ULIL ALBAB : Jurnal Ilmiah Multidisiplin
Vol.3, No.11, Oktober 2024

The Cultural Communication In Society Values Pendalungan Jember

Endah Pratiwi[1], Kunto Arief Wibowo[2]
Post Graduate, University of Mercu Buana, DKI Jakarta, Indonesia
E-mail: dessy_ep@yahoo.com[1], hulahim71@gmail.com[2]

Article History:
Received: 19 September 2024
Revised: 30 September 2024
Accepted: 03 Oktober 2024

Keywords: *Culture, Values, Communication, Society and Pendalungan*

Abstract: *The article tries to determine the consider of Pendalungan. of Pendalungan culture,look at communication and multicultural values of Pendalungan culture in Jember Regency . This consider was a qualitative descriptive method. The results showed that 1) there is cultural hybridization with a mixture of new and unique cultures; 2) Communication is carried out with Javanese and Madurese dialects with special dialects and 3) Multicultural values are related to the geographical location of the residence concentric with circles of cultural gradation.*

INTRODUCTION

Communication and culture are not just two words that are often heard in the ear but from these two words have a concept that cannot be separated. Intercultural communication is a communication process that occurs between people who have different cultures, whether ethnic, social, economic, religious, or a combination of all these differences. There is an interrelated relationship between communication and culture. Hall defines the core of culture as communication, because culture arises from the communication process. Of course, the culture created in a group can influence the way members of that culture communicate. Cross-cultural communication or intercultural communication traditionally studies and compares communication phenomena in different cultures, for example the communication style of traders and buyers in the market in Madurese culture and Javanese culture.

The main challenge in business communication is cultural differences which consist of language, values, norms, beliefs, and thought patterns of society. Language plays a dominant role in intercultural communication. Language reflects a culture and group identity. The inability to communicate fluently will be understood as a serious misunderstanding. In addition, differences in communication styles affect cross-cultural business interactions. Some cultures tend to communicate directly and expressively and tend to be careful and indirect. Mistakes in communication will create conflicts that are detrimental to business relationships in addition.

The fact that it exists of divergence standards of society and business ethics creates intercultural communication which creates its own challenges. Violations or misunderstandings of culture can damage reputation and affect ongoing business relationships. In addition, time differences also affect communication. Differences in time perception cause disputes and misunderstandings as well as dissatisfaction in business collaboration.

Intercultural business communication also has challenges due to differences in business conventions. Negotiation practices, decision making, and formal forms of communication have many variations in the development of business ethics and language in a country. Competency

development makes individuals likely to misunderstand and cause conflict and build strong relationships between business partners and cultural differences.

In addition, improving intercultural business communication requires an effective strategy. Communication training helps employees understand culture and work with resources that have different cultural backgrounds in increasing perspectives and good communication facilities. Cross-cultural teamwork practices are useful in improving collaboration and building intercultural understanding in organizations. Intercultural business communication plays an important role in dealing with cultural differences and communication challenges that affect business continuity. Developing intercultural communication competencies and effective strategies, companies gain competitive advantages and profitable relationships with business partners from different cultures. Intercultural business communication takes advantage of opportunities in the period of globalization.Cultural communication based on cultural values can improve community communication.

One of them is the Pendalungan community in the Tapal Kuda area of East Java province. The Pendalungan community where Pendalungan is a multicultural community living in 9 administrative areas from Pasuruan Regency in the north to Banyuwangi Regency in the south. The Pendalungan community has a different cultural identity and there is multiculturalism and pluralism. The point of this study is to investigate the Pendalungan culture,cultural communication and multicultural values in the Pendalungan culture in Jember Regency.

METHOD

The research method used a qualitative descriptive with an emphasis on explaining a phenomenon being studied. Moleong in (Herdiansyah, 2010) explained that qualitative research is designed in understanding the problems experienced by informants. This research is conducted descriptively in the form of words and scientific language. Data collection is carried out using written sources that are relevant to the journal. Data analysis uses content analysis written in the form of articles.Furthermore, the results of the analysis are packaged in the form of articles.

