CHAPTER I – INTRODUCTION

1.1. BACKGROUND

European countries have become the most famous destination for international visitors, may they be students, business people, or tourists. They go to the countries of their choice with different purposes and perspectives, each to their own needs. Among many famous European countries with a continuous increase in international urban development, Barcelona can be described as one of the most famous tourist destinations that people frequently visit.
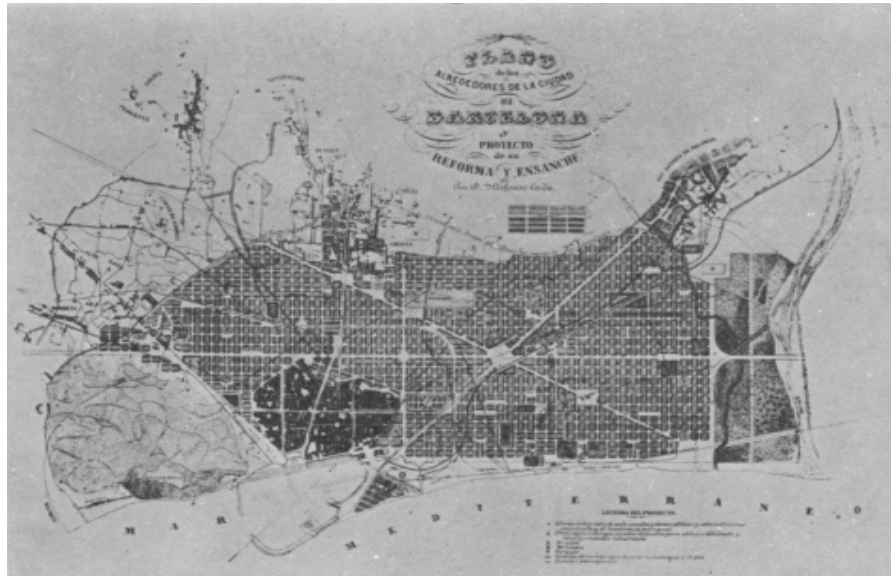
According to the data from the National Statistics Institute of Spain (*Instituto Nacional de Estadistica*), Barcelona is the capital and the biggest city of the autonomous community of Catalonia, a city located on the coast of north-eastern Spain with a population of roughly 1,600,000 people within the city limits (*Barcelona: Población Por Municipios y Sexo*, 2016). In addition, data from Kearney's report (2022) explains that Barcelona can be described as a major economic and cultural centre in southwestern Europe due to its leading success in economic development and tourism. Within its surging growth in socio-economic status over the years, Barcelona has been crowned for qualifications to be called a global city status (Beta+) (*Readiness for the Storm: The 2022 Global Cities Report*, 2022). Barcelona has been defined as a leisure-based city with tourism and cultural industries as its main asset and income source (Vives & Torrens, 2011), the development of this sector accounts for the growth of the city's socio-economic status by tourism being a significant contributor to the flourishing of Barcelona's service sector (Eastaway et al., 2008). This data has provided the necessary proof that Barcelona as a city is not going to stop growing its international sectors. But, what Barcelona has to offer that is attracting numerous international visitors?

The first historical occurrence that took place in the city as the cause of international exposure was Barcelona being a host to the world-renown Universal Exposition back in 1888 which has previously been held in several other world-famous cities such as Paris, London, and Melbourne. In local terms, it is known as '*Exposició Universal de Barcelona*' (Barcelona Universal Exposition). Barcelona was the first Spanish city to organise such an event, which gave them the benefit of

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international commerce and collaboration. Due to this, the whole infrastructure of Barcelona as a city was remodelled and rebuilt with a blueprint created by Ildefons Cerdà i Sunyer called 'The Cerdà Plan', creating new urbanistic city planning which has become the city's famous attraction until today due to its uniqueness being a "smart city" with neatly designed square structures all over the city (Aibar & Bijker, 1997). L'Eixample was the main neighbourhood that suffered this drastic renovation and thus, became the result of the remodelling blueprint. Though this blueprint stopped being brought into reality due to the city's economic recession, which affected people's support for the Barcelona Universal Exposition in 1888, the people were not as supportive as they used to be before the recession happened.

