The Author's Socio-Historical Background And The Character Education Value In Negeri 5 Menara By Ahmad Fuadi: A Study Of Literary Anthropology

Suhailee Sohnui[1], Andayani[2], Suyitno[3], Atikah Anindyarini[4]

[1,2,3,4] *Universitas Sebelas Maret, Surakarta, Indonesia*
[1]*Suhailee2020@student.uns.ac.id, [2]Andayani@staff.uns.ac.id,*
[3]*Yitsuyitno52@gmail.com, [4]Atikahanindyarini@staff.uns.ac.id*

Abstract

Novel research with a literary, anthropological approach is a new approach to studying literary works. So far, literary anthropology has been widely used to study myths and folklore. The research of the novel Negeri 5 Menara by Ahmad Fuadi with a literary, anthropological approach aims to describe (1) Ahmad Fuadi's socio-historical background, (2) character education values, and (3) Islamic boarding school culture. This study used a qualitative method with a literary, anthropological approach. This research's data consisted of sentences and paragraphs sourced from the novel Negeri 5 Menara by Ahmad Fuadi. Data collection techniques employed non-interactive techniques with content analysis methods, collecting, recording, and analyzing all data in the form of quotes. The data validity utilized data triangulation techniques. The data were then analyzed with a symbol coding technique to record symbols or messages systematically and then give interpretations. This study's results revealed that (1) the novel Negeri 5 Menara by Ahmad Fuadi is based on Ahmad Fuadi's socio-historical background, namely from Maninjau. (2) The character education values in the novel include moral values, comprising independence, hard work, and responsibility. Religious values include carrying out God's commands and staying away from the prohibitions. Meanwhile, the social value is interpersonal between humans. (3) The Islamic boarding school culture contained in the novel includes the culture of a 24-hour education system, discipline, deepening Islamic religious knowledge, exemplary, independent, and diligent worship.

Keywords-socio-historical background, educational values, Negeri 5 Menara, literary anthropology.

Research Background

Literature is a branch of art that has always existed in human civilization thousands of years ago. The presence of literature amid human civilization cannot be denied, and even that presence is accepted as one of the socio-cultural realities. Until now, literature is not only valued as a work of art that has mind, imagination, and emotion but has also been considered as a creative work used for intellectual consumption.

M. H. Abrams (1976: 8) stated that in a literary work, there is a reflection of what is in reality. Therefore, it can be said that the characters created by the author in his work can be considered as representations of the real world. When a woman is featured in a novel, it could be that she is a snippet of reality.

Literary works that use social reality and imagination as materials in their creation will certainly never be separated from life values. Those are life values deliberately included by the author and interpreted by the reader.

Through the author's imagination and social context, literary works are a bridge used to dialogue various problems from a certain point of view to the readers. The picture of the thought of values captured from the community indirectly is a means to express problems through imaginary community figures written in work. One form of literary work that contains many problems about cultural values is a novel.

On the other hand, education is the main means for transforming and internalizing values and character formation. Likewise, values and culture of peace, love and peaceful behavior, and personal character should be formed through education. However, in reality, education and the social, political, economic, and religious environment often have a mutually attractive relationship. The violence that occurs in the social, political, economic, and religious environment will greatly have implications for the educational process. In such a context, education does not rule out the possibility of being one of the 'buffers for a culture of violence.' Education, which should be the main pillar for the internalization of a culture of peace, can function the other way around, i.e., to become a means of spreading hatred. In this context, the internalization of peaceful values and culture through the educational process becomes urgent.

Therefore, the educational values in this study focus on three values: moral values, religious values, and social values. First, social values are everything considered good and right, coveted by society (Soelaeman, 1998: 67). Second, moral values, in general, refer to generally accepted understandings (teachings) of right and wrong concerning actions, attitudes, obligations, and others. (Nurgiyantoro, 2013:29). Third, the term "religion" has a religious connotation. Religion is a deeper and broader transcendence than religion that seems formal and official (Suyitno, 2009: 466).

