

Cultural Shock Experience and The Adaptation Process: Phenomenology in Regional Student-Athletes in Jakarta

Lulu Khoiruningrum¹, Mira Ariyani¹, Juriana¹, Zarina Akbar¹, Herdiyan Maulana¹

¹Faculty of Psychology, Universitas Negeri Jakarta, Indonesia

e-mail: *lulu.khoiruningrum@mhs.uinj.ac.id

Abstract / Abstrak

Moving to a new environment is a challenge for migrants in adjusting to a new culture that often causes cultural shocks. Regional students who also play the role of athletes face the dual challenge of academic and sporting demands. This study aims to understand the experience of cultural shocks and how the adaptation process is experienced by regional students from Papua who study in Jakarta. The approach used in this study is qualitative with phenomenological methods. The participants in this study are two regional student-athletes from Papua who continue their studies at the State University of Jakarta. The results of the study showed that participants felt happy and full of hope because they managed to enter a university in Jakarta. Participants began to find it difficult to deal with cultural issues such as discomfort. Through social support, participants are able to adapt well in Jakarta.

Perpindahan ke lingkungan baru menjadi tantangan bagi perantau dalam menyesuaikan diri dengan budaya baru yang sering menyebabkan gegar budaya. Mahasiswa rantau yang juga berperan sebagai atlet menghadapi tantangan ganda antara tuntutan akademis dan olahraga. Penelitian ini bertujuan untuk memahami pengalaman gegar budaya dan bagaimana proses adaptasi yang dialami oleh mahasiswa-atlet rantau dari Papua yang kuliah di Jakarta. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode fenomenologi. Partisipan dalam penelitian ini adalah dua mahasiswa-atlet rantau asal Papua yang melanjutkan studi di Universitas Negeri Jakarta. Hasil penelitian menunjukkan bahwa partisipan merasa bahagia dan penuh harapan karena berhasil masuk ke perguruan tinggi di Jakarta. Partisipan mulai merasa kesulitan menghadapi masalah kultural seperti ketidaknyamanan. Melalui dukungan sosial partisipan mampu beradaptasi dengan baik di Jakarta.

Keywords / Kata kunci

Culture Shock;
Adaptation;
Collage Student;
Athlete

*Gegar Budaya;
Adaptasi;
Mahasiswa;
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Introduction

In the era of globalization and increasing educational mobility, the phenomenon of students studying outside their home areas has become common. Students who migrate not only move geographically but also must be able to adapt to learn new ways of acting, feeling, and thinking (Furnham, 2019). Regional students in Indonesia face complex cultural adaptation challenges, especially when they come from cultural backgrounds that are much different from the destination city. One of the groups that often faces this dynamic is students from Papua.

Regional students, especially those who also play the role of athletes from Papua, face the dual challenge of balancing academic and sports demands. Based on the results of observations and

information from coaches, it was found that regional athlete students often have difficulty adapting to the social environment, especially in terms of communication and lifestyle patterns. Some student-athletes feel isolated and show withdrawn behavior due to language differences. Papua as a region rich in distinctive customs, languages, and traditions has different social values from the Jakarta environment. Moving to a new environment is a big challenge for individuals especially for those who have to adjust to different cultures and languages. This situation is often experienced by migrants, that is, those who leave their home areas to settle in a new environment. Migrating is a form of migration in which a person leaves his or her home area to move to another city, region, or even country on his or her own initiative, over a considerable period of time. The

purpose of this migration is diverse, such as continuing education, finding experience, getting a job, or achieving a better life (Devinta, 2016).

Nomads need to adapt old habits to new patterns from the local culture in order to be accepted in their new environment. This adaptation process does not always go smoothly, so many migrants experience frustration, anxiety, confusion, fear, and discomfort. This condition is known as culture shock (Maulani & Wahyutama, 2022). According to Hutapea, cultural concussion is a condition that can cause confusion and discomfort when dealing with a new culture which can ultimately trigger negative emotions (Dhei et al., 2020).

Culture shock is a term used to describe the feelings of disorientation experienced by individuals when leaving their home culture to live in a different culture (Zukauskas, 2024). Cultural shocks can be experienced by anyone who moves either temporarily or permanently to a new environment in response to differences in dress, taste, values, and language. Cultural concussion occurs in some people when entering a foreign culture (Maulani & Wahyutama, 2022). Culture shock usually occurs in the first year of an individual moving to a new environment. These experiences trigger stress that has the potential to cause obstacles in communication, emotional exchange, and unfamiliar feelings which in turn can trigger anxiety (Hayati, 2020). Signs experienced by individuals in dealing with cultural shocks such as homesickness, anxiety, sadness, anger, loneliness, lack of concentration, can even lead to self-isolation (Zukauskas, 2024).

Winkelmen stated that there are four causes of cultural concussion, including: a) stress reaction or stress that arises from physiological and psychological reactions, b) cognitive fatigue where the new culture requires individuals to be able to understand the new culture. To understand this new information is exhausting and exhausting. c) role shock or role shock where individuals experience changes in social roles and interpersonal relationships that affect their self-concept. d) personal shock is self-esteem, self-identity is maintained by the personal cultural system (Goldstein & Keller, 2015).

