

**RINGKASAN**  
**Budaya *Sowan* Kepada Kiai:**  
**Studi Etnografi pada Masyarakat Tulungagung Jawa Timur**

Ike Karti Wahyuni

Penelitian tentang budaya *sowan* kepada Kiai ini merupakan salah satu tulisan etnografi yang cukup jarang di temui. Sebenarnya banyak sekali penelitian budaya yang telah dilakukan namun yang berkaitan dengan penelitian ini masih sulit ditemukan. Unit analisis dalam penelitian ini adalah semua tindakan manusia yang berhubungan dengan *sowan* (berkunjungi) kepada Kiai. Tindakan tersebut memiliki makna dan simbol-simbol yang bervariasi. Oleh karena itu penelitian ini berusaha untuk mendeskripsikan tentang pandangan *sowan* kepada Kiai, bagaimana persepsi atau pemaknaan masyarakat Tulungagung terhadap budaya *sowan*.

Kajian lapangan menunjukkan bahwa, Tulungagung sebagai wilayah *medalungan* yaitu wilayah kebudayaan campuran, budaya Jawa Timur (Majapahit) dan Jawa Tengah (*Mataraman*) masih mempertahankan budaya Jawa khususnya Mataraman dalam interaksi sosial. Hal ini menunjukkan juga konteks yang melatarbelakangi tindakan pelaku budaya *sowan*. Pada pelaksanaan budaya *sowan* ini, terdapat pola hubungan vertikal/atas bawah atau patron client antar subyek pelaku budaya. Pola hubungan itu semakin dipertegas dengan adanya *unggah-ungguh* dalam sikap dan percakapan atau bahasa sehari-hari dan tradisi "cium tangan".

Berbagai tindakan atau proses *sowan* yang dilakukan oleh pelaku aktif yaitu orang yang datang kepada kiai ini diantaranya: tindakan mengucapkan salam sebelum memasuki rumah kiai, berjabat tangan dan mencium tangan kiai, bersikap sopan dalam bahasa dan penampilan, tidak mendikte kiai, tidak mendahului pembicaraan sebelum ditanya, mengucapkan terimakasih dengan memberikan imbalan (*reward*). Adapun simbol yang muncul dari budaya *sowan* itu adalah benda-benda yang diperoleh dari Kiai yang dikunjungi, Seperti air, garam, pasir, rajah (kertas bertuliskan huruf *arab*) dan sebagainya.

Pelaku budaya *sowan* memiliki interpretasi dan pemahaman yang bervariasi tentang fungsi dan makna budaya *sowan* ini, yaitu: budaya *sowan* sebagai suatu usaha atau *ikhtiar* terhadap permasalahan yang sedang dihadapi, ada juga yang memaknai budaya *sowan* sebagai suatu tindakan "belajar" (*ngangsu kawruh*) kepada kiai melalui permasalahan yang dibawa. Ada juga yang memaknai *sowan* sebagai tindakan bertukar informasi antara kiai dengan orang yang datang kepadanya, atau ada juga yang memaknai *sowan* sebagai suatu tindakan *silaturahmi* (mempererat persaudaraan antar umat) dan saling menolong.

Para pelaku budaya *sowan* meyakini bahwa *sowan* memiliki fungsi atau manfaat yang positif bagi kehidupan mereka secara pribadi. Namun ada juga yang menganggap *sowan* itu tidak memiliki fungsi/manfaat positif jika maksud atau tujuan yang melatarbelakangi tindakan *sowan* tersebut tidak baik atau negatif. Fungsi yang negatif inilah yang sangat tidak diharapkan bagi kedua belah pihak. Oleh karena itu Kiai selaku penjaga moral selalu mengingatkan untuk mengambil manfaat yang positif dalam setiap proses budaya *sowan*.

## SUMMARY

### **Visiting/ *Sowan* Culture to Kiai: The Study of Ethnography of Tulungagung's Society**

Ike Karti Wahyuni

The research about a visiting/*sowan* culture to Kiai is one of ethnography study. Actually many culture research which have done but this topic haven't been done before. The unit of this analysis are all about the human action which related to the visiting/*sowan* action to a honoured people (Kiai). The action have various meanings and symbols. This research try to describe the society's view about the visiting culture, how are the society understanding and give the meaning of the culture.