RESULT AND DISCUSSION

Pendalungan Culture as a Blend of Cultural Values

A culture that is identified with the Tapal Kuda region. The term Pendalungan is not yet known for certain when it began to be used as a cultural identity. In a report by the Dutch controller on duty in Jember, namely J. van Baal explained Pendalungan in terminology but merely gave the term Madura Jember for immigrants who used Javanese with a Jember accent (Aryni, 2018) .In addition, Pendalungan can be defined as a reaction to the existence of inter-ethnic relations originating from each culture and its social role, resulting in a hybrid culture (Raharjo, 2002; Aziz *et al*., 2021).

Pendalungan was a culture that is identified with the Tapal Kuda region. The term Pendalungan is not yet known for certain when it began to be used as a cultural identity. In a report by the Dutch controller on duty in Jember, namely J. Van Baal, he did not explain Pendalungan in terminology but merely gave the term Madura Jember for immigrants who used Javanese with a Jember accent (Widyawati, 2018). In addition, Pendalungan can be defined as a reaction to the existence of inter-ethnic relations originating from each culture and its social role, resulting in a hybrid culture (Arrovia, 2021). Cultural hybridity is adopted from the view that the impact of globalization creates a blend of cultures and produces new and unique cultures, and

does not experience degradation in a polarity either globally or locally (Arrovia, 2021).

A cultural hybridization in Pendalungan is divided into two, namely structural and cultural hybridization. Structural hybridization is the result of mixing as a form of organizational preference of society. As an example of the case of the life of the Pendalungan community in the structural hybridization pattern where the Madurese ethnic group began to be involved in government bureaucracy and teaching staff, so that not only the Javanese ethnic group dominates in this field. Then cultural hybridization occurs as a result of acculturation and assimilation between diverse ethnic groups both individually and in groups. In this case, an example of a case is the typical culinary of the Pendalungan community, namely sego jagung. According to Khomaeny et al (2020), sego jagung is identified as a culinary for the lower class. However, with the development of the times, sego jagung is now used as a culinary served at festivals or culinary parties which are intended as one of the menus for tourists visiting the Pendalungan area (Arrovia, 2021) .

Cultural hybridization is adopted from the view that the impact of globalization creates a blend of cultures and produces new and unique cultures, and does not experience degradation in a polarity either globally or locally (Hisyam & Pamungkas, 2016) . Cultural hybridization in Pendalungan is divided into two, namely structural and cultural hybridization. Structural hybridization is a result of mixing as a form of organizational preference of society. As an example of the case of the life of the Pendalungan community in the structural hybridization pattern where the Madurese ethnic group began to be involved in the government bureaucracy and teaching staff, so that not only the Javanese ethnic group dominated in this field. Then cultural hybridization occurs as a result of acculturation or assimilation between diverse ethnic groups both individually and in groups. In this case, an example of a case is the typical culinary of the Pendalungan community, namely corn sego. According to Khomaeny et al (2020), corn sego is identified as a culinary for the lower class. However, with the development of the times, corn sego is now used as a culinary dish served at festivals or culinary parties which are intended as one of the menus for tourists visiting the Pendalungan area. In other words, viewed from the perspective of cultural hybridization, the Pendalungan community in general has its own characteristics as explained in Widodo (2014) as follows: (1) the majority of the community works in the agrarian-traditional sector, acting as a bridge between traditional and industrial communities.

The majority of Pendalungan people are Muslim and can be said to still follow the rules of sharia. Based on the opinion of Zoebazary (2017), generally they hope to be able to perform the Hajj as in the fifth pillar of Islam. On the other hand, if someone has completed the Hajj, it is considered that their social status is at a high level. Therefore, the people of Pendalungan work diligently to carry out the Hajj pilgrimage and upon arrival in their hometown their neighbors usually call them "Ji" or "Mr/Mrs Haji".

The others are dominated by people from the Madurese and Javanese ethnic groups, there are several minority ethnic groups like as Arabs and Chinese.When the Dutch East Indies colonial government implemented the Open Door Policy in 1870 and the establishment of private plantations encouraged immigrants from various ethnic groups to the Tapal Kuda area. Generally, they adapt the Madurese-Javanese culture that dominates the Tapal Kuda area. Chinese people in interacting, especially in the field of trade, use Madurese or Javanese with a Chinese accent, as do the Arab ethnic groups (Raharjo, 2002).

