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CONTRIBUTION OF EDUCATION, EMPLOYMENT, AND ETHNICITY LEVEL
TO THE INTEGRATION OF ISLAM AND CHRISTIAN RELIGIONS
IN CENTRAL LAMPUNG REGENCY

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ABSTRACT

The study explores data on the contribution of education, employment, and ethnicity to the integration of Muslims and Christians in Central Lampung Regency by looking at the sociological dynamics of integration between Muslims and Christians. The integration group is divided into two, majority-minority and balanced group, based on religious affiliation. Data is collected using observation, interviews, and questionnaires consisting of favorable and unfavorable. The data collected is analyzed quantitatively and qualitatively. Quantitative analysis is carried out using one-way analysis of variance using the SPSS computer program while qualitative analysis is carried out using logical thinking including induction, deduction, analogy and comparison. The results of the study indicate that there are differences in integration between villages with a majority-minority and balanced religious composition, that the majority-minority community group has a higher quality of integration than the balanced group. The education variable shows that the level of education has a positive relationship with the level of integration. The higher the education is, the higher the quality of integration is. The job variable has no significant effect, but the overall mean is above the hypothetical mean. Ethnicity variables indicate variations in the quality of integration, in which the Batak and Javanese ethnicities have high integration quality, Palembang ethnicity is moderate, and Lampung ethnicity has low integration quality.

Key Words: Education Level, Employment Type, Ethnicity, Majority-Minority Groups, Balanced Group, Central Lampung.

Introduction

Today, there is no community group in the world that is free from conflict.¹ In interactions between community groups, pluralism can lead to integration as well as conflict.² Steenbrink believes that Indonesia is able to create religious harmony free

¹Anthony Giddens, *Human Societies A Reader* (Cambridge: Polity Press, 1992), 162. Appiah-Thompson, C. "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy", *Journal of Peace Education*, Volume 17 Nomor 2, 2020, 161-185. Ari, B., & Gizelis, T., "Civil Conflict Fragmentation and the Effectiveness of UN Peacekeeping Operations", *International Peacekeeping*, Volume 27 Nomor 4, 2020, 617-644.

²Zhang, Q., "John Hick's Religious Pluralism from the Perspective of Cultural Heterogeneity", *International Journal of Sino-Western Studies*, Volume 19 Nomor 1, 2020, 67-81.

from conflict. This is a remarkable achievement and rarely happens anywhere else.³ Research on the interaction between religious communities, both of conflict and integration, has been widely carried out. M. Atho' Mudzhar has researched between Islamic groups and the Towani Tolotang and Tolotang Benteng groups, belief groups in Amparita, South Sulawesi,⁴ which are different from the Arab world.⁵ Frederik Elwert conducts research on the relationship between groups of followers of Islam and Christianity through an online internet forum which concluded that interfaith dialogue can affirm group identity and strengthen the quality of faith internally.⁶

Mujiyana in his research on the potential for inter-religious conflict in Sleman Regency concludes that inter-religious conflicts are caused by the very different characters between various religious adherents living in one settlement, people moving from one religion to another, and celebrations of certain religious holidays that pay less attention to people who follow other religions.⁷ The opposite of Mujiyana's research is Retnowati's who conducts research on social relations between Islam and Christianity in Situbondo after the riots which found that religious holidays are actually a factor in the integration of interfaith communities. Retnowati sees that the integration between Islam and Christianity occurs in Situbondo after the riots because of the use of the same language, functional dependence in work, the tradition of helping, mutual cooperation, and social gathering.⁸

On a national scale, Sunyoto Usman writes that Indonesian society can be integrated partly because of one very fundamental social value namely Pancasila. The precepts in Pancasila function as factors that are believed to be able to grow and maintain a sense of togetherness and diversity.⁹

In the Collins Dictionary of Sociology, the concept of integration is used in three meanings. First, integration means the degree to which an individual feels he belongs to a social group or collectivity by accepting the norms, values, beliefs of

³Karel Steenbrink, *Kawan Dalam Pertikaian: Kaum Kolonial Belanda dan Islam di Indonesia (1596-1942)* (Bandung: Mizan, 1995), 211.

⁴M. Atho' Mudzhar, *Pendekatan Studi Islam Dalam Teori dan Praktik* (Yogyakarta: Pustaka Pelajar, 1998), 203-226.

⁵Jubba, H., Pabbajah, M., Prasodjo, Z. H., & Qodir, Z., "The Future Relations Between the Majority and Minority Religious Groups, Viewed From Indonesian Contemporary Perspective: A Case Study of The Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi," *International Journal of Islamic Thought*, Volume 16, 2019, 13-23.

⁶Elwert, F., Tabti, S., & Pfahler, L. "Me, myself and the other: interreligious and intrareligious relations in neo-conservative online forums" *Religion*, Volume 50 Nomor 3, 2020, 414-436.

⁷Mujiyana, *Potensi Konflik Umat Beragama Dalam Masyarakat Majemuk*. Tesis, tidak diterbitkan, PPs UGM, 1999, 117.

⁸Retnowati, *Agama, Konflik dan Integrasi Sosial (Rekonsiliasi Islam dan Kristen Pasca Kerusuhan Situbondo)*. Tesis, tidak diterbitkan. PPs UGM, 2000, 89-95. Carroll, M. P. "Reconciliation and the Representation of Indigenous Peoples in Introductory Sociology Textbooks", *Canadian Review of Sociology*, Volume 56 Nomor 4, 2019, 606-620.

⁹Sunyoto Usman, "Integrasi Masyarakat Indonesia dan Masalah Ketahanan Nasional" dalam *Sumbangan Ilmu Sosial terhadap onsepsi Ketahanan Nasional*, (Yogyakarta: Gadjah Mada University Press, 1998).

that social group. Second, integration means a level where certain activities or functions of different institutions or subsystems in a society are in a state of complementarities and not contradicting each other. Third, integration is the presence of a special institution that encourages and coordinates the activities of each community subsystem.¹⁰ Charles H. Banton in relation to races defines integration as a pattern in a society but does not give importance to racial differences.¹¹

Referring to the opinion of David Jary and Julia Jary that society can be integrated if certain conditions are met. First, individuals who are members of society experience a sense of belonging as a social group based on mutually agreed norms, values, and beliefs. Second, the activities or functions of institutions or subsystems in a society are complementary and not contradictory. Third, there are certain institutions that advocate for complementing and coordinating the activities of various subsystems of the community.¹²

Durkheim divides social integration into two: first, normative integration which exists in a cultural perspective and emphasizes mechanical solidarity that is formed through values and beliefs. Second, functional integration emphasizes organic solidarity, a solidarity that is formed through interdependent relationships between parts or elements in society.¹³

Integration does not just happen but through stages. The stages are accommodation, cooperation, coordination, and assimilation. Quoting Ogburn and Nimkoff, Astrid defines accommodation as a person or group working together to the exclusion of differences or enmities.¹⁴ Therefore, even though there are differences and enmity, they are forgotten in the context of cooperation. The next phase is the cooperation phase followed by the last phase of integration namely assimilation.¹⁵

An important condition for the creation of integration is the availability of appropriate means of communication. People who face common problems will not necessarily unite to solve them unless they are aware of their shared situation. People will not unite unless there is some foreseeable advantage before they unite.¹⁶

Integration between various community groups is often associated with conflict. Conflict is a contradictory form of integration, but it does not always have to be contradicted. In social life, integration can be next to conflict, and integration

¹⁰David Jary & Julia. *Collins Dictionary of Sociology* (Galsgow: Harper Collins, 1991), 315. Popov, M., "Sociocultural Integration Policy in Multi-Ethnic Societies: Underlying Concepts And Methodological Approaches", *Ideology and Politics Journal*, Volume 2 Nomor 16, 2020, 30-41.

¹¹Kamanto Sunarto, *Pengantar Sosiologi* (Jakarta: FE UI, 1993), 141.

¹²David Jary & Julia, *Collins Dictionary ...*, 315

¹³David L Shills, *International Encyclopedia of Social Sciences* (New York: McMillan Company and The Free Press, 1972), 382.

¹⁴Astrid S. Susanto, *Pengantar Sosiologi* (Jakarta: Binacipta, 1979), 123.

¹⁵*Ibid*, 123-126.

¹⁶Kaare Svalastoga, *Diferensiasi Sosial*. (Jakarta: Bina Aksara, 1989), 98.

can even be created after going through conflict.¹⁷ In the Weberian model, conflicts of all kinds begin when each cultural group struggles to gain an advantage.¹⁸ The struggle for interests will remain as something latent if there is no group that is actively fighting. It occurs when the members of the group come together physically, have the material resources to relate to each other, and agree on a common culture.¹⁹

Open conflict usually increases group solidarity on both sides of the conflict. Coser writes that conflict leads to enmity of power within each group in motivating groups to seek allies. Thus, conflict tends to divide society or even a country into two poles. The solving process can be limited when there is cross-membership between groups. Thus, cross-cutting conflict tends to make each of them neutral.²⁰

Barry Buzan analyzes state security based on the internal structure that makes up the state including the ethnic groups that make it up. The majority ethnic group can become an obstacle to development, so it is necessary to dismantle the network and shift loyalty from loyalty to ethnic groups to a wider form of community loyalty within the scope of the state so that the actions taken must show more rational choices for political action rather than primordial sentiments. In former colonial countries, where the forming entity consists of several ethnicities, the problem will be faced especially if there is a dominant ethnic group. It can cause "ethnic revival," namely the fear of minority groups during the colonial period and that fear is actually getting worse after the independence period because they think that the majority ethnic group is the new colonial group.²¹

Ethnic problems also require thinking from the study of social psychology to see how individuals who are members of ethnic groups interact with other groups.²² Considering the efforts to resolve conflicts between social groups offered by Kelman, the government should take proactive actions against various possible conflicts. Kelman introduces interactive problem solving²³ which invites a third

¹⁷Halevy, N., & Cohen, T. R., "Intergroup conflict 2020" .*Negotiation and Conflict Management Research*, Volume 12 Nomor 2, 2019, 161-173.

¹⁸Edgar F Borgotta, *Encyclopedia of Sociology*, (New York: McMillan, 1992), 288. Kataev, D., "Weberian and Anti-Weberian Discourse: To the Question of The Hypnotic Power of Classics on The Example of "Protestant Ethics", *Ekonomicheskaya Sotsiologiya*, Volume 19 Nomor 5, 2018, 146-163.

¹⁹Paolucci, P., "Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion, *Critical Sociology*, Volume 46 Nomor 1, 2020, 19-35. Turner, J. H., & Abrutyn, S., "Returning the "social" to Evolutionary Sociology: Reconsidering Spencer, Durkheim, and Marx's Models of "natural" Selection. *Sociological Perspectives*, Volume 60 Nomor 3, 2017, 529-556.

²⁰Bellah, R. N., "Max Weber and World-Denying Love: A Look at the Historical Sociology of Religion, *Max weber*, (2017), 451-476.

²¹Stephen Ryan, *Ethnic Conflict and International Relations* (Darmouth Publishing Company, England, 1990), x.

²²Berman, N. "The Sacred Conspiracy': Religion, Nationalism, and the Crisis of Internationalism", *Current issues in law and religion*, 2017, 53-98.

²³Herbert C Kelman, *Group Processes in The Resolution of International Conflicts: Experiences from The Israeli-Palestinian Case*, (American Psychologist, March 1997, Volume 52 Nomor 3, 212-220.

party to discuss all potential conflicts. The method has been applied to cases in Poso and Sampit.

One form of relationship that is often highlighted in the study of intergroup relations is the majority-minority relationship. In this context, the concept of majority is explained because if in one place there is a majority group, then of course the other group will automatically be called a minority.²⁴

Hoffman identifies the majority group with the minority group based on religious behavior such as prayer together and other communal activities, its relationship with tolerance, especially to minority groups. Hoffman after conducting research in the Arab world, especially in Lebanon in 2013 and 2014, concludes that communal activities and prayer together tend to create intolerance and strengthen the tyranny of the majority group while people who perform private worship and prayer tend to be more tolerant of other groups.²⁵

I.E. Putra and Wagner see majority in terms of tolerance and prejudice. The study was conducted in 2017 in Indonesia with a sample of 245 Sunni Muslims, 87 Ahmadiyah, and 145 Christians. It is found that the minority tends to reject other minorities and the majority group tends to reject the minority groups who have tensions in their previous relationship.²⁶ The case in Indonesia is similar to what happens in Syria and Egypt.²⁷

The purpose of the article is to complement previous studies that do not emphasize the level of education, type of employment, and ethnicity as determinants of integration, forms of integration between Muslims and Christians, and the quality of community integration in the majority-minority category and the balanced category. The research focuses in Central Lampung Regency where the integration between religious communities is well established especially between Muslims and Christians, the two dominant religions in this area. In fact, like the people of Lampung in general, the people of Central Lampung are pluralistic. The plurality can be seen from the variation of society in terms of religion, ethnicity, economic level, and political party affiliation.²⁸

Analysis Prerequisite Test

²⁴ Milbrandt, T., & Pearce, F. "Émile durkheim", *The wiley-Blackwell Companion to Major Social Theorists*, 2011, 236-282.

²⁵Hoffman, M., "Religion and Tolerance of Minority Sects in The Arab World", *Journal of Conflict Resolution*, Volume 64 Nomor 2-3, 2020, 432-458.

²⁶Putra, I. E., & Wagner, W., "Prejudice in Interreligious Context: The Role of Metaprejudice and Majority–Minority Status", *Journal of Community and Applied Social Psychology*, Volume 27 Nomor 3, 2017, 226-239.

²⁷Schmoller, A., "Ecumenical Engagement with Eastern Minority Churches in Muslim States: Pro Oriente's Encounters and Legacies in Syria and Egypt", *Islam and Christian-Muslim Relations*, Volume 30 Nomor 2, 2019, 195-209.

²⁸Badan Pusat Statistik Kabupaten Lampung Tengah, *Lampung Tengah Dalam Angka 2020*, 35.

Before the data analysis process, it is necessary to test the prerequisites for the research data. The prerequisite includes normality of distribution and homogeneity of variance.

1. Distribution Normality Test

The distribution normality test is intended to determine whether the scores of certain variables follow the normal distribution pattern or not. The variables tested for normality of distribution are the quality of integration variables.

In the study, the distribution normality assessment is carried out with the help of a computer-assisted distribution normality test program from SPS Sutrisno Hadi and Yuni Pamardiningsih. From the results, the integration quality score follows the normal distribution pattern as shown in the following table.

Table 1
Summary of Normality Test Results of Integration Quality Score Distribution

Klas	Fo	fh	fo-fh	(fo-fh) ²	(fo-fh) ² /fh
10	0	1.06	-1.06	1.12	1.06
9	3	3.57	-0.57	0.33	0.09
8	8	10.22	-2.22	4.91	0.48
7	27	20.54	6.46	41.77	2.03
6	36	29.12	6.88	47.4	1.63
5	24	29.12	-5.12	26.17	0.9
4	17	20.54	-3.54	12.51	0.61
3	7	10.22	-3.22	10.35	1.01
2	5	3.57	1.43	2.04	0.57
1	2	1.06	0.94	0/9	0.84
Total	129	250	-121	--	9.22
Db = 6 p = 0.122 Spread: Normal					

2. Variance Homogeneity Test

The homogeneity of variance test is carried out to show whether the scores of the variables studied are homogeneous in all cells to be compared. After the test is carried out, the score of the research variable is homogeneous as shown in the following table.

Table 2
Summary of Homogeneity Test Analysis Results

Techniques	Results	p	Conclusion
Hartley	Among A. F-max = 1.029	0.453	Homogenous
	Among B. F-max = 1.116	0.368	Homogenous
	Inter AB. F-max = 2.420	0.020	Homogenous
Cochran	C Cochran A = 1.014	0.465	Homogenous
	C Cochran B = 1.029	0.438	Homogenous
	C Cochran AB = 1.523	0.036	Homogenous
Bartlett	Kai Square A = 0.013	0.911	Homogenous
	Kai Square B = 0.145	0.704	Homogenous
	Kai Square AB = 5.448	0.142	Homogenous

Hypothesis and Hypothesis Test

1. Hypothesis Testing Results

- a) The first hypothesis of the study says that there is a difference in the quality of integration between regions with a composition of majority religious adherents and regions with relatively balanced compositions of religious adherents. The quality of integration is higher in majority-minority areas than in areas with a balanced composition of religious adherents.

The statistical method of Factorial Analysis of Variance AB assisted by the SPS program Sutrisno Hadi and Yuni Pamardiningsih is used whose summary results can be seen in the following tables.

Table 3
Master Statistics Analysis of AB Variance

Sources	N	ΣX	X ²	Mean	SB
A1	61	9842	1610654	161.344	19.452
A2	68	10024	1503748	147.412	19.734
B1	94	14064	2140654	149.617	19.795
B2	35	5802	973748	165.771	18.741

Information:

A1 = majority-minority

A2 = balanced

B1 = Islam

B2 = Christianity

Table 4
2 Paths Analysis of Variance Summaries (AB)

Sources	JK	Db	RK	F	P
Among A	6.241.771	1	6.241.771	18.663	0.000
Among B	6.655.613	1	6.655.613	19.9	0.000
Inter AB	334.945	1	334.945	1.01	0.320
In	41.805.670	125	334.445	--	125
Total	55.038.000	128	-	--	128

From the table, the following results are obtained.

