

Cultural Transformation of *Andhap Asor* in Islamic Boarding Schools: Communication Patterns and Behavioral Coaching

Heri Fadli Wahyudi¹

fadliwahyudi37@gmail.com

Abstract: This research focuses on communication patterns and behavioral development in Sumenep Islamic boarding schools to maintain local Madurese culture, especially *Andhap Asor* culture, amidst globalization's influence, threatening to preserve this culture. This study aims to examine the form of communication patterns and behavioral coaching in Sumenep Islamic boarding schools. This research is qualitative in the field, with data collection techniques through observation, interviews, and documentation. This study found that the communication pattern carried out is a combination of circle and Bintang communication patterns by adjusting to the Madurese level learning taught. Second, the coaching stage is through the Theoretical Transfer stage as a stimulus, through continuous reinforcement (continue), and through the formation of the *Andhap Asor* environment. Third, the transformation of *Andhap Asor* culture in Islamic boarding schools uses material with Islamic characters as the primary reference and through habits designed to be accepted quickly by the surrounding community in its implementation.

Keywords: Transformation, *Andhap Asor*, Islamic Boarding Schools

Abstrak: Penelitian ini berfokus pola komunikasi dan pembinaan perilaku di pesantren Sumenep untuk mempertahankan budaya lokal Madura, khususnya budaya *Andhap Asor*, di tengah pengaruh globalisasi yang mengancam kelestarian budaya tersebut. Penelitian ini bertujuan untuk menelisik terkait bentuk pola komunikasi dan pembinaan perilaku yang ada dalam pesantren di Sumenep. Penelitian ini merupakan penelitian kualitatif lapangan, dengan teknik pengambilan data melalui observasi, wawancara dan dokumentasi. Hasil penelitian ini menemukan bahwa; Pertama, pola komunikasi yang dijalankan adalah kombinasi antara pola komunikasi lingkaran dan pola komunikasi Bintang dengan menyesuaikan pada pembelajaran tingkatan Bahasa Madura yang diajarkan. Kedua, tahapan pembinaan melalui tahap Transfer Teoritis sebagai stimulus, melalui penguatan (reforcement) secara berkelanjutan (continue). dan melalui pembentukan lingkungan *Andhap Asor*. Ketiga, transformasi budaya *Andhap Asor* di Pesantren menggunakan materi berkarakter keislaman sebagai acuan utama dan melalui pembiasaan (*habbitus*) yang didesain, sehingga dalam pengimplementasinya dapat diterima secara cepat oleh masyarakat sekitar.

Kata Kunci: Transformasi, *Andhap Asor*, Pesantren.

¹ Universitas Al-Amien Prenduan Sumenep

Introduction

The quantity of Islamic boarding schools in Indonesia is proliferating. One of the areas known for its Islamic boarding school education base is the island of Madura. It cannot be separated from talking about Madura because Islamic boarding schools for Madurese people have become ingrained in the minds of most Madurese people. It can be examined with the large quantity of Islamic boarding schools spread in Madura as factual proof. It can also be seen in terms of the community's enthusiasm for placing their children in Islamic boarding schools.

Andhap Asor culture is one of Madura's most important local cultural values, which teaches humility, respect for others, and placing oneself according to social position. In Madurese society, *Andhap Asor* culture has a central role in shaping the character of a society that upholds politeness, ethics, and harmonious social relations. These values are applied in daily life and permeate various aspects of life, including in traditional education systems such as Islamic boarding schools.

In Madura, Islamic Boarding schools have an important role as educational institutions that teach religious knowledge and instill cultural and social values in the students. The Islamic boarding schools serve as a bastion of local culture, including the *Andhap Asor* culture, which is threatened by the influence of globalization and modern culture. However, in this era of globalization, the flow of modern culture is getting stronger and has begun to penetrate the joints of people's lives, including educational institutions. This influence impacts shifting local cultural values that are gradually marginalized, especially when some Islamic boarding schools are more likely to adopt modern values than maintain and develop local culture.

Madura's strong cultural context in maintaining traditional values, such as the *Andhap Asor* culture, faces significant challenges. The influence of modern culture and globalization has resulted in a shift in value preferences and behavior, especially among the younger generation, which is more easily influenced by popular culture and technology. This condition demands more serious efforts to maintain local cultural heritage through education that integrates traditional values. Islamic boarding school, as an institution that is close to community culture, has a strategic role in fostering and revitalizing local culture.

