



Phenomenological Studies of Social Integration of Religious Groups Majelis Taklim Fardhu Ain (MATFA) Indonesia

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Abstract. This paper discusses the social integration that occurs in the village community of religious groups Majelis Taklim Fardhu Ain (MATFA) Indonesia in Langkat Regency, North Sumatra Province. The purposes of this paper include (1) Knowing the relationship between understanding and practicing religious teachings with social behaviour, (2) Knowing patterns of social integration; and (3) Knowing the dominant factors that support the process of social integration. This study uses a qualitative approach with problem analysis using a sociologic phenomenological approach orientation. The results of the study show that the relationship between understanding and practicing religion and the social behavior of the MATFA Village community is more likely to lead to an adhesive relationship with fellow community members who are members of the MATFA Village community. Polarization of understanding and practice of religious teachings does not have a significant influence in creating conflict. The pattern of social integration of the MATFA Village community is formed through: (1) Kinship relations, which in this case are formed through cross-marriage and mutual cooperation. (2) Participation and acculturation, and (3) Integration on the basis of general agreements; namely integration based on mutual agreement. Dominant factors that support the creation of social integration include: (1) Local wisdom, namely a sense of mutual trust between fellow communities and instilling a deep sense of affection as an embodiment of the sentence: “*Bismillahirrahmanirrahim*” (2) Balance in the economic system, where all the people of Kampung MATFA do not have personal wealth, but all needs are a shared responsibility. (3) Awareness of Functional Roles, this is shown from the shared awareness of the whole community. (4) Cross-marriage between ectics, tribes, and cultures that are in the plurality of the people of Kampung MATFA.

Keywords: Social Integration · Religious Groups · MATFA Village · Kasih Sayang Village

1 Introduction

Indonesia is a multicultural, multi-religious and multi-ethnic country. For a period of time, diversity in society has always been perceived as a source of conflict that must be

handled in hegemonic ways, namely uniformity by imposing a single identity. The model of social integration that is forced through various instruments of power certainly denies the possibility of certain values that are able to encourage people to manage differences in appropriate ways, thus giving birth to authentic social integration and harmony in society. In many cases, people in various regions have succeeded in building and creating social harmony through cultural mechanisms that are built on cultural norms, values and morality that bind them in balance. Take, for example, the Bela Baja tradition in Pantar, East Nusa Tenggara which is a bond of brotherhood between Muslims and Christians [1], or the Pela Gandong tradition in Central Maluku which helps the conflict resolution process in Maluku [2, 3]. However, these local wisdoms are still underestimated, because they are considered not strong enough and tested to resolve conflicts. This perspective causes the government to tend to ignore local ways of resolving conflicts.

Social integration is part of the structural functionalism paradigm which presupposes that basically people are in a social system that binds them in equilibrium. This is reflected in the two basic notions of social integration, namely, first, controlling social conflicts and deviations in a certain social system, and second, uniting certain elements in a society so as to create a social order [4]. The occurrence of social integration begins with the emergence of an agreement to interact with other people which then gives birth to communication in the form of social contact between individuals and between groups in the social environment. If these interactions occur continuously, a consensus will be formed that arises because of the need to live in harmony. Social integration in society is usually also normative - functional, which can occur in the cultural dimension and the socio-economic dimension [5–7].

Parekh [6, 8] states that the process of social integration in a society can only be created if three main prerequisites are met. *First*, there is an agreement from most of its members on certain fundamental and crucial social values (moral contract). *Second*, some are gathered in various social units, supervising each other in potential social aspects. This is to maintain the dominance and control of the majority group over the minority. *Third*, there is interdependence among social groups gathered in a society to fulfill overall economic and social needs.

The process of social integration of a community or society is influenced by several factors, including: tolerance for different cultures, balanced opportunities in the economic field, developing mutual respect for other people and their culture, an open attitude with those in power, equality in society. elements of culture, the existence of mixed marriages (amalgamation), and the existence of a common enemy from outside [9–12].

The entire life of the Indonesian people is never separated from the influence of religion and local wisdom values, because the Indonesian people are a religious nation. Religion is used as a source of ethics, morals and spirituality for its adherents, therefore religion should be an integrative factor, which unites every human activity as individuals, as members of society, as good citizens and as religious people who have good personalities. whole, balanced physically and mentally [13–15].

One example of a multi-ethnic group that is integrated into a religious group can be seen from the community group who lives in the MATFA Village. (Majelis Taklim Mardhu Ain). MATFA Village is one of the dynamic congregation-based recitation

community groups born from various social, ethnic and cultural statuses. They consist of farmers, employees, fishermen, civil servants, traders, teachers, and even scholars.

MATFA village is a Muslim village that can meet the needs of 1600 villagers by self-management of food. They occupy houses, education, food and health needs for free. In this village, all work together, the concept of Livestock, Industry, Agriculture, Fisheries and Trade with an independent self-management system that causes all residents of the village to live calmly and love their village. This settlement is also known as Kampung Kasih Sayang [16].