Individuals with culture shock can be overcome by going through a process of self-adjustment or cultural adaptation. Cultural adaptation is a long-lasting process of adjusting and finally getting comfortable in a new environment (Maulani & Wahyutama, 2022). The adaptation process in overcoming cultural shocks

can be described through the U-Curve model (Maulani & Wahyutama, 2022; Zukauskas, 2024). There are four phases of cultural adaptation, including: The first phase, the honeymoon, is known as the joy stage. During this phase, most people experience a feeling of joy when they are exposed to new things and meet new people. Most people ignore cultural differences and focus on similarities. Their relationships with people in their new environment tend to be superficial. The length of the honeymoon stage varies depending on the individual. For some people, this phase can last weeks or months, while it may only last a few days for others. The second phase is frustration, culture shock tends to occur during the crisis phase. It occurs at a time when individuals are aware of the differences between their culture and the culture of the host region and can cause feelings of stress, anxiety, and frustration. Such feelings can be caused by various challenges, such as social interaction with indigenous people and adjusting to new rules or cultural norms. Some individuals may experience anger, while others may feel very lonely or homesick. In this stage the individual can isolate himself from the native. Individuals begin to doubt themselves and abilities in a new environment. The length of this phase is determined by the individual's ability and willingness to assimilate and become a member of a new cultural society.

The third phase is readjustment, which is the stage when individuals realize that they have to find a way to live in a new culture. Individuals gradually feel more comfortable as they learn how to function in a new environment. Individuals also begin to establish relationships with members of the host community, and learn how to handle new cultural experiences. The fourth phase is resolution, also known as the mastery phase, this is when individuals begin to feel confident in their host culture. They are able to communicate effectively and they feel confident in their ability to form deeper relationships with others and navigate school, work, and social situations. Soon, these people built a support system in a new culture. This system helps them cope when feelings of stress, anxiety, or frustration return.

The process of adaptation is crucial given that the inability to adapt can lead to profound experiences of cultural shock. This phenomenon is even more complex when athletes have to adapt to the environment and change their training schedules such as in their home area. Self-adjustment is necessary because it can negatively impact sports performance as well as academic

achievement. The transition process can lead to various adjustment difficulties such as identity changes, financial problems, and social challenges (Cartigny et al., 2024). In addition, students' inability to adjust themselves in lectures also has impacts such as low achievement index, length of study, and failure in study completion (Marmer et al., 2020). A series of changes occur when student-athletes participate in sports that can cause difficulties in living their daily lives. Student-athletes often spend most of their time and energy exercising, which can lead to a loss of identity. Individuals have difficulty making decisions regarding their careers as athletes and life as a student. As a result, individuals often prioritize their athletic careers more which negatively impacts academic achievement (Ryba et al., 2016).

Various studies show that the process of adaptation of overseas students in a new environment can lead to cultural shock experiences that vary in both type and intensity. Based on a study entitled "The Phenomenon Culture Shock (Cultural Shock) in Migrant Students in Yogyakarta" conducted by Devinta (2016) resulted in every overseas student who has just entered the first semester of lectures experiencing a cultural shock with different forms and levels. Success in overcoming this cultural shock is highly dependent on the efforts and determination of each individual in maintaining their initial goal of traveling. Another study titled "What am I doing here?" Experiences of unsuccessful and delayed successful crisis transitions during athlete migration" conducted by Cartigny et al., (2024) showed that participants described similar experiences regarding cultural transition crises when they moved including feelings of loneliness and homesickness. They face many differences in terms of sports, education, and culture between their home environment and their new culture. Establishing relationships with new practitioners is also a challenge for athletes. To cope with intense cultural adaptation, athletes need to correct the mismatch between the two cultures by embarking on a process of social repositioning, which is understanding their position in a new environment, as well as navigating new social norms. Many studies have involved regional students but have not taken into account athletic variables such as training schedules, performance pressures, relationships with coaches, and others (Devinta, 2016; Hadawiah, 2019; Hayati, 2020;

Herdi & Ristianingsih, 2022; Maulani & Wahyutama, 2022; Siregar, 2022).

Based on the background of the problems described above, this study aims to understand the experience of cultural shocks and how the adaptation process is experienced by regional student-athletes from Papua who study in Jakarta. This research is important to research considering the lack of research related to regional student-athletes and also considering the increasing number of students who migrate to continue higher education, including those who also play the role of athletes. The existence of this research is expected to provide broader insight into the cultural shocks and the adaptation process of regional student-athletes for the development of psychology and culture.

Method

The research method used is a qualitative research method with a phenomenological approach. Phenomenology is a philosophical approach that investigates human experience (Hadi et al., 2020). These methods and approaches were chosen because they were in accordance with the research objectives. Participants are selected using purposive sampling and got two regional students who also played the role of athletes from Papua who are studying at the State University of Jakarta at the strata 1 level.

