BAB I

INTRODUCTION

1.1 Background of the Problem

According to Carl I. Hovland, communication[1] is the process by which an individual (communicator) passes stimuli in the form of language symbols to change the behavior of other individuals (communicators). Gordon (1971:37)[2] said that the goal to be achieved in communication is the quality of all communication, such as "motivation", including all behavior as long as communication and behavior involves humans. The main purpose of the communication process is to influence, generate empathy, convey information, attract attention and so on. However, universally, the goals of communication can be grouped into: Changing Attitudes, Changing Opinions, Changing Behavior.

Communication always has a cultural aspect so that to achieve effective communication or mutual understanding, the person who communicates must adapt to the intended culture because communication and culture are two sides of the space that cannot be separated. Every time there is communication, there must be a culture and every culture needs to be communicated.

As social creatures, humans will not be able to live without the help of others, this attitude of interdependence cannot run well without good communication so that communication is needed by humans or students, especially students from abroad. In the current era, the use of technology continues to be carried out in communication efforts[3]. However, face-to-face communication remains urgent and fundamental in human interaction. Communication between people includes good cross-cultural communication and is highly determined by the understanding of

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[1] Didik Hariyanto, "Introductory Textbook of Communication Sciences" (Sidoarjo: UMSIDA PRESS 2021) p. 21

[2] Ibid p. 43

[3] Rio Febriannur Rachman. Optimization of Information Communication Technology Command Center for the Effectiveness of Sub-district Social Welfare Personnel, Dakwatuna: Journal of Da'wah and Islamic Communication 5 (2), 170-180

meaning[4] especially putting this meaning in cultural values that are ready to be accepted as life in Islamic Boarding Schools[5]. But the fact is that in daily life at Pondok Modern Darussalam Gontor, new students abroad still have an awkward sense of communication with students who come from within the country due to language and cultural differences.

Allah swt created man as the most perfect creature, man was created with an excess of reason and mind in order to be able to distinguish between what is good and what is bad to do. With the provision of reason and mind, humans can communicate well when socializing. To be able to continue living, humans need communication to convey various messages related to their interests and goals. This is because Islam emphasizes how to communicate well and politely. In the Islamic perspective, communication is not only to establish a vertical relationship with Allah SWT, but also to enforce horizontal communication with fellow humans, in communicating with fellow humans. For Muslims, the ethics of communication that are used as the basis are the Quran and Sunnah which guide and teach people to good deeds and stay away from forbidden deeds. The cultural and language differences that occur at Pondok Modern Darusaalam Gontor sometimes make a person reluctant to communicate and only choose to communicate with someone who has the same tribe and language. In the Qur'anic verse it is explained:

اَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَ اُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَقَبَائِلَ لِتَعَارَفُوْا اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقٰكُمْ اِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ

O people, we have created you from a man and a woman. Then, we made you into nations and tribes so you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing and all-compliant. (Al-Hujurat letter verse 13)[6]

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[4] Vita Fitriani, Intercultural Communication in Islamic Boarding School Life Thesis of Communication Science Study Program, Faculty of Da'wah, State Islamic Institute of Sunan Ampel Surabaya 2013

[5] Alo Liliweri, The Meaning of Culture in Intercultural Communication (Yaogyakarta: PT LKiS Printing Cemerlang, 2009), 50

[6] (QS Al-Hujurat: 13)

This verse explains that Allah created humans from a man (Adam) and a woman (Eve) and made them into nations, tribes, and different skin colors not to mock each other but so that they can get to know each other and help each other. Allah does not like people who show arrogance with their lineage, rank, or wealth because the most noble among humans in the sight of Allah is the one most pious to Him. Human habits view nobility as always related to nationality and wealth. In fact, according to Allah, the most noble person is the one who is most pious to Him. For communication to run well, Allah SWT encourages humans to get to know each other and not differentiate between races and tribes. This also aims to create harmony and comfort in this life.

Interacting creates cultural misunderstandings with each other and cultural differences that can affect someone communication with each other; language norms that individuals have can cause and result in problems when intercultural communication takes place so effective communication is not achieved. To avoid this indirectly, communication accommodation or communication adjustments are carried out to adjust the style and attitude of communication. Still, inappropriate accommodation when interacting creates new misunderstandings and can also trigger conflict. So, in this case, Howard Giles and his colleagues[7] This explains that people will use three strategies to adapt: convergence, divergence, and excessive accommodation.

An example of the explanation above is a study conducted by Nova Yohana and Ringgo Eldapi on the accommodation of intercultural communication between illegal immigrants from Afghanistan and the people of Pekanbaru City in 2017, which stated that they tend to be closed, quiet and only speak important things to strangers to protect themselves. They are willing to communicate with people who have just been introduced by people they already know through intermediaries. The adjustments made by several illegal immigrants from Afghanistan with the indigenous community during intercultural communication are language, perception, habits, food, and other values that apply to the people of Pekanbaru

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[7] Suheri, M.I.Kom, "Communication Accommodation". Journal of Network Media vol. 2 no. 1 (2019))

City, which are included in the convergence strategy. Then, some of them use a divergence strategy, namely by continuing to use their language daily and asking for help from friends who speak English or Indonesian to convey their needs. Because of the divergence strategy they use, misunderstandings often occur between them.

