

Differences in Religious Understanding and Social Integration

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The complexity of different religious understanding in society, especially among the Islamic community, is considered as an undeniable reality. This complexity has influenced their social relationship, including their social integration. This research is intended to describe and formulate empirical evidence about the dynamic reality of social relationships in one society which is various in religious ideology espoused. This study utilised the explorative-comparative method because the primary goal of this study is to get an objective and actual description of the research variables. Then, the variables were compared and contrasted with clear differences and similarities as well as the characteristics of religious understanding, response to different religious understanding, and social integration reflected in types of interactions of each group of participants. This integration is reflected in their forms of social relationship, especially in communication, humanitarian cooperation and social solidarity, love and affection, and tolerance in social life. Functionally, the phenomenon of different religious understanding in society had a positive relationship with social integration. The study contributes to providing a model of social integration that can be used as a guideline for social life where society has a different religious understanding background to develop harmony in society.

Key words: *Differences, Religious Understanding, Social Integration.*

Introduction

The complexity of religious interpretation differences, especially among the Islamic community, has become an undeniable reality. This condition affects their relationship patterns in society, including their social integrity. The very complex social life patterns result in many potentials. Integration potential that encourages societal life towards a dynamic and progressive life, or toward conflict potential that can lead to a static and



backward societal life. Sociologically, conflict and integration are essential social events that typically happen in societal life. Conflict and integration are social occurrences that will always fill the social life (Dermawan & Abidin, 2017).

This study is coming from sociology theory by Gillin and Gillin that said, sociologically, there are two interaction patterns in the society, associative and dissociative patterns (Gillin & Gillin, 1948; Smith, 1949). The first interaction pattern leads to the process of integration since the relationship between individuals or between groups in society is dominantly characterised by good cooperation, the ability to accommodate, and ability to set aside their differences, ability to attend to common interest and goals, and ability to refrain from doing specific behaviour that can raise conflict. Meanwhile, the second pattern leads to disintegration since the relationship among individuals and groups in the society since it accentuates the differences they have, disregarding the common interest and goals. Furthermore, the social interaction is characterised by unfair competition, hostility, and even conflict. Thus, in the context of two social interaction patterns, the process of integration or disintegration relies on the people, depending on the ability of the members to control their interaction behaviour. If they lean toward the associative interaction, the integration will be inevitable, and if they lean toward dissociative interaction, they will disintegrate. From that theory, interpersonal social relations with different religious (in this case, Islam) background will lead to two such behaviours. However, which behaviour more dominant is still a big question.

Several studies on the internal social interaction of Muslims have been primarily undertaken, especially those that focus on patterns of interpersonal social interaction (Tago & Shonhaji, 2013; Tuakia, 2015). However, a study on the pattern of integration among Islamic organisations in society is still rare, especially in Indonesia where a lot of Islamic organisations are growing up and lives together side by side. Therefore, this study examines the reality of religious understanding and attitudes toward differences in religious understanding and social integration in Indonesia especially among the three biggest Islamic Organisations (Nahdlatul Ulama (NU) as the sunni organisation, Persatuan Islam and Shi'a in Indonesia).

Literature Review

It has been believed that religion, morality, and social control are related. In various culture and parts of the world, religions set the moral standard and control their followers' behavior (Schauer, 2015; Waghid, 2010). It also affects who we consider as our group and those who are not our group (Cohen, Manion, & Morrison, 2008). Furthermore, religious belief affects how we behave to our group and people outside our group (Kloet & Galen, 2011).

There can always be a bias toward outsiders and even some forms of discrimination (Greenwald & Pettigrew, 2014). Meanwhile, another research argues that the prosocial behavior of religious people often depends on the location of the people (Fatnar & Anam, 2014). Individuals who are in the temple will likely show prosocial behaviour than people who are in a restaurant. On the other hand, in Indonesia, interreligion groups' relationship has become investigated largely by various realms.

It tends to create the unique social integration dimension. According to Esser, there are four Social Integration concepts that are useful to determine the level of integration (Kloet & Galen, 2011):

- 1) Cultural Adaptation is the process of acquiring important rules for typical situations and a containment of the (cultural) skills especially of a linguistic nature, necessary for the process of acculturation.
- 2) Positioning is the occupation of a particular social position by an individual determining its social status.
- 3) Interaction is mutual orientation towards each other through knowledge and symbols realised through communication, intellectual orientation towards the other person (co-orientation) as well as symbolic interaction, i.e. gestures or mimic expressions.
- 4) Identification denotes an intellectual and emotional relationship between the individual and the social system as a "whole" or "collective" providing orientation for the individual. This can be patriotism or a sense of common identity among the members of a society.

