

## RINGKASAN

PONDOK PESANTREN DAN PERUBAHAN SOSIAL  
(Strategi Adaptasi Pondok Pesantren Sidogiri Dalam Menghadapi  
Perubahan Sosial Budaya)

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Eskalasi perubahan sosial dan budaya yang terjadi sepanjang kehidupan manusia menjadikan perubahan sebagai keniscayaan yang tidak bisa dielakkan. Pesantren, sebagai 'institusi budaya' yang lahir atas prakarsa dan inisiatif tokoh masyarakat yang bersifat otonom, juga tak luput dari terpaan perubahan tersebut. Pada awalnya pesantren memposisikan diri dalam kapasitas sebagai institusi pendidikan dan keagamaan, kemudian berkembang dan melakukan reposisi seiring perubahan-perubahan sosial yang terjadi. Pondok pesantren Sidogiri Pasuruan adalah salah satu pondok pesantren di Jawa Timur yang saat ini banyak mengalami kemajuan dan perubahan dengan tetap eksis pada pola *salafisme* sekaligus berhasil menjadi 'magnet sosial' di tengah terdegradasinya sistem pendidikan pendidikan nasional.

Oleh karena itu, penelitian dengan judul Pondok Pesantren Dan Perubahan Sosial (Strategi Adaptasi Pesantren Sidogiri Dalam Menghadapi Perubahan Sosial) bertujuan untuk menganalisis dan mendeskripsikan bagaimana pola dan strategi pondok pesantren Sidogiri dalam merespon perubahan sosial yang didesakkan dari luar pesantren sehingga nilai, jati diri dan tradisi 'salafisme' yang tumbuh berkembang di dalamnya bisa eksis dan tetap memiliki makna relasional-relevansional terhadap setiap perkembangan yang ada. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan kualitatif. Sumber data diperoleh dengan cara wawancara informan secara mendalam dan terstruktur, dokumentasi dan observasi serta kepustakaan.

Dengan pendekatan teori Aktor Sistem Dinamik, dapat dinyatakan bahwa strategi adaptasi pondok pesantren Sidogiri dalam merespon dan menghadapi perubahan sosial terletak pada keunggulan kreatifitas atau adaptasi kreatif yang dimainkan oleh para aktor (kyai, pengasuh, majelis keluarga dan pengurus) dalam mengembangkan dan mengelola nilai dan budaya yang bersifat *progress adaptable* maupun yang bersifat resisten terhadap perubahan. Hal-hal yang dianggap *progress adaptable* terus dikembangkan dengan wujud pengembangan pola dan system seperti penataan manajemen dan penataan SDM (sumber daya manusia). Sementara hal-hal yang dianggap resisten tetap dipelihara dan dipertahankan bahkan dianggap sebagai konsep 'final'. Dengan kata lain perkembangan pola dan system apapun yang terjadi di pesantren Sidogiri tidak sampai merubah nilai-nilai *salafisme* seperti budaya cium tangan, ta'dhim dan

hormat kepada guru, tawadhu', dedikasi, yang selama ini menjadi jati diri pesantren.

Penataan manajemen ditandai dengan pembentukan kepemimpinan kolektif yang disebut dengan 'majelis keluarga' serta pelayanan administrasi dalam komputerisasi, disamping itu dilakukan pembagian wewenang antara pengasuh dengan pengurus dimana pengasuh memegang kebijakan makro sedang pengurus berwenang pada kebijakan mikro. Dengan kata lain pengasuh bersama majelis keluarga mempunyai fungsi sebagai inspirator, legislator, pengontrol dan pengendali program pengurus. Pengurus mempunyai kebijakan yang luas berkenaan dengan teknis dan operasional. Mengenai penataan SDM pondok pesantren Sidogiri, dilakukan dengan cara pelatihan-pelatihan, seminar, loka karya dan sarasehan serta penyelenggaraan pendidikan yang berkualitas dan dipercaya dengan ditunjang oleh kelengkapan fasilitas perpustakaan yang cukup memadai.

