

Conference Paper

Social Integration of Multicultural Communities in Lampung Province

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Indonesia has many different ethnicities. In such a society, cultural integration is needed in order to create conditions for a society that respects cultural differences. The concept of integration is closely related to the view of multiculturalism, which is the process of acculturation that occurs in the form of efforts by each ethnic group to learn about other cultures without losing their own culture. In integration, people must respect and appreciate other ethnic cultures. The society in Lampung Province is diverse in religion, ethnicity, culture, and their way of life. As an area where people of various beliefs co-exist, it is very conflict-prone. The data collection techniques used in this study were observation and interviews, while the documentation and data obtained were processed using qualitative data analysis techniques. This study discusses the main issues of socio-religiousness, which are broken down into two sub-problems; first, what is the description of community life and second, what are the views of religious leaders and the forms of social integration. Bandar Lampung is a very important place because the leaders of religious institutions are people who are full of responsibility, both for themselves and for others. The view of religious leaders within the context of social integration lies in the fact that there is good integration between religious communities, through efforts such as making visits and strengthening friendships between followers of different religions.

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1. INTRODUCTION

Indonesian society is a religious society, and every human being wants safety both in this life and after death. They can only find this guarantee of safety in religion. Many consider religion to be included in the superstructure. Religion consists of specific types of symbols, images, beliefs and values by which human beings interpret their existence, but because religion also contains a ritual component, some religions also belong to the social structure.¹



Humans live in a social environment that consists of various kinds of individual characters as well as values and norms that are inherent in the environment and require a person to adapt to the environment in which he lives. Living side by side is not easy, it takes adjustment to be well received in society and to be able to accept the differences between them as well as cultural or ethnic differences because, in every region where inter-ethnic encounters and interactions are getting easier, one This side of reality raises awareness of differences in various aspects of life.

Differences if not managed properly will lead to conflict. The unavoidable reality is that Indonesian society and nation consists of various social diversity such as ethnic groups, culture, religion, political aspirations and others. The differences in social unity are the diversity contained in the elements of society so that the Indonesian people and nation can simply be referred to as a multicultural society. In a multi-ethnic country like Indonesia, cultural conflict is something that cannot be avoided. Government policies that previously used the concept of assimilation made ethnic minority cultures have to merge into Indonesian culture as the dominant culture. As a result, the culture of ethnic minorities is lost or shackled. Religious harmony is an important element that must be maintained in Indonesia, which lives of various ethnic groups, races, streams and religions. For this reason, good tolerance is treated in addressing these differences so that inter-religious harmony is maintained because national peace can only be achieved if each religious group is good at respecting the identity of other groups.²

In several regions in Indonesia, the population adheres to more than one religion, not only in a religious life which is full of tolerance in the form of mutual respect and tolerance but also in helping each other in activities related to religion.³ Therefore, tolerance is a need that cannot be delayed while providing an explanation of religious teachings that emphasize religious tolerance, so that a spirit of religious tolerance can be nurtured among followers of each religion.⁴ Social integration is a process to maintain group survival that will never be completed and will continue continuously. This can be achieved according to several phases, namely: accommodation, cooperation, coordination, and assimilation.⁵ Assimilation is a fusion of different cultures and one will feel that there is a single culture that is perceived as belonging together. Accommodation is a process towards achieving a temporary agreement that can be accepted by both parties in a dispute. Assimilation is a process of mixed marriage or cross-marriage between different ethnicities, while cooperation leads to an activity that takes place both between individuals and groups in meeting their needs.

Social integration is an important main issue of a developing society and a pluralistic society. As meant by *Vocabulaire Philosophique Lalende*, namely an effort to

build closer interdependence between parts or elements of society so as to create a harmonious situation, which allows cooperation in order to achieve mutually agreed goals.⁶ Associative and dissociative processes can occur in a pluralistic society. The associative process can occur if the adjustment process can be carried out properly. So that a dissociative process can occur if each group in society is unable to adjust to other groups.⁷ If connected with this theoretical framework with phenomena that occur in society, it can be seen that there is positive integration, both religious and social.