According to the research thesis by Galiano (2015), the current major of Barcelona at the time, Rius i Taulet, commented on Barcelona not being a city with the purpose of chasing beauty to attract progress of internationalism, but instead, they are doing it with the infrastructure that the city has to offer in order to strengthen the cooperation and collaboration that they can do with international parties. With that, Rius i Taulet marketed their event, Barcelona Universal Exposition, due to the importance of its port in international commerce and how Barcelona as a city aspired to grow and prosper in the international sense (Galiano, 2015).

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Figure 1: The blueprint for Cerdà Plan in 1859

Source: Wynn (1979)

This attracted countries to have international agreements in the long run and tourists to come from all sides of the world up until today. The attractions grow from the city infrastructure to other architectural factors such as historical buildings created by the famous Catalan architect, Antonio Gaudí. The church of Sagrada Família, Casa Mila, and Casa Battlo –to name a few, are several buildings that he created to introduce the concept of Catalan modernism with the influence of neo-gothic art and oriental techniques (Mackay, 1989). The city's architecture combined with the richness of its culture and history has appealed to international tourists, some visited for entertainment purposes, while others visited due to business and education matters.

According to the data from the Barcelona City Council news website, Barcelona Metropolis (2019), in recent days, Barcelona has received more than 12,000,000 visitors per year due to its gradually rising fame over the years –which caused overpopulation for the locals due to them becoming a hindrance in their daily activities and how residential areas have been flooded with tourists which in many cases disturbed the cycle of residential renting for locals because of how the apartments are now being marketed more for international tourists (*Barcelona in*

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Numbers: Tourism, between Wealth and Residents' Complaints, 2019). This issue highlights the occurrence of international individuals who decided to move to Barcelona to become long-term residents that we call the 'diaspora'.

Diaspora is a phenomenon which could be found in historical journeys worldwide, Indonesia included. According to Kamus Besar Bahasa Indonesia (KBBI), the definition of diaspora is a period of dispersal of a nation scattered in various parts of the world, and the nation does not have a state, for example, the Jewish nation before the state of Israel was established in 1948. Diaspora has a broad range of definitions since its meaning is dynamically everchanging, which makes it difficult to set clear criteria for what a diaspora is. International Organization for Migration (2019) defines diasporas as "*migrants or descendants of migrants whose identity and sense of belonging, either real or symbolic, have been shaped by their migration experience and background. They maintain links with their homelands, and to each other, based on a shared sense of history, identity, or mutual experiences in the destination country*". Within the social science field, it was not long ago that the concept of diaspora was introduced, which continuously developing due to the dynamic increase in diasporic phenomena in recent decades (Anteby-Yemini & Berthomière, 2005). The status of a citizen being a 'diaspora' is used to describe those who are forced to adapt to the culture and customs of the country they are currently residing in due to forced situations, which in the old days were mostly religious and political reasons.

It was not since the 1980s that diaspora as a concept were beginning to develop its meaning to describe those who are residing in a country, not of their own and to build a community instead of forcing themselves to adapt to the country's customs and culture, creating a non-obligatory sense behind the motive of them wanting to learn the local cultures yet still having attachment to their original identity of someone from their respective home countries (Jansson & Nilsson, 2017). With that information, 'diaspora' as a concept is now loosely translated into an individual who is away from their home country for a long period of time with various intentions and motives as their background. This definition affects the way Indonesian researchers define diaspora conceptually, according to Setijadi (2017), not bound by ancestry or ethnicity, Indonesian diaspora could be

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defined as Indonesians who are living together as a global community bound by a sense of common homeland and nationality. Focusing on the diaspora who are moving to a country or city with sociocultural phenomena way different from their own, the adaptation of cultural differences that they should do surely affects their quality of life in their new environment.

According to Brumann (1999), as ubiquitous of a concept as it could be, culture can be defined as the whole complex of traditional behaviour whose nature of being everchanging is due to the nature of humans being dynamically revolutionary and resulted in it being passed down to each next generation. Brumann also referred to culture as accumulated intergenerational experiences including socially transmitted patterns of a particular group setting. With this explanation, culture can be concluded as a concept which is constantly growing within the evolution of human history, growing the definition of social behaviour in a collective.