Meanwhile, the notion of literary anthropology has not yet been fully recognized as a sub-field of anthropology, which is said to be a developing discipline. The contributors include Vincent Crapanzano (1992) and Renato Rosaldo (1989). Significantly, since its publication in 1986, Clifford and Marcus' tome has had a significant number of responses, although not all of them were supportive. These include Women's Writing Culture (Behar and Gordon, 1995) and Post-Writing Culture (James, Hockey, and Dawson, 1997). Other important books include Anthropology of the Shelf (Waterston and Vesperi, 2009) and Anthropology of Writing (Barton and Papen, 2010). A more recent example of literary-based anthropology is Kirin Narayan (2012), which focuses on Anton Chekhov. His ethnography goes well beyond Chekov's plays and short stories and highlights his life as a writer and his endeavors into non-fiction. Significantly, his ethnography asked Chekov to give new energy to the writing of both ethnography and creative non-fiction.

Furthermore, anthropological studies have revealed the relationship between literary works and their culture. According to Ratna (in Wahyuningsih, 2018: 327), literary works that closely correlate with culture are described and appreciated by forming literary anthropology. As Endaswara (in Rahmat, 2019: 84) proposed, two things become the emphasis in literary anthropology research: looking at aesthetics by examining ethnographic writings that smell like literature and looking at cultural aspects of society by studying literary works from an ethnographic perspective. Thus, it can be seen that the presence of literary anthropology in society has a complementary role.

In this study, in addition to the theoretical basis, the references also used relevant prior studies. There are similarities with Siti Rohmani's (2013) research entitled "Analysis of Code Switching and Code Mixing in the Novel Negeri 5 Menara by Ahmad Fuadi," both studying the novel Negeri 5 Menara by Ahmad Fuadi. In this novel, many useful benefits can be applied in everyday life in society. Additionally, Jain's 2007 article "Cancer Butch" used a mix of writing styles to comment on the breast cancer campaign colored pink and the strict narrative of femininity that they apply to women with breast cancer. Lastly, Elizabeth Enslin, a writer of creative non-fiction and poetry, embodies a way that anthropological knowledge can be applied outside of academia. Although she has embraced creative writing in her life, her 1994 article "Beyond Writing: Feminist Practices and the Limits of Ethnography" serves as a warning that good writing is not enough to bridge the gap of rights unequal privileges, which usually separate anthropologists from the communities in which they work.

For this reason, this research describes Ahmad Fuadi's socio-historical background, character

education values, and Islamic boarding school culture in Ahmad Fuadi's novel Negeri 5 Menara, with an anthropological review of the literature.

Theoretical Basis

Character Education Values

Social Education Value

The word social is closely related to society or the public interest. Humans as social beings have basic characteristics that cannot be separated from others. Therefore, the word social has human or humanitarian nature in groups and refers to the relationship between humans as members of society.

The word social can also be understood as a series of norms, values, and rules originating from the culture of a society, which is used as a reference in dealing with other groups or humans. The value of social education can make people aware of the importance of life in groups and the bond between one individual and another.

Moreover, the social values in literary works can be seen from the interpreted reflection of people's lives (Rosyadi, 1995: 80). As a reflection, the value of social education raised in literary works represents the state of society in general.

Moral Education Value

Moral can be said as the meaning contained in a literary work conveyed by the author implicitly. According to Nurgiyantoro (2010:121), morals can be seen as a form or part of a theme directly or indirectly in a simple form, but not all themes are moral.

Moral can also be interpreted as attitudes formed by the society based on existing values and refers to the good and bad of human behavior in society. In literary works, the moral education value is something that the author wants to convey implicitly to the reader through the literary work itself.

The moral education value can be observed through four aspects: regarding self, relation to others, relation to nature and the sublime, and relation to group and society.

Religious Education Value

The existence of the religious education value is one of the essential characteristics of human existence revealed in the form of acknowledging the existence of a religion, which is manifested in its attitudes and behavior (Syarifudin, 2010:14). With the existence of religious values, humans can feel their life becomes meaningful and gain clarity about the basis of life and ways of living, and it becomes clear where the direction of their life goals is.

Literary Anthropology

Ratna (2013: 151) suggested that literary anthropology is the last interdisciplinary analysis science. Literary anthropology is considered a combination of sociological and psychological analysis of science, oriented to the two sciences, namely sociopsychology. Regarding the broader scope of understanding, literary anthropology implements the function of literature as a tool to upload cultural diversity. Although literary anthropology is deemed the last emerging science (still new), literary anthropology may be the science with the greatest relevance.

In a simple and easy-to-understand way, Ratna (2017: 31) defined literary anthropology as the analysis and understanding of literary works related to culture. In subsequent developments, this definition continues to understand a broader cultural perspective.

