

**LAPORAN AKHIR  
PENGABDIAN MASYARAKAT SKEMA PPM INTERNASIONAL**



**STRENGTHENING SOCIAL CAPITAL THROUGH LOCAL WISDOM  
BY PERSATUAN MAHASISWA INDONESIA DI THAILAND  
(PERMITHA) KKU**

Diah Setyawati Dewanti, S.E., M.Sc., Ph.D. (0526108201)  
Susilo Nur Aji Cokro Darsono, S.E., M.R.D.M., Ph.D. (0515049301)  
Pazri Nugraha (20190430059)  
Chuanchen Bi  
Muhammad Fathoni

**UNIVERSITAS MUHAMMADIYAH YOGYAKARTA**

Dibiayai Oleh Lembaga Pengabdian Masyarakat (LPM)  
Universitas Muhammadiyah Yogyakarta  
Tahun Anggaran 2022/2023



**UNIVERSITAS MUHAMMADIYAH YOGYAKARTA**

Kampus terpadu: Jl. Brawijaya, Geblagan, Tamantirto, Bantul, Daerah  
Istimewa Yogyakarta 55183

Telp. (0274) 387656 (hunting) Fax. (0274) 387646

**PROTEKSI ISI LAPORAN AKHIR PENGABDIAN**

Dilarang menyalin, menyimpan, memperbanyak sebagian atau seluruh isi laporan ini dalam bentuk apapun kecuali oleh pengabdian dan pengelola administrasi pengabdian.

# LAPORAN AKHIR PENGABDIAN

## Informasi Data Usulan Pengabdian

### 1. IDENTITAS PENGABDIAN

#### A. JUDUL PENGABDIAN

Strengthening Social Capital through Local Wisdom by Persatuan Mahasiswa Indonesia di Thailand (PERMITHA) KKU

#### B. SKEMA, BIDANG, TEMA, DAN TOPIK PENGABDIAN

Skema Pengabdian	Bidang Fokus Pengabdian	Tema Pengabdian	Topik Pengabdian
PPM INTERNASIONAL	Sosial Humaniora - Seni Budaya - Pendidikan	Seni, identitas, kebudayaan, dan karakter bangsa	Diaspora dan tenaga kerja migran internasional Indonesia

#### C. RUMPUN ILMU PENGABDIAN

Rumpun Ilmu 1	Rumpun Ilmu 2	Rumpun Ilmu 3
ILMU SOSIAL HUMANIORA	ILMU SOSIAL	Kajian Budaya

### 2. IDENTITAS PENGABDIAN

Nama	Peran	Tugas
Diah Setyawati Dewanti, S.E., M.Sc., Ph.D.	Ketua Pengusul	
Susilo Nur Aji Cokro Darsono, S.E., M.R.D.M., Ph.D.	Anggota Pengabdian	Mengembangkan budaya lokal Indonesia dari Borneo
Pazri Nugraha	Anggota Mahasiswa	Membantu dalam pengembangan sosial media

### 3. MITRA KERJASAMA PENGABDIAN (JIKA ADA)

Pelaksanaan pengabdian dapat melibatkan mitra kerjasama, yaitu mitra kerjasama dalam melaksanakan pengabdian, mitra sebagai calon pengguna hasil pengabdian, atau mitra investor

Mitra	Nama Mitra	Kepakaran
Permitha KKU	Muhammad Fathoni	Agriculture

### 4. KOLABORASI PENGABDIAN (JIKA ADA)

Pelaksanaan pengabdian dapat melibatkan kolaborasi, yaitu kolaborasi kerjasama dalam melaksanakan pengabdian.

Nama	NIK/NIDN/NIK	Instansi
Chuanchen Bi	000000000000	Khon Kaen University
Muhammad Fathoni	00000	Khon Kaen University

## 5. LUARAN DAN TARGET CAPAIAN

### Luaran Wajib

Tahun	Jenis Luaran
1	Publikasi di Jurnal / Publikasi Forum Ilmiah Nasional
1	Publikasi Media Masa
1	Video Program Pengabdian

### Luaran Tambahan

Tahun	Jenis Luaran
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## 6. ANGGARAN

Rencana anggaran biaya pengabdian mengacu pada PMK yang berlaku dengan besaran minimum dan maksimum sebagaimana diatur pada buku Panduan Penelitian dan Pengabdian kepada Masyarakat.

