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

THESIS

Thesis Submitted to the Faculty of Adab and Humanities in Partial Fulfillment of the Requirement to Obtain a Sarjana Degree in English Literature

By:

BASO MUAMMAR
40300111028

ENGLISH AND LITERATURE DEPARTMENT
ADAB AND HUMANITIES FACULTY
ALAUDDIN STATE ISLAMIC UNIVERSITY OF MAKASSAR
SAMATA-GOWA
2015

MOTTO

Where There is a will, there is a way

We cannot become what we want to be
by remaining what we are –Max De Poll

If one does not work hard,
he cannot expect to succeed –Azhar Arsyad

Dream, Believe, and Make it Happen
-Agnez Mo

Haters would hate you no matter how good you are
Just ignore them, and do the best in your life
-Baso Muammar

PERNYATAAN KEASLIAN SKRIPSI

Dengan penuh kesadaran, penyusun yang bertanda tangan dibawah ini, menyatakan bahwa skripsi ini benar adalah hasil karya penyusun sendiri, dan jika dikemudian hari terbukti penulis melakukan duplikat, tiruan, plagiat, atau dibuat oleh orang lain secara keseluruhan ataupun sebagian, maka skripsi ini dan gelar yang diperoleh batal demi hukum.
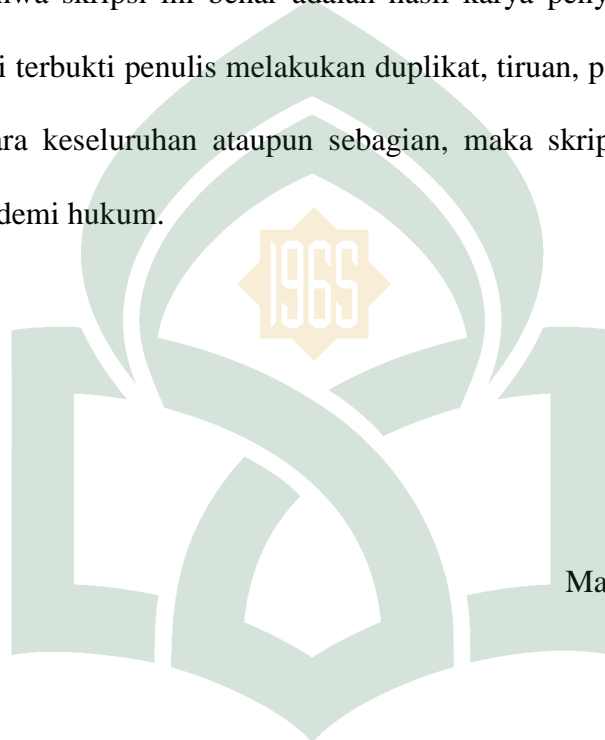
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Penulis

Baso Muammar
Reg. No: 40300111028

ACKNOWLEDGMENT

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

At first the writer would like to express thank a lot to Allah SWT for His blessing, love, opportunity, health, and mercy, thus the writer can complete this thesis. The second thanks are addressed to the last messenger, Prophet Muhammad SAW, for his model and guidance in the life.

The writer realizes there are many people who give him support, prayer, and encouragement sincerely to help the writer complete this thesis. For that reason, the writer would like to express her deepest gratitude to the following:

1. His beloved parents; (the Late) Abd. Aziz A. Intang as father and Dra. Hadi as mother, who had born him in the world and a give their endless love, prayer, advice, and motivation for the safety and successfulness in every day.

2. His wonderful big families; Baso Muh. Huzaifah and Baso Mawaddin as his brothers, Besse Rukamayana as younger sister, Suhera as aunt, Baso Ahmad Hidayat as lovely nephew, and Sri Yuliana as sister in law, who have cheered his days with joy and love.

3. Rector of UIN Alauddin Makassar, Prof. Dr. H. Ahmad Thib Raya, MA.

4. The Dean of Adab and Humanities Faculty, Prof. Dr. Mardan, M.Ag., and his staffs, the Head of English and Literature Department, Dr. Abd. Muin, M. Hum., and Secretary of English and Literature Department, Serliah Nur, S.Pd. M.Hum. M.Ed., for their support, help, and encouragement.

5. His first and second supervisor, Serliah Nur, S.Pd. M.Hum. M.Ed. and Sardian Maharani Asnur, S.Pd., M.Pd., who have given him comments, guidance, suggestions, and corrections since the preliminary part of this thesis until the end.

6. The lecturers of Adab and Humanities Faculty UIN Alauddin Makassar who have contributed and transferred their knowledge to him which are very helpful and useful for him.

7. His best friends; Muh. Rusdy Alamsyah, Alamsyah, Hardin, Irsyad, Yoga HR, who have been giving him supported laugh and amazing days.

8. The students of 2011 English and Literature Department UIN Alauddin Makassar, especially for AG.3, and AG.4, who have accompanied him in many fabulous college times.

Makassar, 13 April 2014

Writer,

Baso Muammar

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ABSTRACT

Name   : **Baso Muammar**

Reg. Number : 40300111028

Title   : Inter-Cultural Non-Verbal Communication Strategies in Indonesian and Thailand Students' Interaction.

Supervisor I : Serliah Nur

Supervisor II : Sardian Maharani Asnur

This thesis is a research about Inter-Cultural Non-Verbal Communication Strategies in Indonesian and Thailand Students' Interaction. The objectives of the research are finding out the description of (1) the kinds of non-verbal communication strategies that used among Indonesian and Thailand students when communicate and (2) the ways of non-verbal communication to the students in communication.

The method used in this research is quantitative method. The research collected data were interpreted in the observation, documentation, and questionnaire. The data were analyzed in four stages, identifying the students of Indonesian and Thailand non-verbal communication in each their interaction, listing according to each kinds of non-verbal communication (Emblems (Gesture), Eye Contact, Facial Expression, Haptics (Touch), and Posture), identifying the non-verbal communication through questionnaire, and analyzing it into percentage technique.

The result of this research showed that there were 39 kinds of non-verbal communication which is included in the Kinesics (Body Motion Communication) of Novinger's theory. There were 16 kinds of Emblems (Gestures), 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Haptics (Touch), and 4 kinds of Posture. The result of descriptive analysis showed the rate percentage of non-verbal communication strategies that have big roles in communication between Indonesian and Thailand students were 90% gesture and 10% eye contact.

To communicate effectively, both of verbal and non-verbal communication should be involved. Even, non-verbal communication has great deal benefit in communication. Non-verbal communication mostly functions as substituting verbal messages, elaborating verbal messages, transmitting telling, etc.

This thesis implicates to tell people that by knowing the communication strategies especially non-verbal communication, we can avoid misunderstanding especially conveyed meaning in inter-cultural non-verbal communication. Besides, this thesis can stimulate the students of English and Literature Department to learn more about inter-cultural non-verbal communication.

CHAPTER I

INTRODUCTION

A. Background

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

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

Based on that quote, we can say that the communicative effectively is not only in the competence of communicative or linguistic, but also cultural competence.

Culture and communication are two elements inseparable and the link between culture and communication is vital to be understood. Communication can end with misunderstanding if both of communicators either know or understand the cultural background of each other. What is acceptable in one culture may be completely unacceptable in another. One culture may determine that snapping finger to call a waiter is appropriate, but another may consider this gesture is ride (Levine and Adelman, 1993: 44).

Based on that quotes, culture and communication have relation to understand each other when we interact. Especially in nonverbal communication refers to all intentional and unintentional stimuli between communicating parties, other than spoken words. Successful interaction in intercultural settings requires not only the understanding of verbal messages but of nonverbal messages as well. So we can say that nonverbal communication is that it is less systematized than verbal communication; it is culture-bound and ambiguous.

The importance of non-verbal communication in our global society is especially significant. "Intercultural non-verbal communication" refers to the unspoken word between communicating parties. Two-thirds of communication is transmitted non-verbally. The possibility for misunderstanding and disagreement regarding non-verbal communication is great because of cultural differences. So, successful interaction in intercultural situations entails just as much understanding of non-verbal messages as the verbal ones.

Non-verbal communication is one of the key aspects of communication. Its diverse functions include repeating, accentuating, complementing and contradicting a verbal message. This type of communication also normalizes relations, such as non-verbal cues conveying when a person should speak or not speak. Finally, non-verbal

communication can even alter a verbal message through mimics, gestures and facial expressions, particularly when people do not speak the same language.

Nonverbal communication is hugely important in any interaction with others because people tend to look for nonverbal cues when verbal messages are unclear or ambiguous (especially when *different* languages are being used). Based on Lebaron said that:

> Since nonverbal behavior arises from our cultural common sense (our ideas about what is appropriate, normal, and effective as communication in relationships), we use different systems of understanding gestures, posture, silence, emotional expression, touch, physical appearance, and other nonverbal cues. Cultures also attribute different degrees of importance to verbal nonverbal behavior (Lebaron, 2003: 6).

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

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

Based on the explanation above, the writer is really eager to analyze the inter-cultural non-verbal communication strategies. As well as on the process of interaction between different cultures such as Indonesian and Thailand students, when communicating in English as a foreign language, they are not just in verbal communication but most of them also interact by using non-verbal communication.

One of the factors that support them to communicate each other is because of there is student exchange program. Such as Alauddin State Islamic University of Makassar has student exchange program, which one of student exchange program is Thailand students. However, the students from Thailand who studied in Alauddin State Islamic University of Makassar certainly in demand to communicate that not only among students of Thailand but also students of Indonesia and vice versa. In this case, inter-cultural communication especially non-verbal communication strategies are needed between both when interact each other. Because lack of knowledge about cultural background in English language learning will make misunderstanding that is not only in verbal communication but also in non-verbal communication.

Based on the statement above the writer is interested in conducting a research under the title: **Inter-Cultural Non-Verbal Communication Strategies in Indonesian and Thailand Students' Interaction**.

B. Problem Statement

In relation to the statement above, the writer formulates the research question as follows:

1. What kinds of non-verbal communication strategies are used among Indonesian and Thailand students when communicate?

2. How do the Indonesian and Thailand students communicate in the non-verbal communication?

C. Objective of the Research

Based on the problem statements above, the writer concluded a research which aims at finding out the description of:

1. The kinds of non-verbal communication strategies that used among Indonesian and Thailand students when communicate.

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

D. Significant of the Research

The outcomes of study are expected to give contribution for:

1. The readers; this research may give information who want to increase their knowledge about inter-cultural non-verbal communication.

2. The other writers; this research can be a reference for other writers about inter-cultural non-verbal communication.

3. Sociolinguistics subject; Indonesian and Thailand students are expected to recognize either of non-verbal behavior or their conveyed meaning.