The process of blunting, analyzing, and interpreting the data is carried out by: 1) identifying the phenomenon of cultural shock. 2) bracketing or setting aside previous ideas, biases, or knowledge. 3) data collection using semi-structured observation and interviews. 4) data analysis by reducing data or recording in detail the data and information obtained and through the data validity process of this research using the triangulation technique. The data triangulation technique used in this study is data source triangulation. 5) Drawing conclusions.

Before data collection, the researcher first made informed consent, interview guidelines, and observation guidelines. Interview guidelines are made with open-ended questions. The questions asked were divided into two, namely: 1) cultural shock experiences such as, "What was your first impression when you arrived in Jakarta?", "Tell us how you felt and hoped before arriving in Jakarta". 2) academic and sports adaptations such as, "How do you manage time between studies and practice?", "Do you find it difficult to balance the two roles, How do you cope?" Other questions are

listed in the appendix. The interview and observation process was carried out offline at the State University of Jakarta GOR on December 12, 2024. This data collection was carried out in one session. The first session was for the first participant with a time of 34 minutes and 36 seconds. Followed by the second participant with a time of 33 minutes 28 seconds.

Results

Interview data is processed through the coding process as listed in the table below:

The interview with the first participant (YWB) was conducted in an air-conditioned room with a cool atmosphere. During the interview, there were several whispers of people talking and voices from outside that were quite crowded, so that they occasionally disturbed concentration. When speaking, sometimes the eyebrows are raised and the eyes move in different directions which indicates a thought process or reflection before answering. Eye contact is not made too often, YWB tends to talk while staring in the other direction. Body movements appear active, especially the hands that move frequently when explaining certain points. The sound sounds quite confident, although in some parts there is a tone of hesitation. The main obstacle during the interview is the noise from outside the room that sometimes distracts from the focus of the conversation.

Interviews with the second participant (RK) were also conducted in an air-conditioned room with a cool atmosphere. However, the situation in the room was a bit crowded because there were two other people talking in the room. This had affected the comfort of the participants, especially because RK seemed a little embarrassed when speaking in front of others. His facial expression showed confusion at times. Eyebrows are raised and eyes are often downward, which indicates doubt or lack of confidence. In contrast to YWB, RK made eye contact quite often during the interview, showing involvement and seriousness in the interview process. Body movements appear when RK tries to show concrete examples, such as when he demonstrates the "shorts" mentioned in his explanation. However, his tone sounded more hesitant than YWB's. The interview was stopped for a moment because of the participants' discomfort with the presence of other people in the room.

This study seeks to understand how Papuan athlete students interpret the experience of cultural shock during their studies and training in Jakarta. Through the interview process, various meanings

of experience emerge that show the dynamics of adaptation not only a social process but also an existential struggle in maintaining one's identity in the midst of the pressure of academic and sports performance.

Hope to Return and Serve in the Region of Origin

Moving a person to a new place is inseparable from the existence of a certain purpose and makes it a hope. In this interview, the main hope of the two participants is to bring new knowledge to their home areas. They hope and interpret their presence in Jakarta as an opportunity to be able to absorb new knowledge, values, and experiences that they will later bring home to build and develop the sports community. As expressed by the participants:

Participant 1

"harapan saya nyampe disini, saya boleh ngambil sebegitu banyak yang bisa saya ambil yang bermanfaat disana, nanti setelah selesai dari sini, saya kesana buat terapis disana. Gitu sih."

"I hope to arrive here, I can take as many as I can that are useful there, later after finishing from here, I will go there to make a therapist there. That's it."

Participant 2

"harapanya agar bisa mendapat hal-hal baru yang saya dapat di Jakarta mungkin saya bisa terapkan di daerah saya di sana."

"biar kalau setelah lulus dari UNJ lulusnya nggak kosong-kosong aja gitu ada cerita ada prestasi atau apa gitu yang udah dikasih buat UNJ biar lebih paham lagi mungkin tentang floorball. karna floorball disana belum ada. mungkin salah satu harapannya mengadakan floorball di sana gitu mungkin."

"I hope that I can get new things that I get in Jakarta, maybe I can apply them in my area there."

so that after graduating from UNJ, the graduation is not empty, there is a story of achievements, or something that has been given to UNJ so that you can understand more about floorball. Because the floor is not there yet. Maybe one of the hopes is to hold a floorball there that is possible."

