

The Social Construction of Scabies Disease Among Islamic Boarding School Students

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Abstract:

The social construction of scabies among Islamic boarding school students (*santri*) is a critical yet underexplored issue. Previous studies have not fully addressed how scabies is perceived and constructed within this community. This study focuses on understanding the meanings and social interactions surrounding scabies among Santri. Using a qualitative exploratory descriptive approach, data were collected through participant observations, in-depth interviews, and documentation studies. The analysis involved data interpretation, display, and conclusion withdrawal, guided by Berger and Luckmann's theory of social construction, which includes externalization, objectivation, and internalization. The findings reveal diverse meanings attached to scabies among santri, including "santri stamp," "legitimate," "grace and favors," "blessing entrance," "routine disease," and "the value of togetherness." These meanings stem from social prestige and collective subjectivity shaped by the roles and statuses within the boarding school environment. The social construction of scabies among Santri is maintained through the ongoing willingness of social agents to adhere to daily activities that reinforce existing social constructions. This study highlights the importance of understanding health conditions' social meanings within specific cultural contexts, significantly impacting community responses and management strategies.

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Introduction

In the history of education in Indonesia, Pesantren is one of the oldest traditional educational institutions in this multicultural country¹. It was born as an Indigenous education typically made in the archipelago but is difficult to find its equivalent in parts of the world. Scabies disease in the pesantren environment has become a social fact whose existence cannot be avoided. Santri as a social subculture who live in it are those who are mostly affected by the disease.

Thus, scabies have been synonymous with a disease whose spread dimensions are mostly experienced by boarding school students. This disease characterizes the *santri*, because the frequency of transmission is the most and fastest in the boarding school environment. For this reason, this research is important to understand more scientifically about the existence of scabies in the eyes of boarding school students.

In the scientific realm of previous studies, researchers have found at least three focuses related to scabies disease. First, research was conducted by Riza with the title The Governance and Preventive Deployment of Scabies Disease at Santri Dayah Terpadu Al-Muslimun Lhoksukon North Aceh. Specifically, the research focuses on the procedures for preventing scabies disease among *santri*².

Second, a study conducted by Nufus with the title Application of appropriate technology to reduce cases of scabies among students of An-Nur Islamic boarding school in Walantaka District, Banten. The study is similar to the first study which focuses on the role of technology in reducing scabies among students³. Third, the research conducted by Eva Martini with the title Scabies Disease Prevention Program Assistance through Increasing Clean and Healthy Living Behavior Towards a Generation of Healthy Santri in Islamic Boarding Schools. The focus of this research lies on the role of preventing scabies with healthy and clean behavior⁴.

So, all of these studies are not much different from one another while still focusing on the close relationship between healthy and clean behavior and the existence of scabies. This means that the existence of scabies is largely determined by the behavior patterns of students in maintaining and preventing scabies.

Behind all of that, researchers try from a different perspective by looking at scabies disease in terms of social meaning among *santri*. In simple language, scabies are not seen as a disease caused by the system and patterns of behavior in the boarding school environment, but

¹ Susilo and Wulansari, "Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," 83–96.

² Musni et al., "Tatalaksana Dan Pencegahan Penyebaran Penyakit Scabies Pada Santri Dayah Terpadu Al-Muslimun Lhoksukon Aceh Utara," 25.

³ Kanani et al., "Penerapan Teknologi Tepat Guna Untuk Menurunkan Kasus Penyakit Scabies Santri Pondok Pesantren An-Nur Di Kecamatan Walantaka, Provinsi Banten," 133.

⁴ Musni et al., "Tatalaksana Dan Pencegahan Penyebaran Penyakit Scabies Pada Santri Dayah Terpadu Al-Muslimun Lhoksukon Aceh Utara," 25.

rather by how students construct and interpret the disease in their life together in the boarding school environment.

Thus, this study is expected to be able to explain clearly the social construction of scabies disease and other aspects that correlate with it. The assumption is that their stock of knowledge can be different from the general logic in the surrounding community. Especially when students believe, understand, and interpret a disease in the boarding school environment⁵.

Such phenomena and circumstances at some point become interesting to be studied in more depth with descriptive qualitative research approaches so that the gap between the swollen watershed and the sain watershed found among the *santri* in the boarding school can be explained scientifically and can also be found in the answer. So the focus of this research rests on how social construction against scabies disease among boarding school students, especially in Annuqayah High School.

