

## TAWADUK SANTRI IN NUSANTARA CULTURAL PERSPECTIVE: A MULTI- DISCOURSE ANALYSIS

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### **Abstract**

*The pesantren tradition is a vital aspect of Nusantara culture that shapes students' humility in both religious and cultural practices. This humility (tawaduk) is expressed through distinct attitudes and activities. This study aims to present symbols of students' humility within Nusantara cultural practices and explore the ecological aspects of the unique pesantren culture as portrayed in mass media. This qualitative research utilizes a discourse analysis framework. In mass media discourse, symbols of students' humility are reflected in socio-cultural dimensions through cultural practices such as "cocoghen" rituals, Quranic study sessions ("ngaji kitab"), welcoming the night of Eid al-Adha, seclusion ("khalwat"), and communal meals ("mayoran"). These practices honor Prophet Muhammad, instill noble ethics, foster Islamic brotherhood (ukhuwah islamiyah), encourage surrender to Allah, and promote restraint from worldly desires. Additionally, the pesantren cultural*

*practices serve as environments that preserve local customs, shape students' character, foster brotherhood, offer experiential learning, impart life values, and cultivate self-restraint. The finding of this research provides distinctive insights into the practices of local pesantren traditions, serving as a foundation for the development of the unique cultural heritage of the archipelago.*

Tradisi pesantren merupakan aspek penting dari budaya Nusantara yang membentuk kerendahan hati (*tawaduk*) para santri dalam praktik keagamaan dan budaya. Kerendahan hati ini diekspresikan melalui sikap dan aktivitas yang khas. Penelitian ini bertujuan untuk menyajikan simbol-simbol kerendahan hati santri dalam praktik budaya Nusantara serta mengeksplorasi aspek ekologi dalam budaya unik pesantren seperti yang digambarkan dalam media massa. Penelitian kualitatif ini menggunakan kerangka analisis wacana. Dalam wacana media massa, simbol-simbol kerendahan hati santri tercermin dalam dimensi sosial-budaya melalui praktik-praktik budaya seperti ritual "cocoghen", pengajian kitab suci Al-Quran ("ngaji kitab"), menyambut malam Idul Adha, pengasingan diri ("khalwat"), dan makan bersama ("mayoran"). Praktik-praktik ini bertujuan untuk menghormati Nabi Muhammad, menanamkan etika luhur, mempererat ukhuwah Islamiyah, mendorong penyerahan diri kepada Allah, dan menahan diri dari keinginan duniawi. Selain itu, praktik budaya pesantren berfungsi sebagai lingkungan yang melestarikan adat lokal, membentuk karakter santri, mempererat persaudaraan, memberikan pembelajaran melalui pengalaman, menanamkan nilai-nilai kehidupan, dan melatih pengendalian diri. Temuan penelitian ini memberikan wawasan yang khas mengenai praktik tradisi lokal pesantren, yang menjadi dasar pengembangan warisan budaya unik Nusantara.

**Keywords:** *multi-discourse analysis, pesantren tradition, socio-cultural practice, student humility*

## **Introduction**

According to data from the Director General of Islamic Education, the number of students (*santri*) in Indonesia increased from 3,759,198 in

Religious Affairs of the Republic of Indonesia, West Sulawesi Province, 2023). Additionally, data from the Ministry of Religious Affairs indicates that in 2023, the total number of male and female *santri* was 4.85 million (Director General of the Industrial Human Resources Development Agency of the Ministry of Industry, 2023). This increase highlights the importance of examining the distinctive characteristics of *santri*, which are rooted in the cultivation of authentic cultures within *pesantren* education and have implications for the development of unique *pesantren* cultures.

*Pesantren* are institutions with strong ethical traditions for educational development grounded in noble character (Farihin & Fahmi, 2023). Within the *pesantren* context, *santri* play a strategic role in supporting national development by contributing to character formation based on Islamic principles. Regulations concerning *santri* are reinforced by Presidential Decree Number 22 of 2015 regarding *Santri Day*, as well as annual implementation guidelines issued by the Ministry of Religious Affairs through Circular Letters SE 10 of 2023, SE 13 of 2022, SE 45 of 2020, and SE 47 of 2019. *Santri* are regarded as key agents of change, especially as carriers of unique characteristics rooted in *pesantren* philosophy and ideology. According to Indonesian Law Number 18 of 2019 concerning *pesantren*, article 18, paragraphs 1 and 2, *pesantren* management is expected to promote the values of Islam *rahmatan lil-alamin*, Pancasila, the 1945 Constitution, and *Bhinneka Tunggal Ika*, while emphasizing the unique traditions, ideals, and character of *pesantren*. The unique characteristics of *santri* make them an attractive subject for research on the preservation of local values and *pesantren* traditions.

