

Modernization Of Islamic Education In The Rural Family

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Abstract:- The purpose of this study was to determine the form and the modernization process, the goal of modernization of Islamic Education in Rural Family, the causal factors, as well as the barriers and benefits. This study uses descriptive analytic phenomenological approach. The methods and approach was chosen because of direct relevance to life, especially in the modernization of Islamic education in rural families. With a phenomenological approach, is expected to interpret the meaning and content of the description of the phenomena that occur in the field in depth. The measures taken include: observation, interviews, documentation, and literature. The research concludes that modernization has its own form. Forms modernization of Islamic education in rural families, the existence of thought towards a more extensive and progressive, the existence of more tolerant religious behavior and mutual respect among the members of society, no longer recognize the existence of hostility and strife

Key Word:- modernization , Islamic Education, Family, and Rural

1 INTRODUCTION

In modern life there is a shift of values in societal life. In that case education plays a very important role as has been outlined in the al-Quran and al-Hadith. The role of education in the life of a society or a nation is not just a transfer of knowledge and skills activities, but should also be a transfer of value and cultural activities (Tholchah Muhammad Hasan, 2000: 27). The term of modernization in Big Indonesian Dictionary (KBB) is the process of shift in attitude and mentality as a citizen to be able to live according to the demands of the present (the Ministry of Education and Culture, 1988: 589). Modernization of a society is a transformation process, a change of society in all its aspects (Schrool JW, 1988: 1). From this definition the term modernization is: the process, the shift, the update, the transformation, the change, covering various aspects of life. The modernization process of Islamic education in rural families, prioritize the non-material things, because it tends to a change of mindset and behavior patterns. The purpose of modernization of Islamic education in rural families is to enhance the dignity of rural communities, so that people can be competitive and on par with other communities. Also, is to improve the welfare of the community and provide knowledge on the importance of Islamic education. The study started from the idea that Islamic education in rural families play an important role in the modernization process. Successful or not in school, depended and influenced by education in the family.

2 LITERATURE REVIEW

This study used descriptive-analytical method, which aims to investigate and solve the problems and symptoms were found during the study. The characteristic of the descriptive method is focused on solving the problems found in the present, the actual problems. The data collected initially arranged, explained and then analyzed (Winarno Surakhmad, 140: 1985). This study uses descriptive analytic phenomenological approach.

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2.1 RESULT AND DISCUSSION

2.1.1 The Result

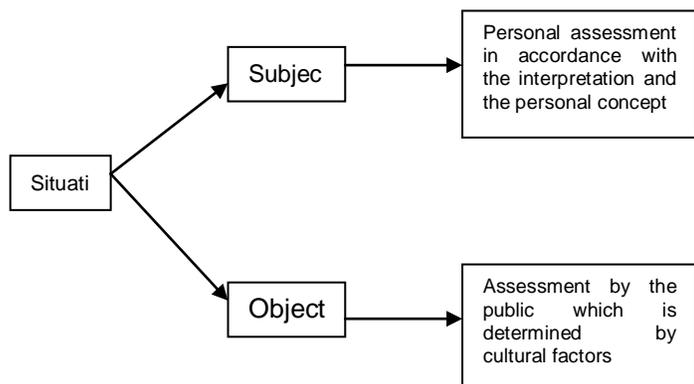
The modernization process of Islamic education in rural family goes through acculturation, through a mixture of the local culture with foreign cultures, without changing the existing culture. There are still some rural communities who live in the countryside and have not received the modernization of Islamic education in their family, it is because they still think that it is identical the process of modernization with Westernization that will make their children leave the customs or habits of their ancestor. Likewise, there are public figures who don't exactly understand what is the meant of the modernization of Islamic education in rural families, so that many are socialize it inappropriately; it is no wonder if many people who have not received it thorough.

2.2.2 Discussion

The factors causing modernization are intrinsic and extrinsic factors. Patterns of behavior and association organized better, it is because they have religious education in this case an earlier moral education in the family environment. The obstacle is there are those who still considered that modernization is identical with Westernization. And there are those who still do not understand the essence of modernization itself. The benefits of the modernization of Islamic education in rural families are to improve the mindset and social manners and to improve the welfare of society. The aspects of modern society are reflected in the sociological which is more general, the social structure of society. It relates to economic development, most of the population that their residence is ratcheted to the city environment. City Life brings the problems of technical and organizational highly specialized (Ibid, J.W. Schrool, p. 2). In modern society, it appears the groups with the social and economic position of the same and has such common interests. These groups can be seen as a social class. The stratification (social class) is the result of the habit of human relations regularly and structured, so that every person, every moment has a situation that determines their