Endraswara (2015: 1) also asserted that literary anthropology tries to examine human attitudes and behavior that appear as culture in literary works. Here, manners are often used as a reference for humans to behave and act. The content of etiquette in the form of decency and unggah-ungguh characterizes a civilization. In this case, etiquette is often displayed in a literary work packaged through intercultural interactions full of symbols.

According to Bernard (in Endraswara, 2015: 61), there are three common sources in literary, anthropological research: humans, literary articles, and bibliography. The three general sources are used as a documentation resource because literature is a source of information.

Ratna (2017: 73) also argued that, in general, literary anthropology is related to customs, traditions, myths, and cultural events. As a more typical event, anthropology, in general, is also concerned with past events. However, in its development, literary anthropology is expressed through a broader definition of culture, namely the entirety of human activity. The anthropological characteristics of literary works can be revealed through all these activities, both those that have occurred in the past, present and even those that will happen in the future.

In addition, Máiréad Nic Craith and Laurent Sebastian Fournier (2016) affirmed that James Clifford and George Marcus (and others) explored the concept of culture as text in the context of ethnographic writing. Contributors to the volume of Clifford and Marcus (1986) brought many of the more general skills associated with literary criticism to the practice of anthropological writing. This disciplinary phase is commonly referred to as the 'literary shift,' and it harkens back to when anthropologists, such as Victor Turner, Mary Douglas, and Claude Lévi-Strauss, showed an interest in literary theory and practice (Nic Craith, 2012). Clifford also pointed out that Margaret Mead, Edward Sapir, and Ruth Benedict saw themselves as both anthropologists and literary artists (Clifford 1986: 3).

As the basis for an essay or novel, of course, the separation of literary works from the more objective fieldwork is also controversial. One of the problems, which gives rise to hacks, is the degree to which anthropologists project their personality into the writing of their fieldwork. Leach (1984) argued that there is an inevitability of this: '[when] when Malinowski wrote about the inhabitants of the Trobriand Islands, he was writing about himself; when Evans-Pritchard wrote about the Nuer, he wrote about himself' (Leach 1984: 3). In his analysis of four eminent scholars, Geertz (1988) then argued for the necessity of what might be called 'personal signatures' in anthropological writings. Such statements have prompted more self-reflection and self-narrative in ethnography (Okely and Callaway, 1992). All this is to acknowledge rather than 'hide' the human nature of the anthropologist himself.

In a series of 'essays on cultural renewal', Scottish poet Kenneth White (2004) postulated the urgent need for a new anthropology. He proposed an 'interactive and creative approach to fieldwork taken literally' (Kockel, 2010: 184). Drawing the worlds of literature and anthropology together, White argued for 'not only a new philosophy of poetry but a new anthropology of poetry' (White, 2004: 145). For writers, the entire field of literary anthropology raises many interesting epistemological questions about literature as a resource for anthropologists and about the problem of writing in general. A series of essays have addressed some of those questions and raised new ones. Enriching the field of literary anthropology, they asked whether performance theory and semiotics and communication approaches can also help anthropologists better understand the interactions between humans and their wider environment (Máiréad Nic Craith and Laurent Sebastian Fournier, 2016).

Research Method

The study of literature with an anthropological approach is qualitative research. The qualitative method, according to Creswell (2016), is a type of research that explores and understands the meaning in a number of individuals or groups of people originating from social problems. In general, qualitative research can be used to research people's lives, history, behavior, concepts or phenomena, social problems, and others. One of the reasons why the researchers used a qualitative approach is the experience of researchers, where this method can find and understand what is hidden behind phenomena, which are sometimes difficult to understand.

The type of qualitative research used in this research was descriptive-analytic, revealing the actual situation in the novel. This method was based on the analyzed data, namely the texts of the novel Negeri 5 Menara by Ahmad Fuadi. A descriptive-analytical method is a method used by analyzing and describing to describe the state of the object under study, which is the center of attention and research (Ratna, 2009: 39).

In addition, the data sources collected by qualitative researchers were various forms of data, such as interviews, observations, and documents, rather than relying on one data source. Then, the researchers reviewed all the data, understood them, and organized them into categories or themes that cut across all data sources (Creswell, 2016). The data in this study were sentences and paragraphs with a message of educational value in the novel Negeri 5 Menara by Ahmad Fuadi. Meanwhile, the data source in this research was the novel Negeri 5 Menara by Ahmad Fuadi. This research was conducted in the library of Universitas Sebelas Maret because this research was qualitative, with a literature study.