4. Cross culture understanding; by knowing some non-verbal behaviors, students are expected to be able to communicate effectively.

E. Scope of Research

The scope this study is limited in using non-verbal communication strategies by Indonesian and Thailand students' interaction. It is only included in the Kinesics (Body Motion Communication) of Novinger's theory, such as Emblems (Gestures), Eye Contact, Facial Expressions, Haptics (Touch), and Posture.

CHAPTER II

REVIEW OF RELATED THEORY

A. Previous Findings

Before doing this research, there have been some researches that have already done the related research. They researched about the inter-cultural communication.

The related researches are:

Rohani (2014), *Inter-cultural Communication Strategies in Indonesia and Japanese Students' Interaction.* In her research, she investigated the use of oral communication strategies by student of two different nationalities: Indonesian and Japanese. This study was a case study with methods used included observation, stimulated recall, focus group discussion, and in-depth interview. Findings show that there were differences in the use of strategies were affected by English proficiency and individual differences, especially cultural background, age, and gender.

Tajeddin (2014), *Cross-cultural Perceptions of Impoliteness by Native English Speakers and EFL Learners: The Case of Apology Speech Act.* In this study investigated native English speakers' and English as a foreign language (EFL) learners' perception of (im)politeness. Seventy-five native speakers and 177 EFL learners were administered a discourse completion task for the speech act of apology accompanied by responses violating politeness by various degrees in Iran. Participants were asked to assess the degree of (im)politeness embedded in each response and to write down their assessment comments. Content analysis of respondents' comments indicated that both groups mentioned similar (im)politeness

criteria. However, the analysis of frequency counts displayed significant differences between the two groups in their degree of preference for each (im)politeness criterion.

Robibim (2011), *Inter-cultural Communication between Indonesian and Japanese*. In his research, he investigated that not only emphasizes how people of Indonesia and Japan differ in speech, but how they act each other and how they follow the rules that govern the behavior of covert community members. It has been known for thousand of anecdotes about intercultural misunderstanding due to communication between people from different cultures. One who successfully characterized the Japanese are Shinto and Buddhism teaching. Findings show that there were some characteristics of non-verbal communication between Indonesian and Japanese. Especially in kinesics (body motion communication) such as, eye contact, gestures, and facial expression.

The similarity of between researchers and this research is the discussion about inter-cultural communication. The inter-cultural communication is the object of research but have different cases. While the difference of first research is focuses on oral communication strategies in Indonesian and Japanese. The second research talked cross-cultural perceptions of impoliteness by native English speakers and EFL learners. The third research talked about not only emphasizes how people of Indonesia and Japan differ in speech, but how they act each other and how they follow the rules that govern the behavior of covert community members. The writer is going to talk about inter-cultural non-verbal communication strategies in Indonesian and Thailand students' interaction.

B. What is Culture?

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

> Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior (Spencer, 2008: 3).

Meanwhile, according Kluckhohn in Soekanto said there are seven universal categories of culture, such as Equipment and Supplies of Human Life, Livelihood and Economic Systems, Social System, Language, Arts, Knowledge, and Religion (Soekanto, 2007: 154).

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

C. What is Communication?

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

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

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

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

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

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

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

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

D. Inter-Cultural Communication Processes

In this day, we are not only communicating in intra-cultural, but inter-cultural communication too. As we know that "intra-cultural communication describes communication between at least two people who are from the same culture or have culturally similar backgrounds" (Lustig and Koester, 2010: 45). On the other side,

"Inter-cultural communication describes communication between at least two people who are different in significant ways culturally" (Lustig and Koester, 2010: 47).

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

In Islamic perspective, we can communicate all people in the whole world as long as we respect each other and of course Allah created human in many cultures, that is because of Allah wants us to know each other, in holy book Al-Qur'an Kareem Surah Al-ujurt Ayah 13, Allah said:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ﴿١٣﴾

It means, O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

So, according to Birdwhistell (1970:23), "we can best understand intercultural communication as cultural variance in the perception of social objects and events". It

means that we must know the background culture each other before we communicate and finally there will be no more misunderstanding in inter-cultural communication.

The successful intercultural communication process best begins with good will on both sides. However, an individual's negative reactions and evaluations of a foreign culture may create intercultural communication barriers. Negative evaluations cause dislikes rather than like, and avoidance rather than approach. They occur because the foreign culture deviates from the norms to which we are acculturated. Further, "a single cultural difference may, in fact, be an absolute barrier if it violates one of a communicator's core values" (Samavor and Porter, 1991: 53). Finally, based on that explanation, inter-cultural communication strategies are important when we communicate especially with other culture. According to Novinger (2001: 23), the interrelationships are complex but can be usefully diagrammed (see Table 2. 1).

Table 2.1 Cultural Matrix

On the other side, Novinger (2001: 24) inter-cultural communication can be potential obstacles (see Table 2. 2).

Table 2.2 Potential Obstacles to Inter-cultural Communication

	Culture	
Perception	**Behavior**	
	Verbal Processes	*Nonverbal Processes*
CULTURE SPECIFIC	COMPETENCY	Chronemics (Time Sense)
Collectivism vs.	Accent	*Monochronic*
Individualism	Cadence	*Polychronic*
Face	Connotation	Context
Hierarchy	Context	Immediacy
History and	Idiom	Kinesics (Body Motion
Experience	Polite Usage	Communication)
Master Symbols	Silence	*Emblems (Gestures)*
Power	Style	*Eye Contact*
Preconceptions		*Facial Expressions*
Role	LITERACY /	*Haptics (Touch)*
Class	ORALITY	*Posture*
Gender		*Smell*
Rules		Proxemics (Space Sense)
Social Organization		*Fixed-Feature Space*
Family		*Semifixed-Feature Space*
Government		*Informal Space*
Thought Patterns		Physical Characteristics
Values		Artifacts (Extensions of
Worldview		Self)
		Physical Appearance
CULTURALLY		Vocalics (Speech
PERSONAL		Characteristics)
Adaptability		*Vocal Characterizers*
Attitude		*Vocal Qualifiers*
Ethnocentrism		*Vocal Rate*
Uncertainty		*Vocal Segregates*

Finally, based on the perspective of Novinger about Inter-cultural communication, we can say that in the process of communication between different cultures, we cannot just do communication, but we must know the background culture of the other communicator, which the matrix cultural are perception and behavior. In the fact based on table 2.2, in inter-cultural communication process,

people who communicate will get potential obstacles especially in behavior such as verbal processes and non-verbal processes.

E. Non-Verbal Communication

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

For instance, how do you judge another's honesty or trustworthiness? The meaning of these variables is carried predominantly via nonverbal messages, often without our awareness and not under our conscious control. For this reason, nonverbal messages are less likely than words to be intentionally deceptive.

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

1. Functions of Non-verbal Communication

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

a. **Supporting Speech**

Non-verbal communication supports speech in a number of ways:

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

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

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

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

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

b. **Conveying Emotions**

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

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

c. **Immediacy Behaviors**

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

Further, immediacy behaviors increase sensory stimulation such as reduced distance, eye contact, and touching arouse physiological and psychological processes that stimulate interaction. Finally, the behaviors communicate personal closeness and warmth. They suggest a willingness to listen and a desire to understand.

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

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

2. Non-Verbal Processes of Communication

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

a. Context
b. Chronemics (Time Sense)
  1) Monochronic
  2) Polychronic
c. Kinesics (Body Motion Communication)
  1) Emblems (Gesture)
  2) Eye Contact
  3) Facial Expressions
  4) Haptics (Touch)
  5) Posture
  6) Smell
d. Proxemics (Space Sense)
  1) Fixed-Feature Space
  2) Semifixed-Feature Space
  3) Informal Space
e. Immediacy
f. Physical Characteristics
  1) Artifacts (Extensions of Physical Self)
  2) Physical Appearance
g. Vocalics (Speech Characteristics)
  1) Vocal Characterizers
  2) Vocal Qualifiers

3) Vocal Rate
4) Vocal Segregates

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

a. Context

Because of its importance to intercultural communication, we will begin our discussion of the nonverbal processes of communication with the category of Context. It is difficult to overemphasize the importance of how different cultures use context differently to communicate.

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

In cultures that are high-context in communication style, personal relations are very important, and face-to-face communication is the preferred mode. Written and telephone communication, as compared to personal interaction, do not provide a context as rich in the contextual cues that are carriers of meaning for the high-context communicator.

"Verbal communication in high-context cultures often is information non-specific in content, the words used representing cultural rituals" (Moran and Abbott,

1994: 78) rather than information per se. In contrast, the verbal content of communication in low-context cultures carries very specific, literal information.

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

b. Chronemics

Time can be measured formally by seconds, hours, days, months, years, by different calendars—or informally by moons and weather seasons, or other systems. People seem to easily understand the differences in formal time between cultures. But time can also be structured informally by a culture, and informal time elements are loosely defined, not explicitly taught, and typically operate outside consciousness. People therefore comprehend this informal structuring of time across cultures with less accuracy than their understanding of a formal time system. In addition, chronemic cues can be intentional or unintentional, and are often ambiguous. To further complicate matters, time cues have an ability to evoke strong emotional reactions.

Punctuality and waiting time are important elements of informal time, but what constitutes acceptable punctuality or waiting time can vary by culture and by situation. Arriving five minutes late for a business appointment in the United States usually elicits a brief apology, whereas arriving thirty minutes late in another culture would not merit mention. Different perceptions of acceptable punctuality and waiting time can cause people to take offense where none was intended.

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

1) **Monochronic Concept.**

The monochronic concept indicates a linear and sequential approach toward time that is rational, suppresses spontaneity, and tends to focus on one activity at a time. People are punctual, efficient, and "get to the point" quickly (Novinger, 2001: 61).

2) **Polychronic Concept.**

Cultures that have a polychronic, or multiple-activity, "matrix" concept of time only loosely measure time with the symbols of a formalized system. Business relationships are personalized, based on trust, and take "time" to establish. It is "time" to move on to the next activity when the current set of activities is over. This approach toward time considers activity more important than the abstract measure of time by a clock. A polychronic concept of time is typical of Latin and Mediterranean cultures and, to some degree, Eastern cultures. Persons in polychronic cultures typically carry on many activities at the same time (Novinger, 2001: 61).

c. **Kinesics: Body Motion Communication**

Body motion language, like vocalic language, culture by culture is composed of distinctive elements that can be, by rules for coding, combined in a virtually infinite number of ordered combinations that rule the communicative aspects of human behavior. We can term verbal language digital and body motion language analogic.