Hasil penelitian seperti tergambar di atas diharapkan dapat memberi gambaran yang lebih utuh tentang kemampuan pesantren beradaptasi dengan setiap perkembangan dan perubahan zaman. Sebab nilai-nilai kepesantrenan yang selama ini dipandang sebelah mata ternyata tidak harus selalu dipertentangkan dengan semangat kemajuan, kemodernan serta tidak harus tampil 'kaku' berhadapan dengan sesuatu yang dianggap baru. Sebab terdapat banyak pesan-pesan religius yang menjadi patokan kalangan pesantren memberi peluang untuk ikut berpartisipasi meleburkan diri dalam kancah kehidupan modern dalam arus globalisasi saat ini. Ada tantangan tersendiri bagi kalangan akademisi untuk melakukan kajian ulang terhadap keberadaan pesantren yang cenderung diabaikan dalam studi-studi sosial selama ini.

## SUMMARY

### *Pondok Pesantren and Social Change* (Adaptive Strategy of Pesantren Sidogiri in Dealing with Socio-cultural Changes)

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The social and cultural changes have occurred in the course of human being life since along-along ago. Thus, the change was inevitable. *Pesantren* as the "cultural institution" born of people' initiatives also experienced the same change. Initially *pesantren* positioned itself as the educational and religious institution. It then developed extensively and repositioned itself in coping with some social changes happening around it. *Pondok Pesantren* Sidogiri in East Java, constituted one of many *pesantren* recently much underwent progression and change while it remained following *salafisme* and became "social magnet" amid our extremely degraded educational system, the national educational system.

Based on brief description above, the objective of the recent research was to analyze and describe what a perspective that the *pesantren* Sidogiri used to respond social change so that its values still existed and remained possessing relevance-relationship to each change occurring in the world. It was also aimed at seeing an adaptive and repositioning strategy that the *pesantren* has done in response to the socio-cultural change. This was the field research using qualitative approach. The data were collected by in-depth and structured interview, documentation, observation and literary study.

Using theoretical approach of so called dynamic system actor the results showed that adaptive and repositioning strategy which the *pesantren* Sidogiri applied in response to socio-cultural change was the creative advantage or "creative adaptation" undertaken by creators (*kyai* and the management) in establishing social and cultural values which were both *progress adaptable* and resistant to any change. The progress adaptable elements were developed continually in the form of managerial restructuring and human resource development. Similarly, everything resistant to any change was maintained and even regarded as the "final" concept. In other words, the pattern and system change, or everything happening in the *pesantren* must not be detrimental to *salafisme* values, such as culture of "hand kissing", *ta'dhim* and respect to teacher, *tawadhu'* and dedication that so far became a distinctive identity of the *pesantren*.

The managerial restructuring was characterized by collective leadership of so called "majelis keluarga" (family board) and the computerized administrative service. Furthermore, there was a clear-cut labor division between the spiritual leader and the managerial staff. The former made a macro policy and the latter made micrc policy. Furthermore, the human resource was improved by training,

seminar, workshop and high quality education organization equipped with adequate equipment.

It was expected that those results could provide an obvious description of the *pesantren*'s capability in adapting to each progression and change in the world. This was because the *pesantren*'s values that have so far been underestimated by some people were not always rigidly opposed to a spirit of progression, modernity and everything anew. This might be the case since many valuable religious messages furnished *pesantren*'s people with opportunities for involving themselves within the modern life and globalization at this time. However, further research needed to be conducted regarding the *pesantren* existence that tended to be overlooked in social studies so far.

## ABSTRACT

### ***Pondok Pesantren and Social Change (Adaptive Strategy of Pesantren Sidogiri in Dealing with Socio-cultural Changes)***

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The objective of the recent research was to analyze and describe what perspective *pesantren* Sidogiri used to respond social change so that its values still existed and remained possessing relevance-relationship to each change occurring in the world. It was also aimed at knowing an adaptive and repositioning strategy that *pesantren* has done in response to socio-culture changes. This was the field research using qualitative approach. Data were collected by in-depth and structured interview, documentation, observation and literary study.

Using theoretical approach of dynamic system actor the results showed that adaptive strategy which *pesantren* Sidogiri applied in response to socio-cultural change was well supported by creative advantage, namely "creative adaptation" of creators (*kyai* and staff). In addition, the strategy was combined with other strategies, such as managerial restructuring, human resource development and old tradition maintenance.

The managerial restructuring was characterized by collective leadership of so called "majelis keluarga" (family board) and computerized service. Furthermore, there was a clear-cut labor division between the spiritual leader and managerial staff. The former made a macro policy and the latter made micro policy. Human resource was improved by training, seminar, workshop and high quality education organization equipped with adequate equipment.

Key words: *Pesantren*, social change, adaptive strategy, actor