In this study, data collection techniques used non-interactive techniques. In non-interactive techniques, the data source is in the form of objects or people who do not know when they are being observed or studied. The non-interactive data collection technique was carried out by intensively reading the novel and actively taking notes using the content analysis method. Meanwhile, an important aspect of content analysis is how the analysis results can be implied (Herman J. Waluyo, 2006:65). Content analysis is also a strategy to capture the message of literary works (Endraswara, 2006: 161). The purpose of content analysis is to make inferences. The inference is obtained through identification and interpretation. For this reason, this research is a strategic way to uncover and understand literary phenomena, especially to open the veils of literature in the form of symbols (Burhan Nurgiyantoro (2010: 85). The steps taken in the content analysis technique in this study were to reread the entire novel Negeri 5 Menara by Ahmad Fuadi, collect and study several theories relevant to the research theme, and record and analyze all data in the form of important quotes that match the problem.

Furthermore, the data validity in this study used a triangulation technique, namely data triangulation (Lexy J. Moleong, 2007: 33). In this case, this study employed relevant previous research and documents examining the novel Negeri 5 Menara by Ahmad Fuadi.

In content analysis, the data analysis technique used is research that discusses the contents of written information. The pioneer of content analysis is Harold D. Lasswell, who pioneered the symbol coding technique to record symbols or messages systematically and then give them an interpretation. The content analysis method also produces an objective, and systematic description of the content revealed in a communication. In this study, descriptive techniques were used to determine the application of literary anthropology to extrinsic elements focused on educational values in the novel Negeri 5 Menara by Ahmad Fuadi. The data analysis technique consisted of three activity elements that occurred simultaneously: data reduction, data presentation, and verification.

Research Results and Discussion

Ahmad Fuadi is a novelist and a Tempo journalist from Indonesia. A journalist in his work is identical from writing activities familiar with the issues of the times. The first novel was Negeri 5 Menara [the Land of 5 Towers]. His trilogy of novels is not far from the Minang regional culture that underlies the work. The novel Negeri 5 Menara by Ahmad Fuadi contains a lot of conditions and descriptions in the Minang land area. This novel is relatively new but was included in the bestseller novel category in 2009. This novel talks about the lives of six boys from six different regions who study at Pondok Madani, Ponorogo, East Java.

Socio-historical background of Ahmad Fuadi

The creation of a literary work cannot be separated from the social background that underlies the literary work. It is because the author is part of the community so that consciously, the views of life and beliefs of the surrounding community will affect the birth of a literary work. Ahmad Fuadi, from Maninjau, Minangkabau, also incorporates Maninjau culture into his works.

When talking about Minangkabau, it will definitely not be separated from custom, Islamic law, and art. The word custom contains habbluminannas [relationships between humans]

because custom is a stratum for the view of life and the life of a society in the frame of humanization and humanity. Through custom, the Minangkabau community becomes a society with a foundation and foothold in defending itself amid social life. Customary Islamic law has always been well-organized both personally and collectively in the midst of social life. It creates a sense of mutual respect for others, one of which is by carrying out a rule in polite communication and interaction.

The Character Education Values in the Novel Negeri 5 Menara by Ahmad Fuadi

Through his works, Ahmad Fuadi actually wants to convey a message to readers, one of which is the educational values in the novel Negeri 5 Menara. Education is not only in the academic field but also in commendable attitudes and behavior. These values are useful for humans in living a social life. In the novel Negeri 5 Menara by Ahmad Fuadi, educational values were found in the form of moral values, religious values, and social values.

Moral Values

Pondok Madani always applies a high sense of discipline to all its students to have good character and appreciate the time they have. In the research, three moral aspects were revealed in the novel Negeri 5 Menara by Ahmad Fuadi:

a. Independent

In the novel Negeri 5 Menara by Ahmad Fuadi, the value of independent character education was found. This value can be seen in the characters' abilities, who have the stability to become independent agents and think actively, are confident, and have the ability to maintain peace of mind. The following describes the value of independent character education in the novel Negeri 5 Menara by Ahmad Fuadi.