Further research from Nadila Opi Prathita Sari and Dr. Turnomo Rahardjo, M.Si on intercultural communication accommodation (Javanese and Minang ethnic groups) explained that the Indonesian language of the Minang ethnic group is not yet fluent and sometimes likes to talk to Minang suddenly. In addition, two informants felt that the Minang ethnic group is too dominant, such as wanting to speak Minang when gathering with the host culture. Three of the four informants who are Minang ethnic groups admitted to having obstacles in the form of differences in language and speaking style. In addition to the differences in speaking style, informants feel that the Javanese ethnic group likes to suppress feelings if they have a problem with someone from the Minang ethnic group. Not only that, one informant from the Minang ethnic group felt that they got a stereotype from the Javanese ethnic group that Padang people are people who like to curse, insult, and cheat in trading. According to the informant, Padang is not a tribe but a region, and people are not necessarily Minang. Thus, the Minang ethnic group carries out three strategies, the first is convergence, namely by following the gentle tone of the host culture and trying not to speak to the point because of fear of being offended. The second divergence strategy is speaking using the Minang regional language when at a gathering that is not only of the same ethnicity but also of several ethnicities such as Javanese and other ethnicities. The third is excessive accommodation, which results in misunderstandings, where they follow the Javanese ethnic speaking style, which is considered "pretending to be cool" and unsuitable for using the Javanese language culture speaking style.

Cultural differences also occur at the Pondok Modern Darussalam Gontor, where Pondok Gontor is an Islamic educational institution where the founder of PM Gontor defines the Pondok Modern Darussalam Gontor as "the kyai as the central

figure, and the mosque as the central point that inspires it"[8]. As time passed, the number of buildings, equipment, and students also increased. Therefore, more students from abroad came to study at the Modern Islamic Boarding School Darussalam Gontor. Because the Modern Islamic Boarding School Darussalam Gontor is an educational institution based on Islamic boarding schools and has a dormitory system, each student must gather and live with other students, teachers, and kyai in one area of the Islamic boarding school[9].

Discussions about communication international students and students at the Darussalam Gontor Modern Islamic Boarding School involve intercultural communication, the process of exchanging ideas and meanings between people of different cultures[10]. The term Culture is already attached to and even often present in everyday life. As Indonesian citizens, we certainly know that Indonesia has a variety of cultures spread across various regions, which makes cultural differences even wider.

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[8] Brief Miscellaneous About Darussalam Gontor Modern Pond for Introduction to the Second Level, (Gontor: Darussalam Press 2017)

[9] Djamaludin, Dormitory Management at Islamic Boarding School. Journal of Education Management Studies, November 2019, p.129

[10] Hedi Heryadi and Hana Silvana, "Intercultural Communication in a Multicultural Society", *Journal of Communication* 1, no.1(2013)

The data on new students from abroad is listed in Table 1.1

Table 1.1. Data on Overseas Students

NO	NAME	CLASS	COUNTRY
1	Master Muinrifa-I Utarasin	1B	Thailand
2	Master Fateen Kamae	1C	Thailand
3	Ahmad Fathullah Sufi Bin Ahmad Suhaimi	1C	Malaysia
4	Master Aubai Mawing	1D	Thailand
5	Muhammad Asyraf Bin Mahat	1D	Malaysia
6	Master Juandahabibi Longdaeva	1E	Thailand
7	Master Kittithat Sulong	1F	Thailand
8	Master Rahimee Kamae	1G	Thailand
9	Master Al Fateh Bin Mohd Afif	1H	Thailand
10	Master Muhammad-Fidaei Pohmaeriso	1H	Thailand
11	Muhammad Ashraf Bin Muhammad Hafiz	1C	Malaysia
12	Mr. Muneeruddeen Manhet	1H	Thailand
13	Amirul Hadi Bin Amarullah	1 Int D	Malaysia
14	Mr. Imron Keeya	1 Int D	Thailand
15	Ahmad Mutawalli Syarawi Bin Fadhli	1 Int D	Malaysia
16	Ahmad Zufar Bin Zulkipli Ahad	1 Int E	Malaysia
17	Luqmanul Hakim Bin Harun	1 Int E	Malaysia
18	Mr. Muhammadkhori Che-Maeng	1 Int E	Thailand
19	Master Zulfalihin Binhaji Abubaka	1 Int G	Thailand
20	Haddat Alwi bin Umar Hasan Harahap	1 Int F	Brunei

Source: Data on Overseas Student Supervisors of the Darussalam Gontor Modern Islamic Boarding School, Ponorogo 2024..

Based on the data, it is known that several new international students come from various countries, including Thailand, Malaysia, and China. According to Ward et al. (2001)[11] Normal culture shock occurs in the first year of an individual's

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[11] Sabrina Hasyyati Maizan, Khoiruddin Bashori and Elli Nur Hayati, "*Culture Shock*". National Journal no. 2 (2020)

move to another area, during which they experience suffering due to cultural differences. This problem can trigger psychosocial stressors that can cause communication barriers and emotional exchange and more deeply result in feelings of alienation that can trigger anxiety, which is a condition referred to as an individual experiencing culture shock.

This incident that is discussed in the first and first grade intensive lessons, which use Indonesian for the learning process and exams. Therefore, they are required to master Indonesian well. Then, the impact of culture shock is the inhibition of the learning and communication process that they do, which makes them less likely to master the lesson, and a feeling of insecurity arises to ask friends in the same class or room or even to the ustadz/homeroom teacher.

Differences in culture, customs, and language are the things that make international students have to carry out a convergence strategy, namely by adjusting themselves when they study at the Modern Islamic Boarding School Darussalam Gontor, which also has students from various regions, which makes cultural differences even more significant. The foreign students who study at the Gontor Ponorogo Islamic Boarding School are from Thailand, Malaysia, and China. For different places to live, as well as the atmosphere, cultural conditions, and languages, international students must adjust to all the differences they encounter in other countries, especially at the Gontor Islamic Boarding School.

