistan. The behavioral characteristics of individuals or students in Pakistan and Indonesia differ significantly from one another. Similar to the preceding dimension, this one also needs revisions as quickly as possible to ensure that there are no roadblocks during the Pakistani lecture phase. Informant 3 claims that Indonesian students behave considerably differently from Pakistani students and the Pakistani community as a whole. The interview excerpts that follow demonstrate this assertion.

*"They don't want to increase the class hours even though the lecturer asks them, they even dare to leave class without permission, and even though the lecturer doesn't allow them, they will still leave without thinking. "There is no such thing as excuse me, what we usually do in Indonesia here can be considered strange" (Informant 3)*

As we can see from the above part of the interview, Informant 3 thought there was a very unsettling disparity between Indonesian and Pakistani pupils' behavior. These disparities are fueled by cultural variations between nations. Indonesia is renowned for being the friendliest nation, and it appears that Pakistan does not practice civility in the same manner as Indonesians. Other behaviors are evident during the learning process, such as Pakistani students' tendency to leave class without permission from the instructor. On the other hand, Indonesian students who are accustomed to obtaining permission beforehand are viewed as peculiar.

According to the following interview sample, this is consistent with what Informant 1 revealed:

*"Actually, the behavior of students from Pakistan that surprised me was because they were not the type of people who cared and were friendly to anyone" (Informant 1).*

In this part of the interview, Informant 1 explains what they saw as the differences in behavior between Indonesian and Pakistani pupils in the classroom. The informant's astonishment is a result of their culturally stereotyped expectations being subverted by the real-world encounters they have had. The source characterizes Indonesian students as being amiable and welcoming, following the custom of grinning and greeting others as a show of coziness and transparency. This conduct is consistent with the widely accepted Indonesian

greeting ritual of "salam," which promotes mutual respect and companionship. In the academic setting, these social norms foster an approachable climate that facilitates people striking up talks and building relationships.

However, the informant observes a different attitude among Pakistani students, which they view as unfriendly and uncaring. This discovery can be the result of social conventions and communication practices that vary among cultures. It's possible that Pakistani culture places less value on overt acts of kindness or using gestures like smiling to lubricate social situations. Alternatively, encounters could be guided by distinct standards of civility and deference, which might not necessarily coincide with Western or Indonesian expectations. The informant's story emphasizes how crucial it is to understand and accommodate cultural variations in a variety of academic contexts. Although these distinctions may at first cause miscommunications or misconceptions, they also offer chances for cross-cultural interaction and learning.

### **c) Cognitive**

The cognitive dimension results from shifts in judgments and perceptions brought about by cross-cultural interactions between people, which can eliminate or drastically alter what was once seen to be authentic. When Indonesian students initially came, they went through a cognitive culture shock over the first few months. They were shocked to learn that rice and yogurt were the only breakfast options available in the hostel. They initially assumed the meal must have an odd flavor, but after giving it a few tries, they began to think that breakfast consisting of rice and yogurt was typical. The following quotes from interviews can support the previous argument:

*"I used to be very surprised to see their food at breakfast because their breakfast was rice and yogurt. I used to think it was strange and it definitely wouldn't be delicious, but it turns out that after several months and several times trying rice and yogurt for breakfast, we are used to it, sometimes it's even a bit strange if we don't have that breakfast"* (Informant 3)

The above clip from an interview shows how things that are viewed as unusual or inappropriate will eventually get accepted, begin to be implemented, and ultimately replace what was once thought to be correct. Meanwhile, the following interview snippets provide insight into Informant 2's experiences:

*"The habit of my friends from Pakistan is that they spend the morning sleeping while they stay up late at night, and they often sleep in class. The more I come here I get used to*

*it and even start going to bed early and wake up later when I have class. So our habit here is to follow those from Pakistan" (Informant 2)*

As mentioned in the interview extract above, things that were formerly viewed as incorrect may eventually come to be tolerated and even practiced. According to informant number two, the habits that were earlier seen to be abnormal and incorrect were gradually beginning to be adopted and practiced on their own. Even though informant 2 has always gotten up early and gone straight to work, it appears that he can become despondent and even acclimated to adopting the customs of Pakistani students.

