



Brotherhood in John Boyne's *The Boy in the Striped Pajamas*

JANNATI HAYTSU NASYA THALIB

Universitas 17 Agustus 1945 Surabaya, Indonesia

Email: nasyathalib2111@gmail.com

Y.B. AGUNG PRASAJA

Universitas 17 Agustus 1945 Surabaya, Indonesia

Email: agungprasaja@untag-sby.ac.id

Abstract This study aims to analyze the brotherhood that appears in John Boyne's *The Boy in the Striped Pajamas*. The objectives of this research are, to find out the forms of brotherhood in the novel entitled *The Boy in the Striped Pajamas*, to answer what are the implications of brotherhood in the novel entitled *The Boy in the Striped Pajamas*, and to analyze about what are Bruno's motivations to grant brotherhood in the novel entitled *The Boy in the Striped Pajamas*. In order to analyze the brotherhood in the novel entitled *The Boy in the Striped Pajamas* the writer employs a qualitative descriptive method and a sociological approach of literature. The researcher applies Foubert and Schutt's theories to examine the topic. The researcher found three findings from this research. The first is that there are four forms of brotherhood depicted in the novel entitled *The Boy in the Striped Pajamas*, which are brotherhood by blood, brotherhood by friendship, brotherhood of service, and brotherhood of Ideology. The second finding of this study is that there are four implications found in a novel entitled *The Boy in the Striped Pajamas*, for instance, emotional support, a sense of belonging, responsibility, and toughness. The last finding is Bruno's motivation to grant the brotherhood, there are five factors that cause Bruno to achieve brotherhood in the novel entitled *The Boy in the Striped Pajamas*, such as: experience, support, loyalty, trust, and solidarity.

Keywords: *Brotherhood, sociological approach, motivation, solidarity.*

1. INTRODUCTION

Brotherhood is defined as a social relationship between individuals or groups based on a strong sense of loyalty and solidarity. According to Foubert, Brotherhood offers access to a variety of cultures and outlets, such as religion, politics, military, and socio-culture (Foubert et al., 2011; Rahman & Futch, 2022). In addition, Schutts also adds that when someone has joined a brotherhood community, some of them will lose interest in joining people outside their community (Schutts, 2015). As a social relationship, however, the brotherhood has been explored only fragmentarily in the research literature, and it remains unclear how it can be conceptualized. Meanwhile, in modern life, brotherhood is formed because of the similarities that are formed in communities and organizations. Furthermore, brotherhood is evaluated through human relations, the word 'brotherhood' is often casually refers to in such settings as secret societies, fraternities, and the military. In everyday life, brotherhood can be interpreted in two ways, namely through blood relations and relationships formed through the environment or community.

Brotherhood occurs not only among adults but also among children. This happens because when they are in the period of socializing, they are more open-minded about

spreading new social relationships. Preschool plays an important role as a space for social interactions, as children between the ages of four and seven years spend a large part of the day there (Herrmann et al., 2021). Besides that, their curiosity is still high, which is why brotherhood is easier to establish. "Children are more easily accepted by peers and find it easier to make friends than older individuals"(Cillessen, 2006) Besides, children are used to being portrayed as passive recipients of messages from social activities carried out by adults. Children are white paper untouched by ink, therefore children are usually more sincere to do something. Children tends to accept differences in social life, for example when at school they meet people who have darker skin and different hair textures, they will perceive these differences as something normal. They can accept the difference, as long as there are no bad influences that affect when the children are exploring something. Generally, children understand the concept of brotherhood at the age of 4-7 years, at this stage children learn to socialize with their peers to build positive social relationships. Of course, there is a reason behind the importance of children socializing in their early years, which is to shape their character later on. Children tend to learn more quickly in their childhood, they need basic things such as love, care, nurture, and affection from adults to build a sense of trust and security. It helps them to build their confidence in their future (Roy, 2022).

As happens in the novel entitled *The Boy in the Striped Pajamas* by John Boyne, the writer finds that Bruno and Shmuel's friendship developed very intensely, every day Bruno come to Shmuel just to play or eat together. Bruno is envious of Shmuel because Shmuel has many friends inside the fence, while he doesn't. One day, Shmuel sit with a very gloomy face, it turns out that Shmuel is sad that his father has suddenly disappeared without a trace. Bruno helps Shmuel to finds his missing father, he then asks Shmuel to bring him a pair of striped pajamas. The next day Bruno put on the striped pajamas and enter the fence. Since then, Bruno disappeared and never come back. Their meeting happens so briefly in an accidental way. Bruno, who is the son of a Nazi soldier, must move to Auschwitz, Poland. Bruno's curiosity is so high, he wonders why he has to move to a place so much worse than Berlin. Once Bruno accidentally saw a large field with a fence around it. Long story short, Bruno explored the place in silence, until one day he sees a boy in striped pajamas sitting cross-legged behind the fence. The Germans at that time are carrying out massacres against the Jewish race, that's why they are gathered in the field with the striped pajamas. The writer is interested in analyzing this novel to provide a new perspective that brotherhood can exist among many differences. John Boyne's *The Boy in the Striped Pajamas* presents a brotherhood that occurred in World War II, performed by two races that experienced conflict.

