

## AN ANALYSIS OF FACTORS OF CULTURE SHOCK AND CULTURE SHOCK STAGES OCCURRED IN THE MAIN CHARACTER OF SHE SMELLS OF TURMERIC NOVEL

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### Abstract:

Culture shock occurs because of the culture gap and differences, such as habit, behaviour, values, religion, tradition, and other cultural aspects. The symptoms of a sojourner who fights the shock are explained by the factors of culture shock and how they combat the cultural changes that are causing the shock which described in four stages. This study aims to elucidate the existence factor of culture shock and the stage of culture shock that corresponds to the protagonist of the novel "She Who Smells Turmeric". This study is an application of the culture shock stage theory carried out by Karvelo Oberg in 1960. Researcher used romances as data sources and scenes from novels as the data. The research method is a descriptive qualitative method. Researchers collected data by repeatedly reading the novel and highlighting scenes that could be considered as data. The researcher applied interactive analysis, which he performed three steps such as data reduction, data display, and data inference. As a result of collecting and analysing the data, the researchers found 26 data found as features of the culture shock phenomenon and 84 data found as four features to explain the factors that referred to CeCe as a guest who fought culture shock in Jakarta. We found 110 data consisting of data. Culture shocks CeCe after graduating from Los Angeles.

### Keywords:

Culture Shock;  
Culture Shock  
Factors; Culture  
Shock Stages; The  
Karate Kid Movie;  
Oberg



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## INTRODUCTION

Culture meanings are widely defined from different perspectives. Koetjaraningrat (2009) evaluated culture root word itself. Culture word was derived from Sanskrit which was buddhaya or buddhi means mind or intellect. There is the term which rooted the term of culture 'cultivated' means something that has been grown or, in the realm of aesthetics and the arts, sophisticated taste. Something embeds as cultural values in a cultural community (Berger, 2000). Bodley in Durham (1991) further adds three basics components of culture, namely: what people think, what they do, and the material products they produce. Bodley in Durham (1991) studied three fundamental characteristics of culture, such as people's mindset, people's activity, and people's most used products. Those three characteristics refers to how people embrace different values, according to what they are set in to behave and act in front of the community that suits

their beliefs. Another definition of culture is discovered by Walsham et. al (2007). Walsham found that culture basically means divided norms, symbols, and values in social groups. This refers to what they believe to be true and appropriate in order to build a good foundation of the community.

Culture differs one ethnicity to other ethnical communities which is mainly to embrace the values, belief, tradition, religion, etc. Culture also defines the way people live, such as language, habit, technology, etc. The differences will cause a shock for other altered community, especially when the people, which is mentioned as sojourners believe in their natural culture without acknowledging other culture.

As culture are built variously, sometimes it gets complicated and stressful for those who are outside of a certain group as in they are minority. For instance, an international student who moves to another country for studying. Kalvero Oberg in Irwin (2007) used the term "culture shock" to describe the process of a person or sojourner adapting to a new culture. A tourist, also known as a sojourner, is a person who briefly lives in a new city or nation and encounters a new culture that is intriguing, informative, and sometimes difficult due to cultural clashes. This covers the phenomenon of sojourner experiencing cultural shock. According to Oberg in Irwin (2007), culture shock means anxiety as a result of losing familiar social circumstances (Fitri & Murtiningrum, 2020). According to the "medical model," the meaning of culture is a reactive state of specific pathology or deficit that is both the source and result of alienation in a new culture, which may initially attain a painful stage, but the ending results in a positive and insightful experience for the sojourner (Pedersen, 1995). Another study of culture shock event was discovered by Samovar et al. (2014). According to Samovar et al. (2014), culture shock is a circumstance that occurs when people leave their native nation for an unknown new place and discover that they must adjust.

