

Communication Barrier Analysis on Pandhalungan Students In An Osing Pesantren Environment

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Abstract

This article discusses the analysis of communication barriers of pandhalungan students in the Ossing pesantren environment. Cultural differences are faced by many students, especially when they first study at Pesantren, causing challenges, especially in terms of communication that must be done every day. Since this phenomenon often occurs in Osing boarding schools, where many students come from outside the region, it is crucial to research to reduce the impact of these cultural differences. This study focuses on identifying the communication barriers faced by out-of-area students in Osing boarding schools. The research method used was a qualitative approach conducted by conducting a field study. Information retrieval was done through purposive techniques in selecting informants and using observation, documentation, and semi-structured interviews in data collection. The collected data were then analyzed using the Miles and Huberman model, and data validity was ensured through the triangulation of techniques and sources. The results showed that the communication barriers faced by migrant santri in Osing boarding schools include language problems, differences in clothing, food variations, and understanding of time. However, migrant santri tend to adapt more quickly in Osing boarding schools because of the cultural similarities in the environment.

Keywords: barriers, communication, pandhalungan, osing.

Abstrak

Perbedaan budaya yang dihadapi oleh santri saat mereka pertama kali belajar di pesantren menyebabkan tantangan, terutama dalam hal komunikasi yang harus dilakukan setiap hari. Karena fenomena ini sering terjadi di pesantren Osing, di mana banyak santri yang berasal dari luar daerah, penting untuk melakukan penelitian guna mengurangi dampak dari perbedaan budaya ini. Fokus dari penelitian ini adalah untuk mengidentifikasi hambatan-hambatan komunikasi yang dihadapi oleh santri yang berasal dari luar daerah di pesantren Osing. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan melakukan studi lapangan. Pengambilan informasi dilakukan melalui teknik purposif dalam pemilihan informan, serta menggunakan observasi, dokumentasi, dan wawancara semi terstruktur dalam pengumpulan data. Data yang terkumpul kemudian dianalisis dengan menggunakan model Miles dan Huberman, serta

memastikan keabsahan data melalui triangulasi teknik dan sumber. Hasil penelitian menunjukkan bahwa hambatan-hambatan komunikasi yang dihadapi oleh santri pendatang di pesantren Osing meliputi masalah bahasa, perbedaan pakaian, variasi makanan, dan pemahaman akan waktu. Namun, santri pendatang cenderung lebih mudah beradaptasi di pesantren Osing karena adanya kesamaan budaya di lingkungan tersebut.

Kata Kunci: hambatan, komunikasi, pendhalungan, osing

Introduction

Indonesia has an abundance of cultural wealth. Based on data from the Central Statistics Agency (*Badan Pusat Statistika*), there are more than 1300 ethnic groups in the country,¹ of the many tribes that exist, the Ministry of Education and Culture through the Language Development and Development Agency announced that there are 718 regional languages in Indonesia.² This extraordinary number is the largest in the world. This makes it possible for a resident to master several languages in order 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 in Law No.5/2017 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 damage Indonesian culture.

The Quran also emphasizes in QS. Al-Hujurat/49:13 that Allah created men and women of different nations and tribes in order 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 board their children in pesantren 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

¹ Akhsan Na'im & Hendry Syaputra, *Citizenship, Ethnicity, Religion, and Everyday Language of the Indonesian Population 2010 Population Census Results*, (Jakarta: Central Bureau of Statistics, 2011), 5.

² Language Development and Guidance Agency, 02/23/2021, "Mother Tongue Endangered, Young Generation Should Not Let Down" Ministry of Education and Culture of the Republic of Indonesia, <https://badanbahasa.kemdikbud.go.id/lamanbahasa/berita/3437/bahasa-ibu-terancam-punah-generasi-young-don't-let-down> accessed on October 2 at 15.35 WIB.

far from their birthplace. The Indonesian Ministry of Religious Affairs through emispendis states that there are 30,495 pesantren in Indonesia with a total of 4,373,694 santri and 474,865 asatidz.³ With this number, cultural dynamics occur in the form of a process of adaptation, cultural exchange, and even possible assimilation. Although on the other hand, it is also prone to discrimination, ethnocentrism, and others.

