

## **Dynamics of Multicultural Communication at Dayah MUDI, Mesjid Raya Samalanga**

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### **ABSTRACT**

This study discusses multicultural communication at Dayah MUDI Mesjid Raya Samalanga, Bireuen Regency, Aceh Province. Although discussions with similar themes have often been encountered, the facts demand that discussions about this continue to be explored so that multicultural communication in Islamic boarding schools and the like can run well. Because so far, no appropriate concept has been found to overcome obstacles to multicultural communication. Clashes often occur in educational institutions, which lead to abuse and even death. The purpose of this study is to analyze how multicultural communication between students at Dayah MUDI Mesjid Raya Samalanga works. This study uses a qualitative research type with an ethnographic method that is descriptive analysis. Data collection techniques are carried out through observation, interviews, and documentation. The results of the study show that Dayah MUDI Mesjid Raya Samalanga has special characteristics in managing multicultural communication, namely by creating special dormitories, designing educational rooms, designing adaptive classes, creating weekly religious studies with caregivers, and creating private lessons. There are two obstacles: stereotypes and ethnocentrism. In the face of ethnocentrism, students tend to joke rather than be serious.

**Keywords: Communication, Multicultural, Santri, Dayah.**

### **INTRODUCTION**

Communication in Sociology Communication is defined as a process in which a person gives meaning to information, attitudes, and behavior of others. This information can be in the form of knowledge, conversation, physical actions, or even expressions of attitudes, behaviors, and feelings. Furthermore, the individual responds to the information, attitudes, and behaviors based on the personal experiences they have.

Multicultural communication has become an increasingly relevant topic in the context of globalization and societal diversity. Amidst social, cultural, and religious changes, a better understanding of how communication operates in a multicultural environment is essential. This is especially true in religious

settings, such as mosques and Islamic boarding schools (pesantren), where religious and cultural values play an important role in shaping communication patterns.

In fact, Islamic boarding schools and other places of religious learning are places where multicultural communication can be applied well, but the phenomenon so far does not show this. Many Islamic boarding schools have very concerning communication, bullying is heard almost every day, both through the media and by word of mouth. Not infrequently, this poor multicultural communication gives rise to violence, both among fellow students and with teachers. Like recently, a Gontor student was killed after being abused at the Islamic boarding school by his junior. Portal Merdeka also reported that four seniors at the Pondok Cabe Islamic Boarding School beat their junior to a pulp. Likewise, as reported by Portal JPNN on Monday, June 7, 2021, a student beat his friend to death because he was not respected. This is truly concerning. There are still many similar incidents that occur every day and are reported online.

Moreover, the unpleasant things from the Islamic boarding school so far seem to be covered up in order to maintain the good name of the Islamic boarding school, the good name of the kyai and other classic reasons. In fact, by covering up bad things, there is the potential for these things to happen again. For this reason, serious, in-depth, open and honest research is needed. Indeed, there has been previous research that has examined multicultural communication in Islamic boarding schools, but the results found cannot be used as a reference, including in resolving conflict management. The findings are only limited to communication patterns and obstacles that are very general. There is also research with the same theme with the conclusion that everyone has a different dialect. According to the researcher, such conclusions need to be further explored even though they are also useful as a basis for further research. In contrast to this research, the researcher knows more about communication in dayah or Islamic boarding schools, and can obtain all sources of information accurately.

For that reason, the author wants to examine this issue in more depth by taking place at Dayah MUDI, Mesjid Raya Samalanga, Bireuen Regency, Aceh Province. The author took this place as the location of the research because Dayah MUDI itself is one of the largest dayah in Aceh which has been around for more than a century, and has students from various ethnicities, tribes, nations, and cultures.

This research is expected to provide an important contribution to the understanding of multicultural communication in dayah. The results of this study are expected to be a valuable reference for education providers in particular and also the community in general.

The purpose of this study is to describe and analyze the dynamics of multicultural communication in Dayah MUDI Masjid Raya Samalanga. The author will investigate various aspects of multicultural communication, including the types of messages conveyed, the communication methods used, and the responses and interactions between the various cultural groups in the environment.