In Islam, the difference of views among the authorities on muslim law and dogmatics on detail of legal practice and doctrines do not affect the great principles. This appears in the diversities between the madzahib and also in those within each one of them is known as the term *ikhtilaf* (Brewer & Kramer, 1985). Concerning the reasons for the emergence of *ikhtilaf* in Islam, Yusuf Qardhawy (al-Qaradawi, 2013) asserted that there are two forms of *ikhtilaf*; *ikhtilaf* caused by factors of morality, and *ikhtilaf* caused by factors of thought.

Ikhtilaf that arises because of moral factor is triggered by these attitude;

- 1) Pride and admire their own opinions
- 2) Suspect others and easily accuse others without proof.
- 3) Selfishness and following lust
- 4) Fanatic about the opinions of people, schools and groups
- 5) Fanatics to the country, region, party, congregation or leader (Qardhawy, 1997: 11).

Meanwhile, *ikhtilaf* that arises because of the factor of thought is the difference in perspective on a problem, both scientific problems and amaliyah problems. For example, in scientific

matters, differences involve branches of the Shari'a and some aqeedah issues which do not touch certain principles. While in the Amaliyah problem it is the difference regarding political attitudes and decision making on various problems, due to differences in viewpoints, completeness of data and information, environmental and age influences.

Some of these *ikhtilaf* are political in nature, which are related to the consideration of benefit and harm, between achievement and loss both in the present and in the future. Some of the others are pure fiqh, which is back to the differences in the syar'i law regarding the problems mentioned above, whether it is permissible or prohibited. Such as the issue of participation in government that is not committed to the application of Islamic shari'a, coalition with non-Muslims, and participation of women in elections, either as voters or as elected people.

Meanwhile, the other part is a combination of differences in fiqh and politics. Among these examples are differences of opinion between Islamic activists regarding the methods of islah and the ideals of change; whether starting from the top or from the bottom, whether prioritising the way of revolution and violence or gradual means and flexibility, whether the military coup or political struggle takes precedence, and other statements. Included in this khilafiyah fikriah are differences of opinion regarding the evaluation of some sciences, such as the science of kalam, tasawuf, mantiq, philosophy and fiqh madzhab. On the one hand there are groups who are very fanatical about these sciences, but on the other hand there is a group that rejects all the knowledge altogether and considers it as *bid'ah* in Islam, whose sins outweigh the benefits. In addition there are also groups who are moderate, take part and leave some others.

Methodology

The method used in this study is an explorative comparative method in which the researcher tries to explore and provide a more detailed description of the reality of religious differences, attitudes to the differences and also the social integration of the members within the Islamic organisations (Carvalho, Scott, & Jeffery, 2005; Creswell & Poth, 2017). The primary objective of this study is to obtain an objective picture of the most actual research variables, namely the depiction of religious differences among the three Islamic organisations in Indonesia (Nahdlatul Ulama (NU), Persatuan Islam (Persis), and Shi'a where those three organisations are mostly found in the research site. Moreover, the comparison is made to obtain the clarity on the differences, similarities, and characteristics associated with religious understanding, attitudes toward religious differences, and social integration reflected in the social forms of each member of the organisation. To investigate each member, there is a prior survey conducted to all the people who lived in the research site to know the organisation they belong to.

The number of question items in each variable varies according to the main specifications of the research variables. There are 25 questions about the different aspects of the religious understanding of the respondents and 30 items to find out the respondent's attitude towards differences in religious understanding in the community. The 25 items are adjusted to the specifications of the indicators on the variable differences in religious understanding among NU, Persis and Shi'a worshipers based on historical facts, theories, and the recognition of previous observation. The 30 items related to attitudes towards the Difference of Religious Understanding are generated from the cognitive, affective and behavioural (conative) aspects (Eagly & Chaiken, 1993). Whereas for social variables (integration) are generated from the four variable dimensions of ESSER's concept of Social Integration (Cultural Adaptation, Positioning, Interaction and Identification) (Madero, Bhattacharya, Mugisa, & Mahaseth, 2016). From each dimension (according to the indicators contained) are derived 8 items of questions. This amount is based on the specifications of social integration variables in the system (pattern) of community relations based on sociological theories. This questionnaires will be given to all religious groups (NU, Persis and Shi'a) by giving certain codes to each group of religious adherents in order to obtain information about the various religious understandings among the three groups.

