

HATI SUHITA: BETWEEN PESANTREN TRADITION AND JAVANESE PHILISOPHY (IMMANUEL KAHN'S MORAL VALUE ANALYSIS)

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ABSTRACT

This research examines the message implied by the novel Hati Suhita. A novel work born from pesantren about pesantren for Indonesia. This research uses the content analysis method. By referring to this method, researcher tries to understand the contents of the novel Hati Suhita so that the research can capture the implied message of the novel. Khilma Anis's work combines between pesantren traditions and puppet characters that are full of meaning. The figure of a santri who has the characteristics of a tawadlu' human being is very nicely depicted in the figure of Alina Suhita. The story of arranged marriages that are widely practiced in pesantren circle is explored in such a way. The slogan mikul duwur mendem jero, which is the mission of this novel, provides a message about how a wife described in Suhita must be able to raise the dignity of the family and must cover all family disgraces. The message should be interpreted broadly as an invitation to be able to respect parent in a narrow sense and elders, teachers, and leaders in a broader sense, and be able to cover the disgrace of other, so that there is peace, considering the many upheavals caused by the number of people who expose the disgrace of others, especially on social media. The invitation to apply the slogan mikul duwur

mendem jero is expected to bring change in the midst of the hot phenomenon of indulgence in social media.

Keywords: *pesantren literature, novel hati suhita, javanese philosophy*

1.0 INTRODUCTION

Literature has an urgent position in the history of Islamic civilization. Islam came with a revelation in the form of the Quran which contained high literary values. It was revealed in the midst of jahiliyyah Arab society which had a very advanced culture in the field of literature and poetry. However, the beauty of literature in the Quran is able to amaze writers and laymen. In the beginning, literature during the jahiliyyah period was mostly in the form of lamentation, praise, satire or attack on certain tribes, and pride in certain groups. In addition, the literature during the jahiliyyah period was identical to the pride in the nuances of trance (Usman, 2013) However, Islam changed this traditional, in Islam literature is not only about beauty, but also as a medium for da'wah.

As time progressed, many scholars chose literature as medium transform knowledge. Many nadzam couplets were chosen to broadcast knowledge so that in addition to being beautiful in the literary aspect, it is also easier to memorize. In addition, many scholars' literary works in the form of prose have also emerged, such as maqomat by al Hariri. Pesantren is the oldest Islamic education institution in Indonesia (Usman, 2013) which contributes greatly to the reproduction of Islamic tradition and culture to maintain the continuity of Islamic tradition and culture, literature is one of the media to maintain this. Studying literature in pesantren is not a new thing, starting with learning the basic theory of literature contained in balaghah material, syi'iran or praises read by student while waiting for sholat jama'ah or going to start studying and deepening of study of the Quran which is full literature is proof that literature is one of the spirits of pesantren.

The promiximity of literature to pesantren has led emergence of many literary works produced by writers born from pesantren, both santri, gus or ning (sons and daughters of kiai), as well as the kiai themselves, so that the term pesantren literature emerged. Despite the fact, the term pesantren literature is still controversial. There are still many who rejected the term pesantren literature because the literature that emerges from the pesantren is no different from conventional literature, so the genre in pesantren works has not yet reached the stage of forming its own genre. However, there are not a few who support the term pesantren literature. This literature is a relatively new literatue genre. Literature that has its own aesthetic concept with thrancendent spirit power (Hidayatullah, 2007). This is due to the basic characteristics of pesantren which are sincere, simple, openm independent, and love for knowledge (Haedari, 2006).

The emergence of the term pesantren literature provides a new spirit for literary activists in the pesantren environment. Pesantren literature, which originally discussed a lot about the issue of Sufism, Isalamic manners, teaching, culture and noble customs, was felt to be unable to reach the millennial generation. So, innovation in preaching through literature is very Important. Novel are the most

widely read type of reading, especially by the millennial generation. Preaching through novels is considered a wise decision. One of literary works born from pesantren in the form of novel is Hati Suhita. This novel is a novel that has shocked the virtual world. Which is widely hunted by the millennial and old generation.