Method

Qualitative approaches were chosen in this study for several reasons. First, this study will unravel the social construction in *santri* against scabies disease. Second, there is a stock of knowledge in the *santri* as a form of knowledge that settles in him. Third, look at the phenomenon from the side of the actor, namely *santri* (Prastowo, 2014, p. 201). These three reasons are unique to the Annuqayah Islamic boarding school, especially the Senior High School, and are not shared by other schools.

Research instruments are the researcher with participant observations, in-depth interviews, and documentation. For the collected data to be valid, the researcher strengthens by (a) prolonging their presence in the field with research subjects, (b) deepening observations, and (c) triangulation (Bungin, 2014, p. 109).

For data collection procedures using purposive sampling with criteria⁶ (a). *Santri* who lives in boarding school, (b) Those who have been visiting for more than two years, (c) Those who have been or are being treated with scabies disease, and (d) Those who studied at The High School of the Son of Pondok Annuqayah Guluk-Guluk Sumenep.

Result and Discussion

Scabies; Santri Stamp

The use of *santri* stamps that then formed social construction in the social environment of *santri* occupies the top position in the variety of answers of research subjects regarding the social meaning of the disease. The intent of occupying the top position (*santri* stamp) of this answer

⁵ Aulia, Isnaini, and Khumairoh, "Pengelolaan Lingkungan Berbasis Pesantren (Studi Kasus Di Pondok Pesantren Nurul Hakim Lombok)," 229–44.

⁶ Sugiyono, *Statistik Untuk Penelitian*, 62.

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is seen in the number of repeated answers from research subjects that the researcher gets from these answers. Therefore, it should be reasonable if the social meaning of *santri* on scabies as a *santri* stamp is quite common among them⁷.

The generalization of such answers indicates a long social process in the *santri* environmental precipitate regarding the meaning of scabies in general. Perhaps, this meaning has been embedded for quite a long time and lasts from one generation to the next in the process of continuous resocialization⁸. It is not surprising that the spontaneity of the answer of the majority of *santri* places scabies in its social sense as a *santri* stamp that has been recognized together in the trajectory of social history among them.

To find out how the purpose and construction of the *santri* stamp regarding scabies disease, here are some answers from the *santri*; (B. Ulum, October 2022) states that *santri* is affected by scabies disease as a condition of becoming *santri* stamp. A slightly similar tone (Zuaidi, October 2022) revealed that the disease is a stamp. Then continued by another *santri* named (Zainuddin, November 2022) firmly stated that this disease was a sign of the *santri* stamp that became a common part of the pesantren environment.

In Another case of the meaning of the stamp according to the object, the meaning of *santri* will stamp in this habitus is completely different generically. The imposition of a *Santri*-style stamp for those affected by this disease has an environmental social association in which this meaning is raised. In general, the mention of stamps is not different at all but meaningful in the social context of each different from the others. The first context of the stamp is interpreted physically, while the context of the second stamp means social stamp.

Again referring to the *santri* stamp in its generic meaning, it can be conceptualized that all forms of documents, data, and various other types are declared legal and recognized for their existence if they have been listed with traces of a stamp attached to the document. In a sense, the legality and authenticity of the object in question are no longer in doubt of its existence, since authentic evidence of the stamp has been attached to it.

This analogy can also be equated with the social construction of scabies disease among *santri* who get social recognition by attaching the disease to the body part of the *santri*. Simply put, scabies disease equates its position with the legality stamp on a document, where the document itself is no longer in doubt of its validity. Scabies disease in the view of *santri* becomes a constructive social meaning that is deliberately made in the strains of social history as a form of stamping against *santri*-diseased scabies.

The *santri* stamp on this subtitle indicates the identification of social recognition (Berger, 1994, p. 158) characterized by scabies disease that attaches to parts of his body.

⁷ Kurniawan, Aini, and Rahmawati, "Penyuluhan Penanganan Penyakit Scabies Di Yayasan Pondok Pesantren Ma. Ishlahil Athfal Rumak Lombok Barat," 22–28.

⁸ Berger, P. L., *Langit Suci; Agama Sebagai Realitas Sosial*, 71.

