

## MODERNIZATION AND EXISTENCE OF MADRAIS TEACHING GROUPS (CASE STUDY IN DISTRICT CIGUGURKUNINGAN REGENCY, WEST JAVA)

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### ABSTRACT

*The purpose of this study is to determine: how modernization, how the history of the emergence of Madrasis teachings, and how the existence the group of Madrais teachings, in Cigugur District, Kuningan Regency West Java. This study uses a phenomenological approach, methods of descriptive analysis, and the various qualitative research. The qualitative data is needed in this research are: modernization, historical emergence Madrais teachings, and the existence of groups Madrais Teachings, in Cigugur, Kuningan regency, West Java, namely the appropriate data and considered necessary to solve the problem are formulated. An analysis of: modernization, historical emergence Madrasis teachings, and the existence of groups Madra is Teachings, in Cigugur Kuning an regency, West Java, is done by describing about: modernization, historical emergence Madras is teachings, and the existence of groups Teachings Madrais in Cigugur Kuningan regency, West Java.*

**KEYWORDS:** Existence, Group, Teachings, Madrais, and Society

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### INTRODUCTION

Social change is any change in social institutions in a society, which affects the social system, including the values, attitudes and behavior patterns among groups in society (SoerjonoSoekanto, 2003: 350).

Sub district of Cigugur Kuningan regency West Java has a lot of cultural and religious diversity. Religious diversity in Cigugur suggesting that the region is home to a history of religious in Kuningan regency both Islam as well as Catholic Christian. Any form of religious buildings are often found in Cigugur. Like the Mary Cave belong to the Christian community and Islamic Boarding School (Indonesian: Pesantren) scattered around settlement. However, not a few local residents who embrace religion or ideology similar to animism as Madrais. Madrais itself is derived from Cigugur, in fact, the center Madrais developments ensued in the area prior to these teachings spread Cigugur other regions. Fahammadrais is one of the teachings ancestral human remains in the area of royal rulers Cigugur Kuningan, West Java.

### LITERATURE RIVIEW

#### Methodology

The methodology used in research on modernization and the existence of Teachings Madrais in Cigugur District Kuningan Regency is descriptive analysis. The chosen method for directly related to life in the District Cigugur, Kuningan regency West Java. Through methods and approaches, this research is more focused on the

background and individual holistically, meaning not isolate individual or organization into variables hypothesis, but rather looked at as a whole (Lexy J Moleong: 3), basing itself on natural background or context of a whole (entity), because wholeness cannot be understood if separated from its context.

The phenomenological approach, the expected description of the phenomena which appear in the field in Cigugur District, Kuningan regency, West Java, can interpret the meaning and contents in depth. The data used in this study is qualitative data. Phenomenological approach is one of the groups that are in a clump of qualitative research. Phenomenological is a science that deals with phenomena that seem, to seek the essence of the meaning contained therein.

## **RESULT AND DISCUSSIONS**

### **Result**

These results indicate that: the modernization and the existence of Madrais Teachings Group in Cigugur District Kuningan regency, West Java does not change the whole of the affected communities, the forms of interaction as a social process that is associative in everyday life proceed naturally establish a life together in society tolerant, harmonious, and promotes the interests of social groups that are safe, peaceful and orderly. Adherents Madrais now it is not disputed by local people, considered not as a religion but as a follower of belief system although Madrais itself does not want to be called a belief system. They called themselves the indigenous people who have religion.

### **DISCUSSIONS**

Discussing about social change cannot be separated from social interaction that is woven between individuals, individuals and groups, group by group, both within the community itself or from outside the community itself.

The factors that drive the course change are (Soerjono Soekanto, 2010: 283-288):

- Contact with other cultures
- The formal education system is advanced
- Respect the work of someone and the desire to move forward
- Tolerance to acts that deviate (deviation), which is not an offense
- An open system of society (open stratification)
- Population heterogeneous
- The public dissatisfaction towards certain fields
- Orientation to the future
- The view of the value that people always trying to improve his life.
- Factors that prevent the occurrence of the change are:
- Lack of relationships with other communities
- The development of science is too late
- Attitude traditional society

- The existence of interests that have been embedded with powerful (vested interest)
- The fear of shakiness on the integration of culture
- The prejudice against new things or foreign or closed stance
- Barriers ideological
- Indigenous or toxicity.