Talking about Madura, especially Sumenep, without culture is like denying sociological facts. On the one hand, Madurese society is famous as a fanatically religious ethnicity. This can be seen from the socio-culture of the Madurese community, which accentuates Islamic character behavior, which is a distinctive identity, an attitude of submission to God, politeness in association and social relations, and a sense of empathy for others (Toha et al., n.d.). This is part of several examples of the Madurese community's implementation of Islamic character values (Hamdi, 2018, p. 433).

However, on the other hand, Madura is often imaged in negative perceptions, such as acts of violence in the form of Carok, both in the name of religion and conflicts motivated by the social behavior of Madurese society (Wiyata, 2006). The conflict between these two perceptions often needs clarification for anyone interested in discussing Madura.

Apart from the conflicting stigma above, researchers in this study are interested in exploring further the *andhap asor* behavior, which is one of the Islamic boarding school cultures that is always maintained in Islamic boarding schools in Madura, especially in Sumenep Regency, both verbally and non-verbally, where the *andhap asor* behavior that Islamic boarding schools in Sumenep always preserve is based on the philosophy of "*bhuppa' bhabu' guru rato*" (father, mother, teacher, and leader) (Sukri, 2017, pp. 148–151). So the *andhap asor* behavior becomes one of the characteristics of the santri, as a *role model* for the community amid the decline in the characteristics of maturity that occurs.

The gap in this research lies in the need for an in-depth study of the effectiveness of the approach used by Islamic boarding schools to preserve Andhap Asor culture amidst the onslaught of modern culture. Most of the previous studies highlighted more aspects of Madurese culture in general, without looking specifically at how values such as Andhap Asor are applied and maintained in the Islamic boarding school environment. In addition, few specifically discuss the communication patterns and stages of coaching carried out, as well as its impact on the behavior and character of Santri. Therefore, this study aims to answer the gap by exploring communication

patterns and behavioral coaching in the Islamic boarding schools in maintaining *Andhap Asor* culture in Madura.

Research Methods

The research is classified as a type of field research through a socio-cultural approach. In terms of the form of data, if categorized, the form of research that is descriptive qualitative. The data source consists of a *place (place)*, *actors (actors)*, and *activities (activities)* that exist in the Raudlatul Ulum Palongan Islamic Boarding School, Bluto District Sumenep. The data collection technique is through techniques, interviews through structured and open interviews with students, administrators, and Kiai in Islamic boarding schools. Then, observations were made at the Raudlatul Ulum Palongan Islamic Boarding School, and documentation was used as a way for researchers to clarify descriptions and depictions of the data obtained.

The qualitative method was chosen in this study because it is suitable for exploring complex and contextualized cultural values such as *Andhap Asor* in the Islamic boarding school environment. This method allows researchers to deeply understand the experiences, views, and social practices associated with *Andhap Asor* culture, which quantitative data cannot fully explain. The qualitative approach provides space for researchers to explore the interactions and communication patterns that occur in the Raudlatul Ulum Palongan Islamic Boarding School and how the process of fostering cultural values is carried out naturally and dynamically.

Result

1. Forms of *Andhap Asor* communication patterns applied in the dynamics of the Islamic Boarding School

Based on observations from researchers related to the communication patterns in Islamic boarding schools, the pattern used combines circular and Star communication patterns; circular communication patterns give everyone the authority to communicate properly. While the Star communication pattern is a form of communication pattern that makes every member able to communicate and get involved in it but still uses linguistic rules, especially Madurese language that has been taught, related to how the procedures for language between *Santri* and *Santri*, the procedures for language between *Santri* and administrators or Kyai and the procedures for how a *Santri* speaks and communicates with the community.

2. **Forms of *Andhap Asor* behavior patterns in the daily lives of students in the Islamic Boarding School**

Fostering behavior at Raudhatul Ulum Islamic boarding school takes three forms: First, learning in *Aqidah Akhlak* materials in formal classes. Second, learning through advice (*Mauidhoh Hashanah*) given by Ustadz, teachers, and boarding school administrators. Third, learning through good examples (*Uswatun Hasanah*) shown by the administrators and Kyai in the Islamic Boarding School as a model for students.

This concept, when viewed from the angle of learning, is a form of providing stimuli on how to behave well to the *santri*, so that it can be reframed with a good structure related to the *santri*'s perspective in behavior patterns. In addition, it is also a process of duplicating good behavior and actions shown to students so that they can adopt behaviors that are considered good and appropriate and implement them in daily life in Islamic boarding schools and society at large.

