

The Importance of National Integration to Strengthen Religious Diversity in Community Life

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ABSTRACT

Background. Indonesia is the 4th most populous country after the United States, recorded more than 267 million people in SUPAS 2019, which consists of a variety of social diversity, religions, ethnic groups, cultures.

Purpose. This research uses a literature approach that collects literature that has a relationship with the research conducted.

Method. There are several factors that influence the diversity of Indonesian society, both from within and outside the community itself. This diversity is a challenge that can be a threat to the integrity of the Indonesian nation. This research aims to analyze diversity.

Results. The results of this study show that in a diversity, efforts are needed to improve harmony between tribes, religious communities and other social groups which can be done through cooperation using the principles of togetherness, equality and mutual respect as the national integration of the Indonesian nation.

Conclusion. The muraja'ah method carried out in the tahfiz house is quite good, because the teacher teaches muraja'ah by applying it before each study or ziyadah together, namely by doing a relay which will make it easier for tahfiz students to repeat their memorization.

KEYWORDS

Diversity, Importance, Religious

INTRODUCTION

Religious harmony is the dream of every human being (Danecek dkk., 2021). Most religious people in the world want to live in harmony, peace and tranquility in carrying out the life of society and the state and in carrying out their worship (Lundberg dkk., 2020). The Indonesian nation was created by God in an atmosphere of plurality, both from ethnicity, race religion and culture (Ibtehaz & Rahman, 2020). Indonesia as the largest archipelago in the world with various aspects of socio-cultural pluralism will remain a symptom that must always be taken into account in realizing national integrity and unity (Fegert dkk., 2020), pluralism or plurality of nations is a fact of life that has become the will of God Almighty and does not interfere with each other's faith of each religion.

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أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

"O mankind, we created you from a man and a woman and made you into nations and tribes so that you may know one another".

In the context of the life of a state society, Islam is able to function as a source of spiritual, moral and ethical strength. In connection with this (Carter dkk., 2020). Religious spiritual values, especially Islam, are very strong in encouraging its people to realize the peace and happiness of life, and eliminate unrest, anxiety, conflict (social conflict).

Pancasila as the state foundation of the Republic of Indonesia is a common reference in the life of society, nation and state, this is evident from its imperative or compelling implementation. Its violation should not be disputed because differences are a necessity for this nation (Fang dkk., 2019). Widodo, B. (2019):14-15. Indonesia is a pluralistic country with ethnic, tribal, linguistic, religious, and cultural diversity (Zhong dkk., 2020). The plurality of the Indonesian nation is seen from two perspectives, namely vertical and horizontal. Vertical plurality is formed from the structure of the community layers and social strata, while horizontal is illustrated by social units based on ethnicity, religion, customs and regionalism (Fraga dkk., 2019).

Indeed, if we talk about religion and the state (Di Valentino dkk., 2021), it will be difficult where the meeting is, but citizens or religious people must obey as citizens to the rules of the state, although basically that religion should not be regulated by the state and this needs to be regulated properly (Hampson dkk., 2001), so that people feel the government acts fairly and protects all its citizens without favoritism (Abbott dkk., 2021), because disharmony can also occur because of government rules that are sometimes too over-productive so that fellow religious people occur social jealousy or jealousy about licensing the establishment of houses of worship.

RESEARCH METHODOLOGY

This type of research is qualitative research that describes the way or method used to examine how the form of muraja'ah in improving memorization of the Qur'an at the nurul yaqin tahfiz house located in jorong simpang nagari batagak sub-district sungai pua high hill (Kim dkk., 2022). The research model is a case study (Kurniawan dkk., 2023), that the researcher directly interviews the tahfiz al-qur'an teacher, namely one of the teachers and also students who study tahfiz which is located in Bukittinggi (Bai dkk., 2019). In this study, researchers used data collection techniques with observation, namely researchers directly observed the learning process (Wen dkk., 2019), and the application of the muraja'ah system in tahfiz houses (Feichtenhofer dkk., 2019). (Sobaih dkk., 2020). Interviews are researchers communicating directly with teachers and students, and asking about the cheapja'ah method at the nurul yaqin tahfiz house (Peery dkk., 2019). So continue with the discussion technique (Karras dkk., 2020), namely the researcher gives several questions to those who want to be interviewed, namely teachers and students, the term is a question and answer about the use of the muraja'ah method carried out in the tahfiz house. (Lubis & Ismet, 2019). Finally, documentation is that apart from interviews and observations (Johanna dkk., 2023), researchers get information through letter documents, photos and also the results of meetings or opinions contained in this tahfiz house (Putri dkk., 2023). Data analysis techniques based on the source of the subject, namely the tahfiz teacher and also students can help research get a lot of information from various methods used in memorizing the Qur'an and also the muraja'ah system.

