Gunung putri: fanatism in the middle of modernity

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Abstract--Modernization is included in various aspects of life and becomes the driver of transformation in people's lives. The Gunung Putri community, with its gemeinschaft characteristics, upholds religious teachings which then form their own identities. The influx of modernization has divided society into two camps, groups that tend to accept and reject modernization. The purpose of this research is to try to present an analysis of this phenomenon amid the onslaught of modernization that entered the lives of the Gunung Putri community. This research uses a qualitative approach with a case study method. Data collection techniques used are in-depth interviews and observation. The interviewees were selected based on the principle of purposive and snowball techniques. The results of the study found that modernization has led to social changes both in groups that reject and accept modernization. The social conflict that arises because of differences in interpreting theoretical modernization is a natural thing to happen in the dynamics of rural life. Contradictions in the community did not stop social and cultural changes in the life of the Gunung Putri community. This research is limited to the area coverage only on the study of phenomena that occur in the Gunung Putri community. Future studies are expected to be able to examine the phenomenon of modernization in people's lives with a wider range in the territory of Indonesia.

Keywords--Modernization, Social Change, Religious Fanaticism, Social Conflict, Society

I   INTRODUCTION

Modernization itself is a term that refers to the process of changing society from traditional ways to a higher level to improve the quality of people's lives. Modernization is closely related to the use of modern technology in various aspects of life, but now the meaning of modernization has spread to the abstract level so that it is not only fixated on the use of tools alone. This was confirmed by Martono that modernization has now spread in various sectors of human life to the level of ideas [1]. The public response to modernization is divided into two groups,

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those who accept the flow of modernization and those who openly reject the influence of modernization and are skeptical in responding to the incoming modernization. Greenfield states that based on a survey of Gesellschaft and gemeinschaft it is known that there are differences in response to modernization. However, it can be ascertained that modernization has driven social change both in the Gesellschaft and the gemeinschaft. [2]. Gesellschaft with the characteristics of people who are more open to change, are more receptive to the current of modernization and respond positively to this. Positive acceptance of the flow of modernization encourages rapid social change in various sectors of life. The Gemeinschaft has more closed characteristics to the various incoming foreign influences which tend to protect themselves from the incoming modernization flow.

However, when reviewed again, modernization and the changes that occur inevitably require people to adapt and become part of the users and active actors in the process of social change that occurs. Slowly but surely, rural community groups or the Gemeinschaft are also affected by the flow of modernization, although with self-protection that is still maintained. One of the foundations of self-protection that is used by the community is religious teachings that are believed to be strong by the people for generations. This is also found in the community of Gunung Putri Cianjur, the teachings of the Kiai as religious leaders who forbid the use of electronic devices as a product of modernization for fear of damaging worship and making people negligent in worshiping God become a firm value held by some people of Gunung Putri. Electronic devices such as mobile phones, televisions, and speakers are examples of devices that are prohibited for use in daily life, especially in practices related to religious activities. The Gunung Putri community with their fanatical attitude towards the Kiai teachings held firm did not escape the flow of modernization that entered in various aspects of life. These conditions encourage the birth of pros and cons in responding to the incoming modernization. It even distinguishes the community into two groups namely groups that are pro to modernization and tend to ignore the teachings of the local Kiai, as well as groups that are counter to the flow of modernization and remain firmly upholding the teachings of the local Kiai and refusing the products of modernization into their lives.

The existence of this research is important considering that the results of the study in this study will provide an overview of the phenomena and the real impact of the influx of modernization on the Gunung Putri community. Through a study of research data findings, the analysis will be obtained both theoretically and practically about changes and social conflicts that are currently happening in people's lives. In this regard, the results of this study can be used as a recommendation for local policyholders to address changes and social conflicts due to the influx of the influence of modernization in Gunung Putri.

