

REPHILOSOPHIZING ISLAM EDUCATION TOWARDSOCIAL CHANGEAT KAMPUNG ADAT PULO, SITU CANGKUANG, GARUT, WEST JAVA

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Abstract

Social system is about synergy interaction between various activities, customs, values and norms within communities. Therefore, the perception of social system related to individual person, family, culture, education, politic, economy, kampong, village, religion and other social regulation concepts. In this case, social system is correlated to ethnic and tribes, the ones that identify themselves to be in one similar culture, language, behavior, biological characteristic features, or social norm. Historically, social norm sourced from religion, legend, and mythvalues. Religion especially, expresses symbolic universal which graces great meaning toward human life and provides holistically explanation about trencendental realities. Religion is also a social expectation to answer all situations which caused by human themselves. This study is to analyze re-philosophy of Islam education toward continuously social changes at kampong AdatPulo, Leles, Garut, West java.

Keywords: *culture, education, Islam, religion, social change*

INTRODUCTION

Education and culture are just like two faces of a coin and closely related to each other. In fact, it is impossible to say whether the education influences culture or the culture influences the education system within the society. In this globalisation era, society becomes more multicultural and education in this case, is challenged with the issues of cultural changes and even cultural sustainabilities. Culture strongly influences how society approaches education, and a society's culture determines how that society educates its citizens. Culture consists of values and beliefs that influence education, and education creates new culture according to social changes in the society.

Culture refers to the core beliefs and customs of a particular group of people, and it can be observed in many aspects of their lives, such as their language, clothing, food, housing, religious ceremonies, symbols and history. In many cases, culture is associated with family origins, race, ethnicity and geographic location, but culture can also be gained by choosing to identify with a specific group. Edward B. Taylor said, culture is that complex whole which

includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by (a human) as a member of society.¹

The terminologies of education can be viewed according to two perspectives, society and individual person. Education by society means inheritance of culture from older generation to younger generation to keep the life of society is sustainable. Meanwhile, the definition of education by individual means potentials development which are pented and hidden in the depth of individual power. By those definitions, then education is concluded as culture inheritance as well as potentials development.² Therefore, education needs educational theories to describe and explain and even predict the education in the next future. One of the theories is the culture relativism theory. It says that human has same values and norms which were inherited through educational process not through heredity. So, culture definitely influences education.

In term of Islam education, Yusuf Qardawi interpreted that Islam education as all aspects of total human education, mind, intelligence, heart, spirit, physic, attitude, and skills.³ With those aspects, especially intelligence which creates skills, education is a factor which has directly ability to produce new era of culture. In this case, Islam education definitely influences culture.

Islam had been firstly diffused in Java, in approximately 1399 M by Maulana Malik Ibrahim and his nephew, Mahdun Ishaq who permanently lived in Gresik.⁴ Maulana is an Arabian and ever lived in Gujarat. At that time, Majapahit was the only kingdom ruled in Java, and King Sri Kertabumi who got married with Putri Cempa, a moslemah, had a son called Raden Fatah who became a first Moslem King in Java (Demak). King Raden Fatah established an Islam Kingdom in Java not by aggression toward Hindu Religion which was convicted by Majapahit Kingdom, but because the weakness and destruction of Majapahit Kingdom especially after Patih Gajah Mada and King Hayam Wuruk passed away.

Demak Islam Kingdom spread out its pamour to west-java. Some kampongs and villages which previously followed Hindu religion gradually changed their ideology to Islam. This ideological transformation happened also in Kampung Adat Pulo, Cangkuang Village, Leles District, Garut Regency, West java, Indonesia. Kampung Adat Pulo, a traditional village, which used to be Hindu as its religion, in 18th century confessed Islam as a new religion. Embah Dalem Arif Muhammad, the ancestral of King Mataram had embedded the Islam transcendence teachings in Kampung Adat Pulo. However, until now the population believes some ultra-conservative teachings which were left by Hindu, such as "pamali" and also religious ritual traditions. "Pamali" is prohibitions to break the rules of values, customs, or norms within a society. In this case, the prohibitions are in the context of Hindu's teachings as well as the rules which were established by Embah Dalem Arif Muhammad.

In line with penetration of tourism sector to Kampung Adat Pulo since 1976, it impacted to the changes of multidimension aspects to the surrounding areas. Positive impact is that the people has new jobs as merchandizers by selling foods, beverages, gimmicks, as tourism guide, as parking attendants, to be security attendants and other side jobs that they perform when they finished with the jobs on the field - as their main profession as farmers. Another positive impact is the education system and school continuously generate and cover the area and is fastly growing. The negative impacts have also influenced the behavior of the society such as the way of clothings, shopping, consumerism style, and especially the values of the tradition is becomingly dull.