Within a communication process, culture plays a big part in how a person is going to communicate. Their framework of thinking is defined by the culture that has been imbued upon them growing up, and they tend to act according to the knowledge of those cultures. These specified cultures which affect how a person operates will define the existence of a collective and how they are going to operate based on the culture of everyone that is involved in that collective (Moran et al., 2010). With cultures differing from one another with various factors associated with their existence, the process of socialisation can be seen as complicated to comprehend if intercultural communication is to happen (Adams, 1997). One of the prominent factors to be put into account when it comes to cultural differences is the difference in a geographical setting.

Defined with geographical factors, cultures can be completely different from one city to another, or even from one country to another. In this case, culture shock may happen for diaspora who have different sociocultural phenomena in their home country. According to Oberg (1960), culture shock is initially defined as the consequence of strain and anxiety due to the process of contact with new culture and environment, giving birth to the feeling of loss, confusion, and impotence

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resulting from the loss of habitual cultural rules. The loss of familiarity with one's cultural environment produces the feeling of being challenged to adapt to the new culture and customs of the collective they are a part of and/or the geographical sector they are currently residing in, which is born from human innate instinct to survive.

With the search for familiarity, diaspora tends to look for a space of comfort and safety for their adaptation process in a new environment to run smoothly, and most of the time they look for a space with their own culture or one that is similar to theirs. In this context, the concept of multiple cultures at once can be one that is beneficial for them. With cultures being diversified according to their geographical factors, cultures can intertwine with one another, creating a concept known as 'multiculturalism'. From the sociological perspective, multiculturalism can be defined as:

A system of beliefs and behaviours that recognises and respects the presence of all diverse groups in an organisation or society, acknowledges and values their sociocultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. (Rosado, 2007, p. 2)

The inclusion of cultures different from one another in the concept of multiculturalism shows that there is tolerance and acceptance in order for peace to be defined in such collectives. In today's society, there are a lot of multicultural cities all around the world with different groups that are gathering in one geographical sector and different beliefs and levels of tolerance for one another. Creating values born from the intertwined lives of the collectives and a sense of understanding for collectives different from them, in historical and sociocultural aspects. Barcelona, being a multicultural city, surely lives up to its name due to its high amount of diaspora from various countries.

As stated on the Council of Europe website, as of May 2022, around 17.6% of Barcelona's total inhabitants are non-nationals, with their home countries of high diversity which represents the status of Barcelona as an intercultural city. Several minority groups in those percentages are as follows: Italy (14.16%), Ecuador

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(12.63%), Pakistan (11.26%), Bolivia (9.59%), Peru (9.08%), China (8.89%), Morocco (8.59%), France (8.17%), and Colombia (8.00%) (*Barcelona, Spain - Intercultural City*, 2022). This proves that lots of diasporas in Barcelona came from various countries and thus, interculturally fused in a city that is rich in the historical and cultural sense. The information provided in this data explains that with the high level of cultural diversity comes a variety of reasons for these minority groups to go to Barcelona to become a diaspora of their own volition. With that being said, the reasons for their migration could be based on the motivation that they have.

There are a lot of motivations for people to go abroad and decide to become long-term residents, such as pursuing higher education, movements from their workplace, or the individual's desire to move abroad and experience cultures and daily occurrences different from their home country. Among those reasons, this research would like to focus on one motivation which has been one of the most prominent reasons why someone decides to live abroad, which is pursuing higher education. Research done by Shields (2013) explains that in recent decades, the number of international students has exponentially increased. The number increased from roughly 800,000 in 1975 to 4,100,000 in 2010, the growth has been predicted to be continually significant and it is expected to reach roughly 8,000,000 in 2025. Being an international student has a plethora of benefits, which is attributed to the significant increase in their numbers annually.