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Because it is attached, the *santri* circle gives an implicit conclusion as a symbol of their validity with other *santri* in the frame of scabies. Of course, it cannot be denied that such meaning cannot be separated from the dialectic of the social system between actors and the structures that surround it. The existence of actors in the social environment does not necessarily exist with its principles alone, but furthermore, the existence of actors is also formed by the presence of external structures.

Scabies; Grace and Favour

The meaning of the other side of scabies disease among *santri* in the form of grace and favors. The format of grace and enjoyment that can be found in the construction of this disease is a sense of unending pleasure when scratched. It is the pleasure that is then interpreted as a gift from the Almighty to the *santri* who are infected with scabies.

In the eyes of *santri* no disease can cause pleasure that deserves to be categorized as a gift when scratched in addition to this one disease. Even among *santri* some anecdotes say that so delicious scratching on scabies can not be exchanged for any price, including being called an important person will not look. This symptom in his perspective indicates how delicious and delicious the impact of scratching on scabies among them so that the disease also gets a social sign as a gift and enjoyment.

From this social sign, it is not surprising that scabies disease then becomes a shared social fact that seems to be not at risk to health and daily activities. Quite the contrary, this disease is interpreted as something other than the meaning of society in general and is affiliated with social meaning by following the environment among *santri*.

The following expressions can be listened to; (Ifan Sugianto, November 27, 2022) states that this disease is a form of pleasure that is not confused. Meanwhile, (Masykur, 2022) with a somewhat different tone states that scabies are interpreted as a disease that sips and grace.

Again, grace and enjoyment in the eyes of *santri* do not have to be a good thing, scabies disease also has a good impact on the social meaning of the surrounding environment and is also constructed as a gift and enjoyment equal to other pleasures in the form of something that is not risky. In this realm, the social construction of society is very influential and determinant for the existence of the situation and condition of an object based on assumptions, assumptions, and facts that have been accepted continuously.

To interpret all that, at least the social role of *santri* for scabies disease can be seen from the affirmative response or agreement as a sign of acceptance with sincerity scabies disease that attaches to his body because this is also transcendental (Foster, & Anderson, 1986, p. 48) with the content of grace and enjoyment that is believed to bring good for him. For the Sufistic approach, all the pleasures and sufferings of a servant are nothing but an ordeal to go through and then accepted as a catharsis of conditions that can lead close to the Almighty.

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Scabies; Blessing Entrance

In addition to the social construction of scabies disease described in the above section, there is also an answer from the research subjects who assume that the essence of the disease is interpreted as a way of blessings from the pesantren scientific system. The simple logic that is entering the *santri* believes that the presence of the disease can add and test the patience of the discomfort of itching that envelopes it. This taste for the *santri* is a sign of the influx of blessings that have been the main hope for those who become *santri*.

A simple example that becomes their belief in the relationship between scabies disease and blessings is that it is not easy to get naïve knowledge and blessings without being traversed by a difficult and tortuous path. In a sense, the knowledge that can be obtained by a *santri* is not as easy as turning the palm, face to face there must be maximum effort full of struggle and even outside the usual path. One of them is the form of the existence of this scabies disease from God Almighty.

The assumption of the researcher, such beliefs may not be separated from the teachings in the pesantren environment that do teach that science will not be easily obtained by people who just relax, and struggle as hard as possible a bet that does not play games to achieve it, especially for the science of blessings. (Moh. Kholil Rais, November 26, 2022) calmly replied that scabies; blessings enter through the scabies road. Even so, the statement was echoed by (M. Dodi, personal communication, 2022) with the expression of the story of The Prophet Job who suffered from skin diseases as a way of life's blessings.

For this reason, the confidence of students to get the blessings of knowledge in the pesantren environment is one of them characterized by the infection of the disease scabies in their organs. That, because it concerns belief and correlates with blessings, it does not rule out the possibility that this scabies disease has a positive adaptive meaning (Foster, & Anderson, 1986, p. 175) that is different from the usual meanings in society in general. Consequently, this scabies disease among *santri* is perceived as something that has a plus value over other diseases.

The meaning of this plus value is what then runs in the social spaces of pesantren that are continuously maintained from the trajectory of history from one generation to the next. Therefore, the meaning that scabies disease which is believed to be a sign of the entry of the value of blessing among them has hardened among *santri* and becomes the objectivation of daily chatter when one and part of them are affected by scabies disease. And spontaneously the voice of the social environment of pesantren will express the expressions of these plus values to his friends who are affected by scabies disease.