Population in this study are 399 people who are the members of NU, Persis, and Shi'a in one of the major cities in Indonesia. This number is divided into three groups of members, namely NU as many as 275 people, 103 people of Persis, and 21 people of Shi'a. From the number of each group then recruited some participants randomly. The amount of the participants are as many as 30% of the total number of members from each group (NU=83, Persis=31 and Shi'a=7).

Thus, the participants for each group are; (1) Nahdhatul Ulama members as many as 83 people, (2) Persatuan Islam members as many as 31 people, and (3) Shi'a members as many as 7 people. The total number of participants recruited in this study are 121 people with the following characteristics:

Table 1: Group of Participants (Based on Gender)

| Islamic Organisation | Gender | | Frequency |
|--------------------------|--------|--------|-----------|
| | Male | Female | |
| Nahdhatul Ulama | 16 | 20 | 36 |
| Persatuan Islam (Persis) | 8 | 10 | 18 |
| Shiah | 4 | 4 | 8 |
| Total | | | 62 |

Table 2: Group of Participants (Based on Age)

| Nahdhatul Ulama | | | Persatuan Islam | | | Shiah | | |
|-----------------|-----------|------------|-----------------|-----------|------------|-------|-----------|------------|
| Age | Frequency | Percentage | Age | Frequency | Percentage | Age | Frequency | Percentage |
| 15–19 | 0 | 0 | 15–19 | 0 | 0 | 15–19 | 0 | 0 |
| 20–24 | 1 | 3 | 20–24 | 1 | 5,5 | 20–24 | 0 | 0 |
| 25–29 | 10 | 28 | 25–29 | 3 | 17 | 25–29 | 2 | 25 |
| 30–34 | 8 | 22 | 30–34 | 0 | 0 | 30–34 | 1 | 12,5 |
| 35–39 | 0 | 0 | 35–39 | 2 | 11 | 35–39 | 0 | 0 |
| >40 | 17 | 47 | >40 | 12 | 66,5 | >40 | 5 | 62,5 |
| Total | 36 | 100 | Total | 18 | 100 | Total | 8 | 100 |

Result and Discussions

The Reality of Religious Understanding Variation

Based on the results in table 3, those (NU, Persis and Shi'a) showed the different religious understanding. The differences are totally in the aspect of thought especially related to scientific, *amaliyah*, or *fiqh* matters (Helfont & Tel-Aviv, 2009). In scientific matter, Persis and Shi'a have many things in common compared to NU. For example, they disagree that *Ijma* (consensus of Islamic scholars) and *Qiyas* (deductive analogy) are the primary sources of law that must be used by the Islamic Scholars in Islamic Jurisprudence besides Qur'an and Sunnah. They also disagree that Taqlid (following) to one of the four schools of thought of Islam as an obligation. These thoughts are totally different from NU that agree to use *Ijma* and *Qiyas* as primary sources of law besides Quran and Sunnah and to do Taqlid. Not only in *scientific* matter, Persis and Shi'a also have a dominant amount of the same view concerning the *Fiqh* matters. They disagree that touching the opposite gender other than muhrim (people who cannot be married) voids the wudhu (ablution ritual) and also disagree that touching one's genitalia voids the wudhu. Meanwhile, NU recognised those that void the wudhu.