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. Mohammad Ardiyansah also added that the results of his research at Pondok Pesantren Al- Anwar Paculgowang Diwek Jombang showed that cultural differences resulted in students of different ethnicities feeling discriminated against. However, Vita Fitriani actually mentioned that there was no discrimination in the pesantren where she researched, namely at Pondok Pesantren Nurul Falah Surabaya, even the language differences became an attraction for intercultural communication. Likewise, Mahfudlah Fajrie, Abdul Wahab, & Durrotul Maghfiroh's research at the Amsilati Jepara Islamic Boarding School stated that there was no discrimination, prejudice and ethnocentrism.

The difference in the results of the study is of interest to researchers to compare the results with pesantren in the horseshoe region. The Horseshoe region itself has two cultures, namely Pendhalungan and Osing. Both cultures are mostly gathered in Jember as the most populous city in the Horseshoe Region (2,653 thousand people), ahead of Banyuwangi (1,708.1 thousand people) and Probolinggo (1,152.5 thousand people).⁴

Armed with this data, researchers are interested in examining Jember students who use Pendhalungan culture who study at Osing Islamic boarding schools. While in Banyuwangi, the boarding school that is thick with its Osing nuances is the Al-Kautsar Modern Islamic Boarding School which 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 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

³ Directorate General of Islamic Education, Islamic Education Statistics Data of Islamic Boarding Schools, Ministry of Religious Affairs of the Republic of Indonesia, http://emispendis.kemenag.go.id/dashboard/?content=data-pontren&action=provinsi_pontren, accessed October 2 at 7:35 pm.

⁴ BPS East Java Province, Regional Statistics of East Java Province 2021, (Surabaya: PT Sinar Murni Indo Printing, 2021), 71.

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 Putri in Sumbersari Village, Srono District, Banyuwangi Regency.

Armed with the two cultures in the boarding school and the dynamics of intercultural communication, it adds to the researcher's interest in conducting research entitled: Communication Barriers of Pendhalungan Santri in Osing Pesantren.

Research Methods

The researcher chose a qualitative approach because it is suitable for exploring social phenomena related to cross-cultural communication. The research method is a Field Study that describes the characteristics through words and language, in which the researcher describes cross-cultural communication between santri.

The location or object of the research was the Al-Kautsar Modern Islamic Boarding School which is located at Krajan, Sumbersari, Srono, Banyuwangi. The reason the researcher chose Pesantren Al-Kautsar is because in addition to the fact that the pesantren also has Pendhalungan students, the pesantren also carries out Osing cultural traditions in the form of *mocoan Lontar Yusup*, a custom practiced by the Osing Banyuwangi community involving the pronunciation of Sufistic verses in Javanese and Pegon writing which tells the story of the life of the Prophet Yusuf Alaihi Salam.⁵

Determination of informants is determined through *Purposive* technique⁶ which is used so that researchers can dig deeper into the data from informants (caregivers, administrators, and santri). Data collection techniques use observation methods through passive participation, semi-structured interviews, and documentation.

The data collection techniques are as follows: First, observation, observation carried out in the form of passive participation. This means that the researcher is present directly at the location and observes the activities at the location but does not play a passive role. The activities observed are the communication approaches of fellow students, especially new students, the communication patterns of students through teaching and learning activities of students or during breaks, and the obstacles of new students; second, Interviews, in this study researchers interviewed informants who were determined in a semi-structured manner, the interview data obtained were data on approaches, patterns, and obstacles to intercultural communication of students. And third, documentation.

⁵ Banyuwangi.net. July 1, 2022, "Unique! This Pesantren in Banyuwangi Teaches Its Students to Mocoan Lontar Yusup" <https://banyuwanginet.com/unik-pesantren-di-banyuwangi-ini-ajarkan-santrinya-mocoan-lontar-yusup/amp/> accessed June 2, 2023.

The data needed are data about the history of the pesantren, santri data, activity schedules, and supporting data about the approach, patterns, and barriers of intercultural communication of the santri.