As a way of blessing, then the journey to the achievement of blessings is believed among *santri* one of them if the *santri* is infected with scabies disease. This rationalization is not mere nonsense, they justify it by quoting the story of The Prophet Job as one of God's most patient

servants in the face of trials. In the mind of *santri*, the story of The Prophet Job who suffered from a disgusting skin disease that was abandoned by his people and wives became evidence that God's intervention was very real.

From this story, the *santri* tried to interpret the scabies disease suffered as a form of test from the Almighty to a higher level. In the current context, scabies are interpreted as a way to reap blessings from the Almighty in the form of blessings of boarding schools. Among *santri* there is a scientific ideology that the blessings of pesantren science lie in devotion to teachers and Kiai.

Scabies; Routine Illness

The routine construction on the answers of the study subjects in this section intended that scabies disease would attack the *santri* who settled in the boarding school environment. The basic concept is quite simple, namely that as long as a person has been *santri* can certainly experience this one disease (Foster, & Anderson, 1986, p. 51). The reason, the existence of scabies disease can not be separated from the situation and conditions that exist in the pesantren environment, so from the opinion of *santri* said that scabies is categorized as a part of a mandatory disease that must be experienced by *santri*.

This category of mandatory diseases in his view makes scabies a routine disease that will not be avoided by students who live in pesantren. So, the routine in the understanding of *santri* here is more of an "obligation" for the *santri* who must experience the scabies of whoever he is, of whatever class and status he is in. For this reason, it is then understood by the *santri* that routine diseases among them are scabies.

On the other hand, the meaning of *santri* will be routine here also lies in the frequency of *santri* suffering from this scabies disease that is not only experienced once. In his experience, it could be a *santri* experienced more than once as long as they become *santri* in the pesantren environment, aka during settling there. With this shared experience they argue that scabies disease can wrap around the *santri* repeatedly during the *santri* so they call it a routine disease.

Due to the frequent factors that always hit those who live in the pesantren environment, it is not impossible if this construction then becomes a part that is also no less interesting than other constructions as described in the previous section. Because even so, this construction signifies their affirmation of scabies disease which seems to be a part that no longer needs much to worry about and gets attention. Instead, the *santri* reconstructed it as part of the routine between them.

If so, the next consequence for *santri* scabies disease is becoming commonplace as a part that is no longer integral in the scope of the social system environment. Moreover, clearly from the answer, some *santri* interpret it in the sense of a "social imperative" for the *santri*. Social imperatives here are interpreted by (Zainurridho, October 2022) as a disease that must

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be experienced by *santri* even once while being a *santri*. Similarly, (F. Murad, December 2022) emphasized that the disease is a delicacy among *santri*.

From a functional structural point of view, the existence of scabies disease has its social function which becomes an integral part of the structure and social relations between the *santri*. Why is that? Because from the variety of answers identified makes scabies disease socially meaningful both from relationships between people, and the values contained in it, to the transcendental meaning of this scabies disease among the *santri*.

Functional structure sees that a system or subsystem can't be socially acceptable by actors when the existence of the system itself contradicts or dysfunctions the expectations that society desires. In fact, with this social dysfunction social relations in the meaning of scabies disease will not be accepted to be part of the social relationships they build. In contrast, scabies disease becomes very systemic among *santri* and has a variety of meanings that are by following under the construction that is strengthened from among themselves.

This means that the scabies disease that exists in their midst has been integrated into the social structure that prevails among the *santri* and has become an integral part of the system they use in everyday life. To borrow Berger's term, scabies disease in the eyes of *santri* has been objectified in such a way that there is no longer any question marks about why and why. In other words, such a strong array of systems woven into the pesantren environment has recognized that scabies are included in part of the system itself.

This indication can be read from the adaptive system of the *santri* of this scabies disease and again coupled with the construction of meanings that make scabies into social meanings that have functionality in the pattern of interaction among them. Let's call it, for example, the variety of meanings expressed in the previous section that reflects how scabies among *santri* is interpreted differently than in society in general.

