

# Support of the Community in Cultural Adaptation: A Case Study on Indonesia-Filipina Community in Jakarta, Indonesia

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**Abstract:** Living and settling in another country sometimes presents its own challenges for individuals who live it. Life in another country which is certainly not the same as the country of origin makes individuals who live it have to adapt. When meeting people who come from the same country, of course it brings its own pleasure because of the similarity of background. Not infrequently some people create communities that support each other, because they are both far from their homeland. The existence of this expatriate community can not only support work and business, but also in everyday life. Where fellow members can share experiences, information and also emotional support. One of the communities that plays a role in strengthening its members in Indonesia is the Indofil Community (Indonesia Filipina). This study aims to determine and analyze how a community can support and provide support that plays a very important role for its members to survive as expatriates in other countries. The study was conducted using a qualitative method with a case study approach to 11 informants who are administrators and members of the Indofil Community. The results of the study show how a community plays a very important role in cultural adaptation in the daily lives of expatriates and is determined to move forward together. Also supports their careers in Indonesia and also to be successful for those who run businesses.

**KEYWORDS:** Community; Cultural Adaptation; Indofil; Cross Cultural Communication; Filipino

## INTRODUCTION

Religious Intolerance Refers to the ruling Christian majority's systematic subjection of minority religions. The historical heritage of Christian hegemony, as well as unequal power relationships between minority religious groups and the Christian majority have resulted in this subjugation. Black slaves have been forced out of their native land and compelled to follow their masters' orders. Subjected to mental agony and physical torture they were denied fundamental human rights (Bilal, 2020).

In the era of globalization where global careers are growing rapidly, many individuals are looking for jobs outside their country. Moreover, the promised rewards are tempting, making more and more people choose to have global careers. The choice of destination country could be a neighbouring country that is not far from their home country. And there are also those who choose a country that is far away and on a different continent. Of course, with their own motives and reasons in choosing the destination country. There are expatriates who choose to work globally based on their own wishes, called self-initiated expatriates. And there are also expatriates who work outside their country because of assignments by the organization where they work.

In reality, this is not easy to do and live by expatriates. Different cultures from their home country and other challenges in the social context of society, sometimes make expatriates experience culture shock and are emotionally disturbed by their work life and daily adaptation in the environment outside the office. Sometimes there are those who experience stress in their work process, both for Self-Initiated Expatriates and Assigned Expatriates (Wurtz (2022)). It is not uncommon for failure to overcome personal life in socializing outside of work to have an impact on the expatriate's performance at work. In addition, the influence of partners and families also plays an important role in the survival of these expatriates. These things will ultimately affect the company where the expatriate works. This is also in line with previous research conducted by Dousin & Sulong, (2021), Stoermer et al (2021), Wu et al (2022), Dang et al (2022) and Nguyen & Andresen (2023).

Some literature states that the Philippines is the most populous in Southeast Asia who works in other countries, and in 2025 will be the ninth emigrant in the world after India, Mexico, Russia, China, Syria, Bangladesh, Pakistan and Ukraine (Worldstats, 2025). Filipinos who work abroad bring in quite a large income in the form of money or goods for their country. In 2023, the Philippines will be among the top four recipients

of global remittances with an amount of money reaching 9% of the country's gross income (Balita, 2024).

One phenomenon that often occurs in many countries is expatriates gathering in a country to form a community. The presence of a community of origin for expatriates who are far from their country is a very meaningful support for its members. In this case, one of the communities in Indonesia that supports its members is the Indofil Community. The Indofil Community is a community consisting of Filipinos who work in Indonesia. Its members can be single individuals or one of their partners is a Filipino and married to an Indonesian, or a couple who are both from the Philippines. There is also a second generation of Filipinos.

This community has actually been around for a long time but has been inactive for a long time and only became active again in 2018 before the Covid-19 Pandemic hit. The Covid-19 pandemic situation that hit made people have to stay at home to reduce the spread of the virus. This situation has made some administrators and members to be active again and reconnect the ties that were broken. The Indofil Community is an entity that has an important role in uniting individuals who have various professions, interests or backgrounds but have the same cultural background from the Philippines. In the era of globalization and advances in information technology, this kind of community is becoming increasingly important as a forum for the exchange of knowledge, experience, information and support between members, especially in cultural adaptation in Indonesia.

