

RURAL COMMUNITY PREFERENCE FOR MODERN ISLAMIC EDUCATION (CASE STUDY IN DISTRICT CIGALONTANG TASIKMALAYA REGENCY)

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ABSTRACT

The purpose of this study is to determine rural community preference for modern Islamic education, namely: level of knowledge, motives, abilities, expectations, degree of preference, and factors that either support or inhibit the preference of rural community in the district of Cigalontang, Tasikmalaya on modern Islamic education. This study uses a phenomenological approach, an analytical descriptive method and qualitative research. The qualitative data needed in this study is related to the rural community preference towards the modern Islamic education in Cigalontang District, Tasikmalaya which is appropriate and considered necessary to solve the problem that are formulated. The analysis is conducted by describing: how far the level of knowledge, motives, expectations, degree of preference, and factors that either support or inhibit the preference of the aforementioned rural community on the modern Islamic education.

KEYWORDS: Preference, Rural Community, Modern Islamic Education

INTRODUCTION

Rural community preference to modern Islamic education is a form of social change. In *Humanistic* psychology, a man is seen as a unique creature that has will and freedom. He would act at his own will, and he has a freedom to choose his actions (Subino, 1999: 62), even he is aware of making decisions of his actions, either good or bad, so that he would be responsible (Aan *Harikusumo*, 2012: 70). Freud sees that a man is in a long-running conflict between the *id* (primitive instincts) with *super ego* (value), which is controlled by *the ego* (reality) so that human behavior will be largely determined by the strength of which the most dominant (Antony Storr, 1991: 66).

Preferences as a form of social change is shown in nowadays modern life that a shift in many aspects of social value is happening. According to that, education plays a very important role, as it is written in Al-Quran and Al-Hadith. The role of education in the life of a community or even a nation, is not just as a transfer of knowledge and skills, but also supposedly as a transfer of values and culture (Tholchah Hasan Muhammad: 27).

Judging from the scope of rural community, modernization is normally seen as something unpleasant, something to avoid as much as possible, or something so obligatory to accept, and so harmful to the life and etiquette. However in the modernization, people often see some interesting aspects, which they accepted as goals. But generally nationalism affects pretty great to the rural community, at least in the long term (JW Schoorl, 1981: 213). The life of modern society, has undergone changes in terms of mindset, perspectives, and behavioural pattern of their life. Religion which acts as the fundamentals of the life of a society, a nation and a state must always be upheld, despite the wind of modernization that blows devastatingly hard. At the level of family life, most parents are still considering religious education is an absolute

necessity to prepare their children to live in a society, further more to believe in Allah SWT so they would live peacefully in their present and afterlife.

According to Muhammad Quthub, villagers are able to discover and be aware of Allah's existence better (Muhammad Quthub, 1991: 103). Although in terms of social order, the villagers with their typically rural jobs are relatively not as significant as modern urban society, and the fact that they live in a limited area of land, but they know, help and love each other really well, as if they were brothers. At least such spirit of kindness is coloring their life (Ibid).

This study is based on the idea that rural community preference for modern Islamic education is a form of social change. This preference is shown by the developed interest among the people of Cigalontang district to choose modern Islamic educational institution.

LITERATURE REVIEW

METHODOLOGY

This study uses analytical descriptive method. This method is chosen since it has a direct relation with the life of people in Cigalontang district, especially with their preference for modern Islamic education. Through this method, this study is mainly focused on background and individual holistically, which means not isolating any individual or organization into variables of hypothesis, but rather look at it as a whole as an integration (Lexy J Moleong: 3), in accordance with scientific background or context of an entity, because integrity can not be understood if it's separated from its context. Then, by using phenomenological approach, we expect to have an in-depth and meaningful description of the rural community preference in Cigalontang district. This study uses qualitative data. Phenomenological approach is one of the groups that belong to qualitative research. Phenomenology is a study about appearance of a phenomena, to explore the essence of the meaning it contains.

