

COMMUNICATION TRADITION AT ISLAMIC BOARDING HOUSE

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Abstract

Communication Tradition at Islamic Boarding House

Communication tradition at Islamic boarding house is still passive and close because practically, the process of communication held is only one way, which is from *kyai* (the venerated scholar) to the *ustadz* (Islamic teacher) and *santri* (students of traditional Islamic school). Etiquette (Good Morals) is used as a basic guideline when the students communicate with the teacher or the scholar. Heterogeneity and the custom which is different from their previous custom cause some obstacles for the students to interact and do daily activities. However, those problems can be solved after the students have lived in the Islamic boarding school for one year. Those problems cause a Culture Shock for the new students who have just known about Islamic boarding house's custom. The obstacles are divided into two divisions, they are mechanical obstacles, which has a relation to physical thing (communication access) and semantic obstacles, which has something to do with the message and language.

Keywords: Tradition, *Santri* (student of traditional Islamic School), *Ustadz* (Islamic teacher), and *Kyai* (the venerated scholar)

INTRODUCTION

A. Background

Communication tradition at Islamic boarding house takes place in the Islamic boarding house, in the case in Zainul Hasan Islamic boarding house in Genggong - Probolinggo. That communication tradition starts from the formation of boarding house that has function as a place to study and assess the science of religion (Islam) as well as a center spread of Islam. Islamic boarding house itself is not only teach about religious education, but over time, the formal education becomes an important topic to be given to the students in order to guarantee the output of the Islamic boarding house meet the market standard and the growing age.

For example, the environment in Zainul Hasan Islamic boarding house, communication traditions that still exist are "spread out *sajadah* / *turban* when *kyai* is passing, after giving recitation or a priest praying at the mosque, the former footing (on *sajadah* / *turban*) kissed and rubbed to whole students' bodies, such activities are reasonable actions because they show the high respect to their *kyai*. But those assumptions are not valid for the one who does not know the communication tradition in boarding house. All the actions are nothing but a consciousness of students to do so, no command or compulsion for students to carry it out.

Unique linkage between communication tradition at Islamic boarding house (which is traditional) and modernity in the lives of Zainul Hasan Islamic Boarding House is a very large legacy of Islamic boarding house culture. The dynamics of Islamic boarding house that form the tradition is the diversity of cultural background and students of life, so there arose cultural unifications of the unique culture of communication in implementing the communication tradition at Islamic boarding house that has rooted deeply. The nature and diversity such as that is the dream of *kyai* and *ustadz* in Zainul Hasan Islamic Boarding House as a merger of cultures in which stored the purpose of maintaining peace.

The relationship between a *kyai* and students in Zainul Hasan Islamic boarding house is not only in the relationship between teachers and students only, but more of it, reciprocal relationship in which students assume their *kyai* as their parents themselves, while the teachers (*kyai* and *ustadz*) is considered their students as God entrusted that must be protected and directed to the straight path (such as parent and child relationship).

While students with all their dynamics, is a supporting element in the formation of communication tradition at Islamic boarding house. Differences in ethnicity/ ethnic, linguistic and cultural backgrounds is an element that makes the boarding house as one of unifying the nation and the cultural formation is a

phenomenon of the tradition formation that has the same objective that is understanding the meaning. The communication tradition at Islamic boarding house is not formed simply, but through a very long process, the process of adjustment to the environment, adjustment to the other students as well as adjustment to the natural conditions. Why is that? As mentioned above, students not only from one region, but originating from various regions in the corners of the country, which in it there are wide varieties of traditions and cultures. So it is very difficult and takes a long time for a new student adjust to the Islamic boarding house tradition that is the existing communication tradition. This is where the barriers of communication tradition happen. Sometimes there are new students cannot receive it even outright rejecting tradition, because in their place, that action does not exist or part of them cannot communicate fluently because of language barriers. The habit of living at home, watching TV, listening to tape or the radio, read magazines, hang out freely, or use hand phone will not be found in living in Islamic boarding house, that is a rule, and if there is student break the rule, then sanctions will be given.