II   RELATED WORK

Based on previous research put forward by Nabudere [3] the pros and cons of the inclusion of the influence of modernization are common. Research findings in traditional societies prove that modernization encourages transformation in people's lives. The entry of modernization divides society into groups of post-traditionalism and neo-traditionalism which allows them to continue to accept the effects of modernization without abandoning the values of the tradition that they believe so far. But in practice, resistance to the influence of modernization, because it is considered contrary to cultural values, is a response shown by some people in the process towards post-traditionalism and neo-traditionalism. On the other hand, Andreeva et al's research findings [4] helped

strengthen this statement, people who grew up with strong social and cultural values tended to hold fast to values they had traditionally believed. Therefore, these values will form a mindset and determine their behavior towards the influences of incoming modernization. Even though in practice the community does not reject the entry of modernization, but at the same time, there are some cultural values and beliefs that are still maintained by them. Based on this, it is not surprising that in traditional societies the teachings which they have believed will influence their response to the influx of the influence of modernization. Aware of the phenomena currently occurring in the life of the Gunung Putri community as well as the support of previous research findings, researchers felt interested in further studying these phenomena in-depth in this paper.

III METHODOLOGY

This study uses a qualitative approach as with the characteristics of in-depth, systematic, and detailed information analysis to understand the research object as a whole [5]. The method used is a case study which is a research method for analyzing a particular phenomenon, showing important details of a case or social phenomenon, and explaining how the phenomenon occurred [6]. The selection of a qualitative approach with the case study method is based on the consideration of researchers to study the phenomenon of modernization in the lives of the Gunung Putri community in depth. The data collection is done through in-depth interviews and observation. Research informants have selected *purposively* and techniques *snowball* to obtain in-depth information. As for testing, the validity of the data researchers used data triangulation techniques. The entire data obtained by researchers will then be processed in such a way as to produce an in-depth analysis of the fanatical attitude of the Gunung Putri community amidst the onslaught of modernization currents.

IV RESULTS

Religion is a system which is the basic foundation of human life. Religion itself is very closely related to one's faith and belief in God which is realized in a series of worship practices. Islam also has rules, practices, and values that are adhered to by its Ummah and are the basis of the relationship between creatures and their Lord, between living beings and regulating the relationship of beings with their environment. All Muslims believe that the Koran and the Sunna are the main guidelines that provide, organize, and be a source of reference in finding solutions to various problems of life. In the practice of the teachings of Islam, there is a term known as taqlid which refers to actions that are to follow and practice the opinions of others without any basic arguments or arguments that are obligatory or allow these practices in the Koran and the Sunna. Without an analysis and the correct basis for doing the Taqlid, it is very vulnerable to cause actions that deviate from the Koran and the Sunna as a way of life for Muslims.

If examined further the majority of the people of Gunung Putri Cianjur show actions that lead to taqlid against the opinions of local Kiai. One example of taqlid is the prohibition on the use of electronic equipment because it is punished by heresy which is seen to have many negative influences. This opinion was accepted and practiced by the Gunung Putri community without further examining the relevance of this matter to the Koran and the Sunna. Excessive belief in what was justified led to public rejection of the use of electronic devices even for positive purposes. The taqlid leads to the fanatical attitude of the people in the practice of taqlid which then

protects themselves in such a way as to stay afloat with what it says. In practice, understanding in taqlid forms fanatical groups which are understood as a form of social identification process that is based on trust and confidence in respected leaders [7]. The trust then becomes a group belief that is deeply rooted and shapes the identity of the group in society [8]. Related to this, to know more about fanatic attitudes in Gunung Putri, it is possible to examine this phenomenon from the perspective of social identity theory which provides an overview of how groups perceive people outside their group who tend to be less familiar. Based on social identity theory, individuals tend to classify themselves as in groups and view individuals outside themselves as outgroups. Groups in groups have a common identity that makes themselves behave egocentrism of thoughts and behaviors that are not in harmony with what they believe [9]. As explained earlier that in Gunung Putri in response to modernization tends to be divided into two groups namely groups that oppose modernization based on taqlid and people who accept modernization. In harmony with social identity theory, people who firmly hold taqlid as groups tend to be egocentrism towards the progress of the times and firmly reject the product of modernization because of heresy. Whether we realize it or not, this attitude causes friction with outgroups that lead to social conflicts. The potential for social conflict to arise due to differences in understanding and identity in the context of religious practice is also reinforced by the results of studies which state that differences arising between religious communities in terms of identity and worship practices create distance between groups which then turns into social conflict in society [10].