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relationship with the others vertically or horizontally in society (Phil. Astrid S Susanto, 1999: 65). The situation of individuals in the group and in the wider community. F Znaniecki stated that the situation can be viewed from two aspects, are:



Stratification occurs with the increasingly widespread of society, with increased of division of labor (Ibid, Phil. Astrid Susanto S: 66). So the modern society will shows a tendency toward stratification that even more, because the basis of stratification is the division of labor, that is specialization and diversification of employment. The basic formation of stratification is that humans have a tendency to assess a job, the assessment that reviewed in terms of roles that is owned by a job in fulfilling the interests of society. Such assessment can also be based on an assessment of biological or cultural. This explains why in traditional societies the shaman has an important position, while in the modern societies the doctor has a respectable position in society. The formation of strata in the society it is also as a formation process of the social structure. Indirectly, money and material factors play a role in modern society on the formation of a person's social status that as the whole will form a social structure in society (Ibid, Phil. Astrid Susanto S). Indicators of the assessment are as follows:

1. Shape of the house (the size, the conditions, the maintenance, the garden layout).
2. Area of residence or the environment because it is considered that the area of residence determines the status.
3. Occupation or profession which is chosen indicates a desire (self-identification) to live with a certain level of society.
4. Sources of income determine someone's social status.

Class of the farmers, the tenant and the agricultural laborers in modern society is greatly reduced in number and it means the same thing also applies to the craftsmen. Conversely, class of the industrial working, the intellectual, the industrial managers, and the so-called middle class grew and became more important. The process of stratification as a consequence of modernization is determined by the social stratification before the modernization, the local value systems and the human relationship with the natural physical and social environment (Phil. Astrid Susanto S.: 82). One of the results of research conducted by Hofstede, (WMF Hofstede, 1971: 53-54) at the villages in West Java were carried out in 1970 found a simplification of class / stratification differences in the village into (1) the Elite of villages and (2) the Mass. The benchmark

of strata formation based on property rights of fields, gardens and house is increasingly blurred / less attention. Local Elite consists of: the village heads, the regional officials and the center official, the teacher, the political figures and the religious figures and the rich farmers. The mass layer consists of the middle peasants, the agricultural laborers, the small traders and the craftsmen (MA Jaspan, 1959: 12). Such a situation explains the tendency in the development of modern stratification or in other words, modernization has also entered the villages (Ibid, Phil. Astrid S Susanto, Loc. Cit: 84). The decision was taken by village formal leaders and community leaders with the close or tenuous collaboration, depending on the habit / the village situations: formal leaders and community leaders classified as the village elite (Ibid, MA Jaspan, Loc. Cit) formal leaders in the village are those who have an official position in the administration of the village (the members of the guards and heads of villages selected). Community leaders are influential people in the village who are recognized as the leader of a particular group or the entire village, although not occupying an official position in the village, for example is Ulama or Kyai. Village intellectuals also classified as an elite, it is a benchmark that shows that modernization is going on the village. In modern society consumption patterns and service usage patterns of community members is rather high. There is a (possibility of) social security which is steady. The emergence and sustainability of modern society also depends on certain developments in the culture, which is related to belief systems, value and norms systems. There is a positive appreciation of the changes, especially in certain fields, such as economics and science. There is a kind of optimism that is based on the understanding of progress and evolution. Economic activity is very much appreciated. Generally, working is seen as something good, something that is absolutely necessary (Ibid, JW Schroot, Loc.cit, p. 4). Belief system and world view changed to be more universal, where the whole world community got a place. At the same time, a kind of secularization was growing in the different fields of life, c. q. important activities become more autonomous. Relation of religion and philosophy of life is reduced to the other activities. The development of national culture has the support of the law, education, the media and others, which allows for a steady community life in the country. It also means in modern society, has grown to a dominant certain type of culture. This type of personality causes people to live in a modern society and maintain a modern society (Ibid). Modernization of society generally defined as the application of scientific knowledge to all activities, all areas of life or all aspects of society (Ibid). So modernization has a relative meaning. Because science is constantly evolving, the process of modernization is always running. Like the development, seeking to improve the human dignity through development in all fields, in economics, the accent is placed primarily on economic growth (increase in total income or the entire production of a country in a certain period). In the theory of economic growth, the points to consider are the factors that facilitate or inhibit the growth (Ibid). However, attention to the non-economic factors increases. If economic development is considered as a result of the accumulation of capital from the modern technology application and production specialization that the scale is growing, then this implies that there are socio-political structures in which these factors play a role. Modernization is a phenomenon which includes everything, so it can not be learned in a single science only, there are the various areas of