B. Research Objectives

The general objective of this study is to determine the *pesantron* tradition of communication. This objective can be further elaborated in several ways, namely:

1. To describe the tradition of communication between students, *ustadz* and *kya* and then the patterns of communication between the female students in Zainul Hasan Islamic boarding house.
2. To illustrate the ethics of behaving students, *ustadz* and *kya* in Zainul Hasan Islamic Boarding House.
3. To discover the barriers that occurs in students, especially for new students at Zainul Hasan Islamic Boarding House.

C. Understanding the Tradition

In *Kamus Besar Bahasa Indonesia*, the tradition is defined as an indigenous tradition or habit that is hereditary which is still running in the community. It also said that the tradition is a compilation of man and nature in the long range (Koen, 2006:1). Continued, the tradition itself is also a fake without thinking of the authorities that are imposed on the society and run as it is. It could also be from the wrong excavation from the past and then romanticized, and the thing that makes funny, forced preserved tradition, carried out as originally thought, with minimal changes, while forgetting the collective lifestyle in the long period of time should always be changed to follow the wisdom of age.

In the strict sense, tradition is a collection of material objects and ideas that are given special meaning from the past period. Tradition born when people set a specific fragment of a tradition inherited from the past (Sztompka, 2005:71).

According to Sztompka, a tradition was born in two ways. The first arises from bottom through the mechanism as well as rise and is not expected to involve a lot of people. Second, arises from the top through the force mechanism. Something that called as tradition is selected and used as a common concern or imposed by influential individual or the powerful.

For a student, obeying the whole rules in the Islamic boarding house, where all the rules were made and passed by *kya* absolutely should be implemented (Dhofier, 1985:18). But in the decade of the millennium, all the rules gradually have some changes, not as tight at the beginning of Islamic boarding house new stand.

D. Tradition Communication

Human is a socio-cultural that have the behavior through learning. After a long process of communication which, in turn generating a culture that

recently remained attached to the human. Communication tradition is one of the outcomes of the process.

"Communication is the carrier of the social process. It is a tool that humans have to organize, stabilize and modify the social life..... Social process depends on the accumulation, exchange and delivery of knowledge. In turn the knowledge depends on the communication (Mulyana, 2003:137).

Communication tradition itself is a result of a long process of communication and through many stages, and eventually formed an agreement to do together. So in terms of communication is not an object but a continuous action (Muis, 2001:51)

As a logical description of the changes in the communication of tradition with regard to the title "that is, before 1993 Zainun Hasan Islamic Boarding House Genggong use bells made from old steel to notify (signal) that something will be held. Around 1993, Islamic boarding house is already using electric bell to notify an activity, but the old bell still used for notification of specific activities in Islamic boarding house."

E. Communication System of *Santri*

Communication within the Islamic boarding house has always upheld and the prioritization of ethics, both when the students communicate with *kiat* (teacher) or with each other. While the responsibility is one thing to note when a student acts not based on the ethics (out of religious norms) because there are several sanctions that must be run by students who break it.

Communication ethics students in the communication tradition that needs the great importance and moral commitment or a highly moral, so that after leaving the Islamic boarding house. The knowledge that applied from the Islamic boarding house is really enabled by the students and not be a thing that can harm yourself and the community. Communication Ethics in Islamic boarding house is

preferred, as a description when the communication occurs between students with the teacher (*kiat*), then it is an obligation for the students to obey the teacher, use the smooth and polite language with his head without having to be commanded.

Students' communication tradition is not merely a standard that must be maintained after the students become a real community, because in real life, the traditions that exist in all Islamic boarding houses are not applicable or not in accordance with the existing pattern of life in society.