According to Hall in Novinger (2001: 63), we have specialized the language of the body to be congruent with everything we do, therefore it must be understood in its cultural context. Just as there are no universal words or sound complexes that carry the same meaning universally (the symbols of verbal language are totally arbitrary), so there are no body motions, facial expressions, or gestures that have identical meaning across cultures. With regard to body motion language, Ray L. Birdwhistell wrote, "Not only is kinesic activity

systematically patterned, but this pattern varies significantly from culture to culture and even from subgroup to subgroup.

Even according Ong (1998: 56), "there is a prevalent belief by persons of any specific culture that they themselves practice a natural pattern of movement communication through kinesics that people of other cultures must have learned badly, not evolved to, or lost."

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

1) Emblems (Gestures)

A gesture assigned a specific meaning in a culture is called an emblem. Gestures that are foreign to us create non-understanding, and we know we do not understand. "More problematic are homomorphic (same or similar in form, but different in meaning) gestures that not only generate misunderstanding but can be insulting and inflam-matory" (Novinger, 2001: 64-65). We think we understood, but we misinterpreted. Body motion language is nuanced and complex. Any "dictionary" of gestures can be deceptive if too literal, as though a gesture carries precise, denotative meaning. "In general, some research indicates that men use gestures more frequently than women, and the uneducated use gestures more frequently than the educated" (Novinger, 2001: 65).

Based on Syarif (2004: 30), when we communicate each other, the kinds of gestures can be used by us such as hand closing mouth when laugh, using index finger, rising palm, put palm on the chest, put index finger on the chest, put hand on forehead, scratching head, playing with nail, playing with button, put hand under chin, stand and hold hand, sitting and one leg puts over knee, sitting and hand lies on

the hand, sit and put hand under chin, sit down while playing her/his fingers, nodding, shaking head, shrug the shoulder, down head.

2) Eye contact

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

Based on Syarif (2004: 30), when we communicate each other, kinds of eye contacts can be used by us such as avoid eyes contact, eye contact, staring the other object , rising eyes brow, frown forehead, take eyes far away.

3) Facial expressions

Communication research supports the view that there are some universal patterns of facial expression. There appears to be the most agreement that happiness is recognizable. However, cultural rules may dictate the use of a facial expression for other purposes. In China and Japan "happiness" may express anger or mask sadness, both of which culture dictates one may not overtly show (Novinger, 2001: 65).

"A Westerner may be confused by the smiling explanation of an employee in Japan that she was absent because her mother died" (Novinger, 2001: 65). The employee is smiling because one should not inflict the unpleasantness of grief on others. A smile portrays friendliness in one society, embarrassment in another, and in yet another may contain the warning that unless tension is reduced, attack will follow.

Physiologists have estimated that the musculature of the face can produce over twenty thousand different facial expressions.

Based on Clark (2010), when we communicate each other, kinds of facial expressions can be used by us such as happiness: round eyes, smile, and raised cheeks, sadness: raised inner eyebrows, pulling down of outer lips, surprise: eyebrows raised, wide open eyes, open mouth, anger: lower eyebrow, intense stare, fear: raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally, contempt: naturally occurs on one side of the face, pulling upper lip up and away, disgust: wrinkled nose, lowered eyelids and eyebrows, raised upper lip.

4) Haptics (touch)

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

> Touch can cause misunderstanding in intercultural communication. In South Africa, a vigorous handshake is desirable, but in Latin America this is considered hostile; some cultures will not shake hands when they want to show respect. In Thailand, one does not touch another in public, and one never touches on the head. Gender roles also influence touching rituals. Culture carefully dictates the variations of acceptable touch. An orthodox Jew or a fundamentalist Muslim will not shake hands with (touch) a woman as a greeting or when being introduced, because such touch of a nonfamily female is not culturally permitted. North Americans in many social or business settings usually consider a light touch on the forearm between a man and a woman nonintrusive. However, even a small variation in the length or pressure of such a touch might well carry sexual overtones (Novinger, 2001: 66).

Based on Clark (2010), when we communicate each other, kinds of touch can be used by us such as handshake, high-five, walking and linking arm with friend, cheek to cheek.

5) **Posture**

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

Based on Clark (2010), when we communicate each other, kinds of postures can be used by us such as upright chin up position, Withdrawal: contrary to approach, Expansion: standing up straight, slouching with rounded shoulders and a concave back, Approach: forward looking and leaning toward postures.

6) **Smell**

Smell is one of our most basic modes of communication and can sustain a message when the person is gone. "Arabs perceive smell as an extension of the person and actively smell others; North Americans are the least comfortable with

smell" (Novinger, 2001: 67). It is said that an Arab should not deny his brother his breath.

d. Proxemics

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

1) Fixed-Feature Space

Fixed-feature space tells us what we do where and how. We know what behavior is appropriate in a dining room, in a bedroom, in a ballroom, or in a church. People wrest and defend space (territoriality) and use space to indicate status or rank by the amount or location of their territory. The use of space reflects the centralization of modern French culture. Streets of cities radiate out like wheel spokes from the cen-ter—just look at a map of Paris. The French use public space, like sidewalk cafes, to socialize (Novinger, 2001: 68).

2) Semifixed-Feature Space

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

3) Informal Space

Informal space includes the distance maintained in interpersonal encounters, which varies culturally. In some cultures people stand and sit very close when interacting, and they make negative judg-ments—such as coldness, condescension, or disinterest—about those who interact at a greater distance. One can, on the other hand, intrude into an-other's zone of personal space and be perceived as pushy, disrespectful, or sexually aggressive. Culture usually determines orientation (whether persons interact face-to-face or side-by-side), as well as whether people wait in line or jockey for the best position to be served (Novinger, 2001: 68).

e. Immediacy

Nonverbal immediacy behaviors are interrelated and compensate for one another, as well as compensating for the verbal level of immediacy. One cannot discuss what meanings are being expressed by touch or distance without taking into account other components, such as eye contact. Even if touch is inhibited by culture, one can signal a close relationship by adopting a close

conversational distance and increasing gaze. Adding several cues together can intensify immediacy signals (Novinger, 2001: 70).

f.   Physical Characteristics

Artifacts (extensions of physical self). "People communicate, consciously or unconsciously, by extensions of themselves, such as their dress, gifts, property, jewelry, even briefcases or cars" (Novinger, 2001: 71-72). These extensions are interpreted differently in different cultures. Informal dress that is acceptable in one culture may be considered in poor taste or even insulting in another. In Physical appearance physically observable "markers" of potential cultural difference such as hair, facial features, body conformation, or skin color accentuate persons' perceptions of difference. " This is significant because the higher the perceived similarity between two individuals, the greater their attraction to each other communicate" (Novinger, 2001: 72).

g.   Vocals

"The voice is a rich channel in the system of nonverbal communication" (Novinger, 2001: 72). Vocalic cues are among the most powerful cues in the nonverbal repertoire and, next to kinesics, are the largest in number. The term vocalics encompasses any vocal-auditory behavior except the spoken word. Some vocalic cues are so brief as to be missed in intercultural communication. Cultures have dominant vocalic patterns, and there are numerous subcultural varia-tions. Based on Novinger (2001: 73), the use of vocalic has different meaning in different cultures.

1) Vocal Characterizers. Characterizers are vocalizations such as laughing, crying, yelling, moaning, whining, belching, yawning. A belch can signify having eaten well, or that one has bad manners.

2) Vocal Qualifiers. Volume, pitch, rhythm, tempo, resonance, and tone are vocal qualifiers. Loudness of voice connotes sincerity and strength to Arabs but seems aggressive to North Americans; an Arab may view a North American's lower volume as a sign of weakness. North Americans often think Latin Americans are arguing when they are just having a conversation. Qualifiers such as voice volume, pitch, and tone give this false impression. This is also true of French speaking style. In the United States, North Americans often thought that a French father and his adult son were arguing when they were having an ordinary conversation.

3) Vocal Rate. Vocal rate is the speed at which people speak. A fast talker may be viewed as glib and untrustworthy in one culture but as intelligent and involved in another.

4) Vocal Segregates. Sounds such as "un-huh," "shhh," "ooh," "uh," and "mmh" are vocal segregates. The Japanese use an essential gap or silence interval that is called ma; this silence makes North Americans uncomfortable. In Brazil a sibilant "ssss . . ." typically voices male approval of a passing female, although to the North American it may sound like a disapproving hiss.

F. Theoretical Frame Work

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┌─────────────────┐         ┌──────────────┐         ┌─────────────────┐
│   INDOENSIAN    │────────▶│  INTRACTION  │◀────────│    THAILAND     │
│    STUDENTS     │         │              │         │    STUDENTS     │
└─────────────────┘         └──────────────┘         └─────────────────┘
         │                         │                          │
         │                         ▼                          │
         │         ┌──────────────────────────────┐           │
         │         │   NON-VERBAL COMMUNICATION    │           │
         │         └──────────────────────────────┘           │
         │                                                     │
         │         ┌──────────────────────────────┐           │
         │         │  1. EMBLEMS (GESTURE)         │           │
         │         │  2. EYE CONTACT               │           │
         │         │  3. FACIAL EXPRESSION         │           │
         │         │  4. HAPTICS (TOUCH)           │           │
         │         │  5. POSTURE                   │           │
         │         └──────────────────────────────┘           │
         │                         │                           │
         │                         ▼                           │
         │         ┌──────────────────────────────┐           │
         └────────▶│      INTER-CULTURAL          │◀──────────┘
                   │      COMMUNICATION           │
                   └──────────────────────────────┘
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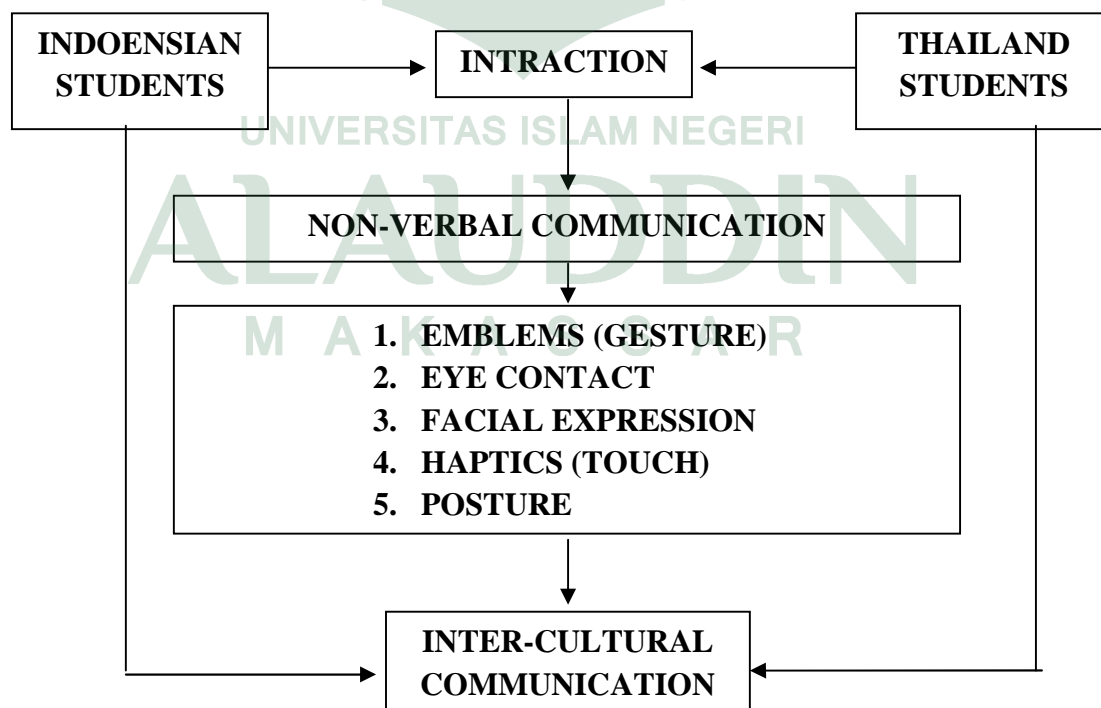
The figure below illustrates that Indonesian and Thailand students' interact each other by using one kind of inter-cultural aspects, which is non-verbal communication. There are five kinds of non-verbal communication strategies, which writer observed. It is only included in the Kinesics (Body Motion Communication) of Novinger's theory, such as Emblems (Gestures), Eye Contact, Facial Expressions, Haptics (Touch), and Posture. As English learners, Indonesian and Thailand students usually communicate not only use verbal communication but use non-verbal communication. In other side, when two cultures are communicating especially non-verbal communication. They must understand the rules of non-verbal communication each other. When they use non-verbal communication strategies, then inter-cultural happen.