In some cases, expatriate communities have a significant impact on strengthening their members professionally, socially, and even emotionally. However, to deeply understand the role played by these communities in strengthening their members, a holistic analysis and a deep understanding of the internal and external dynamics that influence these communities are needed. Previous studies conducted by Gaggiotti et al (2021) and Peltonen et al (2023) stated that international workers who work far from their country tend to form communities based on their country, sometimes even isolating themselves so as to avoid foreign environments. In contrast to the Indofil community, they do not have their own isolated settlements, but are spread across Jakarta and other areas. However, they are connected because of this Indofil community. Also other studies on expatriate communities conducted by Schiller (2022), Miao et al (2023), Pinto et al (2024) and Aldabbas et al (2024) which discuss how both

formal and informal expatriate communities support their lives in the country where they work.

This study aims to explore and comprehensively analyze the role played by the Indofil Community in strengthening its members, especially in cultural adaptation. By considering factors such as knowledge exchange, professional networks, social support, and skills development, this study will discuss how the community is able to provide added value to its members in terms of cultural adaptation.

This study will also evaluate the impact of the development of information and communication technology on community dynamics. As well as how the community can adapt and utilize these changes to strengthen the position of its members in an ever-evolving environment. By exploring a deeper understanding of the role of the Indofil community in strengthening its members, this study is expected to provide a valuable contribution to the understanding of the importance of communities in facilitating the professional and personal growth of its members.

Research on expatriates has been conducted and published quite a lot. Previous studies have mentioned a lot about international migration and the process of adapting to local cultures. Meanwhile, research on the internal dynamics of the expatriate community is still relatively small. For this reason, this paper chose one of the communities in Jakarta, namely the Indofil community. It is hoped that the research conducted can provide an overview of the role of an expatriate community in supporting and strengthening its members in cultural adaptation in Indonesia.

## **THEORETICAL FRAMEWORK**

### **COMMUNITY**

According to McMillan and Chavis (1986) in Khofifah (2023), community is a group of members who feel a sense of belonging to each other, are connected to each other and are committed to meeting the needs of all its members. Furthermore, McMillan and Chavis (1986) in Armananti and Asteria (2019) added that in a community, its members can feel a sense of belonging to each other, a feeling that each member means something and believe that each member's needs can be met. A strong community is a community that can unite its members who have their own interests so that it can meet the needs of all its members. Meanwhile, Tajfel & Turner (1979) in Gaggiotti et al (2023) stated that communities and groups are generally formed with the aim of sharing certain

characteristics that also distinguish individuals from others through the process of social categorization.

The term "community" is rooted in the word "communitat" which originally came from the word "comunete" or "common". Community has two meanings, first as a social group that settles in a certain location, shares the same culture and history. Second, as a small settlement unit that develops into a small town (town) to a big city (city). Community can also mean a group of people who live together with characteristic bonds and have the same interests, have strong social relationships and live in a certain environment (Ndraha, 1987 in Wahyono, 2018). According to Ife (2006) in Wahyono (2018), community has a broad definition. There are at least five characteristics that are commonly used to identify communities. The first is the human scale, where communities usually involve easily controlled interactions on a limited scale between people who know each other. The second is the element of identity and ownership, where there is a feeling of belonging, being accepted and appreciated in a group. The third is the obligations and responsibilities borne by the community in the form of participation and contribution. The fourth is the *gemeinshac* element where the community provides opportunities for each individual to interact with diverse and larger roles based on the responsibilities of each part of the work. Fifth, there is a local culture that is inspired and adhered to together by the community.

## GROUP COMMUNICATION

A group is a collection of individuals who have the same goals and interact with each other in order to achieve common interests, get to know each other and see them as part of the group (Mulyana, 2005 in Tutiasri, 2016). While group communication is communication that occurs between several people in "small" groups, for example in meetings, gatherings, seminars and others (Arifin, 1984 in Nasrullah, 2018).

Group communication according to Walgito, consists of two words, namely communication and group. Communication in English "Communication" which comes from the Latin "communicatio" which originally came from the word "communis" which means the same or equating meaning. Meanwhile, according to Hariadi (2011), groups can be seen from the aspects of perception, motivation, goals, interdependence and interaction. So group communication means equating meaning in a group. The definition of a group according to Hariadi (2011) can be described as follows:

1. Motivation, put forward by Bass (in Hariadi, 2011) who stated that a group is a collection of individuals who gather and provide progress to their group members.