Students' communication not only in informal activities, but also in formal activities (in Islamic boarding house), the communication happens in a mosque being used as a center of activity. Than as a place of worship, the mosques as well as the site of interaction between students and the *kiat* or religious teachers, when giving recitation, the students usually recite a classic book called *kitab kuning*.

F. Intercultural Communication Model

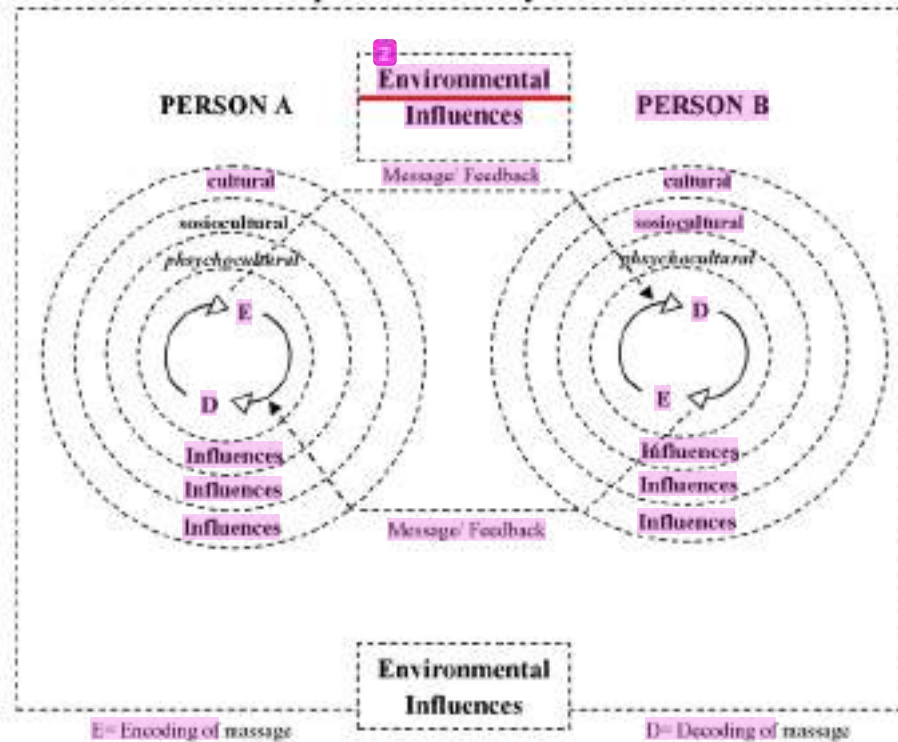
Intercultural communication that occurs in Islamic boarding house (between students) is summarized in a model of communication called Gudykunts and Kim models. The model is a model of communication between people from different cultures or communicating with strangers. In this model, Gudykunst and Kim argued,

"Cultural influence in this model include the factors that explain the similarities and differences in culture, such as the view of the world (religion), the language also our attitude towards human beings, such as whether we should care about the individual (individualism) or to the collectivity (Mulyana, 2001:156 -158) ".

So, from the statement above, it is very clear that the communication that occurs not only on one element of culture only, but includes the whole side, both components in an Islamic boarding house that is: *kiat*, *ustadz* and *santri* or

anything related to communications activities. To further clarify, the Gudykunst and Kim communication model, here is the following pattern.

Picture 1
Communication patterns of Gudykunst and Kim Model



Sources: Mulyana (2001:157)

RESEARCH METHODOLOGY

To describe and illustrate the results of the research communication tradition at Islamic boarding house environment, researchers used a **Qualitative Descriptive** study type, which is naturally present data without performing a manipulation or treatment, the study design is a case study, the researcher will examine the communication phenomena in detail in Zainul Hasan Islamic boarding house Genggong. Related to the students' communication that makes a pattern of communication as the media in creating new cultures or new theories in development of Communication Knowledge.