CHAPTER III

METHODOLOGY OF RESEARCH

A. Method of Research

The writer used descriptive quantitative method in this research. It aimed to give description about the inter-cultural non-verbal communication strategies in Indonesian and Thailand students' interaction. Based on Sugiyono (2013: 7) research quantitative method can be interpreted as a research method that is based on the philosophy of positivism, used to examine the population of particular sample, data collection using research instrument, quantitative data analysis or statistics with the aim of testing the hypothesis set. So, this method is named quantitative because the data of research is numeral, and the analysis uses statistics.

B. Subject of Research

The Subjects of this research were Indonesian and Thailand, who were students of Alauddin State Islamic University of Makassar. There were four Thailand students and six Indonesian students. The subjects of Indonesian students mean Thailand's close friends who got interaction each other every time.

The sampling technique of this research used purposive sampling. It chooses the participants that based on certain purpose" (Sugiyono, 2013: 85). It means the participants of this research were taken based on consideration that knowing the problems of the research. With the purposive technique, the participants were chosen based on certain criteria that representing data which have relation with the object of

research. So, choosing the participants, the researcher had known setting of participants (the background of participants).

C. Instrument of Research

The instruments in this research ware documentation and questionnaire. The questionnaire had function to find out description of the kinds of non-verbal communication strategies that used between Indonesian and Thailand students when communicate each other. Documentation such as camera had a function to take picture and record video of Indonesian and Thailand students when communicate each other.

D. Method of Collecting Data

The research collected data were interpreted in the following ways:

1. The researcher observed the students of Indonesian and Thailand in each their interaction. There were three times of observation, which was done in March, 2015 and the location was in the campus UIN Alauddin Makassar (Samata-Gowa). This is about list according to each kinds of non-verbal communication (Emblems (Gesture), Eye Contact, Facial Expression, Haptics (Touch), and Posture).

2. The researcher took picture and recorded video of Indonesian and Thailand students when communicate each other by using camera film.

3. After observed about three times, the researcher gave the students of Indonesian and Thailand questionnaire (identify the non-verbal communication through questionnaire).

E. Technique of Data Analysis

In analyzing data, the writer focused in non-verbal communication strategies in Indonesian and Thailand Students' interaction. The writer analyzed in four stages:

1. Identifying the students of Indonesian and Thailand non-verbal communication in each their interaction.

2. Listing according to each kinds of non-verbal communication (Emblems (Gesture), Eye Contact, Facial Expression, Haptics (Touch), and Posture).

3. Identifying the non-verbal communication through questionnaire.

4. Analyzing it into percentage technique. Which the formula as follows:

$$P = \frac{Fq}{N} \times 100$$

Notation:

P: Percentage

Fq: Number of Frequency

N: Total Number of Sample (Sudjana in Rahmatia, 2013: 15)

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter shows the findings of the research and the discussion. The findings of the research deal with the data collected through the instrument of the research and the discussion deal with of each findings of the research.

A. Findings

The findings presented in this chapter consist of two parts. They are findings about the kinds of non-verbal communication strategies were used among Indonesian and Thailand students in communication and the frequencies of non-verbal communication to the students in communication.

1. The kinds of non-verbal communication used in communicating through observation.

Table 4.1 Emblems (Gestures)

No	Kinds of Emblems (Gestures)	Conveyed Meaning		Remark
		Indonesia	Thailand	
1	Hand closing mouth when laugh	Politeness	Politeness	Similar
2	Using index finger	To point something	To point something	Similar
3	Rising palm	To ask question	To ask question	Similar
4	Put Palm on the chest	Indicate I or me	Indicate I or me	Similar
5	Put hand on forehead	Forget something	Forget something	Similar
6	Scratching hand or Playing with nail	Repetitive behaviour (nervousness)	Repetitive behaviour (nervousness)	Similar

No		Indonesia	Thailand	Remark
7	Put hand under chin	Pay attention	Pay attention	Similar
8	Stand and hold hand	Relaxed	Angry	Different
9	Sitting and one leg puts over knee	Relaxed	Relaxed	Similar
10	Nodding	Agreement	Agreement	Similar
11	Shaking head	Disagree	Disagree, do not know	Similar
12	Shrug the shoulder	Do not know	Do not know	Similar
13	Down head	Shyness, nervous	Shyness, nervous	Similar
14	Stand and put hand on waist	Angry	Relaxed	Different
15	Thumbs up	To show something is good	To show something is good	Similar
16	Using Hand (to moves)	To explain something	To explain something	Similar

Table 4.2 Eye Contact

No	Kinds of Eye Contact	Conveyed Meaning		Remark
		Indonesia	Thailand	
1	Avoid eyes contact	Shyness	Shyness	Similar
2	Eye contact	Give attention	Give attention	Similar
3	Staring the other object	Inattention	Inattention	Similar
4	Rising eyes brow	Agreement	Agreement	Similar
5	Frown Forehead	Do not understand	Do not understand	Similar
6	Take eyes far away	Can not answer	Can not answer	Similar

Table 4.3 Facial Expression

No	Kinds of Facial Expression	Conveyed Meaning		Remark
		Indonesia	Thailand	
1	Round eyes, smile, and raised cheeks	Happiness	Happiness	Similar
2	Raised inner eyebrows, pulling down of outer lips	Sadness	Sadness	Similar
3	Eyebrows raised, wide open eyes, open mouth	Surprise	Surprise	Similar
4	Lower eyebrow, intense stare	Anger	Anger	Similar
5	Raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally	Fear	Fear	Similar
6	Naturally occurs on one side of the face, pulling upper lip up and away	Contempt	Contempt	Similar
7	Wrinkled nose, lowered eyelids and eyebrows, raised upper lip	Disgust	Disgust	Similar

Table 4.4 Haptics (Touch)

No	Kinds of Haptics (Touch)	Conveyed Meaning		Remark
		Indonesia	Thailand	
1	Handshake	Professional, Friendship	Professional, Friendship	Similar
2	High-five	To congratulate	To congratulate	Similar
3	A push	To give threatening	To give threatening	Similar
4	Walking and linking arm with friend (in the same sex/gender)	Closeness, friendliness	Closeness, friendliness	Similar
5	Cheek to cheek (in the same sex/gender)	Friendship	Friendship	Similar
6	Touch one of her/his body's interlocutor	To feel understand	To feel understand	Similar

Table 4.5 Posture

No	Kinds of Posture	Conveyed Meaning		Remark
		Indonesia	Thailand	
1	Forward looking and leaning toward postures	Confidence, openness, and warmth of personality	Confidence, openness, and warmth of personality	Similar
2	Contrary to approach	Boredom and shyness	Boredom and shyness	Similar
3	Slouching with rounded shoulders and a concave back	Carelessness, lack of confidence, and desperation	Carelessness, lack of confidence, and desperation	Similar
4	Upright chin up position	Confidence, Assertiveness	Confidence, Assertiveness	Similar

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

The result of the research based on the students answer from the questionnaire. Indicated that the ways of non-verbal communication to the students is in the following table:

a. Emblems (Gestures)

Table 4.6 Item 1
When laughing, you close your mouth to show politeness.

No	Options	F		%
		Thailand	Indonesian	
1	Often	-	1	10
2	Sometimes	4	2	60
3	Seldom	-	3	30
4	Never	-	-	-

	Total	**4**	**6**	**100**
		10		

The table above shows that when laughing, close mouth shows politeness in communication between Indonesian and Thailand students. As in the percentage that 1 student from Indonesia (10%) stated often, 6 students which are 4 from Thailand and 2 from Indonesia (60%) stated sometimes, and 3 students from Indonesia (30%) stated seldom. From the table above concluded that generally students say sometimes.

Table 4.6 Item 2
Using index finger to point something.

No	Options	F		%
		Thailand	**Indonesian**	
1	Often	3	4	70
2	Sometimes	1	2	30
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Based on the table, using index finger to point something helps Indonesian and Thailand students in communication. It shows 3 students from Thailand and 4 students from Indonesia (70%) stated often, 3 students which are 1 from Thailand and 2 from Indonesia (30%) stated sometimes. we concluded that generally students say often.

Table 4.6 Item 3
Rising palm to ask question.

No	Options	F		%
		Thailand	**Indonesian**	

1	Often	1	2	30
2	Sometimes	1	4	50
3	Seldom	2	-	20
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Rising palm to ask question helps Indonesian and Thailand students in communication. As in the percentage in the table above that 1 student from Thailand and 2 students from Indonesia (30%) stated often, 5 students which are 1 from Thailand and 4 from Indonesia (50%) stated sometimes, and only 1 student from Thailand (10%) stated seldom. So, generally students say sometimes.

Table 4.6 Item 4
You put palm on the chest to indicate I or ME when communicate.