According to Oberg (1960), culture shock occurs with four main stages to describe how sojourners step on each phases according to what they experience. The phases are honeymoon stage, crisis stage, recovery stage, and adjustment stage. Honeymoon stage means a stage of cultural adjustment who fulfills the happiness and enjoyment. Secondly, crisis stage means a stage of anxiety, disbelief, and anger where someone faces the real struggles of living outside the homeland. The next stage is recovery stage which means a stage of sojourner's attempt to deal with the differences by learning the host culture, joining the local community, and getting along with host culture people. The final stage is adjustment stage which means a stage of acceptance. Sojourners have discovered the solution of the cultural clash and they have already accepted the host culture habit.

In conclusion, culture shock phenomenon was a term to define someone or here as sojourners who suffers the experience of culture clash between their natural culture and the host culture where they jump into. Culture clash causes anxiety of differences and sometimes embraces anger for certain people. Culture shock happens in four stages in general, such as honeymoon stage, crisis stage, recovery stage, and adjustment stage.

## **METHOD**

Qualitative method is applied by this research because the researcher determined to describe the research findings thoroughly. Qualitative method also supports the

qualitative data as it forms to develop the findings specifically. Nugrahani also added other definition of qualitative research method is a non-mathematical method which expects the outcome of the research collected from interview, observation, document, or test (2014). The researcher also applied interactive analysis for the data analysing process as it was the most suitable for this research which mainly the researcher analysed the data while data collecting process is ongoing. Interactive analysis data means a process of data analysing which gathers data collecting process as well in one time. Research who conducts this process does not separate the collecting and analysing. Otherwise, it is applying at the same time. For example, the researcher collects the data from a fiction. Then, it is followed by the analysing process which the researcher determined what they have found is suitable with the theory or not, then the data is displayed. To conclude, the method conducted three processes of analysing process, such as data collecting, data analysing, and data display.

This method also eases the researcher to have an excellent time management to collect the data, analyse the data, and presents the data right away in the writing. The research used "She Smells of Turmeric" novel by Natasha Sondakh. The novel talks about an Indonesian dominantly American who survives her life in Jakarta after her father passed away. She moved to Jakarta and lived with her grandparents. Her grandparents who have different perspectives as a person than her made her feel uncomfortable and isolated, especially she barely knew about the country, even though she was physically an Indonesian, she was born and lived in America.

## RESULTS AND DISCUSSION

### *Results*

Following the data analysis technique, the researcher uncovered 110 data consisting of the three variables of culture shock existence and culture shock phases that happened in the novel's main character, CeCe.

No.	Factors of Culture Shock	Amount
1	Individual	8
2	Cultural Variation	16
3	Social Politic Manifestation	2
<b>TOTAL</b>		<b>26</b>

The researcher found all three factors of culture shock appearance, such as individual factor, cultural variations, and social-politic manifestation which in total all the factors gained 26 data.

No.	Culture Shock Stages	Amount
1	Honeymoon Stage	12
2	Crisis Stage	51
3	Recovery Stage	15
4	Adjustment Stage	6
<b>TOTAL</b>		<b>84</b>

For the culture shock stages, the researcher had discovered all the stages appeared in CeCe's culture shock journey, whether it is cultural perspective and non-cultural perspective. The stages appeared were honeymoon, crisis, recovery, and adjustment. The

data were discovered as many as 84 data founded. To be detail, there are 12 data in honeymoon stage, 52 data in crisis stage, 15 data in recovery stage, lastly 6 data in adjustment stage.

## *Discussion*

### **1. The Factors of Culture Shock**

#### **a. Individual Factor**

*I looked Chinese, lived in America, and only spoke English. I felt guilty calling myself Indonesian when I knew nothing about the country.*

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The datum above had a scenario in which CeCe, the main character, regarded herself as a foreigner rather than an Indonesian due to her looks. She was pallid and slit-eyed, almost like a Chinese. She was also afraid to identify as an Indonesian because she couldn't speak the language, despite being born in the centre of a pure Indonesian family. However, she was born, reared, and lived in the United States.