A. Data Collection Method

Data collection method in fulfilling the needs of this research used method, which include:

1. Unstructured interviews that is informal conversations that are carried out by researchers in the field. Maykut in Rulam Ahmadi (2005:73). The interviews is conducted to a *kiat*, two *ustadz* and several students who come from Probolinggo and outside of Regional Probolinggo, like the island of Madura, Gili Islands, Situbondo, Bondowoso, Lumajang, Jember, Lampung and Sulawesi.
2. Documentation, that is used to complete and supporting data are found in the field as the research progresses.

B. The research objectives

This research target is the people (informants) who have information about the communication process that is in Islamic boarding house, those are:

1. *Kiat*, as the owner and a central figure in all the activities in Islamic boarding house.
2. *Ustadz*, as the representative of the *kiat* in providing education and has lived in Islamic boarding house more than one year.

3. *Santri Mukim* (who lived in the Islamic boarding house), has been living in Islamic boarding boarding more than one year.

C. Data Analysis

1. To present the data with a high level of truth or accurate, so that the data analysis is carried out quantitatively by repeated and continuous between data collection and data analysis, both during collecting the data and after data are collected.
2. To ensure the reliability of the data, then taken by several processes, such as: **reduction of data**, namely data collection are summarized and focused on the most important thing, then arranged systematically for easy control; **Display data**, which is after arranged systematically then made the charts or narratives in order to establish a meaningful summary of the corresponding problem, and the latter is the **verification data**, which concludes the result of the reduction and display of data that is conducted by looking for the other data deeper to support the conclusion that has been obtained.

D. The Discussion of Communication Tradition At Islamic Boarding House

Communication students at Islamic boarding house have unique and its own characteristic in the process. The process of students' communication has different patterns, it depends on whom and where, where they (students) communicate.

1. Communication Tradition

a. Communication between santri and kyai

"When they met kyai on the street or in the mosque, I just bowed respectfully, and do not dare look at him directly, he said cangkolong (impolite) when santri directly look at him".

The interview above has given to several students (Gufron and Agus), while had a chat about *kitab kuning* done. That is illustrating a one way communication pattern, where the students feel afraid to greet their *kyai*. This action is not necessarily become a liability, but that become a legacy from the past that rooted and become a very strong tradition and thus difficult to be released. Why? Here is the narrative of a man named Hidayat.

"My parents (mother and father) and my great-grandfather had ever joined here. When I ordered to study in Islamic boarding house, without thinking I said yes, because I myself wanted to study in Islamic boarding house. My parent gave me an advice that my mother's kiai was his parents who are currently fostering me, so what my parents used to do well when I join here".

The sacredness of a *kiai* in an Islamic boarding house, more powerful when they (students) know that their *kiai* is a descendant of a great scholar and Waliullah, then not only the students who will take action as above, but the society around the place and even students' parents will take the same action.

The narrowness of the students' scope to be close to the *kiai*, finally it is influencing the patterns of communication. Students will not take measures in advance of communication, unless they are called in and required by the *kiai*. Not only in mosques, in *dhalem* (the place for *kyai* and family stay), the communication is the same.

"When I visited the kiai's house (with my parents), we may not enter into dhalem or knocking the door, but we must see Haddam (students who assist the kiai households) living. If kiai was there, so I waited in a place that has been provided to guests".

Thus describe, that the communication that occurs between students and a *kiai* has its own rules that must not be violated by *santri*. What *kiai* said, students must carry it out, unless the students are in not good condition.

The opposite of the above phenomenon, when the communication occurred between *kiai* and students, there are no specific limits on the *kiai* to communicate or interact with his students, whenever and wherever he wants, in the mosques or outside, *kiai* is able to communicate with them. Those cases are showing that *kiai* is the owner and caregivers and teachers for all elements in the Islamic boarding house. He (*kiai*) can ask his students directly or his *ustadz*, asking for this and that and the other things needed by the *kiai*.