Apart from the two experiences that the two research informants had, Informant 1 also went through a cognitive culture shock related to academia. This passage from the interview that the author conducted explains the circumstances that Informant 1 went through in relation to the cognitive aspect of academic culture shock.

*"I was surprised by the habit of people here eating whole wheat bread for breakfast. I started to adjust it about 1 year after that I got used to it" (Informant 1)*

The aforementioned interview excerpt demonstrates that Informant 1 likewise went through a cognitive culture shock, first refusing to adopt the Pakistani people's morning customs. After a year, eating wheat bread for the morning began to become second nature to him. The rejection was short-lived, as Informant 1 took a year to acclimate and began to become accustomed to it. While living in Pakistan, it even became a new habit.

## **2. Factors Affecting Academic Culture Shock**

Academic culture shock affects Indonesian students for a variety of reasons, many of which result from the extreme disparities they confront. Indonesian students need to adjust quickly to ensure a smooth educational path and efficiently handle these inequalities. The following might be used to examine the many elements impacting this cultural shock among Indonesian students:

### **a) Communication and Language**

When it comes to promoting cultural interaction and reducing culture shock among Indonesian students studying overseas, communication is essential. Peers from different backgrounds, like Thailand, Pakistan, and Afghanistan, might make it difficult to communicate properly, which can impede learning and cause miscommunication. Indonesian students could struggle to express themselves clearly, which could hinder their



participation in class and other activities. Another layer of complexity is the cultural sensitivity needed while speaking with kids from Pakistan and Afghanistan, who could take offense easily. Indonesian students need to be mindful of these distinctions to prevent confrontations and maintain a calm studying atmosphere.

One of the main causes of culture shock for Indonesian students is language barriers. Proficiency in various languages, such as English, Arabic, and Urdu, is vital for efficient communication in educational environments and daily life in nations such as Pakistan. For almost a year, Indonesian students have taken language instruction to get ready for these linguistic difficulties. However, for Indonesian students studying abroad, inadequate preparation in language learning might worsen culture shock and impede their integration process.

The informant's interview results show how language and communication are key factors in determining culture shock. According to what Informant 3 said:

*"Pakistanis are easily offended, especially Afghans. Anyway, Indonesians are known to be the friendliest, while Pakistanis make the slightest mistake and this can hinder the college process."* (Informant 3)

In the interview excerpt below, the Informant 2 also explained:

*"Communication was very difficult in the early days in Pakistan because Pakistanis are known to be quite easily offended so we had to be really careful"* (Informant 2)

In line with what the two informants said in the interview excerpts above, Informant 1 also said:

*"I also have difficulty communicating because our culture or the way we communicate is quite different from them or students from Pakistan, Afghanistan and Thailand."* (Informant 1)

The second aspect contributing to Indonesian students' culture shock is language barriers. Being able to communicate effectively requires language proficiency. According to Informant 1, language instruction would be provided to all international students for around a year. This was done to make sure they wouldn't have any problems throughout the lecture. An excerpt from the interview is as follows:

*"You are required to take language classes for a year. "Because here the classes use Arabic and English and for everyday conversation, we use Urdu."* (Informant 1)

It is evident from the three interview excerpts above that every Indonesian student must have had trouble interacting with peers from other countries, such as Thailand, Pakistan, and Afghanistan. The following discussion will address various reasons that contribute to this

communication challenge. Apart from the communication difficulties with fellow international students, this has also had a noteworthy effect on the lecture format. Indonesian students are still not proficient in speaking correctly, therefore the information they wish to share must be accurately and fully expressed.

Furthermore, It makes sense that language barriers result in culture shock for Indonesian students attending lectures. Indonesian students must study Urdu for daily use and English, Arabic, and both for conversations. Students from Indonesia can acquire and adapt to the three languages required for studies in Pakistan with the aid of language programs. They will dedicate roughly a year to language acquisition to make sure they are proficient in the necessary language before the course starts. One reason language acts as a catalyst for culture shock is the inadequate preparation of Indonesian students.