- 1). $F = 18.663$ with $p=0.000$ (significant 1%) means there is a difference in integration between majority-minority and balanced, that the majority-minority community group has a higher quality of integration than the balanced group (mean $A1=161.344$, higher than the mean $A2=147.412$). It indicates that in the majority-minority group, the quality of integration is better than the balanced adherent community. The majority-minority religious community can take care of each other and tolerate each other in social interactions and interactions while the balanced community is less concerned with the various differences.
- 2). $F = 19.900$ with $p=0.000$ (significant 1%) means that there is a difference in integration between Muslims and Christians that Christians have a higher quality of integration than Muslims (mean $B1=149.617$ lower than mean $B2=165.771$). It reinforces the theory that in general minority groups are easier to interact with,²⁹ so it is only natural that the Christian group has a higher quality of integration than the Muslim group. Thus, it can be said that the first hypothesis of the study is significantly proven.

b) The second hypothesis of the study says that there is a difference in the quality of integration between levels of education, various employment,

²⁹Eman Abdelhadi dan John O'Brien, "Perceived Group Deprivation and Intergroup Solidarity: Muslim's Attitudes toward Other Minorities in The United States", *Religions*, Volume 11 Nomor 604, 2020, 1-30.

and ethnicities. To test it, ABC factorial analysis of variance technique is used.

Table 5
3 Path Analysis of Variance Summaries (ABC)

Sources	JK	Db	RK	F	P
Among A	2.439	4	0.610	0.409	0.799
Among B	4.423	5	0.885	0.593	0.708
Among C	2.189	3	0.730	0.489	0.701
InterAB	3.046	20	0.152	0.102	1.000
Inter AC	2.19	12	0.182	0.122	0.999
InterBC	1.49	15	0.099	0.067	1.000
InterABC	2.956	60	0.049	0.033	1.000
In	13.422	9	1.491	--	--
Total	32.155	128	--	--	--

From the table above, it can be concluded as follows:

- a) $F = 0.409$ with $p = 0.799$ means that there is no difference in the quality of integration based on education level;
- b) $F = 0.593$ with $p = 0.708$ means there is no difference in the quality of integration based on the type of work.
- c) $F = 0.489$ $p = 0.701$ means that there is no difference in the quality of integration based on ethnicity.
- d) $F = 0.102$ $p = 1.000$ there is no interaction between education level and type of work on the quality of integration.
- e) $F = 0.122$ $p = 0.999$ there is no interaction between education level and ethnicity on the quality of integration.
- f) $F = 0.067$ $p = 1.000$ there is no interaction between the level of integration and ethnicity on the quality of integration.
- g) $F = 0.067$ $p = 1.000$ there is no interaction between the types of educational work, type of work, and ethnicity on the quality of integration.

From results above, it turns out that there is no significant difference in the quality of integration between levels of education, various employment, and ethnicities. The explanation of each group is as follows:

Table 6

The Mean of Education Level, Employment, and Ethnicity

Education	Not Graduated in ES	Graduated ES	Graduated JHS	Graduated SHS	Graduated University
Mean	148	142.438	149.742	156.048	168.113
Employment	Civil Servant	Private	Merchant	Farmer	Labor
Mean	161.667	155.727	152.477	157.250	148.875
Ethnicity	Lampung	Java	Palembang	Batak	18.741
Mean	130.383	155.338	154.000	168.909	

The table shows some interesting things and so we can sort the mean of the quality of integration for each variable as follows:

- a) Educational variables in order of mean; 1) Graduated from higher education by 168.113, 2) Graduated from high school 156.048, 3) Graduated from junior high school 149.742, 4) Did not graduate from Elementary School 148 and completed Elementary School by 142.438. It indicates that the level of education has a positive relationship with the level of integration. The higher the education is, the higher the quality of integration is.
- b) Employment variables in order of mean; 1) Civil servants are 161.667, 2) Farmers 157.250, 3) Private 155.575, 4) Traders/Entrepreneurs 152.577, and 5) Laborers are 148.875. The mean is indeed not significantly different, but the overall mean is above the hypothetical mean of 120 (the minimum score for the questionnaire is 40, the maximum is 200).
- c) Ethnicity variable in order of mean value; 1) Batak ethnicity of 168.909, 2) Javanese ethnicity of 155.338, 3) Palembang ethnicity of 154.000 and 4) Lampung ethnicity. The mean of the quality of integration is not significantly different, but if it is categorized into the quality of integration, then the Batak and Javanese ethnicities have a high integration quality, the Palembang ethnic group is moderate, and the Lampung ethnic group has a low integration quality.

Quality of Integration of Muslims and Christians

Assessment norms are needed to classify the proportion of subjects who have low, medium, and high integration qualities. The assessment norm used is the group norm. Because the data follow a normal distribution, the subjects will be categorized as follows:

- Very High : $1.8 SD > X < 3 SD$
 High : $0.6 SD > X < 1.8 SD$
 Medium : $-0.6 SD > X < 0.6 SD$
 Low : $-1.8 SD > X < -0.6 SD$
 Very Low : $-3 SD > X < -1.8 SD$

Table 7
 Frequency and Percentage of Integration Quality

Value Interval	Integration Quality	f	%
177-199	Very High	15	11.62
155-176	High	52	40.33
155-176 133-154	Medium	43	33.33
111-132	Low	15	11.62
89-110	Very Low	4	3.1
	Total	129	100

From table 7, it can be seen in order that the quality of integration between the Islamic community and the Christian community in Central Lampung Regency is high (40.33%), then medium (33.33%). In more detail, the quality of attachment between Muslims and Christians can be described in the following table.

Table 8
 Quality of Integration of Moslems and Christians

Integration Quality	Islam		Christianity		Total	
	f	%	f	%	f	%
Very High	4	3.10	11	8.53	15	11.63
High	38	29.46	14	10.85	52	40.31
Medium	34	26.36	9	6.98	43	33.33
Low	14	10.85	0	0	14	10.85
Very Low	4	3.10	1	0.78	5	3.88
Total	94	72.87	35	27.13	129	100

Table 8 demonstrates that Islam has a higher percentage of extremely low-quality integration (3,10%) than Christian (0,78%) and Islam's percentage of low-quality integration is 10,85%, as opposed to Christian's percentage of 0,00%. This indicates that more than 14% of Muslims in Central Lampung Regency still quite

perceive the differences between them and the Christians as problems. They are not adaptable enough to the Christians, neither are they tolerant enough with them. They do not compromise well either. Almost 15% of the Muslims do not adequately cooperate with the Christians. They do not have sufficient solidarity with and hope in them, and they are neither willing to work together with them nor have new mutual experiences.

This result confirms the hypothesis that Christians are of higher integration quality than Muslims (the mean of B1 (149,617) is lower than the mean of B2 (165,771)).

Two types of communal relationships are majority-minority and balanced relationships. If an area has a majority, automatically, there is at least another group as the minority. For the balanced one, it exists in an area where there is no dominant group of people, which means there is no majority. Kinloch relates the majority to having more power, not to being composed of a greater number of people. Mely G. Tan distinguishes the majority from the minority on the bases of a small number of townfolk and a large number of villagers, a small number of the educated and a large number of the uneducated, a small number of the rich and a large number of the poor, and the classifications related to the varied forms of character of Indonesians.

This research determines the majority and balanced community from the numbers of individuals of the communities. The majority area was that in which there was a community dominant in number from the perspective of religions. Edward M. Bruner looked into the majority in their relationship with culture. In his research, which was conducted in Medan and Bandung, Bruner saw that the existence of the dominant community's culture determined the form of the relationship between communities in one area. Bruner found out that Medan is a city composed of a number of minorities without any dominant cultures so that there is a growing tight inter-ethnic high-tension competition. As for Bandung, the dominant cultures are those from Sunda as the Sundanese are the majority, so people of different origins are bound to the obligation to adapt to the cultures and inter-ethnic relationship, which is more open and flexible³⁰.

The finding of the research is in line with Bruner's inference. Referring to the qualitative data, the mean of the integration quality of the majority area (161,344) is higher than that of the integration quality of the balanced area

³⁰ Kamanto, *Pengantar Sosiologi*, 135-6

(147,412). From the t-test, it was found out that the difference is at a significance level of $p=0,000$, which can be proven as significant.

Table 9
Integration Qualities of Muslims and Christians

INTEGRATION QUALITIES	MAJORITY		BALANCED		TOTAL	
	f	%	f	%	f	%
Very High	9	6,98	6	4,65	15	11,63
High	34	26,36	18	13,95	52	40,31
Moderate	12	9,30	31	24,03	43	33,33
Low	5	3,88	9	6,98	14	10,85
Very Low	1	0,78	4	3,10	5	3,88
Total	61	47,29	68	52,71	129	100

The data shows that the integration of the majority-minority community was high (26,36%) and the balanced community was moderate (24,03%). This result agrees with the hypothesis that there is a difference of integration quality between majority-minority and balanced communities, that the former has a higher integration quality than the latter (the mean of A1 (161,344) is higher than the mean of A2 (147,412)).

The Integration Quality Seen from the Viewpoint of Education

The following table describes whether or not there was any contribution of educational levels to the integration quality of the Muslims and Christians in Central Lampung Regency.

Table 10
Integration Quality and Educational Levels

Integration Qualities	Non-Graduates		Primary School Graduates		Junior High School Graduates		Senior High School Graduates		College Graduates	
	f	%	F	0/0	f	%	f	%	f	%
Very High	0	0,00	0	0,00	3	2,33	8	6,20	4	3,10
High	2	1,55	4	3,10	13	10,08	27	20,93	6	4,65
Moderate	1	0,78	8	6,20	8	6,20	21	16,28	5	3,88
Low	0	0,00	2	1,55	6	4,65	6	4,65	0	0
Very Low	1	0,78	2	1,55	1	0,78	1	0,78	0	0,00
Total	4	3,10	16	12,4	31	25,20	63	48,84	15	11,63

The data shows that the group of college graduates had the highest percentages of the very high (3,10%), high (4,65%), and moderate (3,88%) integration qualities and none of them fell into the *low* and *very low* categories.

This finding authenticates that the variable of educational levels matters a lot to integration quality. It is apparent that the table above denotes the differences of integration quality across the various educational levels. With this in mind, it is safe to infer that integration is so much affected by educational levels themselves regardless of whether it is a majority-minority community or a balanced one.

This finding also means that in Central Lampung Regency, levels of education determine integration. They are linear variables in the sense that a higher level of education generates a higher level of integration. This is a challenge for the local government. It is of high urgency for them to always improve the educational quality so that the integration will be well maintained.

The Integration Quality Seen from the Viewpoint of Occupations

In this context, the term *group of occupations* is used. A group of occupations is any group of activities socially considered to have developed and been in their own sub-cultures. The groups of occupations serving as the subject of this research, were those who work at the office and those who work out of the office. The designated office workers in this research were civil servants and private employees, while the other type of workers was entrepreneurs and farmers.

The characteristic of a group is the language, religion, dwelling, nationality, physical appearance, or a combination of a few of them. In Central Lampung Regency, this characterization is rather difficult to apply. From the perspective of language, in general, people of the original ethnic group and migrants use Indonesian in communication, either with family members or neighbors, let alone neighbors of other ethnic groups. In terms of dwellings, there is no significant difference between the original ethnic group and the others. The most apparent characteristic to apply is the difference of religions as the Lampungese original ethnic group in Central Lampung Regency are commonly Muslims, while Christianity is the religion the migrants mostly embrace, especially the Javanese ethnic group. But, as a result of amalgamation, the last characteristic is also fading out.

Ethnic stratification does not exist either in Central Lampung Regency as the three requirements are not fulfilled, i.e. ethnocentrism, economic competition, and power distinction. Ethnocentrism, according to Sumner, is a view placing one's folk above anything and the people holding this view judge others with their folk as the measure. It does not happen in Central Lampung Regency. The same goes for economic competition and power distinction. The economic competition does not

deviate from normality or appropriateness, which is signified by the fact that no conflict is driven by a social gap in Central Lampung Regency. With respect to power distinction, original and migrant ethnic groups are both active in their residential affairs.

Table 11
Occupation-based Integration Qualities

Occupations		Very High	High	Moderate	Low	Very Low	Total
Civil Servants	f	5	4	5	1	0	15
	%	3,88	3,10	3,88	0,78	0,00	11,63
Private Workers	f	0	7	2	2	0	11
	%	0,00	5,43	1,55	1,55	0,00	\$9
Sellers/ entrepreneurs	f	6	16	13	7	2	44
	%	4,65	12,40	10,08	5,43	1,55	34,11
Farmers	f	2	12	8	2	0	24
	%	1,55	9,30	6,20	1,55	0,00	18,6
Laborers	f	0	2	6	0	0	8
	%	0,00	1,55	4,65	0,00	0	6,2

From the data above, there is no significant difference in the frequencies of the integration qualities of the occupations. Almost all of the occupations had moderate (33,33%), high (40,31%), and very high (11,63) integration qualities. It is interesting that of all the groups, the sellers or entrepreneurs had the highest percentage of the low integration quality (5,43%) in spite of the fact that sellers or entrepreneurs are supposed to easily interact with people and be highly tolerant compared to other groups.

To summarise, the highest integration quality existed in the group of civil servants, which was followed by the groups of farmers, laborers, and sellers/entrepreneurs. For the sellers and entrepreneurs, they had a lower integration quality. It might be right to attribute this condition to the small number of civil servants compared to the other groups, which underlies the idea that a group of the minority tends to maintain its integration better than a group of the majority. The culture of the civil servants was also different from that of the sellers or entrepreneurs. The civil servants were engaged in less competition to fulfill their needs than the sellers because civil servants' earnings have been guaranteed by the

government, while sellers' earnings are so dependent on their creativity and diligence in business. So, it is understandable that the competition within the sphere of business often turns out to get sharp. On the contrary, civil servants, who are driven by the culture of rationality, focus more on the functions of the activities which they believe are more effective.

The Integration Quality Seen from Ethnicity

Lampung has varieties of ethnicities (ethnic groups), religions, and races which caused many consequences. It is not rare that the differences of cultures and religions result in social tension. One inevitable issue is that everyone is highly inclined to hold firm to their identity in relation to the inter-communal relationship, culture, and religion.

The relationship between people of different religions is also colored by ethnic prejudice. Additionally, every ethnic group is so closely associated with its own folkway and has a strong tendency to cherish its personal identity.³¹ The attachment of one ethnic group to its cultural values inflames the in-group sense and underestimation of others. They are sure that what they believe in is the best. This attitude will in turn form chauvinism, intolerance of other folkways, insults, prejudice, one-sided interpretation, and so on.

Reflecting on Table 12, it is spot on to infer that the migrant ethnic groups were of higher integration quality than the original Lampungese ethnic group and among those migrant ethnic groups, it was only the Batakese who had no low-quality integration and only 0,78% had very low-quality integration. It is logical considering most Batakese, apart from being migrants, are Christians and this is in alignment with the hypothesis that there is a difference of integration between Muslims and Christians, that Christians are of higher integration quality than Muslims (The mean of B1 (149,617) is higher than the mean of B2 (165,771)).

Table 12
Ethnicity-based Integration Qualities

Integration Qualities	Lampungese		Javanese		Palembangese		Batakese		Total	
	f	%	f	%	f	%	f	%	f	%

³¹Calfano, B. *Muslims, identity, and American politics: Identity, community, and national attachment in post-September 11th America*. (2018), 1-185.

Very High	0	0	7	5,43	1	0,78	7	5,43	15	11,63
High	1	0,78	49	37,98	0	0,00	2	1,55	52	40,31
Moderate	7	5,43	35	27,13	0	0,00	1	0,78	43	33,33
Low	3	2,33	10	7,75	1	0,78	0	0,00	14	10,85
Very Low	2	1,55	2	1,55	0	0,00	1	0,78	5	3,88
Total	13	10,08	103	79,84	2	1,55	11	8,53	129	100

Considering the obtained data from the researcher's observation and interaction with some migrant ethnics, it is comprehensible why the scores of the migrant ethnics in Central Lampung Regency for integration quality are higher.

The Integration Quality Seen from the Inter-variable Connection

The following tables contain the data in relation to all the three hypotheses proposed above which provide the description of the inter-variable connection.

Table 13
Integration Quality and Educational Levels

Integration Qualities	Non-Graduates		Primary School Graduates		Junior High School Graduates		Senior High School Graduates		College Graduates	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0,00	0	0,00	3	2,33	8	6,2	4	3,1
High	2	1,55	4	3,10	13	10,08	27	20,93	6	4,65
Moderate	1	0,78	8	6,20	8	6,20	21	16,28	5	3,88
Low	0	0,00	2	1,55	6	4,65	6	4,65	0	0,00
Very Low	1	0,78	2	1,55	1	0,78	6	0,78	0	0,00
Total	4	3,10	16	12,40	31	25,20	63	48,84	15	11,63

How occupations matter to the majority and balanced community is also indicated by the following table of the means of all the variables the researcher arranged from the highest to the lowest.

Table 14
The means of the Educational, Occupational and Ethnicity Levels

Educational Levels	Non-Graduates	Primary School Graduates	Junior High School Graduates	Senior High School Graduates	College Graduates
Means	148	142.438	149.742	156.048	168.113
Occupations	Civil Servants	Private Workers	Sellers/ Entrepreneurs	Farmers	Laborers
Means	161.667	156	152.477	157.250	148.875
Ethnic Groups	Lampungese	Javanese	Palembangese	Batakese	
Means	130.383	155.338	154.000	168.909	

The table suggests several things. First, the civil servants in either the majority or balanced community had a high integration quality compared to those of the other occupations. Second, the civil servants in the majority area had a higher integration quality than those in the balanced area. Third, the civil servants and private workers in the majority area were of low integration quality compared to those in the balanced area. Fourth, these data prove although both were influential, the variable of occupations had a greater effect than the variable of the religion-based majority and balanced communities. It is also in parallel with the hypothesis that the variable of occupations is at the very high level of significance, while the variable of the majority is only at the high level of significance.