The other than the two ethnic groups above, the Madurese and Javanese as the dominant ethnic groups also brought their original cultures and developed them. As immigrants, (Arifin,

2012) explained the reason they did this as entertainment to relieve longing for their hometown. Additionally, immigrants from Madurese, Java, China, and Arab countries carried out this task in Jember.The cultures they brought, especially Madurese-Javanese as the dominant ethnic groups, were brought together in the central part of Jember, so that this location gave birth to the Pendalungan culture and adorned the lives of its people.

Communication of Pendalungan Culture in Jember Regency

The use of language as a means of communication is often found in community activities to exchange information or simply interact with each other. One of the places where community activities often occur is the market, the market is identical to the process of buying and selling transactions carried out directly between traders and buyers. The language used to interact in the market greatly describes the communication that occurs in everyday life, and the identity of the actors in the interaction in the market can also be seen through the language used. The language used in the market is very diverse, because the market is a place where economic activities take place, as well as a meeting place for traders and buyers of various genders, ages, education, jobs, ethnicities and so on. In addition, the use of diverse languages can also be influenced by situational factors, namely who speaks, to whom, in what language, where, when and about what problems are discussed, as formulated by Fishman in (Malabar , 2015)who speaks, what language to whom and when.

The Pendalungan identity was born in the context between the Javanese and Madurese communities and several other ethnicities who alternately came to the Tapal Kuda area. Broadly speaking, a language is formed because of the developing culture. The acculturation of the Javanese and Madurese tribes in the area resulted in a unique culture and language. So that a language was formed because both speakers, namely the Javanese and Madurese communities, tended to use their respective mother tongues, so that the two languages mixed to form a new language, namely the Javanese Pendalungan Dialect. Most speakers of the Javanese Pendalungan Dialect are in East Java, especially the Tapal Kuda area, namely Pasuruan, Probolinggo, Lumajang, Jember, and Banyuwangi. The Javanese Pendalungan Dialect abbreviated as BJP is used by speakers as a unique and unique daily communication that is different from other regions. BJP speakers communicate using Javanese with a Madurese accent.

Javanese and Madurese are the largest ethnic groups that dominate the Jember region. Both ethnic groups each brought and developed their culture in Jember. The cultures of both ethnic groups experienced acculturation and assimilation, resulting in a new culture called the Pendalungan culture. The culture produced by the Pendalungan culture consists of various fields that are contemporary and unique. One of them is in the field of language. The Madurese and Javanese ethnic groups possess distinct linguistic characteristics, resulting in an inability to abandon their native tongues during interactions.

The everyday languages used for communication by the Jember community are Javanese and Madurese. In addition to Javanese and Madurese, Jember community also communicates using Jember, namely Ngoko Javanese interspersed with Madurese with a distinctive Jember accent. Jember was created and developed as a result of interaction and social contact between Javanese and Madurese people who inhabit the Jember area. This Jember language has its own characteristics and uniqueness compared to the languages in other Tapal Kuda areas.

The uniqueness of Jember language is that there are several repetitions of words in which the pronunciation is not completely pronounced, for example lun-alun (town square), ku-mlaku

(walking), and so on. There is another uniqueness of Jember language in creating new vocabulary such as mad (familiar greeting for friends), cek engga`e (expression of no), boh (expression of surprise), metaoh (know-it-all), beno rah (let it be), leter (exaggerated), sengak (expression of threat), salbut (complicated), crème (chatty) and so on.

The acculturation of language between Madurese and Javanese ethnic groups in Jember Regency showed that there are cultural differences in the use of the language of instruction because both ethnic groups bring their mother tongues from their areas of origin, namely Madurese and Javanese. The Madurese ethnic group used Madurese as the language of instruction and Indonesian as a substitute language because it is understood by all people, especially the Javanese ethnic group. The Madurese ethnic bunch utilized their ethnic dialect as the most dialect of instruction when communicating with individual Madurese individuals. Meanwhile, the Javanese ethnic group when communicating with people other than the Javanese ethnic group tends to use Javanese with the aim of directly socializing the Javanese language that needs to be known by ethnic groups other than Javanese in the Jember Regency area. The accent used by the Javanese ethnic group when communicating has more or less mixed with the Madurese accent.

The Multicultural Values in Pendalungan Culture in Jember Regency

The term Pendalungan, Yuswadi (2001) provided a definition, namely the first is a mixture of Javanese and Madurese culture and the next definition is Madurese society who were born in the Java region and adapted to Javanese culture. The one different definition of Pendalungan from the words Medhal and Lunga which means leaving the area of origin to migrate (Retsikas, 2007) Retsikas (2007) said opinion is rarely used and still gets rejection from some experts.