Table 3: The Reality of Varied Differences in Religious Understanding among Nahdlatul Ulama, Persatuan Islam, and Syi'ah

| No | Main Teaching | Nahdhatul Ulama | Persatuan Islam | Syi'ah |
|----|--|-----------------------------|--------------------------------|-----------------------------|
| 1 | <i>Ijma</i> and <i>Qiyas</i> is the main sources of law that must be used by the Islamic Scholars in Islamic Jurisprudence besides Qur'an and Sunnah | Main Source | Not Main Source | Not Main Source |
| 2 | <i>Taqlid</i> to one of the four schools of thought of Islam | Obligation | Not Obligation | Not obligation |
| 3 | The addition of word <i>ash-shalatu khairun minannaum</i> in Shubuh pray | Sunat | not sunat | not sunat |
| 4 | Qunut prayer in Shubuh pray | sunat <i>muaqad</i> | not sunat <i>muaqad</i> | sunat <i>muakad</i> |
| 5 | Saying the word <i>usholli</i> before praying | sunat | Not sunat | Not sunat |
| 6 | Saying <i>Talqin</i> prayer to dead people on the grave | Obligation | Does not justify | Obligation |
| 7 | The recommendation of Ied pray in the mosque | Recommended | Recommended | Recommended |
| 8 | Two calls for prayer on prayer, | Two calls for prayer | Only one prayer | Only one prayer |
| 9 | Sitting between two sermons in Ied | Sitting between two sermons | No sitting between two sermons | Sitting between two sermont |
| 10 | <i>tahlilan</i> for the dead | Sunat | No sunat | Sunat |
| 11 | Sunnat pray before jumat pray | Sunat | No sunat prayer before jumat | doubt |
| 12 | Faith in imam and their incorruptability | obligation | Not obligation | Obligation |
| 13 | Love the prophet family | Obligation | Doubt | Obligation |
| 14 | Imam Mahdi will come in the end of time to establish Islamic teaching in the world | Believe | Do not believe | believe |
| 15 | Holding the commemoration of the prophet birthday | sunat | not sunat | sunat |

| No | Main Teaching | Nahdhatul Ulama | Persatuan Islam | Syi'ah |
|----|---|---|---|---|
| 16 | Holding the <i>marhabaan</i> | Sunat | Not sunat | Not sunat |
| 17 | penyelenggaraan acara <i>rajaban</i> , | Sunat | Not sunat | Doubt |
| 18 | About the validity of wudhu when touching the opposite sex skin other than <i>muhrim</i> | Void the wudhu | Does not void the wudhu | Does not void the wudhu |
| 19 | The validity of wudhu when touching one's genitalia | Void the wudhu | Does not void the wudhu | Does not void the wudhu |
| 20 | The number of <i>rakaat</i> in <i>Tarawih</i> pray | 20 <i>rakaats</i> added by 1 or 3 <i>rakaast</i> of <i>witir</i> pray | 8 <i>rakaats</i> added by 1 or 3 <i>rakaat</i> of <i>witir</i> pray | 8 <i>rakaats</i> added by 1 or 3 <i>rakaat</i> of <i>witir</i> pray |
| 21 | The obligation to have wudhu when touching Quran | obligation | Not obligation | obligation |
| 22 | the word <i>sayyidina</i> when saying <i>shalawat</i> during first and last <i>tasyahud</i> | sunat | Forbidden | sunat |
| 23 | Moving the index finger during first and last <i>tasyahud</i> | forbidden | Obligation | obligation |
| 24 | Taking payment for labor of burying the dead | Allowed | Forbidden | forbidden |
| 25 | The validity of the praying of someone whose head covered by their hair | Not valid | Valid | Not valid |

From the above differences, the biggest is the dispute in the issue of fiqh branches. This is due to the diverse sources and flows in understanding *nash* (text) and establishing a law that for reasonable reasons does not exist (*nash*). This dispute arises among the expanding and narrowing parties, among those who tighten and loosen, between those who tend to *the nash* and tend to the rational, among those who oblige everyone to follow to the sect and to the banned people to conquer. Therefore, there is *ishlah* (peace) in Islam to gain the ideal condition of life that becomes the main goal of every human being. This is the main reason of the Indonesian governmental program to campaign the Islamic moderat (Suharto, H Suparmin, & Assagaf, 2015).

The fact that there are differences in religious understanding is understandable since, normatively, everyone thinks and acts according to each of their individual nature besides also the effect of their neighbourhood. Thus, the presence of different understanding in



religious teaching aspects in society is inherent in the life of a human, especially among the private Muslim community.