Two participants explained that their experience in Jakarta was not just a process of study and training, but also a learning mission and

Table 1
Participant Demographic Data

No.	Participants	Age	Study Program	Sport	As long as
1.	YWB	21	Physical Education	Handball	Sarmi, Jayapura
2.	RK	22	Sports Branch Education	Floorball	Nusaulan, Kaimana

Table 2
Themes and Sub Themes That Emerge

Theme	Subtheme
Hope	1. Bringing new knowledge to the area of origin
Feeling	1. Happy moments while in Jakarta
	2. Moments of discomfort with Jakarta culture
	3. Fear of failure
Challenge	1. Difficulty understanding and using a new language
	2. Difficulty adjusting to different education systems
	3. Adjustment of training schedules with academics
	4. Weather adjustment
Social support	1. Receive support from family and friends

a form of moral responsibility for Papua. In the context of social identity as student athletes, they come from areas where sports resources are still limited, so the study experience in Jakarta is perceived as a strategic step to raise the name of the region. They feel that they are intermediaries between the modern sports world in Jakarta and the potential of sports in Papua. This phase strengthens Javanese's sense of responsibility and forms a long-term orientation. This hope is not only a personal dream but also a social call to bring real change to Papuan sports.

Feeling

Happy moments while in Jakarta

Participants felt happiness when they managed to enter their dream college. Happiness is obtained not only because of entering the university of your dreams but also because of having the opportunity to study and develop in a big city. Individually, participant 1 interpreted his experience more symbolically while participant 2 emphasized learning opportunities.

Participant 1

"Kesan pertama, kesan pertama sih kayak ngerasa, wah saya dari kampung, bener-bener dari kampung, bukan dari kampung sih, kota Cuman, tiba-tiba langsung berada di satu tempat yang bener-bener ibu kota gitu, jadi kayak ngerasa kesannya, wah kesannya sangat excited sih, kayaknya betah disini gitu."

"Perasaannya bahagia sih, kayak pas kecil dulu ngeliat Monas di tv sekarang bisa ngeliat di depan mata, jadi kayak benar-benar bahagia sih."

"The first impression, the first impression is like feeling, wow, I'm from the village, really from the village, not from the village, the city of Cuman, suddenly I'm in one place that's really the capital, so I feel the impression, wow, the impression is very excited, it feels like I'm at home here."

"It's a happy feeling, like when I was a kid I used to see Monas on TV now you can see it in front of your eyes, so it's like it's really happy."

Participant 2

"Perasaannya mungkin lebih excited sama kehidupan di sini kali ya. Lebih happy aja si."

"Perasaan pas bisa kuliah di Jakarta lebih senang karena gimana ya saya kan dari daerah ya yang cukup terpencil lah jauh dari kota kalau kuliah di Jakarta lebih senang."

"Saya menghargai keberagaman budaya dan melihat sebagai peluang untuk belajar berkembang lagi di Jakarta."

"My feelings maybe more excited about life here this time. Happier."

"The feeling of being able to study in Jakarta is more fun because I'm from an area that is quite remote, far from the city, if I study in Jakarta, I'm happier."

"I appreciate cultural diversity and see it as an opportunity to learn and develop again in Jakarta."

Moments of discomfort with Jakarta culture

Seeing clothing models in Jakarta can be a source of discomfort for participants. They should get used to seeing the dress norms that apply in the new environment. explained that changes in dress and lifestyle norms in big cities often cause shocks to students from areas with stricter customary norms. In addition, participants also felt uncomfortable when they received certain questions related to Papua.

Participant 1

"Secara berpergaulan, ngobrolnya, bebandanya. Kalau di sana, kalau di papua benar-benar gak boleh banget itu bebandain orang tua nggak boleh bener-bener nggak boleh jadi kayak kita sama temen-temen nih kalau bebandain orang tua wah udah main orang tua nih nggak boleh temenan ama dia nih. Kalau di sini kan kayak udah biasa aja gitu nah dulu sempat culture shock sih kayak temen-temen bebandain orang tua biasa-biasa aja cuman saya ngerasa wah ini kayak gini nih gitu."

"Di sana kita nggak bisa lihat cewek yang pakai rok di atas paha terus cewek yang di sana benar-benar saya enggak pernah liat karena emang kalau kayak gitu udah pasti di iniin, udah pasti ditegur apa segala macam kan kalau di sini kan benar-benar apa benar-benar bebas kan nah itu situasi kayak gitu saya merasa wah Jakarta gini amat gitu itu yang kayak beda banget sih."

"In terms of sociality, conversation, jokes. If you're there, if you're in Papua, it's really not allowed, it's a joke for your parents, it's really not allowed, it's not allowed to be like us and our friends, if you joke about your parents, you can't be friends with them. If it's like it's normal here, then in the past I had a culture shock, like friends joked about my parents being ordinary, I just felt like this was it."

"There we can't see the girl who wears a skirt over the thigh, then the girl there I really have never seen because if it's like that, it's definitely here, it's definitely here, it's definitely reprimanded for all sorts of things, right, if it's really free here, it's really a situation like that, I feel wow, Jakarta is very different."

Participant 2

"Cara berpakaian kalau kita di Papua kan, kalau kita udah pakai gitu (pakaian yang lebih terbuka, biasanya celana pendek terus baju mohon maaf tank top yaa) pasti udah ada omongan yang gak enak."