As a change, modernism is the flow of modern Western thought arising from their historical experience since the last four centuries. Briefly modernism is understood that emerged toward the revival of Western society from the dark ages to the Enlightenment, the industrial age and the age of science. The characteristics of modern times are the growing scientific worldview characterized by secularism, rationalism, empiricism, way of thinking dichotomous, desecration, pragmatism, and disclaimers metaphysical truth. Additionally modernism called *Westernism* that bring understanding of nationalism, capitalism, humanism, liberalism, secularism and so forth (TrogerGaraudy, 1982: 222-223) (Maryam Jemeelah, 1975: 15). John Locke, one of the modern Western philosophers assert that liberal rationalism, freedom, and religious pluralism is the essence of modernism. But that is considered to be quite prominent in modernism is secularism is both moderate and extreme (Muhammad al-Bahi, 1985: 52).

A modern society has efficiency, relying on science and technology as its main foundation. All aspects of social life organized rationally based on the analysis. Decision-making in many ways based on the framework that supported the argument that strong reasoning. Strength think would be the dominant and urged backward way of drawing conclusions based on intuition, feeling and tradition. In today's society this situation is reversed where it intuition, feelings and traditions that are the dominant. In today's society this situation is reversed where it intuition, feelings and traditions that are the dominant. The role of thinking has not got a place a low priority on value theory in the system of values in Indonesia. It is worth emphasized here that in modern society there is not no place for intuition, feelings and traditions, but the roles of the three sources of knowledge have become relatively less important than thinking.

Modernization is a process of shifting attitudes and mentalities as citizens to be able to live up to the demands of the present (Department of Education, 1989: 589). According to Abdurrahman Wahid modernization is a process of the dynamic, which in principle dynamics include two processes, namely the experience of returning values positive life that already exist, in addition to also include the replacement of the old values with the new values are considered to be more perfect. From the point of economic modernization is defined as the application of technology by humans for control of natural resources in order to create a real increase in yield growth per head of population (Myron Weiner, 1986: 10). In this phase the underlying rationalism and secularism. In this position separate from the place of religion in economic and industrial activities, social and political as well as from science and technology (DadangKahmad, 2011: 74). The presence of positive appreciation of the changes, particularly in the areas of life such as economics and science. There is a kind of optimism that is based on the notion of progress, the evolutionary sense. Economic activity is highly appreciated, generally work is seen as something good, something that is absolutely necessary (Ibid).

Modernization and the existence of Madrais Teachings adherents as a form of social change regarding the understanding of the people in the Cigugur District, Kuningan regency, West Java. Called ideology madrais because the ideology a great character named Prince of Madrais Alisabasa or more details are Prince of Sadewa AlibasaWijayaKusumaNingrat, known as Prince of Madrais. Madrais is the son of Prince of Alibasa

(Prince Gebang to ninth) of his marriage to R. Kastewi, fifth descendant of the Tumenggung Jayadipura Susukan. At birth, his name is Prince of SadewaAlibasa, in the family tree is called the Prince of Surya Nata or Prince of Kusuma A diningrat.

God according to this flow is above everything. God is the One, Almighty, the Most Just, the Supreme Good and Wise. Especially with the Man, as the most perfect creature. In addition, ideology Madrais also teaches awareness that every human being, born and created in accordance divine natural law, good customs, language, color and so on. And behind that nature there is one message or mandate in every human being that we have to dig themselves. Likewise, national consciousness, that it is unlikely that a nation invaded another nation when aware of the legal nature. They will maintain the nation without depriving the rights of others. Thus, we can think in universal with respect to each other without any mutual desire to master and this diversity is the greatness of God. And any attempt to homogenization in fact been violated nature that God specify.

## CONCLUSIONS

Modernization and the existence of the Madrais Teachings in District Cigugur Kuningan regency, West Java does not change the whole of the affected communities, the forms of interaction as a social process that is associative in everyday life proceed naturally establish a life together in a society that is tolerant, harmonious, and prioritize the interests of social groups that are safe, peaceful and orderly.

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