The data analysis used is the Miles, Huberman and Saldana model in the form of data condensation, data presentation and verification. In detail, the explanation of the three stages of analysis is as follows: First Data condensation: This is the process of summarizing or simplifying the data that has been collected. The main objective is to make complex data more concise and easy to understand. Data condensation involves removing unimportant or repetitive details, as well as highlighting key information or relevant findings. This helps the researcher to focus more on the core of the data that has been collected; second Data Presentation: This is the step in the research where the data that has been collected is presented in a structured and understandable format. Data presentation⁶ can be done through tables, graphs, diagrams, narratives, or other methods appropriate to the type of data and research objectives. The purpose of data presentation is to make the information easier to understand, easy to interpret, and can support the findings or arguments resulting from the research; and third Verification: This is the process of ensuring the accuracy, reliability, and validity of the data collected in the research. Verification involves steps such as checking the validity of data sources, confirming information with subjects or related parties, and cross-analyzing or comparing data to ensure consistency. Verification is essential in research as it helps to reduce the risk of error or bias, as well as increase confidence in the research results produced.⁷

While the validity of the data uses triangulation techniques, which is a concept related to the use of various methods or different data collection techniques to confirm research findings. Data collection techniques in qualitative research can include interviews, observation, document analysis, and others. By using various data collection techniques, researchers can gain a more comprehensive understanding of the phenomenon under study and validate the findings by looking at them from various perspectives. Triangulation of techniques helps increase the internal validity of the research by reducing the risk of errors or biases that may arise from just one data collection technique. and sources, which is a concept that refers to the use of a variety of different data sources to confirm research findings or results. In qualitative research, data sources can be interviews, observations, documentation, and others. By using various data sources, researchers can see phenomena from various points of view and reduce bias or

⁶ Sugiyono, and Puji Lestari. "Communication research methods (Quantitative, qualitative, and how to easily write articles in international journals)." (2021), 178.

⁷ Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. "Qualitative Data Analysis: A Methods Sourcebook. 3rd." (California: SAGE, 2014), 18.

distortion that might occur if they only rely on one type of data source. Triangulation of sources helps increase the reliability of research results by strengthening findings through the compatibility between data coming from various sources.⁸

Results and Discussion

As a modern boarding school, PPM Al-Kautsar Banyuwangi has formal institutions, namely SMP, MTs, MA and Diniyah. PPM Al-Kautsar Banyuwangi has a vision to produce human resources with faith and morality, broad insight, adequate knowledge quality, independence, and high discipline. PPM Al-Kautsar Banyuwangi has the following curriculum:

1. The curriculum of the Ministry of Religious Affairs of the Republic of Indonesia for formal MTS education and the curriculum of the Ministry of Education and Culture of the Republic of Indonesia for formal junior and senior high school education.
2. English and Arabic local content curriculum as a means of daily communication through several subjects such as *listening, speaking, reading, conversation, grammar, tamrin lughoh, insya, imla, nahwu, shorof, balaghoh* and *mutolaah*.
3. The curriculum of the yellow Islamic classic book-based salafiyah pesantren is so that students continue to preserve the treasures of pure Islamic knowledge in addition to studying modern science or *al muhafadotu ala qodimi sholeh wa ahdu bi jadidil aslah*.
4. Life skills curriculum with the intention of equipping students with expertise and skills such as speech, reading the Koran, cooperative management skills, culinary, as well as dance, literature, and songs of Osing culture and others.

Furthermore, the researcher asked about what obstacles the Pendhalungan students experienced when communicating interculturally, the caregivers and administrators explained that the actual language barrier here is more about the foreign language. Because it is a modern Pondok Pesantren. Santri who stay here are focused on speaking English and Arabic. Monday to Tuesday speak Arabic Wednesday to Thursday speak English. However, we allow the use of local languages in the room. The local language used is Osing because the majority here are Osing students.