RESULTS AND DISCUSSIONS

Result

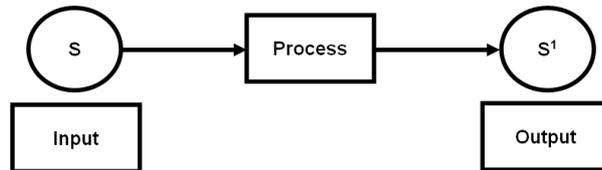
The result of this study shows that there are several factors which support the level of knowledge in rural community: (1). the circumstances of the people who obey and adhere to the teachings of Islam. (2). a high number of activities at mosques in every village in district Cigalontang district. (3). a harmony in their daily life and activities that is based on the values of Islamic teaching which on the other side emphasizes the importance of modern Islamic educational institutions to them. While the motives are: (1). to meet the various needs of physical and spiritual life. (2). It is close to the residence area, reachable, so that it does not take a long time to get to school. (3). affordable, especially with the financial help from government in form of BOS (Students' Operational Assistance). (4). internal and external factors which is a will to learn the religion deeper. (5). so that their children will not be affected by an unfavorable environment. (6.) parents want their children to be a good kid (insan shaleh) while still following present era. (7). To seek for a peaceful and happy life both present and afterlife. Rural communities have an ability to demonstrate a high level of living which is supported by all adequate components. In addition, the institution is affordable in terms of space and cost, and also supported by ideological factors within the society.

The expectations are: (1). to become a quality human being in this present and afterlife. (2). to master religious knowledge and general science. (3). to master modern technology. (4). To live well in society. (5). To create children whose character is good. Preference level is indicated by the number of rural community who prefer modern Islamic educational institution, which is around 75%. Supporting and inhibiting factors of rural community preference should also

be noticed, especially in optimizing components of education, so people would prefer modern Islamic educational institutions as their primary choice.

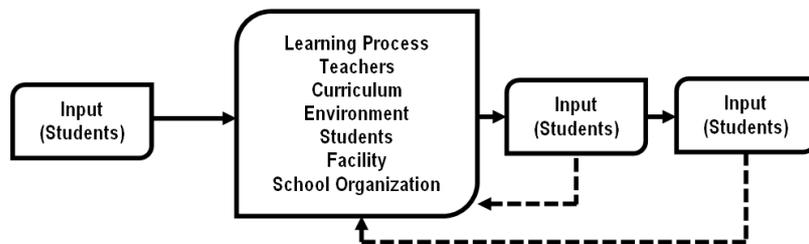
Discussions

Changes resulting from the learning process is effective and successful, which means: these changes take effect, meaning and certain benefits for students. In addition, changes in the learning process – learning is the process of changing behavior (Vienna Sanjaya, 2006: 55) is functional in terms of that it is relatively settled and any time it’s necessary, these changes can be reproduced and utilized right away. Functional changes is expected to benefit extensively, such as when students take an exam and when they adapt to environment in order to survive (Muhibbin shah, 2011: 116). The effective and functional changes are usually dynamic and encourage other positive changes (Ibid). Changes in people’s behaviour is closely related to changes in their energy and nervous system that are difficult either to see or to touch (Ibid). Therefore, the change in behavior remains as a mystery, or what psychologists name, a black box (Ibid). Although we can not see the change of behavior happening in a person, but in fact we can determine if a person has learned something or not, by comparing conditions before and after the learning process takes place.



Scheme 1: Behaviour Change Process

Changes that occur in students can be seen after all processes in the system are passed. A system is an integration consisting of parts that interact each other in a process to transform inputs into outputs (input-output system) (Rohiat, 2010: 19). This can be seen in the chart below (Ibid):



Scheme 2: Management as a System

According to the changes shown at the scheme above, it suggests that humans are controlled by their world-view; because faith is a world view, so men are controlled by their faith. We can conclude that the core of a man is faith, because faith is inside heart, then we may say human’s core is in his heart. After all, qalbu (heart) is the aim of education to fulfill with faith (Ahmad Tafzir, 2006: 28). Various developments and advances in science and technology, such as advances in communications technology, information, and other cultural elements will easily be known by the public. Such trends must be anticipated by the world of education if they want to put education on a vision as an agent of development and progress that is not out of date (Ahmad Tafzir, Ibid).

Education should be able to prepare human resources (Ahmad Tafzir, Ibid: 46), which is not as simple as training their skills so they are able to manage, customize, and develop information they receive, in fact to prepare a man who is

creative and productive (Yusuf Amir Feisal, 1995: 131). Creative and productive human, according to Mochtar Bukhari should be established as the vision of education, including Islamic education, because such human is always admired whether as an individual, social, even at a scale of a nation (Mochtar Buchori, 1994: 75).