Research by Dewey, Belnap and Hillstrom (2013) found that with pursuing international education, comes the benefits of being proficient in the language of the students' host countries, building an international network on a personal and professional level, enhancing their academic and cultural competence, and nurture their personal qualities (Dewey et al., 2013). From the student's interpretation, however, there are several motives on why they would like to pursue international education. Lots of studies have investigated these motives with the push-pull factors concept, including a study by Mazzarol & Soutar in 2002. They explain that push factors consist of the unavailability of the desired study program, lack of access to universities, and poor quality of education in their home country. While pull factors consist of what the country of their choice has to offer to their interest, such as more access to desired study programs and resources, interesting sociocultural experience

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in the desired country or city, improved career prospects, and immigration opportunities (Mazzarol & Soutar, 2002).

With the data provided, for Indonesian aspiring students, Barcelona can be a desired host country for them to choose to pursue their higher international education and become a diaspora in the said city due to its multicultural values and an education system far different from what they have in Indonesia. This correlates to one of the biggest motives why a lot of Indonesian students are aspiring to become a diaspora by pursuing higher education abroad as their reason, which is related to the quality of the Indonesian education system and the difference it has with, not only the education system in Barcelona but in European countries in general.

According to an autoethnographic study by Samanhudi (2021), he explained the difference between the Indonesian education system and his experience when he pursued a doctoral degree in the United Kingdom. Indonesian education system manifested the focus of critical thinking for students in the 2003 National Education System Act of Indonesia for both school and university levels. Yet, it has not been corporeally manifested in the daily activities of the school and university students in class due to the lack of understanding from the teacher's perspective about critical thinking and how they are reluctant to apply this approach and the skills necessary to do so in the classroom (Indah, 2017). They are more used to the 'spoon-feeding' model of teaching and learning where the teachers or lecturers fully explain the materials in class and leave no room for the students to explore and be creative in terms of understanding the materials given and the approach used, which leaves students unmotivated also.

Other studies from Gustine (2014) also explained that Indonesian students lack the ability to use critical thinking in class compared to their western counterparts due to the usual 'spoon-feeding' model that Indonesian students have no choice but to use. Samanhudi explained that this method caused challenges for him to adapt to the education system in the United Kingdom which relies heavily on the critical thinking method and encourages students to be more independent in their approach. Indonesian education system still needs lots of readjustments in

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terms of making it more developmental in their approach and ways of teaching and learning to cater to the needs of the students to understand the values of pursuing education, particularly with higher education.

This situation in Indonesia has led students to think that pursuing education internationally is better for the quality of their learning process on a daily basis and having an excellent result as their final goal, which is set in international parameters of what makes a student successful. This correlates to their geographical choices in pursuing international education and how each country has their own strengths and weaknesses, and how those factors can lead to the students choosing that country with significant benefits according to their values. This leads to the question of the factors that drive them to choose Barcelona as the city for them to pursue an international education and become a diaspora, what kind of benefits Barcelona as a city can offer to Indonesian students, and whether or not those benefits contributed to their communication pattern after living in Barcelona as an international student diaspora.

Barcelona as a city is growing in its number of international students. Excelling in public universities such as the long-established Universitat de Barcelona (UB) and the modern Universitat Pompeu Fabra, Barcelona has a lot of international programs for international students to apply and attend with a wide range of study programs to choose from. Programs such as summer courses, international exchange and master's degrees are all applicable to students outside of Spain and even countries outside of the European Union (EU). In accordance with the online article written by ESEI International Business School Barcelona, the city provides programs in English for international students who are not actively pursuing or do not have proficiency in Spanish or Catalan. Within the non-academic sector, students can also find their local community within arm's length due to the large numbers of communities and organisations available in the city for the students to choose from, immersing themselves in the locals' presence and exchanging information from different standpoints. Students are also benefitted from the presence of historical architecture across the city so that they can learn and take advantage of their own learning process in both academic and non-academic sectors (*5 Reasons to Study in Barcelona for International Students*, 2022).

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This leads to the approach of Indonesian students who mostly feel they are not developing in their own country academically to choose Barcelona as the city for their international education pursuing process and becoming a diaspora in the said city, other than the wide variety of choices that the academic sector has to offer, the non-academic sector is also intriguing to learn about and encourages them to grow in both professional and personal aspects. With the endless learning process that they can obtain from pursuing their international education in Barcelona, their perspective on a lot of matters will also develop.