2. On the basis of objectives, put forward by Mills (in Hariadi, 2011), a group is viewed by Mills as a unit consisting of two or more individuals who make contact to achieve a certain goal.

3. Interdependence aspect, put forward by Fiedler (in Hariadi, 2011), who stated that a group is a group of people who are interdependent on each other. Another definition was also put forward by Cartwright and Zander (1968) that a group is several people who gather and relate to each other and make them interdependent.

4. Basis of interaction, put forward by Bouner (in Hariadi, 2011), who stated that a group is an interaction between two or more people who influence each other.

## CULTURAL ADAPTATION

Cultural adaptation becomes an important issue that arises when individuals or groups of individuals communicate with other parties who have different cultural backgrounds. In the context of intercultural communication studies, adaptation is often associated with transformation in a particular society or subgroup of society. Individuals who use adaptation strategies usually have a high awareness of the expectations and demands of their environment, which makes them ready to adjust their behavior (Utami, 2015).

Kim explains that cultural adaptation is a dynamic process that is formed through the interaction between newly arrived individuals and their new social and cultural environment through communication (Soemantri, 2019 in Aprillia & Oktavianti, 2024). Furthermore, Kim also defines intercultural adaptation as a process in which foreign individuals communicate with a social environment that has the characteristics of the new culture they face. This adaptation process involves the interaction between the communication of foreign individuals and the forms of communication that have been accepted by the local community or local culture. The suitability in the form of communication between foreign individuals and local culture can support the intercultural adaptation process. Likewise, appropriateness in communication can also facilitate effective intercultural adaptation (Yosephin & Winduwati, 2021). Research conducted by Kim (2001) in Sumaryanto & Ibrahim (2023) identified two

stages of adaptation, namely cultural adaptation and cross-cultural adaptation. Cultural adaptation is a basic process of communication, where there is a sender of the message, media and recipient of the message so that the encoding and decoding process occurs. This process describes the changes that occur when someone moves to a new environment, which is called enculturation. This enculturation occurs during the socialization process.

The second stage is called cross-cultural adaptation. Cross-cultural adaptation includes three aspects, namely acculturation, deculturation and assimilation. Cultural acculturation occurs when newcomers begin to interact with a new culture that is foreign to them. Over time, they begin to understand this new culture and adopt local norms and values. However, previous cultural patterns still influence this cultural adaptation process. The influence of previous cultural patterns is called deculturation, which is the second part of the adaptation process. These acculturation changes affect the psychology and social behavior of immigrants with new identities, norms and new cultural values. This can trigger resistance to the new culture. So it is not impossible that immigrants will isolate themselves from the local population. The most perfect and ideal stage in adaptation according to Kim (2001) is assimilation. In this context, assimilation occurs when immigrants minimize the use of old culture so that they appear like local residents. In theory, assimilation occurs after the acculturation process, but in practice, assimilation rarely occurs perfectly (Kim, 2001 in Sumaryanto & Ibrahim, 2023).

## **METHOD**

This study uses a descriptive qualitative method with the objects of the administrators and members of the Indofil Community. A case study approach was carried out to gain an in-depth understanding of the role of Indofil Community members related to the role of their community in supporting its members. The informants in this study were administrators and community members whose selection was based on inclusion criteria such as administrators and members of the Indofil community who have relevant experience related to the role of their community. Administrators and community members are not only expatriates, but can also be expatriate spouses who are Indonesian or second generation of expatriates working in Indonesia. For ethical reasons and the comfort of the informants, the names of the informants are disguised and not their real

names in the following table. The total number of informants is 11 people with an age range of 27 to 68 years as shown in table 1 below.

**Table 1. Characteristics of informants**

No	Name (Not real Name)	Sex	Age (years)	Status	Number of Children	Length of domicile in Indonesia (years)	Length of join the community (years)	Spouse Country of origin	Role in Community
1	Ann	F	68	Married	3	44	37	Indonesia (Java)	Chair Person
2	Bye	F	35	Married	1	Indonesian	6	Filipina	Committee
3	Cloe	F	70	Married	1	40	37	Indonesia (Manado)	Committee
4	Dee	F	47	Married	3	Indonesia (2nd generation of Indofil)	6	Indonesia	Member
5	Eva	F	38	Married	2	7	6	Indonesia (North Sumatera)	Committee
6	Flo	F	53	Married	2	13	6	Indonesia (Kuningan – Sunda)	Member
7	Gee	F	59	Married	2	30	6	Indonesia – Salatiga Central Java	Member
8	Hars	M	35	Married	2	8	5	Indonesia – Padang, West Sumatera	Member
9	In	M	30	Married	1	5	1	Indonesia - Javanese	Member
10	Jane	F	34	Married	-	11	1	Indonesia – Jakarta	Member
11	Kaly	F	27	Married	-	3	1	Indonesia – Jakarta	Member