3. **Harmonization of communication and *andhap asor* behavior in Islamic boarding schools towards conformity with community culture in Sumenep**

The main focus of Santri coaching is harmonization related to *Andhap Asor*'s behavior, which is based on the standards that apply to the local community's culture. Thus, the students are younger in terms of the level of practice and direct application to the community.

With the application of cultural standards that apply to the local community, and making it a reference in language learning and fostering *Andhap Asor* behavior to *Santri*, it provides other benefits obtained by Raudhatul Ulum Islamic Boarding School, namely in the aspect of community acceptance of the procedures for language and communication shown by the *santri*, including also in the grammar and procedures for *Santri*'s attitude/behavior shown to the community. It becomes easy for the community to accept (*welcome*) the manner of behavior and language shown by the *santri* because what is shown is the customs and habits that take place in society.

Discussion

1. Communication Patterns

The most basic function of communication is to serve as a tool for individuals to self-actualize in survival. Thus, communication avoids the pressure and tension associated with other individuals and gives birth to happiness for the individual himself. In simple principle, communication is a tool for a person to establish cooperation with other individuals in the order of social life to realize the goals and ideals of the community.

Based on the above understanding, social communication is implicitly a function of cultural communication because some social scientists see the relationship between communication and culture as a form of mutually beneficial relationship or mutualism. The simple picture is that culture is part of communication, while communication also has a role in the maintenance and development of culture. Culture is communication and communication is culture. On the other hand, the dynamics of communication can be seen as an effort to socialize cultural norms in society; this takes place horizontally, a cultural dialectic from person to person or from society to other communities. Another form is vertical, namely cross-generational communication, which is cultural communication from the older generation (elders) to the younger generation as successors and inheritors of the culture of a community group.

Meanwhile, communication patterns are a combination of the words 'pattern' and 'communication,' both of which, when combined, mean a process of systematically delivering a message by individuals to other individuals (Bahri Djamarah, 2004, p. 1).

Departing from the definition of communication described above, it can be seen that there are several elements in the communication process, which are the conditions for the occurrence of a communication process as for the elements and conditions in communication are as follows;

Communicator

Communicators are often also called *encoders*, figures who formulate a message that will be sent to the interlocutor or communicant. The communicator is the main determining element in communication because it is the communicator who chooses the message, the media, and what is expected in communication. In addition, the

communicator is also referred to as the message's source (Uchjana Effendy, 2004, p. 18).

In playing the role of communicator in the communication process, a communicator must have some special conditions needed, as for the special conditions are as follows;

- a. Have credibility in their communications
- b. Have skills in delivering messages
- c. The existence of attractiveness in the sense that a communicator must be able to make changes in attitudes and additions to knowledge in the provider of the source (Widjaja, 2000, pp. 93–94).
- d. A message is an idea about information and even experiences that is formulated into signs, special symbols, or even a composition of words as a sign or message that will be conveyed to individuals or other parties (Roudhonah, 2007, p. 46).
- e. *Feedback* is feedback or a response to the opponent of communication delivered to the communicant or messenger. So, feedback is feedback or response as well as a response given by the interlocutor in communication (Nursalim, 2018, p. 2).
- f. *Channel*: The media becomes the channels and means used by a communicator to transfer messages to interlocutors. The word media comes from the medium, which means intermediary, delivery, and distribution (Nursalim, 2018, p. 3). The communication process certainly requires media to be used by a communicator and interlocutor to convey messages or feedback both in the form of words and in the form of body gestures which are essentially media in direct communication (Lestari, 2003, p. 9).
- g. Encoding is the process of transferring thoughts from the form of a message into a certain symbol or an effort of a communicator to provide an interpretation of the message to be conveyed to the interlocutor in the hope that the communicant can understand the message to be conveyed (Uchjana Effendy, 2004, pp. 18–19).

- h. The effect is the final result of a communicant's communication process in the form of attitude and behavior, whether or not it is influenced by what a communicator wants (A. Devito, 2011, p. 382). The effects caused during the communication process can be seen as the benchmark for communication success.

In addition to the above communication patterns, there are also other types of communication which include;

1). Verbal communications

Verbal communication is a form of communication that uses certain symbols or words that are conveyed orally or in writing. Verbal communication is the delivery of messages, especially messages conveyed using words that convey certain meanings to interlocutors or communicants. In addition, verbal communication also includes several aspects that are in it;

First, there is vocabulary. It is an effort to convey messages well and effectively if the message is conveyed in words that are easy to understand.