The result of study were: Tulungagung as *medalungan* or interference culture, between East Java culture and Center Java culture, in the social interaction Tulungagung influenced that culture. It's show a social context which form the background this study. As the process of the culture of visiting Kiai, there were a patron client models or vertical relationship between Kiai with the visitor. The relationship insist with a Javanese norm called *unggah-ungguh* in attitude and conversation of daily language and the tradition of shaking hand or hand kissing (in respect). The patron client culture were showed by the action of the Kiai and the visitor (people who visited Kiai).

All sort of the action or a *Sowan* 's process which done by the actor of this culture, like: come to a people who honoured called as Kiai, greeting action by say greeting words while knock the door, shaking the Kiai's hand (in respect), be polite in attitude and conversation, and not allowed to dictate the Kiai or don't say anything before asked the Kiai, express the deepest thanks by giving a reward. And the real symbols in this culture are something like waters, salt, sand and *raja* (a Arabic paper) etc.

The actor of the *sowan* culture has an various interpretation and understanding about the function and meaning. There are: *sowan* culture as human effort called *ikhtiar* to many problems are faced, *sowan* culture as an study action called *ngangsu kawruh*, *sowan* culture as an action of exchange ideas and information, and also *sowan* culture as an action to firm up or strengthen friendship or relationship with others called *silaturahmi* and also helping each other. And the motive of the *sowans* action were economics motive, politics motive, studs motive and the others motive like health motive and etc.

The actor of *sowan* culture convinced that *sowan* have many positive function and meaning to their life. And there are who consider that *sowan* didn't have a positive function if they have a negative or bad the motive of the action (the visiting to Kiai). The bad motive form the background of their action is became a function which is unwanted. That's why the role of Kiai here is too important. They have to remind them to back in a good way or as an Islamic norms.

## ABSTRACT

### Visiting/*Sowan* Culture to Kiai: The Study of Ethnography of Tulungagung's Society

Ike Karti Wahyuni

The thesis is talking about the function and meaning which form the background of individual's (Kiai as passive actor and people who visit the Kiai as an active actor). The action was visited/*sowan* with a certain motive or reason. And the action done according to rationality of each individual's understanding. The understanding of the action's meaning was investigated based on the context which form background, in order to motive and because of motives from each *sowan* actor.

The objective of this study are to express the condition of the context which form background of the *sowan* culture's actor, and to understand of the *sowan* actor's understanding about the action that they have done. According to that this study used interactionist symbolic's approach, to express symbols in *sowan* process. For collecting primer data is used partisipant observation technique and depth interview. And the secondary data used some documents which connected to this study. Then all the data is analised with intepretative model.

The result of the study are: **First**, Tulungagung as meddling district or interference culture, between East Java culture (Majapahit) and center Java culture (Mataraman). In the social interaction Tulungagung was influenced that culture. All sort of the action or *sowan's* process which done by active actor, like: come to respected person called as Kiai, greeting action by say greeting words while knock the door, shaking the Kiai's hand (in respect/to show mutual respect), be polite in attitude dan conversation, and not allowed to dictate the Kiai or don't say anything before asked by the Kiai, express the deepest thanks by giving a reward. And the real symbols in this culture are something like waters, salt, sand, and *raja* (Arabic written paper)

**Second**, the actor of *sowan's* culture has an various interpretation and understanding about the function and meaning. There are: *sowan's* culture as human effort called *ikhtiar* to many problems are faced. *Sowan's* culture as a study action called *ngangsu kawruh*, *sowan's* culture as an action of exchange ideas and information, and also *sowan's* culture as an action to fim up or strengthen friendship or relationship with others called *silaturahmi*. And also for helping each other.

The actor of *sowan's* culture convinced that *sowan* have many positive function and meaning to their life. And there are who consider that *sowan* didn't have a positive function if they have a negative or bad motive in action (visit to kiai). The bad motive form the background of their action became a function which is unwanted. That's why the role of kiai here is important. They have to remind them to back in a good way as an Islamic norms.

Key word: Visiting(*Sowan*) culture, Kiai (honoured people), Ethnography