CeCe exhibited one of the characteristics of culture shock individuals in that she was unsure about her Indonesian speaking ability and how she seemed right now to be welcomed in Indonesia later when she arrived in Jakarta, according to the data. Oriza et al. (2016) state that one of the culture shock causes is an immigrant's personal doubt in their ability to communicate. Gudykunst and Kim (2003, p. 377) also mentioned CeCe's loss of identity when she couldn't declare herself as an Indonesian.

#### **b. Cultural Variations**

*"Can you speak Indo?" Kai said.*

*"No," I said. "I'm slowly learning, though."*

*"Here, I'll teach you a word," Grace said. "Jayus."*

*"What does that mean?" I said.*

*"It means someone who tries to be funny but isn't. Specimen A: Ray. He's the definition of 'jayus.'"*

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It reported the conversation between CeCe and her new pals in Jakarta on the datum above. CeCe was perplexed since her friends spoke to her in Bahasa. One of her friends, Grace, used an Indonesian phrase called *jayus* to describe someone who isn't really amusing but tries to be such in front of others. It portrayed CeCe's perplexity about foreign cultures, particularly the language. According to Oriza et al. (2016), learning a new language can create culture shock, especially if the language sounds unusual, which includes unfamiliarity.

**c. Social-Politic Manifestation**

*"But you still should count what benefits you can take from the people you know. Right?" Oma said.*

*"But why?" I added. "Is there something wrong with wanting to do things myself? To make my own path in life?"*

*"You Americans are so stubborn," Oma said. "If you're given food on the table, will you eat it? If your friends are the US president, would you not ask for a favour?"*

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CeCe and Mrs. Shaan, CeCe's grandma, had an argument when CeCe returned home from bicycling, as seen in the above data. CeCe was comfortable spending time with her grandma at first, but she still wanted her space to rest. Mrs. Shaan, on the other hand, was not pleased. Otherwise, she chastised CeCe for being a stubborn and unpleasant human being. According to one research, host culture's hostile behavior toward immigrants might foster preconceptions such as intimidation and stereotyping (Oriza, Nuraeni, & Imran, 2016). CeCe was rated by her grandma for being troubled to spend time together and acting unpleasantly, according to the data. The most upsetting aspect was when Mrs. Shaan rudely mentioned her identity to scold her.

**2. The Stages of Culture Shock**

**a. Honeymoon Stage**

The first stage of culture shock adjustment is honeymoon stage which defines people's culture shock journey at the beginning of the event started. People or sojourners have a tendency to be excited and enjoy everything in the new country instead of feeling disbelief.

*I knew that he wouldn't live to see my college graduation. But I wasn't ready to say goodbye.*

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The novel's first stage of culture shock was aimed at one of the scenarios in which CeCe eventually chose to travel to Jakarta and dwell with her grandparents. Aside from the expected excitement, she was worried and homesick, and she wasn't ready to say goodbye to her life in LA.

According to Ward et al. (2005), some immigrants may not experience euphoria after arriving in a new nation because of their past pleasant experience in their native country. They usually refuse to accept a temporary or permanent farewell. This occurred to CeCe, and she was first disappointed when she learned she was scheduled to fly to Jakarta.

**b. Crisis Stage**

This stage defines a process of stressful and coercive cultural adaptation. During the crisis phase, his activity in the new environment also creates negativity in the guest's life.

*"Let Pak Sutikno do it. That's what he's here for." "It's okay, my bags aren't that heavy," I said. "Don't worry," Oma said. "You should rest your arms after that long flight. Anyway, he's paid to do this. Let him do his job." Watching Pak Sutikno push my bags into the house made me feel uncomfortable. Mom and Dad raised me to be independent. They made sure that I could book doctor's appointments, replace light bulbs, and take care of insurance plans. I refused to be curbed. I was twenty-three and healthy.*

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The preceding datum discussed the conversation between CeCe and Oma Shaan, which included a minor squabble as CeCe was going to carry her bags into the home. CeCe had the initiative to carry her own bags without assistance, but Oma Shaan abruptly refused to let CeCe bring things on her own. Instead, she requested that Pak Sutikno transport CeCe's baggage to her room. CeCe became uneasy when she noticed someone carrying all of her items inside the house by himself rather than herself. She felt bad that she had to disturb someone else.