Then, the phenomenon of the Muslim-Christian relationship in Central Lampung Regency was seen from the theory of inter-communal relationships. Referring to the history, social scientists have identified various possible patterns of inter-communal relationships. R. Motta writes that contact between two ethnic groups is probably followed by acculturation, domination, paternalism, integration, and pluralism. Those patterns could also apply to inter-communal relationships other than racial ones.³²

Acculturation takes place when the cultures of the two ethnic groups start to mix and integrate. Domination takes place when one ethnic group takes control of the other. Apart from interracial relationships, domination also takes place in relationships between males and females, the rich and the poor, grown-ups and

³²Motta, R., "Religion, sociology, domination, and intolerance: A view from Brazil", *International Journal of Latin American Religions*, Volume 1 Number 2, 2017, 222-239.

teenagers. There are four possibilities of what will happen to this dominative relationship: deliberate and systematic murder of the members of a certain group (genocide), banishment, slavery, segregation, and assimilation. Paternalism is another form of domination, which is the domination of a migrant ethnic group over the original ethnic group. This pattern emerges when the stronger migrant ethnic group establishes its colonialism on the occupied land. It then leads to three societies: metropolitan (in the occupying group's homeland), colonial (composed of migrants and some indigenous people), and occupied native societies.³³

Integration is a pattern acknowledging the difference of races in society, but does not regard it as important, while pluralism is a pattern in which the equality of political and civil rights for everyone is recognized and the heterogeneity of ethnic groups is taken into greater account than it is in the integration pattern. In this pluralism pattern, interracial solidarity is greater.³⁴

The relationship between the Muslim and Christian communities in Central Lampung Regency adopts the integration pattern. The difference between the two communities is acknowledged, but is not regarded as important in their interaction. The rights and obligations concerning this difference are limited to certain aspects and have nothing to do with occupations and status gained.

Those findings are backed up by the researcher's deep observation of some residents dwelling in Central Lampung Regency. The researcher did the observation in Central Lampung Regency, which, sociologically, consists of regions with similar characteristics.

In this region, there is potential for conflict between different religious groups as plurality exists in religion. From the viewpoint of quantity, the Christians are larger in number (17,6% of the population). But, the conflict potential was still a latent potential and had not increased its status to a manifest conflict till this research finished. From the theoretical perspective, the conflict which was still latent and had not been a worrying case can be explained the following way:

First, between two religious groups, Islam and Christianity, in Central Lampung Regency, neither group was active in its competition with the other group. It might have happened more because there was nothing significant for the groups to

³³Sengupta, M., & Bharadwaj, J., "Caste census and the impact of colonial sociology in British Assam", *Asian Ethnicity*, 2020. Wan, Z., & Palmer, D. A., "The cosmopolitan moment in colonial modernity: The bahá'í faith, spiritual networks, and universalist movements in early twentieth-century china", *Modern Asian Studies*, Volume 54 Number 6, 2020, 1787-1827.

³⁴ Kamanto, *Pengantar Sosiologi*, 140-143.

compete for in the region. Second, in terms of residence, there was no religion-based concentration in any neighborhood. The people of Central Lampung Regency mixed naturally without being segregated by the religions.

From the viewpoint of the theory of integration³⁵, the integration between the religious groups can be explained the following way:

First, in this region, collective conscience had come into existence. The collective consciousness seemed to have been established since childhood and be maintained on. When they routinely played football in someone's yard, for instance, children with different religious backgrounds unknowingly accustomed themselves to interacting with people of other religions in a bond of friendship. This was supported by the fact that they lived in the same neighborhood and were not segmented by the difference of religion. Such friendship there always exists, even when the children are adults, whether in football, on a collective night patrol, while being committees of the events on national days, or in activities in relation to incidental cases such as a resident's death, marriage, birth, or circumcision. The friendship is strong enough to surpass other bonds.

Second, as opposed to being on opposite sides, institutional activities or functions and the existing sub-systems supplement each other. In this region, there are abundant activities and functions as such. Regional management, night patrols, events on national days, under-five clinics, family welfare programs, and working together for certain purposes are part of the abovementioned institutional activities and functions. In all the activities, interaction between people of different religions is so plentiful that it seems as if no difference of religion existed there. As the intensity of all the activities is quite high, so the integration of the different religious groups is likewise.

Third, the existence of third-party institutions, which have suggested the religious groups supplement each other and coordinate activities together. They are the regional/local government's official institutions in the forms of sub-neighborhood associations, neighborhood associations, family welfare programs and so on. The third-party institutions are really functional in this region because almost every activity requires the roles of the components of the village management. In every meeting, either at the sub-neighborhood level or at the neighborhood level, positive interaction of the different religious groups always comes into existence. The scent

³⁵Turner, B. S., "Class solidarity and system integration", *Sociology of Religion: A Quarterly Review*, Volume 38 Number 4, 1977, 345-358.

of togetherness is prominent. It is manifested into such tolerance as not accentuating one's own religion.

Fourth, the interaction in this region also proves that this region has, borrowing Durkheim's term, mechanical solidarity.³⁶ It is reasonable as this region consists of a "simple" society characterized by direct individual and communal relationships.

Conclusion

Judging from the discussion above, it is inferable that the integration between Muslim and Christian communities in Central Lampung Regency in general is moderate quality. Viewed from the occupations, sellers/entrepreneurs and farmers are of higher integration quality than civil servants and private workers. Viewed from the majority-minority and balanced relationships, it was found out that an area with a major religious group has a lower integration quality than an area with a balanced formation of religious individuals, but this difference is still at the point of being quite significant. As for education, it is proven that it does not play a significant role in the integration between the Muslim and Christian communities in Central Lampung Regency. The variables of occupations and composition of religious individuals are more dominant in influencing the integration quality, while educational levels do not affect it.

The implication of the findings of this research is that in the theoretical perspective of the inter-communal relationship between Muslim and Christian communities in Central Lampung Agency, the existing integration is that in which the difference between the communities is recognized, but it is not regarded as important in their interaction. The existence of this integration is supported by the existence of collective conscience, activities in which they supplement each other, and third-party institutions coordinating the collective activities. Practically, in society, the stakeholders should pay close attention to the existence and roles of each community in order to establish better social integration and, at the same time, avoid conflict.

It is of the essence to conduct further research pertaining to other factors of social integration in Central Lampung Regency than educational levels, occupations, and ethnicity, so that the existence of the elements can be maintained or even strengthened for the sake of better social life. It is also of paramount importance to identify every single potential conflict in Central Lampung Regency so that they are anticipatable and the stakeholders can do anything feasible to prevent them from coming into existence.

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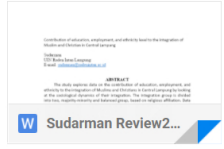
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Contribution of education, employment, and ethnicity level to the integration of Muslim and Christian in Central Lampung

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ABSTRACT

The study explores data on the contribution of education, employment, and ethnicity to the integration of Muslims and Christians in Central Lampung by looking at the sociological dynamics of their integration. The integration group is divided into two, majority-minority and balanced group, based on religious affiliation. Data is collected using observation, interviews, and questionnaires consisting of favorable and unfavorable. The data collected is analyzed quantitatively and qualitatively. Quantitative analysis is carried out using one-way analysis of variance using the SPSS computer program while qualitative analysis is carried out using logical thinking including induction, deduction, analogy and comparison. The results of the study indicate that there are differences in integration between villages with a majority-minority and balanced religious composition, that the majority-minority community group has a higher quality of integration than the balanced group. The education variable shows that the level of education has a positive relationship with the level of integration. **The higher the education is, the higher the quality of integration is.** The job variable has no significant effect, but the overall mean is above the hypothetical mean. Ethnicity variables indicate variations in the quality of integration, in which the Batak and Javanese ethnicities have high integration quality, Palembang ethnicity is moderate, and Lampung ethnicity has low integration quality.

Keywords: *Education Level; Employment; Ethnicity; Majority-minority relation*

Introduction

Today, there is no community group in the world that is free from conflict.¹ In interactions between community groups, pluralism can lead to integration as well as conflict.² Steenbrink believes that Indonesia is able to create religious harmony free from conflict. This is a remarkable achievement and rarely happens anywhere else.³

¹Anthony Giddens, *Human Societies A Reader* (Cambridge: Polity Press,1992), 162. Appiah-Thompson, C. "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy", *Journal of Peace Education*, Volume 17 Nomor 2, 2020, 161-185. Ari, B., & Gizelis, T., "Civil Conflict Fragmentation and the Effectiveness of UN Peacekeeping Operations", *International Peacekeeping*, Volume 27 Nomor 4, 2020, 617-644.

²Zhang, Q., "John Hick's Religious Pluralism from the Perspective of Cultural Heterogeneity", *International Journal of Sino-Western Studies*, Volume 19 Nomor 1, 2020, 67-81.

³Karel Steenbrink, *Kawan Dalam Pertikaian: Kaum Kolonial Belanda dan Islam di Indonesia (1596-1942)* (Bandung: Mizan, 1995), 211.

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Research on the interaction between religious communities, both of conflict and integration, has been widely carried out. M. Atho' Mudzhar has researched between Islamic groups and the Towani Tolotang and Tolotang Benteng groups, belief groups in Amparita, South Sulawesi,⁴ which are different from the Arab world.⁵ Frederik Elwert conducts research on the relationship between groups of followers of Islam and Christianity through an online internet forum which concluded that interfaith dialogue can affirm group identity and strengthen the quality of faith internally.⁶

Mujiyana in his research on the potential for inter-religious conflict in Sleman Regency concludes that inter-religious conflicts are caused by the very different characters between various religious adherents living in one settlement, people moving from one religion to another, and celebrations of certain religious holidays that pay less attention to people who follow other religions.⁷ The opposite of Mujiyana's research is Retnowati's who conducts research on social relations between Islam and Christianity in Situbondo after the riots which found that religious holidays are actually a factor in the integration of interfaith communities. Retnowati sees that the integration between Islam and Christianity occurs in Situbondo after the riots because of the use of the same language, functional dependence in work, the tradition of helping, mutual cooperation, and social gathering.⁸

On a national scale, Sunyoto Usman writes that Indonesian society can be integrated partly because of one very fundamental social value namely Pancasila. The precepts in Pancasila function as factors that are believed to be able to grow and maintain a sense of togetherness and diversity.⁹

In the Collins Dictionary of Sociology, the concept of integration is used in three meanings. First, integration means the degree to which an individual feels he belongs to a social group or collectivity by accepting the norms, values, beliefs of that social group. Second, integration means a level where certain activities or functions of different institutions or subsystems in a society are in a state of complementarities and not contradicting each other. Third, integration is the presence of a special institution that encourages and coordinates the activities of each community

⁴M. Atho' Mudzhar, *Pendekatan Studi Islam Dalam Teori dan Praktik* (Yogyakarta: Pustaka Pelajar, 1998), 203-226.

⁵Jubba, H., Pabbajah, M., Prasodjo, Z. H., & Qodir, Z., "The Future Relations Between the Majority and Minority Religious Groups, Viewed From Indonesian Contemporary Perspective: A Case Study of The Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi, *International Journal of Islamic Thought*, Volume 16, 2019, 13-23.

⁶Elwert, F., Tabti, S., & Pfahler, L. "Me, myself and the other: interreligious and intrareligious relations in neo-conservative online forums" *Religion*, Volume 50 Nomor 3, 2020, 414-436.

⁷Mujiyana, *Potensi Konflik Umat Beragama Dalam Masyarakat Majemuk*. Tesis, tidak diterbitkan, PPs UGM, 1999, 117.

⁸Retnowati, *Agama, Konflik dan Integrasi Sosial (Rekonsiliasi Islam dan Kristen Pasca Kerusuhan Situbondo)*. Tesis, tidak diterbitkan. PPs UGM, 2000, 89-95. Carroll, M. P. "Reconciliation and the Representation of Indigenous Peoples in Introductory Sociology Textbooks", *Canadian Review of Sociology*, Volume 56 Nomor 4, 2019, 606-620.

⁹Sunyoto Usman, "Integrasi Masyarakat Indonesia dan Masalah Ketahanan Nasional" dalam *Sumbangan Ilmu Sosial terhadap onsepsi Ketahanan Nasional*, (Yogyakarta: Gadjah Mada University Press, 1998).

subsystem.¹⁰ Charles H. Banton in relation to races defines integration as a pattern in a society but does not give importance to racial differences.¹¹

Referring to the opinion of David Jary and Julia Jary that society can be integrated if certain conditions are met. First, individuals who are members of society experience a sense of belonging as a social group based on mutually agreed norms, values, and beliefs. Second, the activities or functions of institutions or subsystems in a society are complementary and not contradictory. Third, there are certain institutions that advocate for complementing and coordinating the activities of various subsystems of the community.¹²

Durkheim divides social integration into two: first, normative integration which exists in a cultural perspective and emphasizes mechanical solidarity that is formed through values and beliefs. Second, functional integration emphasizes organic solidarity, a solidarity that is formed through interdependent relationships between parts or elements in society.¹³

Integration does not just happen but through stages. The stages are accommodation, cooperation, coordination, and assimilation. Quoting Ogburn and Nimkoff, Astrid defines accommodation as a person or group working together to the exclusion of differences or enmities.¹⁴ Therefore, even though there are differences and enmity, they are forgotten in the context of cooperation. The next phase is the cooperation phase followed by the last phase of integration namely assimilation.¹⁵

An important condition for the creation of integration is the availability of appropriate means of communication. People who face common problems will not necessarily unite to solve them unless they are aware of their shared situation. People will not unite unless there is some foreseeable advantage before they unite.¹⁶

Integration between various community groups is often associated with conflict. Conflict is a contradictory form of integration, but it does not always have to be contradicted. In social life, integration can be next to conflict, and integration can even be created after going through conflict.¹⁷ In the Weberian model, conflicts of all kinds begin when each cultural group struggles to gain an advantage.¹⁸ The struggle for interests will remain as something latent if there is no group that is actively

¹⁰David Jary & Julia. *Collins Dictionary of Sociology* (Galsgow: Harper Collins, 1991), 315. Popov, M., "Sociocultural Integration Policy in Multi-Ethnic Societies: Underlying Concepts And Methodological Approaches", *Ideology and Politics Journal*, Volume 2 Nomor 16, 2020, 30-41.

¹¹Kamanto Sunarto, *Pengantar Sosiologi* (Jakarta: FE UI, 1993), 141.

¹²David Jary & Julia, *Collins Dictionary* ...,315

¹³David L Shills, *International Encyclopedia of Social Sciences* (New York: McMillan Company and The Free Press, 1972), 382.

¹⁴Astrid S. Susanto, *Pengantar Sosiologi* (Jakarta: Binacipta, 1979), 123.

¹⁵*Ibid*, 123-126.

¹⁶Kaare Svalastoga, *Diferensiasi Sosial*. (Jakarta: Bina Aksara, 1989), 98.

¹⁷Halevy, N., & Cohen, T. R., "Intergroup conflict 2020" .*Negotiation and Conflict Management Research*, Volume 12 Nomor 2, 2019, 161-173.

¹⁸Edgar F Borgotta, *Encyclopedia of Sociology*, (New York: McMillan, 1992), 288. Kataev, D., "Weberian and Anti-Weberian Discourse: To the Question of The Hypnotic Power of Classics on The Example of "Protestant Ethics", *Ekonomicheskaya Sotsiologiya*, Volume 19 Nomor 5, 2018, 146-163.

fighting. It occurs when the members of the group come together physically, have the material resources to relate to each other, and agree on a common culture.¹⁹

Open conflict usually increases group solidarity on both sides of the conflict. Coser writes that conflict leads to enmity of power within each group in motivating groups to seek allies. Thus, conflict tends to divide society or even a country into two poles. The solving process can be limited when there is cross-membership between groups. Thus, cross-cutting conflict tends to make each of them neutral.²⁰

Barry Buzan analyzes state security based on the internal structure that makes up the state including the ethnic groups that make it up. The majority ethnic group can become an obstacle to development, so it is necessary to dismantle the network and shift loyalty from loyalty to ethnic groups to a wider form of community loyalty within the scope of the state so that the actions taken must show more rational choices for political action rather than primordial sentiments. In former colonial countries, where the forming entity consists of several ethnicities, the problem will be faced especially if there is a dominant ethnic group. It can cause "ethnic revival," namely the fear of minority groups during the colonial period and that fear is actually getting worse after the independence period because they think that the majority ethnic group is the new colonial group.²¹

Ethnic problems also require thinking from the study of social psychology to see how individuals who are members of ethnic groups interact with other groups.²² Considering the efforts to resolve conflicts between social groups offered by Kelman, the government should take proactive actions against various possible conflicts. Kelman introduces interactive problem solving²³ which invites a third party to discuss all potential conflicts. The method has been applied to cases in Poso and Sampit.

One form of relationship that is often highlighted in the study of intergroup relations is the majority-minority relationship. In this context, the concept of majority is explained because if in one place there is a majority group, then of course the other group will automatically be called a minority.²⁴

Hoffman identifies the majority group with the minority group based on religious behavior such as prayer together and other communal activities, its relationship with tolerance, especially to minority groups. Hoffman after conducting research in the Arab world, especially in Lebanon in 2013 and 2014, concludes that

¹⁹Paolucci, P., "Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion," *Critical Sociology*, Volume 46 Nomor 1, 2020, 19-35. Turner, J. H., & Abrutyn, S., "Returning the 'social' to Evolutionary Sociology: Reconsidering Spencer, Durkheim, and Marx's Models of 'natural' Selection," *Sociological Perspectives*, Volume 60 Nomor 3, 2017, 529-556.

²⁰Bellah, R. N., "Max Weber and World-Denying Love: A Look at the Historical Sociology of Religion," *Max weber*, (2017), 451-476.

²¹Stephen Ryan, *Ethnic Conflict and International Relations* (Darmouth Publishing Company, England, 1990), x.