The influx of modernization that cannot be dammed has offered various facilities and advancements in life to be a special attraction for the community to be willing to accept modernization and be part of the changes that occur. Guliciuc [11] states that modernization is The Age of Surprise, a period that has unexpected characteristics of technological advances that are so fast and difficult to predict. Human innovation and ambition that never ends in the development of cutting-edge technology are one of the characteristics of The Age of Surprise. Various advances and technological successes in improving the quality and effectiveness of human life are the main attraction for the community to be willing to accept and be willing to adapt to the times. This adaptation in practice is a form of response to the challenges of the changing times, the existence of adaptation is also what drives social change itself. In this case, it can be seen the close interrelationship between modernization, social change, and the society that initially closed itself is now turned into a group of people who want to accept modernization as a part of life that cannot be ignored. This also began to shake fanatic attitudes in the Gunung Putri community, the majority of people who initially strongly opposed the entry of modernization and the use of its products are now slowly but surely starting to accept and use modernization products, one of them being mobile phones and televisions. This condition clearly shows that in the Gunung Putri community there has been a social change that is in a more open phase towards modernization and incoming foreign influences. Whether we realize it or not, the process of adaptation is naturally present in the community along with the increased intensity of interaction between the community and technology that was previously opposed [12].

Although in general, the fanatical attitude is now starting to fade, for some groups it is still maintained on the pretext of using technology is an action that was never carried out by the Prophet Muhammad and his companions both in Islamic broadcasts and in everyday life. Based on these considerations, punishing heresy and haram on the use of modern technology is a choice for groups of people who are fanatical and tend to reject

modernization. Besides that, the local Kiai stated that the prohibition on the use of modernization products was an action that must be done because it could distance the community from Islamic teachings and tended to neglect religious matters. Devotion and devotion will be lost along with the use of these objects helped strengthen the foundation for local Kiai to strictly prohibit the use of electronic technology in everyday life even though it is not relevant to the current development. The regulation is not written down but has a strong influence on some people who even up to now have set their minds not to use electronic technology. Over time, this forms the identity of the community group, the development of that identity essentially begins with beliefs, consistency, and a long process which then shapes experiences and knowledge which is then recognized by the community as an identity that must be maintained [13].

Rejection of the influx of the influence of modernization is a natural thing to happen in complex community life. Differences in viewpoints and beliefs in an understanding become one that underlies the emergence of pros and cons in responding to modernization in society. This is in line with Lyotard's hypothesis which states that it is natural for positive and negative responses to the entry of modernization. This condition is understandable given the uncertainty of modernization and its complexity. Responding to these conditions, the community will be divided into two categories namely people who are not ready to face the currents of modernization that are full of uncertainties and contrary to what is believed, and people who are ready to face modernization [14]. As for the other side, Andersen and Andersen also support this opinion through the statement that the pros and cons phenomenon in responding to the entry of modernization in the community is caused by the resistance in accepting new things from incoming foreign influences. Awareness of this resistance will then lead to different responses among individuals which stem from differences in interpreting the readiness to face social change and the challenges of the times [15]. The rejection of modernization will also be closely related to the way the Gunung Putri people see themselves as being ready or not ready to live in various social changes and changes that occur. The discrepancy between what has been believed so far and the loyalty and respect for local religious leaders causes friction and opposition within the community itself. As for responding to these contradictions, they will differ from one another, gradually the people will make their own decisions, they will become a part and be active in modernization or choose to maintain the beliefs that have been firmly practiced.

Changes in the mindset that occur at this time in the Gunung Putri community regarding modernization can be understood as a form of achievement of the dynamic nature of society throughout its life. Even though rural communities are seen as people who tend to be slow in accepting and responding to modernization, it does not mean that rural communities have not experienced any changes at all because the entry of foreign factors contributes to the growth of people's social movement life [16]. This is also what is happening in the Gunung Putri community in understanding modernization, slowly but the change is still there and continues to grow. Changes in response to modernization itself are also caused by increased community interaction with tourists who come to climb because Gunung Putri village is one of the entrances to Mount Gede Pangrango hiking trail. The increase in tourism activities in Gunung Putri village especially from 2017 has indirectly increased the influx of modernization into people's lives. Tourists who come with various thoughts, habits, and openness to modernism contribute to increasing the openness of society to modernism itself. Ryder [17] states that changes that occur in society are also caused by external influences that bring new things in society such as changes in the order of values, norms, culture, and mindset. The change in mindset can be seen from the ownership of modern

technology products in everyday life. Hancock [18] states that interactions with foreign technology and culture can encourage social-cultural transformation from traditional societies to societies that are open to foreign cultures and influences. Based on this explanation, the fanatical attitude of the Gunung Putri community began to fade along with the increase in public openness to foreign influences. This is a response to changes in social culture and internal social and cultural dynamics that occur in society [19].