This study explains the process of intercultural adaptation and the existence of communication accommodation. Accommodation is the ability to adjust, modify, or regulate one's behavior in response to others. Communication Accommodation Theory (CAT)[12] paying attention to interactions and understanding between people from different groups by assessing language, nonverbal behavior, and the use of paralinguistics, in this case, new students from abroad. Communication between new students from abroad and those from within the country is not always smooth

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[12] M.Si Nadila Opi Prathita Sari, Dr. Turnomo Rahardjo and Department, "Intercultural Communication Accommodation (Javanese Ethnicity with Minang Ethnicity," *Department of Communication Sciences, Faculty of Social and Political Sciences, Diponegoro University* 53, no. 9 (2019): 1689–99.

due to differences in perception, language, nonverbal behavior, and prevailing social values.

The problems that the researcher found above are problems that occur every year at the Darussalam Gontor Modern Islamic Boarding School, so this study was conducted to determine the form of communication accommodation and strategies used by new foreign students in adapting to culture and communication at the Darussalam Modern Islamic Boarding School Ponorogo.

1.2 Problem Formulation

Based on the background of the problem, the formulation of the problem in this study is:

1.2.1 How is the communication accommodation for new foreign students at Pondok Modern Darussalam Gontor Ponorogo?

1.3 Research Objectives

This study aims to find out the communication accommodation of new students abroad at Pondok Modern Darussalam Gontor Ponorogo.

1.4 Manfaat Penelitian

From the results of this research, there are two benefits offered by the researcher as follows:

1.4.1 Theoretical Benefits

Theoretically, this research is expected to be useful in the advancement of communication science, especially in the field of intercultural communication.

1.4.2 Practical Benefits

The practical benefits of this research are expected to make a practical contribution to Pondok Modern Darussalam Gontor in the form of knowledge about how foreign cultures adjust, modify or regulate one's behavior towards Indonesian culture in communicating.

1.5 Literature Review

1.5.1 Previous Research

Research on intercultural communication has been widely conducted. Among them is a journal entitled "**Intercultural Communication in Islamic Boarding Schools (Case Study in Miftahul Ulum Banyuputih Lumajang Islamic Boarding School for Girls**)" by Solehati Ilmaniya, Rio Febriannur Rachman[13]. This research explains patterns, behaviors, and barriers to intercultural communication in Islamic Boarding Schools. This research uses the qualitative method with a case study approach and data collection using field observation. The results of this study are. First, students maintain ethics in their communication behavior. Communication patterns between students are generally two-way, while if students are dealing with Ibu Nyai (the caretaker of the Islamic Boarding School) or female teachers, they will use a one-way pattern. Third, the most striking obstacle in the communication process is semantic or language barriers. To overcome language problems in the Islamic Boarding School, students always ask students or female teachers in Indonesian.

The difference between this research and the author's research lies in the research subjects, namely Indonesian students from different regions. In contrast, the author's research subjects are students from abroad. The similarities lie in the discussions that occur between cultures.

The following research is a journal entitled "**Intercultural communication accommodation (Javanese ethnic group with Minang ethnic group**)" by Nadila Opi Prathita[14]. This study focuses on determining the obstacles during interaction and the efforts to accommodate each other. The theories used in this study are the Communication Accommodation Theory and

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[13] Solehati Ilmaniya and Rio Febriannur Rachman, "Intercultural Communication in Islamic Boarding School (Case Study at Putri Miftahul Ulum Islamic Boarding School, Banyuputih Lumajang)", Journal of Islamic Studies no.2 (2020)

[14] M.Si Nadila Opi Prathita Sari, Dr. Turnomo Rahardjo and Department, "Accommodation of Intercultural Communication (Javanese Ethnicity with Minang Ethnicity," *Department of Communication Sciences, Faculty of Social and Political Sciences, Diponegoro University* 53, no. 9 (2019): 1689–99.

the Interaction Adaptation Theory, which explain how, in interacting, we make adjustments that are made unconsciously to accommodate the interlocutor. This study uses a descriptive qualitative research method with data collection techniques using interviews and phenomenological data analysis. This study uses the Communication Accommodation theory. The results of this study in the form of intercultural differences often cause obstacles in communication, from language and speaking style; it is explained that the Indonesian language of the Minang people is not yet fluent, and sometimes like to speak Minang suddenly. In interacting, each has the motivation to start an interaction based on the interlocutor's needs, desires, curiosity, and interests. So, the accommodation made by the Minang ethnic group varies; some converge by blending and divergence. In addition, the Javanese ethnic group also accommodates by asking for help from a third person or friend to help them communicate.

The difference between Nadila Opi Prathita's and the author's research is the subject, namely the Minang ethnic group and the Javanese ethnic group. The similarity lies in the focus of the research, namely the adaptation and accommodation of the Minang ethnic group with the Javanese ethnic group

The following research is a journal entitled "Communication Accommodation in Intercultural Communication between Strangers and Host Culture (Javanese Ethnic Group and Kutai Ethnic Group)" by Anisah Fitria Mahdiyyani, Turnomo Rahardjo and Sunarto[15]. This study focuses on the experience of interacting between ethnic groups and describes communication accommodation strategies between Javanese and Kutai ethnic groups. This study uses Howard Giles' communication accommodation theory. The results of this study are that the process of communication accommodation in the form of adjustments between Javanese ethnic strangers and Kutai ethnic host cultures does not always run smoothly and even triggers ineffective inter-ethnic communication quality. This study uses a qualitative approach with an intrinsic

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[15] Anisah Fitria Mahdiyyani, Turnomo Rahardjo and Sunarto"Communication Accommodation in Intercultural Communication between Strangers and Host Cultures (Javanese Ethnicity and Kutai Ethnicity), Journal of Communication (2021)"

case study design to look at the case in depth and find interesting things to be learned from the case and contain inherent interest.