Data collection was conducted through in-depth interviews with community leaders and focus group discussions with other administrators and community members. Due to the busy schedule of each informant, both data collection techniques were conducted using online zoom media and some were conducted face-to-face. Data transcription was conducted on recordings after the online zoom was conducted and after the interview took place. Furthermore, thematic coding and organization of the themes



that emerged were carried out as well as data analysis presented in the discussion.

## RESULT & DISCUSSION

The Indofil Community was founded in 1987, but was dormant for 20 years and became active again in August 2018 before the Covid 19 Pandemic hit Indonesia. The Indofil Community was founded by informant A and several of his friends in 1987. At the time of its establishment, there were 20 administrators and members. Informant A himself was the secretary of the community at that time. However, due to their respective busy schedules, this community became dormant. And it was only in 2018 that it revived. Community members can consist of Filipinos living in Indonesia, or Indonesians whose partners are Filipinos, or both Filipinos working in Indonesia. In addition, there are also second generation Filipinos. Both those whose parents have mixed marriages between Indonesia and the Philippines. Or those whose parents are both from the Philippines.

The purpose of establishing this community was initially to be a place for meetings and sharing experiences of cultural adaptation and sharing information among members. Because as a newcomer, it is rather difficult to adapt and obtain information for life in Indonesia and need friends to share about their lives in Indonesia. Initially, it only accommodated members in the Jakarta area. However, currently there are member representatives in Bali and Surabaya. The vision for the future is actually to create a community of Filipinos living in other countries, not only in Indonesia. The goal is to create harmony for its members and harmony with the local population. Actually, there are other similar communities in Indonesia but their members are more native Filipinos such as VBCI, Filcomin, Churches organization, Afocom and FWA (Philippine Women Association). However, in this study, only the Indofil Community is discussed.

In 2022, the Indofil Community was registered and officially became a foundation and has legal power. Currently, there are 10 volunteers who are administrators with 200 members. Informant Ann has been the Chair Person since 2022. Ann is currently 68 years old and has 3 children who are all married and has 4 grandchildren. Regarding the dues for the running of this community, according to Ann, there is no membership dues system, but if there are activities, they usually collect money per activity or use a potluck system.

Research conducted on the administrators and members of the Indofil Community showed that the administrators and members of the community felt close and attached to each other. This is in accordance with the understanding of community according to McMilan and Chavis (1986) that in a community, each member can feel close and attached to each other. The approach taken by Ann as the chairperson has its own characteristics with the strength of interpersonal communication that she has. Currently, according to her, it is easier to get closer to members because of the WhatsApp chat technology. According to her, the WhatsApp Group is very powerful and can contact more intensely and find out the conditions of each member. This is different from the early conditions in the 1980s-1990s when there were no mobile phones, chat, and so on. In addition, according to her, the meeting event is effective because you can get to know each other better. For her, she is a center for information and a place to ask questions and share about cultural adaptation. Especially for those who have just arrived in Indonesia, or Filipino expatriates who have just married Indonesians. Sometimes some people do not dare to speak and ask questions in the group, but they ask Ann via private message. And if necessary, Ann will ask in the community WAG about information that she doesn't know the answer to. Finally, the information comes. And it can be known by everyone who is a member of the Whatsapp Group. The information needed can be simple to complex. For example, where to get certain food ingredients, or where the money changer is located to information on schools for children or crucial things like changing citizenship or the citizenship status of children. For her, for expatriates who are in other countries, this is certainly very much needed.

Informant Ann is currently quite satisfied with the activities that have been carried out such as exchanging information through WAG, meet and greet, collecting funds if there is a disaster, meeting events such as the Community's anniversary, Valentine's Day, and others. Future plans will be to take a morning walk together (fun walk), or together visit a place like the zoo, break the fast together or halal bihalal, Indonesian and Philippine independence days. Regarding the commemoration of religious holidays, according to her, we respect all religions and indeed there are many members from various religions, Islam, Christianity, Catholicism, Buddhism and Hinduism. There are also activities that support the embassy such as the Pinoy Fiesta exhibition where all Filipino foods are displayed. Here, community members will open stands and bring various types of Filipino food according to her, there will also be dancing, singing, and others.

