

Original Article

Minority Cultural Adaptation At Daarut Tauhiid Boarding School For Female Students

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Abstract: *This article aims to analyze the level of cultural adaptation owned by female students with minority cultures who are in Sundanese majority culture area. This study uses quantitative descriptive research methods. The research sample consists of 35 active students of SMA Daarut Tauhiid Boarding School Putri who have cultures other than Sundanese culture. The instruments used was the Cross Cultural Adaptation Inventory (CCAI) questionnaire. Aspects of the instruments are about: 1) Emotional Resilience, 2) Flexibility/Openness, 3) Perceptual Acuity, and 4) Personal Autonomy. Data analysis using descriptive analysis. Based on the reliability test of the instrument, it was found that the Cronbach's alpha value was 0.73, which falls into the good category. Furthermore, based on the data analysis in the study, it was found that cultural adaptation among minority female students at Daarut Tauhiid High School was in the high category, with a percentage of 62.86%*

Keywords: Cultural Adaptation, Minority Culture

Abstrak: Artikel ini bertujuan untuk menganalisis tingkat adaptasi budaya yang dimiliki oleh siswi dengan budaya minoritas yang berada di wilayah budaya mayoritas Sunda. Penelitian ini menggunakan metode penelitian deskriptif kuantitatif. Sampel penelitian terdiri dari 35 siswa aktif SMA Daarut Tauhiid Boarding School Putri yang memiliki budaya selain budaya Sunda. Instrumen yang digunakan ialah kuesioner Cross Cultural Adaptation Inventory (CCAI). Aspek instrumen adalah tentang: 1) Emotional Resilience, 2) Flexibility/Openness, 3) Perceptual Acuity, and 4) Personal Autonomy. Analisis data menggunakan analisis deskriptif. Berdasarkan uji reliabilitas terhadap instrumen ditemukan bahwa nilai *alpha Cronbach* yaitu 0,73 yang berada pada kategori bagus. Selanjutnya, berdasarkan analisis data pada penelitian ditemukan bahwa adaptasi budaya memiliki minoritas siswi SMA Daarut Tauhiid berada pada kategori tinggi dengan persentase 62,86%

Kata Kunci: Adaptasi Budaya, Budaya Minoritas

Introductions

Along with the times in this era of globalization is the development of higher mobility. Individuals traveling to distant places is no longer a strange thing. Various reasons why individuals travel include work, refuge, travel, or education (Mareza & Nugroho, 2017). The emergence of various educational institutions with different characteristics is based on the increasingly complex needs of the times. One of these academic institutions is boarding school. Culturally, boarding school is an example of a social environment inhabited by a group of people who come from various socio-cultural backgrounds (Syafrinaldi et al., 2013).

Students who enter boarding schools will usually make adjustments (adaptation). The obligation of "mondok" which requires students to be in a 24-hour pesantren environment often creates its own problems for students. In this phase, students are required to learn to have a culture of responsibility and have a relatively repetitive pattern of life in the pesantren environment. The unpreparedness and inability of students to adapt make students experience stress. The main source of this stress is the conflict between the dominance of the majority group, pesantren regulations, and the demands

of parents (Rahmawati, 2016). Problems experienced by immigrant or minority groups experienced by Santri usually stem from differences in race, ethnicity, and class. Another source that affects minority groups is the dominance of the majority group because they think that minority groups carry negative values, as well as differences in beliefs or beliefs (Patawari, 2020). In addition, out-of-area students who study at boarding schools will also experience anxiety, and an awkward atmosphere, because they will meet a new culture that is different from their previous culture of origin. These differences include in terms of habits, norms, and language (Patawari, 2020). This will later cause a problem called culture shock in the individual because of their failure to adapt.

If a santri experiences continuous failure in adapting, there will be an impact on the teenager (Khotimah et al., 2020). The impacts that will occur include experiencing failure in education, socializing with others, and also experiencing failure in continuing the next life of the teenager. (Fitri Rahmawati, 2016). One of the reasons individuals fail to adapt is because of concerns about relating to the social environment and their inability to carry out daily life. This concern makes it difficult for them to socialize (Camargos et al., 2010). For this reason, it is necessary to have a special ability for a santri to deal with cultural differences or cultural gaps, namely cultural adaptation skills. This ability needs to be possessed to be able to obtain two things, namely the expected positive support from the environment and avoid negative things that are not desired (Iqbal, 2014). The reason why cultural adaptation is one of the things that is highly considered is because cultural adaptation is carried out every day (Fakhriana, 2018).