Then the researcher validated the data through interviews with local students who said that the Osing language used was indeed for daily language in the region. Most non-osing students take a long time to blend in. So non-osing students use Indonesian. But after a few months they will understand Osing vo-

⁸ Sugiyono, Research Methods..., 274.

cabulary. Then the researcher validated with Pendhalungan students from Jember who said that even though there were dozens of students from Jember, there was no big problem regarding language. Indeed, here it is mandatory to use foreign languages but extracurricular activities and diniyah in this place are still allowed to use local languages. That helps Pendhalungan students to be able to *srawung* with others. So according to the Pendhalungan santri, the language barrier occurs when the new Pendhalungan santri are in the room or area when not doing pesantren activities because the daily language of the majority of local santri uses Osing language.⁹

From the results of observations made by researchers, the students did not have language problems in the Pendhalungan students who had not been there for a year. It is evident from the results of observations when the Pendhalungan students are quite able to dialogue Osing with their friends. However, when students observe new students, the majority still use Indonesian to talk to friends who are not in the same region.¹⁰ In detail, the researcher obtained documentation of observation activities as follows:



Figure 4.28 Conversation of Pendhalungan students who use Osing language in the female dormitory building who mostly attend MTs Al-Kautsar Banyuwangi.¹¹

Furthermore, the researcher asked about what obstacles the santri experienced regarding the clothing culture of the caregivers and administrators answered that there were no special Osing clothes. There are uniform clothes for the pesantren and madrasah. Furthermore, students are free to wear but are lim-

⁹ Kiai Asadullah, Ustadzah Us lucky & Keysha (Informants), interviewed by researcher, Banyuwangi, December 5, 2023.

¹⁰ Observation of PP Al-Kautsar Banyuwangi, December 5, 2023.

¹¹ Documentation of PP Al-Kautsar Banyuwangi Management, December 5, 2023.

ited in number. Meanwhile, the administrator added that there are indeed regulations regarding the number of clothes brought. Even then, clothes other than uniforms are mandatory. Special clothing for Osing culture does exist but is used during certain events. Such as dance clothes or singers of Osing songs.¹²

Then the researchers validated the data through interviews with Pendhalungan students who said that there were no special osing clothes. There is, but it is only worn during certain events or competitions.

From the observation results, the pesantren does not require the use of Osing cultural clothing. All may bring clothes as long as they comply with pesantren rules. Even some female santri are allowed to wear the veil.¹³ In detail, researchers obtained documentation of activities using Osing cultural clothing in the haflah event as follows:



Figure 4.29 One of the clothing creations of PPM Al-Kautsar Putri students who adopt Osing Culture¹⁴

Furthermore, the researcher asked about what obstacles the students experienced regarding food, the caregiver replied that all students must board the food. Meanwhile, the local residents cook in the pesantren's kitchen. The head of the board added that students are required to take boarding provided by the pesantren three times a day. Some Osing dishes cooked by residents here are Pecel Pitik and Sego Tempong typical of Osing.¹⁵ Meanwhile, a Pendhalungan student said that he had no problem with the food menu here. However, according to him, Osing food is sometimes spicier than that in Jember (Pendhalungan).

¹² Informant, interviewed by researcher, Banyuwangi, December 1, 2023.

¹³ Observation of PP Al-Kautsar Banyuwangi, December 5, 2023.

¹⁴ Documentation of PP Al-Kautsar Banyuwangi Management, December 5, 2023.

¹⁵ Uslucky, interviewed by researcher, Banyuwangi, December 1, 2023.

But sometimes when he misses home cooking, he asks his mother when sending to bring Jember dishes.¹⁶ From the observations made by researchers, santri are not allowed to cook themselves because everything has been provided by the pesantren with a varied menu.¹⁷ In detail, the researcher obtained documentation of pecel pitik and sego tempong food as follows:



Figure 4.30 Pecel Pitik and Segor Tempong typical of Osing Banyuwangi which sometimes become the food menu at PPM Al-Kautsar¹⁸

Furthermore, the researcher asked about what obstacles the students experienced regarding the discipline of the students and the availability of the caregiver's time, answering that since the establishment of the pesantren, Kiai sepuh was indeed strict in matters of student discipline. This is because he gained knowledge directly from KH Zarkasy, the leader of Gontor. So all new students must be able to adapt to that discipline.¹⁹ The researcher also asked the head of the board and answered that initially many were *shocked (culture shock)* by the disciplined boarding school rules. Even more disciplined than non-modern boarding schools. Maybe that is the advantage of this boarding school.²⁰

Then the researchers validated the data through an interview with a local santri who said that at the beginning he was not at home because he was far from home. Moreover, the pesantren does not allow bringing cellphones. But over time he got used to it because he was accustomed to solid activities such as clean Friday, khitobah, reading books, depositing mufrodat and others. (adaptation process) for about a month or two months."²¹ From the observations made by researchers, santri are not allowed to bring cellphones, but almost all of the

¹⁶ Keysha, interviewed by researcher, Banyuwangi, December 5, 2023.