The novel, which sold more than 50.000 copies, managed to make its fans fall in love. A fantastic sales figure for a novel that was self-distributed by Khilma Anis and her team without involving big store such as Gramedia or Toga mas. This novel can be said to reopen the world of literacy in pesantren, because in reality stories about pesantren life are still a hunted reading consumption. In March 2019, in one month, it successfully produced three print runs.

From this reason, the researcher adopts the theme of Hati Suhita to understand the phenomenon of the implied message that the author wants related to pesantren culture and Javanese philosophy.

2.0 METHODOLOGY

The type of research used in studying the novel Hati Suhita by Khilma Anis is the content analysis research method. According to Weber, this research method is a methodology that utilize a set of procedures to draw valid conclusions from a book or document (Satori and Komariah, 2009). By referring to this method, researcher tries to understand the contents of the novel Hati Suhita so that they can capture the implied message of the novel.

The stages used in the content analysis model are as follows (Ratna, 2010). First, determine the object to be analyzed. In this research, the object of study is the message implied in the novel HatiSuhita by Khilma Anis. Second, the object is analyzed systematically. To achieve a concrete systematization, this research is carried out through several stages. Third, the analysis is conducted using relevant theories. In this research, there is a connection between the theories of culture, character, literature, psychology, and social. Fourth, all data needs to be linked and contextualized with various relevant disciplines. In this case, the data to be studied will be associated with the implied message that the author wants to convey. Fifth, finding findings, ether in the form of something that has not existed before or in the form of theory. While, the source of data in this paper is novel Hati Suhita by Hilma Anis published by Mazaya Media.

3.0 RESULT AND DISCUSSION

3.1 Immanuel Kant's Moral Theory

Immanuel Kant's theory of value is closely related to his moral philosophy, which centers on the concept of the "categorical imperative". According to Kant, the categorical imperative is a fundamental principle of moral thought, which states that we should act in accordance with moral laws that are universal and applicable to all rational beings. Kant believed that the moral law comes from reason and that it is independent of any particular desires or inclinations. He argued that the moral law requires us to treat others with respect and always act in accordance with the principle of the categorical imperative.

In term of value, Kant believed that some things have inherent value, regardless of their utility or usefulness to us. For example, Kant believed that humans have inherent value and that we have a moral obligation to respect the dignity of all humans. He also believed that some actions, such as lying and stealing, are morally wrong because they violate the categorical imperative principle and fail to respect the inherent value of others. In contrast to utilitarianism, which states that the value of an action is determined by its consequences, Kant's theory of value emphasizes the moral principle underlying our actions and the inherent value of the objects and beings involved. Immanuel Kant divided morals into three categories:

- i. Morality toward God, according to him, human morality is based on his belief in God.
- ii. Morality toward the social environment, according to him when we socialize with the people of our environment, then we must treat them well. Humans are rational beings, so we must respect their rationality by not manipulating others or using others to achieve our goals.
- iii. Morality towards yourself, treat yourself as an end, not just a means.

3.2 Pesantren Tradition

i) Matchmaking

Matchmaking is a common pesantren tradition. This is the background to the story of the arranged marriage between Gus Birru and Alina Suhita, a marriage that was not based on love.

Aku menunduk di tepi ranjang. Dia berdiri dengan bersendekap di depan lemari. Ranjangku dipenuhi ribuan kelopak kembang mawar untuk malam pertama kami, tapi kalimatnya menusukku dari duri-duri tajam. Aku menunduk.

"ya, aku tahu ini bukan salahmu. Kamu juga tidak punya pilihan lain selain manut. Tapi mala mini juga kamu harus paham, aku tidak mencintaimu, atau tepatnya, aku belum mencintaimu"

Lihatlah aku, Alina suhita yang sejak MTs sudah ditembung kiai dan bu nyai Hannan untuk menjadi menantu tunggal mereka (Anis, 2019).

The matching between Gus Birru, the son of Kiai Hannan, the owner of Pesantren al Munawar, and a student at the pesantren, who is also the daughter of Kiai in Mojokerto area. The tradition of arranged marriages that occur in the pesantren environment is something that happens a lot. Usually, this matchmaking is endogamy. Endogamous marriage is a marriage between kinship, ethnicity, tribe and so on. This is also answered in this novel by Khilma Anis.