On April 1, there was a conflict between the people of Bandar Lampung which was triggered by a football match. The conflict left one person dead and two people injured and dozens of motorbikes also caught fire. However, from this conflict, the two sides were able to accommodate in an integrated manner so that harmony could be created again between the two communities. The data obtained from the results of the pre-survey, namely: the community has adherents of different religions, namely Islam, Catholicism, Christianity and Hinduism. However, they still live in harmony and peace, their tolerance is very high in religion, and there has never been any significant conflict or dispute about these differences after the conflict that occurred. Communities still respect each other properly,

The population in Bandar Lampung City mostly adheres to Islam. As stated above, in social life, the problem of differences in people has a very close relationship with integration between individuals with one and establishing reciprocal relationships between adherents of one religion and another. From their activities, of course, the adherents of the community's religions have different doctrines and differences in the number of adherents and social status, which can lead to conflict. However, these religious conditions remain harmonious and peaceful and integrate positively. This is what makes the author interested in researching and knowing how the process of Social Integration and being able to find out the supporting and inhibiting factors for the occurrence of social integration of religious communities in the city of Bandar Lampung.

2. THEORETICAL BASIS

2.1. Religion

2.1.1. Definition of Religion

Religion according to Sanskrit, namely "a" which means not and "gama" which means chaos. So religion means not chaotic (orderly). Thus religion is a rule, namely a rule that

regulates the human condition, as well as regarding something unseen, concerning manners and association of living together.⁸ Religion is the process of human relations that are felt towards something they believe, that something is higher than humans. Meanwhile, Glock and Stark define religion as a system of symbols, belief systems, value systems and institutionalized behavioral systems, all of which are centred on issues that are internalized as the most meaningful.⁹

Clifford Geertz termed religion as a system of symbols which act to establish strong, pervasive and long-lasting moods and motivations in human beings by formulating concepts about a general order of existence and clothing these concepts with a kind of radiance of factuality so that the moods and motivations seem realistic.¹⁰ Religion is called Hadikusuma in Bustanuddin Agus as teachings sent down by God to guide the people in living their lives.¹¹ There are also those who call religion a feature of universal human social life in the sense that all people have ways of thinking and patterns of behavior that qualify to be called "religion" which consists of types of symbols, images, beliefs and values. specifically by which human beings interpret their existence which also contains a ritual component.¹²

Religion in terms of terms, including religion, religion (English), religie (Dutch), religio/relegare (Latin) and dien (Arabic). The words religion (English) and religie (Dutch) are derived from the mother tongue of the two languages, namely the Latin "religio" from the root word "relegare" which means to bind.¹³ According to Cicero, relegare means doing something with great suffering, namely a type of religious practice that is done repeatedly and regularly. Lactancius defines the word relegare as binding together in a common union.¹⁴ In Arabic, religion is known by the words al-din and al-mulk (kingdom), alkhidmat (service), al-izz (glory), al-dhull (humiliation), al-ikrah (coercion), al-ihsan (virtue), al-adat (customs), al-ibadat (devotion), al-qahr wa al-sulthan (power and government), al-tadzallulwa al-khudu (submissive and obedient), al-tha'at (obedient), al-Islam al-tauhid (submission and oneness of God).¹⁵

The term religion then appears what is called religiosity. Glock and Stark formulate religiosity as a religious commitment (which relates to religion or faith beliefs), which can be seen through the activities or behavior of individuals concerned with the religion or belief of the faith they adhere to. Religiosity is often identified with diversity. Religiosity is defined as how far the knowledge is, how strong the belief is, how well the worship and rules are carried out and how deep the appreciation of the religion one adheres to. For a Muslim, religiosity can be seen from the extent of knowledge, belief, implementation and appreciation of Islam.¹⁶