### **RESEARCH METHODS**

This study uses a qualitative research type with ethnographic methods and a descriptive social phenomenon approach. For data collection, researchers use several techniques, namely observation, interviews and documentation. Observation techniques are implemented as a tool to explore empirical data from data sources, which involve recording and monitoring events, geolocation, material objects, and visual documentation collections. In the methodological framework of this study, researchers design an observational approach that requires their physical presence directly at the scene of the event to observe, record, and collect empirical data. This direct observational approach emphasizes high data validity and direct involvement of researchers in the contextual environment. Interview techniques are realized through the implementation of face-to-face communicative interactions with contributors in data acquisition that is relevant to the research context, with the aim of obtaining data extraction, both in oral format and written documentation, in accordance with the scale and quality of data mandated in the research design (Syarwani, 2017). In this case, researchers conducted intensive interviews with several students and teachers who were used as research subjects. Researchers determined the informant sample through a special classification with a purposive sampling technique. Meanwhile, with the documentation technique, the researcher documented the results of observations in the form of photographs and data related to multicultural communication to strengthen the observation and interview data. The data sources in this study were several students from the MUDI Mesjid Raya Samalanga Islamic Boarding School and several teachers. The students interviewed were students from various regions.

In the data analysis process, the author adopted the content analysis method, as proposed by Burhan Bungin, and also described by Cahyono. Content analysis is a research methodology that involves the application of a set of procedures to produce valid conclusions from a particular written work or document (Heri Cahyono et al., 2017).

## RESULTS AND DISCUSSION

### Multicultural Communication

Communication is one of the important needs in human life, because humans are social creatures who always interact with other humans. As stated by Thomas M. Scheidel, a person communicates with the aim of expressing and supporting self-identity, building social relationships with individuals around him, and influencing others to feel, think, or act as desired. However, the essence of true communication is to control the physical and psychological aspects (Edi Santoso, 2010).

The term "communication" comes from English called "Communication". While in Latin, the term "communication" is termed "Communicatus", which means sharing or having together. Lexicography experts state that the term "communication" refers to efforts to achieve similarity or understanding. "Communication" is an English term that refers to "communication" and comes from the Latin "communicatio," which has the same meaning (Hadiono, 2016).

Multicultural communication is the interaction between individuals or groups from different cultures that results in the development of new cultures or subcultures. Over time and multicultural evolution, the interaction between various cultures will continue to give birth to new cultures or subcultures that are more advanced and progressive. In other words, communication in a multicultural society continues to develop without stopping to create a new culture that is more advanced and progressive (Little John, 1996) Multicultural communication is also defined as communication between people of different cultures, such as ethnic groups, races or social classes.<sup>7</sup> This definition presents a more holistic understanding of aspects of cultural differences. However, there is an argument to state that this kind of definitional approach, although complex, makes an important contribution to the conceptual clarification of multicultural communication itself. Substantially, multicultural communication is, in essence, a communication process that mediates connectivity between individual or group components that are silent within the same cultural framework, although different in irregular attributes, which, in the end, initiates a series of transformational and continuous processes in cultural evolution (Little John, 1996).

The concept of culture covers a wide range of aspects, including knowledge, beliefs, morals, science, law, tradition, and other skills and habits produced by humans. Culture is the complexity of the whole of human life. The word "culture" comes from Sanskrit, namely "Buddhayah," which means "reason." (Pakpahan, Friska Berliana. 2013).

The communication process that occurs between individuals with different cultural backgrounds can be explained as multicultural communication. These differences include variations in terms of ethnicity,

religion, race, and language. Communication and culture are two elements that are closely related to each other. Communication is a daily activity that continues without stopping, while culture is the result of human thought. In the formation of culture, the communication process between individuals and other individuals, even between individuals and groups, plays an important role (M. Zakaria Husni, 2021).

Alo Liliweri explains that multicultural communication involves the combination of cultural elements in the context of “communication carried out by several individuals who come from different cultural backgrounds.” This concept can be found in the book “Fundamentals of Intercultural Communication.” (Alo Liliweri, 2009).

Multicultural communication includes communication involving individuals or groups representing different cultures, and influences the intercultural attitudes of communication participants. This concept is emphasized by Charley H. Dood (Alo Liliweri, 2009).

Tubs and Moss, as explained in Sihabun Ahmad's book, define multicultural communication as the process of sending messages by the sender to individuals who have different cultures. Samovar and Porter state that intercultural communication occurs between the process of sending messages and recipients of messages who have different cultural backgrounds.

From various interpretations of experts regarding multicultural communication, we can conclude that multicultural communication involves single individuals, individuals with groups, or even groups with groups in exchanging messages, even though they have different cultural backgrounds.