¹⁷ Observation of PP Al-Kautsar Banyuwangi, December 5, 2023.

¹⁸ Documentation of PP Al-Kautsar Banyuwangi Management, December 5, 2023.

¹⁹ M. Asadulloh, interviewed by researcher, Banyuwangi, December 1, 2023.

²⁰ Uslucky, interviewed by researcher, Banyuwangi, December 1, 2023.

²¹ Keysha, interviewed by researcher, Banyuwangi, December 5, 2023.

administrators use cellphones.²² In detail, the researcher obtained documentation of clean Friday activities as follows:



Figure 4.31 Friday cleanup around the gate of the cottage which is a mandatory activity for all students.²³

Based on the results of observations, interviews, and documentation. The researcher concluded the following findings:

Table 4.7 Barriers to intercultural communication between Osing and Pendhalungan students

No .	Communication Barriers	Findings at PPM Al-Kautsar Banyuwangi
1	Language barriers	Adaptable
2	Clothing barriers	Not a problem because it is not required to wear Osing clothing
3	Food barriers	Adaptable
4	Barriers to discipline and time awareness	Culture shock occurs because it is different from what is at home

Based on this table, when compared with the theory of intercultural communication, it is necessary to know the components in intercultural communication, namely: communicator, message, medium, communicator, and effect.²⁴ Then the communicator is in the form of caregivers or students, the message is in the form of content, the medium is in the form of the media used, the com-

²² Observation of PP Al-Kautsar Banyuwangi, December 5, 2023.

²³ Documentation of PP Al-Kautsar Banyuwangi Management, December 5, 2023.

²⁴ Rulli Nasrullah, Intercultural Communication in the Cyber Culture Era. (Jakarta: Kencana, 2012), 39-47.

municator is in the form of students, From the five components that form cultural parameters and characteristics, Mulyana summarizes them in ten characteristics, namely: Communication and language, Clothing and appearance, Food and eating habits, Time and awareness of time, Appreciation and recognition, Relationships, Values and norms, Sense of self and space, Mental processes and learning, and Beliefs and attitudes.²⁵

Due to research limitations, the researcher limited these eight characteristics in this study to language, clothing, food, and awareness of time. Through the table, we can compare that according to the informants, Pendhalungan students can adapt in Osing boarding schools. A little familiar with Osing, in 1923, Lekkerker used the term "Using" or "Osing" to refer to the language spoken in Banyuwangi in his book entitled "History of the Eastern Tip of Java Island". In the description, he refers to a group of people known as "Using people" or "Oesingers".²⁶ According to Sukatman, the history of the Osing cannot be separated from the Blambangan kingdom. This kingdom inhabited Banyuwangi since 788 AD.²⁷ Until now, the Osing people are scattered in many cities in East Java. But who would have thought that it took an uphill battle to patent Osing as a language. Language activists had to go through five stages in their journey. The first stage is the prehistoric period which covers the roots of the process. After the period 1997-2002, the result was the publication of a standardized grammar, textbooks, and an Indonesian-Using language dictionary.²⁸

The characteristics, language and culture of the Osing people have significant differences with other Javanese communities. For example, they accept and recognize the practice of elopement and are known for their high self-esteem, honesty, stubbornness and reluctance to work for Europeans.²⁹ The Osing have very rich traditions including traditional arts, traditional ceremonies, the use of mantras, creative industries, typical Banyuwangi music, coffee farming, traditional house architecture, artistic innovation, culinary specialties, natural medicine, tourism sector, as well as policies in cultural preservation and development. For example, gandrung dance is currently taught in many dance studios in Banyuwangi and surrounding areas. In addition, there are also the arts of Gandrung, Janger, Kuntulan, Mocoan, Angklung Caruk, and Barong.³⁰ Some of

²⁵ Tina Kartika, *Intercultural Communication (Definition, Theory and Research Application)*. (Lampung: University of Lampung Research Institute, 2013), 18-23.