Total Keseluruhan RAB Rp. 19,000,000

Tahun 1 Total Rp. 19,000,000

Jenis Pembelian	Komponen	Item	Satuan	Vol.	Harga Satuan	Total
PENGUMPULAN DATA	Transportasi/BBM	Tiket ke Khon Kaen	OK(Kali)	2	Rp. 5,500,000	Rp. 11,000,000
BAHAN	Hibah Alat/Barang	Hibah untuk Permitha KKU	Unit	1	Rp. 6,000,000	Rp. 6,000,000
PENGUMPULAN DATA	Biaya Konsumsi Harian	Perkenalan memasak makanan tradisional Indonesia oleh Diaspora Indonesia di KKU Thailand	OH	100	Rp. 20,000	Rp. 2,000,000

## 7. LEMBAR PENGESAHAN

### HALAMAN PENGESAHAN LAPORAN AKHIR PENGABDIAN MASYARAKAT SKEMA:

Judul : Strengthening Social Capital through Local Wisdom by Persatuan Mahasiswa Indonesia di Thailand (PERMITHA) KKU  
Pengabdi/Pelaksana : Diah Setyawati Dewanti, S.E., M.Sc., Ph.D.  
NIDN : 0526108201  
Jabatan Fungsional : Lektor  
Program Studi/Fakultas : Ekonomi  
Nomor HP : 082133691838  
Alamat surel (e-mail) : ddewanti@umy.ac.id

## Anggota

Nama : Susilo Nur Aji Cokro Darsono, S.E., M.R.D.M., Ph.D.  
NIDN : 0515049301  
Jabatan Fungsional : Asisten Ahli  
Program Studi/Fakultas : Ekonomi

Nama : Pazri Nugraha  
NIM : 20190430059  
Prodi : S1 Ekonomi

Mitra : Permitha KKU  
Nama Mitra : Muhammad Fathoni  
Kepakaran : Agriculture

Kolaborator : Chuanchen Bi  
NIK : 0000000000000000  
Institusi : Khon Kaen University

Kolaborator : Muhammad Fathoni  
NIK : 000000  
Institusi : Khon Kaen University

Biaya : Rp. 19,000,000  
Biaya Dari Institusi Lain : Rp. 10,000,000

Yogyakarta, 05 Juli 2023

Mengetahui,  
Kepala LPM,



**Dr. Ir. Gator Supangkat, M.P., IPM**  
NIK: 196210231991031003

## 8. RINGKASAN

As a long time friend of Indonesia, Thailand is among the countries of choice for Indonesians to live overseas. This community services program has main objective as to develop the social capital among diaspora Thailand, especially in Khon Kaen province. Most of diaspora in Khon Kaen consists of undergraduate and postgraduate programs who receive scholarships from Indonesia government or their internal institutions. Social capital as in Islamic perception "Ukhuwah Islamiyah" and brought togetherness could increase their strength to bring great values living abroad. The main problem is differences of human behaviour, human traditions, race, perspectives and many aspects could decrease the togetherness value and lack of nationalism, proudness of Indonesia culture. Living as diaspora has many benefits, one of them are is known somethings which surround is not knowing it better, in example culture. Diaspora Indonesia in Thailand has many greater benefits on sharing Indonesia local culture in art, culinary, dancing and etc. Thailand citizens mostly welcome to culture sharing events from other country due to receiving new knowledge concerning Indonesia. By sharing the culture and introducing Indonesia, it could increase the nationalism and togetherness of Diaspora Indonesia. Therefore, making an event sharing the local culture which consists of many races in Indonesia, introducing Indonesia uniqueness are the solution to strengthen the social capital of Diaspora Indonesia in Khon Kaen University. By collaborating with *Persatuan Mahasiswa Indonesia di Thailand* (PERMITHA) in Khon Kaen branch, the community services could elaborated local culture sharing to all Diaspora students

who study in Khon Kaen University. One of the local culture could be shared is Making Batik, sharing steps and how to make Batik could interest many other Diaspora from other countries.

## 9. KEYWORDS

Social capital, diaspora, local culture, local wisdom.

## 10. HASIL PELAKSANAAN PENGABDIAN

Claiming one's difference and turning it into symbolic capital has become a powerful and attractive strategies among those who have been marginalised or excluded from the structures of white or Western hegemony. "Diaspora" has been an increasingly popular name for that symbolic capital in recent years. In light of global power relations, the significance of diasporic identity lies in its force as a symbolic declaration of liberation from the abject position of "ethnic minority" in "an oppressive national hegemony" (Clifford 1997, 255). "diasporic identifications reach beyond ethnic status within the composite, liberal state", imparting a "sense of being a 'people' with historical roots and destinies outside the time/space of the host nation" (Clifford 1997,255).

