

INTERCULTURAL COMMUNICATION APPROACH OF TAPAL KUDA PESANTREN IN OVERCOMING STUDENTS' CULTURE SHOCK

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Abstract

Tapal Kuda as a pesantren area is famous for its two cultures, Pendhalungan and Osing cultures. Seeing this culture, this research focuses on the approach of the two pesantren in handling the culture shock of new students from outside the region. The research method uses a qualitative type through a case study approach. The research objects were PP Al-Qodiri I Jember and PPM Al-Kautsar Banyuwangi, with the research subjects determined by purposive technique through observation, interview, and documentation. The result of the research is the intercultural communication approach of Pendhalungan and Osing Students in Pesantren Tapal Kuda there are differences, PP Al-Qodiri uses a functionalist approach while PPM Al-Kautsar with an interpretative approach.

Keywords: *Intercultural Communication, Approach, Pesantren, Tapal Kuda.*

Abstrak

Tapal Kuda sebagai daerah pesantren yang kental terkenal akan dua budaya yaitu budaya Pendhalungan dan Osing. Melihat kebudayaan tersebut, penelitian ini fokus terhadap pendekatan kedua pesantren dalam menangani gegar budaya students baru dari luar daerah. Metode penelitian menggunakan jenis kualitatif melalui pendekatan studi kasus. Obyek penelitiannya adalah PP Al-Qodiri I Jember dan PPM Al-Kautsar Banyuwangi, dengan subyek penelitian ditentukan dengan teknik purposive melalui observasi, wawancara, dan dokumentasi. Hasil penelitian adalah pendekatan komunikasi antarbudaya Students Pendhalungan dan Osing di Pesantren Tapal Kuda terdapat perbedaan, yaitu PP Al-Qodiri menggunakan pendekatan fungsionalis sedangkan PPM Al-Kautsar lebih terhadap pendekatan interpretatif.

Kata Kunci: *Komunikasi Antarbudaya, Pendekatan, Pesantren, Tapal Kuda.*



Lisensi

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A. INTRODUCTION

Indonesia is a country rich in culture. Data from the Central Bureau of Statistics (BPS) states that there are more than 1300 ethnic groups,¹ Then from these thousands of tribes, the Ministry of Education and Culture through the Language Development and Development Agency released the number of regional languages in Indonesia as many as 718 languages.² This is the largest number of people in the world. This makes it possible for a resident to master several languages to blend in with the people of the region who have different ethnicities and languages.

Juridically, the state supports cultural development through the 1945 Constitution Article 32 which states that the government promotes national culture and guarantees the freedom of its people to develop their culture. The state also regulates Law No.5 Year 2017 on the Promotion of Culture as a reference for the government and society in managing cultural diversity in Indonesia. This includes the protection of culture through sanctions against those who try to destroy Indonesian culture.

The Quran also emphasizes in QS. Al-Hujurat/49:13 that Allah created men and women of different nations and tribes to know each other. The verse is the basis for the unification of cultural diversity through communication. With good intercultural communication, Muslims accept cultural differences and want to know other cultures. The recognition effort is reflected in the number of parents who send their children to boarding schools with different cultures.

In addition to the kiai's charisma, practices, systems, and outputs, pesantren become a reference for parents in shaping their character and depth of religious knowledge. It does not matter that the pesantren is located in a place far from their birthplace.

¹ Akhsan Na'im & Hendry Syaputra, *Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-Hari Penduduk Indonesia Hasil Sensus Penduduk 2010*, (Jakarta: Badan Pusat dan Statistik, 2011), 5.

² Language Development and Coaching Agency, "Bahasa Ibu Terancam Punah, Generasi Muda Jangan Sampai Lengah" Kementerian Pendidikan dan Kebudayaan RI, <https://badanbahasa.kemdikbud.go.id/lamanbahasa/berita/3437/bahasa-ibu-terancam-punah-generasi-muda-jangan-sampai-lengah> (October 2, 2023).