Besides, sociologically, the phenomenon, including the differences in understanding the aspects related with religious teaching both differences among the group and differences within the group, will always present in every place where people live together. These differences, in social interaction, are an essential element. Therefore, it cannot always be seen as something negative or dividing. On the contrary, it can encourage group sustainability and strengthen the relationship among its members. This is because, dynamically speaking, each group inclines to establish unity in their social life. Furthermore, the groups interact with one another daily in the same place or space. This condition will result in a tolerant attitude, common understanding, and respect for each of their choices (Alifuddin, 2015).

Additionally, the difference can function to prevent the social system rigidity by urging innovation and creativity. It can also prevent accommodation and relationship that is formed in a habit that can hamper creativity, so changes happen in the system. Even though admittedly, a deviation occurs from imbalance condition in the system, but efforts to restore it often follows the deviation. Thus, the state of the system remains able to sustain the balance and stability.

Moreover, sociologically, it is explained that human, in the interaction with another human in society, is active and creative. Therefore, they are always demanded to adapt himself to his social environment. From here emerges changes in human and these changes happen in all every aspect of his life. Then, with these changes come new ideas or perspectives, attitudes, values, and beliefs that will also bring new behaviour in his social interaction circle (Puspitasari, 2015).

Then, when the ideas or attitudes are communicated, the society responds vary; some will accept it, and their beliefs and behaviour will change, and some will reject with also different attitudes and reactions. In this condition, the phenomenon of interaction among human is characterised by the atmosphere of different understanding, values, beliefs, norms, attitudes, and views. This is because of the complexity of way of thinking, and social and environmental condition that influence man in his life in the society (Puspitasari, 2015).

Hence, it becomes clear that the atmosphere of difference, including the gap in understanding the aspects of Islamic teaching among internal Muslim society, has become an inevitability because it is innate or a part of societal life. Therefore, this phenomenon should be seen as something normal because no society is entirely free from differences or different opinions. Like the Arab saying says *Ridlânnâsi ghâyatun lâ tudrak*. It means to fulfill the wishes of all people is an objective that can never be achieved. What is not normal is if the differences or

the different opinions escalates until the people mutually excommunicate one another or break the relationship among common members of the society (Majid, 2000). Based on the result, there is no overt conflict on social integration among these three organisations. However, if they meet on a special occasion like in a dialogue on a talkshow they will keep on their principle and criticise one another.

Social Interaction

In general, it is proven on the field that there are differences in the attitude that is varied, positive and negative among the members of NU, Persis, and Shi'a toward the phenomenon of different religious understanding in the society. The reality of variation in the attitude will be discussed in the following explanation.

Common Attitude

In the following list of attitudes, the three groups expressed the same attitude:

1. They regard the phenomenon of differences in understanding Islamic teaching in society as something normal;
2. Every follower of Islamic sects in the community has the same right to live;
3. Opposing or vilifying ordinary members of society that has different religious views is improper;
4. Giving freedom to every member of society to follow Islamic sect of his choice is the best way to reduce tension in society;
5. The presence of diverse religious understanding does not hinder the progress in society;
6. Limiting only one Islamic religious understanding is immoral;
7. Having different opinion in understanding Islamic teaching is not despicable;
8. The members of different Islamic religious views must cooperate;
9. They prefer to live together in harmony;
10. They feel that other members of different religious understanding are their brothers;
11. They prefer that the members of society respect and love one another regardless of their differences;
12. They prefer not to oppose nor vilify one another;
13. They prefer to live together in society;
14. They do not feel that the members of other different groups oppose or hate themselves;
15. They would treat every member of different religious understanding as their brother;
16. They will help one another if the others get into a problem without seeing his religious differences;
17. They will behave properly and respect other members of different religious views;
18. They will ask other members of different religious understanding to improve the society;
19. They would visit the family home of members of different religious understanding, and;

20. Will greet one another if they meet on the street.

Different Attitude

There are partially different attitudes among the members of the three groups toward the phenomenon of different religious understanding in society. The differences are as the following:

1. The members of NU and Shi'a express the same attitude saying that in their interaction in society they will never hurt the feelings of other members of the society that have different views from them. However, the members of Persis are different in their attitude from NU and Shi'a. They say that they are doubtful that in their interaction in society, they will never hurt other members of society who have a different religious understanding.
2. The members of Persis and Shi'a say that they are doubtful that the presence of different religious understanding in society can make the life of society more dynamic. However, the members of NU have a different opinion. They say that the diversity in religious understanding in the society can make social life more dynamic.
3. The members of NU and Shi'a agree that interaction with group members of other religious understanding can further improve their Islamic insight. However, the members of Persis and NU have a different opinion. They say that they are doubtful that the interaction with the group members of different religious understanding can increase their Islamic knowledge.