Building relationship with people from different backgrounds is encouraged in different religious teachings. Muslims, for example, are encouraged by the Qur'an for establishing connections with different people. Al Hujurat verses in the Qur'an explain that God creates human being with differences in terms of culture, nations, and tribes, to enable them to recognize each other. The verses encourage Muslims to believe that God creates differences for a purpose. One of the purposes is to know each other, to connect with each other. Currently, thousands Indonesians live in Thailand either as permanent citizens or temporary residence. They are part of the eight millions Indonesian Diaspora, which is Indonesians by birth and ancestry who live outside of Indonesia (Muhiddin & Utomo, 2015). Living overseas requires diaspora and local people to understand each other's culture and to broaden their understanding by viewing cultures from various perspectives (Spencer-Rodgers & McGovern, 2002). Intercultural communication is crucial in the development of intergroup relations and intercultural connection (Collier, 2015). The favorability to build intercultural connection are determined by factors, such as communication skills, cultural knowledge and awareness, and open-mindedness towards ambiguity (Spencer-Rodgers & McGovern, 2002). To build intercultural connection between diaspora and local people, the Diaspora needs to make cultural adjustment. The cultural transition from the country of origin culture to the host country culture needs to address three areas of adjustments, which are individual aspects, work related aspects, and environmental aspects (Holtbrügge, 2008).

Numerous studies about Indonesian-Thai connection in macro-level have been done in areas such as education (Deardorff & Arasaratnam-Smith, 2017), trades (Barmeyer & Franklin, 2016), and religions (Brazal & De Guzman, 2015). In micro-level, intercultural interaction between Indonesians and Thai's has not yet been researched as much as the Indonesians' relation with Malays, Saudis, or with those from English speaking countries (Muhidin, 2013; Muhidin & Utomo, 2015). This study explored cross-cultural adjustment process in the intercultural interaction of Indonesians living in Thailand. It seeks to explain Indonesian experiences in the adaptation process, how they compare the culture of Thai People and that of the Indonesians during the interaction, and how they respond to any differences or gaps that they find between the two cultures in order to have smooth transition into Thai culture. This study may be useful for both decision makers and Indonesian Diaspora to enrich current understanding about developing intercultural competence of Indonesians living overseas. To get comprehensive understanding about the topic in this study, the researchers will start with explaining the history of Thailand-Indonesia connection. The understanding of the current relations between the people of Thailand and Indonesia will never be complete without regard to the history of relations between the two parties in the past.

## UNDERSTANDING THAILAND-INDONESIA CONNECTION

The History of the Connection Indonesia and Thailand have built long history of connection. The close relationship between the two countries is enhanced by geographical, cultural, religious and historical proximities. It was indicated that the connection between people of the two countries might have occurred long before the Srivijaya empire (Munoz, 2016). However, it was in the Srivijaya era (7th to 13th centuries) that the connection between ancient Indonesians and Thai's became increasingly significant (Yuliana, 2009). The early connection between people of the two countries was mostly commercial. The Srivijaya, an ancient Indonesian kingdom, controlled international sea trade around the Melacca Strait and built wide trade relations with those from China, India, Middle East, and states in the Malay Archipelago, including Thailand (Encyclopaedia Britannica, 2016; Rajani, 1974). The contact between the two countries was also marked by competition for influence. The kingdom of Siam, which was an ancient Thai Kingdom, was specifically mentioned in the history as an important cause of the diminution of Srivijaya's influence as a formidable sea power in the 13th century (Coedès, 1968). Other than

the trading relation, religious bonding became one of the powerful reasons for the past relationship. Two main religions, Islam and Buddhism, were at the center of the connection (Munoz, 2016). Buddhism, in particular, provided cultural dimensions to the relationship maintained by Srivijaya with Siam (Howard, 2014). At the same time, by following the trade routes, Islam expanded in Southeast Asia through mainly Buddhist regions. Around the 14th centuries, a King from Palembang, Indonesia, Parameswara Dewa Shah, seized the throne of Singapura before he was beaten, either by the Siamese or the Majapahit (Miksic, 2013). Until now, we already have meeting preparation for the Pengajian and introduce the local culture from Diaspora Indonesia to other students union. In 5 and 6 April are the event of both planning.