²²Berman, N. "The Sacred Conspiracy: Religion, Nationalism, and the Crisis of Internationalism", *Current issues in law and religion*, 2017, 53-98.

²³Herbert C Kelman, *Group Processes in The Resolution of International Conflicts: Experiences from The Israeli-Palestinian Case*, (American Psychologist, March 1997, Volume 52 Nomor 3, 212-220.

²⁴ Milbrandt, T., & Pearce, F. "Émile durkheim", *The wiley-Blackwell Companion to Major Social Theorists*, 2011, 236-282.

communal activities and prayer together tend to create intolerance and strengthen the tyranny of the majority group while people who perform private worship and prayer tend to be more tolerant of other groups.²⁵

I.E. Putra and Wagner see majority in terms of tolerance and prejudice. The study was conducted in 2017 in Indonesia with a sample of 245 Sunni Muslims, 87 Ahmadiyah, and 145 Christians. It is found that the minority tends to reject other minorities and the majority group tends to reject the minority groups who have tensions in their previous relationship.²⁶ The case in Indonesia is similar to what happens in Syria and Egypt.²⁷

The purpose of the article is to complement previous studies that do not emphasize the level of education, type of employment, and ethnicity as determinants of integration, forms of integration between Muslims and Christians, and the quality of community integration in the majority-minority category and the balanced category. The research focuses in Central Lampung Regency where the integration between religious communities is well established especially between Muslims and Christians, the two dominant religions in this area. In fact, like the people of Lampung in general, the people of Central Lampung are pluralistic. The plurality can be seen from the variation of society in terms of religion, ethnicity, economic level, and political party affiliation.²⁸

Analysis Prerequisite Test

Before the data analysis process, it is necessary to test the prerequisites for the research data. The prerequisite includes normality of distribution and homogeneity of variance.

1. Distribution Normality Test

The distribution normality test is intended to determine whether the scores of certain variables follow the normal distribution pattern or not. The variables tested for normality of distribution are the quality of integration variables.

In the study, the distribution normality assessment is carried out with the help of a computer-assisted distribution normality test program from SPS Sutrisno Hadi

²⁵Hoffman, M., "Religion and Tolerance of Minority Sects in The Arab World", *Journal of Conflict Resolution*, Volume 64 Nomor 2-3, 2020, 432-458.

²⁶Putra, I. E., & Wagner, W., "Prejudice in Interreligious Context: The Role of Metaprejudice and Majority-Minority Status", *Journal of Community and Applied Social Psychology*, Volume 27 Nomor 3, 2017, 226-239.

²⁷Schmoller, A., "Ecumenical Engagement with Eastern Minority Churches in Muslim States: Pro Oriente's Encounters and Legacies in Syria and Egypt", *Islam and Christian-Muslim Relations*, Volume 30 Nomor 2, 2019, 195-209.

²⁸Badan Pusat Statistik Kabupaten Lampung Tengah, *Lampung Tengah Dalam Angka 2020*, 35.

Commented [ISS]: IJIMS tidak membutuhkan subtema khusus "metode riset". Metode riset sudah cukup disebutkan singkat dalam abstrak. Jadi bagian ini dihapus keseluruhan.

and Yuni Pamardingsih. From the results, the integration quality score follows the normal distribution pattern as shown in the following table.

Table 1
Summary of Normality Test Results of Integration Quality Score Distribution

Klas	Fo	fh	fo-fh	(fo-fh) ²	(fo-fh) ² /fh
10	0	1.06	-1.06	1.12	1.06
9	3	3.57	-0.57	0.33	0.09
8	8	10.22	-2.22	4.91	0.48
7	27	20.54	6.46	41.77	2.03
6	36	29.12	6.88	47.4	1.63
5	24	29.12	-5.12	26.17	0.9
4	17	20.54	-3.54	12.51	0.61
3	7	10.22	-3.22	10.35	1.01
2	5	3.57	1.43	2.04	0.57
1	2	1.06	0.94	0/9	0.84
Total	129	250	-121	--	9.22
Db = 6 p = 0.122 Spread: Normal					

2. Variance Homogeneity Test

The homogeneity of variance test is carried out to show whether the scores of the variables studied are homogeneous in all cells to be compared. After the test is carried out, the score of the research variable is homogeneous as shown in the following table.

Table 2
Summary of Homogeneity Test Analysis Results

Techniques	Results	p	Conclusion
Hartley	Among A. F-max = 1.029	0.453	Homogenous
	Among B. F-max = 1.116	0.368	Homogenous
	Inter AB. F-max = 2.420	0.020	Homogenous
Cochran	C Cochran A = 1.014	0.465	Homogenous
	C Cochran B = 1.029	0.438	Homogenous
	C Cochran AB = 1.523	0.036	Homogenous
Bartlett	Kai Square A = 0.013	0.911	Homogenous
	Kai Square B = 0.145	0.704	Homogenous
	Kai Square AB = 5.448	0.142	Homogenous

Hypothesis and Hypothesis Test

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1. Hypothesis Testing Results

- a) The first hypothesis of the study says that there is a difference in the quality of integration between regions with a composition of majority religious adherents and regions with relatively balanced compositions of religious adherents. The quality of integration is higher in majority-minority areas than in areas with a balanced composition of religious adherents.

The statistical method of Factorial Analysis of Variance AB assisted by the SPSS program Sutrisno Hadi and Yuni Pamardiningsih is used whose summary results can be seen in the following tables.

Table 3
Master Statistics Analysis of AB Variance

Sources	N	ΣX	X ²	Mean	SB
A1	61	9842	1610654	161.344	19.452
A2	68	10024	1503748	147.412	19.734
B1	94	14064	2140654	149.617	19.795
B2	35	5802	973748	165.771	18.741

Information:

A1 = majority-minority

A2 = balanced

B1 = Islam

B2 = Christianity

Table 4
2 Paths Analysis of Variance Summaries (AB)

Sources	JK	Db	RK	F	P
Among A	6.241.771	1	6.241.771	18.663	0.000
Among B	6.655.613	1	6.655.613	19.9	0.000
Inter AB	334.945	1	334.945	1.01	0.320
In	41.805.670	125	334.445	--	125
Total	55.038.000	128	-	--	128

From the table, the following results are obtained.

- 1). $F = 18.663$ with $p=0.000$ (significant 1%) means there is a difference in integration between majority-minority and balanced, that the majority-minority community group has a higher quality of integration than the balanced group (mean $A1=161.344$, higher than the mean $A2=147.412$). It indicates that in the majority-minority group, the quality of integration is better than the balanced adherent community. The majority-minority religious community can take care of each other and tolerate each other in social interactions and interactions while the balanced community is less concerned with the various differences.
 - 2). $F = 19.900$ with $p=0.000$ (significant 1%) means that there is a difference in integration between Muslims and Christians that Christians have a higher quality of integration than Muslims (mean $B1=149.617$ lower than mean $B2=165.771$). It reinforces the theory that in general minority groups are easier to interact with,²⁹ so it is only natural that the Christian group has a higher quality of integration than the Muslim group. Thus, it can be said that the first hypothesis of the study is significantly proven.
- b) The second hypothesis of the study says that there is a difference in the quality of integration between levels of education, various employment, and ethnicities. To test it, ABC factorial analysis of variance technique is used.

Table 5
3 Path Analysis of Variance Summaries (ABC)

Sources	JK	Db	RK	F	P
Among A	2.439	4	0.610	0.409	0.799
Among B	4.423	5	0.885	0.593	0.708
Among C	2.189	3	0.730	0.489	0.701
InterAB	3.046	20	0.152	0.102	1.000
Inter AC	2.19	12	0.182	0.122	0.999
InterBC	1.49	15	0.099	0.067	1.000

²⁹Eman Abdelhadi dan John O'Brien, "Perceived Group Deprivation and Intergroup Solidarity: Muslim's Attitudes toward Other Minorities in The United States", *Religions*, Volume 11 Nomor 604, 2020, 1-30.

InterABC	2.956	60	0.049	0.033	1.000
In	13.422	9	1.491	--	--
Total	32.155	128	--	--	--

From the table above, it can be concluded as follows:

- F = 0.409 with p = 0.799 means that there is no difference in the quality of integration based on education level;
- F = 0.593 with p = 0.708 means there is no difference in the quality of integration based on the type of work.
- F = 0.489 p = 0.701 means that there is no difference in the quality of integration based on ethnicity.
- F = 0.102 p = 1.000 there is no interaction between education level and type of work on the quality of integration.
- F = 0.122 p = 0.999 there is no interaction between education level and ethnicity on the quality of integration.
- F = 0.067 p = 1.000 there is no interaction between the level of integration and ethnicity on the quality of integration.
- F = 0.067 p = 1.000 there is no interaction between the types of educational work, type of work, and ethnicity on the quality of integration.

From results above, it turns out that there is no significant difference in the quality of integration between levels of education, various employment, and ethnicities. The explanation of each group is as follows:

Table 6
The Mean of Education Level, Employment, and Ethnicity

Education	Not Graduated in ES	Graduated ES	Graduated JHS	Graduated SHS	Graduated University
Mean	148	142.438	149.742	156.048	168.113
Employment	Civil Servant	Private	Merchant	Farmer	Labor
Mean	161.667	155.727	152.477	157.250	148.875
Ethnicity	Lampung	Java	Palembang	Batak	18.741
Mean	130.383	155.338	154.000	168.909	

The table shows some interesting things and so we can sort the mean of the quality of integration for each variable as follows:

- a) Educational variables in order of mean; 1) Graduated from higher education by 168.113, 2) Graduated from high school 156.048, 3) Graduated from junior high school 149.742, 4) Did not graduate from Elementary School 148 and completed Elementary School by 142.438. It indicates that the level of education has a positive relationship with the level of integration. The higher the education is, the higher the quality of integration is.
- b) Employment variables in order of mean; 1) Civil servants are 161.667, 2) Farmers 157.250, 3) Private 155.575, 4) Traders/Entrepreneurs 152.577, and 5) Laborers are 148.875. The mean is indeed not significantly different, but the overall mean is above the hypothetical mean of 120 (the minimum score for the questionnaire is 40, the maximum is 200).
- c) Ethnicity variable in order of mean value; 1) Batak ethnicity of 168.909, 2) Javanese ethnicity of 155.338, 3) Palembang ethnicity of 154.000 and 4) Lampung ethnicity. The mean of the quality of integration is not significantly different, but if it is categorized into the quality of integration, then the Batak and Javanese ethnicities have a high integration quality, the Palembang ethnic group is moderate, and the Lampung ethnic group has a low integration quality.

Quality of Integration of Muslims and Christians

Assessment norms are needed to classify the proportion of subjects who have low, medium, and high integration qualities. The assessment norm used is the group norm. Because the data follow a normal distribution, the subjects will be categorized as follows:

- Very High : $1.8 SD > X < 3 SD$
 High : $0.6 SD > X < 1.8 SD$
 Medium : $-0.6 SD > X < 0.6 SD$
 Low : $-1.8 SD > X < -0.6 SD$
 Very Low : $-3 SD > X < -1.8 SD$

Table 7
Frequency and Percentage of Integration Quality

Value Interval	Integration Quality	f	%
177-199	Very High	15	11.62
155-176	High	52	40.33

155-176 133-154	Medium	43	33.33
111-132	Low	15	11.62
89-110	Very Low	4	3.1
	Total	129	100

From table 7, it can be seen in order that the quality of integration between the Islamic community and the Christian community in Central Lampung Regency is high (40.33%), then medium (33.33%). In more detail, the quality of attachment between Muslims and Christians can be described in the following table.

Table 8
Quality of Integration of Moslems and Christians

Integration Quality	Islam		Christianity		Total	
	f	%	f	%	f	%
Very High	4	3.10	11	8.53	15	11.63
High	38	29.46	14	10.85	52	40.31
Medium	34	26.36	9	6.98	43	33.33
Low	14	10.85	0	0	14	10.85
Very Low	4	3.10	1	0.78	5	3.88
Total	94	72.87	35	27.13	129	100

Table 8 demonstrates that Islam has a higher percentage of extremely low-quality integration (3,10%) than Christian (0,78%) and Islam's percentage of low-quality integration is 10,85%, as opposed to Christian's percentage of 0,00%. This indicates that more than 14% of Muslims in Central Lampung Regency still quite perceive the differences between them and the Christians as problems. They are not adaptable enough to the Christians, neither are they tolerant enough with them. They do not compromise well either. Almost 15% of the Muslims do not adequately cooperate with the Christians. They do not have sufficient solidarity with and hope in them, and they are neither willing to work together with them nor have new mutual experiences.

This result confirms the hypothesis that Christians are of higher integration quality than Muslims (the mean of B1 (149,617) is lower than the mean of B2 (165,771)).

Two types of communal relationships are majority-minority and balanced relationships. If an area has a majority, automatically, there is at least another group as

the minority. For the balanced one, it exists in an area where there is no dominant group of people, which means there is no majority. Kinloch relates the majority to having more power, not to being composed of a greater number of people. Mely G. Tan distinguishes the majority from the minority on the bases of a small number of townfolk and a large number of villagers, a small number of the educated and a large number of the uneducated, a small number of the rich and a large number of the poor, and the classifications related to the varied forms of character of Indonesians.

This research determines the majority and balanced community from the numbers of individuals of the communities. The majority area was that in which there was a community dominant in number from the perspective of religions. Edward M. Bruner looked into the majority in their relationship with culture. In his research, which was conducted in Medan and Bandung, Bruner saw that the existence of the dominant community's culture determined the form of the relationship between communities in one area. Bruner found out that Medan is a city composed of a number of minorities without any dominant cultures so that there is a growing tight inter-ethnic high-tension competition. As for Bandung, the dominant cultures are those from Sunda as the Sundanese are the majority, so people of different origins are bound to the obligation to adapt to the cultures and inter-ethnic relationship, which is more open and flexible³⁰.

The finding of the research is in line with Bruner's inference. Referring to the qualitative data, the mean of the integration quality of the majority area (161,344) is higher than that of the integration quality of the balanced area (147,412). From the t-test, it was found out that the difference is at a significance level of $p=0,000$, which can be proven as significant.

Table 9
Integration Qualities of Muslims and Christians

INTEGRATION QUALITIES	MAJORITY		BALANCED		TOTAL	
	f	%	f	%	f	%
Very High	9	6,98	6	4,65	15	11,63
High	34	26,36	18	13,95	52	40,31
Moderate	12	9,30	31	24,03	43	33,33
Low	5	3,88	9	6,98	14	10,85
Very Low	1	0,78	4	3,10	5	3,88
Total	61	47,29	68	52,71	129	100

Commented [IS7]: Kapital cukup huruf awal kata

³⁰ Kamanto, *Pengantar Sosiologi*, 135-6

The data shows that the integration of the majority-minority community was high (26,36%) and the balanced community was moderate (24,03%). This result agrees with the hypothesis that there is a difference of integration quality between majority-minority and balanced communities, that the former has a higher integration quality than the latter (the mean of A1 (161,344) is higher than the mean of A2 (147,412)).

The Integration Quality Seen from the Viewpoint of Education

The following table describes whether or not there was any contribution of educational levels to the integration quality of the Muslims and Christians in Central Lampung Regency.

Table 10
Integration Quality and Educational Levels

Integration Qualities	Non-Graduates		Primary School Graduates		Junior High School Graduates		Senior High School Graduates		College Graduates	
	f	%	F	0/0	f	%	f	%	f	%
Very High	0	0,00	0	0,00	3	2,33	8	6,20	4	3,10
High	2	1,55	4	3,10	13	10,08	27	20,93	6	4,65
Moderate	1	0,78	8	6,20	8	6,20	21	16,28	5	3,88
Low	0	0,00	2	1,55	6	4,65	6	4,65	0	0
Very Low	1	0,78	2	1,55	1	0,78	1	0,78	0	0,00
Total	4	3,10	16	12,4	31	25,20	63	48,84	15	11,63

The data shows that the group of college graduates had the highest percentages of the very high (3,10%), high (4,65%), and moderate (3,88%) integration qualities and none of them fell into the *low* and *very low* categories. This finding authenticates that the variable of educational levels matters a lot to integration quality. It is apparent that the table above denotes the differences of integration quality across the various educational levels. With this in mind, it is safe to infer that integration is so much affected by educational levels themselves regardless of whether it is a majority-minority community or a balanced one.

This finding also means that in Central Lampung Regency, levels of education determine integration. They are linear variables in the sense that a higher level of education generates a higher level of integration. This is a challenge for the local government. It is of high urgency for them to always improve the educational quality so that the integration will be well maintained.

The Integration Quality Seen from the Viewpoint of Occupations

In this context, the term *group of occupations* is used. A group of occupations is any group of activities socially considered to have developed and been in their own sub-cultures. The groups of occupations serving as the subject of this research, were those who work at the office and those who work out of the office. The designated office workers in this research were civil servants and private employees, while the other type of workers was entrepreneurs and farmers.

The characteristic of a group is the language, religion, dwelling, nationality, physical appearance, or a combination of a few of them. In Central Lampung Regency, this characterization is rather difficult to apply. From the perspective of language, in general, people of the original ethnic group and migrants use Indonesian in communication, either with family members or neighbors, let alone neighbors of other ethnic groups. In terms of dwellings, there is no significant difference between the original ethnic group and the others. The most apparent characteristic to apply is the difference of religions as the Lampungese original ethnic group in Central Lampung Regency are commonly Muslims, while Christianity is the religion the migrants mostly embrace, especially the Javanese ethnic group. But, as a result of amalgamation, the last characteristic is also fading out.