*Tawaduk*, or humility, is a crucial character component for *santri* in preserving *pesantren* values and traditions. *Tawadhu'* involves elevating the status of others above oneself (Al-Ghazali, 1995) and maintaining a balanced attitude to avoid undesirable traits. A *tawaduk santri* shows respect toward parents, teachers, and the community, aligning with the Madurese philosophy "*Bhuppa' Bhabu' Ghuru Rato'*," which emphasizes the application of religious values (Nasrullah, 2019). This research is

essential for understanding how *pesantren* traditions shape the character of *santri* within cultural and spiritual contexts.

The *pesantren* tradition is a significant aspect of the cultural richness of the archipelago, characterized by its unique features. Human personality is shaped by culture, which is recognized and validated socially, legally, and politically, as noted by Osborne and Nikolas (2024). Cultural differences are influenced by various factors, such as social history, naming practices, myths, religious traditions, social control, and geography. In the archipelago, these factors contribute to cultural diversity, including within *pesantren* environments. According to Azra (2006), *pesantren* not only teach classical religious knowledge but also promote local knowledge and culture, thereby shaping a distinctive Islamic identity in Indonesia. This tradition integrates religious and cultural practices, with each *pesantren* having unique traditions that cultivate culturally-aware *santri*. Therefore, the role of *pesantren* traditions in shaping cultured *santri* is a crucial focus for further investigation in this research.

This research employs discourse theory, focusing on mass media as the primary subject of study, since mass media serves as a modern communication channel that presents social characteristics in an informative manner. This aligns with Fairclough's (2003) perspective, which asserts that mass media functions as a social communication channel shaped by ideology and plays a role in social structure and change. Discourse is also seen as a tool of power for shaping societal self-image (KhosraviNik, 2009). Fairclough's three dimensions of discourse analysis—text, discursive practices, and social practices—are applied, with a focus on social practices to connect discourse texts with socio-cultural meanings. The research incorporates ecological discourse, examining the relationship between society and the environment (Khotimah, 2022). The ecological context reflects individual religiosity and how it is expressed within a particular religion (Stucky & Andy, 2020). Ecological discourse is significant in *pesantren* education, as highlighted by the eco-*pesantren* program launched in 2008, which aims to integrate environmental

education with Islamic teachings (Ministry of Environment, 2008). This program seeks to promote an environmentally friendly culture and enhance religious commitment by aligning ecological awareness with religious practices.

Issues concerning *pesantren* and *santri* have been explored in previous studies, which serve as valuable sources of information and inspiration for the development of this research. Firstly, a study by Aulia et al. (2024) explores an eco-friendly *pesantren* model, focusing on positive environmental behavior and sustainable practices. Secondly, Inayatussahara and Noorhaidi (2024) examine religious expression among female *santri* in Yogyakarta, highlighting the blend of Islamic life with popular culture. Thirdly, Sulistyati (2023) investigates ecofeminism within *pesantren*, emphasizing its ethical and value-based aspects. Fourthly, Putro et al. (2018) analyzed character education in primary schools rooted in *pesantren* principles, noting the role of kyai and teachers as role models and the use of Arabic language learning to instill moral values.

Building on these previous studies, this research introduces a novel approach by providing a comprehensive analysis of *tawaduk* among *santri* as a practice of unique *pesantren* cultural localism. Therefore, this study aims to present symbols of humility (*tawaduk*) among *santri* in the cultural practices within *pesantren* environments as depicted in various mass media. In addition, it explores the distinctive culture of *pesantren* as depicted in various mass media.

## **Method**

This study is classified as qualitative research, with data presented as descriptions and analyses concerning the symbols of humility among *santri* and the Nusantara cultural practices within the *pesantren* environment, as covered by various media sources. The analysis is grounded in Fairclough's Critical Discourse Analysis socio-cultural dimension theory, the concept of *tawaduk*. Data sources include electronic media such as the official website of Pondok Pesantren Syaichona Moh Cholil, the official website of

Nahdlatul Ulama, and electronic newspapers such as Radar Solo and Kompas.