## 2 Literature Review

Disaster events are often happening without warning. It is a complex, multi-faceted and global issue. Most disasters lead to consequences such as socio-economic, mental, and physical effects. According to Wisner, Adams, & World Health Organization (2002), there are two types of the disaster which are natural and man-made. Natural disaster includes volcano eruptions, tsunamis, flash floods, and earthquakes. Man-made disaster consists of human accidents, military conflicts, and political unrest. Based on a study by Makwana (2019), developing countries are more susceptible to disaster due to poverty, resource deficiency, limited access to education, inadequate infrastructure and lack of awareness and knowledge.

Malaysia and Indonesia are vulnerable to both natural and man-made disaster, therefore, experience tremendous losses. Hence, government intervention is imperative in the wake of the disaster. Government intervention has evolved in recent years from providing financial assistance to psychosocial interventions. In addition, psychosocial intervention is provided in the aftermath and prior to any disaster events by providing awareness, preparedness and necessary knowledge and skills to the society. Furthermore, the improvement of preparedness in facing adverse events is one of the efforts to reduce disaster risk (UNISDR, 2009). The preparedness to handle oneself in the event of a disaster is necessary to minimise any disaster difficulties in the absence of immediate health and emergency responders.

Floods and landslides are two of the most frequent natural disasters in Indonesia. In the past few years, these natural disasters have increased tremendously due to human activities. Despite being a natural based disaster, human activities such as uninhibited development and haphazard land clearings boost the severity of floods, particularly at the peak discharge and the time of concentration (Rahman, 2014).

This study seeks to identify the relationship between disaster preparedness intention, which refers to flood risks, and attitude, perceived behavioural control, and social norm. As a result of the high costs of disaster assistance and the resulting damage to social structure and social determinants, disaster behaviour studies have been conducted since 1940. Individual motivation determines intention, according to Ao et al. (2020), and intention in disaster behaviour tendency study is linked between perception and behaviour. According to Najafi et al. (2017), there are three important aspects of motivational factors: attitude toward behaviour or the degree of evaluation of favourable or unfavourable behaviour, social factor (perceived social pressure to implement or not implement the behaviour), and behavioural control (perceived ease or difficulty in showing behaviour). If an individual's attitude and subjective norms favour behaviour, the perceived behavioural control will be higher, and the person's desire to contemplate performing the behaviour will be higher. Vinnel, Milfont, and McClurec (2021) divided attitudes into two types : experiential attitudes based on experience and instrumental attitudes based on consequence. In his research, Motoyoshi (2006) discovered a link between attitude and disaster preparedness objectives. The study found that how people perceive and accept disaster risk has an impact on how prepared they are for disasters. Flood hazards are easily accepted by people who have a great sense of self-responsibility.

In terms of the relationship between social norms and disaster preparedness intentions, social norms are defined as the impacts on an individual's behaviour that are based on what is considered typical by the individual's social group. The social norms have also been divided into injunctive norms, which deal with whether or not a behaviour is acceptable, and descriptive norms, which deal with the prevalence of the behaviour (Vinnel, Milfont, & McClurec, 2021). While self-efficacy, which is defined as confidence in performing a specific behaviour, such as overcoming hurdles to achieve a specific habit, can be used to examine the relationship between perceived behavioural control and disaster preparedness intentions. Individuals' high acceptance of the crisis management scenario was due to their great self-efficacy (Zaman, Zahid, Habibullah & Din, 2021). Few studies were found in the context of developing countries to understand the behavioural factors in disaster preparedness. Mojtahedi & Oo (2012) revealed that a clear understanding of preparedness is important for future enhancement in reducing vulnerability and effective and accurate risk assistance.

