

Cultural Relations Between Santri and Kiai in the Islamic Boarding School Environment in Tere Liye's Novel *Janji*

Fajrul Falah¹, Suyanto¹ and Iva Yuliana¹

¹Indonesian Literature Study Program, Faculty of Humanities, Diponegoro University, Indonesia

Abstract. The image of the people of Teluk Awur is attached to the impression of determinism. It is seen as due to the beliefs that exist among the people of Teluk Awur related to the story of the origin of the name Teluk Awur—which is believed to be history—itself. Thus, the research will attempt to look at the process of intergenerational memory transmission that has occurred among the people of Teluk Awur regarding the origin story of Teluk Awur so that it can continue to be accepted by the current generation of villagers. Thus, the research, as a qualitative research, will base the analysis process on the postmemory approach to see the memory transmission of the past story from the previous generation to the post-generation. This research found that the transmission process that occurs collectively is a form of affiliative transmission by bringing the story of the origin of Teluk Awur in the community. In addition, this story also forms a cultural memory for the people of Teluk Awur regarding Islam and the position of women..

Corresponding author: fajrulfalah.fib@live.undip.ac.id

1 Introduction

Islamic boarding schools as Islamic educational institutions have strong traditions and distinctive characters [1]. Kiai is placed as a central figure in the world of Islamic boarding schools [2]. The relationship between kiai and students in the educational process is different from the relationship between lecturers and students at universities. This cultural relationship between santri and kiai is indicated in the novel *Janji* by Tere Liye [3]. This novel *Janji* is indicated to reflect a different world of Islamic boarding schools. The novel *Janji* portrays Islamic boarding school life as not just religious, but the students are shown to be able to balance the values of life in this world and the afterlife. There are three santri figures and kiai figures who have significant roles in the story. In the novel, the three characters are given a mission or order by the kiai to find the character Bahar. Questions that arise then include how do the students respond to the kiai's orders? What are the cultural relations between santri and kiai in the Islamic boarding school environment? What goals are sought by santri and kiai in the Islamic Boarding School environment?

The novel *Janji* by Tere Liye is interesting to research because it is indicated as presenting a different portrait of the world of Islamic boarding schools in fiction. Apart from that, research on the novel *Janji* has been carried out but has not been found that focuses on Gramsci's cultural approach and hegemony. Several studies related to the novel *Janji* include (1) research conducted by Nafi'ah [4]. The focus of this research is on the personality of the main character Bahar Safar with a review of Sigmund Freud's psychoanalysis. Then (2) Baihaqi examines the novel *Janji* from the aspect of moral messages. The results of this research show that there are 144 moral messages, which include morals towards Allah SWT, Rasulullah, books and humans [5]. Research (3) Sibha and Yanti focus on the social values contained in the novel *Janji*. The research results reveal that social values in the novel include empathy, tolerance, cooperation, caring, justice and democracy [6]. These studies use different formal objects and study perspectives. In this research, the author uses formal objects of cultural relations and Gramsci's hegemony as a study perspective. The aim of this research is to reveal the cultural relations between santri and kiai in the Islamic boarding school environment in the novel *Janji* by Tere Liye.

If unequal power relations, especially gender aspects, men and women, are the cause of violence and marginalized groups or women become victims [7,8], then the relationship between kiai and santri in Islamic boarding schools is patron-client. Relationships are interactions or relationships between individuals or community groups. Relations are related to culture. There are three levels of cultural meaning. Firstly,

culture is interpreted as a choice of actions. Both cultures refer to products or arts. The three cultures are people's way of life in adapting to the environment, both natural and social [9]. In the context of research on the novel Janji, culture is interpreted at the third level, namely the way of life and human interaction (santri-kiai) in the Islamic boarding school environment. Gramsci's hegemony is a form of leadership that is subtle, voluntary, not based on coercion. Leadership or power does not only refer to the strength of weapons or power, but also to differences in social position in the environment [10]. Certain individuals or social classes dominate other social classes in the form of ideology [11, 12].

Cultural relations and hegemony in the context of this research are the relationship and power between kiai and santri based on values and norms in Islamic boarding schools. This research uses literary sociology methods. Social or community issues in the novel Janji, especially related to the cultural relations between santri and kiai in Islamic boarding schools, are expressed. The main data source in research on the novel Janji by Tere Liye. Analysis of the novel Janji was carried out in two stages. First, identify the characters in the novel Janji. Second, revealing the cultural relations between santri and kiai in the Islamic boarding school environment in Janji. Third, identifying and revealing the forms of hegemony of the characters in the novel Janji which are related to hegemony. The results of this research analysis are then presented in a qualitative descriptive manner.