Cultural adaptation is a process by which a person learns and understands the rules and customs of a new culture (Soemantri, 2019). Cultural adaptation is a process by which a person learns and understands the rules and customs of a new culture (Soemantri, 2019). In the process of cultural adaptation, there should be interaction between people as social beings, but the ability of individuals to communicate in accordance with local cultural norms and values depends on the process of self-adjustment or adaptation of migrants. New cultural adaptation is not to make individuals forget the old habits they have adopted but requires individuals to be able to adjust, especially interacting with their new environment (Kim, 2001). According to Kim, cultural adaptation is an interactive process that develops through the communication activities of individual migrants in their new sociocultural environment. Cultural adaptation is reflected in the conformity between the communication patterns of migrants and the communication patterns expected or agreed upon by the community and local culture (Soemantri, 2019).

Cultural adaptation involves planning, an organized, interactive, and collaborative process that often includes the participation of people from the targeted population for whom the adaptation is being developed (Castro et al., 2010). Seen from the context of psychology, cultural adaptability is characterized by an adaptive personality drive that serves as an initiative force and becomes an agent in running one's life (Kim, 2001). Successful cultural adaptation includes various key components that directly relate to behavior. The following six general principles have been formulated to describe cultural adaptation: 1) Adaptation involves adjustment, 2) Adaptation involves learning, 3) Adaptation implies a stranger-host relationship, 4) Adaptation is cyclical, continuous, and interactive, 5) Adaptation is relative, and 6) Adaptation implies personal development (Montagliani, 1996). The ability possessed by individuals to fulfill the above six principles is characterized by three aspects of adaptive personality identified in the present, including openness, strength, and positivity. These three help build a profile of foreigners' adaptive personality dispositions in cultural adaptation (Kim, 2001).

In previous research, no researchers have been found to discuss minority cultural adaptation in students at pesantren/boarding schools. Starting from 2013 to 2019 the researchers only focused on: 1) the adaptation of one culture that is in the host culture (Pujiasih, 2019; Simatupang et al., 2015) 2) the cultural adaptation of international

students with the results of research that cultural adaptation is influenced by family upbringing, motivation when interacting, communication behavior and cross-cultural communication strategies (Vidyarini, 2018); 3) communication style and knowledge of learning the host culture will make it easier for individuals to adapt (Prasetyo, 2015; Sari, 2013).

Based on the results of the above research, the researchers are interested in discussing how cultural adaptation is carried out by female Santri in boarding schools in areas with majority groups, namely Daarut Tauhid Islamic Boarding School. The next reason that makes the discussion of cultural adaptation interesting is that it turns out that cultural barriers are one of the things that most often cause migrating students to fail to complete their education. Adaptation difficulties often cause depression that leads to suicide (Podorefsky et al., 2001; Soemantri, 2019).

This study aims to describe the cultural adaptation of female students (Santri) at Daarut Tauhid Islamic Boarding School who come from cultures different from the one in which they are studying. The focus on the cultural adaptation of female Santri is particularly interesting because there is a lack of research addressing the context of Islamic boarding schools and religious educational environments in Indonesia, especially with a specific focus on female Santri. This research will reveal whether female Santri with minority cultures at Daarut Tauhid are able to adapt to the majority environment, which differs from their culture of origin.

Method

Participant

Respondents of this study are 35 students who are still actively studying at Daarut Tauhid Boarding School Putri High School and who have a culture other than the majority culture (Sundanese). The research steps taken include: the researcher first asked permission from the school and then communicated with the teacher who taught at Daarut Tauhid High School, then distributed online/Whatsapp using Google forms. This research uses descriptive statistical analysis. The results of the study were analyzed using the average formula and the help of the SPSS program.

Instrument and Measurement

The research method used is the quantitative descriptive research method. To get accurate data designed by Meyers & Kelley on the Cross-Cultural Adaptation Inventory (CCAI) (Montagliani, 1996). To get accurate data designed by Meyers & Kelley on the Cross-Cultural Adaptation Inventory (CCAI) (Montagliani, 1996), which is managed by using a form using an answer scale ranging from 1 (very unsuitable) to 5 (very suitable). Aspects of the instrument are about: 1) Emotional Resilience, 2) Flexibility/Openness, 3) Perceptual Acuity, and 4) Personal Autonomy.