2. REVIEW OF RELATED LITERATURE

2.1 Definition of Brotherhood

According to Foubert, Brotherhood offers access to a variety of cultures and outlets, such as religion, politics, military, and socio-culture (Foubert et al., 2011; Rahman & Futch, 2022). In additions, Schutts also adds that when someone has joined a brotherhood community, some of them will lose interest in joining people outside their community (Schutts, 2015). Brotherhood is also always associated with courage and sacrifice. Brotherhood can be viewed as a partially organized social relationship based on membership and supported and facilitated by rules, despite the fact that organizations are

essential for the development of fraternal relationships. In conclusion, Brotherhood is a concept involving solidarity, mutual trust, loyalty, and mutual support among members who share a common bond. Brotherhood can also shape a person's personality and behavior, it also play an important role in establishing social relations and identity formation

2.2 Types of Brotherhood

According to the readings the author did, brotherhood does have several different types depending on the context being discussed. There are six different types of brotherhood as follows, brotherhood by blood, brotherhood by friendship, brotherhood by faith, brotherhood of service, and brotherhood of ideology.

2.2.1 Brotherhood by Blood

This type of brotherhood occurs because of blood relations. Both siblings and family. The strongest tie of brotherhood is considered to be that of blood. It is claimed that genetic compatibility forges an unbreakable relationship that cannot be duplicated by any other method. Brotherhood by blood is found within the family sphere, generally between children and parents as well as relations between siblings. The strongest human ties are those between siblings. The longest social relationship a person can have is with their siblings. Sibling relationships also grow throughout life and are not just a part of childhood. It has a distinguishing quality, much like the relationship with parents. Your siblings are not a choice, just like your parents. Relationships between siblings are eternal. Even if there is no longer any interaction between siblings, your brothers and sisters still have psychological impacts that you cannot divorce. (Heenen-Wolff, 2021), this statement is reinforced by Smith and Hart, who states that there are three types of characteristics of sibling relationships, first, sibling relationships are from infancy through adolescence, second, a characteristic of siblings' relationships is their intimacy, and lastly, is the great range of individual differences that are evident from early infancy through to adolescence. (Smith & Hart, n.d.). This bond is absolute because its lineage cannot be changed. Brotherhood based on blood, also known as fraternal bonding, leads to strong bonds and fidelity that are born naturally, however, this can also occur when someone is related by blood, for example, the relationship between mother and child, child and father, etc.

2.2.2 Brotherhood by Friendship

This brotherhood is formed through bonds of friendship. A link known as "brotherhood by friendship" forms between males when they have a strong bond of mutual respect, understanding, and trust. It is distinguished by a strong sense of comradery, allegiance, and support that goes beyond the level of friendly acquaintance. Brotherhood in friendship are based on loyalty and love. (Sundberg, 2019). Besides, brotherhood by friendship can also be treated by means of consistent communication. This kind of brotherhood is usually found in social circles, friendships in the school environment, work, or friendships that occur in the neighborhood. Brotherhood occurs not only because of blood relations, brotherhood can occur anywhere, for example in the school environment, work, and hobby communities. This easily happens because of the similarities that make them have a relatively strong sense of solidarity.

2.2.3 Brotherhood of Faith

Brotherhood by faith is a connection that forms between males who hold similar religious or spiritual values. It is characterized by a strong bond of trust, assistance from both parties and a common goal. From the perspectives of religion or faith, brotherhood is not an ideology, brotherhood is a spiritual dimension in which people meet God and interact with Him as well as the family in front of them (Çomëni, 2020). The context of this brotherhood is based on similarities in a belief or religion. This concept is usually important in religions such as Christianity, Islam, and Judaism. Brotherhood by Faith frequently embraces entire societies or groups as well as individuals. Members may develop a strong sense of camaraderie and collaboration as a result, as well as a dedication to social justice and other common objectives. Overall, the idea of "brotherhood by faith" is significant because it emphasizes how religion can bring people together and foster a sense of purpose and belonging.