#### **b) Ethics and Rules**

The vast variations in ethical values and campus restrictions among Indonesian students in Pakistan are a significant element contributing to cultural shock. Pakistani students are thought to be conceited and to be disobeying social conventions, especially when it comes to their interactions with instructors and compliance with classroom regulations. Pakistani schools frequently don't offer official ethics lectures, in contrast to Indonesian schools where ethics are stressed from an early age. Indonesian students may experience cultural disorientation as a result of the notable differences in campus policies between Indonesia and Pakistan. For example, unlike their Indonesian counterparts, undergraduate students in Pakistan are exempt from writing a thesis. Additionally, there are differing regulations concerning dress code, punctuality, and academic evaluations; Pakistani schools tend to be laxer when it comes to these matters.

Differing methods for exam preparation and assessment are examples of how cultural differences further emerge in the academic setting. In Indonesian campuses, exam replies that demonstrate critical thinking and comprehension are given priority, whereas Pakistani students frequently employ "quiet weeks" to commit textbook material to memory verbatim. Indonesian students in Pakistan are experiencing culture shock as a result of this discrepancy, which highlights the different cultural norms and academic approaches between the two nations.

According to Informant 1, Indonesian ethics are substantially different from those held and practiced by Pakistanis, including students. The following quotes from the interview demonstrate this:

*"Pakistani people tend to do as they please without paying attention to ethics, besides that they are not used to getting permission before leaving their class."*  
(Informant 1)

The information provided by Informant 1 was also confirmed by Informant 3. Excerpts from her interview revealed that international students, including those from Pakistan, often overlook ethics in their social interactions. In addition, they frequently exhibit selfishness and lack empathy. The following snippets of the interview demonstrate it:

*"They don't care about lecturers when they want to leave, they will leave as they please. Then the way they dress tends to be very casual compared to in Indonesia, where if you want to enter campus, you have to dress neatly and politely. They also like to brag about what they have."* (Informant 3)

The ethics of students from Pakistan differed greatly from those of students from other backgrounds, which was one of the things that caused cultural shock among Indonesian students. They often have a haughty demeanor and are accustomed to acting independently of others. Furthermore, they prefer to work with instructors whatever they like, despite the fact that, in contrast to Indonesian campuses, lectures should be attended to by students. Pakistani students don't need permission to leave the classroom since they will still do as they please, even if the instructor forbids them.

Rules are one element that affects culture shock among Indonesian students who opt to continue their studies in Pakistan since they are something meant to provide more favorable conditions. Students from Indonesia experienced multiple culture shocks as a result of the numerous regulatory discrepancies between the State of Indonesia and the State of Pakistan, particularly with regard to the regulations governing campus and dorm areas, as the following extracts from interviews demonstrate:

*"There is one campus rule that is very different, namely, there is no thesis writing for Bachelor's degrees, so we are focused on the course, if it's finished, that's it, and there is no accelerated study system. In Indonesia, there are people who can finish their Bachelor's degree in just 3 years, how many months? here it will definitely take 4 years to complete. Oh, yes, foreign students like us have to take language classes for a whole year"* (Informant 2).

Due to this disparity, Indonesian students are often taken aback by academic culture. For example, university dorm policies distinguish between undergraduate, graduate, and doctorate students; undergraduates are permitted to live in rooms with three people, while postgraduate and master's students are only permitted to live alone. Since master's and doctorate students are required to concentrate on research, this guideline encourages students to finish their education. In addition, rules exist in the classroom prohibiting female students from wearing makeup and encouraging them to wear veils when the lecturer is a male. Additionally, when a female lecturer is teaching, students are not permitted to take random pictures without the lecturer's consent

### **3. Adjustment of Indonesian Students in Overcoming Academic Culture Shock**

Every Indonesian student traveling to Pakistan for the first time must adjust, in addition to their desire to learn more about the nation. To lessen the shock that Indonesian students experience when arriving in Pakistan and discovering a new culture, they must adjust to Pakistani customs. There are various methods or phases of adjustment that include the following:

#### **a) Memory**

During their first visit to Pakistan, Indonesian students started learning about the diverse cultures of Pakistan using memory recall. According to one of the informants, it would be simpler to comprehend and carry out something that is typically new if they had the various facts required. This allowed them to make adjustments with ease. Prior to pursuing further education, Indonesian students place great priority on learning about the new culture. At this point, accessing the Internet to access a variety of information is fairly simple. As informants for this study, Indonesian students said that seniors who have previously pursued further education in Pakistan are a good source of information about Pakistani culture, aside from the Internet. as mentioned by one of the informants, which can be seen in the following interview excerpt:

*"Actually, before leaving, I had already found out about the habits of Pakistani people. In the past, I only looked for them through social media or Google because I didn't have any acquaintances in Pakistan."* (Informant 2)

The writers discovered that they could do information searches prior to their arrival in Pakistan, citing their conversations with Informant 1. Everyone may access a variety of information with a single gadget, a mobile phone, in this highly developed period. Here are some quotes from his interview:

*"Regarding Pakistani culture or the culture on campus, I actually ask a lot of questions from seniors who both come from Indonesia. Apart from seniors, I also asked several classmates, starting from what the culture is like in Pakistan and then how they practice their customs." (Informant 1).*

Before continuing their studies, Indonesian students should make the effort to learn about the new culture. Nowadays, the Internet makes it quite simple to obtain a wide range of information. According to the above-mentioned interview excerpts, Indonesian students who participated as informants for this study said that seniors who had previously pursued further education in Pakistan are a good source of information about Pakistani culture, aside from the Internet. They can ask their peers a variety of questions in addition to the seniors.

### **b) Understanding**

Understanding the new culture in which Indonesian students will reside for a period of time during their academic career is crucial to preventing confusion and embarrassment during the adjustment process (Nirwana & Muhlis, 2020). Slowly, Indonesian students start attempting to comprehend the many cultures of Pakistan. Because Pakistani individuals and students tend to be irritated, Indonesian students must have a thorough understanding of Pakistani culture. Numerous instances have been reported in study findings, demonstrating how even small issues can grow into major issues that spark arguments and even murder. The following is an excerpt from an interview with one of the informants in this study:

*"It took me about 2 months to really understand the various cultures of Pakistan and the culture on campus. This understanding is of course driven by comprehensive knowledge, because to really want to do that we have to really understand for ourselves what we are going to do because the new thing could be the opposite of our habits in Indonesia, such as eating rice with yogurt." (Informant 3)*

### **c) Doing**

The last step Indonesian students take to adapt to Pakistani culture is doing. The two main components a richness of knowledge and comprehension—that were previously mentioned are necessary before introducing a new culture to Indonesian students. Naturally, each student's application of it varies; some can make adjustments rapidly, while others require nearly a year to do so. Indonesian pupils will begin to perform or put into practice the routines they are familiar with. Despite feeling like giving up and having trouble implementing the plan, they succeeded in proving themselves by persevering and making an effort to change as needed. Following multiple informant interviews, the author came to

the conclusion that Pakistan merits more investigation due to its allure. Even though there are not many publications or facts on the nation, this study can serve as a modest example of how to carry on with our studies overseas, particularly in Pakistan. Finding out about the environmental circumstances of the nation to be visited and learning effective communication techniques to ensure mutual understanding with our interlocutors are mandatory tasks. The informant's statement that Pakistanis pointed firearms at their opponents during combat also caught the writer off guard. Extreme weather is also common in Pakistan, with highs of about 50 degrees. Below is an excerpt from an interview with the Informant 1 that the writer wrote:

*"At first I refused to do what is customary for Pakistanis. But again I think if I don't try to accept differences and apply them myself then I will never be able to get out of the problem of being shocked by their culture and maybe I will even experience many difficulties in carrying out activities or participating in the learning process."*  
(Informant 1)

At this point, Indonesian pupils will begin to act out or use the routines they are familiar with. Despite feeling like giving up and having trouble implementing the plan, they succeeded in proving themselves by persevering and making an effort to change as needed.