The benefit of joining this community according to Cloe is that you can get lots of friends. According to Flo, you can have fun activities with fellow members and share and exchange experiences of cultural adaptation. Dee, who is Indonesian but the second generation of Filipino descent (where her father is from the Philippines and her mother is a native Indonesian), added that joining this community can increase business networks and knowledge. According to her, this is because its members come from various work backgrounds such as the food industry, engineering, and others. There are also those who are good at playing basketball, so they can help teach children to practice basketball. If there are new members who have just arrived from the Philippines, they are always happy and support each other, especially in sharing experiences of adaptation in Indonesia. There are also social activities such as financial activities. I used to make an online seminar for Indofil talent. I also sometimes make health seminars from the members themselves. Also photography, there are those who are good at photography so they share knowledge. Before the pandemic, the Indofil community also supported Filipino culture at the Embassy. Where Filipino cultures were displayed in the form of paintings, storytellers, and others.

Also, when asked about who the decision makers are in the community, everyone answered that all members have the right to submit opinions. However, the decision makers are the administrators. Sometimes it is taken from the majority vote, and if a discussion is needed, then a discussion will be held both online and offline. Ann as the chair will then decide on the matter being discussed, but not her personal will but the agreement of all.

In addition to the benefits above, Bye, who is an Indonesian who has a Filipino husband, also added that by joining this community she can increase her conversation in Tagalog. And another benefit is being able to sell Filipino food, which was later confirmed by Cloe as a buyer who said she could order Filipino food that cured her longing for her home country's cuisine. Flo added her hopes for this community, even if they encounter problems or misunderstandings, they will try their best to get the best solution. And hope that this community will not be dormant anymore.

### **GROUP COMMUNICATION IN THE COMMUNITY**

Communication that occurs within the Indofil Community shows how group members support and help each other to survive as immigrants from the Philippines in Indonesia. This is indicated by information from

several informants who say they are happy if there are new members who join and have just arrived from the Philippines. They will provide the information needed related to daily needs and also how to adapt to the new environment. Of course, this is very useful for those who are newcomers.

Regarding the freedom to give opinions in the community, according to Cloe all members can freely give opinions, suggestions, information and others in the community. However, not to talk about politics. Politics is something that is strictly prohibited to be discussed in forums, both online in Whatsapp Groups and during offline meetings. Because politics is a sensitive issue and can cause conflict between groups, tribes, religions and races. Communication within the community, until now has been running smoothly and everything is fine and respectful.

If analyzed based on the understanding of previous group communication in Hariadi (2011), it can be described as follows:

1. Motivation, where what happens in the Indofil community, all administrators and members support each other. If someone is in trouble, they will be helped. If someone needs information, they also provide each other with the information they have regarding anything. As expressed by informant Gee, that in conversations via the Whatapps group every day there is information shared. Whether it is information related to food, information of the day, someone's birthday, interesting tips related to things in their lives, especially those who live far from their home country and so on. The motivation of each individual who is a member to help and support each other is very good in this Indofil community. This is in line with what was stated by Bass (in Hariadi, 2011) who stated that a group is a collection of individuals who gather and provide progress to their group members. Also related to cultural adaptation, especially for those who have just arrived in Indonesia, members will voluntarily share in groups or at meetings.

2. Based on the purpose. Groups by Mills in Hariadi (2011) are groups of individuals who communicate for a specific purpose. The Indophil community, historically, was founded by individuals who joined it to support each other in adapting to the lives and culture of Filipino people who moved to Indonesia. The initial goal was to exchange information and support each other in the process of cultural adaptation, especially for those who were newcomers. Not only Filipinos can join it, but also their partners and also the second or even third generation who live in Indonesia may join it.