expertise, people will tend to limit themselves to just a single symptom, which should be seen as one aspect of the whole process. The term modernization is often associated with the progression or evolution (Ibid). It depends on the definition. If evolution is limited to the development and application of science, then the two concepts are the same. However, evolution is strongly associated with progress in general, which implies the idea of progress also includes the governance relationships. This is emphasized by Wertheim, in his opinion; the real principle that becomes a basic of evolution understanding is the tendency towards 'emancipation', toward 'liberty'. The emancipation is also a fundamental criterion for measuring the evolution. The growing ability of humans to cooperate, he considers closely related to it. These criteria are used by Wertheim besides the criterion of technical progress. Evolutionary theory grounded on the idea that there is constancy in the development of human culture, which goes through certain stages. Global division was divided the stages into the stage of wildness, savagery and civilization (Ibid, p. 7) According to Linton, the modernization and modern society can be various in the direction, it depends on the values and norms that are used, whether modernization is seen as progress or not. Modernization is an inevitable process. The idea that modernization is inevitable, it clearly linked to the efforts to achieve certain goals. Modernization process goes through the process of acculturation. (Ibid, p, 19). Modernization is an important part of the social process. So modernization is the process of using the opportunities given by the change for the betterment (Ibid, Phil. Astrid S Susanto, Loc. cit: 180). In modernization, economic progress became the main subject for developing countries, which is a change from agrarian economic system into industrial economic system in the hope that these changes will be able to generate the improvement of fate. So the process of modernization is not cause a major change in society, but rather use the change and direct it into the advancement and improvement of human destiny, for the best results, the human self must also be mentally prepared (Ibid, 181) If the modernization going to be held then:

1. Property rights finally will determine further in manufacturing norms of the rights and the obligations.
2. Employment in industry communities finally should be an activity that is not specifically tied to the land, as well as in agricultural communities.
3. Gradually trading system is directed at unknown consumers.
4. The existence of political stability and therefore the individual is bound to state law and regulations.
5. The existence of institutionalization based on rationalization oriented towards solving problems, improving the economic, mental education.

The first consequence caused by the modernization process is, (Ibid, 182) first, in the field of agrarian having difficulties, second, agrarian production still depends on the individual, third, lack of trained personnel which is increasingly needed especially in the long term, the fifth, the high and the growing specialization, the sixth, the migration / mobility of labor in society, seventh, the increase of state intervene in the production and management, and the eighth, the increase of various goods production consumption. One step politics that has accelerated the modernization is nationalism. Nationalism is one of the elements that allow the modernization, so it can

be said that the political system allows social change in the direction of modernization. For developing countries, nationalism has ended and broken down the barriers elements of modernization in the tradition. The process of modernization and the realization of the forms of modern society by itself are not possible without value. Attempts to reach and realize the modern society can be done in a variety ways. The choice is determined on one way; some is determined by the certain values and norms. The people who want the modernization, especially the influential factions in the community who want the modernization can choose the form of modern society to be achieved. Those forms are: (Ibid, JW School, Loc.cit, p. 21).

1. Egalitarian society (everyone on the same level, feeling at one; sama rata sama rasa)
2. Elite society/high society (more concerned about the existence of the elite)
3. People who are more concerned with individual freedom
4. People who prioritize the pattern of collective actions. etc.

How to implement the modernization is also associated with the values and norms that are used. So in the modernization process, it should be determined the further goal of the modernization and how the modernization will be implemented (ibid., 22) Family as a small community living in the cultural life took a part and the intensive place (MI Soelaeman, 2001: 22). Families are participants of particular subculture and culture with the several of its aspects (Ibid). Parents play a role as an intermediary between the child and the community, between the child and the norms of life, between the child and the adults. They introduce the child to the life of the community and instead they introduced the community to the child. In introducing society to their children, they use their own perspective or vision. Persons and families today shows the dynamics of the high life along with high social mobility as well (ibid., 33). Family life doesn't run static but it is always dynamic, always changing, because the family lives in a society that is always changing too or that indicate the presence of social mobility. Education in the family is the foundation for children to gain an education in school or outside of school. In the family, the individual (child) began to study and get education from their parents, because family is a very important educational environment that provides the basis for a child to enter the other educational environment. The child can use everything that has been received from families and schools in the community, in addition, children get a chance to test the correctness of the values obtained from the families and schools. The definition of Islamic Education etymologically it is often used the term ta'lim and tarbiyah derived from the words allama and robba which are used in al-Quran, even though the word tarbiyah has wider of the connotation that means to maintain, to raise and to educate, it also means to teach (allama) (Ahmad Tafsir, 1995 : 13). Specifically, based on empirical data from Indonesian society especially and from the world community generally, the outlined goals of Islamic education are: (Ibid, 110)