Both groups who firmly reject modernization and groups that are open to modernization are equally affected by modernization itself. The concrete form of this influence is the occurrence of social change both at the level of values, norms, and mindset. This phenomenon can be examined in the perspective of Auguste Comte's theory of social evolution which states that the process of social change in society is divided into two categories, namely social statics where the social structure of society is standard and orderly and social dynamics which shows the social structure of society that is open to change. The social evolution of society through three stages, namely (1) theological stage, (2) metaphysical stage, and (3) positive stage.

The theological stage is the stage where the teachings of religion are very thick and lived by its adherents. In practice, the Gunung Putri community has gone through a theological stage which is marked by obedience to the teachings of the Islamic religion and is guarding themselves against actions that have the potential to diminish their faith in Allah SWT. Al-Quran and Sunna become true guidelines in carrying out religious life. Besides, a strong conviction that whatever the Messenger of Allah and his companions had never done, the law must not be done. This also gave birth to taqlid to local Kiai who forbade the use of modernization products because they saw that this had never been done and was taught by the Prophet and his companions. At this stage, the community views that the words of the Kiai are true and not worth criticizing so they obey and practice them. The community also believes that the use of modernization products is heresy and unlawful. The emergence of these beliefs gradually formed a fanatical attitude and egocentrism in him.

The metaphysical stage is the stage where changes in thinking patterns within the community begin to emerge. The metaphysical stage in the Gunung Putri community began with the influx of modernization that offered various facilities and improved quality of life. The high level of community interaction with tourists and foreign influences that enter the middle of people's lives has led to a change in mindset from rejection to openness to modernization. Although there are still groups of people who have survived and rejected modernization, more people are starting to open up to the times and encourage social change. Therefore it can be understood that the fanatical attitude of the Gunung Putri community began to fade along with the influx of modernization.

The positive stage is the stage where various phenomena are analyzed scientifically and are thick with secularism. The Gunung Putri community is now not in a positive stage because the appreciation of the teachings of Islam is still strong in the community which is the foundation for her in running life. What began to fade away was his taqlid on the prohibition of the Kiai regarding modernization. This phenomenon is common in the process of social change, that the inclusion of a new culture does not necessarily eliminate the teachings of Islam that have long been deeply rooted in society [16].

Related to the pros and cons in responding to the modernization that comes into people's lives, some things must be considered, namely social control and filtering on incoming foreign influences [20]. Both social control and filtration must be recognized and carried out jointly by the entire community so that the entry of

modernization does not fade away the values of Islamic teachings that have been a guideline in the life of the Gunung Putri community. Optimizing the practice of the two actions will protect the cultural values of the community without isolating themselves from the development of the times.

V CONCLUSION

The fanatic attitudes of the Gunung Putri community stem from taqlid towards the opinion of the Kiai which prohibits the use of technology products and rejects modernization. The influx of modernization that can not be dammed seems to affect both the community groups who reject or accept modernization which then drives social change. Based on social identity theory, the fanatical attitude of the Gunung Putri community has shaped its own identity in the community. As for the point of view of the theory of social evolution, Gunung Putri society and the social changes that occur due to the influx of modernization have gone through two stages of the three stages formulated in the theory. The two stages are theological stages which are very closely related to the teachings of Islam. The influx of modernization pushed the community into a new stage, the metaphysical stage, which was marked by people's acceptance of foreign influences which began to fade their fanaticism. the positive stage as the final stage in social evolution marked by the strength of secularism does not occur in the Gunung Putri community. Awareness of the importance of social control and filtering the effects of modernization is an action that must be taken together so that cultural values and Islamic teachings that are believed by the community will continue to be maintained without isolating themselves against the progress and development of the times.

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