The definition above explains that religiosity in Islam involves five things, namely faith, worship, charity, morals, (ihsan) and knowledge. Aqidah concerns belief in Allah, angels, messengers and so on. Worship concerns the implementation of the relationship between humans and Allah SWT. Charity concerns the implementation of human relations with fellow creatures. Akhlak refers to the spontaneity of a person's response or behavior or the stimulus present to him, while ihsan refers to a situation in which a person feels very close to Allah. Ihsan is part of morals, when a person's positive morals reach an optimal level, then he gains various experiences and religious appreciation, that is ihsan and is a high level of morality.¹⁷

2.1.2. The Social Function of Religion

Religion is what JH Leuba calls a way of behaving, as a belief system or as a special emotion. While Thoules views religion as a practical relationship that is felt with what is believed to be a being or as a being that is higher than humans.¹⁸ Religion has an important role in human life and life both individually and as a group. In general, religion functions as a guiding path for its adherents to achieve peace of life and happiness in the world and in the life to come. Durkheim called the function of religion as the cult of society, Marx called it a function of ideology and Weber called it a source of social change. According to Hendro Puspito, the function of religion for humans includes:

1. Educational Function; Humans entrust the educational function to religion which includes the task of teaching and guiding. The success of education lies in the utilization of spiritual values which are the mainstays of religious beliefs. The values imbued include: the meaning and purpose of life, conscience, sense of responsibility and God.
2. Rescue Function; Religion with all its teachings guarantees human safety in this world and the hereafter.
3. Social Monitoring Function; Religion is also responsible for social norms so that religion selects existing social rules, reinforces the good ones and rejects the bad rules so that they are then abandoned and considered as prohibitions. Religion also provides sanctions that must be imposed on people who violate the prohibition and holds strict supervision over its implementation.
4. Function Fostering Fraternity; Equality in belief is one equation that can foster a strong sense of brotherhood. Humans in brotherhood not only involve a part

of themselves, but the whole person is also involved in a deepest intimacy with something highest that is believed together.

5. Transformative Function; Religion is able to make changes to the old form of community life into a new form of life. This can also mean replacing old values by instilling new values. This transformation is carried out on customary values that are less humane. For example, the Quraysh at the time of the Prophet Muhammad had the habit of ignorance due to the arrival of Islam as a religion that instilled new values so that old, inhuman values were eliminated.

Unlike Hendro Puspito, Jalaluddin put forward eight functions of religion namely:

1. Educational Function

Religious adherents argue that the teachings of the religion they profess provide teachings that must be obeyed. Religion legally functions to order and prohibit, culture has a background in directing guidance so that its adherents become good and accustomed to what is good according to the teachings of their respective religions.

2. Rescue Function

Humans want safety. Salvation covering a broad field is the salvation taught by religion. The salvation that religion provides is salvation that covers two realms, namely the world and the hereafter. In achieving salvation, religion teaches its adherents through an introduction to sacred matters, in the form of faith in God.

3. Function As Atonement

Through religion a sinful person can achieve inner peace through religious guidance. The sense of sin and guilt will soon be gone from his heart if someone who has transgressed has redeemed his sins through repentance, purification or penance.

4. Function As Social Control

Religious adherents according to the religious teachings they embrace are mentally bound to the guidance of these teachings, both individually and as a group. Religious teachings are considered by adherents to be the norm, in this case religion can function as a social supervisor individually or in groups.

5. Function As Foster Solidarity

Adherents of the same religion will psychologically feel that they have similarities in one unit of faith and belief. This sense of unity will foster a sense of solidarity

within groups and individuals, and sometimes it can even build a strong sense of brotherhood.

6. Transformative Function

Religious teachings can change the life of a person's personality or group into a new life in accordance with the teachings of the religion he adheres to. The new life he receives is sometimes able to change loyalty to the customs or norms of life that he adhered to before that.