## 3 Research Methodology

The analysis is applied Qualitative and Quantitative research methods which applied embedded of the two methods. The respondents were collected from Indonesia students and international students as diaspora in Thailand who join the local wisdom “Making Batik of Indonesia” and “Pengajian for Moslem Diaspora student’s in Thailand”. Having “Pengajian” could be initiated by the alumni of UMY which is become the Diaspora Indonesia in Khon Kaen, Thailand. This program could be named as “Ngaji Thai tea” which could be applied regularly. Introduction of local culture from Diaspora Indonesia to others Students union The program of introduction local culture for making Batik, which can be started how to make Batik pattern in a cloth sheet. We will define the meaning of the pattern of batik and the origin of Province. Then, the pattern is paint using the candle called as “malam” based on the pattern. The instruments consists of ‘Malam’, canthing, small stove and pan for cook the wax of Malam. When the cloth is dyed in the first dye bath. In this case the first dyebath is indigo blue. The area of the cloth where the wax was applied in the first step 1 will remain white. The second application of wax has been applied, In this case is a dark brown color. A poorer quality of wax is used to cover larger areas of cloth. The darker color helps to differentiate it from the first wax applied. Any parts that are covered with this wax application will remain the indigo color. The cloth is dyed in the second dye bath. In this stage, the color is navy blue. Any areas that are not covered by the wax will become dark blue. All the wax that has been applied thus far is removed. This is done by heating the wax and scrapping it off and also by applying hot water and sponging off the remaining wax. Wax is applied to the area of the fabric that the person wishes to remain the indigo blue colour. Wax is applied to the area of the fabric that the artist wishes to remain white. The fabric is submerged in the final dye bath. In this case it is brown. Any areas of the cloth that have not been covered with wax will become brown. The finished cloth after all of the wax has been removed by boiling it in the boiling water. The batik applied in the cloth sheet will be introduced to the other Students union in ASEAN countries and also Diaspora Indonesia.

## 4 Result and Discussion

The meeting had been held on April 10, 2023 attended by approximately 25 International students of Khon Kaen University which came from several countries, namely Vietnam, Taiwan, Malaysia, Myanmar and China. Most of the students are undergraduate and post-graduate students. The committee consists of Permitha (Persatuan Mahasiswa Indonesia di Thailand) members who also join the “Making Batik”. Before the session began, we are delivering the pre-test concerning the participants On the session of the events as follows:

### 1. Introduction of Batik and how to make Batik

In the session of the introduction of Batik, I explained concerning the history of Batik. Moreover, sharing the type of Batik in Indonesia which are thousands pattern of Batik. During



The introduction of all thing concerning Batik has been distributed by PowerPoint and also three short movie how to conduct batik. The response of all participants was excited. During this session, we were also brought the traditional snack to introduces to all international students, namely tempe chips, mlinjo chips, bakso goreng, enting-enting.

### 2. Making Pattern

After the introduction has been carried out approximately 30 minutes with QnA with the participants, the host share the copy of pattern in A4 size and white cloth with size 20 x 20 cm. The pattern making is carried out for 15 minutes by the participants assisting by the host (UMY and Permitha) afterwards. Each



of participants choose their own pattern based on their choice and the pattern was the classic and traditional Batik pattern of Jogja.



After the making of pattern finished, the UMY lecture explain the do and don't during waxing the pattern since it is dangerous and related to some working accidents probability.

### 3. Waxing the pattern

The first phase of making the batik is waxing the pattern. There were four equipment and 20 canting prepared for this phase. All the international students were gathering together in one room with the assisting of 4 facilitators to reduce the dangerous accidental during waxing.



### 4. Colouring



The colouring step has been carried out only by the UMY lecturer and one international student who willing to help colouring. It prepares 2 coloured namely green and dark blue. After the colouring, the drying phase carried out directly in the room.



After the event, whole of participants could bring their own batik to be their souvenirs. During this event, community services team had also did the evaluation form in quantitative and qualitative. Quantitative evaluation carried out before and after the batik making event. Table 1 is the result of the knowledge concerning Batik and their social capital through local wisdom approach. The comparison value of pre-test to post-test is increasing massively. Based on qualitative interview from the Vietnam friend stated that this event is precious because they learn about historic and legacy culture of Indonesia when everyone well-known about Batik. Moreover, the International Relation Officer from KKU is expecting to have this event frequently from many countries.

Table 1. Pre and Post-test evaluation of the event.

Indicator of Evaluation	Pre-test	Post-test
The symbolic of Batik	30%	80%
The meaning of parang batik motif	30%	100%
The meaning of Kawung Batik Motif	30%	100%
Every Friday, Indonesian always use Batik	55%	100%

Batik making agreed (100%) by the participants that increase the connection and networking in every Diaspora; and they agreed to have freely meal and happy to meet directly the Diaspora students. That 15% students disagree having batik making feel as the family gathering, because they can meet each other easily.