Scabies; the Value of Togetherness

Aside from the variety of scabies construction among *santri* as described above, a different version related to this disease among *santri* is their social encounter when telling the condition of scabies disease to friends. The stories that appeared among *santri* at that time were in the form of "applause" as congratulations to *santri* who were experiencing scabies. Clapping as a gesture among others for one of his friends who suffered from the disease is a sign of a sense of equality formed by the sign of the disease scabies between them⁹.

So, it is not surprising that one of them is affected by the disease instead of being lamented as an unfailing that will threaten the integrity of their social system together, precisely what appears later among them as mutual friends, namely with laughing material or "applause"

⁹ Fitri Muta'afi dan Pambudi Handoyo, "Konstruksi Sosial Masyarakat Terhadap Penderita Kusta."

happiness that indicates the existence of the disease as a value that knits firmly the builder of togetherness among others.

The following quote from *santri*¹⁰ expressly says that scabies is interpreted as a disease that has the value of togetherness among those *santri*. This statement is as if other *santri* strengthened in his heart that scabies make them togetherness together feeling the disease that is not experienced by the community in general. That is, togetherness in the frame of the disease system only exists among the *santri* and does not exist in the surrounding community. For that reason, it is quite reasonable if scabies among *santri* become different in meaning compared to the meaning of the general public that has existed so far.

In this system of common ownership, what arises in each other's minds is only togetherness between them. For him, there are no other considerations that need to be considered more than the value of togetherness that has been lived. So, whatever happens, will be accepted as part of the risk of the social value of togetherness that he has built between them. Therefore, satisfaction in the joint ownership of these items will be the psychological strength of each *santri* if the goods are often used together by other friends, especially in one-room groups.

The perception that is built among *santri* about this togetherness can not happen other than just in the *pesantren* environment. So, with an opportunity that will no longer be repeated twice in his life, this opportunity really must be utilized as much as possible to build togetherness or solidarity among fellow students. The basis of the assumption is quite simple, cracking feeling a fate and a life together far from parents with joys with others in the *pesantren* environment.

On other occasions, the value of togetherness is also very visible on Fridays every week. On that day almost all *santri* got a shipment from their parents at his home. The sending rations that are usually received by that *santri* are in the form of daily staple foods, such as rice and side dishes. However, what is different from all these portions of rice rations is more than the portion that is usually eaten by a *santri*.

Eating together on the same tray is a daily panorama among *santri* Pondok *pesantren*. For them, because in this way it will add to the sense of pleasure rather than just eating alone. There is no delicious side dish if they can eat together will taste more delicious than usual. According to him, this is where the value of togetherness will be really with them in a similar and equal environment.

Even often thanks to eating together with fellow *santri*, they eat without any meaningful side dishes, just with pieces of papaya cut into small and overgrown levels (salt and glutamate) be a menu of food absorbers together in one large tray. The mind is important to be full and can

¹⁰ Moh. Ifan, Wawancara Tentang Penyakit Scabies di Kalangan Santri Pondok Pesantren.

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move with specific activities without caring about being priced by eating well like in other places in society in general.

But, it cannot be denied that apart from the constructive meaning of the *santri* against scabies disease as described above there is also a "biological" meaning to this one disease. The meaning of biological meaning here is the common meaning as the general public gives meaning to this disease. In a sense, the meaning no longer needs another interpretation of the form of the disease that appears in the eye. This is certainly the opposite of the social meaning that requires explanation in the broader sense of the original form of the disease.

Social construction against scabies disease among *santri* with a variety of meanings is the result of symbolic social interaction (Ritzer, & Smart, 2015, pp. 430–432) between the network of actors in an environment called a boarding school. The result of the interaction referred to in this discussion is none other than the meaning of religious social in asymmetric scabies disease with the general meaning of environmental society in general. In a sense, at least what is constructed by the *santri* about scabies is a social bundle of externalization results that exist in the social environment.

This *santri* style social construction is essentially part of social knowledge¹¹ that is preserved from one generation to the next so that by itself the social knowledge that clumps together in this form of shared knowledge will continue to be enshrined in the social space in which this knowledge was born. Even further, often the knowledge of locality at a particular locus is stuck elsewhere in a different social space or wider than the place where this construction appears.