2.2.4 Brotherhood of Service

This brotherhood occurs through ties of duty or profession, usually found in work environments, the military, or humanitarian organizations. Especially in the military field, through the shared experiences of military duty, a feeling of identity and purpose known as "brotherhood" evolves. They view it as a rewarding and demanding exercise. According to Croce, the military is an institution that relies on norms of masculinity allegedly to sustain social cohesion between units and its identity as a "brotherhood." (Croce J, 2021). In the military field, they are educated to have a high sense of masculinity and teach them how to be real men. Additionally, it builds inner solidarity among soldiers and creates intimacy and emotional support for fellow soldiers.

2.2.5 brotherhood of Ideology

Brotherhood through ideology describes the kinship and unity that arises between people who hold similar beliefs, values, and principles. People who have a strong feeling of belonging and identity with others who share their beliefs might form strong bonds as a result of their shared ideologies. Various circumstances, such as political movements, social groups, and religious organizations, can exhibit brotherhood of ideology. Additionally, it has the potential to be a potent catalyst for social change and group action. As people may interpret the same ideology differently or may give different priorities to different components of their common ideas, it can also cause conflicts and splits. According to Menshawy, the dominant position and ideologies of the Brotherhood prevent members from gaining a real or appropriate awareness of themselves or the circumstances surrounding them, which contributes to the 'distortion' in how they perceive the social world and their role in it (Menshawy, 2021).

2.3 Factors Generating Brotherhood

According to the readings the author did, the writer concludes that there are factors that generate brotherhood, there are six different factors that generate brotherhood as follows, experience, support, loyalty, trust, and values.

2.3.1 Experience

The core experience of brotherhood is reflected in seven themes, including the need to do good, energizing relationships, social networks and support, extended family

at school, personal growth, an organizational philosophy that defines and unites, and finally variation due to individual and external factors (Estrada et al., 2017). There are several things included in the factors that make up brotherhood based on experiences, for instance, siblings who grew up together in the same place, went to the same school, or participated in the same activities. Besides biological siblings, brotherhood by experience can also be experienced by individuals who are going through a specific problem or trauma.

2.3.2 Support

This can be found in the forms of society, family, or even friendship circles. because they tend to provide support to one another, they often provide emotional support in difficult times or physical assistance that is needed at certain times. Brotherhood members are supposed to display emotional openness, trust, loyalty, and support when necessary, just like brothers and sisters do in a family (Jackson, 2012).

2.3.3 Loyalty

Brotherhood often involves a strong sense of loyalty to one another also protecting one another from threats or harm. brothers stand for one another, it can be said that brotherhood demonstrates how male relationships strengthen their claims of being men (Phillips & Rogers, 2021). Loyalty is important in brotherhood because it helps to strengthen the bonds and trust between individuals. People are more likely to collaborate successfully and help one another through difficult situations when they feel they can rely on one another. Loyalty is essential for attaining shared objectives and overcoming challenges in settings like the military or sports teams, where the success of the group depends on the combined efforts of all members.

2.3.4 Trusts

Brotherhood endures and gives the men a sense of stability, trustworthy and security that helps them succeed in many areas of their lives, though not without self-discipline and sacrifice (Estrada et al., 2017). Brothers must trust each other to keep their secrets, and always ready to help each other. Without trust, the brotherhood cannot be done. Brotherhood demands its members to have mutual respect and trust.

2.3.5 Values

Brotherhood can only be created and maintained when shared principles serve as the cornerstone for all interpersonal interactions and collective identity. In a community there are generally elements such as shared values, interests, and desires. when these things are bound in a community, the members of that community will experience the same behavior (Huebner, 2017). As a case in point, siblings, they often share the same values. They also have the same goals and tend to work together to achieve them. In society, people often shared the same values, such as in school, work, and neighborhood. It also promotes a sense of unity among individuals, when people shared the same values they are willing to understand and support each other to achieve their goals.

2.3.6 Solidarity

Brotherhood often involves a sense of solidarity that came from the member of the community or environment. As a member of the community, they need to defend each other and help each other when some of them need help. In a brotherhood, "solidarity" refers to a dedication to the common good and a readiness to stand by and defend one another. According to Schutts, solidarity is the foundation of brotherhood, it is very important to have a unified brotherhood, which suggests that solidarity building may be the deliberate result of membership in multiple organizations (Schutts, 2015). It can be found in various fields, such as in social movements.