Ethnic stratification does not exist either in Central Lampung Regency as the three requirements are not fulfilled, i.e. ethnocentrism, economic competition, and power distinction. Ethnocentrism, according to Sumner, is a view placing one's folk above anything and the people holding this view judge others with their folk as the measure. It does not happen in Central Lampung Regency. The same goes for economic competition and power distinction. The economic competition does not deviate from normality or appropriateness, which is signified by the fact that no conflict is driven by a social gap in Central Lampung Regency. With respect to power distinction, original and migrant ethnic groups are both active in their residential affairs.

Table 11
Occupation-based Integration Qualities

Occupations		Very High	High	Moderate	Low	Very Low	Total
Civil Servants	f	5	4	5	1	0	15
	%	3,88	3,10	3,88	0,78	0,00	11,63
	f	0	7	2	2	0	11

Commented [IS8]: Rasa bahasanya kurang enak, cb ganti dengan ungkapan lain yang lbh tepat.

Private Workers	%	0,00	5,43	1,55	1,55	0,00	\$9
Sellers/ entrepreneurs	f	6	16	13	7	2	44
	%	4,65	12,40	10,08	5,43	1,55	34,11
Farmers	f	2	12	8	2	0	24
	%	1,55	9,30	6,20	1,55	0,00	18,6
Laborers	f	0	2	6	0	0	8
	%	0,00	1,55	4,65	0,00	0	6,2

From the data above, there is no significant difference in the frequencies of the integration qualities of the occupations. Almost all of the occupations had moderate (33,33%), high (40,31%), and very high (11,63) integration qualities. It is interesting that of all the groups, the sellers or entrepreneurs had the highest percentage of the low integration quality (5,43%) in spite of the fact that sellers or entrepreneurs are supposed to easily interact with people and be highly tolerant compared to other groups.

To summarise, the highest integration quality existed in the group of civil servants, which was followed by the groups of farmers, laborers, and sellers/entrepreneurs. For the sellers and entrepreneurs, they had a lower integration quality. It might be right to attribute this condition to the small number of civil servants compared to the other groups, which underlies the idea that a group of the minority tends to maintain its integration better than a group of the majority. The culture of the civil servants was also different from that of the sellers or entrepreneurs. The civil servants were engaged in less competition to fulfill their needs than the sellers because civil servants' earnings have been guaranteed by the government, while sellers' earnings are so dependent on their creativity and diligence in business. So, it is understandable that the competition within the sphere of business often turns out to get sharp. On the contrary, civil servants, who are driven by the culture of rationality, focus more on the functions of the activities which they believe are more effective.

The Integration Quality Seen from Ethnicity

Lampung has varieties of ethnicities (ethnic groups), religions, and races which caused many consequences. It is not rare that the differences of cultures and religions result in social tension. One inevitable issue is that everyone is highly

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inclined to hold firm to their identity in relation to the inter-communal relationship, culture, and religion.

The relationship between people of different religions is also colored by ethnic prejudice. Additionally, every ethnic group is so closely associated with its own folkway and has a strong tendency to cherish its personal identity.³¹ The attachment of one ethnic group to its cultural values inflames the in-group sense and underestimation of others. They are sure that what they believe in is the best. This attitude will in turn form chauvinism, intolerance of other folkways, insults, prejudice, one-sided interpretation, and so on.

Reflecting on Table 12, it is spot on to infer that the migrant ethnic groups were of higher integration quality than the original Lampungese ethnic group and among those migrant ethnic groups, it was only the Batakese who had no low-quality integration and only 0,78% had very low-quality integration. It is logical considering most Batakese, apart from being migrants, are Christians and this is in alignment with the hypothesis that there is a difference of integration between Muslims and Christians, that Christians are of higher integration quality than Muslims (The mean of B1 (149,617) is higher than the mean of B2 (165,771)).

Table 12
Ethnicity-based Integration Qualities

Integration Qualities	Lampungese		Javanese		Palembangese		Batakese		Total	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0	7	5,43	1	0,78	7	5,43	15	11,63
High	1	0,78	49	37,98	0	0,00	2	1,55	52	40,31
Moderate	7	5,43	35	27,13	0	0,00	1	0,78	43	33,33
Low	3	2,33	10	7,75	1	0,78	0	0,00	14	10,85
Very Low	2	1,55	2	1,55	0	0,00	1	0,78	5	3,88
Total	13	10,08	103	79,84	2	1,55	1 1	8,53	129	100

³¹Calfano, B. *Muslims, identity, and American politics: Identity, community, and national attachment in post-September 11th America*. (2018), 1-185.

Considering the obtained data from the researcher's observation and interaction with some migrant ethnics, it is comprehensible why the scores of the migrant ethnics in Central Lampung Regency for integration quality are higher.

The Integration Quality Seen from the Inter-variable Connection

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The following tables contain the data in relation to all the three hypotheses proposed above which provide the description of the inter-variable connection.

Table 13
Integration Quality and Educational Levels

Integration Qualities	Non-Graduates		Primary School Graduates		Junior High School Graduates		Senior High School Graduates		College Graduates	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0,00	0	0,00	3	2,33	8	6,2	4	3,1
High	2	1,55	4	3,10	13	10,08	27	20,93	6	4,65
Moderate	1	0,78	8	6,20	8	6,20	21	16,28	5	3,88
Low	0	0,00	2	1,55	6	4,65	6	4,65	0	0,00
Very Low	1	0,78	2	1,55	1	0,78	6	0,78	0	0,00
Total	4	3,10	16	12,40	31	2520	63	48,84	15	11,63

How occupations matter to the majority and balanced community is also indicated by the following table of the means of all the variables the researcher arranged from the highest to the lowest.

Table 14
The means of the Educational, Occupational and Ethnicity Levels

Educational Levels	Non-Graduates	Primary School Graduates	Junior High School Graduates	Senior High School Graduates	College Graduates
Means	148	142.438	149.742	156.048	168.113
Occupations	Civil Servants	Private Workers	Sellers/Entrepreneurs	Farmers	Laborers
Means	161.667	156	152.477	157.250	148.875
Ethnic Groups	Lampungese	Javanese	Palembangese	Batakese	18.741

Means	130.383	155.338	154.000	168.909	
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The table suggests several things. First, the civil servants in either the majority or balanced community had a high integration quality compared to those of the other occupations. Second, the civil servants in the majority area had a higher integration quality than those in the balanced area. Third, the civil servants and private workers in the majority area were of low integration quality compared to those in the balanced area. Fourth, these data prove although both were influential, the variable of occupations had a greater effect than the variable of the religion-based majority and balanced communities. It is also in parallel with the hypothesis that the variable of occupations is at the very high level of significance, while the variable of the majority is only at the high level of significance.

Then, the phenomenon of the Muslim-Christian relationship in Central Lampung Regency was seen from the theory of inter-communal relationships. Referring to the history, social scientists have identified various possible patterns of inter-communal relationships. R. Motta writes that contact between two ethnic groups is probably followed by acculturation, domination, paternalism, integration, and pluralism. Those patterns could also apply to inter-communal relationships other than racial ones.³²

Acculturation takes place when the cultures of the two ethnic groups start to mix and integrate. Domination takes place when one ethnic group takes control of the other. Apart from interracial relationships, domination also takes place in relationships between males and females, the rich and the poor, grown-ups and teenagers. There are four possibilities of what will happen to this dominative relationship: deliberate and systematic murder of the members of a certain group (genocide), banishment, slavery, segregation, and assimilation. Paternalism is another form of domination, which is the domination of a migrant ethnic group over the original ethnic group. This pattern emerges when the stronger migrant ethnic group establishes its colonialism on the occupied land. It then leads to three societies: metropolitan (in the occupying group's homeland), colonial (composed of migrants and some indigenous people), and occupied native societies.³³

³²Motta, R., "Religion, sociology, domination, and intolerance: A view from Brazil", *International Journal of Latin American Religions*, Volume 1 Number 2, 2017, 222-239.

³³Sengupta, M., & Bharadwaj, J., "Caste census and the impact of colonial sociology in British Assam", *Asian Ethnicity*, 2020. Wan, Z., & Palmer, D. A., "The cosmopolitan moment in colonial

Integration is a pattern acknowledging the difference of races in society, but does not regard it as important, while pluralism is a pattern in which the equality of political and civil rights for everyone is recognized and the heterogeneity of ethnic groups is taken into greater account than it is in the integration pattern. In this pluralism pattern, interracial solidarity is greater.³⁴

The relationship between the Muslim and Christian communities in Central Lampung Regency adopts the integration pattern. The difference between the two communities is acknowledged, but is not regarded as important in their interaction. The rights and obligations concerning this difference are limited to certain aspects and have nothing to do with occupations and status gained.

Those findings are backed up by the researcher's deep observation of some residents dwelling in Central Lampung Regency. The researcher did the observation in Central Lampung Regency, which, sociologically, consists of regions with similar characteristics.

In this region, there is potential for conflict between different religious groups as plurality exists in religion. From the viewpoint of quantity, the Christians are larger in number (17,6% of the population). But, the conflict potential was still a latent potential and had not increased its status to a manifest conflict till this research finished. From the theoretical perspective, the conflict which was still latent and had not been a worrying case can be explained the following way:

First, between two religious groups, Islam and Christianity, in Central Lampung Regency, neither group was active in its competition with the other group. It might have happened more because there was nothing significant for the groups to compete for in the region. Second, in terms of residence, there was no religion-based concentration in any neighborhood. The people of Central Lampung Regency mixed naturally without being segregated by the religions.

From the viewpoint of the theory of integration³⁵, the integration between the religious groups can be explained the following way:

First, in this region, collective conscience had come into existence. The collective consciousness seemed to have been established since childhood and be maintained on. When they routinely played football in someone's yard, for instance,

modernity: The bahá'í faith, spiritual networks, and universalist movements in early twentieth-century china", *Modern Asian Studies*, Volume 54 Number 6, 2020, 1787-1827.

³⁴ Kamanto, *Pengantar Sosiologi*, 140-143.

³⁵ Turner, B. S., "Class solidarity and system integration", *Sociology of Religion: A Quarterly Review*, Volume 38 Number 4, 1977, 345-358.

children with different religious backgrounds unknowingly accustomed themselves to interacting with people of other religions in a bond of friendship. This was supported by the fact that they lived in the same neighborhood and were not segmented by the difference of religion. Such friendship there always exists, even when the children are adults, whether in football, on a collective night patrol, while being committees of the events on national days, or in activities in relation to incidental cases such as a resident's death, marriage, birth, or circumcision. The friendship is strong enough to surpass other bonds.

Second, as opposed to being on opposite sides, institutional activities or functions and the existing sub-systems supplement each other. In this region, there are abundant activities and functions as such. Regional management, night patrols, events on national days, under-five clinics, family welfare programs, and working together for certain purposes are part of the abovementioned institutional activities and functions. In all the activities, interaction between people of different religions is so plentiful that it seems as if no difference of religion existed there. As the intensity of all the activities is quite high, so the integration of the different religious groups is likewise.

Third, the existence of third-party institutions, which have suggested the religious groups supplement each other and coordinate activities together. They are the regional/local government's official institutions in the forms of sub-neighborhood associations, neighborhood associations, family welfare programs and so on. The third-party institutions are really functional in this region because almost every activity requires the roles of the components of the village management. In every meeting, either at the sub-neighborhood level or at the neighborhood level, positive interaction of the different religious groups always comes into existence. The scent of togetherness is prominent. It is manifested into such tolerance as not accentuating one's own religion.

Fourth, the interaction in this region also proves that this region has, borrowing Durkheim's term, mechanical solidarity.³⁶ It is reasonable as this region consists of a "simple" society characterized by direct individual and communal relationships.

Conclusion

³⁶Schiermer, B., "Durkheim's concept of mechanical solidarity - where did it go?" dalam *Durkheimian Studies*, Volume 20 Number 1, 2014, 64-88. Bjerre, J. "The origin of the inner voice: Durkheim, christianity and the greeks", *Journal of Classical Sociology*, Volume 13 Number 3, 2013, 359-392.

Judging from the discussion above, it is inferable that the integration between Muslim and Christian communities in Central Lampung Regency in general is moderate quality. Viewed from the occupations, sellers/entrepreneurs and farmers are of higher integration quality than civil servants and private workers. Viewed from the majority-minority and balanced relationships, it was found out that an area with a major religious group has a lower integration quality than an area with a balanced formation of religious individuals, but this difference is still at the point of being quite significant. As for education, it is proven that it does not play a significant role in the integration between the Muslim and Christian communities in Central Lampung Regency. The variables of occupations and composition of religious individuals are more dominant in influencing the integration quality, while educational levels do not affect it.

The implication of the findings of this research is that in the theoretical perspective of the inter-communal relationship between Muslim and Christian communities in Central Lampung Agency, the existing integration is that in which the difference between the communities is recognized, but it is not regarded as important in their interaction. The existence of this integration is supported by the existence of collective conscience, activities in which they supplement each other, and third-party institutions coordinating the collective activities. Practically, in society, the stakeholders should pay close attention to the existence and roles of each community in order to establish better social integration and, at the same time, avoid conflict.

It is of the essence to conduct further research pertaining to other factors of social integration in Central Lampung Regency than educational levels, occupations, and ethnicity, so that the existence of the elements can be maintained or even strengthened for the sake of better social life. It is also of paramount importance to identify every single potential conflict in Central Lampung Regency so that they are anticipatable and the stakeholders can do anything feasible to prevent them from coming into existence.

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Contribution of Level of Education, Employment, and Ethnicity on the Integration of Muslims and Christians in Central Lampung Regency

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Abstract

This study explores data on the contribution of level of education, employment, and ethnicity to the integration of Muslims and Christians in Central Lampung Regency, by looking at the sociological dynamics of integration between adherents of Islam and adherents of Christianity. The group integration is divided into two, majority-minority, and balanced group, based on religious adherence. Collecting data using observation, interviews and questionnaires, consisting of favorable and unfavorable. The data collected were analyzed quantitatively and qualitatively. Quantitative analysis carried out was carried out using one-way analysis of variance, while qualitative analysis was carried out using logical thinking, including induction, deduction, analogy and comparison. The results of the study show that there are differences in integration between groups of people with a composition of minority-majority and balanced religious adherents, that the majority-minority community group has a higher quality of integration than the balanced group. The education variable shows that the level of education has a positive correlation with the level of integration, the higher the education, the higher the quality of integration. The job variable does not have a significant effect, but the overall average value is above the hypothetical average value. Ethnic variables show variations in the quality of integration, Batak and Javanese ethnicities have high integration quality, Palembang ethnicity is moderate and Lampung ethnic has low integration quality. The integration of Muslims and Christians in Central Lampung Regency is formed by group awareness, complementary subsystems and the presence of institutions that become catalysts, so that mechanical solidarity is formed, differences between them are recognized but not given important meaning in the relationship between them.

Penelitian ini menggali data tentang kontribusi tingkat pendidikan, pekerjaan, dan etnis terhadap integrasi pemeluk agama Islam dan Kristen di Kabupaten Lampung Tengah, dengan melihat dinamika sosiologis integrasi antarpemeluk agama Islam dan pemeluk agama Kristen. Integrasi kelompok dimaksud dibagi menjadi dua, mayoritas-minoritas, dan kelompok berimbang, berdasarkan kepelemukan agama. Pengumpulan data menggunakan observasi, wawancara dan angket, terdiri dari favourable dan unfavourable. Data yang terkumpul dianalisis secara kuantitatif dan kualitatif. Analisis kuantitatif dilakukan dengan teknik analisis variansi satu jalur, sedangkan analisis kualitatif, dilakukan dengan mempergunakan pemikiran logis, meliputi induksi, deduksi, analogi dan komparasi. Hasil Penelitian menunjukkan ada perbedaan integrasi antara kelompok masyarakat dengan komposisi kepelemukan agama mayoritas-minoritas dan seimbang, bahwa kelompok masyarakat mayoritas-minoritas memiliki kualitas integrasi lebih tinggi dibandingkan kelompok seimbang. Variabel pendidikan menunjukkan bahwa tingkat pendidikan memiliki hubungan yang

positif dengan tingkat integrasi, semakin tinggi pendidikan akan semakin tinggi pula kualitas integrasi. Variabel pekerjaan tidak berpengaruh secara signifikan akan tetapi keseluruhan nilai rata-rata berada di atas nilai rata-rata hipotetik. Variabel etnis menunjukkan adanya variasi kualitas integrasi, etnis Batak dan Jawa termasuk memiliki kualitas integrasi yang tinggi, etnis Palembang sedang dan etnis Lampung memiliki kualitas integrasi rendah. Integrasi pemeluk Agama Islam dan Kristen di Kabupaten Lampung Tengah terbentuk dari adanya kesadaran kelompok, subsistem yang saling melengkapi dan hadirnya lembaga yang menjadi katalisator, sehingga terbentuk solidaritas mekanis, perbedaan diantara mereka diakui tetapi tidak diberi makna penting dalam hubungan antarmereka.

Keywords: *Level of education, employment, ethnicity, majority-minority groups, Balanced Group.*

Introduction

Nowadays, there is no community group in this world that is free from conflict.¹ In the interaction between community groups, pluralism can lead to integration, as well as conflict.² Steenbrink optimistically wrote that Indonesia is able to realize religious harmony, which is free from conflict, rarely happens anywhere else.³ Researches on the interaction between religious communities have been widely carried out. M. Atho' Mudzhar has examined the interaction between Islamic groups and Towani Tolotang and Tolotang Benteng groups, belief groups in Amparita, South Sulawesi,⁴ which are different from the Arab world.⁵ Frederik Elwert conducted research on the interaction relationship between groups of Moslems and Christians through internet online forums, which concluded that interfaith dialogue can confirm group identity and strengthen the quality of faith internally.⁶

Mujiyana, in his research in Sleman Regency concluded that inter-religious conflicts are caused, among others, by the very different characters between various religious adherents living in a settlement, people converting from one religion to another, and

¹ Anthony Giddens, *Human Societies A Reader*, Cambridge: Polity Press, 1992, 162; Barış Ari and Theodora-Ismene Gizelis, "Civil Conflict Fragmentation and the Effectiveness of UN Peacekeeping Operations," *International Peacekeeping* Volume 27, Number 4 (2020): 617-44; Christopher Appiah-Thompson, "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy," *Journal of Peace Education* Volume 17, Number 2 (2020): 161-85.