Social symptoms elsewhere in these different social spaces are in the conception of culture due to the spread of the knowledge network over a wider scope. The spread of knowledge runs because there is a similarity of knowledge between one place to another, in the sense that the spread of knowledge about scabies disease can be accepted by other cultures due to rationalization or common sense knowledge (Berger, & Luckmann, 2013, p. 33) which is easily accepted for different circles.

The culture of a group or generation will continue over time if it can give its rationality to an entirely new social space. It is impossible if the presence of a new culture will be easily accepted without question marks if it does not get a positive response from the local community and if it is not accompanied by social-psychological acceptance of the new agents.

The preservation of knowledge from generations before, now, and after provides evidence that the sociological knowledge that exists so far is completely symmetrical (Berger, 1994, p. 19) with the fact of social psychology across societies. The simple reality of all this can be seen from the comfort zone experienced by *santri* at any time that the disease of scabies

¹¹ Berger, P. L., *Langit Suci; Agama Sebagai Realitas Sosial*, 11–12.

among them becomes an integral part of daily knowledge that cannot be taken away. Even what happens in its sociological facts is the continued maintenance of those facts.

The maintenance of sociological knowledge among *santri* which then took the form of the construction of scabies disease is one reality that is not only one dimension of social space, more than the fact that the disease has flowed from one time to another. Even what is not uncommon to be obtained from all these cross-fact interwoven in the form of objectivation that no longer needs more explanation (Berger, & Luckmann, 2013, p. 28) is far and detailed from among those who experience it.

Scabies disease is an objectivation that lasts long enough for the *santri* who are all like a part of everyday life that does not need an explanation of logical rationality like new goods that are still covered by a thick cloud of obscurity, even the opposite happens that seems to be the subject of laughter or jokes that seem to have no value whatsoever. But, whatever happens, is such a fact of scabies among *santri*.

The explanation is quite simple, why does the existence of this disease not require a logical-rational explanation? The sociological fact of construction requires that the malleability of social agents in responding to the surrounding environment about one thing and another cannot be simply ignored if the presence of that object requires social rationality. But in this context, the social environment acts the opposite. The possible answer is based on the analysis of the theory that the existence of a thing has become rational by itself based on its stock of knowledge (Berger, & Luckmann, 2013, p. 56).

Situations and conditions that do not require rational scientific explanation, but are finished to the rationality of the social environment are a sign of the presence of an object emerging from among itself in a relatively long period. This long and long process is essentially also meaningful as a shared rationalization in the externalization frame¹² of the agent in an attempt to interpret it as simply as possible based on the mutually owned yearly reserves. Based on this externalization also the emergence of a thing in the social environment of the community has its legality following the social meaning attached to the social environment.

That is, the theory of social construction can explain facts in the field with endless living spectacles that continue to flow in the same and different social spaces. Note, that this theory dilutes the line of social life in which actors construct the environment in which they are located. The environment in the perspective of construction theory is not present with the naked eye, the environment is always because it is held in a point of view by the actor to provide an understanding within and along with others. To that end, the role of social actors in constructing all symbols in the social environment of society is very dominant as the only reality generator in the real world along with other actors.

¹² Arisandi, *Buku Pintar Pemikiran Tokoh-Tokoh Sosiologi: Dari Klasik Sampai Modern*, 196.

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From social construction to the disease of scabies, the perspective of social construction theory can be narrated in the dialectical form of concepts with the following realities. What *santri* does in constructing this one disease is also evidence of the management of externalization of subjective self-disclosure or intersubject (Berger, & Luckmann, 2013, p. 32) together with the surrounding social environment. The beginning of the self-disclosure of social agents in their environment is none other than the fulfillment of the needs of the social structure itself in providing the right answer for all circles.

Basically what social actors do in constructing the social environment is not out of everyday social activities that become the scene of living together. With other knowledge, living devices from the social environment need something new in their social banks. Then, externalizing the answers always provides new meaning in every social space movement for the needs of social actors. Externalization is not present in a meaningless vacuum, it is a shared reflection of the meaning of social agents in their respective social environments.

The result of this shared social construction will also spread to the surrounding environment by bringing new colors to the surrounding environment. With this, the choice of the externalization of this new style has a high enough social function and meets the needs of its soft social framework, then easily these new symptoms will be accepted by the shared social environment. However, on the contrary, if the results of this externalization do not meet the social needs of the community, then by itself this new fact is just a mere wind that is no longer thought of by the community.