No	Options	F		%
		Thailand	**Indonesian**	
1	Often	-	4	40
2	Sometimes	2	-	20
3	Seldom	-	2	20
4	Never	2	-	20
Total		**4**	**6**	**100**
		10		

It can be seen that put palm on the chest to indicate I or ME when communicate helps Indonesian and Thailand students in communication. There are 4 students from Indonesia (40%) stated often, 2 students which are from Thailand (20%) stated sometimes, 2 students from Indonesia (20%) stated seldom, and 2

students from Thailand (20%) stated never. Finally, we concluded that generally students say often.

Table 4.6 Item 5
You need to put your hand to your forehead
when you have forgotten something.

No	Options	F		%
		Thailand	Indonesian	
1	Often	2	1	30
2	Sometimes	-	5	50
3	Seldom	-	-	-
4	Never	2	-	20
Total		**4**	**6**	**100**
		10		

The table above shows that put hand to forehead when forget something helps Indonesian and Thailand students in communication. As in the percentage that 2 students from Thailand and 1 student from Indonesia (30%) stated often, 5 students which are from Indonesia (50%) stated sometimes, and 2 students from Thailand (20%) stated never. From the table above concluded that generally students say sometimes.

Table 4.6 Item 6
If you feel nervous when communicate, you always do something silly such as scratching your hand, playing with your fingernails or touching your shirt.

No	Options	F		%
		Thailand	Indonesian	
1	Often	3	1	40
2	Sometimes	1	5	60

3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Based on the table above, the students do silly thing such as scratching hand, playing with fingernails, or touching shirt if feel nervous helps Indonesian and Thailand students when communicate. It shows 3 students from Thailand and 1 student from Indonesia (40%) stated often, 6 students which are 1 from Thailand and 5 from Indonesia (60%) stated sometimes. we concluded that generally students say sometimes.

Table 4.6 Item 7
You put your hand under chin to show that you are thinking.

No	Options	F		%
		Thailand	**Indonesian**	
1	Often	2	1	30
2	Sometimes	2	4	60
3	Seldom	1	-	10
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Put hand under chin to show that she or he is thinking helps Indonesian and Thailand students in communication. As in the percentage that 2 students from Thailand and 1 student from Indonesia (30%) stated often, 6 students which are 2 from Thailand and 4 from Indonesia (60%) stated sometimes, and only 1 student from Thailand (10%) stated seldom. So, generally students say sometimes.

Table 4.6 Item 8

When you stand and hold hands, you show that you are angry.

No	Options	F		%
		Thailand	**Indonesian**	
1	Often	1	-	10
2	Sometimes	2	-	20
3	Seldom	1	-	10
4	Never	-	6	60
Total		**4**	**6**	**100**
		10		

The table above shows that 1 student from Thailand (10%) stated often, 2 students which are Thailand (20%) stated sometimes, and only 1 student from Thailand (10%) stated seldom, and all Indonesian students (60%) stated never. Finally, generally students say never.

According to the Indonesian students' reason said when stand and hold hands, it does not show that Indonesian students are angry, but showing relaxed. To show that Indonesian students are angry by gesture, they stand and put their hands on the waists. Based on the questionnaire, Indonesian students do stand and put their hands on the waists to show that they are angry; it is about 4 Indonesian students (66, 66%) stated often and 2 Indonesian students (33, 33%) stated Sometimes.

Table 4.6 Item 9
Sitting and one leg puts over knee shows you are relaxed.

No	Options	F		%
		Thailand	**Indonesian**	
1	Often	3	5	80
2	Sometimes	1	1	20
3	Seldom	-	-	-

4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

The table above shows that sitting and one leg puts over knee shows relax style helps Indonesian and Thailand students in communication. As in the percentage that 3 students from Thailand and 5 students from Indonesia (80%) stated often, 2 students which are 1 from Thailand and 1 from Indonesia (20%) stated sometimes. From the table above concluded that generally students say often.

Table 4.6 Item 10
Nodding shows agreement.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	2	6	80
2	Sometimes	2	-	20
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Based on the table above, nodding shows agreement helps Indonesian and Thailand students in communication. It shows 2 students from Thailand and 6 students from Indonesia (80%) stated often, only 2 students which are from Thailand (20%) stated sometimes. We concluded that generally students say often.

Table 4.6 Item 11
You need to shake your head to mean you do not understand.

.No	Options	F		%
		Thailand	**Indonesian**	

1	Often	1	5	60
2	Sometimes	3	1	40
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Shaking head to mean does not understand helps Indonesian and Thailand students in communication. As in the percentage that 1 student from Thailand and 5 students from Indonesia (60%) stated often, only 3 students which are from Thailand and 1 from Indonesia (40%) stated sometimes. So, generally students say often.

Table 4.6 Item 12
You shrug the shoulder to show that you do not know something.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	-	3	30
2	Sometimes	1	3	40
3	Seldom	-	-	-
4	Never	3	-	30
Total		**4**	**6**	**100**
		10		

It can be seen that shrugging the shoulder to show that does not know something helps Indonesian and Thailand students in communication. There are 3 students from Indonesia (30%) stated often, 1 student which is from Thailand and 3 from Indonesia (40%) stated sometimes, and 3 students of Thailand (30%) stated never. Finally, generally students say sometimes.

Table 4.6 Item 13
You need to lower your head

when you are nervous or shy when speaking with others.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	3	30
2	Sometimes	3	2	50
3	Seldom	1	1	20
4	Never	-	-	-
Total		4	6	100
		10		

The table above shows lowering head when nervous or shy helps Indonesian and Thailand students in communication. As in the percentage that 3 students from Indonesia (30%) stated often, 3 students which is from Thailand and 2 from Indonesia (50%) stated sometimes, and 1 student of Thailand and 1 from Indonesia (20%) stated seldom. From the table above concluded that generally students say sometimes.

Table 4.6 Item 14
When you stand and put hands on waists, you show that you are relaxed.

No	Options	F		%
		Thailand	Indonesian	
1	Often	-	-	-
2	Sometimes	4	-	40
3	Seldom	-	-	-
4	Never	-	6	60
Total		4	6	100
		10		

Based on the table above, all students from Thailand (40%) stated sometimes, and all students from Indonesia (60%) stated never. From the table above concluded that generally students say never.

According to the Indonesian students' reason said they disagree that when stand and put hands on waists shows that relaxed, but showing angry. To show that Indonesian students relaxed by gesture, they stand and hold their hands. Based on the questionnaire, Indonesian students do stand and hold their hands to show that they relaxed; it is about 4 Indonesian students (66, 66%) stated often and 2 Indonesian students (33, 33%) stated sometimes.

Table 4.6 Item 15
Thumbs up means you show something is good.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	4	6	100
2	Sometimes	-	-	-
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

thumbs up means show something is good helps Indonesian and Thailand students in communication. As in the percentage, all students of Thailand and Indonesian (100%) stated often. So, generally students say often.

Table 4.6 Item 16
Using hands to move while explains something

.No	Options	F		%
		Thailand	Indonesian	
1	Often	2	4	60
2	Sometimes	2	2	40
3	Seldom	-	-	-
4	Never	-	-	-

Total	**4**	**6**	**100**	
	10			

It can be seen that using hands to move while explains something helps Indonesian and Thailand students in communication. There are 2 students of Thailand and 4 from Indonesia (60%) stated often, 2 students from Thailand and also 2 students from Indonesia (40%) stated sometimes. Finally, concluded that generally students say often.

b. Eye Contact

Table 4.7 Item 17
In communication, you avoid eyes contact the interlocutor
if you are shy.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	-	2	20
2	Sometimes	3	4	70
3	Seldom	-	-	-
4	Never	1	-	10
Total		**4**	**6**	**100**
		10		

The table above shows avoiding eyes contacts the interlocutor if shy helps Indonesian and Thailand students in communication. As in the percentage that 2 students from Indonesia (20%) stated often, 3 students which is from Thailand and 4 from Indonesia (70%) stated sometimes, and 1 student of Thailand (10%) stated never. From the table above concluded that generally students say sometimes.

Table 4.7 Item 18
In communication, you understand more if you can see

the eyes of the interlocutor.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	3	5	80
2	Sometimes	1	-	10
3	Seldom	-	-	-
4	Never	-	1	10
Total		**4**	**6**	**100**
		10		

Based o the table above, understanding more if can seethe eyes of the interlocutor helps Indonesian and Thailand students in communication. It shows that 3 students from Thailand and 5 students of Indonesia (80%) stated often, 1 student which is from Thailand (10%) stated sometimes, and 1 student of Indonesia (10%) stated never. We concluded that generally students say often.

Table 4.7 Item 19
You look the other object when communicate to show you are inattention.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	2	4	60
2	Sometimes	2	2	40
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Looking at the other object to show inattention helps Indonesian and Thailand students in communication. As in the percentage, 2 students from Thailand and 4

students of Indonesia (60%) stated often, 2 students which are from Thailand and 2 from Indonesia (40%) stated sometimes. So, generally students say often.

Table 4.7 Item 20
If you raise your eyebrows, it means you agree with the interlocutor.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	1	4	50
2	Sometimes	2	1	30
3	Seldom	1	1	20
4	Never	-	-	-
Total		4	6	100
		10		

It can be seen that raising eyebrows means agreement helps Indonesian and Thailand students in communication. 1 student from Thailand and 4 students of Indonesia (50%) stated often, 2 students which are from Thailand and 1 from Indonesia (30%) stated sometimes, and only 1 student from Thailand and 1 from Indonesia (20%) stated seldom. Finally, generally students say often.

Table 4.7 Item 21
You frown your forehead when you do not understand the interlocutor's pronunciation.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	3	5	80
2	Sometimes	1	1	20
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100
		10		

Frowning forehead means does not understand the interlocutor's pronunciation helps Indonesian and Thailand students in communication. It shows that 3 students from Thailand and 5 from Indonesia (80%) stated often, 1 student which is from Thailand and 1 from Indonesia (20%) stated sometimes. From the table above concluded that generally students say often.

Table 4.7 Item 22
You look away when you cannot answer the question from others.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	2	20
2	Sometimes	2	3	50
3	Seldom	2	1	30
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Looking away when cannot answer the question from others helps Indonesian and Thailand students in communication. As in the percentage, 2 students from Indonesia (20%) stated often, 2 students which are from Thailand and 3 from Indonesia (50%) stated sometimes, and 2 students from Thailand and 1 from Indonesia (30%) stated seldom. From the table above concluded that generally students say sometimes.

c. Facial Expression

Table 4.8 Item 23
When you are happy, you round eyes, smile, and raised cheeks.

.No	Options	F	%

		Thailand	Indonesian	
1	Often	3	6	90
2	Sometimes	1	-	10
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Rounding eyes, smile, and raised cheeks when happy helps Indonesian and Thailand students in communication. As in the percentage, 3 students from Thailand and 6 from Indonesia (90%) stated often and only 1 student from Thailand (10%) stated sometimes. From the table above concluded that generally students say often.