Mungkin sebab tirakat kiai Hannan, ia menemukan calon menantu yang persis seperti do'anya. Perempuan yang santun, pintar, dan matang ilmunya. Dialah Alina Suhita. Apalagi, suhita adalah putri kiai besar. Ibunya, yang asli Salatiga, langsung bisa berbaur di pesantren kakeknya. Ibunya seorang Bu Nyai sekaligus pendiri semua

Lembaga Pendidikan formal di lingkungan pesantren itu. Keluarga besar Alina suhita terkenal di seluruh Mojokerto (Anis, 2019).

Degan's frequent andagomi marriages to his daughters are aimed at the advancement of the institution they built (Horikoshi, 1987). This also reflected in this novel.

"tapi ya, bagaimana? Ummik, apalagi Abah, sangat mengandalkan kamu membersarkan pesantren ini. Aku bisa apa? Aku kadung dituduh gak bisa apa-apa." Gus Birru said.

ii) Grave Pilgrimage

In addition to the machmaking tradition that have been discussed. This novel also explores the theme of the tradition of *ziarah* to the shrines of saints. Humans who devoted themselves to the spread of Islam. People who are very pious. This is reflected in the conversation between Alina Suhita and Ummik.

"ummik di mana ini?" Aku mengalihkan pembicaraan agar ummik tidak bicara dengan Mas Birru.

"ini keluar dari makam Sunan Kudus, Lin. Mau kemakan kiai Telingsing. Ulama' yang hebat juga beliau". Aku mengingit-ingat pelajaran sejarah. Seingatku, Kiai telingsing adalah ulama Tionghoa yang berhasil menyebarkan Islam di Kawasan Kudus. Ayahnya Arab, Ibunya tiongkok. Ia bernama asli The Ling Sing lalu lidah Jawa menyebutnya Kiai Telingsing. Aku akan minta data lengkapnya pada abah besok kalau datang. Abah suka mendongengiku tentang sejarah para ulama', terutama yang hidup di akhir abad 15 (Anis, 2019).

Visiting the graves of the closest people, friend, family, scholars, guardians, even the Prophet, is a tradition that is often carried out in pesantren. This pilgrimage is done regardless of time, it can be done at any time. However, Friday night and Friday are the time that are often used for pilgrimage. Ulama' allow grave pilgrimage, as in hadith:

قد كنت نهيتكم عن زيارة قبر فقد أذن لحمد في زيارة قبر أمه فروروها فإنها نذكر: قال رسول الله
الأخرة

Rasulullah said: "I had forbidden you to make grave pilgrimages, and now Muhammad has been allowed to make a pilgrimage to his mother's grave, so make graves pilgrimages, because grave pilgrimage is a reminder of the here after (HR.Muslim).

This hadith explains the prohibition of grave pilgrimage, but then it is recommended, using the phrase *amar*, which is an order. According to the rules of fiqh, the existence of an order after a prohibition makes the law permissible.

One of the wisdom of grave pilgrimage is that we who are still alive can remember the afterlife. So that we can increase worship, become more useful creatures for others. Because when we remember the afterlife and make the afterlife the main goal, then whatever we do, in order to add points to the scales of good deeds. It is believed that in assense between the pilgrim and the pilgrimage there is mutual contact and communication, so that the person in the grave will feel happy (Muslih, n.d).

Usually during the pilgrimage of the guardians, what is done is praying, asking for blessing. As stated in the conversation between Gus Birru and Aline Suhita:

*"Tadi, pas saya terlambat bikin minum. Itu Ummik barusan telepon."
"oh maaf, ya. Aku tidak tahu". Aku mengangguk menahan senyum
"sehat 'kan ya, mereka? Aku sebenarnya sangat khawatir. Mereka berdua sudah sepuh. Naik turun bis."
"tidak apa-apa, Gus. Beliau berdua bahagia mengantar jamaahnya."
"Dari kemarin sudah minta kuantar ke Wali Sembilan naik mobil ini, berempat sama kamu."
"kenapa belum dituruti?"
"Aku repot, belum ada waktu untuk itu"
"Sempatkan dulu, Gus. Mumpung beliau masih sehat. Kalau njenengan tidak mau saya ikut, ya, tidak apa-apa. Saya bisa pulang ke rumah ibu. Tapi, njenengan antar abah dan ummik ziarah wali. Pasti mereka berdua punya maksud ingin mendo'akan njenengan" "Lho, ya, kamu pasti ikut, wong kamu yang mau dido'akan juga"*