The Local Traditions in Kampung Adat Pulo

At one of the corner areas of Garut Regency, there is a kampong or village called Kampung Adat Pulo which is hidden in a small island, about half a hectare of spacious and in the middle of Cangkuang lagoon. This kampong is one of traditional kampongs in West java and it has only 6

¹Abidin, Yusuf Zainal and Beni Ahmad Saebani, *Introduction of Cultural Social System in Indonesia*, (Bandung, Pustaka Setia, 2014), p. 39

²Langgulong, Hasan, *the Principles of Islamic Education*, (Jakarta, Pustaka Al-Husna, 1992), p. 3

³Qardhawi, Yusuf, *Islam Education and Hasan Al-Banna School*, Transl. Bustani A. Gani and Zainal Abidin Ahmad, (Jakarta, Bulan Bintang, 1980), p. 39

⁴Shafwan, Muhammad Hambal, *The Essence of Islam Educational History*, (Solo, Pustaka Arafah, 2014), p. 242

traditional houses plus one mosque. The name of KampungAdatPulo is attached to its location. Kampung means kampong, adat means tradition, andpulo means island. To reach KampungAdatPulo needs a raft transportation which is crafted from bamboo poles and bundled with coconut ropes. It is not too far away and only about 200 m distance. Fifty steps of traditional stairs challenge the tourists to come to the kampong which is so neat, clean and very silent. As if, no ones are staying in those six houses. The cleanliness of the area makes the tourists are shy to throw away the trashes inappropriately. It is different compares to the gate area before lagoon which is occupied by gimmicks' traders, this kampong looks alive by visitors to see the unique. Proper life in the kampong is started from approximately 6 PM until 8 PM in the evening. 6 PM is about time for kampong population to "maghrib" pray and 8 PM for ending "Isha" pray. This period of time is used by population to socialize with others after coming back from working at the padi field and forest.

The population of KampungAdatPulo strictly implementing and keeping up the customs called "TataliPirantiKaruhun" in their life, including the policies of house building as well as models. Tatali means boundary, piranti is device, and karuhun means ancestor. So the meaning of "TataliPirantiKaruhun" is the ancestor boundary device. It is the tool for the population to obey the customs. The total of the houses in this island has to be only six houses in maximum, and added with one mosque for socializing purposes. Three houses in a row face another three at the opposite, and at the end of those rows is located centerly a mosque which is equipped with an ablutions room to wash mouth, face, hands, ears, hair and both legs.

The unique of this traditional kampong, is not only its maximum of the houses, but also its maximum of the families which is unchangeable. The ones that are deservedly stay in this kampong is determined by mothers' encesty line. If one of the young populations gets married, he or she has to go out of the island within two weeks and replaced by the family member which was previously removed from the island. Who will be chosen to go back, is to be decided by "KetuaAdat", a traditional's chairman. Another unique is a Hindu temple with its Syiva statue called "CandiCangkung". It is a heritage left by Hindu religion. Closed to this temple is a cemetery of EmbahDalemArif Muhammad which is equipped with a small museum where some heirlooms, compile of scripts from 17th century are kept. A total of notes and scripts as material heritage which was documented on wooden fiber of saeh tree (*Broussonetiaefructus*) and written with "tinta air tape ketan" (glutinous rice ink) seems to be almost obsolescently condition. The teachings of this EmbahDalemArif Muhammad was written in Javanese language and Arabic and contents of al-Qur'an verses, fiqh, various praying guidance, nahwu - sharaf, and the story of EmbahDalemArif Muhammad. One of the important aspects in social study is that EmbahDalemArif Muhammad never teased this temple and the current population as well.⁵

EmbahDalemArifMuhammas bequeathed various traditions to the population of the kampong which had been ingraining in the depth of population's heart. They submissively implement those traditions and fearly to get disasters when they break it. Those traditions that they still keep and implement in their social activities are: (1) Muharam ritual, an event on 10th of Muharam⁶ to commemorate of Muhammad birth day; (2) to wash all heirlooms such as kriss, precious stones, stone bullets and other stones which has spiritual values; (3) do not build houses with "jure" (overlapped roof) model, and suppose to be "jalopong" (single lengthwise roof) model; (4) do not hit large gong; (5) do not increase or decrease the total of six houses and families; (6) not pilgrimize to the cemetery of EmbahDalemArif Muhammad on Wednesdays; (7) do not feed cattle which has four legs such as buffalo, ship, or cow. However, there are several traditions that are not obeyed anymore by especially visitors such as: (a) do not use umbrella; (b) do not walk "ngeupat" (swingly); (c) do not spit at all areas.⁷

⁵ The Island Kampong, a Tradition Kampong in the Middle of Cangkung Lagoon; <http://www.wisatajabar.com/2015/11/kampung-pulo-kampung-adat-di-tengah.html> (browsed on September 28th, 2016)

⁶Muharam (Arabic: محرم, transliteration: Muharram) is the first month in Hijriyah (Islam) calendar. Muharram originated from word prohibited to war and bloodshed. Meanwhile, 1st of Muharram is Islam New Year.