Table 4.8 Item 24
When you are sad, you raised inner eyebrows, pulling down of outer lips.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	4	4	80
2	Sometimes	-	2	20
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

The table above shows raised inner eyebrows, pulling down of outer lips when sad helps Indonesian and Thailand students in communication. There are 4 students from Thailand and 4 from Indonesia (80%) stated often and only 2 students from Indonesia (20%) stated sometimes. So, generally students say often.

Table 4.8 Item 25
When you are surprising, your eyebrows raised, wide open eyes, open mouth.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	4	40
2	Sometimes	4	2	60
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100
		10		

The table above shows that when you are surprising, eyebrows raised, wide open eyes, open mouth helps Indonesian and Thailand students in communication. As in the percentage, 4 students from Indonesia (40%) stated often, 4 students from Thailand and 2 from Indonesia (60%) stated sometimes. From the table above concluded that generally students say sometimes.

Table 4.8 Item 26
When anger, you lower eyebrow, intense stare.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	2	4	60
2	Sometimes	2	2	40
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100
		10		

It can be seen that when anger, lowering eyebrow, intense stare helps Indonesian and Thailand students in communication. It shows 2 students from Thailand and 4 from Indonesia (60%) stated often, 2 students from Thailand and 2

from Indonesia (40%) stated sometimes. So, we concluded that generally students say

often.

Table 4.8 Item 27
When fear, you raised eyebrows and eyelids, slightly opened mouth, lip edges
stretched back horizontally.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	2	5	70
2	Sometimes	2	1	30
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100
		10		

Based on the table above, when fear, raised eyebrows and eyelids, slightly

opened mouth, lip edges stretched back horizontally helps Indonesian and Thailand

students in communication. 2 students from Thailand and 5 from Indonesia (70%)

stated often, 2 students from Thailand and 1 from Indonesia (30%) stated sometimes.

From the table above concluded that generally students say often.

Table 4.8 Item 28
When you feel contempt, you naturally occur on one side of the face,
pulling upper lip up and away.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	3	4	70
2	Sometimes	1	2	30
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100

	10	

When you feel contempt, naturally occurs on one side of the face, pulling upper lip up and away helps Indonesian and Thailand students in communication. As in the percentage, 3 students from Thailand and 4 from Indonesia (70%) stated often, 1 student from Thailand and 2 from Indonesia (30%) stated sometimes. So, generally students say often.

Table 4.8 Item 29
When disgust, you wrinkled nose, lowered eyelids
and eyebrows, raised upper lip.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	4	4	80
2	Sometimes	-	2	20
3	Seldom	-	-	-
4	Never	-	-	-
Total		4	6	100
		10		

The table above shows that when disgust, wrinkled nose, lowered eyelids and eyebrows, raised upper lip helps Indonesian and Thailand students in communication. As in the percentage, 4 students from Thailand and 4 from Indonesia (80%) stated often, 2 students from Indonesia (20%) stated sometimes. From the table above concluded that generally students say often.

d. Haptics (Touch)

Table 4.9 Item 30
When giving handshake, you show the professional
or friendship or congratulation with others.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	3	5	80
2	Sometimes	1	1	20
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

When giving handshake, showing the professional or friendship or congratulation with others helps Indonesian and Thailand students in communication. As in the percentage, 3 students from Thailand and 5 from Indonesia (80%) stated often, 1 student from Thailand and 1 from Indonesia (20%) stated sometimes. From the table above concluded that generally students say often.

Table 4.9 Item 31
When giving a high-five, you give congratulation with others.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	1	2	30
2	Sometimes	3	4	70
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

It can be seen when giving a high-five, you give congratulation with others helps Indonesian and Thailand students in communication. It shows 1 student from Thailand and 2 from Indonesia (30%) stated often, 3 students from Thailand and 4

from Indonesia (70%) stated sometimes. Finally, we concluded that generally
students say sometimes.

Table 4.9 Item 32
When giving a push, it means you give threatening.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	1	10
2	Sometimes	1	3	40
3	Seldom	1	2	30
4	Never	2	-	20
Total		4	6	100
		10		

When giving a push, it means give threatening helps Indonesian and Thailand
students in communication. As in the percentage, 1 student from Indonesia (10%)
stated often, 1 student from Thailand and 3 from Indonesia (40%) stated sometimes, 1
from Thailand and 2 students of Indonesia (20%) stated seldom, and 2 students of
Thailand (30%) stated never. From the table above concluded that generally students
say sometimes.

Table 4.9 Item 33
To show friendship, while walking or sitting, you are linking arm with friend.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	4	5	90
2	Sometimes	-	-	-
3	Seldom	-	1	10
4	Never	-	-	-
Total		4	6	100

	10	

Based on the table above that to show friendship, while walking or sitting, you are linking arm with friend helps Indonesian and Thailand students in communication. The table shows 4 students from Thailand and 5 from Indonesia (80%) stated often and only 1 student of Indonesia (10%) stated seldom. So, generally students say often.

Table 4.9 Item 34
To show friendship and respectful,
you give cheek to cheek with other when meet.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	1	10
2	Sometimes	3	2	50
3	Seldom	1	-	10
4	Never	-	3	30
Total		4	6	100
		10		

The table above shows that to show friendship and respectful, giving cheek to cheek with other when meet helps Indonesian and Thailand students in communication. As in the percentage, 1 student from Indonesia (10%) stated often, 3 students from Thailand and 2 from Indonesia (50%) stated sometimes, 1 from Thailand (10%) stated seldom, and 3 students of Indonesia (30%) stated never. From the table above concluded that generally students say sometimes.

Table 4.9 Item 35
In communication, you need to touch the interlocutor
to feel you understand him/her.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	2	20
2	Sometimes	4	3	70
3	Seldom	-	1	10
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Need to touch the interlocutor to feel understand him/her helps Indonesian and Thailand students in communication. There are 2 students from Indonesia (20%) stated often, 4 students from Thailand and 3 from Indonesia (70%) stated sometimes, and 1 from Indonesia (10%) stated seldom. From the table above concluded that generally students say sometimes.

e. Posture

Table 4.10 Item 36
Forward looking and leaning toward postures
which symbolize confidence, openness, and warmth of personality.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	4	6	100
2	Sometimes	-	-	-
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

The table above shows forward looking and leaning toward postures which symbolize confidence, openness, and warmth of personality helps Indonesian and Thailand students in communication. As in the percentage, all students from Indonesia and Thailand (100%) stated often. From the table above concluded that generally students say often.

Table 4.10 Item 37
Contrary to approach, these postures signify you that boredom and shyness.

.No	Options	F		%
		Thailand	Indonesian	
1	Often	-	2	20
2	Sometimes	1	4	50
3	Seldom	1	-	10
4	Never	2	-	20
Total		4	6	100
		10		

It can be seen that contrary to approach, these postures signify that boredom and shyness helps Indonesian and Thailand students in communication. There are 2 students from Indonesia (20%) stated often, 1 student from Thailand and 4 students from Indonesia (50%) stated sometimes, 1 from Indonesia (10%) stated seldom, and 2 students from Thailand (20%) stated never. From the table above concluded that generally students say sometimes.

Table 4.10 Item 38
Slouching with rounded shoulders and a concave back shows carelessness, lack of confidence and desperation.

.No	Options	F		%
		Thailand	Indonesian	

1	Often	2	2	40
2	Sometimes	1	4	50
3	Seldom	1	-	10
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Based on the table above, slouching with rounded shoulders and a concave back shows carelessness, lack of confidence and desperation helps Indonesian and Thailand students in communication. As in the percentage, 2 students from Thailand and 2 from Indonesia (40%) stated often, 1 student from Thailand and 4 students from Indonesia (50%) stated sometimes, 1 from Thailand (10%) stated seldom. So, generally students say sometimes.

Table 4.10 Item 39
Upright chin up position shows confidence and assertiveness.

.No	Options	F		%
		Thailand	**Indonesian**	
1	Often	3	6	90
2	Sometimes	1	-	10
3	Seldom	-	-	-
4	Never	-	-	-
Total		**4**	**6**	**100**
		10		

Upright chin up position shows confidence and assertiveness helps Indonesian and Thailand students in communication. As in the percentage, 3 students from Thailand and 6 from Indonesia (90%) stated often and only 1 student from Thailand (10%) stated sometimes. Finally, we concluded that generally students say often.

Table 4.11 Item 40
According to you, which non-verbal communication
has the greatest role in communicating?

.No	Options	F		%
		Thailand	Indonesian	
1	Gesture	3	6	90
2	Eye contact	1	-	10
3	Facial expression	-	-	-
4	Touch	-	-	-
5	Posture			
Total		**4**	**6**	**100**
		10		

The table above shows, 3 students from Thailand and 6 from Indonesia (90%) stated gesture and only 1 student from Thailand (10%) stated eye contact. From the table above concluded that generally students say gesture.

B. Discussion

In this part, the writer discussed the result of the kinds of non-verbal communication that used by the students in communication through observation and the ways of non-verbal communication through questionnaire.

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

The writer classified the result of findings above. The result of this research showed that there were 39 kinds of non-verbal communication which is included in the Kinesics (Body Motion Communication) of Novinger's theory. There were 16

kinds of Emblems (Gestures), 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Haptics (Touch), and 4 kinds of Posture.

From table at the findings, there were some similarity between Indonesia and Thailand non-verbal behaviors but sometimes different in conveyed meanings. The similarities in conveyed meaning between Indonesia and Thailand behaviors such as:

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

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

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

side of the face, pulling upper lip up and away when contempt; and wrinkled nose, lowered eyelids and eyebrows, raised upper lip when disgust.

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

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

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

So, from this analysis we can say that most of non-verbal communication used between Indonesian and Thailand students' interaction are same behavior and conveyed meaning. As we know that Indonesia and Thailand are Southeast Asia

counties. Therefore, they have similarities in the culture behavior. These similarities and differences indentified as inter-cultural communication strategies.

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

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

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

60% students stated never in statement when you stand and hold hands shows that you are angry; in this case, all the students of Thailand agreed with that statement and 50% of them stated sometimes, but all Indonesian students disagreed with that

statement, according to the Indonesian students' reason said when stand and hold hands, it does not show that Indonesian students are angry, but showing relaxed. To show that Indonesian students are angry by gesture, they stand and put their hands on the waists. Based on the questionnaire, Indonesian students do stand and put their hands on the waists to show that they are angry; it is about 4 Indonesian students (66, 66%) stated often and 2 Indonesian students (33, 33%) stated Sometimes. Most of them (80%) stated often that sitting and one leg puts over knee shows you are relaxed.