Other than the academic and non-academic sectors, and correlating with its status as an intercultural city, Barcelona has a lot to offer when it comes to diversity and inclusivity for people within the minority groups, whether it is in academic or public spaces, which becomes one of the biggest reasons for Indonesian diaspora, as individuals who are more likely to be targeted in a foreign country due to their status as a minority, to move to this city other than what the city has to offer. The multiculturalism of the city becomes a reason for them to feel safe and secure in the new environment due to its innate nature of being diverse and inclusive. For example, according to the Barcelona City Council website, in the public sector, the Area for Childhood at the Municipal Institute for People with Disabilities of Barcelona has launched a project which provides areas for children and adults with disabilities who need support to enjoy play areas in city parks. This project is the first of its kind in Spain and the whole European countries (*Play Support for Young Children and Adults with Disabilities*, 2022). The same institute also created a new inclusive changing facility at Sant Miquel beach with numerous continuous improvements to give people with disabilities access to changing clothes without having to experience hardships, as well as improving their infrastructures in the bathing area for more access to people with disabilities (*New Inclusive Changing Facility at the Sant Miquel Beach*, 2022).

Meanwhile, in the academic sector, an online article by Universitat de Barcelona stated that, back in 2017, the European Social Research Unit (ESRU) from the Department of Social Anthropology at Universitat de Barcelona created a research and action project called *Divercity*, which focused their research on violence and discrimination against LGBT+ (lesbian, gay, bisexual, and

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transgender) citizens in six small and medium-sized cities in several countries in Europe, namely Sabadell and Girona (Catalonia), Charleroi (Belgium), Nottingham (United Kingdom), Thessaloniki (Greece), and Wroclaw (Poland). This research resulted in the six cities represented creating proposals and materials to ensure the rights of LGBT+ people in all social fields (*Divercity Project Proposes Action Plans to Guarantee LGBT People's Rights in Small and Medium-Sized European Cities*, 2017). Another example would be the "UPF Igualtat" program provided by Universitat Pompeu Fabra, in the UPF Igualtat website, it is explained that the program is supposed to be a protocol-focused policy to promote violence prevention towards minority groups, namely women and LGBT+ students. The protocol focuses on three things: to advise (bringing the voice of the minorities to the governing bodies of the university), to respond (assist students with inquiries and complaints regarding experienced violence), and to organise (bringing awareness activities of violence prevention to the table) (*La Unitat d'Igualtat - Què Fem?*, n.d.). The protocol also affects safe spaces in the university in terms of their availability for the students to use, in the '*Inclusive spaces*' section of the UPF website, they state that the university provides safe spaces for transgender and non-binary students such as the existence of gender-neutral bathrooms all over the university, to bring inclusivity for those students without them having to explain their situation to other people without their consent or desire (*Inclusive Spaces*, n.d.).

From the examples provided above, we can see the range of diversity that Barcelona has to offer for, not only the locals but also international visitors, in this case, the students who decide to choose Barcelona as the city to pursue international education. In Indonesia where the level of tolerance for other people's identities and backgrounds is still questionable in lots of cases, this may come as a 'culture shock' to the Indonesian diaspora since this inclusivity and diversity have not been present over the decades in their own country, which raises the question of 'tolerance' and what are the levels of tolerance for these Indonesian diasporas who decided to go to live in a country with the level of public acceptance and openness different from their country.

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In this widely spreading era of globalisation, there are incredible opportunities for each individual to be exposed to even more comprehensive knowledge far different from what they have previously learnt from their local repository. These differences can be described as intangible proofs of human diversity from sociocultural aspects and personal identities. With these differences existing in every living human being, we need the concept of tolerance as a benchmark for us to accept existing differences, whether or not they align with our knowledge and beliefs.