2.4 Implication of Brotherhood

According to the readings the researcher did, the researcher comes to the conclusion that there are implications of brotherhood that happens in the novel. There are four different implications of brotherhood that appear in the novel, as follows, emotional support, sense of belonging, responsibility, and toughness.

2.4.1 Emotional Support

According to Jackson, in a brotherhood relationship, aspects of caring and emotional support are needed. As recommended by relatives in the family, brotherhood members are encouraged to provide emotional support, provide trust, and practice loyalty (Jackson, 2012). Other than that, brotherhood offers some sense of belonging and masculinity among guys that let them gave emotional support to each other. Besides that, emotional support contains a form of spirit of the corps, which makes members of the Brotherhood feel safe to do something.

2.4.2 A Sense of Belonging

The sense of belonging to a brotherhood goes beyond friendly relations, or in other words, a brotherhood is described as a place where members of a brotherhood are connected (Schutts, 2015). This component may be found in the lecture environment, students often form groups of friends, and they share experiences, jokes, and memories that only they and their group understand.

2.4.3 Responsibility

Responsibility in brotherhood is related to accountability from each of its members. Brotherhood based on accountability demonstrates one's attitude that people should be held accountable for their acts, especially when such activities conflict with the group's standards and expectations (Schutts, 2015).

2.4.4 Toughness

Toughness in brotherhood is not about dominance or hostility, toughness in brotherhood usually known as giving peers support. Peer support potentially facilitates empathic and trusting relationships (Robinson et al., 2015).

3. METHOD

In order to gather the data to get a specific result. The writer uses a descriptive qualitative method. Descriptive research consists of surveys and fact-finding investigations of different kinds. Descriptive research is typically used when the research

question seeks to provide a detailed description of a specific experience or phenomenon and when the researcher seeks to describe the thoughts and feelings of participants in their own words. (Abu & Toyon, 2023) Furthermore, the purpose of qualitative research focused on promoting a deep understanding of a particular phenomenon such, as the environment, a process, or even a belief.

To collect the data, there are three stages carried out by the writer to obtain credible data, the first is, the writer reads the novel completely, then the writer collects the conversations that show how the brotherhood of the characters is formed, and the last is the writer explains or represents the conversations.

Data analysis procedures in this research are divided into three steps. The first step is, the data were analyzed to figure out the way in which the novel portrayed the idea of the brotherhood. The second step is, the writer analyzed the sentences in order to determine how brotherhood is depicted in the novel. The last step is, the conclusion of this study was drawn based on the results of the analysis.

4. RESULT AND DISCUSSION

4.1 The Forms of Brotherhood in the Novel

Brotherhood is the bond between males who share similar circumstances, goals, and ambitions. It requires a strong sense of kinship, solidarity, and allegiance. There are at least four forms of brotherhood, first is brotherhood by blood, second is, brotherhood by friendship, third is, brotherhood of service, fourth is brotherhood of ideology.

4.1.1 Brotherhood by Blood

Based on the novel, it is stated that Shmuel, the 8 years old Jews kid, he and his family don't understand why they have to wear a Jewish badge on his arm, all he know is that his mother had it attached to his arm. The ID is only given to the Jewish community in the era of World War II. This statement is supported by this quotation :

“He wasn't wearing any shoes or socks and his feet were rather dirty. On his arm he wore an armband with a star on it” (Boyne: 2006. P.109)

The word "He" here describes an 8-year-old boy named Shmuel, a Jewish boy locked in a fence wearing striped pajamas, and a star-like crest on his arms. Especially in this line ‘On his arm, he wore an armband with a star on it’ As stated before in the previous explanation by Heenen-Wolff, this shows that Shmuel can't choose where he comes from, and who his family is, whether he is of Jewish origin or not, all he can do is do what he has been told. In world war 2, the majority of Jews use the armband to make it easy to identify before being transfers to various areas or even killed.

4.1.2 Brotherhood by Friendship

Bruno cares for his Friend, he also wants to bring Shmuel, some chocolate but he forgets. This proves that he truly cares for his friend, because if he does not care, he will not even think to bring him some food. It is proven by this quotation below :

“I meant to bring some chocolate but I forgot” (Boyne: 2006. P.132)

It says that Bruno wants to bring food for Shmuel, but he is afraid that his mother will notice and forbids him to meet Shmuel. His friendship with Shmuel is forbidden because he comes from a German family, and his father is a Nazi official, meanwhile, Shmuel comes from a lower-middle-class Jews family. It's enough to make his family mad and forces him to not be friends with a Jew. On the other hand, he seems to care and be curious about what is actually going on. According to Sundberg, brotherhood in friendship must be based on loyalty and affection or love. Moreover, brotherhood by friendship can be maintained through consistent communication. In this context, Bruno shows his interest, care, and his comradery to his friend, Shmuel.