RESULT AND DISCUSSION

Every religion has its own god, in Christianity there is Jesus, for Hinduism there is Trimurti (Brahman, Vishnu and Shiva) and so on (Susanti dkk., 2023), Buddhism with Triloka (Sakyamuni, Bhaisajyaguru, Amitabha) and so on, Confucianism with Tridharma (Lao zi, Kong Hu Cu, and Sakyamuni). In Islam, although Muslims believe that God is only Allah (Andra dkk., 2023), it does not mean that it is permissible to harass or insult the gods of other religions Surah al-An'am:108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"And do not revile those whom they worship besides Allah, for they will revile Allah beyond measure without knowledge. Thus have We made every people to consider their works good. Then to their Lord they will return, and He will tell them what they had done."

Forms of tolerance in the community that are usually intertwined in the form of harmony, where in their daily lives they usually reflect a form of tolerance. in their daily lives usually reflects a form of assimilation or wide broad mixing arises because of common interests. Such as maintaining an attitude of tolerance of worship, mutual cooperation in protecting the living environment, they help each other. The task of protecting the surrounding environment is the responsibility of all citizens. Kiptiah, M., Ruchiyadi, D. A., & Nurmawadah On the other hand, history proves that negative tendencies appear as an inevitable thing, where religion can also present "narrow fanaticism" which at any time so easily causes social conflict and even war, such as the crusades between Muslims and Christians, the conflict between Catholic and Protestant Christians in Northern Ireland, Muslims and Hindus in Kashmir. Related to this condition, Sutrisno (1997) asserted; differences in religious doctrine which then developed a sense of hatred between religious communities became the main cause of the emergence of conflict. Apart from the emergence of negative trends, the important role of the existence of Islam in the life of society, nation and state is recognized historically and politically by the founding fathers of Indonesia. Sidney Hook et al, (1987) asserted; Islam recognizes that society is part of the goals, the purpose of being a creature. Islam believes that the individual is an end in itself, and the state is a means to that end.

The occurrence of various structural and horizontal conflicts in various regions in Indonesia is one of the causes; the application of religious emotional content that exceeds the limit, as well as the increasing glorification of tribes and ethnicities. Whereas humanity is

humanity is essentially a unity revealed by Allah Swt to the earth as a caliph, as confirmed in the Qur'an surah Al-Baqarah, 213;

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ

"Mankind is one people. (After disputes arose) then Allah sent Prophets, as givers of glad tidings and warners", see also surah Huud, 118:

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ

"And if your Lord had willed, He would have made mankind one people, but they have always disagreed. "Rahman, A. R. (2017): 104

A superficial understanding of the teachings of the first principle will consider differences in beliefs as opponents or enemies, which in turn gives rise to religious exclusivity and beliefs. The differences that exist should be addressed inclusively, so that there will be no sense of hostility to the differences that exist, because basically there is no religion that teaches hatred, violence or

hostility towards others. Diversity should not be seen as a threat to the disintegration of the nation or region to enrich the cultural treasures of the nation.

Indonesia consists of 34 provinces, there are thousands of islands in it also has a lot of diversity ranging from race, religion, ethnicity and culture. It is a challenge for the Indonesian Government which has a lot of diversity because of the regional and tribal feelings that grow excessively will threaten the integrity of the Nation and the Republic of Indonesia. As a multicultural country, diversity in Indonesia must be properly maintained and is expected to continue to exist in the unity and integrity of the nation and state. The diversity of Indonesian society is evident, including differences in ethnicity, race, religion. Such a country has a great opportunity for division in society. This is a responsibility and challenge for the community, especially the government in an effort to prevent divisions. Divisions often occur due to feelings of regionalism and excessive tribalism (Fanatic), so that only considers that what is embraced is the most correct. Rahman, M. F., Najah, S., Furtuna, N. D., & Anti, A. (2020):5

The diversity of Indonesian society is influenced by several factors, including:

Indonesia's territory

Indonesia is located between the Pacific Ocean and the Indonesian Ocean as well as two continents, namely the Asian continent and the continent of Australia, which resulted in Indonesia becoming a trade traffic.