Data collection for this study employs documentation techniques and involves three stages. First, data collection instruments are prepared to gather documents meeting specific criteria: 1) news published in electronic media, 2) content from official Islamic boarding school websites, Islamic organization websites, and electronic newspapers, 3) information on socio-cultural practices within *pesantren*, and 4) content involving students. Second, documents are retrieved from the official websites of *pesantren*, Islamic organizations, and electronic newspapers. Third, documents are selected based on their alignment with the established data collection criteria. The research data collection instrument table is provided as follows:

**Table 1 Data Collection Instrument**

Document Criteria	Document Criteria
1. News published in electronic mass media	Document 1
2. News sourced from official websites of Islamic boarding schools, official Islamic organization websites, and official electronic newspapers	Document 2
3. News containing information about socio-cultural practices in the <i>pesantren</i> environment, such as traditions of celebrating religious and cultural festivals commonly practiced within <i>pesantren</i>	Document 3
4. Socio-cultural practices mentioned in the news must involve students	etc.

Data analysis in this study involves three stages: 1) classifying data according to research questions, 2) describing and analyzing each data set, and 3) drawing conclusions from the findings. The research process comprises three phases: pre-research (reviewing references, defining the topic, and formulating the research problem), research (data collection and analysis), and post-research (writing and submitting a scientific article to a journal).

## Findings and Discussion

This section presents the results and discussion of the formulated problem. It consists of two subsections detailing these aspects. The following is a detailed exposition of these two subsections.

### The Humility (Tawaduk) Santri Manifest in the *Pesantren* Cultural Practices

This subsection contains descriptions and analyses of research data derived from mass media discourse. The following is a description of the symbol of humility among Islamic boarding school students in the practice of Nusantara culture. There are five pieces of data that support the exposition in this subsection.

Data 1. Humility (Tawaduk) of Santri in the *Cocoghen* culture.

Title: *Suasana Cocoghen di Ponpes Syaichona Moh. Cholil* [The Atmosphere of Cocoghen at Syaichona Moh. Cholil Islamic Boarding School]

Quote 1: *Pondok Pesantren Syaichona Moh. Cholil Bangkalan sambut Bulan Maulid (Rabiul Awal) dengan Pembacaan Sholawat al-Habsyi bersama Jam'iyah Nasyid Islami di Musholla Pondok Pesantren. Tepatnya pada malam Minggu* [Syaichona Moh. Cholil Islamic Boarding School in Bangkalan welcomes the Month of Maulid (Rabiul Awal) with the recitation of Sholawat al-Habsyi together with the Jam'iyah Nasyid Islami in the school's prayer hall. Specifically on Sunday night]

Quote 2: *Acara ini diikuti oleh seluruh santri Pondok Pesantren Syaichona Moh Cholil, mulai dari santri putra sampai santri putri dan semua pengurus bagian yang ada di Pesantren serta seluruh asatidz yang ada.* [All students joined it, from male to female students, as well as all staff members and teachers in the school.]

Quote 3: *Dalam menyambut bulan mulia ini, diisi dengan Sholawat al-Habsyi serta pembacaan sholawat barzanji.* [To commemorate this holy month, it was marked by Sholawat al-Habsyi and the recitation of Sholawat Barzanji.] (Syaichona.net, September 16, 2023).

The news article on the Pondok Pesantren Syaichona Moh Cholil website, published on September 16, 2023, discusses the Cocoghen tradition, a socio-cultural practice observed during the Maulid month. The term 'Cocoghen,' derived from the Madurese word 'cocogen,' meaning

"matching," is associated with the celebration of the birth of Prophet Muhammad. "Maulid" comes from the Arabic terms "waqtul wiladah" (day of birth) and "makanul wiladah" (place of birth). This tradition originated in Arbil, Iraq, initiated by Salahuddin al-Ayyubi to revive the Islamic spirit through competitions honoring the Prophet Muhammad (Anwar, 1988).