²⁶ Andhika Wahyudiono, "Osing Language Studies in Modernity" National Seminar Paper of PS PBSI FKIP University of Jember 2018, 75.

²⁷ Sukatman, "Blambangan: Reconstruction of National Identity and Tourism Industry Development", in the book *Culture Using Identity Construction and Development*, (Yogyakarta, Om-bak Publisher, 2016), 323.

²⁸ Andhika Wahyudiono, "Osing Language Studies in Modernity" 73-73.

²⁹ C. Lekkerker, "Blambangan", *De Indische Gids*, II, (Amsterdam: De Bussy, 1923), 1031.

³⁰ Novi Anoeграjekti, et al. *Using Culture Identity Construction and Development*, (Yogyakarta:

the Osing culture adapted in Al-Kautsar PPM are Mocoan, Gandrung dance, and Osing songs.

Comparing the Osing culture with the four communication barriers at PPM Al- Kautsar is as follows:

1. Pendhalungan students who stay at PPM Al-Kautsar admit that they have no difficulty adapting because besides Osing language is not a mandatory language, there are similarities between Osing language and Pendhalungan Javanese language that he usually uses at home. The language barrier that occurs in these two students is the same as Vita Fitriani's research on intercultural communication between awa, madura, and NTT students at Pesantren Nurul Falah Surabaya. Language is the biggest obstacle in intercultural communication but it actually makes students more interested in learning to practice it in communication.³¹ Meanwhile, Mohammad Ardiyansah's research at Pondok Pesantren Al-Anwar Paculgowang Diwek Jombang states that one of the main obstacles is local language.³²
2. The Pendhalungan santri in the pesantren admitted that they had no difficulty because there was no obligation to use local clothing. All of them use the pesantren uniform, school uniform, and diniyah uniform that have been provided. Furthermore, the clothes used are free as long as they do not exceed the pesantren regulations.
3. Food barriers. Although this is subjective and may vary, Pendhalungan students claim to have no problem with it. According to the informant, the difference is only in the spice of osing food which is on average spicier than pendhalungan food and to overcome the longing for pendhalungan cuisine, he asked his family to bring it when sending. This is the same as the results of research by Riri Anindya, R. which discusses Sumatran students in facing *culture shock* due to food at UIN Prof. KH Saifuddin Zuhri Purwokerto so that the knowledge claimants from Sumatra were forced to force themselves with Purwokerto food.³³
4. Pendhalungan students admit to experiencing *culture shock* because the rules and culture of the pesantren are far different from those at home but can adapt even though it takes a short time.

Ombak Publisher, 2016), xix.

³¹ V. Fitriani, *Intercultural Communication in Pesantren Life: Study on Javanese, Madurese and NTT Ethnic Santri of Nurul Falah Islamic Boarding School Surabaya*. Doctoral dissertation, UIN Sunan Ampel Surabaya, 2013.x.

³² Ardiyansah, Mohammad. *Intercultural Communication Dynamics of Santri at Pondok Pesantren al-Anwar Paculgowang Diwek Jombang*. (Thesis, UIN Sunan Ampel Surabaya, 2017), v.

³³ Riri Anindya, R. *Communication Strategy of Sumatran Student Association in Facing Culture Shock at UIN Prof. KH Saifuddin Zuhri Purwokerto* (Doctoral dissertation, UIN Prof. KH Saifuddin Zuhri Purwokerto, 2022).v

Conclusion

In the research at the Osing boarding school, it was found that the toughest cultural barriers experienced by Pendhalungan students were language and discipline cultural barriers and it took a long time to adapt. While the food culture barrier is not too big because it is not much different from the area of origin. For clothing culture, there are almost no obstacles because Osing clothing is only used during certain events. Overall, these obstacles occur in new students who take a month or two to blend in with the new culture.

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