7. Creative Function

Religion encourages and invites its adherents to work productively not only for their own sake, but also for the benefit of others. Religious adherents are not only told to work routinely, but are also required to innovate and make new discoveries.

2.2. Social Integration

2.2.1. Definition of Social Integration

Social integration is a process of adjustment between elements that are different from each other, which in social life results in a pattern of life that functions harmoniously for the community.¹⁹ The occurrence of social integration causes the survival of individuals or groups to be guaranteed, even though there are differences. Social integration is a process to maintain the viability of a group that will never be completed and will continue continuously. This can be achieved according to several phases namely "accommodation, cooperation, coordination and assimilation".²⁰

Assimilation is a fusion of different cultures and one will feel that there is a single culture that is perceived as belonging together. Accommodation is a process towards achieving a temporary agreement that can be accepted by both parties in a dispute. Assimilation is a process of mixed marriage or cross-marriage between different ethnicities, while cooperation leads to an activity that takes place both between individuals and groups in meeting their needs.

2.2.2. Forms of Social Integration

Forms of social integration are divided into two namely instrumental integration and ideological integration. Instrumental integration leads to visual integration, meaning that it can be seen as the existence of a uniformity of activities in daily life, the existence

of a uniformity of activities in daily life, the existence of a uniformity in dress and the existence of a specific goal that is tailored to a group's interests. Ideological integration is a form of integration that is invisible or visually visible which is formed from a strong and fundamental spiritual or ideological bond that goes through a natural process without any coercion or bondage.

The existence of a basic equation of values that is formed by one's own will and not on the basis of a bond or coercion such as the existence of a common perception, namely a view that is inspired by the same values among group members, the existence of an equality work orientation among a group member, the existence of a common goal that refers to an adhered ideological principles.²¹

2.2.3. Factors Supporting and Inhibiting Integration

Factors supporting social integration, namely internal factors, namely the existence of self-awareness as social beings, demands for needs, soul and spirit of mutual cooperation. While external factors, namely the demands of the times, cultural equality, the opening of opportunities to participate in life together, the same vision, mission and goals, tolerance, the existence of a consensus of values, the existence of challenges from outside. Other supporting factors are group homogeneity, group size, geographic mobility, effectiveness and efficiency of communication because communication is one of the prerequisites for interaction, while interaction is a prerequisite for integration.²²

The inhibiting factors for social integration are Indonesia's heterogeneous (diverse) society which allows for differences in culture, language, religion, race and ethnicity, the weakness of national cultural values due to the strong influence of foreign culture, the country's vast territory, consisting of thousands of islands which is surrounded by a vast ocean, there is an understanding of "ethnocentrism" among several ethnic groups which emphasizes their cultural advantages and despise the culture of other ethnic groups. So that they feel reluctant to acknowledge the existence of other ethnic groups, there are still large inequalities and inequalities in development and the results of development have given rise to various feelings of dissatisfaction and decisions on SARA (Ethnicity, Religion, Race and Intergroup) issues, the magnitude of possible threats, challenges, obstacles,

2.2.4. Disintegration Factor

Disintegration is the opposite of integration, disintegration is the separation or division of unity. Whereas integration is the union of different religious or ethnic elements into a society, the existence of an equal opportunity for all members of that society. In a society where individual attainment in the field of education, access to private or public facilities, employment opportunities and property rights should not be denied or restricted on grounds of race, religion or national origin. for example in the United States, the integration of mainly black minorities into a white society, has reached administrative and legal steps fought for by citizen rights activists since the ratification of amendments to the 1868 constitution.²³

2.3. Symbolic Interactionist

Symbolic interaction is a relationship that occurs naturally between humans in society and the relationship between society and individuals. Interactions that occur between individuals develop through the symbols they create. Social reality is a series of events that occur to several individuals in society. The interactions between individuals take place consciously. Symbolic interactions are related to gestures, including sound or vocals, physical movements, and body expressions, all of which have a purpose called symbols.