3. Interdependence aspect. Viewed from the interdependence aspect, based on information collected from several informants, it states how they interact with each other and support each other and depend on each other. This is in line with the initial opinion by Fiedler and Cartwright and Zander (1968) in Hariadi (2011) that there is interdependence between people in a group. This is also shown by the solidarity actions of this community, where they show their closeness and concern during the flood disaster in the Philippines or other areas in Indonesia such as in Palu. Fundraising can be done through Whatsapp Group and the response is very fast according to informant Ann. Also if there is grief, for example the death of a family member of an Indofil member. Then the funds will be collected very quickly and can be given to the grieving member. And who has the opportunity to attend the place of mourning to provide support to the member. 4. Basis of interaction. Bouner's opinion (in Hariadi, 2011) that a group is an interaction between two or more people who influence each other can also be seen in this study. Where administrators and community members influence each other, for example by providing recommendations to members who do not know about good schools for their children with all their considerations. This will influence and have an impact on other members.

## CULTURAL ADAPTATION

Utami (2015) stated that immigrants who use adaptation strategies usually have a high awareness of the expectations and demands of their environment, which makes them ready to adjust their behavior. This is also found in individuals who are members of the Indophil Community. How do they use their strategies to adapt to Indonesian culture and also adjust their daily habits that they usually do in the Philippines. Gee said that Filipinos who work in Indonesia are generally those who have good competencies (skills, knowledge, attitude) so they can survive working in Indonesia. They are also quick to adapt and flexible and adjust easily according to him. However, according to him, the country of origin still makes them miss it, especially for its food. So according to him, the rather difficult thing and the need for adjustment by Filipinos is in terms of food. This was also confirmed by other informants Gee, Jane, Kaly and Eva. Meanwhile, informants Hars and In because they like a variety of foods, it is easy for them to adapt to Indonesian food.

Kim (2001) in Sumaryanto & Ibrahim (2023) identified two stages of adaptation, namely cultural adaptation and cross-cultural adaptation. Several informants interviewed in this study described how they

experienced culture shock when they first moved to their new environment in Indonesia, especially in Jakarta. Although some had received previous information from relatives or friends who had previously migrated to Indonesia, they still experienced culture shock when they went through it. Adaptation in dealing with colleagues and superiors at work, the community around their domicile, language, or even for those who came to Indonesia because of marriage, they also had to adapt to their partner's family.

Regarding adaptation in terms of language, almost all informants who were Filipino expatriates complained about the same thing, because Indonesian and Filipino are different. Filipinos who speak Tagalog will find it difficult for those who speak a different language from Indonesian, said informant Flo. Fortunately, Filipinos are also proficient in English, but in communicating, most Indonesians cannot speak English. In fact, to overcome this, Hars even took an Indonesian language course from basic to advanced level in order to be able to learn Indonesian. Other informants did not take courses, but with their daily lives, especially in the workplace where there are many Indonesians and sometimes some cannot speak English, forcing them to learn Indonesian autodidactically. This was said by In and Flo, who were forced to be able to speak Indonesian, because otherwise, it would be difficult to make friends with their office friends, many of whom could not speak English. Other difficulties related to language also occur in daily life in the domicile area, especially in meeting basic needs such as buying water, buying groceries, online transportation and taxis. Sometimes this is overcome by using body language or a translator if there is someone who can translate. Sometimes there are also those who use a translator application. This process is called enculturation, which is done consciously in learning and adapting to culture. And several informants said they had to do that if they really wanted to survive in Indonesia.

Informant Eva told how she and her family when they first came to Indonesia felt isolated because they didn't know anyone. They felt like they had no friends and were afraid to speak Indonesian because they were worried about making mistakes. Until finally Eva met informant Ann and was put into the Indofil community group. Since then, Eva has felt less isolated and has learned a lot about cultural adaptation in Indonesia from her friends in the Indofil Community. "By having this community I get friends, family. I also feel like I belong in this community and feel happy like family," according to informant Eva. And most importantly, I get a lot of input, especially in terms of adapting to the community around my place of residence.

At the cross-cultural adaptation stage, there are three aspects of acculturation, deculturation and assimilation. Acculturation occurs when individuals from the Philippines interact with Indonesian culture that is different from their native culture in the Philippines. The interaction occurs in the work environment and also in the place of residence. Over time, individuals from the Philippines can adapt to their new environment and some have friends from Indonesia. Some informants also became familiar with the people they met in their daily lives such as sellers at the minimarket where they lived or bottled water salesmen. Some informants were able to adapt and even adopt local values in Indonesia. However, they still did not leave their original culture. This process is called deculturation

The most perfect and ideal stage in adaptation according to Kim (2001) is assimilation. The assimilation process in this study can occur in individuals who have lived in Indonesia for a long time, such as that experienced by Ann, Cloe and Gee where they have been in Indonesia for 30-40 years. These three informants have considered Indonesia as their second homeland and they like living in Indonesia. Informant Gee expressed another motive because it is more comfortable to live in Jakarta from an economic perspective. There is also health protection for the community according to him. Also in terms of technological sophistication, he said it is better in Indonesia, especially in Jakarta. The wifi, the banking station are easily available. According to him, the Philippines is more behind in this regard. The progress of progress in Indonesia is faster than in the Philippines. However, what is apparent is that the assimilation that occurred was not perfect, because even though these three informants had been in Indonesia for a long time, they still maintained Filipino culture in their daily lives.