Communication with his *ustadz*, anytime anywhere, *kiai* can communicate with the others, but with a note that *kiai* communicate with students or his *ustadz* is adapted with his needs. *Kiai* is not necessarily ordered this and that without a clear benefit.

b. Communication between *santri* and *ustadz*

Not much different from the *Kiai*, the communication between students and *ustadz* has the same characteristics with the communication between the students and *kiai*. One of the things that differentiate is that the students are not too shy/ afraid of having communication directly with *ustadz*. If there is problem, the students will ask to their *ustadz* without any fear of facing to *ustadz*. In this case, the communication between students (*santri*) and *ustadz* is little bit free to show direct communication, whether it takes place in the mosques, schools, or when students visiting his home. Here are excerpts of an interview to the students.

"I still have courage to communicate directly with ustadz, but I do if there is a need. If there is no need I feel shy to meet him".

The answer illustrates that the communication that exists is not so passive, because an *ustadz* is not too close himself to communicate directly with his students. This is because an *ustadz* is a figure which is the intensity of communication to do is very much to his students. It has a long communication and continuous that is, when the *ustadz* gave a specific lesson to the students. While there is little transparency in communication, when the students met *ustadz* on the road, the polite attitude (with both hands together in front of the abdomen), greeting and bowed respectfully must be done by the students.

It is different from *ustadz*, there is free communication, *ustadz* is able to meet the students directly or call the students casually, either with a wave (non-verbal language) hand or use a voice call because of the far distance. It can be conducted freely and without any burden

c. Communication between *ustadz* and *kyai*

On the other hand, when *ustadz* is faced with *kyai*, then the phenomenon of students' communication with *kyai* will be repeated. This is because the *ustadz* was a student who studied and graduated with all the education in Islamic boarding house, then was appointed by the *kyai* to be an *ustadz*.

"I was a student here, and around 1999 I was appointed as an ustadz until now. I will have communication with kyai if there is only needs. For example, a monthly report about Islamic boarding house and students who are required by the kyai".

Communication that occurs is still one-way (vertical) communication, and not vain to communicate with the *kiai*. But the communication between *ustadz* and *kiai* has difference with the students' communication, *ustadz* can communicate at any time with *kiai* related to all activities in Islamic boarding house, but *ustadz* can also communicate with *kiai* via telephone in the office or mobile phone. Here is the following interview excerpt:

"....., *If there is something urgent and very important, I am allowed to call via phone kiai Etc.*"

d. Communication between *santri* and *santri*

The theme or freedom slogan is firmly attached to the students when communicating and interacting with their friends. The language used was not too raw, there is a student who speaks using Indonesian language because his family use Indonesian language, there is a student who speaks using Madura language and even it is indonesianized, for example "*bere*", then become "*membara*". That phenomenon makes its own unique because sometimes the words came out very funny and strange for a new hearing, but for students who are used it is not funny.

The freely communication between students and the others happens in their room (*kota'an*) and usually also happen in school when there is a break time. Usually there are various topics that is discussed from the lesson, "*ngerasani*" the teacher / their *ustadz*, or sometimes about a craving girl. But they usually often discuss about something related to science unseen or other sciences which are usually attached to the lives of students.

"When there is a free time, I usually discuss about sciences unseen, for example, mysticism, science that makes people (girls) interested, "ilmu strep" (make people drowsy and sleep), and the girls (women students) who beloved".

They (students) have their freedom to appreciate their ideas in their room, because no one controls. There is no thing that is covered by the students to discuss something that has same objective except the thing that is personal (family problems). Because there is a free communication, there is something positive in it, such as familiarity, kinship and solidarity that is very closely. But behind it, there is a conflict that culminated into the table session of Islamic boarding house security specializes in security issues in Islamic boarding house. Finally, fell the feared sanctions by the students which are sanctioned bald and whip. The freely communication becomes an antidote to loneliness, a medium to vent / complain, so there is a part of them who choose someone to be asked for his opinion.