The Ministry of Religious Affairs of the Republic of Indonesia through emispendis states that there are 30,495 pesantrens in Indonesia with 4,373,694 students and 474,865 teachers.³ With this number, cultural dynamics can occur through adaptation processes, cultural exchanges, and even possible assimilation to culture shock. Culture shock according to Adler in Pacheco refers to a person's transition through various social contexts, this idea can also be easily associated with modern transitions, both on a micro-scale (international) and macro-scale (international).⁴ Cultural shock can threaten students' learning activities and communication between students, so to overcome it, an intercultural communication approach must be carried out by the pesantren institution, in this case, the caregivers and administrators who have the authority and responsibility for implementing education in pesantren.

Firrizki Prabowo's research at Pesantren Hidayatullah Malang states that the intercultural adaptation process causes madura students to be homesick and feel shunned because of different languages.⁵ In the study, each Madurese student faced challenges in adjusting to a different culture, with varying degrees of difficulty. The challenges were caused by the loss of familiarity with the familiar environment and communication difficulties due to language differences. The reactions that arise also vary, ranging from feelings of sadness and loneliness, lack of confidence, longing for family and home area, to anxiety and difficulty sleeping. Even so, all Madurese students can adjust, albeit in different periods; some can adapt in a short time, but some take up to sixteen months. One of the common ways to adapt is by expanding the circle of friends, both with local friends and from outside the area. In addition, several factors influence the adjustment process, such as cultural differences, new environment,

³ Emily-Marie Pacheco. "Culture learning theory and globalization: Reconceptualizing culture shock for modern cross-cultural sojourners." *New Ideas in Psychology* 58 (2020): 100801.

⁴ Ibid.

⁵ Prabowo, Firrizki. *Komunikasi Antarbudaya Dalam Proses Adaptasi Students Di Pesantren (Studi Pada Students Asal Madura di SMP-SMA Integral Ar-Rahmah Putra 2 Pesantren Hidayatullah Malang)*, (Dissertation, University of Muhammadiyah Malang, 2019).

support from friends, ability to adapt, personality maturity, and a strong determination to integrate with the new environment.⁶

The difference in the results of the study is of interest to researchers to compare the results with pesantren in the Tapal Kuda region. The Tapal Kuda region is the name of an area in the eastern part of East Java province. It is called Tapal Kuda because on the map, the shape of the eastern part of East Java Province is similar to the image of the Tapal Kuda. The Tapal Kuda region includes (from the lower east to the west and upper north) Banyuwangi, Situbondo, Jember, Bondowoso, Probolinggo, and Lumajang.⁷ The Tapal Kuda region itself has two cultures, namely Pendhalungan and Osing. Both cultures are mostly gathered in Jember the most populous city in the Tapal Kuda Region (2,653 thousand people), ahead of Banyuwangi (1,708.1 thousand people) and Probolinggo (1,152.5 thousand people).⁸ Based on the emis data of pesantren, Jember is the district with the most pesantren (622 pesantren), the most students (86,273 students) and the most teachers (9,758 teachers),⁹ The researcher is interested in examining the largest boarding school in Jember which not only has many educational institutions that have thousands of students from PAUD to college but also has a dhikr practice that has hundreds of thousands of worshipers and the only boarding school in Jember that has these criteria is Pesantren Al-Qodiri I Jember and Pondok Pesantren Modern Al-Kautsar Banyuwangi.

B. RESEARCH METHOD

This research utilizes a qualitative approach that is suitable for uncovering social phenomena in the context of intercultural communication. The type of

⁶ Lale Lekha Muti'ah, *Penyesuaian Diri Mahasiswa Asal Madura dalam Menghadapi Gelar Budaya di Ponorogo (Studi Deskriptif pada Mahasiswa IAIN Ponorogo)*, (Dissertation, IAIN Ponorogo, 2021).

⁷ Bambang Wibisono & Akhmad Haryono, *Komunikasi Antarbudaya Di Tapal Kuda (Antisipasi Konflik Dalam Keluarga)*, (Jakarta: Deepublish, 2020), 13.

⁸ BPS East Java Province, *Statistik Daerah Provinsi Jawa Timur 2021*, (Surabaya: PT Sinar Murni Indo Printing, 2021), 71.