4.1.2 Brotherhood of Ideology

Bases on the novel, it is clarified that Bruno convinces Shmuel that his father is a great and kind soldier that will not do something horrible to anyone, with the statement above this shows that there is a distortion of understanding that is owns by Shmuel and the understanding that is owns by Bruno, which is very different. This is supported by the quotation below :

“You don't know what it's like here” (Boyne: 2006. P.139)

Shmuel says softly to Bruno because Bruno keeps insisting on his views about his father, he claims that his father is a good soldier, unlike Lieutenant Kotler. Bruno does not like Lieutenant Kotler because he is very rude and cruel. Once he sees Lieutenant Kotler beating someone and since then, he hates him, and he thinks his father will not do such things.

Otherwise, Shmuel seems to disagree about that, he insists Bruno, that Bruno has no idea about what his father does to people like Shmuel. It can be classified as a brotherhood of ideology. According to Menshawy, the dominant position and ideologies of the Brotherhood prevent members from gaining a real or appropriate awareness of themselves or the circumstances surrounding them, which contributes to the 'distortion' in how they perceive the social world and their role in it. Also, as it clarified in Chapter 2, this type of brotherhood have various circumstances, such as political movements, social groups, and religious organization.

From this data, there are two aspects found, first is, political movements, Shmuel is trapped inside the fence and is separated from his family is the form of propaganda that the Nazis builds during WW II. Or specifically, Jews people. Second is, social groups, Bruno is a German boy and his father is a nazi soldier, he has to move because his father has to oversee the concentration camp at Auschwitz, it is clear that Bruno lives very well there. On the other side, there is Shmuel, he has to live inside the fence and is enslaved by the soldier. This is what proves that there are differences between the two, and there is a relationship between these aspects.

4.1.3 Brotherhood of Service

There is a time when Shmuel is suddenly in Bruno's house. Seems like someone tells him to work there. On the other hand, Bruno is so excited when he sees his friend inside his house. This statement supported by this data :

“Shmuel!”

“What are you doing here?” (Boyne: 2006. P.168)

Bruno is both happy and surprised to see Shmuel in his house, cleaning the glass with great care. Bruno is happy, he speaks to Shmuel with a mouth full of roasted chicken he took from the fridge earlier. And he wants to take Shmuel to his room, but he and Shmuel are afraid of Lieutenant Kotler, who could hit them anytime. This data can be classified as the brotherhood of service because Shmuel obeys the soldiers' orders. According to Croce, the military is an institution that relies on norms of masculinity allegedly to sustain social cohesion between units and its identity as a “brotherhood”, in other words it can be applied in various cases, it also consists of intimacy, compassion, and emotional support. This not only applies to the military field, this can also be applied in daily activities. For example in this case, when Bruno says “If only you didn't have to polish the glasses, I could show you my room” the word “you” refers to Shmuel, who at that time is cleaning the glass with great care. It shows that Shmuel was compassionate about what he is doing.

4.2 Implication of Brotherhood

4.2.1 Emotional Support

According to the novel, Bruno meets Shmuel, and he is kind of shocked seeing Shmuel's condition. Bruno feels that Shmuel has a weak body and is much smaller than him. Finally, he asked if Shmuel had anything to eat. This is supported by this quotation:

“You don't have any food on you, do you? (Boyne: 2006. P.132)

Shmuel, who rarely gets food inside the fence, hopes that Bruno will bring some food when he meets him. Bruno feels empathetic with what he sees, so at the next meeting he brought Shmuel some food to share. This includes the implication of brotherhood, especially is the emotional support mentioned in the previous chapter, emotional support can take the form of encouraging words and practical assistance. What Bruno does in this context is practical assistance. Because right after he sees Shmuel's condition he immediately helps Shmuel by bringing him some food to eat. Jackson says that a brotherhood relationship requires elements of compassion and emotional support. Brotherhood members are supposed to offer emotional support, demonstrate trust, and exercise loyalty as advised by family members. In accordance with what Bruno does, he provides emotional support to Shmuel.