#### 1. Multicultural Communication Functions

According to Alo Liliweri, in the multicultural communication process, there are seven functions that cover it:

- a. Social Identity. In the context of multicultural communication, a number of characters and behaviors are used to describe social identity. This behavior includes the use of messages, both verbal and nonverbal. Through this, individual identity can be perceived and understood.
- b. Social Harmony. Social harmony aims to adapt, respect, and accept diversity in others. When there are differences between individuals in intercultural communication, the core of the communication is to achieve social harmony..
- c. Cognitive Aspect. In the context of multicultural communication, individuals gain additional knowledge by understanding different cultures. Through multicultural communication interactions, a person can gain new insights into cultures, including related

languages and customs. For example, a person who practices multicultural communication can expand his or her knowledge of other cultures..

- d. Entertaining. The last function of multicultural communication is to create enjoyment. For example, each region has comedians who reflect their culture or use their native language in an effort to entertain. Therefore, this can be considered as one of the communication functions that aims to provide entertainment..
- e. Letting go. Communicating with new people is not just about exchanging information, it could be that the new person has a different mindset or perception of something or could be compatible. Often it can be a bridge to let go of each other.
- f. Supervision. Multicultural communication can also function to supervise each other, namely communication as information about the state of an environment..
- g. Socialization of values. This function is more about introducing and teaching new cultures to other communities.

## 2. 2. Multicultural Communication Barriers

Samovar and Porter see that “this assessment of other cultures is done unconsciously because a group uses its own values and customs as the criteria for all assessments”. In more detail, Samovar, Porter and Jain (Samovar, Porter and Jain, 2004), reveal the factors that hinder intercultural relations and communication as follows:

- a. Differences in communication goals. This means that when someone wants to communicate, they already have different goals or desires. For example, one person wants to solve a problem, while the other person does not want to solve the problem.
- b. Ethnocentrism, which assumes that ethnicity is the best in various attitudes and actions.
- c. Lack of trust, is an attitude of distrust towards other groups, because it is based on one's own experience or only heard from other people
- d. Withdrawal, which is withdrawing from interaction or communication, because there are differences in various things, such as attitudes and behavior
- e. Lack of Empathy, which means not being able to feel in the position of a person from a different ethnic group or nation.
- f. Stereotype, is judging someone, emotionally, by generalizing, or assuming that everyone from that group has the same nature and behavior. In the same context, expressing, Stereotype is a general prediction/estimate based on the interpretations we made

previously. When we look at other people with a certain stereotype, we usually also make further estimates about that person.

- g. Power distance is the distance that occurs due to different powers. In this context, usually people or groups who have power can keep their distance from other groups..

In this study, the author formulated only two factors that inhibit multicultural communication, namely stereotypes and ethnocentrism, because these are the main barriers to multicultural communication..

- a. stereotype

The word "stereotype" comes from the Greek words, *stereos*, meaning "solid," and *typos*, meaning "the mark of a blow," or more generally "a model" (Schneider, 2004). Stereotypes are general views of a group of people towards another group of people. These general views are usually negative. That is, views that are directed at a particular community. For example, the stereotype for people from Semarang is known as "gertak Semarang" (bluffing), and for people from Solo it is known as "amuk Solo" (arrogant) and the stereotype for people from Yogyakarta, "gelembuk Yogyakarta" (seducing) (Andrik Purwasito, 2015).

According to Suparlan, stereotype is a generalization of the impression we have about someone, especially psychological character and personality (Suparlan, 2009). Stereotype can also be interpreted as an image or prejudiced attitude of people or groups that are not based on observation and experience, but rather based on previous opinions (Romiaty, 2011).

Stereotypes are the result of accumulated views that develop over time, where each group in society has views based on their respective cultural backgrounds. In a simpler context, stereotyping is a step to categorize individuals into established groups, or to judge individuals or objects based on relevant categories, rather than considering the unique characteristics possessed by each individual. Stereotypes can cause the information we receive to be biased. Most of the time, stereotypes tend to be negative in nature. Stereotypes may not be harmful if they are only in our minds, but they can be detrimental if applied in human interactions. Stereotypes can hinder or disrupt the communication process itself (Andriana Noro Iswari & Pawito).