⁹ Direktorat Jenderal Pendidikan Islam, Data Statistik Pendidikan Islam Pondok Pesantren, Kemenag RI, http://emispendis.kemenag.go.id/dashboard/?content=data-pontren&action=kabkota_pontren&prop=35&id=51 diakses tanggal 2 Oktober pukul 19.55 WIB.

research used is a Field Study, which describes characteristics through words and language, especially in intercultural communication among students.

The research location was conducted in two pesantren, namely Pesantren of Pendhalungan Culture that had students from Osing crocodile and Pesantren of Osing Culture that had students from Pendhalungan culture. The selected pesantren from Pendhalungan culture is located in PP Al-Qodiri, Jl. Manggar No.139A, Gebang Poreng, Gebang, Patrang, Jember. The selection of this pesantren is based on the existence of Pendhalungan culture such as hadrah/terbangan and pencak silat.¹⁰ Another reason is its proximity to the city center of Jember and the diversity of students from Pendhalungan and Osing. Meanwhile, the selected pesantren from Osing culture is Pesantren Modern Al-Kautsar in Krajan, Summersari, Srono, Banyuwangi. This choice is based on the presence of Pendhalungan students and the practice of Osing culture, such as mocoan Lontar Yusup.¹¹

Selection of informants was done through Purposive technique ¹² to obtain data on the approach taken by caregivers and administrators towards students. Data collection methods involved participatory observation, semi-structured interviews, and documentation of the three key informants.

The research stages include pre-research, research implementation, and data analysis and reporting. Observations were conducted with passive participation, covering the communication approach between students. Interviews were conducted with selected informants, and documentation involved pesantren historical data, students data, activity schedules, and supporting data related to intercultural approaches among students.

¹⁰ M. Ilham Zoebazary, "Orang Pendalungan: Penganyam kebudayaan di tapal kuda." 107.

¹¹ Banyuwangi.net. "Unik! Pesantren di Banyuwangi Ini Ajarkan Studentsnya Mocoan Lontar Yusup" <https://banyuwanginet.com/unik-pesantren-di-banyuwangi-ini-ajarkan-studentsnya-mocoan-lontar-yusup/amp/> (June 02, 2023).

¹² Sugiyono, dan Puji Lestari. "Metode penelitian komunikasi (Kuantitatif, kualitatif, dan cara mudah menulis artikel pada jurnal internasional)." (2021), 178.

Data analysis used the Miles, Huberman, and Saldana model, including data condensation, data presentation, and verification.¹³ Data validity was strengthened through triangulation of techniques and sources.

C. RESULTS AND DISCUSSION

Established on May 16, 1976 by KH Achmad Muzakki Syah, Al-Qodiri I Jember Islamic Boarding School is a boarding school located at Jalan Manggar 139 A Gebang Poreng Patrang Jember with thousands of male and female students. Based on observation, this pesantren has a Pendhalungan culture with the majority of pesantren residents using Madurese, but the book studies use Javanese so that Madurese students inevitably have to learn Javanese. However, there are also Osing students who stay at this pesantren. The Pendhalungan local culture introduced here is *diba'an* in the form of *hadrah sholawatan* with some Pendhalungan Javanese lyrics which must be followed by all female students on Tuesday nights after Maghrib prayer.



Figure 1: Local cultural activities Diba Hadrah of PP Al-Qodiri Putri¹⁴

The Al-Kautsar Pesantren is the first modern Islamic boarding school in Tembokrejo Village, Muncar District, Banyuwangi Regency, established under the name of Salafiyah Safi'iyah Modern Al-Kautsar Islamic Boarding School. Inaugurated in 1424 H until 2010, with KH. Nur Hamid Askandar as the

¹³ Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. "Qualitative Data Analysis: A Methods Sourcebook. 3rd." (California: SAGE, 2014), 18.

¹⁴ Documentation of PP Al-Qodiri Jember Management, (November 29, 2023).

caregiver, this boarding school then changed its name to Pondok Pesantren Modern Al-Kautsar (PP Modern Al-Kautsar). Initially only for male students, but in the second year, many people and guardians of students requested the establishment of PP Modern Al-Kautsar for female students. On June 3, 1993, KH Nur Hamid Askandar through the Askandariyah Foundation decided to establish PP Modern Al-Kautsar for Girls in Summersari Village, Srono District, Banyuwangi Regency. Osing cultural activities introduced by the pesantren to the students are mocoan, Banyuwangi dances, and Osing songs performed on certain occasions.