Freedom to interact not only verbally, but it occurs in non-verbal. That is freedom in exchange of goods, borrowed goods, personal necessities such as soap, toothbrush, toothpaste, shampoo, perfume, hair oil, gloves, towels, clothing, belts and other things in their room. But sometimes there are students who borrow the friend's good without permission to the owner, the students call it as "*Ghasab*". But it makes the owner be angry, because it is used to be done. The verification was conducted by researchers through interviews with several students and the answers have similar thought although in different language. Here is the excerpt of interviews with student's in one bedroom with a researcher.

"It is a common thing when there is student who borrows his friend's goods. Usually there are also friends who have borrowed without permission, that activity is called "ghasab". But the owner is not angry because he also did the same way."

Ghasab culture like this will not happen without the ongoing practice in Islamic boarding house environment, eventually after a long time that activity occurs every day. For example: when the student wants to go to school, he does not find a belt, because it is borrowed by another friend, then he looks for a belt in the room, whether he is choosing person A or person B is okay along the goods borrowed is not lost.

Behind those freedoms, there is a lack of freedom that is required to be made and implemented by all students, whether new or old, except for those who have a license from the *kitab*, then announced publicly to all existing students. If there is a student who breaks the rule, the sanctions had been prepared. The lack of freedom in terms of communication / interaction include: communicating through the media such as: HP, Radio, Tape, TV, magazines etc...

"If you have arrived here, please keep your HP, earphone and cameras, due to the regulatory of Islamic boarding house. If you meet the security, those things are not allowed."

The message conveyed by a roommate who first invited the researchers to talk and ask questions about the regulatory in Islamic boarding house. But a few days later, several students from other rooms also warned the same thing. Then also an *ustadz* give the same response when the researchers asked.

"During study here, HP and tape or other objects should not be taken. It is rules that must be implemented by each element in Islamic boarding house, unless they are permitted, that is an Ustadz, which has the function and required by the Islamic boarding house."

2. Communication Ethics in boarding school

a. Santri's ethics to kiai

As explained in the communication tradition between students and *kiai* in Islamic boarding house, that sanctity, wisdom and charisma of the *kiai*, can change a person's behavior without be commanded, in this case the students and all elements of Islamic boarding house. If *kiai* has figures above, he is able to make students obedient to all commands and sayings of the *kiai*.

Because of that, there is student who cannot greet the *kiai* directly. This is due to the existence of a stigma to *kiai* that he has high knowledges, guardian, or other things, that in fact it is a legacy from the past. Go to dhalem (*kiai's* residence with his family), cannot be done arbitrarily. Here is excerpt of interviews with some of the students.

"..... The students may not go in vain to kiai's residence, it is rude. If there is a need, just talk to Haddam, and then wait in the provided place."

The discussion of some students above is a description about a very high students' ethics in communication with the *kiai* and his entire family. The students also have a special call to the *kiai*, for example: **Gus** (for *kiai's* son), **nun** (for *kiai* who does not have a wife) and **pak kiai**.

When *kiai* take a walk in front of students, students who passed spontaneously bowed respectfully *takzim* and politely and then greet him. When they called by *kyai*, there are rules are used to reply, for example, "*saya pak kiai*" or "*iya pak kiai*", it does not just happen, but through a long learning process and act as if it presented itself. Here is excerpt of interviews with students which illustrate how high students' ethical with *kiai*:

"If I am called by "pak kiai", I replied "saya pak kiai". This is also done by other students. Then, if passed by kiai, we directly bowed our head slightly forward and joining hands as a tribute to the teachers. It does not have a command. We do it all in honor of him who has guided me and gave me the knowledge.... and so on."