## **SUPPORT OF COMMUNITY IN CULTURAL ADAPTATION**

All informants from the Philippines said that this community really supports them in cultural adaptation. Especially related to the information they want. For informant Hars who is a businessman, sometimes he seeks information from his friends in this community about the conditions of the community he wants to go to and the characteristics of the community. Because his business is a rented house business, he must know the conditions of the area he is going to and its security. Sharing from friends in the Indofil community is very useful and is a consideration according to him so that he does not make mistakes in taking steps for business, he said further.

According to Jane and Kaly who are Filipino women who are married to Indonesians, this community really supports them in asking seniors who are married to Indonesians about cultural adaptation when marrying Indonesians. Frankly, when we get married, there are so many things we have to learn. Not only about our partners, but also our in-laws and in-laws. How to deal with the culture of Indonesian in-laws, and also dealing with in-laws. By being in this community, there is a lot of sharing from seniors about this. This was also confirmed by informants Cloe, Eva, Flo and Gee who also have Indonesian husbands from various ethnicities in Indonesia.

For Flo who was just coming to Indonesia for the first time, this community was very supportive for her. And it was as if she found friends who were also from the same region of origin. Previously, Flo was very confused about living in Indonesia, previously she was married and lived in the Philippines with her husband. However, because her husband's job required her to move to Jakarta, she had to move with her two children. She lived in Jakarta for a year with all her struggles and didn't know where to look for information, not to mention having one child who was already in school at that time. While the little one was still a toddler. Flo experienced culture shock. However, after a year she had the opportunity to get to know Filipinos who were members of the Indofil community. And finally Flo joined too. After joining the community, her life in Indonesia progressed and was no longer stressful because there was a place to ask and consult about her life in Indonesia. Also information related to children's schools. additional private lessons, and other information in her daily life.

All informants wanted this organization to be sustainable for their children and grandchildren, that was the hope of Ann as the founder and now as the chairperson. Informant Cloe added that they live in Indonesia and hope that this community will continue until the second, third and will last forever. That is why according to Ann, regeneration to young members needs to be done from now on. So that it is not interrupted and the activities continue. For now, according to her, most of the administrators are seniors, including herself. Well, it would be better if it was passed down to the younger generation. In addition, Ann also has a vision to be able to expand this community to be wider throughout Indonesia and even the world. So according to her, in addition to the network being wider, it can also share information related to conditions in the region or country if there are members who visit other places. This was also confirmed by Bye, Cloe, Dee, Eva and Flo who want this community to continue to grow, continue to grow its members from other regions so that



they can add friends, share information and support each other, especially in terms of cultural adaptation.

## CONCLUSION

The presence of a community of origin for immigrants in another country is very beneficial for community members in supporting the process of cultural adaptation. This is experienced by individuals who are members of the Indofil community. The process of cultural adaptation for those who have just arrived in Indonesia becomes easier because they have community friends who can share experiences and are ready to help provide information and other things in cultural adaptation. For Filipino immigrants who have only been in Indonesia for a few years, the stage of cultural adaptation is mostly at the acculturation stage. Meanwhile, for Filipino individuals who have lived in Indonesia for dozens or even tens of years, they are in the deculturation phase, where they accept Indonesian culture but they also maintain their original culture. Communication between group members who are members of the Indofil community is good and there is mutual support and care among group members, especially for members who have just arrived in Indonesia in terms of cultural adaptation. Most informants have difficulty in terms of language, because of the quite large language differences between Indonesian, which is mostly taken from Malay, and Filipino Tagalog. However, in this era along with the development of technology, this obstacle can be overcome by using a translator application. This study provides an overview of how a community becomes powerful in helping its members in cultural adaptation and reducing culture shock for newcomers and can provide useful information for people who join it.

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