"Nggak nyaman mungkin sama pertanyaan-pertanyaan orang sini ya misalnya tentang daerah sana, daerah Timur, misalnya "di sana makannya nasi nggak?", "pakai baju nggak?" gitu-gitu. Itu mungkin yang bikin nggak nyaman sih Kak. Soalnya pertanyaannya itu bukan dari pas kuliah aja sih, dari SMA juga ada dapat pertanyaan kayak gitu. Nah mereka beranggapan bahwa Papua itu sama, maksudnya satu."

"How to dress If we are in Papua, right, if we have used it (clothes that are more open, usually shorts and shirts, sorry tank tops), there must have been bad talk."

"It's not comfortable, maybe it's the same questions people ask here, for example about the area, the Eastern area, for example "do you eat rice there?", "do you wear clothes?" and so on. That might make it uncomfortable. The problem is that the question is not only from college, from high school there are also questions like that. Now they think that Papua is the same, meaning one."

Participants described this experience as a surprising shift in social values, particularly such as manners and ways of interacting. For the participants, jokes about parents and also the stereotypes of Papuan tenggang are offensive. Discomfort arises due to differences in the structure of social norms which ultimately present cultural dissonance, making participants withdraw from society. In this phase the participants struggle to maintain their self-worth and adapt to the new reality. Participants learned that adaptation does not mean losing one's identity but finding new ways to remain authentic in the midst of a new culture.

Fear of failure

Participant 2

"Kadang lebih takut karena dengar perkataan orang Jakarta itu kehidupannya lebih keras mungkin apa ya lebih takut aja gagal dalam penyesuaian diri di Jakarta gitu aja."

"Sometimes I am more afraid because I hear the words of Jakartans, their lives are harder,

maybe they are more afraid of failing to adjust to Jakarta in Jakarta.”

In this adaptation process, participants also feel a fear of failure. This fear of failure does not stop at failure academically and athletically. Participants were also afraid of failing in the process of self-adjustment and social expectations. This fear arises from the perception that living in Jakarta is hard and competitive.

Challenge

Difficulty understanding and using a new language

When speaking in the local accent of their home region, participants felt awkward and afraid of not being understood by their friends. Different dialects can be a barrier to communication and they try to adapt the more commonly spoken ways in Jakarta to be acceptable and cause misunderstandings.

Participant 1

“Beradaptasi sama bahasa sih, karena emang bener-bener lahir besar di eeh disana, di Papua, dengan logat dan segala macam budaya yang berbeda, terus tiba-tiba ke Jakarta dengan begitu kerasnya. Jadi kayaknya eeh yang pertama eeh, apa namanya, yang dihadapi sih kayak ngobrol sama temen tuh biasanya kan, kalau di Papua, aslinya pake sako-sako, disini harus pake lu gua kan, nah itu saya beradaptasinya dengan pake saya kamu.”

“kayak itu benar-benar udah harus nyusun dulu di kepala baru ngomong biasanya gitu tuh biar nggak mereka nggak apa mereka nggak.. mereka bisa paham dan saya juga bisa ngerti gitu biasanya kalau udah bener-bener ngobrol enak nih tiba-tiba dialek Papuanya keluar.”

“Adapting to the language, because I was really born in Eeh there, in Papua, with a dialect and all kinds of different cultures, and then suddenly came to Jakarta so harshly. So it seems that the first one, what is the name, what is it faced, it's like talking to friends usually, right, if in Papua, originally used sako-sakos, here you have to use the cave, right, so that's what I adapted to use with you.”

“It's like I really have to arrange it first in my head and then say it's usually like that, let them not do it or they don't.. They can understand and I can also understand that,

usually if I have a good conversation, suddenly the Papuan dialect comes out.”

Participant 2

“Mungkin bahasa kali ya, kalau di bahasa kan kalau di Jakarta kan ngomongnya ceplas-ceplos ya soalnya tata bahasa Indonesia itu kalau sama orang yang lebih tua ngomongnya masih pakai lu gua maksudnya ada abang Kakak tapi masih pakai elu kalau kita di timur kan pakai bahasa Indonesia yang baku aja kayak saya kamu gitu-gitu mungkin.”

“Maybe it's the language, in Jakarta, people speak bluntly because in Indonesian grammar, when we talk to older people, we still use lu gua, meaning there's a brother, older brother, but we still use elu, while in the east, we just use standard Indonesian like “me, you,” maybe.”

Difficulty adjusting to different education systems

Participants have challenges in the education system, which in Jakarta is much more rapid in the use of digital technology. Although it is available in the home area, it is not as fast as in Jakarta. The difference in access to technology has led to a shift in the way of thinking and learning of participants, where education is not only related to academics but also about digital literacy and survival skills in a more advanced system.

Participant 1

“Kalau dibilang tertinggal enggak sih cuman kita juga di Papua di sekolah saya juga udah begitu majulah tapi secara apa ya... secara fasilitasnya di sini kan lebih maju banget nah saya ngerasa banget ngerasain banget pas di awal-awal tuh bukan awal sih sampai sekarang mungkin sih ada yang ngerjain tugas nah saya benar-benar bisa laptop benar-benar, bisa ya. secara ini sih bisa cuman kayak bener-bener bisa pengoperasian laptopnya tuh bener-bener di sini jadi kayak butuh beradaptasi banget soal laptop segala macam di Papua ada cuman kita dikasih aksesnya terbatas gitu.”

