

INTISARI

Penelitian ini membahas tentang dinamika persebaran alumni Krapyak sejak tahun 1984 sampai dengan tahun 2000-an. Topik tersebut dilatarbelakangi oleh kenyataan bahwa sebagai salah satu pesantren tertua di Indonesia, Pesantren Krapyak, Yogyakarta melahirkan banyak alumni yang menjadi tokoh intelektual penting dalam perjalanan sejarah pemikiran keislaman di Indonesia. Menyebut sejumlah nama di antaranya seperti Abdurrahman Wahid (Gus Dur), Musthofa Bisri (Gus Mus), Masdar Farid Mas'udi, dan Said Aqiel Siradj. Mereka adalah sedikit dari banyaknya alumni Krapyak yang muncul sebagai tokoh intelektual dari kelompok “santri tradisional” yang terlibat aktif dalam diskusi wacana keislaman sepanjang masa Orde Baru hingga Reformasi.

Periode tahun 1984 sampai dengan dekade 2000-an dipilih karena pada masa ini sejumlah alumni Pesantren Krapyak terlibat aktif dalam usaha transformasi di tubuh komunitas NU dan diskusi wacana keislaman. Penelitian ini menggunakan metode sejarah lisan dalam mengumpulkan data-datanya di samping menelaah sejumlah sumber-sumber lain seperti buku-buku biografi, arsip-arsip pesantren, majalah, dan koran. Selain itu, penelitian ini juga menggunakan analisis persebaran untuk menjelaskan dinamika yang menyertainya.

Penelitian ini menemukan bahwa “modernisasi” sistem pendidikan Pesantren Krapyak yang dilakukan pada masa kemerdekaan menunjukkan keberhasilannya dalam melahirkan generasi alumninya pada peristiwa muktamar NU ke-27 tahun 1984. Selain peran sentral Kiai Ali Maksum sebagai guru utama Pesantren Krapyak, tiga faktor utama yang melatari keberhasilan tersebut antara lain yakni; *Pertama*, intensitas pengajaran terhadap kitab kuning dengan pendekatan kritis dan eksploratif. *Kedua*, keterbukaan terhadap bacaan yang luas dan beragam serta didukung dengan persentuhan dunia akademik. *Ketiga*, “Pelibatan” aktif santri-santri Krapyak dalam perjuangan untuk organisasi NU.

Berdasarkan kajian karya ditemukan bahwa corak pemikiran para alumni Krapyak menunjukkan pemaknaan terhadap Islam yang bersifat historis-empiris dibanding doktrinal-normatif. Sampai dengan tahun 2000-an, corak pemikiran alumni Krapyak menunjukkan tiga ciri utama yakni; *Pertama*, menunjukkan kemampuan bahasa Arab klasik maupun modern, serta pemahaman kitab kuning yang mendalam, terutama dalam bidang ilmu tafsir. *Kedua*, menunjukkan minat kajian keislaman yang beragam sebagai hasil dari semangat autodidak, kedisiplinan, keterbukaan, dan kritisisme yang terbangun dari tradisi akademik. *Ketiga*, menunjukkan kepedulian terhadap komunitas “Islam tradisional”. Ketiga faktor inilah yang bisa disebut sebagai dasar tradisi pendidikan khas Pesantren Krapyak.

Kata kunci: *Alumni Krapyak, Dinamika Persebaran, “Modernisasi” Pesantren*

ABSTRACT

This study discusses the dynamics of the distribution of Krapyak alumni from 1984 to the 2000s. This topic was motivated by the fact that as one of the oldest Islamic boarding schools in Indonesia, Pesantren Krapyak, Yogyakarta has produced many alumni who became important intellectual figures in the history of Islamic thought in Indonesia. Mentioning several names including Abdurrahman Wahid (Gus Dur), Musthofa Bisri (Gus Mus), Masdar Farid Mas'udi, and Said Aqiel Siradj. They are a few of the many Krapyak alumni who emerged as intellectual figures from the “traditional santri” group who were actively involved in discussions of Islamic discourse throughout the New Order to Reformation era.

The period from 1984 to the decade of the 2000s was chosen because at this time a number of alumni of the Krapyak Islamic Boarding School were actively involved in transformation efforts within the NU community and discussions of Islamic discourse. This study uses the oral history method in collecting the data in addition to examining a number of other sources such as biographical books, pesantren archives, magazines, and newspapers. In addition, this study also uses distribution analysis to explain the accompanying dynamics.

This study found that the “modernization” of the Krapyak Islamic Boarding School education system which was carried out during the independence period showed its success in giving birth to a generation of alumni at the 27th NU congress in 1984. In addition to the central role of Kiai Ali Maksum as the main teacher of the Krapyak Islamic Boarding School, three main factors underlie the success of the Krapyak Islamic Boarding School. These include, among others; First, the intensity of teaching the yellow book with a critical and exploratory approach. Second, openness to a wide and varied reading and supported by a touch of the academic world. Third, active “involvement” of Krapyak students in the struggle for the NU organization.

Based on the study of works, it was found that the mindset of the Krapyak alumni showed a historical-empirical meaning of Islam compared to doctrinal-normative. Until the 2000s, the mindset of Krapyak alumni showed three main characteristics, namely; First, showing the ability of classical and modern Arabic, as well as a deep understanding of the yellow book, especially in the field of interpretation. Second, showing diverse interests in Islamic studies as a result of the spirit of self-taught, discipline, openness, and criticism built up from academic traditions. Third, showing concern for the “traditional Islamic” community. These three factors can be called the basis of the typical educational tradition of the Krapyak Islamic Boarding School.

Key words: *Krapyak Alumni, The Distributions of Dynamics, “Modernization” of Pesantren*