

## Disiplin yang produktif (studi etnografi disiplin di pesantren gontor)

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### Abstrak

Studi tentang pesantren selama ini masih banyak dilakukan untuk mengetahui aspek-aspek fungsional kelembagaan dan struktur fungsi yang ada di pesantren. Misalnya Zamakhsyari Dhofier (1982), Manfred Ziemek (1986), Sindu Galba (1995), Nurcholis Madjid (1997), dan Azyumardi Azra (1998). Sementara itu, dinamika, gerak dan perubahan, telah menjadi wacana mutakhir dalam ilmu sosial di abad modern ini. Sehingga memengaruhi cara pandang dan paradigma seseorang dalam melihat gejala-gejala sosial di tengah-tengah masyarakat. Demikian pula pesantren, sebagai lembaga pendidikan di Indonesia yang indigenus juga tak luput dari dinamika, gerak dan perubahan. Penelitian ini adalah penelitian antropologi di pesantren yang mengharuskan turun di lapangan, keterlibatan peneliti dan penggalan fakta-fakta empirik. Penelitian ini hendak memahami bagaimana disiplin sebagai suatu teknik dan metode kekuasaan, dapat terlaksana di pesantren. Bagaimana relasi-relasi kuasa yang dibangun dan bekerja pada jaringan kekuasaan di pondok. Bagaimana para aktor-aktor sebagai sarana kekuasaan memproduksi dan mereproduksi kekuasaannya. Penekanan pada aspek kultural dilakukan melalui etnografi. Penelitian ini berusaha menggunakan paradigma konstruktivis untuk menganalisa isu-isu kekuasaan dan simbol-simbol yang ditemukan. Penelitian berlangsung di Pesantren Gontor. Salah satu pesantren modern yang dikenal dengan disiplinnya. Kenapa para santri mau berdisiplin, apa sasaran dan tujuan mereka berdisiplin. Dari analisa disimpulkan bahwa dinamika kegiatan santri yang interaktif, mentalitas saling mengatur, pribadi yang refleksif dan kreatif, menjadi kunci utama diterimanya disiplin. Proses kaderisasi menjadi rangkaian beroperasinya kekuasaan antara relasi-relasi santri, guru, kyai, yang cair, mengalir dan produktif, bekerja pada sistem-sistem sebagai sirkuit yang menggerakkan mesin-mesin disiplin secara efektif. Teknik dan metode di antaranya dengan norma, teknik penyeragaman, pengelompokan identitas, kegiatan terstruktur, pengawasan terpadu, dan ujian. Sasarannya adalah pendidikan mental dan daya tahan santri, agar menjadi pribadi yang produktif dan mampu mendisiplinkan diri (self discipline). Disiplin dimaknai sebagai latihan dan perbaikan (in uriidu illal islah).

<hr>In the past, major studies on pesantren (Islamic boarding school) were undertaken mostly to notice the institutional as well as structural functions of pesantren. We might refer to works such as of Zamakhsyari Dhofier (1982), Manfred Ziemek (1986), Sindu Galba (1995), Nurcholish Madjid (1997), and Azyumardi Azra (1998). For the time being, however, the dynamics, motion, and change have been becoming popular discourses in the contemporary modern social sciences. These have brought about a huge effect to the point of view and paradigm one embraces in dealing with social phenomenon among society. Even as an indigenous educational institution, Pesantrens have no way out to escape from these trends. The pesantren survives also by way of dynamics, motions, and changes. This research is an anthropological research which necessitates the researcher to descend and engage along with the subject. The research would identify with how discipline as a technique and method of power works in pesantren; how is the power relation maintained within the pesantren's power network; and how would actors as the means of power produce and reproduce their powers. Stressing upon cultural aspects is made through ethnography. The research

embarks on a constructivist paradigm to analyse issues of power and symbolic realm around them. The research was conducted in Pesantren Gontor, the so-called modern pesantren which is well-known with its discipline. Why should the pupils embrace discipline? What are their objectives in attaching with discipline? The analysis concludes that the dynamics of interactive santri's activities, the co-governing mentality, and the reflexive and creative personality constitute the key reason why discipline is accepted. The forming of cadres processes become a chain through which power operates within the flux, flowing, and productive relations among santri, teacher, and kyai. Those work systematically as a circuit that effectively generates disciplinary engines. Among techniques and methods which adopted are normalization, homogenization, identity-based classification, structured activities, incorporated surveillance, and examination. The target is mentality as well as survivability education each santri must have in order to become the productive person who is able to maintain self discipline. Thus, a discipline is meant to be exercise and correction (in urûdu illal ishlah).