“If you say that you are lagging behind, it's not just that we are also in Papua at school, I am also so advanced, but in what way... In terms of facilities here, it's very advanced, so I really feel like it's right at the beginning, it's not the beginning, until now, maybe someone is doing the assignment, well, I can really

have a laptop, really, yes. In this way, it can only be like you can really operate the laptop here, so it seems like we really need to adapt to all kinds of laptops in Papua, we are only given limited access.”

Adjustment of training schedules with academics

The dual role experienced by participants is a challenge in time management. The balance between practice and academics must be overcome so that it can run well. Over time, participants were able to adjust their training and academic schedules.

Participant 1

“Kalau ke akademik nggak terlalu berpengaruh karena emang pas waktu itu masih online. Latihan si kaya harus benar-benar harus latihan bangun pagi latihannya pagi sore, pas saya masih pas maba masih silat ya itu emang latihannya bener-bener pagi sore banget itu. Secara pribadi si saya introvert ya, eh maksudnya jadi kayak bener-bener harus ketemu orang abis kuliah. ketemu orang abis itu kuliah nah itu bener-bener nguras energi banget. makanya langsung kalo balik, langsung ga kemana-mana lagi.”

“Di awal-awal sempet riweuh karena latihan sampai jam 07.00 habis itu ada kelas jam 08.00 itu sempat kayak harus terburu-buru banget segala macem tapi sekarang udah bisa ngimbangi si udah bisa ngatur waktu buat latihan, buat akademik. Biasanya sih kayak tiap malam harus bikin dulu nih besok harus ngapain nih besok harus ngapain nih. Bikin jadwal kegiatan tapi bikinnya di otak. besok mau ngapain nih oke jam segini ada latihan habis itu ada kuliah jam segini jam segini kosong nih.”

“If you go to academics, it doesn't have too much effect because at that time it was still online. The rich man's training must really have to practice waking up early in the morning and in the afternoon, when I was still a freshman, he was still silat, yes, the training was really early in the afternoon. I'm an introvert, so I think it's really important to meet people who don't want to go to college. To meet someone who is abused in college is really draining of energy. And when you get home, you don't go anywhere.”

“In the beginning, it was a lot of fun because the training was over until 07.00 it was over,

there was a class at 08.00, it was like I had to be in a hurry, all kinds of things, but now I can balance it, I can manage time for practice, for academics.”

“It's like every night you have to do what you have to do tomorrow. Make a schedule of activities, but do it in your brain. Tomorrow is going to be a busy day for the rest of the week, and the rest of the week is over.”

Participant 2

“kalau di daerah asal paling cuma ekskul doang sih Kak mungkin kalau di SMP SMA Kita ekskulnya cuman seminggu sekali pas masuk dunia perkuliahan itu waktu latihannya mungkin lebih padat seminggu kita bisa tiga sampai empat kali latihan. cuma dengan begitu lebih membuat kita mungkin lebih cepat berkembang. waktu SMP SMA futsal masuk kuliah pertama juga futsal cuma karena peluangnya susah untuk berprestasi di futsal makanya cari yang mudah untuk peluang prestasinya makanya masuknya ke floorball.”

“pindahnya tuh di semester 3. soalnya nggak boleh pindah cabor di semester 5, 6 soalnya kan kalau ke pelatihan harus sesuai cabang olahraga skirpsinya.”

“mungkin membuat jadwal kuliah sama latihannya misalnya kalau dia ada yang bentrok karena kita tujuan ke sini kan kuliah juga ya mungkin lebih diutamakan kuliah dulu baru latihan tapi komunikasi juga sama pelatih biar enggak miskom.”

“engga sih karna jadwal latihan floorball itu malam kalau kuliah dari pagi sampai sore jadi nggak terganggu sih sebenarnya jadi aman-aman aja sih sebenarnya.”

“If in the area of origin it is mostly extracurricular, maybe if in junior high school, we only extracurricular once a week when we enter the world of lectures, the training time may be more dense, we can practice three to four times a week. Only then will we be able to develop faster. When junior high school futsal entered college first, it was also futsal just because the opportunity was difficult to excel in futsal, so look for an easy opportunity for the achievement opportunity, that's why he entered floorball.”

“Moved to Season 3. The problem is that you can't change sports in semesters 5, 6 because if you go to training, you have to go to the skirption sports branch.”

“Maybe make a lecture schedule with practice, for example, if he has a clash because we are going to college here, yes, maybe it is preferable to go to college first and then practice, but also communicate with the coach so that he doesn't get confused.”

“It's not because the floorball training schedule is at night if you go to college from morning to evening, so it's not disturbed, actually, so it's safe.”

Weather adjustment

The difference in weather between Papua and Jakarta is also a challenge for the participants. They are used to hot climates during the day and cold at night, while in Jakarta they tend to be hot all day with high levels of pollution.