Table 2. Batik Making as the strengthen the social capital perspective

SOCIAL CAPITAL	Agree	Disagree
Local wisdom event could increase the connection and networking of Diaspora students	100%	0%
Batik event could increase the bonding emotional	98%	2%
By having this event, we can feel family gathering to all Diaspora students	85%	15%
By having this event, we eat freely and we can meet directly with the Diaspora students	100%	0%
I am waiting this event just to meet and talk to Indonesia Diaspora	96%	4%

The international students in Thailand feel that having friend(s) who surround each other could strengthen the social capital. PERMITHA is an association of the Indonesia students as part of Diaspora in Thailand, mostly play important rôle as family group, though they do not attend every PERMITHA events.

Table 3. Social capital level of International Diaspora in Thailand

SOCIAL CAPITAL	Never	Sometime	Always
Gathering together for Indonesia diaspora make me happy	0%	5%	95%
When I feel sick or physically pain, I have my friend(s) who back me up	0%	13%	87%
When I feel mentally pain, I have my friend(s) who support me up	3%	16%	81%
I attend PERMITHA's event	0%	55%	45%
I feel PERMITHA is my family in here	0%	4%	96%

## 11. KESIMPULAN PENGABDIAN

The Batik making is an event who is waiting from international student diaspora in Thailand. Based on qualitative data through indepth interviews, learning together of local wisdom from many countries is new and interesting for them. Moreover, the batik making event was not only brought benefit to international students in KKU, but also gathering all the PERMITHA members. They also felt proud due to the introducing their heritage to other international diaspora, by intercultural connection from bringing the cultural knowledge and awareness could increase the social capital (Collier, 2015).

## 12. STATUS LUARAN WAJIB

It has been presented in the ICCS UMY 2023 and the paper will be published as the international proceeding. The video and article has been published in the mass media.

## 13. DOKUMEN LUARAN WAJIB

The documents are attached in the simlitabmas.



## 14. LINK LUARAN WAJIB

Video: <https://www.youtube.com/watch?v=9dAJnlkU4tA>

Mass media:

[https://kumparan.com/umylpm/2006OKgZxc5?utm\\_source=Desktop&utm\\_medium=copy-to-clipboard&shareID=6ybYi8Kn2JHU](https://kumparan.com/umylpm/2006OKgZxc5?utm_source=Desktop&utm_medium=copy-to-clipboard&shareID=6ybYi8Kn2JHU)

## 15. PERAN MITRA

Partners from Permitha KKKU and KKKU have been supporting during the training and enhancement of the meeting

## 19. DAFTAR PUSTAKA

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## **20. LAMPIRAN-LAMPIRAN**

### **A. SURAT KESEDIAN MITRA**





PERHIMPUNAN MAHASISWA INDONESIA DI THAILAND (PERMITHA)  
SIMPUL KHON KAEN  
(Indonesian Student Association in Thailand Branch Khon Kaen)  
E-mail: sekretarispermithakku@gmail.com

**SURAT PERNYATAAN  
KESEDIAAN MENJADI MITRA  
PELAKSANAAN PROGRAM PENGABDIAN PADA MASYARAKAT**

Yang bertandatangan di bawah ini;

Nama : Akhmad Fathoni  
Pimpinan Mitra : Perhimpunan Mahasiswa Indonesia di Thailand (PERMITHA)  
Simpul Khon Kaen  
Alamat : 123 Mittraphap Road, Nai Mueang Subdistrict, Mueang  
District, Khon Kaen Province 40000

Menyatakan **Bersedia untuk Bekerjasama** dalam Pelaksanaan Kegiatan **Program Pengabdian Masyarakat**

Nama Ketua Tim Pengusul : Diah Setyawati Dewanti, S.E., M.Sc., Ph.D.  
Program Studi : Ekonomi  
Perguruan Tinggi : Universitas Muhammadiyah Yogyakarta  
Judul Pengabdian : Strengthening Social Capital through Local Wisdom by  
Perhimpunan Mahasiswa Indonesia di Thailand (PERMITHA)  
Simpul Khon Kaen

Guna melaksanakan Program Pengabdian Masyarakat serta menerapkan dan/atau mengembangkan IPTEKS pada masyarakat.

Bersama ini kami menyatakan dengan sebenarnya bahwa di antara pihak Mitra dan Pelaksana Kegiatan Program Pengabdian Masyarakat tidak terdapat ikatan kekeluargaan dan ikatan usaha dalam wujud apapun juga.