CeCe was essentially an Indonesian-dominated American since she was physically Indonesian but acted like an American. American parents instill independence in their children as early as possible. (Erfiana, 2013). CeCe's parents raised her to be sovereign in many facets of life, even if it was something as simple as booking a ticket. When she grew up, she would feel awkward when she sought another person's hand in marriage; after all, she was fit, healthy, and capable of doing anything. Discomfort was also classified as a crisis stage in CeCe's relationship with Pak Sutikno.

**c. Recovery Stage**

The recovery stage is the stage of adjustment method used by sojourners following the difficult phase of culture shock.

*Oma Shaan asked Mbak Ani to grab towels with the fear that I would "masuk angin" which referred to some sort of illness caused by the wind that may give me flu-like symptoms. It was a term that I still wasn't familiar with.*

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The datum highlighted a section of the story in which CeCe increased her comprehension of Bahasa, despite the fact that she was still unfamiliar with

several vocabulary. When she learned the notion of *masuk angin* in Bahasa, she was able to utilize the word when *masuk angin* approached her. The datum was regarded as the recovery stage since it demonstrated one of the adjustment tactics that sojourners typically used following the crisis stage, such as understanding the local or host culture. CeCe developed this strategy after developing the understanding of what *masuk angin* was that she had always heard Oma Shaan express. Even though she didn't realize *masuk angin* was a genuine sickness and was still unfamiliar with it, she understood the meaning of *masuk angin*.

#### **d. Adjustment Stage**

The adjustment stage is the final step of a sojourner's trip after they have normalized cultural differences and have achieved complete acceptance of the changes.

*I ran my fingers against the pillows' fringes, remembering how distant but close Jakarta was to my memory. I was broken and whole, all at once. And that was okay. I opened the window, looking out into a pitch-black sky dotted with brilliant stars, dancing around the moon's silver glow. I never knew how much I'd miss the stars until Jakarta hid them from me. Each star twinkled beside the other, reminding me that only together could they create stunning constellations.*

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The final datum of the culture shock phases was datum 110, which explained a point where CeCe felt so pleased and glad for how Jakarta altered her life into the person she was, and she only recently understood it. She began to miss the beauty of Jakarta, to which she was still devoted. She discovered that being together created a healthy and pleasant bond. Datum 110 was classified as an adjustment stage because the time CeCe envisioned the beauty of Jakarta, which was still near to her, was a type of adjustment that was not only about the adapting process, but also about accepting the culture, and so on. However, it was also about how someone attaches to an area or nation to which sojourners had been acclimated as a result of the host culture (Oberg, 1960).

## **CONCLUSION**

Culture shock means a social culture phenomenon that occurs in accordance to sojourners when they are coming to a new culture. Before confronting the culture shock stages, CeCe, the primary character studied, demonstrated how someone interacts with culture shock in several dimensions, such as individual, cultural variances, and societal political manifestation. After showing the factors that CeCe was a culture shock fighter, she began stepping the stages of culture shock. The honeymoon stage, on the other hand, did not approach her on her first day out of LA because of her nervousness on moving to a new country. Then, the crisis stage arrived when CeCe was angry and upset with all she had been dealing with. She was also in crisis mode due to cultural differences, one of which being the humidity and scorching heat in Jakarta. CeCe then progressed to the recovery stage, where she played with locals who were her pals in order to get out of trouble after

she prospered. The final step was the adjustment stage, during which she felt tied to Jakarta wherever she landed.

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