Participant 1

“Wah kalau siang di sana panas banget, tapi malam dingin gitu, tapi kalau siang panas banget, mataharinya panas banget. Kalau di sini panas, ada polusi dan segala macem. Nah jadi tuh kaya bener-bener waaah kayaknya beda banget sumpah. Nggak banyak bener-bener panas emang panas matahari.”

“Wow, it's very hot during the day, but it's cold at night, but if it's really hot, the sun is really hot. If it's hot here, there's pollution and all sorts of things. And that's exactly what I swear. Not much, it's really hot, it's really sunny.”

Social support

Receive support from family and friends

The support from the participants' families is still felt even though they are far from home. Participants receive regular phone calls from their families. In addition, participants also receive support from friends so that they can adapt in Jakarta and are motivated to do the exercises.

Participant 1

“Dukungan dari teman-teman dari orang tua karena pas di awal-awal emang benar-bener sehari pasti ditelepon dimana? Udah makan apa belum? Iya sama teman-teman juga diawal emang bener-bener kayaknya tuh karena saya sendiri di Silat jadi mereka kayak «eh jangan sendiri-sendiri sini ». Diajak bener-bener diajak kayak setiap pulang latihan pasti diajak nongkrong segala macam jadi kayak beradaptasi mereka itu ngebantu banget saya juga

merasa benar-bener diperhatikan benar-bener jadi saya beradaptasi dengan itu bisa cepet sih.”

“Kalau bisa tolong ingetin saya ya kalau harus benar-bener bangun pagi kalau belum bangun datengin aja Ke rusun bantuin ya gitu. Jadi mereka benar-bener kalau ditelepon nggak bisa, datengin.”

“Motivasi latihan karena Emang di sini teman-teman saya banyak yang udah pelatda pplm jadi kayak benar-bener saya dari atlet kampung terus datang ke sini jadi punya saingannya atlet yang udah apa kayak pplm dan pelatda itu jadi kayak motivasi eh, saya bisa mengukur kualitas saya Sampai di mana karena teman-teman saya sudah sampai di sini gitu sih.”

“Mungkin dari teman-teman yang lebih dulu tinggal di Jakarta ya mereka selalu beri tahu tentang mungkin hal-hal baru atau informasi-informasi yang ada di Jakarta maksudnya kehidupan Jakarta itu seperti ini ini Jadi kami itu harus begini-begini soalnya ada kakak juga di sini Jadi sebelum ke sini dia udah kasih tahu tentang kehidupan mereka itu seperti apa.”

“Support from friends from parents because right in the beginning, where was it really a day?, what have you eaten yet?. Yes, my friends at the beginning really seemed like it was because I was alone in Silat so they were like «eh don't be alone here alone». Being invited to be really invited, like every time I go home from training, I must be invited to hang out all kinds of things, so it's like adapting to them is really helpful, I also feel really cared for, so I adapt to it quickly.”

“If you can, please remind me if you really have to get up in the morning, if you haven't woken up yet, just go to the flat, help me. So they really can't get a phone call, they can't.”

“Motivation to practice because here many of my friends have already coached pplm so it's like I'm really from a village athlete who keeps coming here so I have rivals for athletes who have been like pplm and coaches so it's like motivation eh, I can measure my quality to where I got because my friends have arrived here.”

“Maybe from friends who lived in Jakarta first, yes, they always tell me about maybe new things or information in Jakarta, meaning that Jakarta life is like this, so we have to be like this, because there is also an

older brother here, so before coming here, he already told me about their life.”

Participant 2

“Teman-teman kuliah”

“Ketika mungkin lagi ngobrol atau apa gitu mereka nggak harus menggunakan dialek Jakarta. Jadi senyamannya saya dulu ketika udah lama-lama di sini baru mereka kasih tahu kalau kita di sini ngomongnya harus begini-begini harus dialeknya seperti ini. Tugas-tugas kuliah pun juga misalnya kayak pembuatan tugas mereka bantu support datang ke asrama bantu buat tugas gitu-gitu deh.”

“College Friends”

“When it is possible to chat or something, they don't have to use the Jakarta dialect. So it was as comfortable as I was when I had been here for a long time, then they told me that we had to talk like this, it had to be like this. College assignments are also for example, such as making assignments, they help support come to the dormitory to help with assignments.”

The emotional support from family and friends makes her feel considered important, reducing her sense of isolation in her new environment. Through warm interactions, participants find a safe space to associate their identities. This support is not only a safe and comfortable space but also an external motivation to build oneself and be successful.

Discussions

This research shows that expectations and social support are the two main sources of strength that help the process of cultural adaptation of regional student-athletes from Papua in Jakarta. The main hope of the participants is to bring new knowledge to their home areas after completing their studies and training programs in Jakarta. They hope to implement the knowledge gained and develop the sports community in Papua, especially in the sports they are currently engaged in, namely Handball and floorball. This hope becomes energy that makes participants able to bear the pressure of adapting to a new environment. This hope is also a form of awareness of the idealized future, namely the process of changing the world of sports in Papua. As explained by Ryba et al., (2016) that this migratory experience gives birth to a hope for new opportunities.

