

ABSTRAK

Penelitian oleh Fatimatus Zahroh (220521100002), Program Studi Sosiologi, Universitas Trunojoyo Madura. Penelitian ini bertujuan mengkaji konstruksi sosial praktik perjodohan santri di Pondok Pesantren Salafiyah AD-damanhuri, Geger, Bangkalan. Perjodohan di pesantren dipengaruhi nilai agama, budaya, serta otoritas orang tua dan kiai untuk melestarikan nilai sosial-keagamaan.

Metode penelitian menggunakan jenis penelitian kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi bersama pengurus, santri, serta alumni. Analisis data menggunakan teori konstruksi sosial Peter L. Berger dan Thomas Luckmann melalui tiga tahapan: eksternalisasi, objektivasi, dan internalisasi. Hasil penelitian menunjukkan konstruksi sosial perjodohan terbentuk melalui sinergi nilai religius, budaya keluarga, dan legitimasi tokoh pesantren. Tahap eksternalisasi membentuk pemahaman bahwa perjodohan menjaga akhlak dan menghasilkan pasangan saleh. Tahap objektivasi mengubah praktik ini menjadi tradisi yang diterima bersama secara objektif. Tahap internalisasi memperlihatkan santri menyerap nilai tersebut sebagai norma dan wujud kepatuhan. Meski demikian, dinamika respons santri terbelah: sebagian memandang positif sebagai berkah, sementara sebagian lainnya menghendaki kebebasan memilih pasangan hidup demi kemandirian personal. Penelitian ini menyimpulkan bahwa tradisi perjodohan bertahan karena kuatnya internalisasi nilai kepatuhan, meski mulai menghadapi tantangan dari arus modernitas pemikiran santri.

Kata Kunci: Konstruksi Sosial, Perjodohan, Santri, Pesantren.

ABSTRACT

Fatimatus Zahroh (220521100002), Sociology Study Program, Trunojoyo University, Madura, aims to examine the social construction of matchmaking practices among students at the Salafiyah AD-damanhuri Islamic Boarding School in Geger, Bangkalan. Matchmaking in Islamic boarding schools is influenced by religious and cultural values, as well as the authority of parents and religious leaders to preserve socio-religious values.

The research method used a qualitative phenomenological approach. Data were collected through observation, in-depth interviews, and documentation with administrators, students, and alumni. Data analysis applied the social construction theory of Peter L. Berger and Thomas Luckmann through three stages: externalization, objectivation, and internalization. The results show that the social construction of matchmaking is formed through the synergy of religious values, family culture, and the legitimacy of Islamic boarding school figures. The externalization stage fosters the understanding that matchmaking maintains morals and produces pious partners. The objectivation stage transforms this practice into an objectively accepted tradition. The internalization stage demonstrates that students absorb these values as norms and as a form of obedience. However, the dynamics of the santri's responses are divided: some view it positively as a blessing, while others desire the freedom to choose a life partner for the sake of personal independence. This study concludes that the tradition of arranged marriages persists due to the strong internalization of the value of obedience, despite beginning to face challenges from the modern currents of santri thought.

Keywords: Social Construction, Arranged Marriage, Santri, Islamic Boarding School.