"Alah Cuma gini aja kok bingung. Daripada masduk, coba kalian lihat ini sebagai permainan. Bayangkan kayak permainan petak umpet. Cuma wilayah pencariannya berhektar-hektar dan waktu bermainnya 24 jam. Asyik, kan? Kapan lagi kita bisa main petak umpet sehebat ini," katanya dengan serius. (Fuadi, hlm 79).

["Oh, it is just like this; why are you confused. Instead of being dizzy, try to see this as a game. Think of it as a game of hiding and seek. Only the search area is acres, and the playing time is 24 hours. Fun, right? When else can we play hide and seek like this," he said seriously. (Fuadi, p. 79).]

The quote above describes Said's independent actions in accepting the punishment given to him and his calm attitude in carrying out the punishment. Said's actions reflect the value of independent character education.

b. Hard work

Humans can be said to work hard if they have high skills, motivation, and work ethic, produce superior and competitive works, and have an awareness of the importance of education for themselves and their family members. The reflection of the value of hard work can be seen from the following quote:

"Man jadda wajada, "teriakku pada diri sendiri. Sepotong syair Arab yang diajarkan dihari pertama masuk kelas membakar tekadku. Siapa yang bersungguh-sungguh akan sukses. Dan sore ini, jam 3 ini, aku bertekad akan bersungguh-sungguh jadi jasus. (Fuadi, hlm 50).

["Man jadda wajada," I shouted to myself. A piece of Arabic poetry taught on the first day of class burned my resolve. Who is serious will be successful. And this afternoon, at 3 o'clock this afternoon, I am determined to be a spy. (Fuadi, p. 50).]

From this quote, it appears the Arabic motto or proverb "man jadda wajada," which means whoever is serious will succeed. It has inspired the characters in the novel and reflects the character education value of hard work.

c. Responsibility

In the novel Negeri 5 Menara by Ahmad Fuadi, the value of responsible character education was found. The following is a description of the value of responsible character education.

"Selain itu, ingat juga aturan di sini punya konsekuensi hukum yang berlaku tanpa pandang bulu. Kalau tidak bisa mengikuti aturan, mungkin kalian tidak cocok disini. Mala mini akan dibacakan qonun, aturan komando. Simak baik-baik, tidak ada yang tertulis, karena itu harus kalian tulis dalam ingatan. Setelah mendengar

qonun, setiap orang tidak punya alasan tidak tahu bahwa itu aturan." (Fuadi, hlm 51).

["Besides, remember that the rules here have legal consequences that apply indiscriminately. If you cannot follow the rules, you probably do not fit here. Tonight, the qanun, the commandment rules, will be read. Listen carefully; nothing is written because you must write it in memory. After hearing the qanun, everyone has no reason not to know that it is a rule." (Fuadi, p. 51).]

The quote above illustrates that a rule, whether written or not, must be obeyed by every student in PM. This responsibility describes an attitude of responsibility for oneself, reflecting the value of responsibility character education.

Religious Value

Pondok Madani is one of the educational institutions with high motivation in academic matters but still carries out the religious aspects that characterize this institution. The act of carrying out His orders and avoiding His prohibitions can be seen in Baso's act of leaving all affairs to Allah's will. In facing the test, Baso did everything with the instructions of Allah SWT. It is illustrated in the following quote:

"Hampir setiap waktu kami melihat Baso membaca buku pelajaran dan Al-Quran dengan sungguh-sungguh. Itulah yang membuat kami heran. Dengan kesaktian photographic memorynya kami tahu pasti bahwa tanpa belajar habis-habisan seperti ini dia akan tetap mudah menaklukan ujian. Tapi dia tetap saja menghabiskan waktu untuk belajar-mengaji-shalat, lalu belajar-mengaji-sholat." (Fuadi, hlm 357).

["Almost every time, we see Baso reading textbooks and the Koran seriously. It is what surprised us. With his magical photographic memory, we know for sure that without studying hard like this, he will still easily beat the exam. But he still spends time studying, reciting, praying, then studying, reciting, praying again." (Fuadi, p. 357).]

This quote describes a person with a strong belief that reading the Quran will calm the heart. This belief illustrates the value of religious education that carrying out all His commands and staying away from His prohibitions can make life better.

Social Value

Social value is an award given by society to everything good, important, noble, appropriate, and has functional utility for the development and goodness of living together. Humans are not born with the skills or abilities to adapt to their environment. It illustrates that humans need other people as social beings, thus volunteering to help or provide assistance to others. This behavior can be called social care.