When the first time for the new students entered in Islamic boarding house, they are not required to meet the *kiai*, just sign up at the place that have been provided, after it, they are delivered to their rooms by the officer. But when they will come out of Islamic boarding house, the students along with their parents have to meet *kiai* in *dhalem*. Then say goodbye and ask for blessing prayer from *kiai* for all the knowledge that have learnt was effective in real life (society). But there is no rule for this activity. Because it is a habit, so it is impolite if not.

b. Santri's ethics to ustadz

Santri's Ethics when communicating with their *ustadz* slightly different but have the same way with the ethics of communicating with *kiai*. The different is *santri* can greet *ustadz* while passing on the road, or just to say "*pak ustadz*". The manner as polite as meet with *kiai*.

c. *Ustadz's ethics to kiai*

Ustad is also a student who is still learning in the Islamic boarding house, like a statement of an *ustadz* who presented to the researcher (excerpt interview section of communication tradition between *ustadz* and *kiai*). So the ethics of communication that takes place is not any differences with the ethics of students' communication with *kiai* and *ustadz*. It's just an *ustadz* has little discretion, not too passive and rigid. This is because the *ustadz* has an interest with *kiai* in the affairs of students and Islamic boarding house.

d. *Santri's ethics to other santri*

In practice, the ethics of communication between students is not a special concern, because they tend to be free to express in communication, they arguably adopts freedom in a very narrow sense, because there are certain rules contained in the law in Islamic boarding house. Nothing matters to be covered and even sometimes the secret is in their self are not as a concern. It appears that they take a bath together in a pool or use the bathroom without any clothes (nude) and or when they wash their clothes in the pool.

Moreover, it also appears in their habit of borrowing them for each individual item, even without permission, it is not a problem for them. But besides that there are things they should not do like teasing, slander and incite that eventually led to a problem which may involve the board of Islamic boarding house.

3. Barriers Happened on *Santri*, Especially on New *Santri* in Islamic Boarding House

The loss of a habit that often he did before he lived in the Islamic boarding house is a blow or shock therapy that was great for him until he could cause illness (culture shock), do not feel at home or frustrating especially as he

felt compelled to receive education in an Islamic boarding house that in the previous much of what is thought. Difficult to communicate, interact with other students, habits of bathing and washing, eating and drinking as well as routine activities of a typical Islamic boarding house really be a heavy punishment for the new students. Here is an interview of some students:

*".... The first time at Islamic boarding house, I was shocked and did not think before that it would be like this for a few days.... I cannot raw drinking water, but I'm used to." "..... I felt want to go home, I was not **kerasam** when I was living a day... at 3 am I already awakened, sometimes with a rough way... Except ringing the bell, I also heard a whip who slapped the floor and so on."*

Not only students from Lampung has the same attitude, when they first lived in Islamic boarding house and follows a whole series of activities at the Islamic boarding house. Two students from Kalimantan also have a similar experience. Here is the interview:

"The main problem is a communication. I cannot speak Madura language, while my roommates often speak Madura language. I just keep silent, I use Indonesia language to communicate with others and sometimes I use traditional language from Kalimantan to my friend. To be able to interact with other students freely, I need about a year after my second grade in senior high school, but I already knew all regions discussed in Madura language and my own dialect even nearly lost".

But it is different with some students from other regions (within the island of Java) as Bondowoso, Situhondo, Gili and Madura Island, the most fundamental thing that makes them feel uncomfortable are not related to common habit; watching TV is not found there, they cannot read newspapers or magazines, listen to music and use the phone, even if they can force to do it all, the threat of sanctions they will receive. But in a short time (about 1-2 months) they are used to familiarize themselves with the existing tradition.