The difference between this research and the author's research is in the research subjects, namely the Javanese and Kutai ethnic groups. The similarities lie in the theory and focus of the research, which is on adaptation and accommodation of the Javanese and Kutai ethnic groups.

The following research is a thesis entitled "**Intercultural Communication Competence of Southern Malay Thai Students in Indonesian at the State Islamic University of North Sumatra Medan**" written by Fauzi Eka, University of North Sumatra[16]. This study analyzes the intercultural communication competence of Southern Malay Thai students who speak Indonesian at UINSU Medan. This study uses Samovar's theory of intercultural communication competence. Results: This study shows that Southern Malay Thai students have intercultural communication competencies based on several components: experience, motivation, knowledge, language, attitude, and behavior. The obstacles that occur in Thai Malay students are still language problems because they have not mastered Indonesian vocabulary, so sometimes there are errors in the meaning of an interpretation. Other obstacles are the speed of speaking, communication used by Medan people with a high and loud tone of voice. This study uses a qualitative research method with a hermeneutic phenomenological study approach because researchers want to understand the phenomena that occur in the interaction of Thai Malay students at UINSU using Indonesian.

The difference between Fauzi Eka's research and the author's is that the research subjects are South Malay Students from Thailand, while the author's subjects are new students from abroad and also in the use of theory. The

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[16] Putra and Fauzi Eka"Intercultural Communication Competency of Thai South Malay Students in Indonesian at the State Islamic University of North Sumatra Medan", *Communication Science Thesis* (2018)

similarities between this research and the author's research are that both use qualitative methods.

The following research is a journal entitled "**Intercultural Communication Accommodation of Illegal Immigrants from Afghanistan with the People of Pekan Baru City**," written by Nova Yohana and Ringgo Eldapi[17]. The focus of this study is to determine the process of convergence and divergence in intercultural communication accommodation faced by illegal immigrants from Afghanistan with the indigenous community while in Pekanbaru City. This study uses Howard Giles' Communication Accommodation theory. The results of this study are the motivation for convergence carried out by immigrants from Afghanistan to adapt verbal and nonverbal behavior when interacting with the indigenous community of Pekanbaru City, even though they tend to diverge in intercultural communication accommodation with the indigenous community of Pekanbaru City. This study uses a descriptive qualitative method with a symbolic interaction approach, which aims to describe the process of communication accommodation and forms of intercultural communication accommodation that occur between illegal immigrants from the Middle East who are in immigrant detention centers with indigenous communities in Pekanbaru City.

The difference between the author's research and this research is in the research subjects, namely illegal immigrants from Afghanistan with the people of Pekanbaru City. In contrast, what the author studied were new students from abroad studying at the Modern Islamic Boarding School Darussalam Gontor Ponorogo. The similarities between this research and the research conducted by the author lie in the theory, namely Howard Giles' Communication Accommodation, and in the qualitative research method.

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[17] Nova Yohana and Ringgo Eldapi Yozani"Intercultural Communication Accommodation of Illegal Immigrants from Afghanistan with the Community of Pekanbaru City", *Journal of Communication* no.2 (2017)

1.5.2 Conceptual Foundations

1.5.2.1 Intercultural Communication

Intercultural communication is the process of exchanging ideas and meanings between people of different cultures[18]. Intercultural communication basically examines how culture influences communication activities: what verbal and nonverbal messages mean according to the cultures concerned, what is appropriate to communicate, how to communicate it (verbally and nonverbally), and when to communicate it.

The intercultural communication process is no different from other communication processes.[19], namely an interactive, transactional, and dynamic process. Interactive intercultural communication occurs between the communicator and the communicant in two directions at a low level. When the message exchange process occurs, the communication shifts to a high level, such as mutual understanding, understanding feelings, and joint actions. This communication is included in the transactional stage.

One key to defining effective intercultural communication is recognizing each culture's differences. These differences are values, beliefs, norms, attitudes, perceptions, and languages that determine intercultural and cross-cultural communication patterns. Differences in perception from different cultural backgrounds provide an excellent opportunity for misunderstandings and conflicts between communication participants. Therefore, understanding the situation and conditions in the communication process is a must. The more diverse the cultures of the communication participants, the greater the possibility of bias in intercultural meaning, and vice versa.

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[18] Hedi Heryadi and Hana Silvana "Intercultural Communication in a Multicultural Society", *Journal of Communication* 1, no.1 (2013)

[19] Asep Dadang Abdullah, Silvia Riskha Fabriar, Farida Rachmawati. *Intercultural Communication: Social Harmony in Society*. (Source: NEM Publishers 2023) pages 22-24

So the essence of intercultural communication according to Hofstede is that there are four conditions, namely:

1. Individualism-collectivism
2. The power of social distancing
3. Level of distance from conflict
4. Masculine-feminine

Intercultural communication in everyday life increases knowledge, express social identity, social integration, and solves problems. In addition, intercultural communication also has a social function, such as communication in general, namely to bridge differences, socialize values, supervise, and entertain.

1.5.2.2 Santri

People who study and deepen knowledge at Islamic boarding schools are known as santri. Santri is the main element of the Islamic boarding school. The students themselves consist of two groups, namely[20]:

1) Mukim students, are students who come from distant areas and settle in Islamic boarding schools.

2) Kalong students, namely students who come from areas around Islamic boarding schools and usually they do not live in Islamic boarding schools. They go home every time they finish their lessons at the pesantren.