Geographically, the MATFA village area is divided into two sub-districts, some of which are included in the Hamlet III area of Telaga Said Village, Sei Lapan District and part of the area included in the area of Buluh Telang Village, Padang Tualang District, Langkat Regency, North Sumatra Province with a total area of 16 ha. The area of this village comes from a land grant from the Matfa leader's family covering an area of 7 ha, and the rest is a grant from the residents.

MATFA Village was founded in 2012 by Muhammad Imam Hanafi who was given the title Tuanku Imam. He is the seventh son of Tuanku Guru Ali Mas'ud Bin Abdullah with the title Al Mukarrom Habib Maulana Ayyidus Syekh KH Ali Mas'ud Al Banjari Ar Rasuli, who died on November 13, 2011. Sheikh KH Ali Mas'ud Al Banjari Ar Rasuli is a professor of the Science of Nature who teaches the Science of Tawheed, Usuluddin, Fiqh and Sufism. After his father died, Tuanku Imam was chosen to be an Imam at the age of 27 years. Even though he was still very young, Tuanku Imam became the most respected leader and succeeded in building a village by uniting all the treasures of the congregation.

The reality of the socio-religious life of the Muslim community in MATFA Village is interesting to study in order to get a clear picture, especially regarding the relationship between the level of understanding and practice of the religious teachings they profess with patterns of interaction and social integration in social life.

2 Methodology

This research was conducted in Telaga Said Village, Langkat Regency with a focus on the location in the MATFA village area. In order to obtain clear data, especially regarding the link between understanding and practicing religious teachings with social behavior that forms integration in Matfa Village, this paper uses a qualitative approach to phenomenological studies. Social integration in this context is used to interpret a social process as a whole regarding the physical, social, and cultural aspects. Data were obtained by using in-depth interviews, participant observation, and documentation. Some of the informants involved in this paper are people who are active members and administrators of MATFA who are considered to have the capability to provide the information needed in research.

3 Result and Discussion

MATFA village is a Muslim village that can meet the needs of 1600 villagers by self-management of food. MATFA village is a village, where there are 300 houses with the

same shape, eating the same food, and 1600 residents, all of whom live from utilizing the natural resources of their area. They occupy houses, education, food and health needs for free. In this village, all work together by implementing several economic fields such as animal husbandry, industry, agriculture, fisheries and trade with an independent self-management system that causes all village residents to live calmly and love their village. Each sector has a group leader aligned with the Minister who handles the matter. To meet food needs, in this village there are 12 fish ponds that produce tens of tons of river fish, laying hens farms, 9 cows, 9 fishing boats that can produce 400 kg of fish per day, vegetable fields which cover almost the entire village, and gardens. Bananas where each tree is given the name of its respective owner.

For trade, the MATFA village community has a cooperative that manages 18 stalls at the people's market right on the main road leading to the entrance to their village. The shop is equipped with a pharmacy that is open 24 h, restaurants, barbershops, electronics technicians, stone craftsmen and a fish market managed by a supervisor.

All results from food, service, and industrial management are handed over to *Baitul Mal* which is chaired by a trusted person, for any important decisions regarding the needs of the village will be discussed with Tuanku Imam and the entire MATFA Village community.

MATFA village has a school with the name Yayasan Pendidikan Islam Pembangunan which is located in Darat Hulu Hamlet, Buluh Telang Village, Padang Tualang District. The schools for kindergarten, elementary, junior high and high school levels are taught by teachers who are also not paid.

For children from MATFA Village residents, schools at this foundation are free of charge, including their school needs. However, for residents outside the MATFA Village congregation, an education fee of IDR 5,000 to IDR 10,000 will be charged, the amount of the fee depends on what level of education is followed.

In addition to education, interest in sports is also maintained. In some places there are sports locations for village residents. Martial arts training, music training, and visual arts training, and every week entertainment is held.

Polarization of Understanding and Practice of Religious Teachings in the MATFA Village Community

Polarization of understanding and practice of religious teachings should not be a triggering factor for conflict, instead it should be used as a force that will unite life, because basically every religion must teach peace, teach how its people maintain harmony.

The results of data analysis show that the polarization of understanding and practicing religious teachings between people with different social, economic, ethnic and cultural backgrounds does not have a significant influence on the emergence of conflicts between multi-ethnic and multi-cultural communities in MATFA Village. Instead, it becomes a force that encourages social integration. This is based on the attitude of kinship and strong affection as a social slogan that underlies their attitude in social interaction. Every individual Muslim community in MATFA Village only needs to try to remind fellow Muslims to carry out Allah's commands. Assumptions and values of compassion

and trust in leaders and others are used as a strong foundation in interacting with others so as to create harmonious social interaction and integration.