In general, the pilgrimage is not just coming and going, but there are rituals performed at the tomb, such as *tahlilan*, reading al-Qur'an especially yasin and praying for the deceased and for oneself. Visiting the graves of pious people, both Ulama' and saints, is usually intended for asking for blessing from the pious person. Praying at the grave of a saint cannot be considered that the pilgrims are praying to the occupants of the grave. Rather, it is more like a medium for the acceptance of these prayer, because there is a belief that the people in the tomb are lovers of Allah, so they can mediate the fulfillment of a prayer.

3.3 Mandate

One of the intrinsic element in a novel is the mandate. The mandate is the message that the author wants to convey to the reader. If in a work there is a problem accompanied by problem solving, then that is called a mandate (Sudjiman, 1988).

i) Guarding the Disgrace of Family or Other

Mikul duwur mendem jero is a slogan often expressed by Alina Suhita in the novel Hati Suhita.

"Mana ini Rana Wijaya?". Dia bertanya sambil tersenyum. Aku bingung maksud pertanyaannya sampai aku sadar. Rana Wijaya adalah keturunan Dewi Suhita. Dia pasti bertanya apakah aku sudah hamil.

"pangertunya, Kang." Jawabku dengan nada pilu. Dia tertawa lembut. Tawanya membuatku ingin menumpahkan segalaku.

"kamu tampak kurusan, Lin." Tenggorokanku tercekat. Perhatiannya menghanyutkanku dalam sebuah perasaan mabuk yang sempurna. Hampir saja aku terjerat dalam jala-jala kelembutan sinar matanya. Aku tak mungkin bilang bahwa hidupku seperti diguyang ono blumbang, dikosoki alang-alang, disiakan dan diabaikan. Aku tak mungkin mengatakan itu. Aku harus mikul duwur mendem jero.

The slogan *"mikul duwur mendem jero"* has a very deep philosophical meaning. The mission that the author wants to convey, how we as a wife must be able to cover the disgrace of the family and be able to raise the family's degree as high as possible. However, in a broader sense, if we apply this slogan in life, it will have a very big impact. How we as social beings, must be able to cover the disgrace of our brother. Even in the hadith mentioned:

"Whoever relieves a muslim of his worldly difficulties, Allah will relieve him of his difficulties in the Hereafter. And whoever makes it easy for a person who is in difficulty in this world, Allah will make it easy for him in this world and hereafter. And whoever covers the disgrace of a muslim in this world, Allah will cover his disgrace in this world and hereafter. Verily, Allah will always help a slave if he helps his brother." (HR: Tirmidzi)

ii) Filial Piety

The next message that the author wants to convey is filial piety to parents, especially mother. This is illustrated in Gus Birru who is a respected activist in the campus environment where he studies.

Perjodohan ini tidak ada dalam kamus hidupku.aku ini aktivis, aku ini teriak setiap hari soal penindasan. Soal memperjuangkan hak asasi. Kawan-kawan menertawakanku karena aku tidak bisa memperjuangkan masa depan ku sendiri. Semua kawanku kecewa dengan perjodohan ini (Anis, 2019).

Gus Birru is portrayed as an activist who actively voices freedom, who does not agree with the arranged marriage, although he is unable to refuse. Because for him, a mother's command must be obeyed, even for very trivial things.

Ummik meminta kami ke toko buku untuk membeli kitab tafsir. Aku sudah menduga kalau mas Birru enggan, lalu akan meminta kang sopir saja untuk mengantarku. Dia memang sangat menghindari pergi

denganku kecuali untuk menghindari acara sangat penting. Tetapi kerana ini perintah ummik, dia tidak bisa menolak. Aku paham karakter suamiku. Dia tidak mungkin menolak titah ummiknya sekalipun untuk urusan sederhana (Anis, 2019).

The commandment of filial piety to parents is written in the Qur'an:

Say: "let me recite to you what your Lord has forbidden to you" viz: "let me recite to you. what your Lord has forbidden you: associate nothing with Him, and do good to your parent, and do not kill your children for fear of poverty: We will provide for you and for them, and do not come near to abominable deeds, whether they are apparent or hidden, and do not kill a soul which Allah has forbidden except with a just cause". This is what has been commanded you so that you may understand.