This reality can be understood since, theoretically, attitude is the crucial component in man's psyche. It affects significantly all human decisions on friend choice, job choice, foods eaten, woman to marry, clothes to wear, houses to live, views to hold, and so on, including the decisions related to important things in their social life within society (Mueller, 1986).

In this term, man will be cautious in determining his attitude; he will consider every implication that his position will cause. Before determining his attitude on the individual psychological object, a person will weigh the positive and negative consequences coming from his expressed opinion, primarily related to social and neighbourhood group. If according to his consideration his expressed attitude can bring about the adverse effect on himself, his group or his community, he will keep it to himself and choose to adapt by showing another attitude that will bring positive effect even though the explicit attitude is not his real views. Thus, it becomes logical for a man to be integrated into his social life because he is capable of refraining from negative attitudes that can bring negative consequences to his social unity.

However, when alone and during a situation where he can keep his personal thoughts secret, these real attitudes will surface, and eventually, people will know that he has a different attitude with other individuals or members of other groups. From here, then, emerges different attitudes towards people, and the various attitudes are the true nature that exists in society. This is because, psychologically, a group of persons in the community tends to have a different attitude toward a psychological object that they face.

Social Integration

The research showed that there is social integration among the members of NU, Persis, and Shi'a as reflected in their social interaction forms, especially regarding communication behaviour, humanitarian cooperation, and social solidarity, love and compassion, and the tolerance in the societal life.

The reality can be seen from the following indicators:

1. The three groups communicate with all members of society without differentiating regardless of their different religious understanding.
2. They feel that proper and civilised behaviour is the right way to communicate in society.
3. They feel that great communication with members of another group with different religious understanding can strengthen their harmony.
4. They think it is wrong to befriend an only common member of the same religious understanding.
5. They do not justify to act nicely only to people who have the same religious understanding.
6. They do not justify to miscommunicate to people who have a different religious understanding.
7. They feel that overcoming challenges happening to ordinary member of society who has a different religious understanding together is better than to face it on their own.
8. They view that helping one another with common members of society who have a different religious understanding as a noble thing.
9. They see that helping one another with common members of society who have different religious understanding can improve their relationship.
10. They feel it is wrong only to help people who have the same religious understanding.
11. They feel that people who threaten the safety and comfort of common members of society who have different religious understanding will be judged poorly by the people.
12. They do not justify threatening the safety and comfort of common members of society who have a different religious understanding.
13. They love and care for all members of society regardless of their differences.
14. They view that love and compassion is a strong binding rope for community unity.

15. They feel that loving and caring for common members of society regardless of their differences is noble.
16. They do not like people who break their relationship with other members of society just because they have a different religious understanding.
17. They think that loving and caring for other people in society do not depend on their love for them.
18. They do not justify hating common members of society who have a different religious understanding.
19. They do not justify breaking relationship with common members of society who have a different religious understanding.
20. They feel that social unity has a positive correlation with love and care among them.
21. They think that people are free to choose his way of life, including the choice of religious understanding that they want to believe.
22. They feel that every member of society has freedom in societal life as long as freedom does not bother nor harm other people.
23. They feel that every member of society must respect common members of society regardless of their status and position.
24. They feel that respecting one another and respecting other's opinion is one of the essential elements in societal life.

These findings are understandable since, sociologically, in societal life, there are always shared cultural values, which are institutionalised as social norms, and internalised by individuals as motivations. Parsons argues that institutionalisation and internalisation of values or cultural system (values, beliefs, and symbols) will result in solidarity and integration inside the society (Lindsey, 2015).

Thus, because the rules from the social system have the same sources, the social norms resulted and then those that are institutionalised strengthen one another. The conflict might arise amidst those norms but in the particular exceptional situation. Furthermore, because those standards come from values, the citizens will consider them as binding and legitimate. Additionally, Parsons stated that as the result of internalisation, the citizen would obey the same rules. If the process of institutionalisation and internalisation happened entirely, the social interaction would be in harmony, and the integration will occur in the social system (Calhoun, Gerteis, Moody, Pfaff, & Virk, 2012).

