

Integrasi Tradisi Pesantren (Kajian Fungsional Terhadap Pesantren Lirboyo Kediri Dalam Mengintegrasikan Tradisinya)

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Abstrak

This thesis essentially, wants to explain the integration process in pesantren and how the pesantren coordinates all of its elements and integrative powers in order to maintain its unity and sustainable of tradition. The frames of thinking in interpreting analyzing some elements and phenomena of pesantren living are system approach and functional analysis. In term of these integration viewed as an action of pesantren to consolidate and coordinate its elements, so that the harmony and synchronization can be reached with configuration of tradition. Thought differences and contrasts often appear this eventually can be handled by harmonizing process, so that the unity and integration can go on and integration can be avoided.

Since it founded, pesantren has based its existence on a particular basic of tradition. Some experts of pesantren called it pesantren's tradition or pesantren subculture. It called as a subculture due to it has a specific and unique tradition, and in many ways differs from the others society's culture, particularly in tradition of religion, education and society. If pesantren founded without this basic of tradition, it would be difficult accepted by its supporting society, especially the traditional Moslem society which is not only-as its major supporter, but also as the basic of santri's recruitment.

Lirboyo's Pesantren, one of the pesantrens which have called it self as pesantren salafi (ancient/non modern pesantren) and using salafi as the guided line of pesantren (khittoh), has been the pesantren whose stronger orientation to its past tradition. Using tradition of salafi, Lirboyo's always attempts to maintain its sustainable and existence through an on going socialization process and social control. It wishes through these two mechanisms to integrate and maintain its tradition of pesantren, especially the tradition of religion. Even, in the tradition of religion, members of pesantren idealized religion and religiousness as something that cannot be changed. Therefore according to them, integrating the tradition of religion is the same as continuing the past tradition in the present, without need adaptation and changed. However if the tradition of religion used without reinterpretation and reactualization based on the here-now context or situation, it would be historical fossils of tradition.

After living in its own tradition some 40 years, Lirboyo's faces pressure, through aspirative suggestions of its supporting society and changing processes of its environment, to make its education of pesantren more adaptable and modern. By changing pressure, Lirboyo's has dilemmatic choices, survives with its salafi tradition, changes with abandoning its khittoh or combines the two choices. Its same that the Lirboyo's chooses the third way, survives its salafi tradition while changing, follows the modern trend of education. In the beginning, it succeeds in developing school's system, pesantren's organization, the administrative rules of pesantren, etc. However when it founded the modern madrasah and UIT (Universitas Islam Tribhakti) and tried to integrate them in one system of traditional education of pesantren, it failed.

Impact of an unsuccessful offer to combine two scientific traditions is the appearance of educational dual

patterns, traditional education of Pesantren and MHM (Madrasah Hidayatul Mubtadiin), and a modern education institution TRIBHAKTI. Each of institutions different systems consolidates and integrates its tradition. The dual patterns make on one side pesantren and MHM become more resistant in accepting every changing pressure and reformation, and on the other side TRIBHAKTI's educational institution go away with its adaptive character.¹ Moreover every changing pressure will be absorbed and managed, but then the pesantren will make canalization to flow it to the appropriate way.

It is not exact to relate the foundation of pesantren to its surrounding society's supports, because it relates to the kyai's success in consolidating the network of supporting society. In the case of Lirboyo's since it founded, it have never succeed to influence and consolidate its surrounding society. The society has tradition and orientation, which differ from pesantren. To overcome this problem, the kyai and pesantren through their network of supporting society, always consolidate and accumulate their influence continually.

Moreover the basic influence of kyai appears and become a source of santri's recruitment.

The network of supporting society also becomes instrument to santri in society, specifically in the rural. If kyai and his kinship network well-known as the heart of santri's tradition, pesantren is a place of its development and the supporting society, consisting of alumni, santri's parent and pesantren's sympathetic people and pesantren, is the outer circles that spreads the tradition of pesantren to the other part of society. This network consolidate continually, and contact and communication done through activities among others, pengajian, meeting, reunion, halal bi halal and so on. All of supporting societies make the kyai and pesantren as centre of orientation in their religious living and morality.