The conditions for the implementation of externalization results include social functioning according to the needs of society itself. Because it concerns function, if it does not meet the requirements of function, it automatically becomes only a mere decoration that is no longer part of society itself. So, in essence, not always externalization uploaded by social actors in their respective environments gets a positive response that runs symmetrically following their expectations of each society.

Even not infrequently, externalization (Berger, 1994, p. 34) by social agents in the social environment of the community is just a name. This is proof that not always between hope and reality are directly proportional in the joint social construction in society. For example, social agents as actors in constructing all the interests of society continue to produce and reproduce the twists and turns of social life interests as software of the journey of community life in facilitating mutual interaction both in small and broad scopes.

Similarly, the social construction of scabies disease among *santri* gets an asymmetrical response in the face of the social environment of boarding schools. The proof is quite simple, the construction of this disease runs together in the pesantren environment by being an integrated part of the shared social system in the environment. Because it has become a common

part, it is explicitly accepted without much comment from the shared environment and it is considered a common thing that no longer worries their social situation.

Instead of worrying about them, it is precisely there that they become at home with the existence of this one disease. Even their response to scabies is interpreted by various variants of social meanings that are not infrequently actually different from biological meanings in society in general. The social construction of the *santri* style mentality to this disease is a sign that it becomes part of their daily lives and gets social meaning following the social space with them. The explanation is simple, it is very unlikely that the construction of this disease gets social meaning if the disease has never been with them before.

As a social consequence of meaning, the disease should not be interpreted symbolically following the meaning expected of their circles. In the interpretation of meaning, this meaning is not necessarily attached to the object it means, other interpretations of the meaning here and there must clash according to symbolic ease for their circles. However, what can be made of the development of meaning that then settles into a social part together, must also get rid of other meanings that are uncomfortable in social circles of society.

The social selection of meaning in the surrounding environment of the variety of meanings that exist and then give rise to a single meaning that is accepted together is the result of dialectics (Berger, 1994, p. 3) in providing comfort among the meanings that exist. As a social meaning that is accepted together, the construction of scabies disease among the *santri* is the result of a long dialectic in an acute social space. Briefly explained the social construction of scabies disease that has hardened into a shared social reality in the pesantren environment is none other than the result of passing social censorship together in the pesantren environment.

The statement passed censorship by the social environment about a thing by borrowing the concept of Berger's theory is nothing but objectivation with the social environment of the community that considers knowledge to be an inherent part of the community. The logical path is simple, objectified knowledge will always be an interactive energy material among others in providing logical explanations for the social systems that require it.

In short, the religious social construction of scabies disease¹³ in the form of *santri* stamp, legitimate and official, grace, and favors, blessing entrance, and so on begins from the externalization of social agents in time by deliberately constructing this disease has another meaning than is commonly known amid society in general. Similarly, on the next occasion, the results of such social construction were massively internalized among them and even widened to different social groups, so that the fact of objectivation was no longer inevitable and became an integral part of the knowledge system of social structures among themselves. That way, this

¹³ Shella Norma Windrasari, "Konstruksi Sosial Obesitas Pada Perempuan Menikah."

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social construction will continue to run alongside the curve of the social direction in which the wind will go together with humans in the trajectory of intergenerational history.

Conclusion

Based on the above data on the religious social construction of scabies disease among boarding school students, it can be concluded that the disease in *santri* view has its construction that is different from that of society in general. The social construction then institutionalized such stamp *santri*, validity and official, grace and favors, blessing entrance, routine disease, and the value of togetherness.

As a form of social construction against disease, the meaning contained among the *santri* to this disease has the functionality to the social system and structure that surrounds it. To that end, the meaning given to disease will not come out of the biographical identity in which that meaning was born in their midst. So it is impossible for meaning to harden amid society to appear in a vacuum and empty of the values that accompany it.

This proves, that the constructive meaning among *santri* does not stop here, furthermore, this meaning will continue to roll like a snowball with a variety of responses from various subjective people from many circles. But with that variety of perspectives, it then clumps together by a collective recognition of the results of their externalization. Thus, the variety of meanings constructed among them ends up being objectified in clumps of social systems and structures that are institutionalized in the format of social banks that are ready to distribute soft energy to the psychological needs of the community in the surrounding environment.

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