Demikian pernyataan ini dibuat dengan penuh kesadaran dan tanggung jawab tanpa ada unsur pemaksaan dari pihak manapun dan dapat digunakan seperlunya.

Khon Kaen, 14 Januari 2023

Yang menyatakan,

(Akhmad Fathoni)

B. BERITA ACARA PELAKSANAAN KEGIATAN



**UMY**

UNIVERSITAS  
MUHAMMADIYAH  
YOGYAKARTA

Unggul Di Mami

**FAKULTAS  
EKONOMI DAN BISNIS**

**OFFICIAL REPORT**

Today, Saturday April 8<sup>th</sup>, 2023, at 2.00 - 7.00 pm Thailand time at Khon Kaen University, has been conducted International Community Services Program in collaboration with Permitha KKU entitled -Strengthening Social Capital through Local Wisdom ny Permitha KKU-


Thailand, April 8<sup>th</sup>, 2023

Permitha  
Khon Kaen University, Thailand

Speaker

(Diah Setyawati Dewanti, Ph.D.)

Dean  
Faculty of Economics and Business  
Universitas Muhammadiyah Yogyakarta



(Prof. Rizal Yaya, Ph.D., Ak., CA., CRP.)

ADDRESS  
Kampus Terpadu UMY  
Jl. Lingkar Selatan • Tamantirto • Kasihan • Bantul  
Yogyakarta 55183  
Indonesia

CONTACT  
Phone : +62 274 387656 ext.117  
Fax : +62 274 387646  
Email : info.feb@umy.ac.id  
Web : www.umy.ac.id

C. SURAT KETERANGAN SUDAH SELESAI





PERHIMPUNAN MAHASISWA INDONESIA DI THAILAND (PERMITHA)  
SIMPUL KHON KAEN  
(Indonesian Student Association in Thailand Branch Khon Kaen)  
E-mail: [sekretarispermithakku@gmail.com](mailto:sekretarispermithakku@gmail.com)

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SURAT KETERANGAN  
PROGRAM PENGABDIAN PADA MASYARAKAT

Yang bertanda tangan di bawah ini:

Nama : Akhmad Fathoni  
Pimpinan Mitra : Permitha Simpul Khon Kaen

Menyatakan bahwa:

Nama Ketua Tim Pelaksana : Diah Setyawati Dewanti, SE., M.Sc., Ph.D  
Perguruan Tinggi : Universitas Muhammadiyah Yogyakarta  
Judul Pengabdian : Strengthening Social Capital through Local Wisdom by Permitha  
Simpul Khon Kaen

Telah Selesai melaksanakan Program Pengabdian pada Masyarakat dengan baik. Demikian surat keterangan ini dibuat.

Khon Kaen, 16 Agustus 2023  
Yang menyatakan

Akhmad Fathoni

D. SURAT SERAH TERIMA HIBAH



PERHIMPUNAN MAHASISWA INDONESIA DI THAILAND (PERMITHA)  
SIMPUL KHON KAEN  
(Indonesian Student Association in Thailand Branch Khon Kaen)  
E-mail: [sekretarispermithakku@gmail.com](mailto:sekretarispermithakku@gmail.com)

BERITA ACARA PENYERAHAN HIBAH BARANG  
PELAKSANAAN PROGRAM PENGABDIAN PADA MASYARAKAT

Dari Diah Setyawati Dewanti, SE., M.Sc., Ph.D kepada Akhmad Fathoni mewakili Perhimpunan Mahasiswa Indonesia di Thailand (PERMITHA) Simpul Khon Kaen telah menerima hibah barang Peralatan Membatik Tanggal 8 April 2023. Daftar Barang adalah sebagai berikut:

No	Daftar Barang	Kantitas	Harga satuan (IDR)	Harga Total (IDR)
1	Kompore portable	6	400,000	2,400,000
2	Malam	6 kg	25,000	150,000
3	Wajan Malam	6	60,000	360,000
4	Gas portable	6	40,000	240,000
5	Canthing	30	6,000	180,000
6	Kain	30	10,000	300,000
7	Pewarna kain	10	10,000	100,000
8	Ember	4	45,000	180,000
9	Projector LCD Toshiba	1	2,090,000	2,090,000
	TOTAL			6,000,000

Terbilang: enam juta rupiah

Ketua Pengabdian Masyarakat

Diah Setyawati Dewanti, SE., M.Sc., Ph.D

Ketua Permitha Simpul Khon Kaen

Akhmad Fathoni