Second is the speed (racing) at which the message will be delivered. A communicator who can set the rhythm and speed of delivery will deliver the message *well*.

Third is the form of voice intonation, which can affect the interlocutor's capture of the message. This means that intonation can provide a different understanding of the message (Sari, M, 2010, pp. 11-12).

2.) Non-verbal communication

Non-verbal communication is the process of conveying messages without using words. However, the use of non-verbal forms of communication can give meaning and meaning to verbal communication. Non-verbal communication includes facial expressions, eye contact, touch, posture or body style, voice, and other gestures (Sari, M, 2010, pp. 12-13).

Departing from the above explanation, culture, and language are likened to two sides of a coin that cannot be separated from one another; language is the main tool in channeling beliefs, values, and norms that exist in a particular culture. Language becomes a tool for individuals in communicating or channeling messages to others. In

addition, language in communication also has a role in influencing individual perceptions and can shape a person's mindset. Meanwhile, the main problem in communication between humans is the error in giving meaning to a message conveyed, and this is the main trigger in giving birth to perceptions that are wrong and contrary to the intent or purpose of communication (Haryono, n.d., p. 2)

2. Human Behaviour

There are several other relevant theories related to behavioral theory. One of them is the behaviorism approach in the study of psychology; this approach was born as a form of resistance or reaction against the psychoanalytic approach initiated by Sigmund Freud, where the approach focuses more on human behavior caused by the past, which is why the psychoanalytic view is considered a pessimistic view.

Behaviorism explicitly rejects the basic concept of psychoanalysis, which focuses on elements such as lifestyle consciousness, ego, and other elements not real to be used as learning objects in psychology. However, this approach emphasizes visible behavior that can be measured, described, and predicted.

Broadly speaking, the behaviorism approach has three main trends: First, classical conditioning on *conditioned reflexes* was developed by Ivan Pavlov. The second trend is operant conditioning related to reinforcement, which B.F Skinner developed. Finally, the cognitive trend developed by Albert Bandura, with the view that each individual can think and regulate their behaviors, assumes that the environment and humans are a form of *reciprocal determinism* between individuals, the environment, and human behavior.

3. *Andhap Asor*

Linguistically, *Andhap Asor* is a combination of two syllables: *Andhap* and *Asor*; in Madurese, the word *andhap* means low. The word *Asor* comes from the word "*asor/ngisor*" which means low. However, in terms, *andhap asor* means humility.

What is meant by Humility in Madurese culture is an attitude of life that is mutually humble, not arrogant, patient, and aware of who he is. (Indraprasti et al., 2022). In addition, *Andhap Asor* is also one of the components of measuring one's maturity; therefore, *Andhap Asor* should be owned by everyone, where people can place themselves and function as well as possible. Such as the dynamics of social

relations between superiors and subordinates who respect each other, how children respect their parents, and vice versa. This is one form of illustration of Andhap Asor's behavior.

When viewed from the Islamic dimension, andhap asor behavior is how the relationship between humans and their God (*Muamalah ma Allah*), how the relationship between humans and other humans (*Muamalah ma al-bi'ah*), and how the relationship between humans and the environment and others (*Muamalah ma al bai'ah wa ghairihi*). So talking about Andhap Asor is about the morals and behavior of wise and noble human beings.

Forms of *Andhap Asor* communication patterns in the Islamic Boarding schools dynamics

Language is not just a tool to express ideas or part of a social instrument used to convey certain information; it is the identity or identity of a particular social or ethnic group.

The Indonesian order shows that local language is a person's regional identity, and local language serves as a tool in communicating for people who come from the area. From this, the functions of the regional language are as follows: First, it is a symbol of pride in a region. Second, it is a sign of one's regional identity. Third, it functions as a tool in the development of individual relationships, both within the scope of the family and within the wider scope of society (Ekaningrum, 2016). Fourth, as a supporter of the development of cultural facilities in each region. And Fifth, as a supporter of the language itself and the literature of each regional language (H. Alwi, 2000).

From the various linguistic functions above, a regional language must be a source of pride and identity for a group of users, including the Madurese language, which is an identity and pride for its users so that the Madurese language is attached to its users. Madurese language users should also return to maintain their identity by reconstructing and trying to maintain the noble cultural values in the dynamics of Madurese life. As an expression that reads, "Pay attention to your thoughts then it will be your words, pay attention to your words then it will be your habits, pay attention to your habits it means your character and your character is your future." The identity of

the Madurese should be by using the Madurese language. The Madurese language should be a habit, and from the habituation of using the Madurese regional language, the Madurese language can develop and be well preserved. of course, this also applies to the dynamics of Islamic boarding schools.