"Rajalah yang paling banyak memberi masukan baik dari pronounciation bahasa Inggrisku yang sangat kepadang-padangan, maupun dari segi teknik penyampaian. Rupanya dia punya jurus lebih hebat. Daripada latihan diantara jemuran baju, menurutnya lebih baik dipinggir Sungai Bambu yang mengalir deras di PM. Menurut Raja air sungai yang berbunyi cenderung melatih suara kita menjadi lebih lantang" (Fuadi, hlm 152).

["Raja was the one who gave the most input, both in terms of my English pronunciation, which is very Padang-like, and in terms of delivery techniques. Apparently, he has more powerful moves. According to him, instead of practicing between clotheslines, it is better to be on the banks of the Bambu River, which flows fast in PM. According to Raja, the sound of the river water tends to train our voices to be louder." (Fuadi, p. 152).]

Furthermore, the attitude of social care is reflected in the attitude of the Atang figure who invited Alif, Baso, and Raja to take a vacation to Bandung to his house and invited them around. When Alif, Baso, and Raja could not return home due to financial constraints, Atang humbly invited them to visit his house in Bandung.

In the novel Negeri 5 Menara by Ahmad Fuadi, these two aspects can be shown through various events experienced by the characters presented in literary works. Here, Islamic boarding schools are suitable for educating children to have a good social sense of other God's creatures. In this novel, Sahibul Menara always helped when one had

problems in terms of studies, pocket money, or other life problems.

Islamic Boarding School Culture in the Novel Negeri 5 Menara by Ahmad Fuadi

The education and culture of Pondok Madani are closely related to the teachings of Islam. The element of local culture in accordance with religious teachings, which eventually permeates well, is Islam, which absorbs local traditions. Local culture and traditions with Islamic boarding school literature are interconnected in the novel Negeri 5 Menara. In accordance with the theory used, within the literary, anthropological approach, there is community life, one of which discusses the Islamic boarding school culture. As quoted below, the culture contained discusses the values that cannot be separated from the educational culture in Islamic boarding schools.

The culture of a 24-hour education system

"Pondok Madani memiliki sistem pendidikan 24 jam. Tujuan pendidikannya adalah untuk menghasilkan manusia mandiri yang tangguh. Kiai kami bilang, agar menjadi rahmat bagi dunia dengan bekal ilmu umum dan ilmu agama. Saat ini ada tiga ribu murid yang tinggal di delapan asrama," Burhan membuka tur pagi itu dengan fasih. (Fuadi, hlm 31).

["Pondok Madani has a 24-hour education system. Education aims to produce strong independent human beings. Our Kiai said that to be a blessing to the world, it must be equipped with general and religious knowledge. Currently, three thousand students live in eight dormitories," Burhan eloquently opened the morning tour. (Fuadi, p. 31).]

The quote above shows that the 24-hour education system is an Islamic boarding school culture, as implemented at Pondok Madani. Education in Islamic boarding schools is education carried out without stopping every day. Education carried out in Islamic boarding schools is not only religious but also social sciences. The knowledge and teachings of the religion studied are closely related to Islamic culture. Meanwhile, social sciences include obedience, piety,

independence, discipline, simplicity, solidarity, cleanliness, and others.

Discipline culture

Menurut aturan, kami punya 4 seragam. Sarung dan kopiah untuk waktu shalat, baju pramuka untuk hari pramuka, baju olahraga untuk lari pagi dan acara bebas, serta kemeja dan celana panjang rapi untuk sekolah (Fuadi, hlm 61).

[According to the rules, we have four uniforms. Sarongs and skullcaps for prayer times, scout clothes for scouting days, sports clothes for morning runs and free events, and neat shirts and trousers for school. (Fuadi, p. 61).]

The quote above illustrates that discipline is a behavior that definitely exists in the Islamic boarding school environment. Neatness and discipline in dressing can reflect a clean person and environment. These applicable rules should be carried out properly according to the provisions in the Islamic boarding school.

The culture of deepening Islamic religious knowledge

Metode pengajarannya: Ustad Badil membacakan sebait kata mutiara dalam bahasa Arab lalu dia menerangkan maknanya dalam bahasa Arab dan Indonesia (Fuadi, hlm 116).