## **b. Discussion**

The study explores the complex aspects of academic culture shock that Indonesian students studying in Pakistan encounter. The study investigates the affective, behavioral, and cognitive aspects of culture shock as well as the factors that influence it and the methods used by students to overcome it through in-depth interviews with carefully chosen informants. The emotive dimension draws attention to Indonesian students' emotional reactions to the injustices they see in Pakistan. Because of the disparities in social standards, infrastructure, and security concerns, feelings of fear, disappointment, and shock are common. According to a study by (Kuo et al., 2024) on the experiences of international students navigating cross-cultural transitions, students who come across injustices in their host countries frequently suffer feelings of anxiety, disillusionment, and astonishment. The interviews show an immediate discrepancy between Indonesian students' expectations and the reality they experience, which adds to their discomfort and frustration. In the same manner, the behavioral dimension highlights the behavioral distinctions between students from Pakistan and Indonesia. According to (Novianti et al., 2024) Indonesian students' cultural norms and expectations are challenged by behaviors such as leaving class without

permission and having a careless attitude towards authority. The interviews highlight the difficulties Indonesian students have fitting in with Pakistani cultural standards that frequently conflict with their own.. The cognitive dimension delves into the changes in perception and comprehension that Indonesian students encounter when navigating the Pakistani academic system. Cultural customs like breakfast selections, which are initially perceived as odd or foreign, gradually normalize with exposure and adaption. Students are better prepared to negotiate the complexity of their academic and social contexts by progressively absorbing new cultural information and updating their cognitive schemas (Liu & Huang, 2015)

Language and communication difficulties are found to be important causes of culture shock in Indonesian students. The results are consistent with a study that claims that language competency is essential for international students' social integration and academic performance (Putri et al., 2022) Proficiency in language allows pupils to interact with teachers and other students, engage in social and academic activities, and comprehend lecture content. Misunderstandings are exacerbated when communication is hampered by difficulties expressing oneself and navigating cultural nuances. The interviews underscore the significance of linguistic fluency and cultural awareness in cultivating favorable relationships and mitigating cultural shock. For Indonesian students, cultural shock is exacerbated by differing campus policies and ethical standards (Shan et al., 2020). Students' preconceptions are challenged and adaption is needed due to differences in ethical ideals, classroom etiquette, and academic standards between Indonesia and Pakistan. The interviews clarified the cultural differences in campus regulations, test-taking strategies, and interpersonal relationships that add to Indonesian students' anxiety and misunderstanding.

According to the study, Indonesian students' adjustment process involves three crucial stages: memory, understanding, and action. Students can become acquainted with Pakistani culture and prepare for obstacles by conducting prior research and planning. Students who have a thorough awareness of social dynamics and cultural norms are better equipped to handle new situations with assurance (Mulyana & Bertha Sri Eko, 2024.). In the end, students' integration into Pakistani society's intellectual and social fabric is facilitated by their active engagement and adaptation. The active participation and adaptability needed for students to assimilate into the host culture is referred to as "action." This includes interacting with people from different cultures, taking part in social and cultural events, and adjusting to the academic standards of the host nation (Phillo & Susanto, 2021)

## CONCLUSION

In summary, this study has illuminated the complex aspects of academic culture shock that Indonesian students studying in Pakistan encounter. Affective, behavioral, and cognitive elements are among the dimensions of culture shock that have been investigated through in-depth interviews and the integration of relevant research findings. The emotive dimension exposed Indonesian students' emotional reactions to the inequalities they saw in Pakistan, with shock, disappointment, and anxiety being the most common emotions. Research has shown that international students undergoing cultural adjustments share similar emotional experiences, which supports these conclusions. In a similar vein, the behavioral dimension revealed behavioral disparities between % the shock of academic culture in Pakistan. Students can become more familiar with Pakistani culture, foresee difficulties, and gain a thorough understanding of cultural norms by conducting prior research and preparing ahead of time. The integration of students into Pakistani society's intellectual and social fabric is facilitated by their active engagement and adaptation.

Overall, by identifying the numerous elements that lead to the development of academic culture shock among Indonesian students in Pakistan and the solutions used by students to overcome these challenges, this study has advanced our understanding of this phenomenon. Institutions can enhance their ability to assist international students studying abroad in their academic and personal development by recognizing and tackling the difficulties linked with cultural adjustment.

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