Cocoghen is a tradition practiced in Madura to celebrate the month of Rabiul Awal, marking the arrival of Maulid. On the 1st of Rabiul Awal, Madurese people observe the Cocoghen tradition (Sahid, 2019). Similar celebrations occur elsewhere, such as the "malamang" tradition in Padang Pariaman, held two nights before Maulid (Poetra, 2021), and the "baayun maulud" tradition in Banjarmasin (Maimanah & Norhidayat, 2012). These practices highlight Indonesia's cultural diversity in commemorating Maulid. Thus, the Cocoghen tradition represents a cultural practice preserved at Pondok Pesantren Syaichona Moh Cholil.

The preservation of the Cocoghen tradition at Pondok Pesantren Syaichona Moh Cholil shapes students' image as embodying humility and respect for Indonesian cultural heritage. This humility is reflected in their practices, such as reciting the Al-Habsyi and Barzanji chants. The Al-Habsyi chant, from "Simth al-durar" by Al-Habib Ali, celebrates the life of Prophet Muhammad, while the Barzanji chant, from Sheikh Ja'far bin Hasan's "Barzanji," recounts his life and struggles. The book "Simth al-durar" is typically recited during Rabiul Awal, the birth month of Prophet Muhammad (NUonline, 2022). Similarly, the Barzanji chant originates from the "Barzanji" book by Sheikh Ja'far bin Hasan, which narrates the Prophet's life from childhood to his appointment as a Messenger, highlighting his struggles and serving as an example for Muslims (Ya'cub, 1974). By reciting these chants, students express their commitment to following the Prophet's example and deepening their love and devotion. This practice fosters humility and piety, enhancing students' respect and obedience toward Prophet Muhammad and their personal spirituality. According to Nasirudin (2015), feeling humble in the presence of the



Prophet reflects true humility. Additionally, the recitation of prayers serves to enhance individual piety (Ni'mah, 2020).

Data 2. Humility (tawaduk) of Santri in the *Ngaji Kitab* Culture

Title: *Ngaji Kitab Hidayatul Muta'alim Bersama Santri Putri Ponpes Syaichona Moh Cholil* [Reciting Hidayatul Muta'alim book with Female Students of Syaichona Moh Cholil Islamic Boarding School]

Quote 1: *Tepatnya pada hari Selasa, 12 September 2023, pengurus Amsilati Pondok Pesantren Putri Syaichona Moh Cholil adakan pengajian kitab tersebut dalam rangka edukasi untuk para santri tingkat Amsilati agar lebih semangat dalam belajar.* [On Tuesday, September 12, 2023, the administrators of Amsilati at the Syaichona Moh Cholil Islamic Boarding School organized the recitation for education to encourage students learning]

Quote 2: *Dalam pengajian tersebut KH. Ismail al-Kholili menyampaikan bahwa akhlak memiliki posisi penting dalam proses belajar, sehingga sudah menjadi hal yang lazim bagi para santri untuk mengetahui akhlak yang baik dengan mengikuti langkah ulama-ulama terdahulu dari berbagai aspek, baik dalam tingkah laku, prasangka ataupun dalam tutur kata.* [H. Ismail al-Kholili highlighted the significance of character in learning, noting that students should emulate past scholars in behavior, assumptions, and speech to understand good conduct]

Quote 3: *Guru kita terdahulu mengajarkan ada berbagai bahasa khusus untuk kita berkomunikasi terhadap guru, seperti abdinah-ajunan* [Our former teachers taught us various specific languages for communicating with teachers, such as servant-master]

Quote 4: *Akhlak Imam Hanafi kepada gurunya tatkala menuntut ilmu sehingga menjadi ulama besar menjadi rujukan dalam ilmu fiqh khususnya. Imam Hanafi berkata, saya tidak pernah berselonjor ke arah rumah guru saya, padahal jarak rumah beliau dan gurunya adalah tujuh rumah.* [The character of Imam Hanafi towards his teacher while pursuing knowledge so that he became a great scholar renowned in the field of jurisprudence. Imam Hanafi once said, I never rushed towards my teacher's house, despite it being seven houses away from mine] (Syaichona.net, September 13, 2023)

The discourse above is one of the news articles from the official website of Pondok Pesantren Syaichona Moh Cholil, published on September 13, 2023. Within the discourse, the socio-cultural practice dimension in the form of indigenous Nusantara culture performed by

female students (santri putri) of Pondok Pesantren Syaichona Moh Cholil is the tradition of "ngaji kitab" (Quran recitation and religious study). According to Sagala (2015), teaching mandatory religious texts represents the standardized learning model of Islamic boarding schools (pesantren), where ngaji kitab, as an academic tradition, is passed down generationally as a distinctive learning model. Furthermore, studying religious texts (ngaji kitab) in Madurese society serves as an example of religious practice that has implications for the social context (Takdir et al., 2024).