The Madurese language plays an important role in the development of the Indonesian language. However, the existence of the Madurese language has not been widely seen in the community; this can be seen from several factors that affect the non-existence of the Madurese language, including the following;

First, today's parents are reluctant to use Madurese in the family environment. This is due to the prestige and old-fashioned assumption that the Madurese language should be familiarized in the family environment, so many parents today choose to use other languages in their daily lives, such as Indonesian and English. Unconsciously, this view is one of the factors for the decline in the use of the Madurese language, which has an impact on the potential extinction of the Madurese language in the future.

Second, Indonesia's development in education impacts the dissemination of the Indonesian language to the younger generation so that the younger generation of Madurese is more fluent in Indonesian (Azhar (editor), 2016, p. 105).

Third, there is a Lack of Madurese language learning references and a Lack of attention to the curriculum in the local content taught in schools (Nurul Azhar, 2011, pp. 1-11).

Fourth, the local government has not paid enough attention and assertiveness in instilling the Madurese language through activities that smell the Madurese language. Many of the activities carried out use languages other than Madurese, such as the Indonesian language, both in official ceremonial activities and other non-official activities.

Fifth, the breadth of the Madurese language, with various dialects, makes the standardization of the spelling field difficult to standardize.

Sixth, the Lack of institutions oriented to the development of the Madurese language has an impact on the decline in the intensity of Madurese language learning

amid the younger generation and the linguistic transition that is of interest to the younger generation(Azhar editor), 2016, p. 107).

Seventh, the Lack of Madurese writing related to the Madurese language and the slow spread of scientific publications made the Madurese language less recognized by the wider community (Nurul Azhar, 2008).

Language learning is not necessarily enough in formal classes; it requires more platforms, including Madurese language learning, which is not enough in local content material in the Islamic Boarding schools in Madura(Generator, 2017, p. 157), especially in the Sumenep district.

Learning Madurese is one proof of love for Madurese culture. The Madurese language itself is a potential language to be used as one of the Indonesian language absorption materials. This is evidenced by the Madurese language treasury, which is included in a language rich in vocabulary in Indonesia.

Madurese is one of the major languages in Indonesia. The records of the Madurese language congress held 2008 in Pamekasan mentioned that Madurese language users are estimated to exceed 10 million people. However, some call it almost 13 million users, so Madurese is a potential language to be developed(Azhar (editor), 2016, p. 134). However, nowadays, the opposite is happening, where the development of the Madurese language is increasingly alarming, it is due to the imbalance between its development and the number of users.

Before a more detailed discussion, it is also necessary to know that the Madurese language has various dialectics, such as the Kangean island dialect, Sumenep district dialect, Sampang dialect, Pamekasan dialect, and Bangkalan dialect. In addition, Madurese also has several levels in its use, and in general, Madurese has three levels, namely rough (*enje'-iye*), medium (*enggi-enten*), and smooth (*enggi-bunten*). The following is a description of the linguistic levels of the Madurese language(Mulyadi & Bukhory, 2019, p. 4);

1. *Enje'-Iye*

As the first level, *enje'-iye* is the lowest level of Madurese language, and generally, this level is used by older people to younger people; besides that, this level is also often used by friends of the same age or peers; as an example of the use of this

level is the use of *enje'-iye* from parents to their children or the use of familiar friends. In addition, this language level should be kept from older people by people who are still easier than the interlocutor.

2. *Enggi-enten*

At this second level, the *enggi-enten* level is a level where the use of Madurese is starting to be noticed, where, in general, the *enggi-enten* level of Madurese is used by Madurese to people who have just been known or, in other examples, it is used as a language of conversation between an in-law and his son-in-law and vice versa. In other examples, it is used in conversations between husband and wife, so it can be said that at this level, the *enggi-enten* level is a level between coarse and fine.

3. *Enggi-bhunten*

The third level is *engghi-bhunten*, the highest level in the Madurese language. The use of Madurese language at this level is usually used by people who are easier to their elders, such as a child to his father and mother or like a student to his kyaya so that the use of *engghi-bhunten* language is the most polite level between the previous two levels.

