

## **ABSTRAK**

Pondok pesantren sebagai lembaga pendidikan Islam tradisional memiliki struktur sosial yang kuat, di mana kurikulum memegang otoritas dalam menentukan amalan keagamaan santri. Di Pondok Pesantren Himmatus Salamah Plosokandang Tulungagung, amalan-amalan seperti Yasin, Tahlil, Shalawat Barzanji, serta wirid-wirid lainnya ditetapkan langsung oleh kurikulum tanpa ruang diskusi atau penafsiran dari santri.

Penelitian ini bertujuan untuk mengkaji bentuk kuasa wacana kurikulum melalui amalan dan respon santri terhadapnya. Menggunakan metode kualitatif dengan pendekatan fenomenologis, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Teori kekuasaan Michel Foucault digunakan untuk menganalisis bagaimana kekuasaan bekerja melalui kurikulum harian dan struktur sosial pesantren.

Hasil penelitian menunjukkan bahwa kuasa wacana kurikulum berlangsung dalam bentuk pengaturan amalan, pemilihan kitab turats, pemberian ijazah, hingga pengambilan keputusan dalam forum resmi. Santri merespons kuasa ini dengan ketaatan, tetapi juga muncul resistensi halus. Temuan ini menyoroti bahwa kekuasaan di pesantren bukan sekadar otoritas formal, tetapi juga berlangsung melalui internalisasi nilai, simbol, dan rutinitas spiritual yang membentuk identitas santri.

**Kata Kunci: Wacana, Kekuasaan, Kepatuhan Santri.**

## ***ABSTRACT***

*Islamic boarding schools (pesantren), as traditional Islamic educational institutions, have a strong social structure, where the curriculum holds authority in determining the religious practices of students. At the Himmatus Salamah Islamic Boarding School in Plosokandang, Tulungagung, practices such as Yasin, Tahlil, Shalawat Barzanji, and other wirid (recitations) are determined directly by the curriculum without any room for discussion or interpretation by the students.*

*This study aims to examine the power of curriculum discourse through these practices and the students' responses to them. Using qualitative methods with a phenomenological approach, data were collected through observation, in-depth interviews, and documentation. Michel Foucault's theory of power was used to analyze how power operates through the daily curriculum and the social structure of the Islamic boarding school.*

*The results show that the power of curriculum discourse manifests itself in the regulation of practices, the selection of religious texts, the awarding of diplomas, and decision-making in formal forums. Students respond to this power with obedience, but also with subtle resistance. These findings highlight that power in Islamic boarding schools extends beyond formal authority to internalize values, symbols, and spiritual routines that shape students' identities.*

*Keywords: Discourse, Power, Student Compliance.*