Darussalam Gontor also has a very large number of students and come from various regions, both domestically and abroad. The students who received their education at Pondok Modern Darussalam Gontor are a group of mukim students which means they live in a boarding school. All activities they do such as studying, exercising, eating, sleeping, and other activities are carried out in the cottage. They settle down and do not return to their homes except

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[20] Zulhimma, "The Dynamics of the Development of Islamic Boarding Schools in Indonesia." Darul'*ilmi* Journal vol. 01, no. 02 (2013): 171.

during the holidays that have been set by the cottage itself.

Students at Darussalam Gontor consist of two categories, namely *kibar* students and *shigor students*. Kibar students are those who enter the boarding school after graduating from junior high school (junior high school) or MTS (*Madrasah Tsanawiyyah*). *Shigor students* are those who enter the boarding school after graduating from elementary school (elementary school) or MI (*Madrasah Ibtida'iyyah*).

In the world of ordinary pesantren is also done, a student moves from one pesantren to another. After a student feels that he has been in a pesantren for a long time, he moves to another pesantren. Usually his move is to add and deepen a knowledge that is the expertise of a kyai he visits.

1.5.2.3 Darussalam Gontor Modern Islamic Boarding School

Islamic boarding schools are Islamic educational institutions that attach importance to education and teaching, kyai as the central figure, and the mosque is the central point that animates it. According to the history, why it is called a pondok because at first there was a kyai who then came several students who wanted to learn science from the kyai. More and more students are coming to study every day until finally they can no longer live in the kyai's house. An initiative arose to build huts or huts around the kyai's house. This is the origin of the name Hutok[21].

Pondok Modern Darussalam Gontor itself is an educational institution that is a boarding school and a dormitory system in Ponorogo, East Java.Pondok Modern Darussalam Gontor was founded in 1926 by three brothers known as trimurti. The founding trimurti of Pondok Modern Darussalam Gontor were K.H Ahmad

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[21] K.H. Imam Zarkasyi. *Diktat of the Introduction Week of Pondok Modern Darussalam Gontor Ponorogo* (Ponorogo: Darussalam Press, 2009) p. 6,7.

Sahal, K.H Imam Zarkasyi, and K.H Zainuddin Fannanie. Pondok Modern Darussalam Gontor has an education system, namely a nursery for teachers or better known as KMI (*kulliyatul-mu'alliminanl- islamiyyah*). Pondok Gontor also teaches religious and general science in a balanced manner to its students. At Pondok Modern Darussalam Gontor, there are two official languages used by students to communicate with others, namely Arabic and English.

1.5.3 Theoretical Foundations Framework

Cultural adaptation will occur when a person is in a new environment for a long period of time. New students abroad who received their education at Pondok Modern Darusaalam Gontor also experienced cultural adaptation in their new environment. This study tries to research the cultural adaptation carried out by new students abroad in the form of communication accommodation at Darussalam Gontor campus.

1.5.3.1. Accommodation Communication Theory

Communication Accommodation Theory is a theory initiated by Howard Giles and his colleagues, related to interpersonal adjustments in communication interactions[22]. This is based on the observation that communicators often appear to mimic each other's behavior. The theory of communication accommodation dates back to 1973, when Giles first introduced the idea of a "accent mobility" model, which is based on the various accents that can be heard in interview situations.

Accommodation is the ability to adjust, modify, or regulate a person's behavior in his or her response to others[23]. Communication accommodation is carried out to adjust communication attitudes, because sometimes in daily activities when we interact or communicate there are cultural differences that occur in a person, such as speaking accents, speech order norms, voice intonation and others. In the Accommodation Theory of Communication, as the process of communication and interaction takes place with each other, each individual has a choice of how to adapt. Where the communication adaptation or accommodation strategy consists of three options, namely convergence, divergence, and excessive accommodation.

Given that accommodation is influenced by certain factors, the implications in communication are that the same factors will also affect a person. Some of the basic assumptions built in Communication Accommodation Theory include[24]:

[22] Suheri, M.I.Kom, "Communication Accommodation". Journal of Network Media vol. 2 no. 1 (2019)

[23] Nadila Opi Prathita Sari, Dr. Turnomo Rahardjo and Department, "Intercultural Communication Accommodation (Javanese Ethnicity with Minang Ethnicity)."

[24] Nova Yohana and Ringgo Eldapi Yozani, "Intercultural Communication Accommodation of Illegal Immigrants from Afghanistan with the City of Pekanbaru," *Journal of Communication* 11, no. 2 (2017): 95, https://doi.org/10.21107/ilkom.v11i2.3324.

1. Similarities and differences in speech and behavior are present in all conversations. The varied experience and background of the communicator will determine the extent to which people can accommodate others. The more similar our behavior and beliefs are, the more we are attracted to making accommodations to others.

2. How we perceive the speech and behavior of others will determine how we evaluate a conversation we have. Perception and evaluation therefore have a big influence on accommodation. People will first perceive what is happening in the conversation, such as the style of language and words chosen, before they decide how they will respond to the situation.

3. The language and behavior of the speaker provide information about the subject's social status and membership in a particular group. This means that from the language and behavior in communication, it can be identified the position of the communication actors in the social strata, whether they are the lower class or the upper class and so on.

4. Accommodation will vary in terms of the level of suitability for the speaker and social norms will guide the accommodation process. The point of this assumption is that accommodations can vary in terms of social appropriateness, so there will be times when doing accommodations is inappropriate. Meanwhile, social norms have an important role because they provide limits to varying degrees on accommodative behavior that is seen as desirable in a communication.

The theory of communication accommodation states that in conversation people have choices, namely convergence, divergence,

and excessive accommodation (West Richard, 2007, 220).[25] The first strategy, namely convergence, is a communication accommodation strategy that is usually carried out by cultures that have no power. A person who communicates their convergence will depend on their perception of the speech or behavior of others, therefore the person who does the convergence accommodation tends to mask his or her cultural identity.