Every living thing is a social being, which does not only apply to humans. Like ants, caterpillars and other animals also live together in certain groups. However, the basis of living with these animals is a physiological and instinctive basis. While the basis of human life together is communication, especially symbols, as the key to understanding human social life.

Symbolic interaction is carried out by using language, as the single most important symbol, and through conditions. Symbols are not ready-made facts, symbols are in a continuous process. It is this process of conveying meaning that is the subject of a number of symbolic interactionist analyses. In interaction, people learn to understand conventional symbols and in a game, they learn to use them so they are able to understand other actors.

For Blumer, the symbolic interaction rests on three premises; 1) Humans act towards things based on the meanings that those things have for them. 2) The meaning is felt and "one's social interaction with others". 3) These meanings are perfected during the process of social interaction.

The speciality of the symbolic interactionist approach is that humans are seen as mutually interpreting or limiting each of these actions according to the stimulus-response mode. Someone does not directly respond to other people's actions but is based on the understanding given to that action. Humans have the ability to create and manipulate symbols and required the ability for interpersonal communication and subjective thinking.

3. METHODS

The research method is a way that is carried out by a researcher to collect, clarify data and analyze the facts that exist in the research area using measurements and knowledge. In this study, researchers used qualitative research. Qualitative researchers in collecting data occurred interactions between data researchers and data sources. If seen from this type of research, it is included in field research. It is called field study because the place of this research is in the field of life, in the sense that it is not in a library or laboratory. As explained by M. Iqbal Hasan in his book on research methodology and its application. Whereas field research is essentially research conducted in the field and on the respondents.²⁴ This research process raises data on existing problems in the field, in this case, the Role of the Al-Ikhlâs Public Reading Park in the Efforts to Inculcate Religious Social Behavior in Scavenger Children (Study at Sumur Batu TPST, Bantar Gebang District, Bekasi City, West Java).

According to Sujana in Meleong (2005), there are several characteristics of qualitative research, including the following: (a) qualitative research uses inductive thinking patterns, (b) qualitative research highly values the participation of respondents who are in the research area, (c) qualitative research has a goal to understand, understand, search for data, and find truth in conducting qualitative research, (d) there are several subjects who are research subjects, (e) data collection is based on phenomenological principles and data analysis is carried out while the research is ongoing.

Research is descriptive analysis in nature is research that is descriptive in nature and aims to obtain a complete description of something being studied. The nature of this research is to describe or raise data according to the conditions that occur in the field. As revealed by Mardalis, that approach to describing describes, records, analyzes conditions that exist and are occurring. Bogdan Taylor argued that qualitative methods are primary data, namely empirical data obtained directly from individual research objects from individual, group and organizational research objects. Research procedures that produce descriptive data in the form of written or unwritten words,

namely someone's behavior that can be observed.²⁵ The researcher will describe how the process of cultivating socio-religious behavior towards scavenger children in Al-Ikhlâs Public Reading Park where researchers and informants freely provide ideas, suggestions, opinions or what they each feel regarding the role of Al-Ikhlâs Public Reading Park in planting religious social behavior of scavenger children.

4. RESULTS AND FINDINGS

Humans as social beings in life are always in touch with other humans, this is done in an effort to fulfill their life needs, both material and non-material in nature. So in people's lives there are various patterns of relationships according to their needs because of the limitations they have. As a region that is classified as plural, the City of Bandar Lampung has a plurality of religions that establish social relations with one another. Social relations can occur due to factors that cause integration.

The factors that lead to the integration of religious communities are due to the contact of communication and interaction with one another between adherents of religions, both individuals and individuals and individuals and groups in a society. The occurrence of communication and interaction is caused by various interests both individually and in groups with the same goal.