Within the setting of inquire about, the center taken is on the blending of Javanese and Madurese societies to as the Pendalungan region, to be specific the zone taking after a horseshoe, which begins from the east of Pasuruan Rule, Probolinggo, Situbondo, Bondowoso, portion of Banyuwangi, Jember and portion of Lumajang. Pendalungan wonder field was a result of a assembly of diverse societies but can deliver very great agreement and in a few places can create a interesting unused culture (Raharjo, 2006). Yuswadi (2016) said a description of the method of the rise of a one of a kind Pendalungan culture, specifically beginning with the assembly of Javanese and Madurese societies which at that point associated so that social hybridization happens. The process of Pendalungan culture of mixing according to the dominance of the existing culture. In the field of Psychology to gain an understanding of the phenomena that occur in the Pendalungan area, the acculturation strategy approach proposed by Berry (in Chun, 2003) can be used, namely that in the process of acculturation, individuals tend to carry out one of the four existing acculturation strategies.

Based on the social comparison demonstrate as clarified in Afif (2015) differences can occur because if it is related to ethnic groups, there is a tendency for positive evaluation of the Madurese ethnic group towards the Javanese ethnic group, while conversely the Javanese ethnic group tends to evaluate negatively towards Madurese ethnic group. Yuswadi (2008) explaned regarding the xistence of differences in these tendencies begins with the historical cultural aspect where the Madurese people were beneath the control of the Javanese kingdom within the past. The existence of this control does not want to have an effect until now, including on some Madurese ethnic groups in the Pendalungan area who no longer have strong ties with kinship in their area of origin (Madura Island).

The different acceptance of the Madurese ethnic group had a relation to the dominance of the Madurese and Javanese ethnic cultures in the Pendalungan area, Yuswadi (2001) stated that the process of the Pendalungan Culture began with two ethnic groups (Madura and Java) who lived in the same area in the area."Yes"Horse pal"namely the east of East Java Province. These two different ethnic groups do not try to maintain their cultural identity absolutely, but on the contrary, both the Javanese and Madurese ethnic groups are opening themselves up to the culture brought by other ethnic communities.

Furthermore, Yuswadi (2008) explained that the new cultural identity (Pendalungan) is no longer fixated on the culture of a particular ethnic group (Javanese or Madurese only), but this new cultural identity is greatly influenced by the size of the dominant community in the area.

The measure of a community can create changing levels of blending depending on the topographical assembly region of the culture. By using concentric circles centered on the city area as a melting pot, a gradation of mixing occurs according to the dominance of the existing culture. The city center has a positive pole, while the suburbs have a negative pole. The community contains a prevailing private design based on social pockets encompassing the city center, in this manner the corruption of social alter is thought to take after the concentric circle nature of the ethnic concentration design. The advance from the city center, the more the particular culture will show up to blur and will take after the prevailing social design.

The cultural identity of Pendalungan is degradatively fading in the suburbs. Objectively, there are four categories of Pendalungan society, namely Madurese society, Madurese transition society, Javanese transition society, and Javanese society. Madurese society is a society with a Madurese cultural background, while Javanese society is a society with a Javanese cultural background. Both categories of society mostly still maintain their ancestral customs in their daily lives to this day. There is a slight difference between the transitional Madurese Pendalungan community and the dominant Madurese Pendalungan community. The transitional Madurese Pendalungan community chooses to send their children to Islamic boarding schools in the district where they live, without any requirement that the caretakers of the Islamic boarding school are descendants of the caretakers of Islamic boarding schools on Madura Island. This is how the transitional Javanese Pendalungan community typically follows a pattern.

CONCLUSION

Based on the discussion over, the taking after things can be concluded. 1) Pendalungan in cultural hybridization because of the mixing of cultures resulting in a new and unique culture. Pendalungan is dominated a mixture of two majority ethnic groups, namely Javanese and Madurese; 2) The language used in Pendalungan;s community communication is more oriented towards the Javanese and Madurese dialects which are communicated with a special dialect which is a mixed language; 3) The condition of society indicated the existence of multicultural life in community life. The patrimony depends on the social dominance that exists within the social environment. The social premise is additionally related to the concentric circles of cultural gradation which are too more or less related to the geographical location of residence.

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