1. To form and develop a Muslim who mastered mahdhab worship, minimally.
2. To form and develop the scientists of Islamic studies such as Tafsir, Fiqh, Adab, etc.
3. Islamic education as a component of general

education occupies a unique position because of Islamic education in the general education program, either in elementary school, middle school or high school, did not have a whole education system but it was in another education system, the national education system that the program and its enrollment system opens the door for all citizens from various religion.

4. In Islamic society, it is often done the Islamic education process with a varied program, it is done by a variety of social areas so that the type can be classified into a community education program, starting with a lecture at dawn, weekly recitation, afternoon recitation and an intensive course and Islamic education for the child by the family.

To understand the essence of Islamic education, it must be understood from the source base, which is the essence of the nature creation process and its relation to the creation of human and their life on this earth (Iskandar, 2004: 27). As al-Rabb, or Rabb al-'Alamin, Allah is who organize, manage, fix the creation process of this universe, and make it evolve dynamically until it reaches the purpose of its creation. Thus, it can be said that the essence of Islamic education is the whole function of the divinity of Allah on humans, since the creation process and the growth and development gradually until it is perfect, until the guidance in carrying out the duties of the caliphate as well as possible (Ibid, 28) The village is a form of the organism, which is limited by natural boundaries, sometimes it is very narrow. Progress stalled if it has reached those boundaries and just continues to grow with the birth in the "hometown" with the same pattern of descent and eventually lives a life in his own way and finally demands the freedom (Malinckrodt, 1971: 21) The village can maintain the continuity of life based on the values of life that formed spontaneously-organic, moral and religious principles. It is caused by the natural limitation created by the humans themselves, that the village is a unit that can forge his own village in the fields of socio-cultural-religious. By itself, the village was more considered as social unit, not as a law administrative territorial. The villages that is not far from the town has lost its original values now, but the most rural areas in Indonesia still maintain these values. In the process of modernization, the migrants (who increasingly could acquire the land to settle on the outskirts of the village) were a pioneer of change (change agent). The next development was the construction of rural roads that was built not in the areas of rural indigenous, but rather the migrants who have become the link between rural economic system, market economy and modern economy. Some characteristics differences need to know between the rural populations with the urban populations are: (Ibid, 150)

1. The villagers make more interpersonal contact than townspeople.
2. The townspeople interact with each other that have a specific social role; villagers interact with all existing personal (whole personalities).
3. Primary relationship between the villagers is bigger and more than the relationship of the townspeople.
4. Interaction among townspeople are more anonymous
5. Interaction among the villagers is complementary relationship to fulfill their own interests.
6. Seen from a distance of geography, contact between

the townspeople are more spread out than the contact between the villagers

7. The townspeople are more tolerant of social differences and judgments of others.
8. The townspeople have jobs that lead to specialization than the villagers that more all-round.

By looking at the change process, the change of society is the change of the society norms. So in this case, the modernization process in the village communities can be described: (Ibid, 162) first, the symptom of modernization is caused by the economic development. Second, the innovation arises in various social strata, as a consequence of the deteriorating economic situation. Third, those who successfully replace the objective values and relationship instead of the subjective-traditional values and relationship, will be more successful. Fourth, the ecological systems (through self-organization) competes with the social system; economic system can unite strata which previously difficult to interact with each other. Fifth, the political system is more difficult to develop than the economic system. Sixth, the establishment of the economic system made the old social system living side by side with system/actors of the market economic, the guild and home-based enterprises (households), also the firm and a Chinese store. Seventh, the socio-cultural background differences resulted in differences in the implementation of the modernization process, and the eighth, modernization occurred during colonization

3 CONCLUSION

The modernization process of Islamic education in rural families prioritizes the non-material things, because it tends to a change of mindset and behavior patterns of the community. The purpose of modernization of Islamic education in rural families is to enhance the dignity of rural communities, so that people can be competitive and on par with other communities. Also, is to improve the welfare of the community and provide knowledge on the importance of Islamic education in the rural environment. The factors causing modernization are intrinsic and extrinsic factors. The obstacle is there are those who still considered that modernization is identical with Westernization. Likewise, there are public figures who don't exactly understand what is the meant of the modernization of Islamic education in rural families.

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