The findings and theoretical explanation above certainly are not meant to deny the possibility of disintegration of the elements of society as a result of the difference in understanding Islamic teaching. As it happened partially between the members of NU and Shi'a, that according to the statistic result, both groups will never integrate.



Admittedly, no social system has the perfect level of integration. There might be groups or individuals that fail or never fulfil the expected roles. According to Hobbes, there will never be full disintegration since in every society there will always be internalisation (including socialisation). Thus, there will always be certain powers that cause people to adapt to current norms (Agus, 1999).

Parson stated that this thought came from the reality that a social life system tends to move to balance and stability. In other words, the order is a system norm. When chaos happens, the system will adapt and reset until the condition becomes normal (Calhoun et al., 2012).

Similar to the above notion, Dahrendorf asserted that every element in society has the potential to contribute to the process of integration or disintegration. However, even though the general picture is as such, on the field, people cooperate much more than they oppose one another. Hence, the possibility of possible integration and disintegration in society can be understood as integral elements that balance each other rather than conflicting with each other (Veeger, 1985).

Thus, even though according to the statistical calculation, the proof was found that in part there is no integration between the members of NU and Shi'a in the society, sociologically, it does not interrupt the process of social integration in the society in general. This means there is the only difference in the answer quality that was given by both groups, so, as a result, statistically, they cannot be integrated. Meanwhile, in the social life level, they are truly integrated, but the integration quality did not reach the ideal level of statistical testing tool.

This understanding is supported by data from other studies (observation and interviews) that did not show a strong tendency of disintegration in both groups (NU and Shi'a). As it can be clearly seen from what they say and what they hope that are relatively the same; they want to achieve social harmony and unity in the society, like the hope to hold gathering for all members of different groups; the hope to keep growing comprehensive harmony and brotherhood; the hope to help one another in improving the welfare of all members of society; the hope to always respect one another and respect their views on religious understanding; the desire always to open their interaction with all members of the society; the hope not to escalate their difference in the society; the hope to keep growing dialogical situation to increase understanding, and; the hope to grow the same vision and mission for the progress of Islam and the Muslim.

Conclusion

The reality on the field shows that in general, there is a varied difference in the members of NU, Persis, and Shi'a in their understanding regarding the problems related to Islamic teaching. However, what stands out from the differences come from the members of NU and Persis. Meanwhile, the members of Shi'a are almost equally balanced in their understanding of Islamic teaching that is close to that of NU and Persis. Nevertheless, if it is seen from the frequency of all the answers to towards individual variables of religious understanding proposed, the members of Shi'a seem to have many commonalities with a religious understanding of members of Persis. This reality caused by some members of Shi'a do not involve with the Shi'a community in the first place; many of them involve in religious understanding developed by Persis. Therefore, the characteristics of that religious understanding still influence the religious understanding of members of Shi'a.

The reality on the field suggests that in general, there are varied differences in members of NU, Persis, and Shi'a in responding to the phenomenon of different religious understanding is happening in the society. However, if it is seen from the frequency from all the answers to individual attitude variables toward the phenomenon of different religious understanding proposed, the frequency of answers showing different attitude is very little. Meanwhile, the frequency of responses showing the common attitude is very high.

The reality on the field shows that in general, there is integration in the members of NU, Persis, and Shi'a in the society. This is reflected in the forms of their social interaction, especially in communication behaviour, humanitarian cooperation and social solidarity, love, and compassion, as well as tolerance in the society. The fact above shows that the phenomenon of difference in understanding Islamic teaching aspects in the internal Muslim (members of NU, Persis, and Shi'a) does not result in conflicts that cause disintegration in the society. Furthermore, the findings illustrate that, functionally, the phenomenon has a positive relationship in their social integration. It means that society can still be integrated even though they have a different religious understanding. This is because, in their interaction, generally each group is capable of refraining and controlling their religious communication behaviour that can raise conflict. Thus, the difference in religious understanding happening in their community is still communicated and understood well.

Hence, based on the findings, it can be said that if the society can accommodate its differences, understand the phenomenon of difference as something healthy, communicate their differences well, understand one another, be capable of refraining its interaction behaviour, and be oriented in common purposes of goals, the society condition can still be integrated regardless of the diversity of their religious understanding.



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