Figure 2: Mocoan local culture displayed during hafiah at PPM Al-Kautsar ¹⁵

No.	Focus	PP. Al-Qodiri Putri	PPM Al-Kautsar Putri
1	Quantity of Students	630	230
2	Room Assignment	As per formal institutions	As per formal institutions
3	Penentuan Diniyah	Entrance Test	Entrance Test
4	Kinds of Local Culture	Hadrah sholawatan with some pendhalungan lyrics. Mandatory	Mocoan, Dance, Osing song. Optional (extracurricular)
5	Handling culture shock	Self-Adaption	Self-adaption while being assisted by students

Table 1: Intercultural Communication Approach of Pendhalungan and Osing Students in Al-Qodiri I Jember Islamic Boarding School and PP Modern Al-Kautsar Banyuwangi

¹⁵ Dokumenasi PPM Al-Kautsar Putri Banyuwangi

From the table, it can be concluded that with the number of female students less than a thousand, both pesantren determine the students's residence rooms based on their respective formal institutions and determine their diniyah based on tests. This means that there are three students environments, namely residential dormitories, schools, and diniyah, which are used as a setting for students intercultural communication. The pesantren's handling of culture shock also has differences where in PP Al-Qodiri the students are independent in adapting while in PPM AlKautsar although independent but more assisted by other students.

The type of local culture introduced by pesantren is different. If in Al-Qodiri, students are required to participate in hadrah, but in Al-Kautsar the local cultural activities are not mandatory and only followed by some students.

Based on these findings, researchers analyzed using the theory adapted from Martin and Nakayama (1997) by Rulli Nasrullah.

No.	Description	Functionalist	Interpretative	Critical
1	Origin of Discipline	Psychology	Anthropology, Sociolinguistic	Various
2	Result	Mendeskrripsikan dan meprediksi kebiasaan	Describe and predict habits	Subjective
3	Assumptions of reality	External and can be described as	Subjective	Subjective
3	Method	Survey, observation	Participatory observation, field study	Media text analysis
4	The relationship between culture and communication	Communication influenced by culture	Culture is shaped and developed through communication	Culture is a power struggle
5	Contribution to the approach used	Identifying cultural variation, recognizing cultural	Reinforcing that communication and culture and	To recognize that economic and political forces

No.	Description	Functionalist	Interpretative	Critical
		differences from various aspects of communication, but often ignoring context	cultural differences should be studied from context.	influence culture and communication, that intercultural interactions are characteristic of these forces.

Table 1 Martin & Nakayama's Theory of Intercultural Communication Approach

The results of the table show that the two pesantren have differences in approach. PP Al-Qodiri uses a functionalist approach. According to Ruli Nasrullah, the functionalist approach is a social approach that states that basically, humans can be known through external appearances and can be described. Thus, habits can be predicted and can be recognized through cultural differences. Meanwhile, PPM Al-Kautsar is more toward an interpretative approach. The interpretive approach is an approach that emphasizes that basically, humans construct themselves and the reality outside themselves. This means that students are expected to be able to construct themselves through the local culture-based curriculum which is a reality that is outside the pesantren.¹⁶

However, when referring to Alo Liliweri's theory which divides the approach into five approaches, namely the Social Psychology Approach, Interpretative Approach, Critical Approach, Dialectical Approach, Cultural Dialogue Approach, and Cultural Criticism Approach, then PPM Al-Kautsar has a cultural dialogue approach and a cultural criticism approach. The cultural dialog approach occurs because the caregiver actively brings in cultural experts so that his students can learn culture from the experts so that there is a cultural dialog between students and cultural experts.

According to Alo Liliweri, the basic assumption of this approach emphasizes intercultural communication can organize the community (in this case the caregivers, administrators, and students) for mutual satisfaction (the entire pesantren). Another approach used is the cultural criticism approach in

¹⁶ Rulli Nasrullah, *Komunikasi Antarbudaya di era budaya siber*, (Jakarta: Kencana, 2012), 9-14.

which this approach believes that there is little need to find common ground and intercultural universals and even only seeks to describe how culture is built or brought closer. Through this approach, it is clear that the two pesantrens tried to bring the cultures closer to the universal meeting point between cultures. However, the conflict of culture shock as a consequence of the meeting point was resolved with the adaptation process of the students with the help of approaches provided by the caregivers and administrators.