Image 1
Reliability Statistics

Cronbach's	
Alpha	N of Items
.730	30

Based on the reliability test of the instrument, it was found that the Cronbach's alpha value was 0.73, which falls into the good category. So, The instrument is reliable and provides consistent results, making it suitable for use in research.

Result and Discussions

The research findings on the adaptation of minority cultures of SMA Daarut Tauhiid Boarding School Putri students are the result of administering the minority cultural adaptation instrument that has been processed and shows that in general the average score of adaptation of minority cultures of SMA Daarut Tauhiid Boarding School Putri students can be seen as a whole in the four aspects in Table 1:

Table 1
Minority Cultural Adaptation of High School Students
Daarut Tauhiid Boarding School Putri

No	Aspects of the Cross Cultural Adaptation Inventory (CCAI)	Level				
		Very High	High	Medium	Low	Very Low
		%	%	%	%	%
1.	<i>Emotional Resilience</i>	0,00	49,00	48,57	2,86	0,00
2.	<i>Flexibility/Openness</i>	14,29	42,86	37,14	5,71	0,00
3.	<i>Perceptual Acuity</i>	14,29	51,43	34,29	0,00	0,00
4.	<i>Personal Autonomy</i>	0,00	0,00	22,86	54,29	22,86
5.	Overall	8,6	62,86	28,57	0,00	0,00

Based on table 1 above, it shows that the level of cultural adaptation of minority students in the aspect of emotional resilience is in the very high category 0.00%, high 49.00%, moderate 48.57%, low 2.86%, and very low 0.00%. From the results of this study, it is known that the cultural adaptation of minority students in the aspect of emotional resilience is in the high category. This shows that students are able to regulate themselves and maintain emotional balance in the midst of a new or changing environment, and "bounce back" to deal constructively with setbacks and difficult feelings that are a normal part of cross-cultural experiences (Montagliani, 1996)

In the flexibility/openness aspect, it is known that the flexibility/openness of students' minority cultural adaptation is categorized into very high 14.29%, high 42.86%, moderate 37.14%, low 5.71%, and very low 0.00%. From the results of this study, it is known that students' minority cultural adaptation in the flexibility/openness aspect is in the high category. This indicates that students enjoy different ways of thinking and behaving that are usually encountered in cross-cultural experiences (Montagliani, 1996) Openness further enables them to understand and interpret various events and situations in the new environment without making ethnocentric judgments as well as participate in the communication process of the new environment, and to expand the range of their aesthetic sensibilities and their repertoire of habitual behaviors (Kim, 2001).

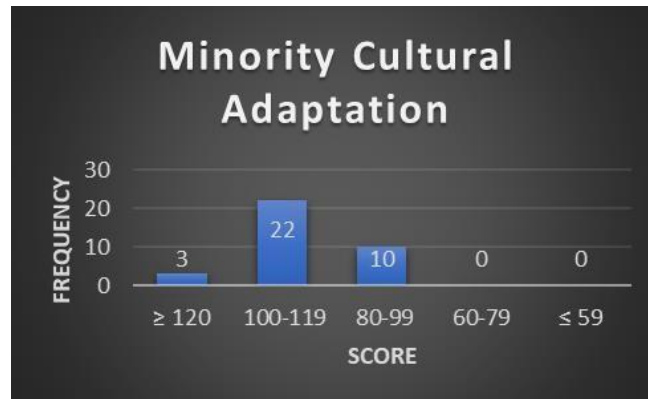
Furthermore, in the aspect of Perceptual Acuity, students' minority cultural adaptation has a very high category of 14.29%, high 51.43%, moderate 34.29%, low and very low 0.00%. Based on the results of the study, it proves that the perceptual acuity of students' minority cultural adaptation is in the high category, which means that students are able to pay attention to, and accurately perceive, various aspects of the environment (Montagliani, 1996).

