

PROTEKSI ISI LAPORAN KEMAJUAN PENGABDIAN

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

LAPORAN KEMAJUAN 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 Pembelanjaan	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 KEMAJUAN PENGABDIAN MASYARAKAT SKEMA:

Judul : Strengthening Social Capital through Local Wisdom by Persatuan Mahasiswa Indonesia di Thailand (PERMITHA) KKU
Pengabd/Pelaksana : Diah Setyawati Dewanti, S.E., M.Sc., Ph.D.
NIDN : 0526108201
Jabatan Fungsional : Lektor
Program Studi/Fakultas : Ekonomi
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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, 08 Maret 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. The output target for this community services is journal of national accreditation in Journal of Community Services with Sinta 4. Moreover, due to the plan on this event, the community services would like to measured the social capital values for diaspora Indonesia through questionnaire for all of Indonesian who lived in Khon Kaen Provinces. The indepth interview is followed up to strengthen the result of questionnaire and prepared to have better quality data to published in international journals accredited in Web of Science or ISI.

9. KEYWORDS

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-minded 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.

11. STATUS LUARAN

The output has not set yet

12. PERAN MITRA

The collaborator is the team who prepare the Pengajian and introduction event of local culture in Khon Kaen.

13. KENDALA PELAKSANAAN PENGABDIAN

Since the collaborator consists of the Indonesia students in Khon kaen University, so the collaborator is slow in response the update program.

14. RENCANA TAHAPAN SELANJUTNYA

In April 5th and 6th, team will arrange the Pengajian of Ramadhan in Khon Kaen and prepare the introduction of social culture of Indonesia Diaspora in Khon Kaen University.

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