⁷Syehabuddin, Dede, *KampungAdatPulo Within the Expansion of Tourism at Cangkung Temple*, Ushuluddin Faculty, State Islam University, Yogyakarta, 2013

Rephilosophizing of Islam Education toward Social Changes in KampungAdatPulo

Main objective of Islam education is total dedication, sincerely and faithfully to Allah according to his word: Say (Muhammad), my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the cherisher of the worlds.⁸ According to Arifin, there are two perspectives on the above verse: (1) religious perspective, which covers that human as an individual person has ability to develop to be the one who obedient toward The Creator, Allah; (2) educational process, where the human is directed to be a dedicated Moslem toward Allah and feels that all the life are owned by Allah.⁹ Arifin also mentioned that the process of Islam education has to be done through individual, families, social, national and universal approaches.¹⁰

In term of social change in KampungAdatPulo, it is related to educational process which express of norms, values and ideology which are institutionalized in the socialcommunity.¹¹ In the context of this statement, EmbahDalemArif Muhammad had given guidances to the society for the dos and the donts to be implemented in KapungAdatPulo. The dos and the donts are the simple management of Islam education which influenced the social structures at that time. So, when the social change occurred currently in KampungAdatPulo, Islam education has obligation to ensure that social changes is within the corridor of Islam teachings.

One of the reasons of social change is science, especially created by technology, and more specifically by communication and transportation aspects. Urbanitation and the rising demand had affected to the changes in the society, and this is social change.¹² The results of social change, is to technoligize the life of the society. Working standardizations are designed and dominantly producing productivity and efficiency.¹³ Interaction between individual among the society, slides from the aspect of emotional to even financial. So, various social changes that continuously happened in KapungAdatPulo have to be anticipated and answered by Islam Educational management. This purpose is to ensure that social change has benefits for the society and environment in term of spiritual and social welfares.

The perception of social change in the view of Islam education is not only to see the results, but also to see whether the the dos and the dontswhich were established by EmbahDalemArif Muhammad are still compatible to be implemented according to the constellation of social change as well as Islam teachings. In this study, there is an urgent action to rephilosophize Islam education to be a direction to society and environment to follow. One of the efforts is to change the paradigm of the dos and the donts as myths and put them as normatively regulations to be logically understood for the next futures references- for social purposes, and especially spiritual guidances. This is in line with what Allah said: "O you who believe! Fear Allah, and let every soul look to what (provision) he sent forth for the morrow. Indeed, fear Allah: for Allah is well-acquainted with (all) that you do."¹⁴

Based on the above explanation, the benefit of understanding toward social change is to strongly rephilosophizing the position and role of Islam education within social and cultural transformation globally. Islam education is not only conservatively and traditionally maintaining its position and role according to the past cultural heritage, but also to frame the current cultural pattern and to renew and develop it to the progress. In this case, Islam education implements its transformational activites.¹⁵

⁸ QS, Al-An'am (162)

⁹ Arifin, H.M, *The Science of Islam Education: the Review of Theoretic and Practice Based on Interdisciplinary Approach*, (Jakarta, BumiAksara, 1991), p. 157

¹⁰ *ibid.*, p. 160

¹¹ Hoy, Wayne K. and Cecil G. Miskel, *Educational Administration: theory, Research, and Practice*, transl. PustakaPelajar, Yogyakarta, 2014, p. 401

¹² Susanto, Astrid, *Introduction of Sociology and Social Change*, (Bandung, BinaCipta, 1983), p.178

¹³ Nata, Abuddin, *Islam Educational Sociology*, (Jakarta, RajaGrafindoPersada, 2014), p. 189

¹⁴ QS, Al-Hasyr: 18, *Translation of Dual Language, English and Indonesia*, (Bandung, Al-Mizan, 2007), p. 977

¹⁵ Fadjjar, A. Malik, *Reorientation of Islam Education*, (Jakarta, FajarDunia, 1999), p. 79

The Directions of Islam Teachings in Facing Social Change

Islam teachings are in general granting human with its bounties and graces, and direct them to get their social and spiritual welfare by giving them the correct way of life universally. As stated by Abuddin Nata,¹⁶ universal values related to the view of Islam teachings toward social change has to be based on research and data. This opinion is in line with the order stated by Allah: “and pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling) in the heart will be enquired into (on the Day of Reckoning)”.¹⁷