MATFA Village Community Social Integration Pattern

The pattern of social integration that occurs tends to be an associative process, not dissociative. This can be seen in the patterns of social integration of the MATFA Village community in the following forms:

a. He pattern of kinship, in the form of:

- 1) Intermarriage that occurs between ethnic groups in the community.
- 2) A form of mutual cooperation in carrying out activities that require a large number of people, for example in community service activities and the construction of wooden houses. This is in accordance with the theory put forward by Sunyoto Usman that there are at least three things that are used as reasons for social integration, one of which is the demand to cooperate with others in meeting needs as a consequence of being social beings.

b. Participation and Acculturation

The participation of the MATFA Village community observed in this paper is only limited to formal social participation, namely their involvement in a formal organization, namely the *Baitul Mal* Institution, and informal social participation, namely their involvement in unorganized informal social activities such as attending weddings, circumcision, and holiday celebrations, folk art entertainment held every week. Meanwhile, semi-informal community participation was not observed, because semi-informal social participation is difficult to identify.

c. Integration Based on General Agreements

In the social integration of the Matfa Village community, it was formed on the basis of an agreement on several things, including:

- 1) An agreement to instill a sense of trust in the leader and among others, this is the main capital for the tranquility of the community in carrying out social life in this village.
- 2) Based on the agreement on the values of compassion that are owned and accepted by the whole community, this village has become a village of Muslim civilization with the slogan of love from the phrase "*Bismillahirrahmanirrahim*".

With this assumption, integration occurs. This is in accordance with the theory stated by structural functionalism which states that society is basically integrated on the basis of the agreement of its members on certain social values, a general agreement that has the power to overcome differences of opinion and interests among community members.

The most important factor that has the power to integrate a social system is the consensus among community members regarding certain societal values.

Dominant Factors Supporting Social Integration of Villagers MATFA

a. Local wisdom

One of the things that binds the harmony between communities in the MATFA village is the existence of local wisdom related to harmony. Local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or ethics that guide human behavior in life in their ecological community [17]. This local wisdom is enough to animate the people of Kampung MATFA in their daily life. Even though they come from different economic, social, ethnic, and cultural backgrounds, they already feel that they are a unified whole as the people of Kampung MATFA.

Some of the local wisdom that animates the entire community of MATFA Village in supporting the process of social integration, among others, are as follows:

- 1) Sense of Trust, this is the main capital of the people of Kampung MATFA in carrying out social interactions, they instill a high sense of trust in others, without thinking and assuming that other people will betray.
- 2) Values of Compassion, this is believed and carried out by the entire community of Kampung Matfa to love each other, care for each other and learn from each other without seeing the difference between one another as a manifestation of the sentence "*Bismillahirrahmanirrahim*".

b. Balance in the Economic System

All members of the MATFA Village community do not have personal assets, this is because when they first joined as members of the MATFA Village community, all the assets brought would be handed over to Baitul Mal as the central institution for managing MATFA Village wealth, this wealth will be used as capital in MATFA village development.

It requires at least IDR 250,000,000 every month to meet all logistics, transportation, and community needs in the MATFA village. All living expenses in the MATFA village will be generated by the residents of the MATFA village themselves, and this is a shared responsibility. Because it is not easy for every individual or family to be able to meet the basic needs of their family if it is done individually [18].

c. Awareness of functional roles

In the MATFA village, they occupy a house, education, food and health needs for free. In this village, all work together by implementing several economic fields such as animal husbandry, industry, agriculture, fisheries and trade with a self-managed system. Each sector has a group leader in line with the Minister who handles their respective affairs. This model can also be said as a form of green economic-based community empowerment practice [19].

Every citizen who wants to open a business will be discussed in deliberation with all residents, so that it becomes a shared responsibility. All businesses are funded by Baitul Mall, and profits are handed over to be managed by Baitul Mall based on trust and confidence without thinking about other people cheating. The business

concept used is the Economic Social Humanity concept, which is based on humanity, sincerity without coercion.

d. Marriage

Cross-breeding between tribes and cultures that are in the plurality of the people of Kampung MATFA adds to the harmony between them. Interbreeding families visit each other to stay in touch not only with the besan family but also with neighbors around them. This adds to the sense of brotherhood among the people of Kampung MATFA.

4 Conclusion

Based on the results of the writing, the relationship between understanding and practicing religion with the social behavior of the people of MATFA Village is more likely to lead to glue relations with fellow community members who are members of the Matfa Village congregation. Polarization of understanding and practice of religious teachings does not have a significant influence in creating conflict. The pattern of social integration of the MATFA Village community is formed through: (1) Kinship relations, which in this case are formed through cross-marriage and mutual cooperation. (2) Participation and acculturation. (3) Integration on the basis of general agreements; namely integration based on mutual agreement. Dominant factors that support the creation of social integration include: (1) Local wisdom, namely mutual trust between fellow people and instilling a deep sense of affection as the embodiment of the sentence “Bismillahirrahmanirrahim” (2) Balance in the economic system, where all the people of Kampung MATFA do not have personal wealth, but all needs are a shared responsibility. (3) Awareness of functional roles, this is shown from the shared awareness of the whole community that meeting the needs of daily life is a shared responsibility, adult men carry out the role of earning a living, women cooking, and children studying. (4) Cross-marriage between ethnicities, tribes, and cultures that are in the plurality of the people of Kampung MATFA.

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