If we detail the two pesantren, they have the following differences:

Regarding the origin of the discipline, if PP Al-Qodiri Jember uses the origin of the psychological approach to evoke spiritual treasures, PPM Al-Kautsar Putri uses anthropology and sociolinguistic approaches.

The results of the psychological approach by PP Al-Qodiri are used to describe and predict habits that will be carried out in pesantren as a form of discipline, while PPM Al-Kautsar through the internalization of Osing culture in the form of language, dance, and singing in pesantren decisions to describe the habits of students activities. This means that the pesantren care about culture so that it is included in the extracurricular branches that are followed by students but not all are required to participate.

Regarding the assumption of reality, PP Al-Qodiri still uses the external cultural environment outside the pesantren as its assumption of reality, meaning that the pesantren does not use subjective assumptions to make students adapt to pesantren activities. With the creativity of the students, the hadrah sholawatan, which initially all the lyrics are in Arabic, can be entered into the pendhalungan element through the lyrics. Meanwhile, the local cultural activities of PPM Al-Kautsar tend to be objective because the programs presented are purely the ideas of the caregiver without involving the management. Although subjective, students are still allowed to incorporate their creativity in dance and singing, but not for the Osing literary culture in the form of "mocoan" because it is standardized in both song and tone. The pesantren's innovation in introducing its culture is in line with WatsonManheim and Belanger (2007) who discuss the

influence of organizational conditions, situations, and routines on communication in a company, which in this case is a pesantren.¹⁷

The method used in Al-Qodiri is slightly the same as in Al-Kautsar, namely the students adapt themselves by observing their cultural approach through dormitories and diniyah with various cultural backgrounds. The approach to using foreign languages as the main language at PPM Al-Kautsar is by the results of research by Valencia, Aldemar, and Michelson. They propose a set of principles for second/foreign language education that focuses on the process of students becoming effective intercultural translators and meaning designers, not just effective intercultural speakers.¹⁸

Regarding the relation between culture and communication, in PP Al-Qodiri, communication is influenced by culture. This means that there is still Javanese and Madurese culture in Pendhalungan which they use as the language of communication. While in PPM Al-Kautsar, culture is formed and developed through communication. This means that PPM makes foreign language culture a culture and then forms and develops as daily communication. But in return, local culture is still internalized through extracurricular activities of mocoan, dance, and Osing singing.

Regarding the contribution to the approach used, if in Al-Qodiri, identifying variations of Pendhalungan culture, recognizing cultural differences from various aspects of communication, but often ignoring the context so that there is no special container Pendhalungan there. But for PPM Al-Kautsar emphasized that between communication and culture and cultural differences should be learned from the context. This happens because of the foreign language regulations that are the flagship of the pesantren but on the other hand, provide a platform for local culture that can be learned from context. It can be seen how

¹⁷ Karen Moustafa Leonard, James R. Van Scotter, and Fatma Pakdil. "Culture and communication: Cultural variations and media effectiveness." *Administration & Society* 41.7 (2009): 850-877.

¹⁸ Álvarez Valencia, José Aldemar, and Kristen Michelson. "A design perspective on intercultural communication in second/foreign language education." *Journal of International and Intercultural Communication* 16.4 (2023): 399-418.

the seriousness of the pesantren brings in cultural experts to train students specifically to learn local culture.

D. CONCLUSION

The Tapal Kuda pesantren intercultural communication approach in overcoming the culture shock of Pendhalungan and Osing students using Ruli Nasrullah's instrument in the form of disciplinary origin, research results for what, assumptions about reality, methods, relations between culture and communication, and contributions to the approach used, then there are differences, if PP Al-Qodiri uses a functionalist approach while PPM Al-Kautsar is more towards an interpretative approach. Regarding the origin of the discipline if PP Al-Qodiri Jember uses the origin of the psychological approach to evoke spiritual treasures then PPM Al-Kautsar Putri uses anthropology and sociolinguistic approaches.

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