4.2.3 A Sense of Belonging

Based on the novel, Bruno explains that he is returning to Berlin immediately, leaving his life in Auschwitz behind. Shmuel, who hears this, is very sad because he has to lose a good friend like Bruno. This is supported by this quotation:

“So I won't see you again?” (Boyne: 2006. P.198)

Shmuel is surprised and saddened that Bruno will return to Berlin on Saturday. They face each other and look sadly at each other, they are sad because they have never played freely with each other. Both of them are sad because they had a sense of belonging, Shmuel feels like Bruno is his best friend for life and so is Bruno. Sense of belonging can easily happen because both of them share experiences and memories that only they could

understand. As Schutts stated, a sense of belonging to a brotherhood goes beyond friendly relations, or in other words, a brotherhood is describes as a place where members of a brotherhood are connected. In this case, Shmuel is devastated to hear that Bruno's return to Berlin.

4.2.4 Responsibility

Shmuel tells Bruno that he has been trying to find his father, but he couldn't find him. He looks very confused and desperate. This is supported by the data below :

“I did what you're always talking about. I did some exploration”
(Boyne: 2006. P.196)

Shmuel makes his statement clear to Bruno. That he has searches all over the fences area but could never find his father. According to Schutts, responsibility in brotherhood is relates to accountability from each of its members. Brotherhood based on accountability demonstrates one's attitude that people should be holds accountable for their acts, especially when such activities conflict with the group's standards and expectations. In this case, Shmuel feels like he is responsible to find his father, he does that because he does not want to lose his father, it was appropriate for a son to be responsible for his father.

4.2.5 Toughness

Based on the novel, Bruno regrets what he has done, he admits that he has never done something like that to his friend before, so he apologizes to Shmuel. This statement proved by the data below:

“I'm very sorry Shmuel”
“I cant believe i didn't say the truth. I've never let a friend down like that before. Shmuel, I'm ashamed of myself” (Boyne: 2006. P.176)

Bruno regrets what he has done at that time. He said he has never done something that bad before, and he is very ashamed of himself and Shmuel. It is proved specifically in this sentence “I can't believe I didn't say the truth. I've never let a friend down like that before”.

It is relates to the implication of brotherhood, especially in the form of toughness, according to Robinson, in toughness there is Peer support potentially facilitates empathic and trusting relationships As a member of the brotherhood, they need to back up each other to show their toughness. In this case, Bruno regrets his actions and makes Shmuel sad, but he admits his mistakes and immediately apologizes to Shmuel. This is what Toughness in brotherhood looks like.

4.3 Factor that Generates Brotherhood

4.3.1 Experiences

Based on the novel, Shmuel live in a camp concentration during WW II. It is clarifies that he lives separately from his family, especially his mother. there were many boys his age who also lives in concentration camps. This statement is supported by this data :

“Well not very close”

“But there are a lot of us – boys our age, I mean – on this side of the fence. We fight a lot of the time though. That’s why I come out here. To be on my own”

(Boyne: 2006. P.113)

Shmuel explains that there are lots of boys his age inside the fence, but he never get along with them. He often fights with the kids, so he always stays beside the fence to find peace. In this case, it is shows that at the camp concentration, their relationship is not very good either, between Shmuel and the children who lives there. According to Estrada, The core experience of brotherhood is reflects in seven themes, including the need to do good, energizing relationships, social networks and support, extended family at school, personal growth, an organizational philosophy that defines and unites, and philosophy that defines and unites, and finally variation due to individual and external factors. According to the novel, this is what they go through, in this case Shmuel does not get support from his environment, but they have one thing in common, they encounters the implications of brotherhood, especially through experiences that happens inside the fence.

4.3.2 Support

They says each other's names. Bruno says that this is the first time he hears someone names Shmuel, he feels it is unique. Likewise, with Shmuel, he seems to reply to Bruno. This is supported by statement below :

“Yes, i think i like your name too. It sounds like someone who’s rubbing their arms to keep warm” **(Boyne: 2006. P.111)**

Shmuel's opinion about the name "Bruno" which he has never heard of before, Shmuel teases Bruno saying that his name is similar to someone who always rubs his arm to keep warm. This can be categorizes as supporting each other because according to Jackson, Brotherhood members are supposes to display emotional openness, trust, loyalty, and support when necessary, just like brothers and sisters do in a family. As happens in the case of Bruno and Shmuel, they support each other by complimenting each other. This can have a positive impact on their brotherhood relationship.

4.3.3 Trust

Because of his loneliness, Bruno decides to visit and play with Shmuel every day. He really enjoys his new life. He can go around places he doesn't know yet. This is supported by table of data appendix II, data no. 38.