² Qiujuan Zhang, "John Hick's Religious Pluralism from the Perspective of Cultural Heterogeneity.Pdf," *International Journal of Sino-Western Studies* Volume 19, Number 1 (2020): 71-75.

³ Karel Steenbrink, *Kawan Dalam Pertikaian: Kaum Kolonial Belanda Dan Islam Di Indonesia (1596-1942)*, Bandung: Mizan, 1995, 211.

⁴ Atho Mudzhar, *Pendekatan Studi Islam: Dalam Teori Dan Praktek*, Pustaka Pelajar, 1998, 203-26.

⁵ Hasse Jubba et al., "The Future Relations between the Majority and Minority Religious Groups, Viewed from Indonesian Contemporary Perspective: A Case Study of the Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi," *International Journal of Islamic Thought* Volume 16 (2019): 13-23.

⁶ Frederik Elwert, Samira Tabti, and Lukas Pfahler, "Me, Myself and the Other. Interreligious and Intrareligious Relations in Neo-Conservative Online Forums," *Religion* Volume 50, Number 3 (2020): 414-36.

celebrations of certain religious holidays that do not respect people of other religions.⁷ The contradicting result of Mujiyana's research is the research conducted by Retnowati on social relations between Islam and Christianity in Situbondo after the riots, which found that religious holidays were actually a factor in the integration of interfaith communities. Retnowati saw that the integration between Islam and Christianity in Situbondo after the riots was due to the use of the same language, functional dependence in work, traditions of mutual help, mutual cooperation, and social gatherings.⁸

On a national scale, Sunyoto Usman wrote that what makes Indonesian society integrated is, among other things, the existence of one very fundamental social value, namely Pancasila. The principles in Pancasila function as factors that are believed to be able to grow and maintain a sense of togetherness and diversity.⁹

In the *Collins Dictionary of Sociology*, the concept of integration is used in three meanings. First, integration means the degree to which an individual feels he/she belongs to a social group or collectivity by accepting the norms, values, beliefs of that social group. Second, activities or functions of different institutions or sub-systems in a society are in a state of complementarity, not contradictory. Third, the presence of a special institution that encourages and coordinates the activities of each sub-system of society.¹⁰ Charles H. Banton, in relation to races, defines integration as a pattern of relationships in a society but it does not give importance to the racial differences.¹¹

David Jary and Julia Jary argue that a society can be integrated if it meets certain conditions. First, individuals who are members of society must experience a sense of belonging to a social group or collectivity based on mutually agreed norms, values, and beliefs. Second, the activities or functions of institutions or subsystems in a society must be complementary and not contradictory. Third, there must be certain institutions that advocate for complementing and coordinating the activities of various subsystems of society.¹² Durkheim divides social integration into two things: first, normative integration, which exists in a cultural perspective and emphasizes mechanical solidarity that is formed through values and beliefs. Second, functional

⁷ Mujiyana, "Potensi Konflik Umat Beragama Dalam Masyarakat Majemuk" (PPs UGM, 1999), 117.

⁸ Retnowati, "Agama, Konflik Dan Integrasi Sosial (Rekonsiliasi Islam Dan Kristen Pasca Kerusuhan Situbondo)" (PPs UGM, 2000), 89-95; Michael P Carroll, "Reconciliation and the Representation of Indigenous Peoples in Introductory Sociology Textbooks," *Canadian Review of Sociology/Revue Canadienne de Sociologie* Volume 56, Number 4 (2019): 606-20.

⁹ Sunyoto Usman, *Integrasi Masyarakat Indonesia Dan Masalah Ketahanan Nasional* "Dalam Sumbangan Ilmu Sosial Terhadap Onsepsi Ketahanan Nasional, Yogyakarta: Gajah Mada University Press, 1998.

¹⁰ David Jary and Julia, *Collins Dictionary of Sociology*, Galsgow: Harper Collins, 1991, 315; Maxim Popov, "Sociocultural Integration Policy in Multi-Ethnic Societies: Underlying Concepts and Methodological Approaches" Volume 2, Number 16 (2020): 35-41.

¹¹ Kamanto Sunarto, *Pengantar Sosiologi*, Universitas Indonesia Publishing, 1993.

¹² Jary and Julia, *Collins Dictionary of Sociology*.

integration which emphasizes organic solidarity, a solidarity that is formed through interdependent relations between parts or elements in a society.¹³

Integration does not occur immediately, but it occurs through stages. The stages are accommodation, cooperation, coordination and assimilation. Quoting Ogburn and Nimkoff, Astrid defines accommodation as a person or group that cooperates despite differences or enmities.¹⁴ So, even though there are differences and animosities, they are forgotten in the context of working together. The next phase is the cooperation phase, which is followed by the last phase of integration, namely assimilation.¹⁵

An important requirement for the creation of an integration is the availability of appropriate means of communication. People who face common problems will not necessarily unite to solve them unless they are aware of their shared situation. People will not unite unless there is some foreseeable advantage before they unite.¹⁶

Integration between various community groups is often associated with conflict. Conflict is a contradictory form of integration, but it does not always have to be contradicted. In social life, integration may be adjacent to conflict, and integration may even be created after going through a conflict.¹⁷ The Weberian model assumes that various kinds of conflict begin when each cultural group struggles for profit.¹⁸ The struggle for interests will continue to act as something latent if there are no groups that are actively fighting. This occurs when the members of the group come together physically, have the material resources to relate to each other, and agree on a common culture.¹⁹

Coser writes that conflict leads to enmity of power within each group in motivating groups to seek allies. Conflicts, therefore, tend to divide society, or even the state, into two poles. The solving process can be limited when there is cross-membership between groups. Thus, cross-cutting conflicts tend to make each of them neutral.²⁰

¹³ David L Shills, *International Encyclopedia of Social Sciences*, New York: McMillan Company and The Free Press, 1972, 382.

¹⁴ Astrid S. Susanto, *Pengantar Sosiologi*, Jakarta: Binacipta, 1979, 123.

¹⁵ Susanto, *Pengantar Sosiologi*.

¹⁶ Svalastoga Kaare, *Diferensiasi Sosial*, Jakarta: Bina Aksara, 1989, 98.

¹⁷ Nir Halevy and Taya R Cohen, "Intergroup Conflict 2020," *Negotiation and Conflict Management Research* Volume 12, Number 2 (2019): 161-73.

¹⁸ Edgar F Borgotta, *Encyclopedia of Sociology*, New York: McMillan, 1992, 288; Dmitry Kataev, "Weberian and Anti-Weberian Discourse: To the Question of the Hypnotic Power of Classics on the Example of" Protestant Ethics," *Journal of Economic Sociology-Ekonomicheskaya Sotsiologiya* Volume 19, Number 5 (2018): 146-63.

¹⁹ Paul Paolucci, "Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion," *Critical Sociology* Volume 46, Number 1 (2020): 19-35; Jonathan H Turner and Seth Abrutyn, "Returning the 'Social' to Evolutionary Sociology: Reconsidering Spencer, Durkheim, and Marx's Models of 'Natural' Selection," *Sociological Perspectives* Volume 60, Number 3 (2017): 529-56.

²⁰ Robert N Bellah, "Max Weber and World-Denying Love: A Look at the Historical Sociology of Religion," *Journal of the American Academy of Religion* Volume 67, Number 2 (1999): 277-304.

Barry Buzan analyzes the security of a country based on the state-forming internal structure, including the state-forming ethnic groups.²¹ The majority ethnic group can be an obstacle to development, so it is necessary to dismantle the network and shift loyalty from loyalty to ethnic groups to a wider form of community loyalty within the scope of the state,²² so that the actions taken must show more rational choices for political action rather than primordial sentiments. In former colonial countries, whose forming entities consist of several ethnicities, they will face with this problem, especially if there is a dominant ethnic group, which can cause "ethnic revival", namely the fear of minority groups because they thought that the majority ethnic group was a new colonial group.²³

Complex ethnic issues need to be studied using a social psychology approach, to see how individuals belonging to ethnic groups interact with other groups.²⁴ Considering the efforts to resolve conflicts between social groups offered by Kelman, the government should take proactive actions against various possible conflicts. Kelman introduces interactive problem solving²⁵ which invites a third party to discuss all problems that have the potential to cause conflict. This method has been applied in Indonesia to the cases in Poso and Sampit.

One form of relationship that is often highlighted in the study of intergroup relations is the majority-minority relationship. In this context, the concept of majority is mentioned because if in one place there is a majority group then the other group will automatically be called a minority.²⁶

Hoffman identifies the majority group with the minority group based on religious behavior such as prayer together and other communal activities, its relationship with tolerance, especially towards minority groups. Hoffman, after conducting research in the Arab world, especially in Lebanon in 2013 and 2014, concluded that communal activities and prayer together tend to breed intolerance and strengthen the tyranny of the majority group, while people who practice private worship and prayer tend to be more tolerant of other groups.²⁷

²¹ Barry Buzan, *People, State and Fear*, Harvester Wheatsheaf, London, 1995, 65.

²² Rodolfo Stavehagen, *The Ethnic Question: Conflict, Development and Human Rights*, Tokyo: United Nations Univ.Press, 1990, 78.

²³ S Ryan, *Ethnic Conflict and International Relations*, Dartmouth, 1995.

²⁴ Nathaniel Berman, "The Sacred Conspiracy: Religion, Nationalism, and the Crisis of Internationalism," *Leiden Journal of International Law* Volume 25, Number 1 (2012): 9-54.

²⁵ Herbert C Kelman, "Group Processes in the Resolution of International Conflicts: Experiences from the Israeli-Palestinian Case.," *American Psychologist* Volume 52, Number 3 (1997): 212.

²⁶ G Ritzer, *The Blackwell Companion to Major Contemporary Social Theorists*, Wiley Blackwell Companions to Sociology Wiley, 2003; G Ritzer and J Stepnisky, *The Wiley-Blackwell Companion to Major Social Theorists: Classical Social Theorists*, Wiley-Blackwell Companions to Sociology Wiley-Blackwell, 2011.

²⁷ Michael Hoffman, "Religion and Tolerance of Minority Sects in the Arab World," *Journal of Conflict Resolution* Volume 64, Number 2-3 (2020): 432-58.

I.E. Putra and Wagner see majority in terms of tolerance and prejudice. Research conducted in 2017 in Indonesia with a sample of 245 Sunni Muslims, 87 Ahmadiyah and 145 Christians, found that there was a tendency for minorities to reject other minorities, and the majority group tended to reject minority groups who had tensions in previous relationships.²⁸ The case in Indonesia is similar to what happened in Syria and Egypt.²⁹

The purpose of compiling this article is to complement the shortcomings in previous studies, which did not place much emphasis on education level, type of work, and ethnicity, as determinants of integration, forms of integration between the adherents of Islam dan adherents of Christian, and the quality of community integration in the category of majority-minority, and in a balanced category. The focus of this research is Central Lampung Regency, where until now inter-religious integration is still well established, especially between the adherents of Islam dan adherents of Christian, the two dominant religions in this area. In fact, like the people of Lampung in general, the people of Central Lampung are a pluralistic society. This plurality can be seen from the variety of people in terms of religion, economic level, education level and ethnicity.³⁰

Quality of Majority-Minority and Balanced Integration

The quality of integration of Muslims and Christians in Central Lampung Regency is divided into two groups, namely community groups with a majority-minority composition and community groups with a balanced composition. This study found a different reality in the two groups of people. First, there is a difference in the quality of integration between regions with a majority-minority religious composition compared to regions with a relatively balanced composition of religious adherents. The quality of integration is higher in majority-minority areas than in areas with a balanced composition of religious adherents. The statistical method of Factorial Analysis of Variance shows the results in the tables below.

Table 1
Master Statistics of Analysis of variance AB

Source	n	X	X ²	Average	SB
A1	61	9842	1610654	161,344	19,452
A2	68	10024	1503748	147,412	19,734

²⁸ Idhamsyah Eka Putra and Wolfgang Wagner, "Prejudice in Interreligious Context: The Role of Metaprejudice and Majority-Minority Status," *Journal of Community & Applied Social Psychology* Volume 27, Number 3 (2017): 226-39.

²⁹ Andreas Schmoller, "Ecumenical Engagement with Eastern Minority Churches in Muslim States: Pro Oriente's Encounters and Legacies in Syria and Egypt," *Islam and Christian-Muslim Relations* Volume 30, Number 2 (2019): 195-209.

³⁰ Central Lampung Regency Statistics Agency, *Lampung Tengah Dalam Angka*, 2020, 35.

B1	94	14064	2140654	149,617	19,795
B2	35	5802	973748	165.771	18,741

Description:

A1 = majority-minority

A2 = balanced

B1 = Islam

B2 = Christian

Table 2
 Summary of 2 Path Analysis of variance (AB)

Source	JK	Db	RK	F	P
Between A	6,241,771	1	6,241,771	18,663	0.000
Between B	6655.613	1	6655.613	19.9	0.000
Inter AB	334,945	1	334,945	1.01	0.320
In	41,805,670	125	334,445	~	125
Total	55,038,000	128	-	~	128

From the table above, the following results are obtained.

1). $F = 18.663$ with $p = 0.000$ (significant 1%) means that there is a difference in integration between the majority-minority and balanced categories, that the majority-minority community group has a higher quality of integration than the balanced community group (mean $A1 = 161.344$ higher than the mean $A2 = 147.412$). These results indicate that the majority-minority community group has better integration quality than the balanced community group, the community groups of majority-minority religious adherents can take care of each other and be tolerant in social interactions, while the balanced community groups are less concerned with the existence of other groups.

2). $F = 19,900$ with $p = 0.000$ (significant 1%) means that there is a difference in integration between Islam and Christian adherents, that Christian adherents have a higher quality of integration than Islam adherents (mean $B1 = 149,617$ lower than the mean $B2 = 165,771$). These results strengthen the theory that in general, minority groups are easier to interact with,³¹ so it is natural that the Christian group has a higher quality of integration than the Muslim group.

³¹ Eman Abdelhadi and John O'brien, "Perceived Group Deprivation and Intergroup Solidarity: Muslims' Attitudes towards Other Minorities in the United States," *Religions* Volume 11, Number 11 (2020): 604.

Second, this study finds that there are differences in the quality of integration between levels of education, various professions and ethnicities. Factorial analysis of variance ABC technique shows the results as shown in the table below.

Table 3
Summary of 3 Path Analysis of variance (ABC)

Source	JK	Db	RK	F	P
Between A	2,439	4	0.610	0.409	0.799
Between B	4,423	5	0.885	0.593	0.708
Between C	2,189	3	0.730	0.489	0.701
Inter AB	3.046	20	0.152	0.102	1,000
Inter AC	2.19	12	0.182	0.122	0.999
Inter BC	1.49	15	0.099	0.067	1,000
Inter ABC	2,956	60	0.049	0.033	1,000
In	13,422	9	1,491	~	~
Total	32.155	128	~	~	~

The table above can be explained as follows.

- 1) $F = 0.409$ with $p = 0.799$ means that there is no difference in the quality of integration based on the level of education;
- 2) $F = 0.593$ with $p = 0.708$ means that there is no difference in the quality of integration based on the type of employment;
- 3) $F = 0.489$ $p = 0.701$ means that there is no difference in the quality of integration based on ethnicity;
- 4) $F = 0.102$ $p = 1,000$ there is no interaction between the level of education and types of employment on the quality of integration;
- 5) $F = 0.122$ $p = 0.999$ there is no interaction between the level of education and ethnicity on the quality of integration;
- 6) $F = 0.067$ $p = 1,000$ there is no interaction between the level of integration and ethnicity on the quality of integration;
- 7) $F = 0.067$ $p = 1,000$ there is no interaction between the type of education, employment and ethnicity on the quality of integration;

The results of the calculations above show that there is no significant difference in the quality of integration between levels of education, various professions/ employments and ethnicities. The explanation of each group is as follows.

Table 4
Average of Level of Education, Employment and Ethnicity

Education	Not graduated from elementary school	Graduated from elementary school	Graduated from junior high school	Graduated from senior high school	Graduated from higher education
Average Value	148	142.438	149,742	156.048	168.113
Employment	Civil servant	Private	Trader	Farmer	Laborer
Average Value	161,667	155.727	152.477	157,250	148,875
Ethnicity	Lampung	Java	Palembang	Batak	18,741
Average Value	130,383	155,338	154,000	168.909	

The table above shows some interesting things, the average value of the quality of integration for each variable can be sorted as follows.

1) Level of education variable with the order of average value as follows: 1) Graduated from higher education of 168,113; 2) High school graduate of 156.048; 3) Graduated from junior high school of 149,742; 4) Not graduated from elementary school 148 and graduated from elementary school of 142,438. These results indicate that the level of education has a positive relationship to the level of integration; the higher the education, the higher the quality of integration.

2) Employment variable with the order of average values as follows: 1) Civil servants of 161,667; 2) Farmers of 157,250, 3) Private Employees of 155,575; 4) Traders/Entrepreneurs of 152,577; and 5) Labors of 148.875. This average value is indeed not significantly different, but the overall average value is above the hypothetical average value of 120 (the minimum score for the questionnaire is 40, the maximum is 200).

3) Ethnicity variable with the order of the average values as follows: 1) Batak ethnicity of 168.909; 2) Javanese ethnicity 155,338; 3) Palembang ethnicity 154,000 and 4) Lampung ethnicity. The average value of the quality of integration is not significantly different, but if it is categorized into the quality of integration, Batak and Javanese ethnicities include ethnic groups that have high integration quality, Palembang ethnicity with moderate integration quality and Lampung ethnicity with low integration quality.