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

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

means showing something is good. There were 60% students of Indonesia and Thailand sated often in statement using hands to move while explains something.

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

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

often in statement that when contempt, you naturally occurs on one side of the face, pulling upper lip up and away. 80% stated often in statement that when disgust, you wrinkled nose, lowered eyelids and eyebrows, raised upper lip.

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

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

(90%) students of Indonesia and Thailand stated often in statement upright chin up position shows confidence and assertiveness.

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

Based on the analysis of percentage, we concluded that non-verbal communication has a big role in communication especially in inter-cultural communication. In the fact, "the nonverbal communication of another culture is far more difficult to learn than verbal communication" (Porter, 1988: 273), on the other hand, according Novinger (2001: 57), "when attempting to communicate with a target culture, the following basic categories of nonverbal communication can be used to anticipate or explain commonly occurring areas of difficulty", especially in the kinesics (body motion communication) such as emblems (gestures), eye contact, facial expressions, haptics (touch), and posture. It showed that how important non-verbal communication in the interaction process because "we also communicate 65% our ideas and feeling without words" (Wright, 1987: 18), which the functions of non-verbal are supporting speech, conveying emotion, and immediacy behaviors (Klopf, 1987: 171-173), such as non-verbal communication can simply repeat what we say orally; a non-verbal message can substitute for a verbal message; non-verbal

communication can emphasize verbal messages; non-verbal behaviors can contradict verbal messages; people's non-verbal behavior has more bearing than their words on communicating feelings or attitude to others; and certain non-verbal behaviors create positive feeling, these are called "immediacy" behavior and they communicate for simultaneous complementary messages, positive in nature.

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

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the findings have been discussed in the previous chapter, the writer puts forward some conclusion as follows:

1. There are 39 kinds of non-verbal communication which is included in the Kinesics (Body Motion Communication) of Novinger's theory. There are 16 kinds of Emblems (Gestures), 6 kinds of Eye Contact, 7 kinds of Facial Expressions, 6 kinds of Haptics (Touch), and 4 kinds of Posture. There are some similarities between Indonesia and Thailand non-verbal behaviors but different in conveyed meanings. These similarities and differences indentified as inter-cultural communication.

2. To communicate effectively, both of verbal and non-verbal communication should be involved. Even, non-verbal communication has great deal benefit in communication. Non-verbal communication mostly functions as substituting verbal messages, elaborating verbal messages, transmitting telling, etc. The students' opinion, which non-verbal communication has the greatest role in communication between Indonesian and Thailand students, which is 90% students of Indonesia and Thailand stated gesture. There are 10% students stated eye contacts. No one of students stated facial expression, haptics (touch), and posture. It means that the kind of non-verbal communication strategies that most has

a role in communication between Indonesian and Thailand students is gesture.

B. Suggestion

Based on the conclusion above, the writer suggests as follows:

1. Misunderstanding in communication can happen when we get interact each other especially in inter-cultural communication, one of its casual factors is lack of knowledge about inter-cultural communication strategies as in non-verbal communication. So, by knowing the communication strategies especially non-verbal communication, we can avoid misunderstanding in communication especially conveyed meaning in non-verbal communication.

2. Since this research only indentifies non-verbal communication strategies used by Indonesian and Thailand students' Interaction, it is suggested for other researchers to observe inter-cultural verbal communication strategies in Indonesian and Thailand students' Interaction. Such as what topics are usually conversed, how frequently do they give compliment, weather they express their idea directly or indirectly.

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APPENDIX A

OBSERVATION SHEET

1. Emblems (Gestures)

NO	KINDS OF EMBLEMS (GESTURES)	NOTE	
		YES	NO
1	Hand closing mouth when laugh	✓	
2	Using index finger	✓	
3	Rising palm	✓	
4	Put Palm on the chest	✓	
5	Put index finger on the chest		✓
6	Put hand on forehead	✓	
7	Playing with nail	✓	
8	Put hand under chin	✓	
9	Stand and hold hand	✓	
10	Sitting and one leg puts over knee	✓	
11	Sit down while plying her/his fingers		✓
12	Nodding	✓	
13	Shaking head	✓	
14	Shrug the shoulder	✓	
15	Down head	✓	
16	Put hand on waist*	✓	
17	Thumbs up*	✓	
18	Using Hand (to moves)*	✓	

Adopted from Syarif (2004: 30-31).

* **Added from Observation**

2. Eye Contact

NO	KINDS OF EYE CONTACT	NOTE	
		YES	NO
1	Avoid eyes contact	✓	
2	Eye contact	✓	
3	Staring the other object	✓	
4	Rising eyes brow	✓	
5	Frown Forehead	✓	
6	Take eyes far away	✓	

Adopted from Syarif (2004: 29).

3. Facial Expression

NO	KINDS OF FACIAL EXPRESSION	NOTE	
		YES	NO
1	Happiness: round eyes, smile, and raised cheeks.	✓	
2	Sadness: raised inner eyebrows, pulling down of outer lips	✓	
3	Surprise: eyebrows raised, wide open eyes, open mouth	✓	
4	Anger: Lower eyebrow, intense stare	✓	
5	Fear: Raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally	✓	
6	Contempt: Naturally occurs on one side of the face, pulling upper lip up and away	✓	

7	Disgust: wrinkled nose, lowered eyelids and eyebrows, raised upper lip	✓	

Adopted from Clark (2010).

4. Haptics (Touch)

NO	KINDS OF HAPTICS (TOUCH)	NOTE	
		YES	NO
1	Handshake	✓	
2	High-five	✓	
3	A push	✓	
4	Sitting or Walking while linking arm with friend (adopted from Syarif, 2004: 33)	✓	
5	Cheek to cheek	✓	
6	Touch one of her/his body's interlocutor (adopted from Syarif, 2004: 33)	✓	

Adopted from Clark (2010).

5. Posture

NO	KINDS OF POSTURE	NOTE	
		YES	NO
1	Forward looking and leaning toward postures	✓	
2	Contrary to approach	✓	
3	Standing up straight		✓
4	Slouching with rounded shoulders and a concave back	✓	
5	Upright chin up position	✓	

Adopted from Clark (2010).

QUESTIONNAIRE

Name   : ………………………

Citizen of   : ………………………

Read each statement below carefully and choose one answer that suits you, then mark a cross (x) on the answer provided.

1. When laughing, you close your mouth to show politeness
    a. Agree
    b. Disagree
        If disagree, give the reason what does the mean of closing mouth when laughing:
        …………………………………………………………………………
        …………………………………………………………………………
        …………………………………………………………………………
    And how many times you have been doing it?
        a. Often
        b. Sometimes
        c. Seldom
        d. Never

2. Using index finger to point something
    a. Agree
    b. Disagree
        If disagree, give the reason what does the mean of using index finger when communicate:
        …………………………………………………………………………
        …………………………………………………………………………
        …………………………………………………………………………
    And how many times you have been doing it?
        a. Often
        b. Sometimes
        c. Seldom
        d. Never

3. Rising palm to ask question
    a. Agree
    b. Disagree
        If disagree, give the reason what does the mean of rising palm:

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………
And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

4. You put palm on the chest to indicate I or ME when communicate
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of putting palm on the chest:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

5. You need to put your hand to your forehead when you have forgotten something
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of putting your hand to your forehead:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

6. If you feel nervous when communicate, you always do something silly such as scratching your hand, playing with your fingernails or touching your shirt
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of doing something silly such as scratching your hand, playing with your fingernails or touching your shirt:

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………
And how many times you have been doing it?
  a. Often
  b. Sometimes
  c. Seldom
  d. Never

7. You put your hand under chin to show that you are thinking
  a. Agree
  b. Disagree
     If disagree, give the reason what does the mean of putting your hand under chin:
………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………
And how many times you have been doing it?
  a. Often
  b. Sometimes
  c. Seldom
  d. Never

8. When you stand and hold hands, you show that you are angry
  a. Agree
  b. Disagree
     If disagree, give the reason what does the mean of when you stand and hold hands:
………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………
And how many times you have been doing it?
  a. Often
  b. Sometimes
  c. Seldom
  d. Never

9. Sitting and one leg puts over knee shows you are relaxed
  a. Agree
  b. Disagree
     If disagree, give the reason what does the mean of sitting and one leg puts over knee:
………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………
And how many times you have been doing it?
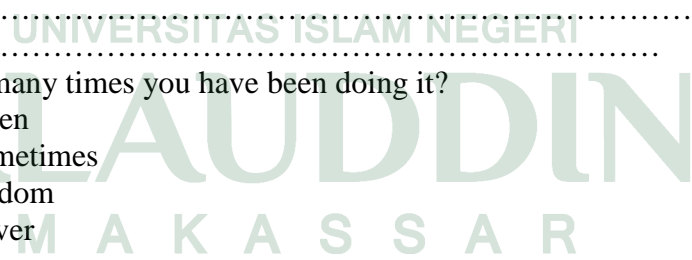
a. Often
b. Sometimes
c. Seldom
d. Never

10. Nodding shows agreement
   a. Agree
   b. Disagree
       If disagree, give the reason what does the mean of nodding:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
   And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

11. You need to shake your head to mean you do not understand
   a. Agree
   b. Disagree
       If disagree, give the reason what does the mean of shaking your head:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
   And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

12. You shrug the shoulder to show that you do not know something
   a. Agree
   b. Disagree
       If disagree, give the reason what does the mean of shrugging the shoulder:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
   And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

13. You need to lower your head when you are nervous or shy when speaking with others
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of lowering your head:
       …………………………………………………………………………………
       …………………………………………………………………………………
       ………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

14. When you stand and put hands on waists, you show that you are relaxed.
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of standing and put hands on waists:
       …………………………………………………………………………………
       …………………………………………………………………………………
       ………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

15. Thumbs up means you show something is good
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of thumbs up:
       …………………………………………………………………………………
       …………………………………………………………………………………
       …………………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

16. Using hands to move while explains something
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of using hands to move:

…………………………………………………………………………………
…………………………………………………………………………………
…………………………………………………………………………………
And how many times you have been doing it?
a. Often
b. Sometimes
c. Seldom
d. Never

17. In communication, you avoid eyes contact the interlocutor if you are shy.
a. Agree
b. Disagree
   If disagree, give the reason what does the mean of avoiding eyes contact the interlocutor:
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
And how many times you have been doing it?
a. Often
b. Sometimes
c. Seldom
d. Never

18. In communication, you understand more if you can see the eyes of the interlocutor
a. Agree
b. Disagree
   If disagree, give the reason what does the mean of seeing the eyes of the interlocutor:
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………
And how many times you have been doing it?
a. Often
b. Sometimes
c. Seldom
d. Never