The practice of ngaji kitab in the discourse centers on studying *Hidayatul Muta'allim*, a text on the ethics of knowledge seekers. This study promotes noble character, blessings, and beneficial knowledge (Hakim, 2012). The humility (tawaduk) of students is highlighted by their respectful behavior towards teachers, as demonstrated in their participation in studying ethics at Pondok Pesantren Putri Syaichona Moh Cholil. This respect aligns with the concept that students should show obedience and humility towards their teachers (Al-Ghazali, 1999; Amaly et al., 2020). This is in line with Mohune (2017), wherein the profound respect towards teachers is widely considered the most crucial aspect that should be adhered to by students. Such humility reflects proper moral conduct and adherence to Islamic teachings, which emphasize humility before Allah and politeness towards others.

Data 3. Humility (tawaduk) of Santri in the Culture of Welcoming Eid al-Adha Evening

Title: *Buk-Kobbuk, Cara Santri di Bangkalan Sambut Malam Idul Adha* [Buk-Kobbuk, How Students in Bangkalan Welcome the Eve of Eid al-Adha]

Quote 1: *Pondok Pesantren Al Ibrahimy Konang, Bangkalan, Jawa Timur menggelar aneka lomba serta buk kobbuk atau masak bersama. Semuanya dilakukan dalam rangka menyambut Idul Adha dan memeriahkan hari ulang tahun kemerdekaan ke-73 Republik Indonesia.* [The Al Ibrahimy Konang Islamic Boarding School in Bangkalan, East Java, held various competitions and "buk kobbuk" or cooking together. These activities were conducted to celebrate Eid al-Adha and commemorate the 73rd anniversary of the Republic of Indonesia]

Quote 2: *"Ini tradisi yang khas di pesantren kami," kata Ustadz Ismail. ["This is a distinctive tradition in our pesantren," said Ustadz Ismail.]*

Quote 3: *"Yang menarik adalah tentu saja buk kobbuk alias masak bersama dan seluruh rangkaian acara tersebut difasilitasi oleh pihak pesantren. Tujuan sejumlah kegiatan tersebut sebagai gebyar dari peristiwa penting bagi umat Islam dan juga bangsa Indonesia. Kami namakan dengan gebyar Idul Adha dan HUT RI sebagai upaya mempererat ukhuwah atau persaudaraan antarsantri lintas kamar dan asrama" jelasnya. ["What's interesting is the 'buk kobbuk' or cooking together and the entire series of events is facilitated by the pesantren. The purpose of these activities is to celebrate significant events for Muslims and the Indonesian nation. We call it the celebration of Eid al-Adha and the Indonesian Independence Day as an effort to strengthen brotherhood among students across different dormitories and boarding houses," he said] (NUonline, August 22, 2018)*

The data, published on August 22, 2018, on the official website of Nahdlatul Ulama, highlights the socio-cultural practice of "buk-kobbuk," a communal cooking tradition for Eid al-Adha. Similar unique cultural practices during Eid al-Adha in Indonesia include the Maugang tradition in Aceh, Manten Sapi in Pasuruan, and Air Kuat in Raja Ampat. These practices reflect the distinctive cultural heritage of Indonesian Eid al-Adha celebrations.

The humility of Islamic boarding school students (*santri*) is demonstrated through their participation in communal cooking activities, reflecting 'ukhuwah islamiyah' (Islamic brotherhood). These activities promote humility by fostering equality and submission to Allah. Shihab (1996) defines *ukhuwah islamiyah* as Islamic brotherhood grounded in submission to Allah. Gulen (2013) describes *tawadhu'* as recognizing one's equality before Allah and avoiding self-superiority, while Amin (2016) notes that *tawadhu'* involves social interaction without displaying superiority. Communal cooking, or buk-kobbuk, embodies this humility by encouraging brotherhood and tolerance, enhancing respect, and reducing discrimination among students, thereby supporting national values and promoting educational equity (Sa'adah & Sudrajat, 2023).