Forms of *andhap asor santri* behavior patterns

Adhep Asor's behavior is one form of behavioral characteristic in Madura, especially Sumenep. Andhap Asor itself is a way of behaving, how to behave well, and is full of courtesy. This behavior, as the behavior of the character of Madurese society, should be Andhap Asor's behavior, which is always preserved and maintained so that it is well preserved.

However, nowadays, the preservation of Andhap Asor's form of behavior has become an increasingly declining trend due to many factors that make Andhap Asor's behavior no longer a prima donna in the way of behaving in the local community and even tends to be abandoned by the community, especially the younger generation (Suramun Husna, 2013).

Realizing the deterioration of the current way of behaving in society, and as an area that has many Islamic boarding schools, several Islamic boarding schools in Sumenep to take part in preserving the character of Andhap Asor behavior, one of which is the Raudlatul Ulum Palongan Islamic boarding school, which is one of the containers in teaching and fostering the behavior of the younger generation, This is

done because the younger generation, especially children who are in the age of development and the maturation phase in education, is considered the right phase to gain knowledge and train them so that they can behave well so that they make the Andhap Asor character as their character in behavior later when they return to live social life as a whole.

The coaching of Andhap Astor's behavior and character carried out at Raudhatul Ulum Islamic Boarding Schools Palongan is a form of coaching carried out through several stages of coaching oriented towards the formation of Andhap Asor's character for its santri, while the stages of coaching will be discussed in the following explanation:

First, Theoretical Transfer. In practice, theoretical transfer is an effort to provide teaching material to students through formal classroom learning, this is expressed in the form of teaching Aqidah Akhlak material and several other materials related to the formation of good behavior. Providing material in the classroom is one form of stimulus on how to behave well, and it is given to all students at the Raudhatul Ulum Islamic boarding school. The stimulus is given to produce good and polite behavior from the students because understanding and mastery of the material is an important element in producing good forms of behavior for each individual (Corey, 2005, pp. 195–196).

Second, coaching in the form of reinforcement (Komalasari et al., 2011, p. 141). Reinforcement was carried out to foster Santri's behavior with habituation efforts toward the students' polite and good behavior. Strengthening and habituation are carried out at the boarding school through a reward and punishment mechanism where when students show polite behavior or good behavior, in the sense that students can implement Andhap Asor behavior on an *ongoing basis (continue)*, then the Islamic boarding school will give rewards in the form of at least praise for their behavior and give awards so that the habit of behaving Andhap Asor that students have shown becomes increasingly strong in their behavioral character.

Third, forming an Islamic Boarding Schools environment that upholds the character of Andhap Asor. The environment is one of the main triggering factors in shaping individual personality and character. The success of shaping personality and good character will certainly produce individuals with good personality and good

behavior (Islam, 2018, p. 192) as the *Reciprocal determinism* developed by Albert Bandura. Vice versa, when individuals with bad personalities and characters will certainly produce unacceptable behaviors that are not by the norms of *Andhap Asor* as a characteristic behavior of the Madurese community, especially *Sumenep*.

In the context of Madurese cultural behavior, one of the many cultural contents is *Andhap Asor*, which contains many values, such as humility, courtesy, respect, not being arrogant or low self-esteem, and other forms of wise behavior (Elfira et al., 2023). In the Madurese tradition, *Andhap Asor* is an important aspect of its cultural characteristics, both in social relations between individuals and other aspects.

About the social dynamics of Madurese society, *Andhap Asor* should be the aspect that must be maintained the most because, in essence, the creation of humans as social creatures with social interactions that become a necessity and necessity so that each individual must pay attention to ethics in interacting and communicating, both verbal communication and interaction in the form of attitudes and behavior. (Ibadurrahman, 2019, p. 2).

The *Andhap Asor* character in the dynamics of education, especially in Islamic boarding schools, contains its values, namely as learning and a form of practice, the *Andhap Asor* character that tries to be expressed in Islamic boarding school interactions is a form of awareness of the importance of *Andhap Asor* in the norms that apply in Madura, as in the *parebasan "Bhuppa', Bhabhu,' ghuru, rato"* (Sukri, 2017, pp. 148-151) which contains the character of individual Madurese people with elements of obedience and respect.

Harmonization of *andhap asor* in community culture

Lately, *Andhap Asor's* behavior has begun to be eroded by new cultures that have sprung up and are rampant, which is exacerbated by the flow of globalization, which has had a devastating impact on the behavioral characteristics of the Madurese community, especially the *Sumenep* district. Social media changes how people think and behave in Madurese society by allowing people to follow new behaviors and cultures. Such as the culture of dress, manners of behavior, and forms of association until the language becomes set aside (Ibadurrahman, 2019, p. 2).