According to Kamus Umum Bahasa Indonesia, tolerance is a social gesture to respect and allow opinions, perspectives, beliefs, habits, behaviour, and other concepts that are different or the opposite of one's own—religion, ideology, and ethnicity, to name a few. Born in western countries, the term 'tolerance' was notably recent in the year it was conceptually made. The concept was born at a time when social, political, and cultural diversities were prevalent. It came from the Latin word *tolerantia*, defined as relaxation, tenderness, lightness and patience. From this historical explanation, we can understand tolerance as the attitude of giving full rights to others in expressing their opinions, even if they are wrong or different (Misrawi, 2007). In the age of the French Revolution, this term was widely known as another way to interpret their slogan, which was *Liberté, égalité, fraternité* (liberty, equality, fraternity). According to Osborn (1993), tolerance generally refers to openness, acceptance, and gentleness with one another, which can be seen as the foundation for democracy—this term aligned with the French Revolution's purpose of creating a democratic government. Terminologically, tolerance means giving humans or fellow members of society the freedom to carry out their beliefs or regulate their lives and determine their respective fates as long as their attitudes and actions do not violate the requirements for creating order and peace in the society within the process of carrying out and determining their actions (Hasyim, 1979). With these explanations, it can be concluded that tolerance is a concept which defines our level of acceptance of differences, regardless of how different the external factors from our internal knowledge of the world are. The tolerance approach is one with high empathy, understanding, and compassion. This

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approach creates a space where the coexistence of differences can be realised with little to no significant conflicts, compromising with each other's situation.

Tolerance can be implemented in various situations. One of them is the process of personal internationalisation, namely, living abroad. This concept has been socially renowned as an infatuation, an idea of dream-pursuing without any negative consequences within people's understanding in modern times. With the fame of living abroad as a concept, the term 'diaspora' comes into the equation. The fame of diasporic status reaches its peak after the notable increase of globalisation in its copious forms, which drives a lot of individuals to go abroad for a plethora of reasons. Most cases in recent years are young students who would like to pursue international education to further increase their quality of life, education, and opportunities.

There has been little research done regarding this matter in Indonesia and those that have been done focused more on the diasporic connection within the subject's intercultural marital status. This research is being done to know whether or not geographical differences affect the way humans approach a matter within their communication process. With the explanations above, we are going to delve into the thinking of Indonesian individuals who have lived in Barcelona for a year or longer to know their communication patterns. How living abroad and experiencing the city's (and country's) culture has changed their perspective and approach to communicating with other people, specifically in terms of their level of tolerance and acceptance of personal differences, and how their status as international students and the learning process with Barcelona's education system that they have experienced in their universities affect their thinking process and approach in being a diaspora.

The difference between this research with the others that talk about Indonesian diasporas who are living their lives in their chosen country is the focus of their experiences which is going to be the main topic of this research. A lot of research has been done about Indonesian diasporas yet a lot of them are talking mostly about their experiences regarding international marriage, cultural differences, or their personal adaptation process in general in their country. This

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research, however, will focus more on the result of their adaptation after years of living abroad and experiencing sociocultural phenomena different from their home country, seeing whether there is any change in their communication pattern (perspective or ideology) within the timeframe of being a diaspora, more specifically in the field of tolerance on differences in people's identity and background. The research being done on Indonesian diasporas in Barcelona, Spain also has little to no old references, which this research can bring more information regarding such subject.

This research will give the most benefit within the social field where people can get new perspectives on how it is to be a diaspora, more specifically on being an international student living away from their country and experiencing different sociocultural phenomena from their own country. However, the most important factor would be to give a new perspective on the differences between a developed western country's mindset such as Spain and a developing eastern country's mindset such as Indonesia, both with different sociocultural phenomena. These differences can give people a new approach to how to adapt to people's differences in their background and identity.

With the data provided, this research focuses on its reachability by using Indonesian diasporas in Barcelona as the research subject. Finding out the communication pattern that is used by them on a daily basis. There has not been much research done in the past regarding the Indonesian diaspora in Barcelona, specifically, the diaspora who are residing in Barcelona to pursue higher education, how they are managing cultural differences in the city they are residing in, and how that affects their thinking process and communication pattern. Is it different from when they have not moved to Barcelona? What factors changed? Does their process in pursuing higher education within the education system different from theirs affect their communication pattern? How does it affect their perspectives on the approach of individual differences in humans? These questions arise intending to bring light onto the situation which has not been yet frequently discussed.