Integration that is manifested in everyday life is an effort to fulfill various interests, both individual interests and group interests that experience conformity with the norms and values and rules that apply in society in the city of Bandar Lampung as stated by Muhaji:

*"In order for good integration between religious communities to take place, efforts such as making mutual visits and strengthening friendship between adherents of religions with efforts that are mutual participation in good things so that strong tolerance can create harmonious social conditions in society, hospitality is the main reason the occurrence of inter-religious harmony in Polongaan village, this is done regardless of status, ethnicity, and even religion."*²⁶

One form of integration that is visible in the city of Bandar Lampung is the uniformity of activities in society, namely farming because the majority of the population who live in the village are mostly farmers. These farmers are oil palm farmers. With the uniformity of activity and type of business, the farmers took the initiative to form a farmer group.

The purpose of forming the farmer group is for the welfare of the farmers who are members of the group so they can live independently and compete with others. With

the existence of farmer groups the needs of the community are fulfilled so that there is no need to spend a lot of capital in farming. As stated by Mr. Gede Sukaragia:

"Regarding religious issues in Polongaan village, it is recognized by the outside community regarding the harmony of their religious communities, basically in terms of security, good cooperation, good tolerance, there has never been conflict and mutual respect between other religions, therefore the Polongaan village community is nicknamed the area of religious harmony. religious, judging from the daily life of the village community what they often do is gardening from here. Looking at the cooperation, it also happens that I am the vice chairman of the farmer group in this village, so I see the villagers work very well together, such as when they make plumbing for water canals in their rice fields, they go in droves for cooperation".²⁷

Through friendship between adherents of other religions, community members try to maintain and maintain social integrity and tolerance. The people in the village are basically very concerned about the celebrations of religious holidays, such as Eid al-Fitr, Isra'miraj, Maulid Nabi which are carried out in recitation activities and so on to adherents of Islam. Meanwhile, other religions celebrate their holidays solemnly. As stated by one of the informants namely:

"In carrying out religious events such as for example the Galungan event for Hindus, there are also other religious communities who participate in celebrating the event such as participating in gatherings or going to the houses of the people who carry out the event, and vice versa when other religions carry out our religious events, the people Hindus also participated in carrying out the event. This is done to maintain and maintain social ties with citizens of different religions by maintaining and respecting each other among religious communities."²⁸

The social ties referred to here are the willingness of parties of different religions to mutually recognize and respect each other's stances, accept and appreciate the values, views, opinions, beliefs of religious people who have different teachings and doctrines from their teachings.

Although these differences are quite clear, people still have self-awareness to be willing to make sacrifices for followers of other religions, in this case those related to social issues are existing forms of social tolerance. In celebrating religious holidays, each religious adherent in the city of Bandar Lampung puts forward an attitude of tolerance, respect for each other and it is not even uncommon when each religious adherent celebrates their religious day, adherents of other religions participate in maintaining the continuity of these religious holidays.

1. Differences in Attitude

Differences in views of life in social life are the rights of each individual, in the socio-political field in particular. From the results of observations and interviews conducted, although in terms of social life aspects the community generally looks harmonious, it is not uncommon to see competition in terms of position in the village. This competition is a reality seen at the time of village head election. As stated by Ibu Ida:

*"Indeed, the people in Polongaan Village highly uphold the kinship of respect and mutual assistance to each other, but it cannot be seen that there is competition in terms of position such as the election of candidates for village heads, many people have different opinions regarding potential partners which according to each of them different. Things like this are very vulnerable if we see that Polongaan village is a plural village, but the existence of these differences of opinion does not shake the community to conflict with each other or create a solution for religious harmony."*²⁹

Social integration that is realized between religious communities is inseparable from the role of the government, traditional leaders, community leaders, religious leaders as mediators and facilitators in issues that affect the realization of social integration in the village by supporting and carrying out social processes such as cooperation and accommodation between religious communities. As stated by Mrs. Nahla Yuraida who stated that:

*"Inter-religious harmony ideally places more emphasis on equality between communities, the equality in question is where village officials or village officials are fair to their citizens, and Alhamdulillah village officials here are very fair to their citizens so there is no social jealousy like for example yesterday when distributing BLT, village funds or something else, they are fair and equitable to the villagers Polongaan, especially residents who are less fortunate, they are prioritized to receive assistance."*³⁰