Finally, in the aspect of personal autonomy, the cultural adaptation of minority students in the very high and high categories is 0.00%, while in the medium category 22.86%, low 54.29%, and very low 22.86%. Based on the results of the study, the personal autonomy of students' minority cultural adaptation is in the low category. This indicates that students have not been able to evolve a system of personal values and beliefs that

make them feel comfortable and confident enough to act in the midst of diversity (Montagliani, 1996).

Overall, the cultural adaptation of students at SMA Daarut Tauhiid Boarding School Putri is in the very high category of 8.6%, high 62.86%, medium 28.57%, while in the low and very low categories of 0.00%. Can be seen in the following histogram:

Image 2
Bar Chart of Processing Results of Minority Cultural Adaptation of Daarut Tauhiid Boarding School Female High School Students



SMA Daarut Tauhid Boarding School Putri is in the high category, namely with a percentage of 62.86% with a frequency of 22 people. This shows that students are able to learn and understand the rules and habits of the new culture that they occupy at SMA Daarut Tauhiid Boarding School Putri where the adaptation carried out by each individual depends on their respective motivations which of course differ. This understanding not only includes an understanding of oneself but also an understanding of general and personal aspects of the new environment. The community is also important for students to adapt to the environment. This is significant because the community will naturally form, thereby building cultural sensitivity. Cultural sensitivity requires individuals to have a sensor, which involves listening, responding, and adapting to a particular culture (Hidayat, 2021). So that students are able to learn about the cultural issues they live in in order to be able to blend in with the host culture (majority) (Podorefsky et al., 2001). Therefore, adaptation efforts must be carried out by sorting out innate habits continuously in order to blend in with the habits and society around them (Patawari, 2020).

When viewed from the four aspects that have been described in the aspects of emotional resilience, flexibility / openness, perceptual acuity owned by students are in a high category. However, the aspect of personal autonomy in students is still in the low category with a percentage of 54.29% and a total of 19 students. This indicates that students do not yet have personal beliefs that make them comfortable and confident to act in the midst of diversity.

The diversity possessed by each student at SMA Daarut Tauhiid Boarding School Putri provides lessons to students that we do not always communicate and interact with friends of the same culture but also must be able to blend or adapt with friends of different cultures, especially the host culture. Although it was found that there were three aspects that had a high category, the personal autonomy aspect was still in the low category. This requires the ability to hone their personality, especially in adjusting to the new culture they live in. Personality according to Allport is a dynamic organization of an individual's psychophysical system that determines the characteristics of his behavior and thinking in his unique adjustment to the environment (Ewen, 2010). Similarly, Lewin

emphasizes the forces that influence a person to change over time and from situation to situation. Likewise, Murray defines personality as a branch of psychology that studies human life and the factors that influence it, and investigates individual differences (Rachma & Handoyo, 2016).

Conclusions

Based on the results of the study, it is known that: (1) 62.86% of minority cultural adaptation owned by SMA Daarut Tauhiid Boarding School Putri students is in the high category, (2) Judging from the Emotional Resilience aspect, SMA Daarut Tauhiid Boarding School Putri students 49% are in the high category, (3) Judging from the flexibility openness aspect, SMA Daarut Tauhiid Boarding School Putri students 42,86% in the high category,

(4) Judging from the aspect of perceptual acuity, SMA Daarut Tauhiid Boarding School Putri students 51.43% are in the high category, and (5) Judging from the aspect of personal autonomy, SMA Daarut Tauhiid Boarding School Putri students 54.29% in the low category. SMA Daarut Tauhiid Boarding School Putri provides lessons to students not only in the academic field but hones students' social skills in communicating and interacting with fellow friends, especially with friends who have different cultures from them and also their ability to adapt to environments outside their native cultural environment.

The results of this study state that the cultural adaptation of minority students at results of this study can enrich the existing literature in the realm of academic writing for publication purposes. However, due to time constraints and the number of respondents who were only 35 people, the researcher recommends that future researchers increase the number of respondents, are also expected to use research methods that are able to examine minority cultural adaptation more deeply such as interviews and observations and conduct a broader study of minority student cultural adaptation in relation to multicultural counseling. It is also necessary to add variables such as barriers or those that affect cultural adaptation because it is important to consider possible barriers when making direct comparisons between different nations, cultures, and times (Gjersing et al., 2010). Additionally, it is necessary to provide interventions by offering appropriate guidance and counseling services to address cultural adaptation issues among students.

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