Stereotypical views can be reduced by recognizing three keys to these stereotypes, namely (Asente, 2001):

- 1) Stereotypes develop from interpretations influenced by our personal cultural views and contexts. Stereotypes can also arise through communication received from third parties, not always directly from the source. Therefore, our understanding may be wrong because it can be based on inaccurate information or without a strong basis in fact.

- 2) Stereotypes are often related to easily identifiable characteristics. In many cases, this identification is not based on strong reasons.
- 3) Stereotypes involve efforts to make generalizations about members of a group based on the characteristics of the group. Sometimes, generalizations about certain groups can develop as a form of simplification of information, but it should be remembered that excessive generalizations often do not accurately reflect reality.

By recognizing the three characteristics of the stereotypes above, we will have control over our perspective and interpretation of other individuals objectively and not just based on generalizations about their culture in general.

b. Ethnocentrism

Symptoms of ethnocentrism, assuming that, their ethnicity is better, in various traits and behaviors compared to other ethnicities (Samovar, and Porter, 1998). Love for one's own ethnicity is a necessity that is actually normal, but with excessive levels it will change into fanaticism which tends to cause negative effects. In fact, each ethnic group has its own characteristics, but it does not mean it is better than other ethnic groups, because opinions that refer to ethnocentrism tend to have high subjectivity. According to Fredrik Barth (Barth, Frederik, 1998) each ethnic group has its own culture, with the following characteristics:

- 1) Biologically able to reproduce and survive
- 2) Have the same cultural values, and be aware of a sense of togetherness in one form of culture.
- 3) Form their own communication and interaction networks
- 4) Determine the characteristics of their own group that are accepted by other groups and distinguished from other population groups. Another opinion from Myron W. Lustig asserts that, "ethnocentrism is the belief that one's own customs, actions, and cultural values are the best (superior) compared to other cultures". The emphasis on the superiority of one's own culture is an effort to maintain the cultural order and stability of the culture that one follows. Thus, the attitude of ethnocentrism tends to see other cultures from the side of their superiority, and this is institutionalized to strengthen the belief in one's own strength in social life. If this pattern continues, then ethnicity-based power can easily be used as a tool to unite groups, and also has the potential to deny the role of other groups in a region. In other words, this condition will hinder the harmony of interaction and communication between ethnic groups.

Specifically, Ferraro and Andreatta note that ethnocentrism is "the belief



that one's own culture is superior to all other cultures." Consider the following brief example, presented by Tischler, of ethnocentrism and the lack of objectivity in viewing culture: "Americans believe that the Watusi (East African) family organization is immoral because a husband may have several wives."

Meanwhile, according to Giddens, ethnocentrism is the judgment of a group of people against the culture of another group of people by comparing or using their own cultural standards. 27 Ethnocentrism is cultural egoism. A community considers itself the most superior among others. Better assessment of one's own culture, "our own groups, our own country, our own culture as the best, as the most moral."

The opposite of ethnocentrism is objectivity, which also requires that you approach each new situation with an open mind and avoid being overly judgmental. To dismiss someone simply because they have a different skin color, live in a different country, espouse a different worldview, or speak a different language diminishes them and makes you have to experience a new culture (Poter).

Objectivity promotes learning to interact with other people and groups that differ from the values we hold, regardless of their culture, race, ethnicity, religion, country, or gender.<sup>30</sup> So, all judgments that are based on the measure of one's own culture cause what is best to be one's own culture while the culture of others is inferior. And something like this will have far-reaching consequences and influences in communication. Therefore, it is very important to see everything objectively in order to produce an assessment that is in accordance with the existing facts. The verses of the Qur'an that discuss cultural diversity and the importance of respecting differences are very numerous. This indicates that differences between humans are the nature of the Creator and must be addressed wisely. The Qur'an does not make differences a barrier to living in harmony and side by side by emphasizing similarities as fellow creatures of Allah SWT as a bond of togetherness.

## **Dynamics of Multicultural Communication at MUDI Grand Mosque of Samalanga**

### **1. Profile of Dayah MUDI, Samalanga Grand Mosque**

Ma'hadal Ulum Diniyah Islamiyah (MUDI) is an Islamic educational institution located in Mideun Jok Village, Mesjid Raya Village, Samalanga District, Bireuen Regency, Aceh Province. MUDI Dayah is often associated with the Samalanga Grand Mosque because education at MUDI Dayah was initially centered in the Grand Mosque. The construction of this mosque began with the laying of the first stone by Sultan Iskandar Muda (1607-1636 AD) and became the forerunner to the birth of MUDI Dayah.