2. Can lead to conflict

Conflict is considered as an inhibiting factor for the realization of social stability, conflicts that have occurred are considered to be capable of affecting the continuity of the process of social integration in the rural village community which has been going very well so far. They make conflict as a lesson and experience in life. as stated by Mr. Laurensius Kasan:

"Conflicts that have occurred are considered capable of influencing the continuity of the process of social integration in the Polongaan Village community, therefore the local community really maintains harmony between other religions so that there will never be major conflicts, even though there have been conflicts but these can be resolved as a family. Not to be carried away by elements of religion, ethnicity, and others. This is due to the role of Religious Leaders and Community Leaders in trying to

restore a peaceful atmosphere by continuing to maintain and maintain friendly relations to prevent conflicts between religious adherents.”³¹

Conflict is part of the dynamics of human life. If a conflict does not immediately get a solution, it can cause a greater risk of disintegration or division. Disintegration itself certainly causes a price that is quite expensive to pay where there are many victims, both property and human lives. Conflicts can arise due to factors from the human being himself, having the instinct of self-defence, having a tendency to commit aggression and violence. Therefore, if conflict has hit human life, of course, it must be resolved with the right and fast solution. As stated by Kanisia Lara Mesu’s mother:

”I have lived in Polongaan Village for 3 years, the first time I lived in Polongaan Village was very different because I entered a new environment where I first lived in an area where the majority of Christians were, so there we were more free to do anything, for example when holding events. on a large scale I don’t hesitate to cut pork (sorry deck), if here it’s definitely a bit awkward because we are neighbors with Muslims, but that doesn’t stop our brotherhood, moreover I also teach at an Islamic school deck, so I started to adapt, and during I live here, thankfully there has never been disintegration or differences of opinion, here the people are very, very polite, really appreciate it, so I feel at home living here.”³²

Harmony and tolerance among religious communities will become a national and even international agenda that will never end. This is understandable because the future of a nation depends more or less on the extent to which inter-religious harmony is harmonious. Failure to realize this agenda will lead a nation to the trauma of being divided as a nation. Therefore, tolerance is a need that cannot be put off any longer while providing an explanation of religious teachings that emphasize religious tolerance, so that a spirit of religious tolerance can be nurtured among adherents of each religion.³³As stated by Astiti’s mother:

”The belief of the people of Polongaan village that they come from the same soul makes them have close family ties, this can be seen from the everyday life of the village people who really respect and help each other, even though there was a conflict between neighbors but this was not exaggerated , and resolved as a family so that harmony is maintained well, this belief is even stronger when they are bound by cultural similarities that make the people of Polongaan village continue to maintain religious harmony until now, and hopefully forever.”³⁴

Another factor that supports the social integration of the community is the tolerant attitude of the community even though the community is ethnically diverse but can appreciate and respect the rights they have. With this attitude of tolerance, people who

are classified as pluralists can live side by side and harmoniously regardless of ethnicity, race and religion.

Islam recognizes the right to life of other religions and allows adherents of other religions to carry out their respective religious teachings, this is the basis of Islamic teachings regarding religious tolerance. However, tolerance is not interpreted as an indifference to one's religion. The term tolerance actually does not exist in Islamic terms, but tolerance is a modern term born from the West as a response to history which includes its unique political, social and cultural conditions.³⁵

5. DISCUSSION AND CONCLUSION

First, the results of this study indicate that the description of social and religious life in the city of Bandar Lampung is very important because the religious institutions of mankind will become people who are full of responsibility, both for themselves and for others. The second view of religious leaders is in the form of social integration, namely the occurrence of good integration between religious communities by making efforts such as making visits and strengthening friendships between religious adherents, maintaining and maintaining social integrity and tolerance in the city of Bandar Lampung.

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