“I’ll come back tomorrow” **(Boyne: 2006. P.133)**

Bruno shouts at Shmuel, he plans to come back tomorrow to meet Shmuel, but Shmuel does not answer anything and leaves Bruno. It is relates to the factor of brotherhood, especially trust. According to estrada, Brotherhood endures and gives the men a sense of stability, trustworthy and security that helps them succeed in many areas of their lives, though not without self-discipline and sacrifice. Brothers trust each other to keep their secrets, always ready to help each other. Without trust, the brotherhood cannot be done. In this case between Bruno and Shmuel, Shmuel trust Bruno, that he will visit him tomorrow.

4.3.4 Loyalty

According to the novel, Bruno feels that his country is far superior to the country Shmuel is from. Shmuel seems to disagree with what Bruno said. This is supported by table of data appendix II, data no. 17.

“Well, because Germany is the greatest of all countries”
“we’re superior” (Boyne: 2006. P.114)

Bruno disputes Shmuel's statement regarding whose country is the greatest. As a result of the propaganda that he (Bruno) watches secretly when his father is in a meeting with party officials. This statement relates to a factor that could generate brotherhood, namely, loyalty. According to Philips M, and Rogers, brothers stand for one another, it says that brotherhood demonstrates how male relationships strengthen their claims of being men. This is in line with what Bruno and Shmuel going through, Bruno claims that his country is so much better than Shmuel's, and vice versa. This is what it said with loyalty, Bruno and Shmuel are both loyal to their country and where they come from.

4.3.5 Solidarity

According to the novel, Bruno feels that his country is far superior to the country Shmuel is from. Shmuel seems to disagree with what Bruno said. This is supported by table of data appendix II, data no. 17.

“Well, because Germany is the greatest of all countries”
“we’re superior” (Boyne: 2006. P.114)

Bruno disputes Shmuel's statement regarding whose country is the greatest. As a result of the propaganda that he (Bruno) watches secretly when his father in a meeting with party officials. This statement relates to a factor that could make up brotherhood, namely, solidarity. According to Schutts, solidarity is the foundation of brotherhood, it is very important to have a unified brotherhood, which suggests that solidarity building may be the deliberate results of membership in multiple organizations. This is in line with what Bruno and Shmuel going through, Bruno claims that his country is so much better than Shmuel's, and vice versa. Shmuel claims that Bruno's country is not as good as it seems because they do bad things to Shmuel's community, this is can be classified as solidarity, Bruno and Shmuel are both solid to their country, people, and where they come from.

5. CONCLUSION

After analyzing the topic of brotherhood from the novel entitled *The Boy in the Striped Pajamas* it can be concluded that there are three findings found in this research. So that this chapter will review or analyze the findings based on the problem statements of this thesis. According to the analysis, there are forms of brotherhood that appear through the characters Bruno and Shmuel, as states in the previous chapter, it can be seen that brotherhood by friendship is more prominent in the novel. It shows how Bruno and Shmuel treat each other well, Bruno often helps Shmuel by giving him food or just be there and listening to Shmuel every day, and vice versa.

Bruno and Shmuel shows that in achieving the brotherhood bonds, there are implications to gain their goals, they need to give one another emotional support, it helps

them to creates a safe space to express their feelings, in the next step there is sense of belonging, in this context Bruno and Shmuel do have a feeling of attachments to each other, which makes them hard to separates, and even comfortable to express anything that only they could understands.

To grant brotherhood in the novel Bruno needs these kinds of elements, such as, experiences, it explains that Bruno and Shmuel have the same experiences, they both does not have friends, and lonely, by this statement, it looks like they have something in common that can make them gets close. From the findings it can be concluded that the purpose of this study is successfully achieved because it shows that brotherhood can exist among differences.