According to history, at that time there was only one mosque in the

Peudada, Peulimbang, Jeunib, Meureudu, Pante Raja areas, and the surrounding areas, namely the Samalanga Grand Mosque. Therefore, this mosque became the only place for people in the surrounding area to perform Friday prayers. They left on Thursday, and spent the night around the Samalanga Grand Mosque. On Friday nights, they and the surrounding community attended religious studies led by the first Grand Imam of the Grand Mosque, namely Faqeh Abdul Ghani. He was appointed by Ulee Balang (King of Samalanga). After the era of Faqeh Abdul Ghani ended, it is not known who the cleric who taught and became the Grand Imam at the Samalanga Grand Mosque was.

Clear historical records were found in 1920. The last Ulee Balang of Samalanga at that time, Teuku Muhammad, appointed Tgk. Syiek Tanjongan Ahmad Syihabuddin Idris as the Grand Imam of the Mosque, Qadhi of the Samalanga region, and also tasked with teaching religious knowledge to the surrounding community. All teaching and learning activities at that time were centered in the Grand Mosque.

As time went by, more and more students of science attended his assembly so he built thatched booths around the mosque and then the congregation of the Samalanga Grand Mosque was established. At the time Tgk. Syiek Tanjongan Ahmad Syihabuddin Idris became the leader of Dayah, the students at that time numbered 100 boys and 50 girls, with 5 male and 2 female teaching staff. The student dormitory buildings during his time were makeshift barracks built from bamboo and thatch. In 1927, Tgk. Syiek Tanjongan Ahmad Syihabuddin Idris handed over the leadership of Dayah MUDI to Tgk. Abi H. Hanafiah bin Ibnu Abbas or better known by the title Teungku Abi.

During his leadership period, Dayah leadership was once represented by Tgk. M. Saleh for 2 years when he went to Mecca to perform the Hajj and gain knowledge.

After Tgk. H. Hanafiah passed away (1958), Dayah was led by one of his sons-in-law, namely Abon Samalanga H. Abdul Aziz Bin Tgk. M. Shaleh. Al-Mukarram who was called Abon who had the title Al-Mantiqiy was a student of Abuya Muda Wali, the Leader of Dayah Bustanul Muhaqiqqien Darussalam Labuhan Haji South Aceh.

After Abon Samalanga H. Abdul 'Aziz Bin M. Shaleh passed away (1989), through deliberation, the Alumni entrusted the leadership of this Dayah to one of Abon's sons-in-law, namely Abu Syekh. H. Hasanoel Bashry Bin H. Gadeng who is known as Abu Mudi. He is a senior student who graduated from Dayah MUDI himself, who has experience in managing the leadership of Dayah during Abon's time. During his leadership, Dayah experienced very rapid growth. The number of students increased to more than 5000 people,

along with modern development.

## 2. Student Room Design

There are several unique things done by Dayah MUDI Mesjid Raya Samalanga in designing rooms for students. Among the things done is to place all the students' rooms in one room at once, for example, class 1, class 2, class 3, class 4, up to class 6 live in one room.

By doing this, some students who like to bully their friends or like to insult others will be reprimanded and monitored by their seniors who are already in grade 6. It could even be that in that room there are students who have graduated and are still boarding at the dayah. Because at the MUDI Islamic Boarding School there is no term for graduating for its students, so there are those who have been living at the dayah for decades.

In addition, Dayah MUDI also places cross-tribe or multicultural in one room. For example, students from Gayo, students from Jambi, Padang, Java, or anywhere will be mixed with students from the local area. This is not only to accelerate students from outside the area to learn the Acehnese language, they can also exchange cultures, and more importantly, to educate their character to respect and honor each other.

As stated by Muhammad Abrar, a teacher of the MUDI Islamic boarding school, the design of the students' rooms in such a way has many uses and can prevent various damages. According to him, by doing so, students can look after each other and remind each other. If all grade 1 are gathered in one room, there is no one to look after and reprimand them, no one becomes a parent who deserves to be respected. According to Tgk. Muhammad Abrar, this has been done for decades, even since he was there, this has been the tradition (Muhammad Abrar).

From the description above, the author sees that the room design as done by Dayah MUDI Mesjid Raya Samalanga is very positive and can support multicultural communication of students. Because with the mixing of ethnic groups in one room and various floors, they can share knowledge with each other. Likewise, with the mixing of various tribes and nations in one room, they can exchange cultures, respect each other and understand each other.