Second, there is a divergence. Divergence is a communication accommodation strategy that is carried out by highlighting and maintaining social identity or cultural identity. A person who diverges tends to see the interlocutor as someone who has no power and an undesirable or unwanted interlocutor.

Third, there is excessive accommodation. Excessive accommodation is a label given to speakers that the listener considers excessive. This term is given to people who, although acting on good intentions, are in fact considered degrading. Excessive accommodation usually causes listeners to perceive themselves as unequal. For example, ethnic Malaysians who study in Indonesia (Gontor). In Gontor the majority of the students are ethnic Indonesians, when ethnic Malaysians interact with ethnic Indonesians, ethnic Malaysians try to follow the Indonesian language and culture but the meaning of ethnic Malaysian speech sometimes confuses ethnic Indonesians. Therefore, adaptation in language is needed by ethnic Malaysians.

The theory in this study uses the theory of communication accommodation which has a characteristic of communication by involving people who have different backgrounds ranging from language, food, way of dressing, behavior, habits, to social behavior.
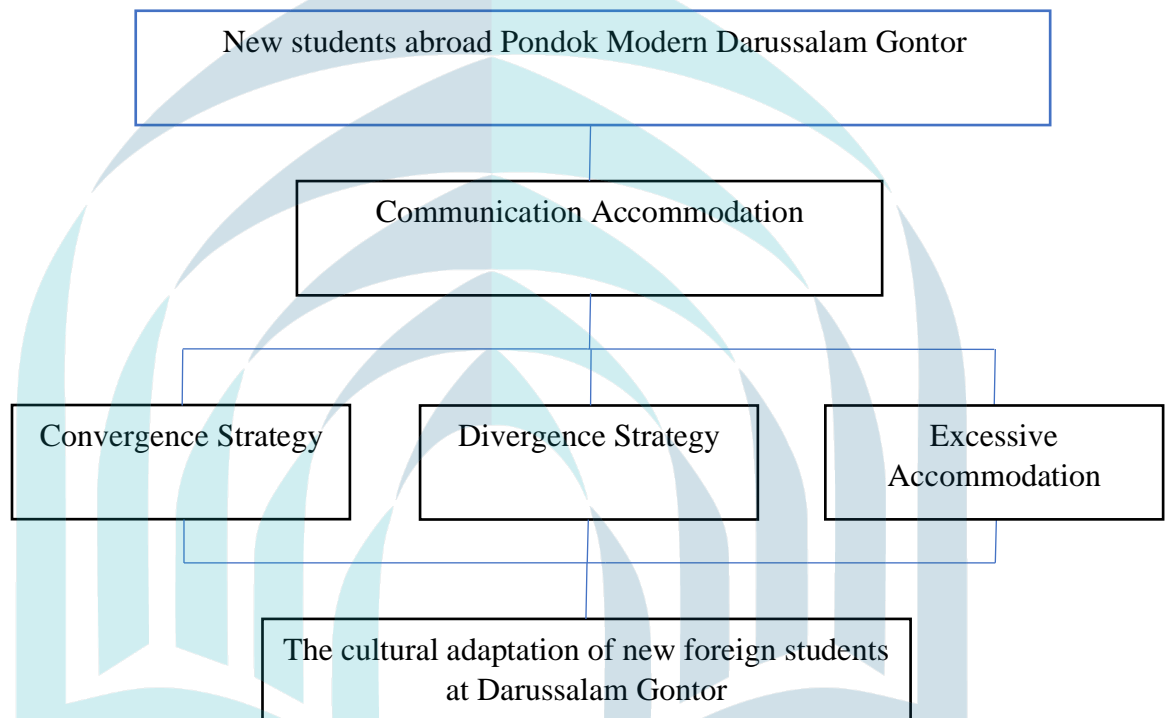
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[25] Yohana and Yozani, "Intercultural Communication Accommodation of Illegal Immigrants from Afghanistan with the People of Pekanbaru City", *Journal of Communication* no.2 (2017)

Differences in cultural backgrounds have certain influences, namely differences in delivery patterns and message reception. When communicating with others, an individual is not necessarily able to achieve the same understanding. The communicator will change the way he speaks or the words used based on the interlocutor. For example, a kindergarten teacher will adjust the use of his vocabulary according to the level of knowledge of his students. One way to communicate to achieve *mutual understanding* as in the example is called communication accommodation.

Based on the reality, concepts and theories that have been presented, the research framework chart is listed in the image 1

Figure 1.1 Frame of Mind

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┌─────────────────────────────────────────────────────────┐
│      New students abroad Pondok Modern Darussalam Gontor │
└─────────────────────────────────────────────────────────┘
                            │
              ┌─────────────────────────────┐
              │  Communication Accommodation │
              └─────────────────────────────┘
                            │
     ┌──────────────────┬─────────────────┬──────────────────┐
┌──────────────┐  ┌──────────────────┐  ┌──────────────────┐
│  Convergence │  │    Divergence    │  │     Excessive    │
│   Strategy   │  │     Strategy     │  │  Accommodation   │
└──────────────┘  └──────────────────┘  └──────────────────┘
                            │
              ┌─────────────────────────────┐
              │ The cultural adaptation of   │
              │ new foreign students         │
              │ at Darussalam Gontor         │
              └─────────────────────────────┘
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Based on the chart above, it is known that new students abroad are adapting to culture in a new environment. The form of adaptation that occurs for new students abroad is to make communication accommodations. Communication accommodation is the ability to adjust, modify, or regulate a person's behavior in his or her response to others. In this study, the researcher explored information about cultural adaptation carried out by new students abroad by asking the forms of approach or communication they carried out at Darussalam Gontor.