#### Data 4. Humality (tawaduk) of Santri in the Khalwat Culture

Title: *Tradisi Unik Pondok Pesantren Al Hikmah Gatak, Santrinya Wajib Berkhalwat 3 Hari sebelum Pulang Kampung* [Unique Tradition of Al Hikmah Islamic Boarding School Gatak, Students Must Engage in Khalwat for 3 Days Before Returning Home]

Quote 1: *Ponpes Al Hikmah santrinya terdiri dari putra dan putri dari mahasiswa Universitas Islam Negeri (UIN) Raden Mas Said Surakarta. Yang membedakan Ponpes Al Hikmah dengan pondok lain, yaitu mengkaji kitab fiqh dan kitab suqih. Bagi santri dilatih mencari rezeki dan pahala. Di ponpes Al Hikmah santri ditekankan dalam bidang tasawuf (menata hati).* [Al Hikmah Islamic Boarding School serves both male and female students from UIN Raden Mas Said Surakarta and is distinguished by its focus on fiqh and suqih texts. The school emphasizes tasawwuf (spiritual purification) while training students to seek both sustenance and spiritual rewards]

Quote 2: *Uniknya setiap tahun sebelum liburan panjang, setiap santri diwajibkan untuk berkhalwat dulu selama tiga hari sebelum pulang. Khalwat berarti berdiam diri untuk mendekatkan diri dengan Allah. "Khalwat di sini yaitu berdiam diri, menata hati, menenangkan pikiran, mencari ketenangan batin dan mendekatkan diri kepada Allah," ujar Miftahul Huda.* [Uniquely, every year before an extended holiday, each student is required to engage in khalwat for three days before going home. Khalwat involves secluding oneself to draw closer to Allah. "Khalwat here means seclusion, nurturing the heart, calming the mind, seeking inner peace, and drawing closer to Allah," said Miftahul Huda]

Quote 3: *"Jadi khalwat itu di sebuah ruangan tertutup yang ditutupi dengan kain putih selama tiga hari tiga malam. Nggak boleh bicara dan membisu," tandasnya.* ["So khalwat is done in a closed room covered with white cloth for three days and nights. No talking and maintaining silence," he emphasized.] (Radarsolo.Jawapos.com, March 22, 2024).

The discourse is a news report from Radar Solo, published on March 22, 2024, focusing on the khalwat tradition at Al-Hikmah Gatak Islamic boarding school. Khalwat, a distinctive cultural practice in Indonesian Islamic boarding schools, is also observed at institutions such as Baitur Rohmah, Darul Muta'alimin, and Darus Shofa. It is defined as a solitary practice in which one empties the heart and mind of worldly matters to engage in devout remembrance of Allah (Abdullah, 2018).

The symbol of humility among the santri is highlighted by khalwat–seclusion in a closed room at Al-Hikmah Gatak Islamic boarding school for three days and nights to draw nearer to Allah. This practice aims to purify the heart and find tranquility. Thus, the santri’s practice of khalwat is viewed as an act of humility (tawaduk), defined as a humble attitude or a sense of insignificance before Allah (Hidayat, 2014).

#### Data 5. Humility (tawaduk) of Santri in the Mayoran Culture

Title: *Tradisi Mayoran, Makan Bersama Beralaskan Daun Pisang di Ponpes Darun Najah Lumajang* [Mayoran Tradition: Dining Together on Banana Leaves at Darun Najah Islamic Boarding School in Lumajang]

Quote 1: *Tidak seperti iklan di televisi yang penuh dengan hidangan manis, para santri Pondok Pesantren (Ponpes) Darun Najah di Desa Petahunan, Kecamatan Summersuko, Kabupaten Lumajang, bersantap ria dengan menu seadanya.* [Unlike television advertisements filled with sweet dishes, the students of Darun Najah Islamic Boarding School (Ponpes) in Petahunan Village, Summersuko District, Lumajang Regency, enjoy a festive meal with simple dishes]

Quote 2: *Mereka berkumpul di kamar untuk menyantap menu berbuka puasa bersama. Makanan itu diletakkan di atas daun pisang. Bagi para santri Ponpes Darun Najah, makan bersama yang dikenal dengan istilah tradisi mayoran itu telah dilakukan sejak dulu.* [They gather in rooms to break their fast together. The food is served on banana leaves. For the students of Darun Najah Islamic Boarding School, dining together, known as the mayoran tradition, has been practiced since long ago]