If it is associated with the function of multicultural communication, this is included in the cognitive function, where students share knowledge with each other and learn new cultures, languages and customs.

The design of the students' rooms in this way can also prevent students from bullying. This is because bullying usually occurs in the room. Only a little problem of speech, students who feel superior will hit other students. Moreover, if the student considers himself better in terms of tribe, he will easily bully others. However, with supervision from older and more experienced

students, this can be minimized. Moreover, the students at Dayah MUDI themselves really respect their seniors. What is said by the senior is like a direct teacher's order, which must be carried out completely (Muhajir).

### 3. Class design

Almost the same as the room design, in the class design of Dayah MUDI, several levels of education of students are also mixed in one class. For example, there are students who have just graduated from elementary school, junior high school, high school, and even graduates are gathered in one class - in Dayah MUDI, whether they have graduated from junior high school or high school, if their religious knowledge is still at class 1 standard, they will be placed in class one. With a class system like this, students who have graduated from high school will protect and look after students who have just graduated from elementary school even though they are in the same class.

This can also make them exchange insights. Younger students will mature faster and vice versa, students who are already adults will educate themselves to become more mature. In addition, this third point is included in the supervisory and cognitive functions.

However, this kind of class design is not without its weaknesses, researchers see at least two weaknesses. First, instead of maturing their friends who graduated from elementary school, students who graduated from junior high school, high school or college actually follow suit and become childish. Moreover, usually in MUDI, students who graduated from high school and college in one class are not many, the dominant ones are those who graduated from elementary school. It is common that the many will influence the few.

Second, with the mixing of students at various levels of education, teachers will have difficulty in explaining lessons. The language understood by high school graduates is not necessarily understood by elementary school graduates. On the one hand, this is useful for communication between students, but on the other hand, it backfires on learning materials.

### 4. Private lessons

Private lessons are a must at the MUDI Mesjid Raya Samalanga Islamic Boarding School. The time is from 24.00 WIB to 01.00 in the morning. Students from various cultures will be taught specifically to be faster in their learning and also taught how to more intensively master the yellow book. Maybe in his class the teacher who teaches the students in question teaches it in Acehnese, so with this private lesson it will provide space for them to master the Acehnese language faster and at the same time master the yellow book (Hendri).

The above is also included in the cognitive function, namely communication is carried out to master new understanding and increase cross-cultural knowledge. This private tutoring in many ways has many uses for the

development of multicultural communication. Because in this way students can communicate directly and personally with the person who teaches them. If in class, the student in question may be embarrassed with his friends, but if face to face with his private teacher he will be braver.

#### 5. Friday prayers

It has been a tradition since long ago that every Friday after the morning prayer, MUDI students study the Koran with the caretaker of the pondok, namely its leader, with full solemnity and closeness. There are no students or teachers or seniors there, because in front of the caretaker all are considered equal. Teachers and students and other administrators will come to the Koran study; sitting kneeling in front of the caretaker.

With this, the souls of students and teachers will be bound together and full of affection. Moreover, in each study, the teacher will give advice, understanding, and so on to respect each other; both from the same tribe and from different cultures.

Researchers see that this study produces spiritual values for those who do it. Many differences disappear with this kind of general study. Various obstacles that usually occur in every multicultural relationship disappear automatically. Researchers see it directly that often teachers and students feel afraid and reluctant to commit deviations in front of their teachers. They are worried that if they do something bad, their teachers will scold them. Feelings like this can only happen if they often study with their teachers.

However, again this also has its weaknesses, although small. Students who often study together with teachers, they feel like they are in the same class, namely the caretaker's class. This was expressed by a teacher at the MUDI Samalanga Grand Mosque, Khaled. He added that sometimes a student said, "We are in the same class every Friday. (Hendri)"

#### 6. Formation of *Mabna Lughah*

Among the things that can be considered to help develop multicultural communication at the MUDI Samalanga dayah is the establishment of a special dormitory for learning languages, namely the mabna lughah. In this mabna lughah, students are taught Arabic and English. The language of instruction for teaching these languages is Indonesian. Students in the dormitory are required to communicate in Indonesian, whether they are from the Batak tribe, or even from abroad, if they are members of the mabna lughah they must communicate in Indonesian.