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1.2. PROBLEM STATEMENT

The problem for this research started with the lack of studies being done specifically about the Indonesian diaspora in Barcelona. This involves research about the Indonesian diaspora and the significance of their communication patterns as an individual who has lived their lives away from their country for a long period of time, and how different sociocultural and economic phenomena affects one's perception of tolerance and understanding of differences. In the book *The Silent Language* by Edward T. Hall, he argued that "… we must learn to understand 'out-of-awareness' aspects of communication… we must never assume that we are fully aware of what we communicate to someone else" (Hall, 1959 in 1990; 28-29 Fay & Spinthourakis-Katsillis, 2000). Fay & Spinthourakis-Katsillis (2000) implied that culture heavily affects how people communicate, especially in a language different from the one that the subject uses daily. The spectrum of communication is connected by the influences of culture, how we speak, act, and think –to name a few, are several factors that are influenced by the difference of culture.

The main problem lies in the changes in the communication patterns of the Indonesian diaspora in Barcelona but particularly highlighting their level of tolerance of differences in human identities and backgrounds. This research would like to focus on Indonesian students with diasporic status in Barcelona and how they manage to adapt to the changes in socio-cultural and economic aspects of their own country; and how it affects their approach in the communication process, style, and pattern regarding the level of tolerance in human differences.

1.3. RESEARCH QUESTION

This research is done to obtain information from possible research subjects regarding the Indonesian diasporic phenomena in Barcelona, Spain and to understand their communication patterns on social diversity and the changes in the level of tolerance after staying in Barcelona and adapting to the local customs and cultures. Therefore, arise a research question which will become the basis of this research: **what is the communication pattern of Indonesian diasporas in Barcelona, Spain?**

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1.4. RESEARCH PURPOSE

According to the problem statement above, this research has the purpose of:

a. Practical Purpose

Practically, this research is intended to know the communication pattern and the adaptation process of the Indonesian diaspora in Barcelona, Spain within the city's sociocultural phenomena and how their level of tolerance to individual differences changes after being a diaspora.

b. Theoretical Purpose

Theoretically, this research is intended to give the necessary knowledge about Indonesian diasporas in Barcelona, Spain and how geographical and cultural differences affect one's level of tolerance and understanding of differences.

1.5. RESEARCH BENEFITS

This research is expected to provide several benefits, including:

a. Academic Benefit

Academically, this research is expected to be a reference for future research and/or complementary to previous research; and to add academic information regarding the adaptation of Indonesian diaspora communication patterns in Barcelona, Spain.

b. Practical Benefit

This research is expected to provide necessary field data as well as add new or complementary knowledge regarding the adaptation process and communication pattern of the Indonesian diaspora in Barcelona, Spain.

c. Social Benefit

In the social sector, this research is expected to give new perspectives to the public, specifically to those who would like to go abroad to pursue an international education, regarding the diasporic phenomena of communication pattern changes

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in their respective host country, how those changes affect their perspectives on tolerance and understanding of individual differences in humans.

1.6. WRITING SYSTEMATICS

The writing systematics that is going to be used for this research is as follows:

a. CHAPTER I – INTRODUCTION

Consists of background, problem statement, research question, research purpose, and research benefits.

b. CHAPTER II – LITERATURE REVIEW

Consists of ten previous pieces of research relevant to the problem statement appointed by the researcher, the research concept and methodology relevant to the research topic, and the framework of thinking.

c. CHAPTER III – RESEARCH METHODOLOGY

Consists of the research objects, type qualitative of research, data gathering technique, data sourcing, data analysis technique, and timeline planning used for this research.

d. CHAPTER IV – RESEARCH FINDINGS AND DISCUSSION

Consist of the research findings according to the data of the informants, which data is going to be presented in several categorisations. The discussion is then going to present the analysis result based on the findings that have been written.

e. CHAPTER V – CONCLUSION AND SUGGESTION

Consist of the summarisation of the research findings and discussion. The suggestion follows presented in two parts, namely theoretical and practical suggestions.

f. BIBLIOGRAPHY

Collection of references used to obtain information for this research. References include books, journal articles and websites.

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g. APPENDIX

Includes every attachment used for this research following the standard of the Faculty of Social and Political Sciences at Universitas Pembangunan Nasional Veteran Jakarta.

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