Communication accommodation in cultural adaptation uses several strategies for the process of cultural adaptation. There are several strategies for intercultural communication accommodation, namely convergence strategies, divergence strategies, and excessive accommodation. Convergence strategy is a strategy in which individuals adapt to each other's communicative behavior. Convergence is a selective process, not always choosing a convergence strategy

with others. When people converge, they rely on their perception of other people's speech or behavior. In addition to the perception that results from communication with others, convergence is also based on attraction. Usually, these communicators are interested in each other so they will converge in their conversations. The researcher explored information about the convergence strategy by asking the activities of new students abroad according to their needs when communicating. Start in dormitories, classes and more.

Divergence strategy, which is a strategy used to highlight verbal and non-verbal differences among communicators. Divergence occurs when new students abroad do not make an effort to show the same communication with native students such as in terms of speech speed, horn actions, all forms of verbal and nonverbal communication in conversation. If the convergence strategy is a way to create similarities, then the divergence strategy is the opposite. New students abroad in this strategy when discussing the dialogue try to highlight differences in culture, behavior, habits and interests.

Excessive accommodation strategy, which is the process of trying/overdoing efforts in arranging, modifying, or responding to others. This strategy can be in the form of new students abroad who follow the speaking style of indigenous students who are considered inappropriate even though the goal of new students abroad is to be able to have good relations and familiarity with indigenous students (*host culture*)).

With the strategy in communication accommodation, the new students abroad will adapt to the people in their new environment based on the strategies they use according to their needs.

1.6 Research Methods

1.6.1 Research Design

This study uses a qualitative approach based on case studies. Case studies are a type of qualitative research, where researchers conduct an in-depth exploration of programs, events, processes, and activities on one or more people[26]. In the case study, it must first be researched what the case is, the picture of the case that occurred and why the case could occur. The case itself is an unusual event, so the case can be positive and negative.

According to Sugiyono, the [27] symptoms in qualitative research are holistic (comprehensive, inseparable), so the researcher chooses to use qualitative, because this type of research will not establish the research based only on research variables, but the entire social situation being studied which includes aspects of places, actors, and activities that interact with each other. The researcher chose the qualitative method because it will understand the process and intercultural interaction of new students abroad with indigenous students at Pondok Modern Darussalam Gontor Ponorogo.

The subjects of this study are new ethnicities/students abroad. The data used in this qualitative research uses a type of data that is written and can be expressed in words or sentences. According to Lofland the[28] main source of data in qualitative research is words, and Actions, the rest is additional data such as documents etc. The data is taken and obtained from the informant directly through an in-depth interview process and is open or developed according to the informant's answers. The data analysis used in this study is phenomenological data analysis.

UNIVERSITAS DARUSSALAM GONTOR

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[26] Sugiyono and Puji Lestari, *Communication Research Methods* (Bandung: Alfabeta, 2021). Page 473

[27] Ibid p. 489

[28] Prof. Dr. Lexy J. Moleong, MA., Qualitative Research Methodology (Bandung: PT Remaja Rosdakarya, 2017)

1.6.2 Research Subject

The technique of determining informants in this study is using *the Purposive sampling* technique where in using this technique the researcher takes a sample of data sources or informants with certain [29]considerations. This particular consideration is for example that the person is considered to know the most about what we expect, or perhaps he is the ruler so that it will make it easier for the researcher to explore the social object/situation being researched.

The criteria for informants in this study refer to the problem in this study, namely the accommodation of intercultural communication of new students abroad. The existence of cultural differences makes new students abroad have to adapt to a new environment. The information required is as follows:

1. New students *at* Darussalam Gontor
2. New students *from* outside the country
3. New students who are still studying at Darussalam Gontor Ponorogo

This is because the new *students are more* mature than the new *shigar* students, so they are expected to give a more rational answer. Based on the above criteria, the researcher determined that the 3 informants interviewed in this study by looking at the differences in country origin seen in table 1.2, they were:

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[29] Sugiyono and Puji Lestari, *Communication Research Methods* (Bandung: Alfabeta, 2021) p. 512

Table 1.2

No	Name	Class	Country
1	Mr. Muhammadkhori Che-Maeng	1 Int E	Thailand
2	Ahmad Mutawalli Syarawi Bin Fadhli	1 Int D	Malaysia
3	Haddat Alwi bin Umar Hasan Harahap	1 Int F	Brunei Darussalam

1.6.3 Data Collection Techniques

Data collection methods are techniques or ways used by researchers to collect data. In this study, several methods were used to collect data, including:

1.6.3.1 Obeservation

This study uses data collection with observation. Observation in Kriyantono[30] means the activity of directly observing an object to take a close look at the activities carried out by the object. Meanwhile, according to Sugiyono, observation is a research process in view of the research situation. This observation is very relevant if used for research consisting of observing the attitude of students and the behavior as well as the interaction of foreign students at Pondok Modern Darussalam Gontor Ponorogo.

The researcher in researching the problem made a frank observation where the researcher had gone into the field and observed how the accommodation carried out by foreign students at Pondok Moden Darussalam Gontor Ponorogo through activities and information provided by the new foreign students.