19. You look at the other object when communicate to show you are inattention
a. Agree
b. Disagree
   If disagree, give the reason what does the mean of looking at the other object when communicate:
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………

And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

20. If you raise your eyebrows, it means you agree with the interlocutor.
    a. Agree
    b. Disagree

    If disagree, give the reason what does the man of raising your eyebrows:

    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………

And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

21. You frown your forehead when you do not understand the interlocutor's pronunciation
    a. Agree
    b. Disagree

    If disagree, give the reason what does the mean of frowning your forehead:

    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………

And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

22. You look away when you cannot answer the question from others
    a. Agree
    b. Disagree

    If disagree, give the reason what does the mean of looking away when communicate:

    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………

And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

23. When happy, you round eyes, smile, and raised cheeks.
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of rounding eyes, smile, and raised cheeks:
       ……………………………………………………………………………
       ……………………………………………………………………………
       ……………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

24. When sad, you raised inner eyebrows, pulling down of outer lips
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of raised inner eyebrows, pulling down of outer lips:
       ……………………………………………………………………………
       ……………………………………………………………………………
       ……………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

25. When surprising, your eyebrows raised, wide open eyes, open mouth
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of eyebrows raised, wide open eyes, open mouth:
       ……………………………………………………………………………
       ……………………………………………………………………………
       ……………………………………………………………………………
    And how many times you have been doing it?
       a. Often
       b. Sometimes
       c. Seldom
       d. Never

26. When Anger, you lower eyebrow, intense stare
    a. Agree
    b. Disagree

If disagree, give the reason what does the mean of lower eyebrow, intense stare:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?
 a. Often
 b. Sometimes
 c. Seldom
 d. Never

27. When fear, you raised eyebrows and eyelids, slightly opened mouth, lip edges stretched back horizontally.
 a. Agree
 b. Disagree

If disagree, give the reason how to show you feel fear by facial expression:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?
 a. Often
 b. Sometimes
 c. Seldom
 d. Never

28. When contempt, you naturally occurs on one side of the face, pulling upper lip up and away
 a. Agree
 b. Disagree

If disagree, give the reason how to show you feel contempt by facial expression:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?
 a. Often
 b. Sometimes
 c. Seldom
 d. Never

29. When disgust, you wrinkled nose, lowered eyelids and eyebrows, raised upper lip.
 a. Agree
 b. Disagree

If disagree, give the reason how to show you feel disgust by facial expression:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?

    a. Often

    b. Sometimes

    c. Seldom

    d. Never

30. When giving handshake, you show the professional or friendship or congratulation with others.

    a. Agree

    b. Disagree

    If disagree, give the reason what does the mean of giving handshake:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?

    a. Often

    b. Sometimes

    c. Seldom

    d. Never

31. When giving a high-five, you give congratulation with others.

    a. Agree

    b. Disagree

    If disagree, give the reason what does the mean of giving a high-five:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?

    a. Often

    b. Sometimes

    c. Seldom

    d. Never

32. When giving a push, it means you give threatening.

    a. Agree

    b. Disagree

    If disagree, give the reason what does the mean of giving a push:

…………………………………………………………………………

…………………………………………………………………………

…………………………………………………………………………

And how many times you have been doing it?

a. Often
b. Sometimes
c. Seldom
d. Never

33. To show friendship, while walking or sitting, you are linking arm with friend.
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of while walking or sitting, you are linking arm with friend:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
    And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

34. To show friendship and respectful, you give cheek to cheek with other when meet.
    a. Agree
    b. Disagree
       If disagree, give the reason how what does the mean of giving cheek to cheek with other when meet:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
    And how many times you have been doing it?
    a. Often
    b. Sometimes
    c. Seldom
    d. Never

35. In communication, you need to touch the interlocutor to feel you understand him/her
    a. Agree
    b. Disagree
       If disagree, give the reason what does the mean of touching the interlocutor when communication:
       …………………………………………………………………………
       …………………………………………………………………………
       …………………………………………………………………………
    And how many times you have been doing it?
    a. Often
    b. Sometimes

      c. Seldom

      d. Never

36. Forward looking and leaning toward postures which symbolize confidence, openness, and warmth of personality.

    a. Agree

    b. Disagree

      If disagree, give the reason what does the mean of forward looking and leaning toward postures:

      ……………………………………………………………………………………

      ……………………………………………………………………………………

      ……………………………………………………………………………………

    And how many times you have been doing it?

      a. Often

      b. Sometimes

      c. Seldom

      d. Never

37. Contrary to approach, these postures signify you that boredom and shyness.

    a. Agree

    b. Disagree

      If disagree, give the reason what does the mean of contrary to approach:

      ……………………………………………………………………………………

      ……………………………………………………………………………………

      ……………………………………………………………………………………

    And how many times you have been doing it?

      a. Often

      b. Sometimes

      c. Seldom

      d. Never

38. Slouching with rounded shoulders and a concave back shows carelessness, lack of confidence and desperation.

    a. Agree

    b. Disagree

      If disagree, give the reason what does the mean of slouching with rounded shoulders and a concave back:

      ……………………………………………………………………………………

      ……………………………………………………………………………………

      ……………………………………………………………………………………

    And how many times you have been doing it?

      a. Often

      b. Sometimes

      c. Seldom

      d. Never

39. Upright chin up position shows confidence and assertiveness.

a. Agree
b. Disagree
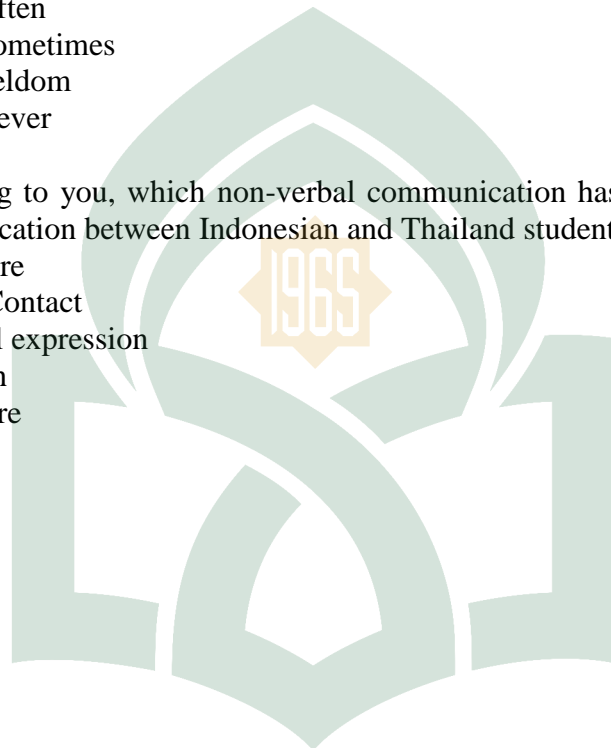   If disagree, give the reason what does the mean of upright chin up position:
   …………………………………………………………………………
   …………………………………………………………………………
   …………………………………………………………………………

And how many times you have been doing it?
   a. Often
   b. Sometimes
   c. Seldom
   d. Never

40. According to you, which non-verbal communication has the greatest role in communication between Indonesian and Thailand students?
   a. Gesture
   b. Eye Contact
   c. Facial expression
   d. Touch
   e. Posture

APPENDIX C

DOCUMENTATION

Picture 1. The kinds of non-verbal communication which is namely closing mouth when laugh (Gesture)

Picture 2. The kinds of non-verbal communication which is namely gesture (Using index finger to point something)

Picture 3. The kinds of non-verbal communication which is namely gesture (Rising palm)

Picture 4. The kinds of non-verbal communication which is namely gesture (Put Palm on the chest)

Picture 5. The kinds of non-verbal communication which is namely gesture (Put hand on forehead)

Picture 6. The kinds of non-verbal communication which is namely gesture (Playing with nail)

Picture 7. The kinds of non-verbal communication which is namely gesture (Put hand under chin)

Picture 8. The kinds of non-verbal communication which is namely gesture (Stand and hold hand)

Picture 9. The kinds of non-verbal communication which is
namely gesture (Sitting and one leg puts over knee)

Picture 10. The kinds of non-verbal communication which is
namely gesture (Down Head)

Picture 11. The kinds of non-verbal communication which is
namely gesture (Shrug the shoulder)

Picture 12. The kinds of non-verbal communication which is namely gesture (Thumbs Up)

Picture 13. The kinds of non-verbal communication which is namely Eye Contact (Avoiding Eye Contact)

Picture 14. The kinds of non-verbal communication which is namely Eye Contact (doing Eye Contact, Rising eye brow, Frown Forehead)

Picture 15. The kinds of non-verbal communication which is namely Eye Contact (Take eyes far away)

Picture 16. The kinds of non-verbal communication which is namely Facial Expression (surprise)

Picture 17. The kinds of non-verbal communication which is namely Haptics/Touch (Handshake and Cheek to cheek)

Picture 18. The kinds of non-verbal communication which is namely Haptics/Touch (High-Five)

Picture 19. The kinds of non-verbal communication which is namely Haptics/Touch (Sitting while linking arm with friend)

Picture 20. The kinds of non-verbal communication which is namely Haptics/Touch (walking while linking arm with friend)

Picture 21. The kinds of non-verbal communication which is namely Haptics/Touch (a push)

Picture 22. The kinds of non-verbal communication which is namely Haptics/Touch (Touch one of her/his body's interlocutor)

Picture 23. The kinds of non-verbal communication which is namely Posture (Forward looking and leaning toward postures)

Picture 24. The kinds of non-verbal communication which is
namely Posture (Contrary to approach, Slouching with rounded
shoulders and a concave back, Upright chin up position)

CURRICULUM VITAE

Baso Muammar or usually called Baso, Ammar, or Qadhavi was born on July 22th, 1991 in Sengkang, Wajo Regency South Sulawesi. He is the 3rd son of Abd. Aziz A. Intang and Dra. Hadi. He has two brothers and one younger sister.

In 1998, he started his elementary school at SDN 19 Tempe of Sengkang but in 2000, he moved at SDN 221 Sompe and graduated in 2004. Then he continued his study in MTs. As'adiyah Putra 2 Pusat Sengkang and graduated in 2007. In the same year, he continued his study in SMAN 1 Sengkang and graduated in 2010. Directly after graduating high senior school, he was accepted as a student in Sociology Education at FKIP, UNISMUH Makassar and graduated in 2014. On the other hand, in the 2011, he was also accepted as a student in English and Literature Department at Adab and Humanities Faculty, Alauddin State Islamic University of Makasssar (UINAM).

To contact him
e-mail: basomuammar@gmail.com
fb: Baso Muammar
twitter: @basomuammar