2. Results and Discussion

The material object of this research is the novel Janji by Tere Liye. The focus of this research is to reveal the cultural relations between santri and kiai in the Islamic boarding school environment in the novel. The focus of this research is limited to kiai, santri and Bahar figures. The results of the cultural relations between santri and kiai in the Islamic boarding school environment in the novel Janji form the characters as follows.

Obedience to Kiai's Orders

Kiai has a central role in the Islamic boarding school environment. The position of kiai is highly respected by his students. Santri respect kiai not because of fear. However, because he wanted to get the blessing of knowledge from the kiai. By respecting the kiai, students hope that the knowledge they gain will be useful. On the other hand, we also pray and strive so that our students or students are successful and have benefits in the surrounding community. The kiai's efforts and patience towards the students are proven by the characters Hasan, Baso, and Kaharudin in the novel Janji. The three figures acted badly by spilling salt into the drinks

of guests visiting the Islamic boarding school. Even though the three students were known to be naughty, they still obeyed the kiai's orders. The three students were ordered by the kiai to find the figure Bahar. Bahar is an alumni of this Islamic boarding school. Before leaving the Islamic boarding school, Bahar made a promise to the kiai and kept it. There are 5 promises or inheritances that the kiai conveyed to Bahar, namely first, respecting and helping neighbors. Both protect the weak and persecuted. Third, be honest and don't steal. Fourth, be patient with the test. And fifthly give charity [3].

Bahar became the inspiration for the three Islamic boarding school figures, regarding obedience to the kiai by carrying out inheritances or promises. In the context of Bahar, this shows that even though the students are considered naughty while studying, they still listen and even carry out the kiai's orders. Of course the command here shows good deeds such as doing good to other people. The kiai's orders to the students were not due to coercion but due to awareness. In this context, the practice of hegemony is actually taking place. Kiai as a position that is considered high or patron and santri a position that is considered below him (client). The three students who were considered naughty learned from Bahar and in the end all three remained at the Islamic boarding school and became more obedient.

Respect for Kiai or Teachers

The cultural relationship between kiai and santri is like patron and client. This relationship means that the messages or teachings conveyed by the kiai tend to be accepted by the students and not be refuted. Santri in the Islamic boarding school environment teach good behavior, telling the truth, and respecting elders or kiai. Kiai are respected because they are considered competent in religious knowledge and offer it to students. Respect for the kiai is also shown in a sitting position. Kiai use chairs when teaching and students sit on the floor. In the novel *Janji* by Tere Liye, it shows that the students respect and obey the kiai. Students' obedience is also manifested in behavior such as memorizing the Al-Quran and keeping the Islamic boarding school environment comfortable and clean. The Kiai character in the novel *Janji* has a strong character to educate his students to be good, with noble morals. The environment and habit patterns in Islamic boarding schools are then able to shape the character of the students. Santri respect older figures and love younger ones. This habit later became a culture in the Islamic boarding school environment. Culture in this context is not only interpreted in layman's terms in the form of habitual patterns. However, the students' way of thinking and outlook on life towards kiai and Islamic boarding schools. In the context of hegemony, kiai are the party who has power (control)

and santri are the party who are controlled. The process of hegemony between kiai and santri occurs with full awareness and willingness, not coercion.

Hegemonic power operates with acceptance and awareness, not threats or coercion. Kiai in the Islamic boarding school environment have power over the students. In the context of relationships, the kiai is the hegemonizing party and the santri are the hegemony. Hegemonic power is represented when students make mistakes in the Islamic boarding school environment. Students will receive sanctions or punishment. The punishment given to students is not opposed but accepted. In the novel *Janji* by Tere Liye, students are punished for making mistakes. The three students put salt in the guests' drinking glasses, so that the tea tasted salty. The Kiai was angry but did not resort to physical violence. The Kiai asked the three students to admit their actions. Kiai punish students in order to educate, not to injure, as in the quote "Aku harus menghukum kalian, sekaligus mendidik kalian"[3].

The students accepted the kiai's punishment willingly. Punishment or sanctions in the Islamic boarding school environment have become a common understanding. Every student is ready to accept the consequences for their actions or violations. The kiai's power was also visible when he ordered and gave a message to three students to look for the figure Bahar. The students were asked by the Kiai to utilize the alumni network to find bahar. In this context, this means that the authority and power of the kiai does not only extend to active students. However, alumni or students who have graduated still have obedience to their teachers or kiai. In the language and culture of the Islamic boarding school environment, it is known that teachers or kiai are valid throughout life. The students who have graduated still respect and obey the Kai. On the other hand, the students of the powerful or hegemonic party receive messages and orders willingly and even happily, not by force. In the context of Islamic boarding school language and culture in the Islamic boarding school environment, the term *sami'na wa atha'na* "we hear and we obey" is known.