Concerning to the dos and the donts established by Embah Dalem Arif Muhammad, (1) Muharam ritual, an event on 10th of Muharam¹⁸ to commemorate of Muhammad birth day, is actually the expression of loving and praying to Muhammad as also done by Allah and His Angels who send blessing and salute to the Prophet with all respect.¹⁹ (2) To wash all heirlooms such as kriss, precious stones, stone bullets and other stones which have spiritual values, it is not divinizing except maintaining those objects as Allah likes the cleanliness of the human and environment.²⁰ (3) Do not build houses with “jure” (overlapped roof) model, and suppose to be “jalopong” (single lengthwise roof) model. This point is related to unity of the society. Allah says to hold fast, all together, by the Rope which Allah (stretches out for you/human), and be not divided among yourselves.²¹ (4) Do not hit large gong as an express of avoiding noises and producing panics to the society. Allah does not like noises as expresses in His Word: “and be moderate in your pace, and lower your voice, for the harshest of sounds without doubt is the braying of the ass”.²² (5) Do not increase or decrease the total of six houses and families. This order is about the balance of the society who lives in the island for ease. Allah says that He intends every facility for you and He does not want to put you to difficulties.²³ (6) Do not pilgrimage to the cemetery of Embah Dalem Arif Muhammad on Wednesdays. This point is related to time efficiency needs to be used in society’s activities. Wednesday is in the middle of a week and generally, pilgrimage activity is to be done on Fridays. Therefore, Wednesdays has to be utilized by society for working on the field. Allah puts attention to the important of time utilization as enshrined in His Word: “and He has made subject to you the sun and the moon, both diligently pursuing their courses; and the Night and the Day has He (also) made subject to you”.²⁴ (7) Do not feed cattles which has four legs such as buffalo, ship, or cow. This point refers to avoiding environmental damage toward this small island as concepted by Allah in His Word: “And seek not (occasions for) mischief in the land”.²⁵

By viewing the above explanations, the traditions established by Embah Dalem Arif Muhammad are still compatible with the current situation and deservedly to be continuously maintained by society of Kampung Adat Pulo, and ensuring that those points are also well obeyed by visitors and authorities. In the case of another social change occurred to the ancestry of Embah Dalem Arif Muhammad who live outside of the island, and with their new profession such as to be gimmicks’ merchandizers, security guards, tourists’ guides and even teachers, culture system looks this change as a normatively natural process. Culture has its own philosophy - that is a normative

¹⁶*ibid.*, p. 193

¹⁷ QS, Al-Isra: 26, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 474

¹⁸ Muharam (Arabic: محرم, transliteration: Muharram) is the first month in Hijriyah (Islam) calendar. Muharram originated from word prohibited to war and bloodshed. Meanwhile, 1st of Muharram is Islam New Year.

¹⁹ QS, Al-Ahzab: 56, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 740

²⁰ QS, Al-Baqarah: 222, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 55

²¹ QS, Ali Imran: 103, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 98

²² QS, Luqman: 19, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 98

²³ QS, Al-Baqarah: 185, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 98

²⁴ QS, Ibrahim: 33, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 427

²⁵ QS, Al-Qasas: 77, Translation of Dual Language, English and Indonesia, (Bandung, Al-Mizan, 2007), p. 684

space which places culture as movement of human humanizing through life humanizing. ²⁶ Islam education views this social change as a necessity of human life. Each society has its own specialities and change based on its capability. ²⁷ This point is in line with His (Allah) Word that “never will change the condition of a people until they change it themselves (with their own souls)”. ²⁸

CONCLUSION AND SUGGESTION

In conclusion, it can be stated that social change is the process of universal necessity toward human life. It correlates culture and education (including Islam education) and interplay of each other. The objective of this interaction is to maximize the process of social change by producing optimum human benefits for nowness and future purposes.

Tradition, modernism and religion in the society sometime create differences, deviations and discrepancies. Those three aspects may produce social conflicts and might becomingly tempest in the society and its environmental areas. Islam education has obligatorily to rephilosophy its perception to determine the customs, norms, values, and other traditions owned by the Islam society to ensure that those subculture elements pour social and spiritual welfares.

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²⁶ Arif, Syaiful, *Rephilosophy of Culture: The Pascastructural Friction*, (Yogyakarta, Ar-Ruzzmedia, 2010), p. 251

²⁷ Soelaeman, Munandar, *Basic Social Science: Theory and Concepts*, (Bandung, RefikaAditama, 2006), p. 63

²⁸ QS, Ar-Ra'd: 11, *Translation of Dual Language, English and Indonesia*, (Bandung, Al-Mizan, 2007), p. 412