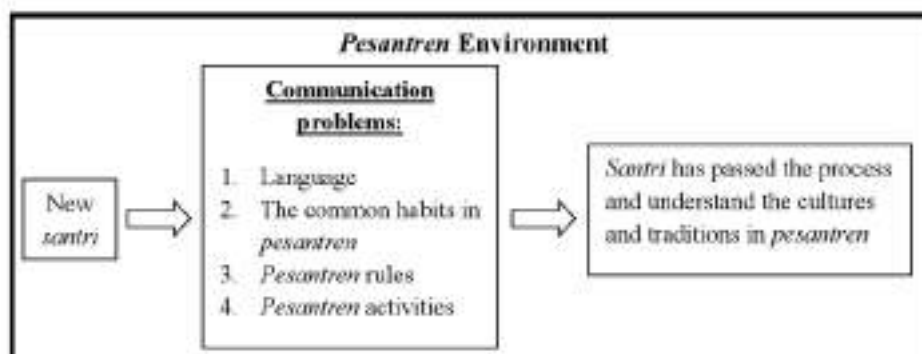
While the barriers that are semantically itself is an obstacle related to the use of language or misinterpretation. It happens to new students from outside the island. As an illustration, here are the results of interviews with *ustadz* who handles them:

"The term "a plate of two" may have different interpretations of others in terms of "plate" for outside people from Islamic boarding house that is a real plate, while at the Islamic boarding house, plate is all the vessels that used to eat together, like plastic, paper or paper tray that is used to eat together. There are several new students who knew that then he was reluctant to eat together with the others, I do not know the reason whether they refuse because of feeling disgusted or embarrassed or something, but the important thing now, they (new students) out and getting used to like it."

The misunderstanding above is because of different interpretations of the meaning of the object in question but has the same name, thus became clear enough that the obstacles that often arise in a new environment is much different especially with the environment in general as a media of learning for those who are blind on the tradition in an Islamic boarding house. To illustrate the obstacles that happen to the new students, here is the following scheme:

Picture 6

Barriers (Noise) For New Students



CLOSING

A. Conclusion

1. Communication Tradition at Islamic Boarding House

Traditions of communication that exists between students and *kiai*, there is one way communication between students and *ustadz* (vertical) from top to bottom, so it is clear that in practice it is still closed (passive) and not free, what was said by the *kiai*, spontaneously become an obligation for the students. But it is different with *ustadz*, although it still has a one-way communication, because of the duties and specific tasks (based on the field) in dealing with Islamic boarding house, then there is a gap and a little freedom to communicate directly with the *kiai* that arise a model that is a one-way communication from bottom to top.

2. Ethics in Islamic School of Communication

Based on existing data and see the patterns of communication, the students and *ustadz* when they meet *kiai*, they are holding the norms of politeness. Submissive attitude and obedient to the command of *kiai* be a grip in doing action. This is caused because of a stigma to a *kiai* who pass through or are beyond human capabilities such as guardian, the high charismatic, intelligent and so on.

In contrast to the ethic among students with others who are interacting, the atmosphere of freedom is reflected in it. It is seen from the way they talk, sometimes full of laughter and nonsense, regardless of the language used by the standard rules and their actions in using friends' goods. Until arise a *gashab* that is borrowing without permission, but it does not cause an anger.

3. Constraints that occur to the students, especially new students in Islamic boarding house

In the process of communication, appears 2 (two) forms of obstacles that occurs to the new students when they enter in the Islamic boarding house environment. Barriers include: obstacle is mechanical and Semantics. Mechanical barriers are on physical action or behavior, while semantics barriers refer to the use of languages spoken, the difference in interpreting of a message and finally arises a miscommunication. But, eventually they were able to solve and adapt to the existing tradition. Can be said that, a tradition that already exists and will affect the traditions of immigrants.

B. Suggestions

1. The tradition of students' communication with *kiai* that occurs in the Zainun Hasan Islamic boarding house, Genggong, influenced a very strong tradition, which has a high respect for students to a *kiai*. This needs to be preserved because it will not be encountered in any environment other than in *pesantren*, so that communication is a very unique tradition.
2. The communication tradition between *kiai* and female students usually occur at specific times, like when giving a regular recitation in the auditorium of the female *pesantren*, and it is a very private communication. Expected in the future for these female students would be given a large space to be able to communicate with the *kiai* as a tutor.
3. Ethics of communication in Islamic boarding house is very different than in any place, which is to uphold the norms of politeness. This should be maintained so it does not change with the changing times.

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