Conclusion

The novel *Janji* by Tere Liye shows the author's reflection on life in an Islamic boarding school environment. Culture and relationships in the Islamic boarding school environment in the novel *Janji* are represented through the characters. The relationship between kiai and santri in the Islamic boarding school environment is like patron-client. Kiai are highly respected by Islamic boarding school students because they have religious knowledge that is considered competent. Apart from that, the kiai is a central figure in the Islamic boarding school environment who

has an influence on the students' education. The cultural relations between kiai and santri in the novel *Janji* by Tere Liye form the characters in the novel to have firm, obedient, respectful characters and adhere to the teachings of the Islamic religion. Apart from that, kiai as patrons and central figures in Islamic boarding schools have succeeded in influencing the students to carry out good orders and messages. Santri also accept the kiai's messages and teachings (doing good deeds) voluntarily, not by force. Kiai and santri in the context of the novel *Janji*, have the same goal, namely pursuing God's pleasure. This research is still limited to the cultural relationship between santri and kiai in the novel *Janji* by Tere Liye. Related and further research is needed, especially regarding culture in Islamic boarding schools, which is more specific and comprehensive.

References

1. Sofia, N. N. 2021. "Manajemen Konflik di Pesantren melalui Kultur Pesantren dan Gaya Kepemimpinan Kyai". *Jurnal Studi Islam dan Kemuhammadiyah (JASIKA)*, Vol 1, No. 1, 2: 1-16. <https://doi.org/10.18196/Jasika.V1i1.1>.
2. Pribadi, Y. "Religious Networks in Madura Pesantren, Nahdlatul Ulama And Kiai As The Core of Santri Culture". *Al-Jami'ah Journal of Islamic Studies*, Vol. 51, No. 1, 2013 M/1434 H. <https://doi.org/10.14421/ajis.2013.511.1-32>.
3. Liye, Tere. 2021. *Janji*. Depok: PT Sabak Grib Nusantara.
4. Nafiah, Muhtarotun. 2022. "Kepribadian Tokoh Utama Bahar Safar dalam Novel *Janji* Karya Tere Liye Tinjauan Psikoanalisis Sigmund Freud". Skripsi. Universitas Nusantara PGRI Kediri.
5. Baihaqi, Muhamad Andika. 2022. "Analisis Isi Pesan Akhlak dalam Novel *Janji* Karya Tere Liye. Skripsi. UIN Syarif Hidayatullah Jakarta.
6. Sibha, Nabila dan Prima Gusti Yanti. 2022. "Nilai-nilai Sosial dalam Novel *Janji* Karya Tere Liye Kajian Sosiologi Sastra. *Asas: Jurnal Sastra*", 11(2), pp. 79–100.
7. Wahid, U., & Legino, R. (2023). Power Relations and Patriarchy Politics on Dating Violence. *Nyimak Journal of Communication*, vol 7(1), 109–130. <https://doi.org/10.31000/nyimak.v7i1.7669>.

8. Sumintak dan Idi, 2022. "Analisis Relasi Kuasa Michel Foucault: Studi Kasus Fenomena Kekerasan Seksual di Perguruan Tinggi. *Jurnal Intelektualita: Keislaman, Sosial, dan Sains*, Vol. 11, 1, Juni.
9. Thohir, M. 2019. "Etnografi Ideasional (Suatu Metodologi Penelitian Kebudayaan)," *Nusa: Jurnal Ilmu Bahasa dan Sastra*, vol. 14, no. 2, pp. 194-205, May. <https://doi.org/10.14710/nusa.14.2.194-205>.
10. Gramsci, Antonio. 1971. *Selections from Prison Notebook*, edited and translated by Quentin Hoare and Geoffroy N Smith, London: Lawrence and Wishart.
11. Falah, F. 2018. "Hegemoni Ideologi dalam Novel Ayat-Ayat Cinta Karya Habiburrahman el Shirazy (Kajian Hegemoni Gramsci)," *Nusa: Jurnal Ilmu Bahasa dan Sastra*, vol. 13, no. 3, pp. 351-360, Aug. <https://doi.org/10.14710/nusa.13.3.351-360>.
12. Falah, F. 2018. "Hegemoni Ideologi dalam Novel Ketika Cinta Bertasbih Karya Habiburrahman el Shirazy (Kajian Hegemoni Gramsci)". *Nusa: Jurnal Ilmu Bahasa dan Sastra*, 13(4), 533-542. <https://doi.org/10.14710/nusa.13.4.533-542>.