Quote 3: *"Kiai selalu berpesan bahwa di pondok pesantren adalah tempat untuk belajar tirakat (prihatin), tradisi mayoran ini salah satu wujud nilai tirakat," kata Irfan, Ketua Ponpes Darun Najah* [“The kiai always emphasizes that the boarding school is a place to learn humility. The mayoran tradition is one of the manifestations of this humble value,” said Irfan, Chairman of Darun Najah Islamic Boarding School] (Surabaya.Kompas.com, October 4, 2022).

The discourse above is derived from a news article on the official electronic newspaper website of Kompas, published on April 10, 2022. The socio-cultural dimension of the discourse originates from the unique tradition of pesantren, specifically the practice of mayoran. Mayoran is a

distinctive Nusantara cultural practice within the pesantren environment, as evidenced by its prevalence in various pesantrens. According to the discourse, mayoran involves a communal meal or breaking of the fast among students (santri), where food is shared from a common table, fostering values of sincerity, brotherhood, and Islamic solidarity (Rinaningtyas & Amin, 2021).

The symbol of humility for santri is illustrated through their communal breaking of the fast. The practice of mayoran is intended to teach santri tirakat (devotion), which involves abstaining from worldly desires to promote equality and discourage reprehensible behaviors, as highlighted in quote 3. Furthermore, self-restraint is emphasized as a form of Sufi knowledge that promotes simple living and dedicating one's life solely to worship (Fahrudin et al., 2024). This embodies the principle of humility. Additionally, refraining from worldly desires trains students to sincerely accept life's challenges. The spirit of sincerity among students influences their willingness to carry out every activity solely for the sake of Allah (Ummah, 2017).

### **The Environmental Aspect within the Distinctive Culture of *Pesantren***

This subsection describes the environmental aspects related to cultural practices within the context of Islamic boarding schools (pesantren). The pesantren culture includes traditions such as Cocoghen, Ngaji Kitab, welcoming Eid al-Adha, khalwat, and Mayoran.

The Cocoghen tradition, part of the Nusantara culture, was highlighted by Pondok Pesantren Syaichona Moh Cholil's electronic mass media on September 16, 2023 (see Data 1). This tradition reflects the influence of the environment on its practice and underscores the relationship between living organisms and their surroundings (Maknun, 2017). It explores how the environment, viewed as a dynamic entity encompassing various objects and conditions, shapes human self-image.

The discourse emphasizes the interaction between santri (students) and their environment, particularly within the Musholla at Pondok

Pesantren Syaichona Moh Cholil. Here, the environment functions as a space designated for practicing Cocoghen. This interaction is unidirectional, with humans primarily utilizing the environment as a setting for Cocoghen. Consequently, the ecological element is presented as a means of preserving Cocoghen culture.

On the second culture, namely ngaji kitab, there is an environmental aspect as illustrated below:

*Setelah pengajian kitab, KH. Ismail al-Ascholy menambahkan wejangan mengenai akhlak dan ilmu. Diantaranya, beliau menyampaikan bahwa seorang santri harus peka dalam berilmu maupun bertingkah laku agar tidak terjadi hal-hal yang kurang patut untuk dilakukan. Oleh karena itu adab itu harus fleksibel, artinya harus menyesuaikan dengan situasi dan kondisi.* [After teaching the scripture, KH. Ismail al-Ascholy advised that students should be mindful in both knowledge and behavior to avoid inappropriate actions. He emphasized that manners should be adaptable to different situations and conditions] (Syaichone.net, September 13, 2023)

The discourse presented is part of a news article from the official website of Pondok Pesantren Syaichona Moh Cholil, published on September 13, 2023. It discusses one of the traditions within the pesantren environment, specifically the practice of studying religious texts (ngaji kitab). The article describes a teacher advising students, highlighting how interactions between teachers (kyai) and students shape ethics and knowledge. This aspect of ngaji kitab illustrates the dynamic influence of the environment on human development. According to Bronfenbrenner's ecological theory, these interactions belong to the macrosystem, demonstrating how the environment shapes students' culture, patterns, and values, with a particular focus on fostering good ethics through ngaji kitab (Ettekal & Joseph, 2017).