With one language, they will be bound and united; there will be no more differences in tribe, culture, and nation. If not, in everyday life, students usually speak their respective regional languages, so that in the MUDI dayah there are many languages heard. Unlike this mabna

lughah, all use Indonesian, English, and Arabic (Khaled).

#### 7. Barriers to Multicultural Communication at the MUDI Mesjid Raya Samalanga

In general, there are two main obstacles encountered in multicultural communication, namely stereotypes and ethnocentrism. The meaning of stereotypes here is that many students consider students from other ethnic groups in a negative way. For example, students from the Takengon area are generally considered undisciplined and less concerned with cleanliness. Therefore, many students from other areas avoid sharing a room and class with them.

In some circumstances, with this condition they prefer to socialize with their own tribe. However, over time, when they have been living in the boarding school for more than 3 or 4 years, they can adapt. This is also in line with their better communication, both using Acehnese and Indonesian.

Meanwhile, in terms of ethnocentrism, students from Aceh clearly dominate, and always consider themselves better than other tribes. Even fellow Acehnese sometimes feel they are better. For example, students from the Pidie area feel they are smarter. They prove this by becoming the overall champion in competition events.

The above attitude sometimes creates obstacles in multicultural communication. Students who are not from their group are considered ordinary. This attitude also applies in general, students who come from outside Aceh need more time to adapt, so that their lessons are better, and their infiltration is more integrated into Acehnese culture.

In addition, the students also mock each other for their different language styles. For example, students from Aceh Jaya, when communicating they cannot pronounce the R sound fluently. So, some students when talking to them will also speak without the R sound. But not all of these things can be taken seriously, some are even considered jokes. So, in this case some are even included in the function of multicultural communication itself compared to communication barriers, because this can be a communication function in the form of entertainment. Students from across cultures joke with each other with their own style and language.

The author assumes that the obstacles encountered in multicultural communication at the MUDI Mesjid Raya Samalanga Islamic boarding school are not so obvious and significant. This is proven by the minimal number of intercultural disputes among students. Moreover, physical abuse is not found at the MUDI Islamic boarding school. Even bullying each other rarely leads to fights. Moreover, fighting and bullying are the most prohibited things at MUDI, anyone who does it will be immediately expelled from the Islamic

boarding school.

In the author's opinion, the things done in MUDI Mesjid Raya Samalanga can be adopted by other educational institutions. As in the design of rooms and classes, the mixing as stated above is very effective in protecting students in socializing and being cultured. If students are released, they will brush each other, elbow each other and hurt each other.

Regarding the obstacles that were raised, it is common and difficult to eliminate completely. And it is also not too bad, because calling each other friends occasionally can train them not to be spoiled. This is also for their training later when they enter society. By living in a pesantren like this, they will be more prepared if in the future they are bullied harder, they can also find a way to deal with it. In addition, the concept of Dayah MUDI always prioritizes blessings. Students who come there seek blessings more than knowledge. From the beginning they come, students are equipped with that, and repeated until it becomes a character. This may need to be imitated by other educational institutions. Because the author sees this as having a very big influence on communication, both between multicultural students and students with teachers, or even between teachers.

## CONCLUSION

Multicultural communication built at Dayah MUDI Mesjid Raya Samalanga is very good. Researchers found that there were very few disputes and bullying at Dayah MUDI Mesjid Raya Samalanga. There are several things that have been adopted to ensure this, namely: creating a special dormitory for language learning, requiring private tutoring, designing classes, designing rooms, and also holding general religious studies with caregivers attended by teachers, students and all administrators.

Among the things done above, the author is very interested in the design of the room and class. Because that is where the students socialize and are together the most. If they are not in class, of course they are in their room. By pouring improvements in those two places, all unwanted things can be minimized.

What was done above has proven to be effective and educative. Students from various cultures feel comfortable studying at Dayah MUDI Mesjid Raya Samalanga. Anyone and anyone can check into the dayah. It can even be done secretly, and the same reality will be found: very good multicultural communication. There are indeed obstacles encountered, such as stereotypes and egoism, but they are on a small scale that does not affect multicultural communication between students, and does not have fatal consequences.

In addition to these two obstacles, according to researchers, there are

several things that must also be considered, such as mixing one class between elementary, middle, and high school graduates will create new problems for teachers in explaining lessons. It may be necessary to apply special communication so that the language used is suitable for all age levels.



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