Quality of Integration of Followers of Islam and Followers of Christian

Assessment norms are needed to classify the proportion of subjects who have low, medium and high quality of integration. The assessment norm used is the group

norm, because the data follows a normal distribution, the subject will fall into the following categories:

Very high: $1.8 SD > X < 3 SD$

High: $0.6 SD > X < 1.8 SD$

Medium: $-0.6 SD > X < 0.6 SD$

Low: $-1.8 SD > X < -0.6 SD$ Very

Very Low: $-3 SD > X < -1.8 SD$

Table 5
Frequency and Percentage of Quality of Integration

Value Interval	Quality of integration	f	%
177-199	Very High	15	11.62
155-176	High	52	40.33
155-176 133-154	Medium	43	33.33
111-132	Low	15	11.62
89-110	Very Low	4	3.1
	Total	129	100

Table 5 shows the order of quality of integration between Muslim and Christian communities in Central Lampung Regency, namely high (40.33%), then medium (33.33%). In more detail, the quality of adherence of Muslims and Christians can be described in the following table:

Table 6
Quality of Integration of Moslems and Christians

Quality of integration	Islam		Christian		Total	
	f	%	f	%	f	%

Very High	4	3.10	11	8.53	15	1 1.63
High	38	29.46	14	10.85	52	40.31
Medium	34	26.36	9	6.98	43	33.33
Low	14	10.85	0	0	14	10.85
Very Low	4	3.10	1	0.78	5	3.88
Total	94	72.87	35	27.13	129	100

Table 6 shows that between the two religious communities studied, it turns out that the Islamic community has the highest percentage of low quality of integration (3.10%) when compared to the Christian community (0.78%), while the low quality for Muslims is the highest (10.85%) compared to Christians (0.00%). This situation means that more than 14% of Muslims in Central Lampung Regency are still somewhat concerned about differences with Christians, less adaptable, less compromising, and have less tolerance for Christians. Nearly 15% of Muslims are less able to cooperate, lack solidarity and lack hope and willingness to cooperate and lack new shared experiences with the Christian community.

The findings of this study are in line with Bruner's conclusions. Based on quantitative data, the average quality of integration of the majority areas (161,344), is higher than the average quality of integration of a balanced regional (147,412). The difference in the mean, after being seen by t-test, it can be shown that the level of difference is significant ($p=0.000$):

Table 7
 Quality of Integration of Adherents of Islam and Adherents of Christian

Quality of Integration	Majority		Balanced		Total	
	f	%	f	%	f	%
Very High	9	6.98	6	4.65	15	1 1.63
High	34	26.36	18	13.95	52	40.31
Medium	12	9.30	31	24.03	43	33.33
Low	5	3.88	9	6.98	14	10.85
Very Low	1	0.78	4	3.10	5	3.88
Total	61	47.29	68	52.71	129	100

The data obtained indicate that integration in communities with the composition of majority-minority religious adherents is generally high (26.36%) and the balanced composition is generally of moderate quality (24.03%). These results indicate that

there is a difference in integration between majority-minority and balanced, that the majority-minority community group has a higher quality of integration than the balanced group (mean A1=161,344 is higher than mean A2=147,412).

Contribution of Education Level to Quality of Integration

The contribution of education level to the quality of integration between Muslims and Christians in Central Lampung Regency can be broadly explained in the following table.

Table 8
Quality of Integration and Level of Education

Quality of Integration	Not graduated from elementary school		Graduated from elementary school		Graduated from junior high school		Graduated from senior high school		Graduated from higher education	
	f	%	f	0/0	f	%	f	%	f	%
Very High	0	0.00	0	0.00	3	2.33	8	6.20	4	3.10
High	2	1.55	4	3.10	13	10.08	27	20.93	6	4.65
Medium	1	0.78	8	6.20	8	6.20	21	16.28	5	3.88
Low	0	0.00	2	1.55	6	4.65	6	4.65	0	0
Very Low	1	0.78	2	1.55	1	6.78	1	0.78	0	0.00
Total	4	3.10	16	12.4	31	25,20	63	48.84	15	11.63

What is quite prominent from the data above is that the group who graduated from higher education has the highest quality of integration in the very high (3.10%), high (4.65%) and moderate (3.88%) categories and none of them included low and very low categories. This finding proves that the education level variable has a high meaning for the quality of integration.

This fact means that in Central Lampung Regency, the level of education largely determines integration; the higher the level of public education, the higher the quality of the resulting integration. This fact is a challenge for the local government to continuously improve the quality of education so that the quality of integration is well maintained.

Contribution of Employment to the Quality of Integration

In the context of this research, the term employment or profession group is used. The employment group that is the subject of research in the Central Lampung Regency area is a group of people who work in the office and a group of people who work not in the office. The group of office workers referred to in this study are private employees and civil servants, while the groups of workers who are not in the office are entrepreneurs and farmers.

Table 9
 Quality of Integration by Employment

Work		Very High	High	Medium	Low	Very Low	Total
Civil servants	f	5	4	5	1	0	15
	%	3.88	3.10	3.88	0.78	0.00	11.63
Private employees	f	0	7	2	2	0	11
	%	0.00	5.43	1.55	1.55	0.00	9
Traders	f	6	16	13	7	2	44
	%	4.65	12.40	10.08	5.43	1.55	34.11
Farmers	f	2	12	8	2	0	24
	%	1.55	9.30	6.20	1.55	0.00	18.6
Laborers	f	0	2	6	0	0	8
	%	0.00	1.55	4.65	0.00	0	6.2

The data on the frequency of integration quality between types of employment above does not have a significant difference, almost all professions have an integration quality ranging from medium (33.33%), high (40.31%) and very high (11.63). An interesting thing happens to traders/entrepreneurs that this group has the lowest quality of low integration compared to other professional groups, namely (5.43%) even though the profession of traders or entrepreneurs should be very tolerant and easy to interact with compared to other professional groups.

The findings of this study indicate that the highest quality of integration is in the civil service community, followed by farmers, laborers, and traders/entrepreneurs. Meanwhile, traders and entrepreneurs have a lower quality of integration. This condition may be due to the fact that the number of civil servants is not too large

compared to other professions, where there is a tendency that minority groups are more well-maintained than large groups. The culture of employees is also different from that of traders or entrepreneurs. Employees are less competitive to meet their needs compared to traders, because employees' income has been regulated by the government, while traders' income is highly dependent on creativity and tenacity in business, so it is natural that in the world of trade competition is often fierce. Meanwhile, employees with rational culture place more emphasis on activity functions that are believed to be more effective.

Ethnic Contribution to Quality of Integration

Central Lampung Regency has a diversity of ethnic groups, religions, and races. This of course has many consequences. Cultural and religious differences often lead to social tensions. One thing that is inevitable is that each has a strong tendency to hold an identity in the relations between their groups, cultures and religions.

Relations between adherents of different religions are usually motivated by ethnic prejudices. In addition, each ethnic group is strongly attached to their own folkways and tends to hold on to their own identity.³² Ethnic attachment to cultural values results in a stronger sense of "in-group" and tends to belittle outside groups.

Table 10 below shows that in general, immigrant ethnicities have a higher quality of integration than the native Lampung ethnicity and among the immigrant ethnicities it turns out that none of the Batak ethnicity have low integration quality and only 0.78% have very high quality of integration. This is understandable considering that in general the Batak ethnicity in Central Lampung Regency, apart from being immigrants and also Christians, they are a minority, so they tend to have a high quality of integration. The difference in integration between Muslims and Christians in Central Lampung Regency is that Christians have a higher quality of integration than Muslims (mean B1=149,617 lower than mean B2=165,771).

Table 10
Quality of Integration by Ethnicity

Quality of Integration	Lampung		Java		Palembang		Batak		Total	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0	7	5.43	1	0.78	7	5.43	15	11.63
High	1	0.78	49	37.98	0	0.00	2	1.55	52	40.31
Medium	7	5.43	35	27.13	0	0.00	1	0.78	43	33.33

³² Brian Calfano, *Muslims, Identity, and American Politics*, Routledge, 2018, 1-185.

Low	3	2.33	10	7.75	1	0.78	0	0.00	14	10.85
Very Low	2	1.55	2	1.55	0	0.00	1	0.78	5	3.88
Total	13	10.08	103	79.84	2	1.55	11	8.53	129	100

Data from questionnaires, observations and interviews show that the quality of integration of immigrant ethnicities is higher in Central Lampung Regency compared to indigenous ethnic groups.

Quality of Integration Between Variables

Below are two tables that provide a description of the quality of integration based on the relationship between variables.

Table 11
 Quality of Integration and Level of Education

Quality of Integration	Not graduated from primary school		Graduated from elementary school		Graduated from senior high school		Graduated from high school		Graduated from higher educations	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0.00	0	0.00	3	2.33	8	6.2	4	3.1
High	2	1.55	4	3.10	13	10.08	27	20.93	6	4.65
Medium	1	0.78	8	6.20	8	6.20	21	16.28	5	3.88
Low	0	0.00	2	1.55	6	4.65	6	4.65	0	0.00
Very Low	1	0.78	2	1.55	1	0.78	6	0.78	0	0.00
Total	4	3.10	16	12.40	31	2520	63	48.84	15	11.63

The significance of the factors of various professions or employment, majority-minority and balanced community groups can be seen from the table of the average of all variables arranged in order according to the size of the average as follows.

Table 12
 Average Value of Level of Education, Employment and Ethnicity

Education	Not graduated	Graduated from elementary school	Graduated from senior high school	Graduated from high school	Graduated from higher educations
Average Value	148	142.438	149,742	156.048	168.113

Employment	Civil servant	Private	Trader	Farmer	Laborer
Average Value	161,667	156	152.477	157,250	148,875
Ethnicity	Lampung	Java	Palembang	Batak	18,741
Average Value	130,383	155,338	154,000	168.909	

The table above shows several things as follows. First, civil servants have a higher average quality of integration, both in locations where there are majority Muslims and in balanced locations, compared to other professions. Second, employees in the majority areas have a higher quality of integration than employees in balanced locations. Third, private employees and civil servants residing in the majority areas have a lower quality of integration compared to private employees or civil servants residing in balanced regions. Fourth, this fact proves that although they are equally influential, the employment variable has a greater influence than the balanced majority variable of religious adherents. The fact shows that the job variable has a very high level of significance while the majority variable only has a high level of significance.

The phenomenon of Islamic-Christian relations in Central Lampung Regency is seen from the theory of intergroup relations, based on the history of social scientists have identified various possible patterns of intergroup relations. R. Motta writes that contact between two racial groups can be followed by a process of acculturation, domination, paternalism, integration and pluralism. This pattern of relationships can also apply to relationships between groups other than racial groups.³³

Acculturation occurs when the cultures of the two racial groups that meet begin to blend and integrate. Domination occurs when one racial group dominates another. There are four kinds of possibilities that occur in this domination relationship: the intentional and systematic killing of members of a particular group (genocide), expulsion, enslavement, segregation and assimilation. This then gave rise to three groups of people: the metropolitan community (in the area of origin of the immigrants), the colonial society consisting of immigrants and some indigenous peoples, and the colonized indigenous peoples.³⁴

³³ Roberto Motta, "Religion, Sociology, Domination, and Intolerance: A View from Brazil," *International Journal of Latin American Religions* Volume 1, Number 2 (2017): 222-39.

³⁴ H Fischer-Tiné and M Framke, *Routledge Handbook of the History of Colonialism in South Asia*, Taylor & Francis, 2021; Zhaoyuan Wan and David A Palmer, "The Cosmopolitan Moment in Colonial Modernity: The Bahá'í Faith, Spiritual Networks, and Universalist Movements in Early Twentieth-Century China," *Modern Asian Studies* Volume 54, Number 6 (2020): 1787-1827.

Integration is a pattern of relationships that recognizes racial differences in society but does not give importance to these racial differences. While pluralism is a pattern of relationships in which the recognition of equal political rights and civil rights of all citizens is recognized but gives greater importance to the plurality of racial groups than to the pattern of integration. In this pattern of pluralism, solidarity within racial groups is greater.³⁵

Central Lampung Regency actually has the potential for conflict between religious groups because of the plurality of religious adherents. In terms of quantity, Christians, which are quite large, which is 17.6% of the population, could be competitors for adherents of other religions. This potential conflict remains a latent potential and does not escalate into a manifest conflict case, at least until the time this research is carried out. The perspective of conflict theory related to the non-existence of potential conflicts to become a worrisome case in Central Lampung Regency can be answered as follows.

First, between the two religious groups, Muslims and Christians in Central Lampung Regency, there is no group that is actively engaged in competing with other groups. Second, The residents of Central Lampung Regency mix naturally without being separated by religious barriers.

By using integration theory,³⁶ the integration of Muslims and Christians in Central Lampung Regency can be explained as follows. First, in this area a collective conscience has been formed. Awareness as a group seems to have existed since children to adults and the elderly. The friendship is so close that it can overcome any other bonds.

Second, there are activities or functions of existing institutions and sub-systems that are more complementary than contradictory. In Central Lampung Regency, there are many activities and functions of such institutions. Village management, night patrols, commemoration of national holidays, integrated service post for toddlers, *Dasawisma*, mutual cooperation, are part of the activities and functions of the institution in question. Because the intensity of the various activities is quite high, the interreligious integration is also getting closer.

Third, there is a third institution that recommends complementing and coordinating joint activities. The third institution is an official local government/government institution in the form of Neighborhood Units (RT), Community Units (RW), Family Welfare Empowerment (PKK) and so on.

³⁵ Sunarto, *Pengantar Sosiologi*.

³⁶ Bryan S Turner, "Class Solidarity and System Integration," *Sociological Analysis* Volume 38, Number 4 (1977): 345-58.

Fourth, the nodes of interaction in Central Lampung Regency at the same time prove that in this region there is, to borrow Durkheim's term, a mechanical solidarity.³⁷ This is understandable because this area is indeed a "simple" society which, among other things, is characterized by direct relationships between individuals or groups.

Conclusion

Based on the description above, it can be concluded that the integration between Muslim and Christian communities in Central Lampung Regency is generally of moderate quality. Entrepreneurs and farmers have a higher quality of integration than private employees and civil servants. Community groups with a majority-minority composition have a higher quality of integration than community groups with a balanced composition, but this difference is only at a quite significant level. The level of education is proven not to contribute significantly to the integration of the Muslim and Christian communities in Central Lampung Regency. Employment variables and the composition of religious beliefs are more dominant in influencing the quality of integration, while the level of education has no effect on the quality of integration.

The implication of the research findings above is that between Muslim and Christian communities in Central Lampung Regency, there is an integration in the sense of differences between communities that are recognized but not given an important meaning in their interactions. The fact of this integration is also supported by the existence of group awareness, more complementary daily activities, and the existence of a third institution that coordinates these joint activities. Practically speaking, in social life, stakeholders should pay attention to the existence and role of each community group, in order to realize better community integration, while at the same time avoiding conflicts.

Further research needs to be carried out to find the factors that cause community integration in Central Lampung Regency, in addition to the level of education, occupation, and ethnicity, so that various factors causing this integration can be maintained and strengthened to create a better life. Research that can identify various potential conflicts in Central Lampung Regency also needs to be carried out, to be immediately anticipated by various stakeholders, so that conflicts do not occur that can harm the community.

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Contribution of level of education, employment, and ethnicity on the integration of Muslims and Christians in Central Lampung

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Abstract

This study explores data on the contribution of level of education, employment, and ethnicity to the integration of Muslims and Christians in Central Lampung, by looking at the sociological dynamics of integration between adherents of Islam and those of Christianity. The group integration is divided into two—majority-minority and balanced group—based on religious adherence. Data were collected using observation, interviews, and questionnaires consisting of favorable and unfavorable. The data collected were analyzed quantitatively and qualitatively. Quantitative analysis was carried out using one-way analysis of variance, while qualitative analysis was adopted logical thinking, including induction, deduction, analogy, and comparison. The results of the study show that there are differences in integration between groups of people with a composition of minority-majority and balanced religious adherents that the majority-minority community group has a higher quality of integration than the balanced group. The education variable shows that the level of education has a positive correlation with the level of integration; the higher the education, the higher the quality of integration. The job variable does not have a significant effect, but the overall average value

is above the hypothetical average value. Ethnic variables show variations in the quality of integration; Batak and Javanese ethnicities have high integration quality; Palembang ethnicity is moderate and Lampung ethnic has low integration quality. The integration of Muslims and Christians in Central Lampung is formed by group awareness, complementary subsystems and the presence of institutions, which become catalysts so that mechanical solidarity is formed. Differences between them are recognized but not given important meaning in the relationship between them.

