

**RESILIENSI SANTRI DALAM ADAPTASI LINGKUNGAN SOSIAL
PONDOK PESANTREN:
STUDI DI PONDOK PESANTREN ALI BA'ALAWI
DAN PONDOK PESANTREN DARUL ISTIQOMAH**

DISERTASI

**Diajukan untuk Memenuhi Sebagian Syarat Memperoleh Gelar
Doktor dalam Program Studi Pendidikan Agama Islam**

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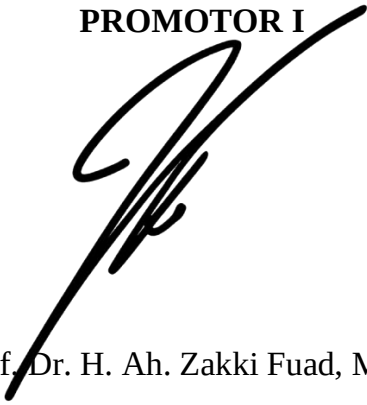
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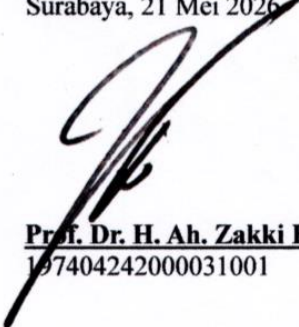
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ABSTRAK

Judul : Resiliensi Santri dalam Adaptasi Lingkungan Sosial Pondok Pesantren: Studi di Pondok Pesantren Ali Ba'alawi dan Pondok Pesantren Darul Istiqomah
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Kata Kunci : Resiliensi Santri, Adaptasi Lingkungan Sosial, Pesantren Ali Ba'alawi, Pesantren Darul Istiqomah, Kerangka Kumpfer

Penelitian ini dilatarbelakangi oleh tantangan adaptasi lingkungan sosial yang dihadapi santri baru di pesantren, yang mengindikasikan bahwa kapasitas resiliensi santri belum dipahami secara memadai dalam konteks pendidikan Islam Indonesia. Terdapat tiga rumusan masalah yang dikaji: (1) bagaimana proses resiliensi santri dalam adaptasi lingkungan sosial di kedua tipologi pesantren; (2) faktor-faktor apa yang berkontribusi pada pembentukan resiliensi santri; dan (3) bagaimana gambaran tingkat resiliensi santri antara Pondok Pesantren Ali Ba'alawi dan Pondok Pesantren Darul Istiqomah. Secara metodologis, kajian ini menggunakan pendekatan mixed methods dengan desain sequential exploratory, di mana fase kualitatif dilaksanakan terlebih dahulu untuk mengeksplorasi proses dan faktor resiliensi, yang kemudian menginformasikan pengembangan instrumen pada fase kuantitatif. Data kualitatif dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi terhadap dua puluh informan di dua lokus penelitian. Data kuantitatif dikumpulkan melalui angket terhadap seratus responden dan dianalisis menggunakan uji t independen dengan SPSS 25.

Hasil penelitian menunjukkan tiga temuan utama. Pertama, resiliensi santri di Pondok Pesantren Ali Ba'alawi terbentuk melalui transformasi makna spiritual yang berpusat pada konsep riyadhah, barokah, dan tabarruk sebagai sistem makna teologis yang koheren, berlangsung dalam empat fase temporal: syok awal, stabilisasi, pendalaman, dan penguasaan. Kedua, resiliensi santri di Pondok Pesantren Darul Istiqomah terbentuk melalui navigasi kompleksitas ganda dan pembentukan identitas hibrida yang mengintegrasikan dimensi spiritual dan modern, didukung sistem kelembagaan yang lebih terstruktur. Ketiga, analisis kuantitatif menunjukkan gambaran tingkat resiliensi yang berbeda secara signifikan antara kedua tipologi ($t=2,286$; $p=0,024$), dengan santri Pondok Pesantren Ali Ba'alawi memiliki skor lebih tinggi ($M=43,56$) dibandingkan Pondok Pesantren Darul Istiqomah ($M=41,68$). Perbedaan ini berpusat pada dimensi konteks lingkungan (D2) dan interaksi sosial (D3), sementara jenis kelamin dan lama mondok tidak menunjukkan perbedaan yang signifikan. Secara teoretis, kajian ini mengusulkan enam proposisi adaptasi kerangka Kumpfer untuk konteks budaya kolektif-religius pesantren Indonesia, serta secara praktis memberikan panduan penguatan ekosistem dukungan santri di kedua tipologi pesantren.

ABSTRACT

Title : Santri Resilience in Adapting to the Social Environment of Islamic Boarding Schools: A Study at Pondok Pesantren Ali Ba'alawi and Pondok Pesantren Darul Istiqomah
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Keywords : Resilience of Islamic Boarding School Students, Social Environmental Adaptation, Ali Ba'alawi Islamic Boarding School, Darul Istiqomah Islamic Boarding School, Kumpfer's Framework

This research investigates the resilience process among students of Islamic boarding schools (santri) and the elements that contribute to its development within two distinct typologies of Islamic boarding schools. The Ali Ba'alawi Islamic Boarding School, which exemplifies traditional Islamic boarding schools (pesantren), and the Darul Istiqomah Islamic Boarding School, which represents modern Islamic boarding schools, employ Kumpfer's resilience theory as their theoretical framework. A mixed methods approach was utilized, featuring a sequential exploratory design, where the qualitative phase was conducted initially to delve into the resilience processes and contributing factors, subsequently guiding the creation of instruments for the quantitative phase. Qualitative data were gathered through in-depth interviews, observations, and documentation studies involving twenty informants across two research sites. Quantitative data were obtained via questionnaires from one hundred respondents and analyzed using an independent t-test in SPSS 25.