Between the two parents, the mother is the one who deserves more respect and obedience.

Abu Hurairah (may Allah be pleased with him) reported: A man came to the Messenger of Allah (peace and blessing of Allah be upon him) and said: "O messenger of Allah, to whom should I be first devoted?" the Prophet replied, "your mother!" and the man asked again, "then who else?" the Prophet replied, "your mother!" the person asked again, "then who else?" He replied, "your mother" the person asked again, "then who else?" the Prophet (peace and blessing of Allah be upon him) replied, "then your father." (HR. bukhori no 5971 and Muslim no 2548)

This is due to the heavier burden of being a mother, as stated in the Qur'an:

"We commanded mankind to be kind to his two parents; his mother conceived him with difficulty, and gave birth to him with difficulty. His conception until weaning is thirty months, so when he reaches the age of forty he prays: "O my Lord, guide me to be grateful for your blessings which You have bestowed on me and on my mother and father, and that I may do righteous deeds which You are pleased with, and to do good to me and to my children and grandchildren. Indeed I repent to You, and indeed I am one of those who surrender." (QS. Al ahqaf: 15).

iii) Equalization of Journalist Skills

In addition to the moral messages that the author inserts in between thing moving story, there is a secret mission to revive to world of literacy in pesantren, especially in rural pesantren:

“Zak, pesantren-pesantren yang menjadi tujuan Rengganis itu letaknya di desa apa di kota?”
Zaki terdiam, menyeruput kopinya sambil melihat berkas.
“Kebanyakan masih di kota, Gus. Yang di desa belum terjangkau”
Kutarik nafas panjang. Aku memang selama ini tidak terlalu focus mengurus ini. Semua ku serahkan kepada Zaki dan Rengganis. Dua orang ini sangat mumpuni. Sedang untuk penerbitan novel dan pelatihan menulis novel kuserahkan Tio dan timnya.
Aku bertanya begini kepada Zaki sebab semalam kawanku mengirim WA. Dia mengelolah pesantren di pelosok desa dan belum tersentuh program kami. Ia bahkan sudah mengajukan kerja sama tiga bulan yang lalu dan belum direspon. Jelas saja aku malu kalau dikira hanya mau datang ke pesantren basar saja.

Through Hati Suhita, Khilma Anis wants to carry the concept of literacy in rural pesantren. Rengganis' concern is that journalism only develops in cities and large pesantren. Whereas in village pesantren there are also superior seeds that have the potential to become great writers. So that literacy becomes a modium for da'wah. This is also a criticism for literacy institutions that only look at pesantren in the city. So that these literacy institutions pay more attention to pesantren in the village. This equalization of literacy is expected to revive literacy from the word of pesantren. So that new writers will emerge from this generation.

4.0 CONCLUSION

Suhita is a novel from a pesantren that tells the story of an arranged marriage. However, it is too narrow if the reader interprets this novel as a quadruple love novel between Gus Birru, Alina Suhita, Rengganis and Kang Darma. Or the story of the coldness of Gus Birru's figure to let the queen sleep alone and lament her fate. Or the story of the harlot pinned on the figure or Rengganis.

More than that, this novel shows the revival of pesantren literature. A novel that is accepted not only by mothers (because it tells about arranged marriages and households) but also hunted by the millennial generation. From this novel, we can see a big mission about the world of literacy for pesantren. Give a message about the meaning of patience, *tawadlu'* which is described in Alina Suhita. Explanning about *birrul walidain* which is depicted in the figure of Gus Birru. And about the concern for pesantren and literacy reprecented by Rengganis.

From this novel we also learn how a work that has quality can be accepted by anyone. Even in this case, works about pesentren can be enjoyed and loved by even readers who are not from the pesantren environment. In addition, a good novel is a novel that is able to move readers to do positive things in the novel.

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Author Contribution

Za'imatil Ashfiya and Mohammad, C. A., focused on the writing process involved the introduction, discussion on idea organization, language style review, and final draft editing, all of which were collectively carried out and completed by all parties involved.

Conflict of Interest

This manuscript has not been published elsewhere, and all authors have agreed to its submission and declare no conflict of interest regarding the manuscript.

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