REFERENCES

- Abu, M., & Toyon, S. (2023). Introduction to research: Mastering the basics. *Scholars Journal of Research in Social Science (SJRSS)*, 3(1), 1–24. <https://doi.org/10.5281/zenodo.7724719>
- Boyne, J. (2023). Biography. John Boyne Bigrpahy. <https://www.bing.com/ck/a?!&&p=52b1e07c732076b1JmltdHM9MTY4NjcwMDgwMCZpZ3VpZD0xMjUzZWQ0NC01ZjMzLTZhMmYtM2VjOC1mZTRmNWU2NTZiZDEmaW5zaWQ9NTE5Mg&ptn=3&hsh=3&fclid=1253ed44-5f33-6a2f-3ec8-fe4f5e656bd1&psq=john+boyne+biography&u=a1aHR0cHM6Ly9qb2huYm95bmUuY29tL2Fib3V0Lw&ntb=1>
- Cillessen, A. H. N. (2006). Peer Rejection: Bridging Theory and Application. *Human Development*, 49(1), 44–53. <https://doi.org/10.1159/000090304>
- Çomëni, T. (n.d.). *5 Brotherhood in terms of orthodox theology and life*.
- Croce J, G. S. G. O. (2021). *Brotherhood in Tension: The Militarized Appropriation of Homosocialism and Homoeroticism*.
- Estrada, F., Mejia, A., & Hufana, A. M. (2017). Brotherhood and College Latinos: A Phenomenological Study. *Journal of Hispanic Higher Education*, 16(4), 314–337. <https://doi.org/10.1177/1538192716656451>
- Foubert, J. D., Brosi, M. W., & Bannon, R. S. (2011). Pornography Viewing among Fraternity Men: Effects on Bystander Intervention, Rape Myth Acceptance and Behavioral Intent to Commit Sexual Assault. *Sexual Addiction & Compulsivity*, 18(4), 212–231. <https://doi.org/10.1080/10720162.2011.625552>
- Heenen-Wolff, S. (2021). Brotherhood and Destructivity in Sibling Relationships. *Romanian Journal of Psychoanalysis*, 14(1), 27–42. <https://doi.org/10.2478/rjp-2021-0003>
- Herrmann, C., Bretz, K., Kühnis, J., Seelig, H., Keller, R., & Ferrari, I. (2021). Connection between social relationships and basic motor competencies in early childhood. *Children*, 8(1). <https://doi.org/10.3390/children8010053>

- Estrada, F., Mejia, A., & Hufana, A. M. (2017). Brotherhood and College Latinos: A Phenomenological Study. *Journal of Hispanic Higher Education*, 16(4), 314–337. <https://doi.org/10.1177/1538192716656451>
- Foubert, J. D., Brosi, M. W., & Bannon, R. S. (2011). Pornography Viewing among Fraternity Men: Effects on Bystander Intervention, Rape Myth Acceptance and Behavioral Intent to Commit Sexual Assault. *Sexual Addiction & Compulsivity*, 18(4), 212–231. <https://doi.org/10.1080/10720162.2011.625552>
- Heenen-Wolff, S. (2021). Brotherhood and Destructivity in Sibling Relationships. *Romanian Journal of Psychoanalysis*, 14(1), 27–42. <https://doi.org/10.2478/rjp-2021-0003>
- Herrmann, C., Bretz, K., Kühnis, J., Seelig, H., Keller, R., & Ferrari, I. (2021). Connection between social relationships and basic motor competencies in early childhood. *Children*, 8(1). <https://doi.org/10.3390/children8010053>
- Huebner, B. (2017). *Shared Values Interests and Desires*.
- Jackson, B. A. (2012). Bonds of Brotherhood: Emotional and Social Support among College Black Men. *Annals of the American Academy of Political and Social Science*, 642(1), 61–71. <https://doi.org/10.1177/0002716212438204>
- Khanday, S. A. (n.d.). *THE RESEARCH DESIGN*. <https://www.questionpro.com/blog/research-design/>
- Menshawy, M. (2021). The ideology factor and individual disengagements from the muslim brotherhood. *Religions*, 12(3). <https://doi.org/10.3390/rel12030198>
- Mishra, S. B. (2017). *HANDBOOK OF RESEARCH METHODOLOGY*. <https://www.researchgate.net/publication/319207471>
- Phillips, M. Y., & Rogers, B. A. (2021). Brotherhood and sexism as manhood acts for trans men in the Southeastern United States. *Sociological Spectrum*, 41(4), 322–337. <https://doi.org/10.1080/02732173.2021.1919578>
- Rahman, M., & Futch, C. (2022). Brotherhood, Male-Sexual Assault, and Homophobia. *UF Journal of Undergraduate Research*, 24. <https://doi.org/10.32473/ufjur24130903>
- Research Methodology_KRN Aswini_Dr.Alex M Geroge*. (n.d.).
- Robinson, M., Raine, G., Robertson, S., Steen, M., & Day, R. (2015). Peer support as a resilience building practice with men. *Journal of Public Mental Health*, 14(4), 196–204. <https://doi.org/10.1108/JPMH-04-2015-0015>
- Roy, K. (2022). *Development and Guidance of Children*.
- Schutts, J. W. (2015). *TOWARD A BROADER UNDERSTANDING OF FRATERNITY-DEVELOPING AND VALIDATING A MEASURE OF FRATERNAL BROTHERH Strengths Self Efficacy with Forrest Lane View project*. <https://www.researchgate.net/publication/332155327>