The condition of the archipelago country

Indonesia has many islands where each inhabitant of the island develops its culture as a result there are cultural differences between one another. The results of research by anthropologist Junus Melalatoa state that there are ethnic differences in the population located on various islands of the archipelago, each of which has the characteristics of diversity.

each of which has its own characteristics of diversity.



Differences in Natural Conditions

Indonesia consists of several plains, ranging from lowlands, highlands, valleys, hills etc., each of which has an influence on society. Coastal communities are different from mountain communities, for example, differences in the shape of houses, differences in livelihoods, differences in the accent of the language used.

Transportation and communication conditions

Means of transportation and communication make it easy for people to connect with other communities, otherwise unlimited means can also cause the diversity of Indonesian society. Increasingly sophisticated means of communication will actually diminish direct socialization between communities, so that a sense of social concern will also decrease.



Community Acceptance of Change.

The attitude of the community towards something new can provide individual differences in Indonesian society. Some people are easy to accept foreign cultures, such as urban communities, but there are also people who remain devoted to their own culture. Lukman Surya Saputra et al, 2016: 85-86. Diversity is a condition of society that has many differences in it.

The Indonesian state has a lot of differences in it, including:

Tribal Diversity

According to Koenjaradiningrat, ethnicity means a group of people who have cultural unity and are bound by the awareness of the identity.

Diversity of ethnicity and culture will not hinder the unity and integrity of the nation if there is strong tolerance between citizens. People must understand that diversity is a gift that must be grateful for without having to put each other down.



Diversity of Religions and Beliefs.

In daily life, of course, we often encounter someone who has different beliefs from us. However, religious differences should not be an obstacle in socializing. Indonesia itself recognizes that there are 6 religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Based on the 2010 population census data on the distribution of religions in

Indonesia, the majority of the Indonesian population is Muslim. However, this does not make a reason for Indonesians to disrespect each other's differences.



Racial Diversity

The existence of foreign nations in Indonesia has a great influence on the Indonesian Nation. History records that Indonesia was once colonized by foreigners so that there was a spread of races in addition to the strategic location and geographical conditions of Indonesia which were able to facilitate the spread of these races. Some of the races that exist in Indonesian society include the Malayan-Mongoloid race in Sumatra, West Nusa Tenggara, Kalimantan, Java, Bali and Sulawesi. Each race in Indonesia has different characteristics, and these differences make Indonesia more diverse, and must respect each other. Law No. 40/2008 on the elimination of racial and ethnic discrimination states that race is a group of people based on physical characteristics and lineage.



Intergroup Diversity

Indonesia as a country that has diversity, the existence of groups in people's lives in Indonesia is a natural thing. Diversity between groups is one of the diversity that is very threatening to conflict between groups. However, this can be done by consciously recognizing the importance of association in order to strengthen the unity and integrity of the Indonesian nation. So, it is not appropriate for us to trigger a conflict.

CONCLUSION

National integration is not a coercion that unites different cultures to be the same as others. with others, but this national integration is the preservation of unity and the right to be self-determining, so the community as a determinant they want the differences to be the same as the others. self-determination, so the community as the determinant they want the differences to become the same unity that is their right, national integration in one and the same is their right, national integration in Karangan Putih Village is national integration in Karangan Putih Village stands on the will of the community without any encouragement or coercion from anyone. This national integration will also make people feel how there are the merging of two different cultures into one new culture and the old culture is not lost. This is called cultural acculturation, which is a cultural value that was prioritized in the past until now then until now. The diversity of the Indonesian nation is the most beautiful gift from God Almighty to the Indonesian people. So as a religious nation, the value of God Almighty cannot be released in relations between religious communities and between people of the same religion. The condition of this diverse nation has the potential to cause horizontal conflicts among community members, where diversity itself is used as an issue of conflict.

The diversity of the Indonesian Nation is a reality that must be maintained in the unity of the nation. Indonesia is one of the multicultural countries, the diversity of Indonesian society is clearly visible, including differences in ethnicity, race, religion. Such a country has a great opportunity for division in society. Therefore, it is a big challenge for the government how the strategy is designed so that there are no group divisions.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation, Formal analysis; Methodology.

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