Here are some characteristics of a productive human according to Bukhari Mochtar, quoting from Abuddin Nata (Abuddin Nata, 2001: 84 – 85):

- He receives himself completely (*ikhlas*), with all his strengths and weaknesses.
- Productive human is someone who receives his surroundings completely.
- Productive human is someone who is sensitive to needs of his era.
- Productive human is someone who is able to work and produce things, be familiar with and master some working methods in his various fields.

Education should prepare human resources who are capable of receiving, as well as customizing and developing every change that then occurs in their surroundings. Therefore, the vision and orientation of Islamic education should be able to put Islamic education as an institution which conserves noble values and corrects distortion caused by the effects of globalization. It is necessary to be alert to eight diseases of modern society namely (Nurcholish Madjid, 1995: 103, Quraish Shihab, 1996: 376-377, Komaruddin Hidayat 1987: 191)

- Disintegration between science (specialization that is too stiff), which results in dividing human mind and tends to confuse public.
- Split personality as a result of a life that is patterned by science that is too specialized and lack of religious values.
- Lack of faith, devotion, and humanity as a result of a life that is too rationalistic and individualistic.
- The emerging pattern of materialistic relationship as a result of pursuing temporal pleasure excessively.
- Tendency to justify any means as a result of hedonistic life.
- So easily getting caught by stress and frustration as a result of trusting and being proud of his own abilities too much, without being *tawakkul* (relying on) and believing in destiny written by God.
- A sense of alienation in the midst of the crowd as a result of individualistic attitude.
- Loss of self-esteem and future as a result of sins they commit.

The primary mission of Islam is to bring mercy to all the worlds, and to make it happened, Islamic education needs to be in the forefront, because education is directly dealing with human beings (Abuddin Nata, 2001: 100). According to this fact, it seems clear that the reason for the earliest verses of the al-Qur'an received by Muhammad about education was for a sociological and humanistic consideration (Ibid: 101). In accordance with the sociological and humanistic spirit of al-Qur'an, al-Hadith also addresses the importance of education and science in relation to elevate social status (Ibid). To achieve this mission of Islamic education, all components, such as curriculum, teacher, methods, approaches, infrastructure, time, and so, should be designed by considering social interests (Ibid).

To develop Islamic education, in order to promote a more tangible contribution to solving urgent and actual problems faced by the community, Islamic education should reflect onto its primary mission. The mission can not be separated with the mission of Islam to spread mercy to the worlds while focusing on efforts to link Islamic education with social context (Ibid). In order to do that, firstly we need to formulate the philosophy of Islamic education (Moeslim Abdurrahman, 1997: 31), which eventually can be used as a basis of technical methods development of Islamic education, whether in school, family or social environment (Abudin Nata, op.cit: 107). Here are some indicators in the modern Islamic educational institutions (Soerjono Soekanto 2003, Mac Iver, 1937, Samuel Koenig, Barners and Noble, 1957 Qodri A Azizy):

- More populist
- Establishing contact with other cultures using a filter in accordance with the norms and values of Islam
- Adaptive to the times as well as the advancement of science and technology.
- High appreciation of the achievements of science.
- High tolerance toward diversity in the society, especially in terms of trust. For example, being tolerant of *madzhab* (school of thought within Islam fiqh) differences.
- Imposing open stratification, which allows the community to improve social mobility vertically and step up into social dynamics.
- Orienting to the future, in this case it is obligatory to endeavour as a realization of the teachings of Islam which they are following.
- Minimizing the inhibiting factors that would slow the development and progress of modern Islamic educational institutions down by utilizing a wide range of opportunities for the advancement of modern Islamic educational institutions.

CONCLUSIONS

Preference among rural community for modern Islamic education is a success in socialization, run in The Three Centres of Education, which are: family, school, and community, by encouraging interest in rural communities of Cigalontang district, Tasikmalaya in order to have them choose modern Islamic education institution. This effort is made by some counselings from religious leaders, community leaders and officials from The Office of Religious Affairs with the participants of the training are religious teachers, administrators and members of religious community organizations and cadres of the PKK. Variety of method are used, such as lectures conducted by trainers, sharing ideas, and majlis ta'lim (mosque committees) activities which are commonly held in every village. The goal of education, training and activity of mosque committees is to maintain and increase the preference, as well as to promote the modern Islamic education institutions by organizing monthly lectures and appointment of cadres.

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