This certainly raises concerns because the culture that is the pride of its people begins to be abandoned, which will destroy Madurese culture.

One form of countermeasure is the fostering of Andhap Asor culture in the dynamics of Islamic boarding schools. When many Islamic boarding schools began to abandon the fostering of Andhap Asor behavior and idolize modern cultural behavior, the Raudhatul Ulum Palongan Islamic boarding school made Andhap Asor the main goal in its guidance to its students.

The Raudhatul Ulum Polongan Islamic boarding schools' efforts are part of the cultural transformation process; they are done to maintain noble values in Madurese culture and pass on the character of Andhap Asor behavior to their students, with the hope that the fruit of this coaching will ensure that the characteristics of Andhap Asor behavior maintain their existence.

Language and behavior coaching taught at Raudhatul Ulum Islamic boarding schools is an effort to maintain the Andhap Asor tradition, which is a noble ideal. Through the education channel, efforts to maintain the noble values and culture of Andhap Asor can remain alive in each succeeding generation. The inheritance process is a civilizing process that can be interpreted as an effort to determine how individuals know how to live socially based on the social norms and rules that apply in their society.

Raudhatul Ulum Islamic Boarding Schools Palongan, in the coaching and acculturation process of andhap as behavior, uses several methods in the form of;

First, material learning in formal classes, such as Aqidah Akhlak material. For the people of Madura, who have strong Islamic religiosity, learning Islamic character material is the main reference in fostering their behavior.

Second, fostering andhap asor behavior by becoming a cultural standard or culture of the local community as the basis for its development.

Third, the cultivation process uses a habituation mechanism (habitat) by creating habituation in the Islamic boarding school environment (Ibadurrahman, 2019, p. 3). This is based on the belief that habituation built through an Andhap Asor environment will internalize the values of Andhap Asor's character well into the souls of the students.

Through these coaching methods, the Raudhatul Ulum Islamic boarding school gained benefits and successes through the process of harmonizing the Santri's andhap asor behavior in its implementation in the local community culture can run well and be accepted quickly by the surrounding community. This is because the behavioral coaching taught has been adjusted to the cultural standards and needs of the local community.

Conclusion

The conclusion of this study shows that Raudhatul Ulum Islamic Boarding Schools Palongan applies effective communication patterns and behavior coaching to preserve Andhap Asor culture. First, the communication pattern used is a combination of circle and star communication patterns, adjusted to the level of language taught. Its implementation includes how to communicate between students, Kyai, Islamic boarding school administrators, and the wider community. Second, the development of Andhap Asor's behavior and character is carried out through three stages: theoretical transfer in the classroom as a form of stimulus, continuous reinforcement, and the formation of an environment that supports Andhap Asor's character. The Islamic Boarding school environment plays an important role in shaping Santri's behavior through these cultural values. Third, the transformation of Andhap Asor culture in Islamic boarding schools is carried out by making Islamic character learning materials the main reference and applying local cultural standards in behavior development. Specially designed habituation in Islamic boarding schools facilitates the internalization of cultural values so the surrounding community well receives them.

Future research can focus on evaluating the long-term impact of this coaching method on changes in santri behavior after they leave the Islamic boarding school and exploring how these communication and habituation patterns adapt to social and technological changes in the modern era.

REFERENCES

A. Devito, J. (2011). *Komunikasi Antarmanusia* (A. Maulana, Trans.). Karisma Publishing Group.

Azhar (editor), K. R. dan I. N. (2016). *MADURA 2045: Merayakan Peradaban*. Lkis Pelangi Aksara.

Bahri Djamarah, S. (2004). *Pola Komunikasi Orang Tua dan Anak Dalam Keluarga*. Rineka Cipta.

Corey, G. (2005). *Teori dan Praktek Konseling & Psikoterapi*. PT. Reflika Aditama.