Behind the enthusiasm in achieving these expectations lies an emotional struggle. Studies conducted by Hosseini-Nezhad et al., (2019) shows that the experience of migrating is not only about the difficulty of adaptation but also about joy, growth, and the feeling of accomplishment. Participants experienced a range of feelings ranging from happiness to discomfort. Happiness is felt when you successfully enter your dream college and get the opportunity to study in the capital. Discomfort arises when they have to adjust to different Jakarta cultures such as the way they dress, speak, and interact socially. The fear of failing to adapt is also part of the participants' experience that Jakarta's life is full of pressure. One participant described himself as choosing to withdraw after undergoing a routine of lectures and exercises. Participants felt that the adaptation process was very energy-consuming. This behavior is a form of defensive adaptation strategy or a self-defense mechanism in the midst of social pressure. These findings are in line with the concept Flight Approach which shows an individual's tendency to evade when they do not have sufficient psychological resources to deal with the demands of the environment (Maulani & Wahyutama, 2022).

The challenge of balancing practice with academics is also an essential experience. In the initial phase, participants felt the dissonance between two worlds that both demanded high performance. However, over time, participants began to be able to find rhythm and build self-regulation so that both roles ran well.

Support from family and friends is very helpful for participants in the adjustment process. Regular communication with family and support from friends gives them a sense of caring, connection, and reduces loneliness, as well as motivation to adapt to a new environment. This research is relevant to previous research that showed that social support helps a person in the adaptation process (Kristiana et al., 2022; Rasyid & Chusairi, 2021). Thus, the results of this study illustrate that the adaptation process of Papuan athlete students in Jakarta is not only a journey to face cultural differences but also a journey of awareness towards a new sense of self. Hope is the direction that gives meaning to the future, while social support is its strengthener. Based on the existing experience, participants also found a new identity as a resilient and empowered individual across cultures.

This research has a peculiarity that distinguishes it from most studies of international

student athletes which are widely used as the main reference in the cross-cultural psychology literature. Most previous research has focused on the context of student-athletes who migrate between countries where the adaptation challenges faced are usually due to differences in language and immigration policies. This study highlights internal migration, namely from Papua to Jakarta where participants live in an environment that formally uses the same national language but faces different social and cultural norms. Even though the participants moved within the same country, they still experienced the form of Internal acculturation stress that have a real impact on their psychological well-being and social engagement. This expands the findings Yim et al., (2023) which states that acculturative pressures can arise even in seemingly homogeneous environments in terms of language and educational systems.

Furthermore, the findings of this study also confirm and enrich the literature on the role of sport in the process of cultural adaptation. Participation in sports teams can strengthen social integration, build a sense of belonging, and reduce acculturation stress (Frawley, 2015; Yim et al., 2023). But this study shows that while sport is a powerful forum for social support, it doesn't completely negate the cultural shock experienced.

This research has several limitations that need to be considered for future research. First, the number of participants is limited so that it cannot be generalized to the student population of regional athletes from Papua. Second, interview situations that are not always ideal such as the presence of sound interference from outside the room and the presence of other people in the room during the interview process that have the potential to affect the comfort of the participants in expressing their experiences in depth. On the other hand, this study provides valuable new findings. Through a qualitative approach, this study succeeded in revealing the experiences of regional athlete students that are often missed in quantitative research such as differences in non-verbal communication styles, social comfort levels, to how participants manage feelings of isolation and adjust to new cultural norms.

This study shows that the social adaptation of regional athlete students is not only influenced by external factors such as the campus environment and coaches but also by internal dynamics such as confidence and coping strategies. Thus, this research not only contributes to the study of sports psychology and cross-cultural psychology but also

opens up new opportunities for future researchers to explore the role of social support and community-based interventions in helping the region's student-athletes achieve a better academic and sports balance.

Conclusion

This study revealed that the experience of cultural shock experienced by Papuan athlete students in Jakarta took place dynamically and involved changes in emotions, self-meaning, and adaptation strategies. The phenomenon of cultural shock experienced by Papuan student-athletes is passed through four phases, namely: the honeymoon phase where initially the participants felt happy and hopeful because they managed to enter a university in Jakarta. Then followed by the second phase, namely frustration, participants began to find it difficult to face cultural problems such as discomfort, isolation, communication difficulties, and difficulty adjusting to their roles as students and athletes. As time goes by, participants begin to enter the third phase, namely readjustment, participants begin to understand and try to adapt to the local culture of Jakarta. The last is the resolution phase, participants are finally able to balance their cultural identity and feel confident to communicate, get along, and be able to adjust their roles as students and athletes. Overall, the adaptation process of Papuan student-athletes not only reflects a shift from discomfort to acceptance but also demonstrates the importance of the role of social support, self-acceptance, and role flexibility in the adaptation process in the new environment.

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