The findings yield three primary conclusions. Firstly, the resilience of students at the Ali Ba'alawi Islamic Boarding School is cultivated through a transformation of spiritual meaning focused on the principles of riyadhah, barokah, and tabarruk, forming a cohesive theological system of meaning, which unfolds in four temporal phases: initial shock, stabilization, deepening, and mastery. Secondly, the resilience of students at the Darul Istiqomah Islamic Boarding School is developed through navigating dual complexities and forming a hybrid identity that merges spiritual and modern aspects, bolstered by a more organized institutional framework. Lastly, quantitative analysis indicates significantly different resilience levels between the two typologies ($t=2.286$; $p=0.024$), with students at the Ali Ba'alawi Islamic Boarding School achieving higher scores ($M=43.56$) compared to those at the Darul Istiqomah Islamic Boarding School ($M=41.68$). The distinctions focus on the aspects of environmental context (D2) and social interaction (D3), whereas gender and duration of stay did not reveal notable differences. This research offers theoretical contributions by introducing six propositions that modify Kumpfer's framework to fit the collective-religious cultural setting of Indonesian Islamic boarding schools. Additionally, it delivers practical recommendations for enhancing the student support ecosystem in both categories of Islamic boarding schools.

ملخص البحث

العنوان	: المرونة النفسية للطلاب في التكيف مع البيئة الاجتماعية في المعهد الاسلامي: دراسة في المعهد الاسلامي آل باعلوي كينجونج جيمبر والمعهد الاسلامي دار الاستقامة بوندووسو.
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الكلمات الرئيسية	: مرونة الطلاب الدينيين، التكيف مع البيئة الاجتماعية، معهد علي باعلوي الديني، معهد دار الاستقامة الديني، نموذج كومفير

ينبثق هذا البحث من تحديات التكيف الاجتماعي التي يواجهها الطلاب الجدد في المعاهد، مما يشير إلى أن قدرة المرونة لدى الطلاب لم تُفهم بعد بالشكل الكافي في سياق التعليم الإسلامي في إندونيسيا. ثمة ثلاثة أسئلة بحثية تم تناولها: (1) كيف تجري عملية مرونة الطلاب في التكيف مع البيئة الاجتماعية في كلا النمطين؟ (2) ما هي العوامل التي تسهم في تطوير مرونة الطلاب؟ و(3) كيف يختلف مستوى المرونة بين معهد آل باعلوي ومعهد دار الاستقامة. من الناحية المنهجية، اعتمد البحث على منهجية مختلطة (Mixed Methods) بتصميم استكشافي تسلسلي، حيث تم إجراء المرحلة النوعية أولاً لاستكشاف عملية وعوامل المرونة، ثم استخدمت نتائجها لتطوير أدوات القياس في المرحلة الكمية. تم جمع البيانات النوعية من خلال المقابلات العميقة، والملاحظات، ودراسة الوثائق، مع عشرين من المبحوثين في موقعين. أما البيانات الكمية، فتم جمعها عبر استبانة موجهة لمائة مستجيب، وتحليلها باستخدام اختبار t المستقل بواسطة برنامج SPSS الإصدار 25.

أظهرت نتائج البحث ثلاث نتائج رئيسية. الأولى، أن مرونة الطلاب في معهد آل باعلوي تتشكل من خلال تحول المعنى الروحي الذي يركز على مفاهيم الرياضة، والبركة، والتبرك كنظام من المعاني اللاهوتية المتناسكة، يتطور عبر أربع مراحل زمنية: الصدمة الأولى، والاستقرار، والتعمق، والسيطرة. الثانية، أن مرونة الطلاب في معهد دار الاستقامة تتشكل من خلال التنقل بين تعقيد مزدوج وتشكيل هوية هجينة تدمج بين البعد الروحي والحداثي، بدعم من نظام مؤسسي أكثر تنظيمًا. الثالثة، أظهر التحليل الكمي أن مستوى المرونة يختلف بشكل دال إحصائياً بين النمطين (ت=2,286؛ ف=0,024)، حيث سجل طلاب معهد آل باعلوي درجات أعلى (متوسط=43.56) مقارنة بمعهد دار الاستقامة (متوسط=41.68). يتركز هذا الاختلاف على بعدي البيئة المحيطة (البعد 2) والتفاعل الاجتماعي (البعد 3)، بينما لم يظهر نوع الجنس ومدة الإقامة أي فروق ذات دلالة إحصائية. من الناحية النظرية، يقترح هذا البحث ستة مقترحات لتكيف إطار الكومفر في سياق الثقافة الجماعية-الدينية للمعاهد الإسلامية في إندونيسيا، ومن الناحية العملية يقدم إرشادات لتعزيز منظومة الدعم البيئية للطلاب في كلا النمطين.

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