Ekaningrum, I. R. (2016). Building a Model of Education-Based Character. *Proceeding Of The International Seminar and Conference on Global Issues, 0*, Article 0. <https://publikasiilmiah.unwahas.ac.id/ISC/article/view/1671>

Elfira, Bhayangkara, A. N., & Triana, F. M. (2023). *Word of Mouth Strategy Combined Andhab Asor as Problem Solving in Planning and Organizing Problems of Curriculum Development*. International Society for Technology, Education, and Science. <https://eric.ed.gov/?id=ED654958>

generator, metatags. (2017). *POTRET IMPLEMENTASI MUATAN LOKAL BAHASA MADURA PADA MADRASAH DI PESANTREN | TADRIS: Jurnal Pendidikan Islam*. <http://ejournal.iainmadura.ac.id/index.php/tadris/article/view/1165>

H. Alwi. (2000). *Kebijakan Bahasa Daerah*. Makalah Konferensi Bahasa Daerah.

Hamdi, A. Z. (2018). Dinamika Hubungan Islam Dan Lokalitas Perebutan Makna Keislaman Di Madura. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam, 8*, No2 Desember, 433-456.

Haryono, A. (n.d.). *GAYA RETORIS DALAM BAHASA MADURA DAN FUNGSI NYA DALAM KOMUNIKASI SEBAGAI ANTISIPASI KONFLIK*.

Ibadurrahman, M. (2019). TRANSFORMASI BUDAYA ANDHAP ASOR DALAM MEMINIMALISIR PERILAKU ANOMALI DI MADURA. *Jurnal Pendidikan Seni, Bahasa Dan Budaya, 2*(1), Article 1.

Indraprasti, A., Santosa, I., Adhitama, G. P., & Widodo, P. (2022). Historical Studies of 'Andhap Asor': Cultural Value in Labang Mesem' Gate Formation, Sumenep Palace, Madura. *International Journal for Educational and Vocational Studies, Vol. 4, No. 4* (2022), 200-206.

Islam, D. N. (2018). *Penerapan Teknik Modelling Dalam Proses Konseling Untuk Meningkatkan Atensi Bagi Anak Tunagrahita Ringan Tingkat Smalb Di SLB C Yakut Purwokerto*. Institut Agama Islam Negeri (IAIN).

Komalasari, G., Wahyuni, E., & Karsih. (2011). *Teori Dan Teknik Konseling (II)*. PT. Indeks.

Lestari, E. (2003). *Komunikasi Yang Efektif: Bahan Ajar Diklat Prajabatan Golongan III (Edisi Revisi I)*. Lembaga Administrasi Negara Republik Indonesia.

Mulyadi, M., & Bukhory, U. (2019). Stratifikasi Sosial Ondhâg Bâsa Bahasa Madura. *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 16(1), Article 1. <https://doi.org/10.19105/nuansa.v16i1.2403>

Nursalim, M. (2018). *Pengembangan Media Bimbingan dan Konseling*. Penerbit Indeks.

nurul azhar, I. (2008). *KETIKA BAHASA MADURA TIDAK LAGI BERSAHABAT*. <https://doi.org/10.13140/RG.2.1.2078.0884>

nurul azhar, I. (2011). *PENGKAJIAN BAHASA MADURA DAHULU, KINI DAN DI MASA YANG AKAN DATANG*. <https://doi.org/10.13140/RG.2.1.4699.5284>

Roudhonah. (2007). *Ilmu komunikasi*. Jakarta : UIN Jakarta.

Sari, M, I. (2010). *Berkomunikasi*. PT Intan Sejati Klaten.

Sukri, R. A. (2017). Konsep “Bepa’ Bebu’ Guru Rato” Pada Masyarakat Madura Sebagai Wujud Pengamalan Sila k-2 Pancasila. *Jurnal Filsafat UGM (Fakultas Filsafat, Universitas Gajah Mada)*, 1.

SURAMUN HUSNA, I. (2013, October 13). LUNTURNYA BUDAYA SOPAN SANTUN SISWA TERHADAP GURU. *Idasuramunhusna's Blog*. <https://idasuramunhusna.wordpress.com/2013/10/13/lunturnya-budaya-sopan-santun-siswa-terhadap-guru/>

Toha, M., Wahid, M. A., Pratiwi, R. P., Umah, R., & Adawiyah, A. (n.d.). *View of The Introduction of Islamic Religious Language in Madurese Society*. Retrieved October 25, 2024, from <https://conference.iainmadura.ac.id/index.php/iconis/article/view/816/172>

Uchjana Effendy, O. (2004). *Dinamika Komunikasi*. Remaja Rosdakarya.

Widjaja, H. A. W. (2000). *Ilmu Komunikasi Pengantar Studi*. PT. Rineka Cipta.

Wiyata, A. L. (2006). *Carok: Konflik Kekerasan Dan Harga Diri Orang Madura*. LKIS.