1.6.3.2 Interview

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[30] Kriyantono, *Practical Engineering Communication Research*. (East Jakarta: Prenada Media, 2014)

Mulyana[31] explained that an interview is a form of communication between two people, involving someone who wants to obtain information from another person by asking questions based on a certain goal. Esterberg[32] proposed several types of interviews, namely structured, semistructured, and unstructured interviews. The method used in this research is semistructured interviews. According to Sugiyono,[33] semistructured interviews are still prepared research instruments in the form of written questions whose alternative answers have also been prepared, but are freer when compared to structured interviews in order to find problems more openly. In this study, the researcher will use a semistructured method where the researcher prepares written questions based on the theory used, but in a question and answer session with the informant is more open so that the results obtained are more in-depth.

In this study, the researcher asked about the form of communication accommodation carried out by new students abroad to adapt at Pondok Modern Darussalam Gontor. The researcher conducted interviews within 2 days where in one day there were 2 informants and finally 1 informant interviewed by the researcher. The interviews were conducted on October 6 and October 7, 2024.

The researcher asked 3 informants from different countries to get detailed information and the researcher also asked free but directed questions so that the informants, namely new students abroad, felt comfortable and could provide good information.

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[31] Deddy Mulyana, *Qualitative Research Methodology* (Bandung: Remaja Rosdakarya, n.d.).

[32] Kristin G. Esterberg, *Qualitative Methods in Social Research* (New York: McGraw-Hill, 2002).

[33] Sugiyono and Lestari, *Communication Research Methods*. (Bandung: Alfabeta, 2021) p. 531

1.6.3.3 Dokumentation

Sugiyono expressed his opinion about documents, documents are records of events that have passed. Documents can be in the form of writings, drawings, or monumental works of a person[34]. The documents in this study are used to complement data that were not obtained from observations or interviews related to the research. The form of activity that the researcher carried out was to collect some documentation data in the form of photos of informants in this study.

1.6.4 Teknik Analisa Data

According to Sugiyono[35], data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, describing it into units, synthesizing, arranging it into patterns, choosing which ones are important and what will be studied, and making conclusions so that they are easy to understand by themselves and others. Miles and Huberman in Sugiyono[36] stated that there are 3 steps in data analysis, namely data reduction, data display, and data verification.

1.6.4.1 Data Reduction

According to Sugiyono[37] Reducing data means summarizing, choosing the main points, focusing on the essential things, and looking for themes and patterns. So, the data that has been reduced will provide a picture and make it easier for researchers to collect further data and search for it if needed. Reduction in this study will be carried out by selecting the focus of research on intercultural communication accommodation of new international students at the Darussalam Gontor Ponorogo Modern Islamic Boarding School and exploring the main

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[34] Imam Gunawan, *Qualitative Research Methods of Theory & Practice*. (Jakarta: Bumi Askara, 2013) p. 176
[35] Sugiyono and Lestari, *Communication Research Methods*. (Bandung: Alfabeta 2021) p. 539
[36] Sugiyono and Lestari, *Communication Research Methods*. (Bandung: Alfabeta 2021) p. 546
[37] Sugiyono and Lestari, *Metode Penelitian Komunikasi*. (Bandung: Alfabeta 2021) page 548

points of the research data. In this case, the researcher summarizes data from the results of interviews, observations, and documentation, then selects the main points and begins to focus on the essential things, so that a pattern appears to be studied, namely communication accommodation..

1.6.4.2 Data Presentation

After the data is reduced, the next step in this analysis is data presentation. Miles and Huberman in Sugiono[38] states that narrative text is the most frequently used to present data in qualitative research. Furthermore, data can be presented in addition to narrative text in graph, matrices, networks, and charts. Presenting data will make it easier for researchers to understand what happened after planning further work based on what has been understood. Researchers in this study will present data from various data collection methods narratively. The data presented are the results of interviews conducted by researchers with new international students at the Modern Islamic Boarding School Darussalam Gontor Ponorogo regarding the form of intercultural communication accommodation.

1.6.4.3 Data Verification

The third step in qualitative data analysis is concluding. Conclusionand Verification According to Sugiyono[39], the conclusion may be able to answer the problem formulation from the beginning. Still, it may not because the problem and problem formulation are temporary and will develop after the researcher is in the field. Suppose the data presented in the initial stage is supported by valid and consistent evidence when the researcher returns to the field to collect data. In that case, the conclusion given is a credible conclusion.

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[38] Ibid page 551
[39] Sugiyono and Lestari, *Communication Research Methods*. (Bandung: Alfabeta 2021) page 554

In this study, the researcher will verify the data by concluding the data displayed by referring to the problem formulation.

1.6.5 Validity of Data

According to Sugiyono[40], testing the validity of data in qualitative research includes credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). In this study, a credibility test was used by triangulation to test the validity of the data. Data triangulation is defined as checking data from various sources in various ways and at various times. There are three types of triangulation in data validity: source triangulation, technique triangulation, and time triangulation.

The credibility test or trust test on the data of the research results presented by the researcher aims to ensure that the results of the research carried out are not doubtful as a scientific work.

In this study, the researcher used two data triangulation methods, namely[41]:

1. Source triangulation

   To test the source, the credibility of the data is carried out by checking and comparing the data obtained from the data source, namely several new students. After the conclusion of a study, the researcher validates the data by asking for agreement from different sources which is then compared with the data that has been obtained in the previous study. The researcher compared the data that the researcher obtained from each different informant who had been interviewed. Each informant has some similarities in data such as the form of adaptation and accommodation strategies in adaptation.

2. Technical triangulation

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[40] Ibid page 578

[41] Sugiyono and Lestari, *Communication Research Methods*. (Bandung: Alfabeta 2021) p. 584

The researcher tested the credibility of the data by checking the data against the same source with different techniques, namely interviews and observations. In addition to source triangulation, researchers also use triangulation techniques for data validation. In triangulation techniques, researchers compare data obtained from documentation and interview methods, so that the data that has been taken and analyzed can be tested for validity.