Regarding the third culture, the tradition of welcoming the Eve of Eid al-Adha, a Nahdlatul Ulama news article dated August 22, 2018, discusses the buk-kobbuk tradition at Al Ibrahimy Konang Islamic boarding school. This tradition emphasizes unique environmental aspects, including specific patterns and interactions within the school setting (see

Data 3). The buk-kobbuk tradition involves communal cooking during Eid al-Adha at Al Ibrahimy Konang, illustrating the interaction between students and their environment, shaping their habits and fostering brotherhood through interpersonal interactions. According to Bronfenbrenner's ecological theory, the influence of the environment on rule creation belongs to the macrosystem, while the students' interactions reflect the microsystem (Ettetal & Joseph, 2017). This analysis highlights both environmental and interpersonal ecological dimensions of the buk-kobbuk tradition.

The fourth culture is the khalwat tradition, as described in an article published by Radar Solo on March 22, 2024. This tradition at Pondok Pesantren Al Hikmah Gatak involves students secluding themselves in enclosed spaces for three days (see Data 4) to seek closeness to Allah. Agung (2018) suggests that this approach, which views Allah as the ultimate source of determination, influences a person's character. The interaction between students and their environment during khalwat shapes their values and practices. In Bronfenbrenner's ecological framework, this process is part of the macrosystem, where environmental factors shape the formation of students' values and character.

The final pesantren culture discussed is the Mayoran tradition, as outlined in a Kompas electronic newspaper article published on April 10, 2022. This tradition involves communal eating at Darun Najah Islamic boarding school in Lumajang, where students break their fast together with food served on banana leaves (see Data 5). The environmental aspects of this practice reflect the interaction between students and their environment, fostering self-discipline and steering them away from secular attitudes. The mayoran tradition emphasizes simplicity and environmentally friendly practices, as highlighted by Vogel's theory on non-material cultural aspects of eating (Lumsden, 2023). According to Bronfenbrenner's ecological theory, this practice pertains to the mesosystem, demonstrating how the environment shapes individual experiences (Ettetal & Joseph, 2017).



## Conclusion

There are two conclusions as unique findings and answers to the purpose of this research. Firstly, In the mass media discourse, Islamic boarding school students' humility is shown through socio-cultural practices such as cocoghen, reciting religious texts, celebrating Eid al-Adha, seclusion (khalwat), and communal activities. Their humble attitude is reflected in practices like reciting selawat al-Habsyi and selawat barzanji, studying the Hidayatul Muta'alim book, communal cooking, torchlight processions, three-day retreats for spiritual closeness, and modest communal fasting. These activities demonstrate their submission to Allah, restraint from worldly desires, reverence for Prophet Muhammad, and commitment to Islamic brotherhood with teachers and peers. Secondly, the ecological aspect in Islamic boarding school cultural practices is reflected in interactions among students, teachers, the natural environment, and the surrounding community. This influence is evident in how the school environment helps preserve local cultural heritage, shapes students' character, fosters brotherhood, facilitates societal interactions, and instills values of submission to Allah.

This research makes a significant contribution to the fields of macro-linguistics (discourse analysis), anthropology, and ecology. The contribution includes examining the interrelated phenomena between local pesantren culture, as part of anthropological studies, and the pesantren environment, as a subject of ecological research. The unique relationship between local pesantren culture and the environmental aspects of pesantren presents a potential issue that can be analyzed from a critical discourse perspective as a medium of popular communication in human civilization. Additionally, this research provides distinctive insights into the practices of local pesantren traditions, serving as a foundation for the development of the unique cultural heritage of the archipelago.

Thus, this research not only analyzes the discourse dimensions as a reality of socio-cultural practices within pesantren environments but also

the involvement of pesantren environments in the complex interaction between humans (santri, teachers, community) and the environment (nature, pesantren). The results underscore the significant role of the environment, socio-cultural context, and ecological factors in preserving and shaping the unique values of pesantren. This depiction represents a unique finding that can serve as an inspiration for future researchers in the field. However, this study has limitations that should be addressed in future research. These limitations include a focus solely on phenomena related to cultural practices and ecological aspects within pesantren environments, derived from media discourse. Future research should consider contemporary media perspectives on strategies for preserving cultural practices and ecological aspects of pesantren.

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