Aku mulai mengeja hapalan mahfuzhat untuk besok. Dalam gelap-gelap itu dia berbisik berkali-kali mengoreksi hapalanku. (Fuadi, hlm 118).

[His teaching method: Ustad Badil reads a few aphorisms in Arabic, then explains their meaning in Arabic and Indonesian. (Fuadi, p. 116).

I started spelling mahfuzhat by rote for tomorrow. In the dark, he whispered, repeatedly correcting my memorization. (Fuadi, p. 118).]

The two quotes above depict that the Islamic boarding school culture is deepening Islamic religious knowledge. The fields of knowledge taught are usually classical Islamic books (Kitab), including the more widely known "Kitab Kuning". A student's proficiency is measured by his ability to interpret the book's contents. The sentence conveys that the teaching carried out in the Islamic boarding school is the Islamic religious teachings and religious sciences.

Exemplary culture

Belum pernah dalam hidupku melihat orang belajar bersama dalam jumlah yang banyak di satu tempat. Di PM, orang belajar di setiap sudut dan waktu. (Fuadi, hlm 200).

[Never in my life have I seen so many people study together in one place. At PM, people learn at every corner and time. (Fuadi, p. 200).]

The quote above shows the learning process experienced by the students. Education was carried out based on inner intentions and without coercion. The learning activities were also carried out by all residents of the Islamic boarding school without exception. Exemplary becomes a form carried out by students as a behavior to achieve certain goals. Indicators of changes in a student's behavior can also be evidence of success in taking education.

Independent culture

Seperti undangan yang diterima Atang, kami datang ke Masjid Unpad sebelum Ashar. Di luar dugaan, shalat Ashar berjamaan di masjid kampus ini penuh (Fuadi, hlm 219).

[As the invitation Atang received, we came to Unpad Mosque before Asr. Unexpectedly, the congregational Asr prayer at the campus mosque was full. (Fuadi, p. 219).]

The quote above illustrates behavior that can adapt and blend with society with independence. Participating and being involved in every community activity is a form of social adaptation that students have. Santri (students) must be able to mingle with the community around the Islamic boarding school. It is also proof and application of knowledge possessed during education at the Islamic boarding school.

The culture of diligent worship

Kalian tahu aku sudah habis-habisan mencoba menghapal Al-Qur'an. Sudah selama ini, aku baru hapal 10 juz, atau sekitar 2000 ayat. Aku ingin semuanya, lebih dari 6000 ayat. Tahukah kalian, ada sebuah hadits yang mengajarkan bahwa kalau seorang anak menghapal Al-Qur'an, maka kedua orangtuanya akan mendapat jubah kemuliaan di akhirat nanti. Keselamatan akhirat buat kedua orangtuaku..." Dia berhenti. Kilau tadi akhirnya luruh. Menyisahkan jejas basah di pipinya (Fuadi, hlm 362).

["You know I have tried so hard to memorize the Qur'an. So far, I have only memorized 10 juz or about 2000 verses. I want all of them, more than 6000 verses. Do you know, there is a hadith that teaches that if a child memorizes the Qur'an, both of his parents will get a robe of glory in the hereafter. The salvation of the hereafter for my parents..." He stopped. The sparkle had finally fallen off. Leaving wet scars on his cheeks. (Fuadi, p. 362).]

The quote above shows the efforts made by students during their education at the Islamic boarding school. One of the cultures is to always be diligent in worshiping and serving Allah SWT and memorizing verses from the Koran. The example possessed by the students shows piety and as a form of assessment of changes in student behavior.

Conclusion

Based on the research results and discussions carried out, it can be concluded that (1) the novel Negeri 5 Menara by Ahmad Fuadi contained Maninjau culture because Ahmad Fuadi came from Maninjau, West Sumatra. (2) The novel Negeri 5 Menara by Ahmad Fuadi had three values of character education: moral values, religious values, and social values, expressed by the characters while studying at Pondok Madani. Moral values consisted of independence, hard work, and responsibility. Religious values included carrying out all of God's commands and staying away from His prohibitions, which can make life better. Meanwhile, the social value was good interpersonal between humans. (3) The Islamic boarding school culture in the novel Negeri 5 Menara by Ahmad Fuadi included a 24-hour education system, discipline, deepening Islamic religious knowledge, exemplary, independent, and diligent worship cultures.

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