Penelitian ini menggali data tentang kontribusi tingkat pendidikan, pekerjaan, dan etnis terhadap integrasi pemeluk agama Islam dan Kristen di Kabupaten Lampung Tengah, dengan melihat dinamika sosiologis integrasi antarpemeluk agama Islam dan pemeluk agama Kristen. Integrasi kelompok dimaksud dibagi menjadi dua, mayoritas-minoritas, dan kelompok berimbang, berdasarkan kepelemukan agama. Pengumpulan data menggunakan observasi, wawancara dan angket, terdiri dari favourable dan unfavourable. Data yang terkumpul dianalisis secara kuantitatif dan kualitatif. Analisis kuantitatif dilakukan dengan teknik analisis variansi satu jalur, sedangkan analisis kualitatif, dilakukan dengan mempergunakan pemikiran logis, meliputi induksi, deduksi, analogi dan komparasi. Hasil Penelitian menunjukkan ada perbedaan integrasi antara kelompok masyarakat dengan komposisi kepelemukan agama mayoritas-minoritas dan seimbang, bahwa kelompok masyarakat mayoritas-minoritas memiliki kualitas integrasi lebih tinggi dibandingkan kelompok seimbang. Variabel pendidikan menunjukkan bahwa tingkat pendidikan memiliki hubungan yang positif dengan tingkat integrasi, semakin tinggi pendidikan akan semakin tinggi pula kualitas integrasi. Variabel pekerjaan tidak berpengaruh secara signifikan akan tetapi keseluruhan nilai rata-rata berada di atas nilai rata-rata hipotetik. Variabel etnis menunjukkan adanya variasi kualitas integrasi, etnis Batak dan Jawa termasuk memiliki kualitas integrasi yang tinggi, etnis Palembang sedang dan etnis Lampung memiliki kualitas integrasi rendah. Integrasi pemeluk Agama Islam dan Kristen di Kabupaten Lampung Tengah terbentuk dari adanya kesadaran kelompok, subsystem yang saling melengkapi dan hadirnya lembaga yang menjadi katalisator, sehingga terbentuk solidaritas mekanis, perbedaan diantara mereka diakui tetapi tidak diberi makna penting dalam hubungan antarmereka.

Keywords: *Ethnicity; Employment; Majority-minority groups; Social integration*

Introduction

Nowadays, there is no community group in this world that is free from conflict.¹ *In the interaction between community groups, pluralism can lead to integration, as well as conflict.*² Steenbrink optimistically wrote that Indonesia's ability to realize religious harmony, which is free from conflict, rarely happens anywhere else.³ Research on the interaction between religious communities has been widely carried out. M. Atho' Mudzhar has examined the interaction between Islamic groups and Towani Tolotong, Tolotang Benteng groups, and belief groups in Amparita, South Sulawesi,⁴ which are different from the Arab world.⁵ Frederik Elwert conducted research on the interaction relationship between groups of Muslims and Christians through Internet online forums, which concluded that interfaith dialogue can confirm group identity and strengthen the quality of faith internally.⁶

In his research in Sleman Regency, Mujiyana concluded that inter-religious conflicts, among others, are caused by the very different

¹Anthony Giddens, *Human Societies A Reader*, Cambridge: Polity Press, 1992, 162; Baris Ari and Theodora-Ismene Gizelis, "Civil Conflict Fragmentation and the Effectiveness of UN Peacekeeping Operations", *International Peacekeeping*, Volume 27, Number 4 (2020), 617-44; Christopher Appiah-Thompson, "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy", *Journal of Peace Education*, Volume 17, Number 2 (2020), 161-85.

²Qiujuan Zhang, "John Hick's Religious Pluralism from the Perspective of Cultural Heterogeneity", *International Journal of Sino-Western Studies*, Volume 19, Number 1 (2020), 71-75.

³Karel Steenbrink, *Kawan Dalam Pertikaian: Kaum Kolonial Belanda Dan Islam Di Indonesia (1596-1942)*, Bandung: Mizan, 1995, 211.

⁴Atho Mudzhar, *Pendekatan Studi Islam: Dalam Teori Dan Praktek*, Pustaka Pelajar, 1998, 203-26.

⁵Hasse Jubba et al., "The Future Relations between the Majority and Minority Religious Groups, Viewed from Indonesian Contemporary Perspective: A Case Study of the Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi", *International Journal of Islamic Thought*, Volume 16 (2019), 13-23.

⁶Frederik Elwert, Samira Tabti, and Lukas Pfahler, "Me, Myself and the Other. Interreligious and Intrareligious Relations in Neo-Conservative Online Forums", *Religion*, Volume 50, Number 3 (2020), 414-36.

characters between various religious adherents living in a settlement, people converting from one religion to another, and celebrations of certain religious holidays that do not respect people of other religions.⁷ The opposing result of Mujiyana's research is the research conducted by Retnowati on social relations between Islam and Christianity in Situbondo after the riots, which found that religious holidays were actually a factor in the integration of interfaith communities. Retnowati saw that the integration between Islam and Christianity in Situbondo after the riots was due to the use of the same language, functional dependence in work, traditions of mutual help, mutual cooperation, and social gatherings.⁸

On a national scale, Sunyoto Usman wrote that what makes Indonesian society integrated, among other factors, is the existence of one very fundamental social value, namely Pancasila. The principles in Pancasila function as factors believed to be able to grow and maintain a sense of togetherness and diversity.⁹

In the Collins Dictionary of Sociology, the concept of integration is used in three meanings. First, integration means the degree to which an individual feels he/she belongs to a social group or collectivity by accepting the norms, values, and beliefs of that social group. Second, activities or functions of different institutions or sub-systems in a society are in a state of complementarity and are not contradictory. Third is the presence of a special institution that encourages and coordinates the activities of each

⁷Mujiyana, "Potensi Konflik Umat Beragama Dalam Masyarakat Majemuk", Thesis, unpublished, PPs UGM, 1999, 117.

⁸Retnowati, "Agama, Konflik dan Integrasi Sosial: Rekonsiliasi Islam dan Kristen Pasca Kerusuhan Situbondo", Thesis, unpublished, PPs UGM, 2000, 89-95; Michael P Carroll, "Reconciliation and the Representation of Indigenous Peoples in Introductory Sociology Textbooks," *Canadian Review of Sociology/Revue Canadienne de Sociologie*, Volume 56, Number 4 (2019), 606-20.

⁹Sunyoto Usman, "iIntegrasi Masyarakat Indonesia dan Masalah Ketahanan Nasional", in *Sumbangan Ilmu Sosial Terhadap Onsepsi Ketahanan Nasional*, Yogyakarta: Gadjah Mada University Press, 1998, 91-99.

sub-system of society.¹⁰ Charles H. Banton, in relation to races, defines integration as a pattern of relationships in a society but it does not give importance to the racial differences.¹¹

David Jary and Julia Jary argue that a society can be integrated if it meets certain conditions. First, individuals who are members of society must experience a sense of belonging to a social group or collectivity based on mutually agreed norms, values, and beliefs. Second, the activities or functions of institutions or subsystems in a society must be complementary and not contradictory. Third, there must be certain institutions that advocate for complementing and coordinating the activities of various subsystems of society.¹² Durkheim divides social integration into two: first, normative integration, which exists in a cultural perspective and emphasizes mechanical solidarity that is formed through values and beliefs; second, functional integration, which emphasizes organic solidarity—a solidarity that is formed through interdependent relations between parts or elements in a society.¹³

Integration does not occur immediately, but it occurs through stages. The stages are accommodation, cooperation, coordination and assimilation. Quoting Ogburn and Nimkoff, Astrid defines accommodation as a person or group that cooperates despite differences or enmities.¹⁴ So, even though there are differences and animosities, they are forgotten in the context of working together. The next phase is the cooperation phase, which is followed by the last phase of integration, namely assimilation.¹⁵

¹⁰David Jary and Julia, *Collins Dictionary of Sociology*, Galsgow: Harper Collins, 1991, 315; Maxim Popov, "Sociocultural Integration Policy in Multi-Ethnic Societies: Underlying Concepts and Methodological Approaches", Volume 2, Number 16 (2020): 35-41.

¹¹Kamanto Sunarto, *Pengantar Sosiologi*, Jakarta: Universitas Indonesia Publishing, 1993.

¹²Jary and Julia, *Collins Dictionary of Sociology*...

¹³David L Shills, *International Encyclopedia of Social Sciences*, New York: McMillan Company and The Free Press, 1972, 382.

¹⁴Astrid S. Susanto, *Pengantar Sosiologi*, Jakarta: Binacipta, 1979, 123.

¹⁵Susanto, *Pengantar Sosiologi*...

An important requirement for the creation of integration is the availability of appropriate means of communication. People who face common problems will not necessarily unite to solve them unless they are aware of their shared situation. People will not unite unless there is some foreseeable advantage before they unite.¹⁶

Integration between various community groups is often associated with conflict. Conflict is a contradictory form of integration, but it does not always have to be contradicted. In social life, integration may be adjacent to conflict, and integration may even be created after going through a conflict.¹⁷ The Weberian model assumes that various kinds of conflict begin when each cultural group struggles for profit.¹⁸ The struggle for interests will continue to act as something latent if there are no groups that are actively fighting. This occurs when the members of the group come together physically, have the material resources to relate to each other, and agree on a common culture.¹⁹

Coser writes that conflict leads to enmity of power within each group in motivating groups to seek allies. Conflicts, therefore, tend to divide society, or even the state, into two poles. The solving process can be limited when there is cross-membership between groups. Thus, cross-cutting conflicts tend to make each of them neutral.²⁰

¹⁶Svalastoga Kaare, *Diferensiasi Sosial*, Jakarta: Bina Aksara, 1989, 98.

¹⁷Nir Halevy and Taya R Cohen, "Intergroup Conflict 2020", *Negotiation and Conflict Management Research*, Volume 12, Number 2 (2019), 161-73.

¹⁸Edgar F Borgotta, *Encyclopedia of Sociology*, New York: McMillan, 1992, 288; Dmitry Kataev, "Weberian and Anti-Weberian Discourse: To the Question of the Hypnotic Power of Classics on the Example of "Protestant Ethics", *Journal of Economic-Sociology*, Volume 19, Number 5 (2018), 146-63.

¹⁹Paul Paolucci, "Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion", *Critical Sociology*, Volume 46, Number 1 (2020), 19-35; Jonathan H Turner and Seth Abrutyn, "Returning the 'Social' to Evolutionary Sociology: Reconsidering Spencer, Durkheim, and Marx's Models of 'Natural' Selection", *Sociological Perspectives*, Volume 60, Number 3 (2017), 529-56.

²⁰Robert N Bellah, "Max Weber and World-Denying Love: A Look at the Historical

Barry Buzan analyzes the security of a country based on the state-forming internal structure, including the state-forming ethnic groups.²¹ The majority ethnic group can be an obstacle to development, so it is necessary to dismantle the network and shift loyalty from loyalty to ethnic groups to a wider form of community loyalty within the scope of the state²² so that the actions taken must show more rational choices for political action rather than primordial sentiments. In former colonial countries, whose forming entities consist of several ethnicities, they will face with this problem, especially if there is a dominant ethnic group, which can cause “ethnic revival,” the fear of minority groups because they thought that the majority ethnic group was a new colonial group.²³

Complex ethnic issues need to be studied using a social psychology approach to see how individuals belonging to ethnic groups interact with other groups.²⁴ Considering the efforts to resolve conflicts between social groups offered by Kelman, the government should take proactive actions against various possible conflicts. Kelman introduces interactive problem solving²⁵, which invites a third party to discuss all problems that have the potential to cause conflict. This method has been applied in Indonesia to the cases in Poso and Sampit.

One form of relationship that is often highlighted in the study of intergroup relations is the majority-minority relationship. In this context, the

Sociology of Religion,” *Journal of the American Academy of Religion* Volume 67, Number 2 (1999): 277–304.

²¹Barry Buzan, *People, State and Fear*, Harvester Wheatsheaf, London, 1995, 65.

²²Rodolfo Stavehagen, *The Ethnic Question: Conflict, Development and Human Rights*, Tokyo: United Nations Univ.Press, 1990, 78.

²³S Ryan, *Ethnic Conflict and International Relations*, Dartmouth, 1995.

²⁴Nathaniel Berman, “‘The Sacred Conspiracy’: Religion, Nationalism, and the Crisis of Internationalism,” *Leiden Journal of International Law* Volume 25, Number 1 (2012): 9–54.

²⁵Herbert C Kelman, “Group Processes in the Resolution of International Conflicts: Experiences from the Israeli-Palestinian Case.,” *American Psychologist* Volume 52, Number 3 (1997): 212.

concept of majority is mentioned because if in one place there is a majority group then the other group will automatically be called a minority.²⁶

Hoffman identifies the majority group with the minority group based on religious behavior such as prayer together and other communal activities, its relationship with tolerance, especially towards minority groups. Hoffman, after conducting research in the Arab world, especially in Lebanon in 2013 and 2014, concluded that communal activities and prayer together tend to breed intolerance and strengthen the tyranny of the majority group, while people who practice private worship and prayer tend to be more tolerant of other groups.²⁷

I.E. Putra and Wagner see majority in terms of tolerance and prejudice. Research conducted in 2017 in Indonesia with a sample of 245 Sunni Muslims, 87 Ahmadiyah and 145 Christians, found that there was a tendency for minorities to reject other minorities, and the majority group tended to reject minority groups who had tensions in previous relationships.²⁸ The case in Indonesia is similar to what happened in Syria and Egypt.²⁹

The purpose of compiling this article is to complement the shortcomings in previous studies, which did not place much emphasis on education level, type of work, and ethnicity, as determinants of integration, forms of integration between the adherents of Islam and adherents of Christian, and the quality of community integration in the category of

²⁶G Ritzer, *The Blackwell Companion to Major Contemporary Social Theorists*, Wiley Blackwell Companions to Sociology Wiley, 2003; G Ritzer and J Stepnisky, *The Wiley-Blackwell Companion to Major Social Theorists: Classical Social Theorists*, Wiley-Blackwell Companions to Sociology Wiley-Blackwell, 2011.

²⁷Michael Hoffman, "Religion and Tolerance of Minority Sects in the Arab World", *Journal of Conflict Resolution*, Volume 64, Number 2-3 (2020), 432-58.

²⁸Idhamsyah Eka Putra and Wolfgang Wagner, "Prejudice in Interreligious Context: The Role of Metaprejudice and Majority-Minority Status", *Journal of Community & Applied Social Psychology*, Volume 27, Number 3 (2017), 226-39.

²⁹Andreas Schmoller, "Ecumenical Engagement with Eastern Minority Churches in Muslim States: Pro Oriente's Encounters and Legacies in Syria and Egypt", *Islam and Christian-Muslim Relations* Volume 30, Number 2 (2019), 195-209.

majority-minority, and in a balanced category. The focus of this research is Central Lampung, where until now inter-religious integration is still well established, especially between the adherents of Islam and adherents of Christian, the two dominant religions in this area. In fact, like the people of Lampung in general, the people of Central Lampung are a pluralistic society. This plurality can be seen from the variety of people in terms of religion, economic level, education level and ethnicity.³⁰

Quality of majority-minority and balanced integration

The quality of integration of Muslims and Christians in Central Lampung is divided into two groups, namely community groups with a majority-minority composition and community groups with a balanced composition. This study found a different reality in the two groups of people. First, there is a difference in the quality of integration between regions with a majority-minority religious composition compared to regions with a relatively balanced composition of religious adherents. The quality of integration is higher in majority-minority areas than in areas with a balanced composition of religious adherents. The statistical method of Factorial Analysis of Variance shows the results in the tables below.

Table 1
Master Statistics of Analysis of variance AB

Source	N	X	X ²	Average	SB
A1	61	9842	1610654	161,344	19,452
A2	68	10024	1503748	147,412	19,734
BI	94	14064	2140654	149,617	19,795
B2	35	5802	973748	165.771	18,741

³⁰Central Lampung Statistics Agency, *Lampung Tengah Dalam Angka*, 2020, 35.

Description:

A1 = majority-minority

A2 = balanced

B1 = Islam

B2 = Christian

Table 2
Summary of 2 Path Analysis of variance (AB)

Source	JK	Db	RK	F	P
Between A	6,241,771	1	6,241,771	18,663	0.000
Between B	6655.613	1	6655.613	19.9	0.000
Inter AB	334,945	1	334,945	1.01	0.320
In	41,805,670	125	334,445	~	125
Total	55,038,000	128	-	~	128

From the table above, the following results are obtained.

- 1). F = 18.663 with p = 0.000 (significant 1%) means that there is a difference in integration between the majority-minority and balanced categories; the majority-minority community group has a higher quality of integration than the balanced community group (mean A1 = 161.344 higher than the mean A2 = 147.412). These results indicate that the majority-minority community group has better integration quality than the balanced community group, the community groups of majority-minority religious adherents can take care of each other and be tolerant in social interactions, while the balanced community groups are less concerned with the existence of other groups.
- 2). F = 19,900 with p = 0.000 (significant 1%) means that there is a difference in integration between Islam and Christian adherents, that Christian adherents have a higher quality of integration than Islam adherents (mean B1 = 149,617 lower than the mean B2 = 165,771). These results strengthen the

theory that in general, minority groups are easier to interact with,³¹ so it is natural that the Christian group has a higher quality of integration than the Muslim group.

Second, this study finds that there are differences in the quality of integration between levels of education, various professions and ethnicities. Factorial analysis of variance ABC technique shows the results as shown in the table below.

Table 3
Summary of 3 Path Analysis of variance (ABC)

Source	JK	Db	RK	F	P
Between A	2,439	4	0.610	0.409	0.799
Between B	4,423	5	0.885	0.593	0.708
Between C	2,189	3	0.730	0.489	0.701
Inter AB	3.046	20	0.152	0.102	1,000
Inter AC	2.19	12	0.182	0.122	0.999
Inter BC	1.49	15	0.099	0.067	1,000
Inter ABC	2,956	60	0.049	0.033	1,000
In	13,422	9	1,491	~	~
Total	32.155	128	~	~	~

The table above can be explained as follows.

- 1) $F = 0.409$ with $p = 0.799$ means that there is no difference in the quality of integration based on the level of education;
- 2) $F = 0.593$ with $p = 0.708$ means that there is no difference in the quality of integration based on the type of employment;
- 3) $F = 0.489$ $p = 0.701$ means that there is no difference in the quality of integration based on ethnicity;

³¹Eman Abdelhadi and John O'brien, "Perceived Group Deprivation and Intergroup Solidarity: Muslims' Attitudes towards Other Minorities in the United States", *Religions*, Volume 11, Number 604 (2020), 5-20.

- 4) $F = 0.102$ $p = 1,000$ there is no interaction between the level of education and types of employment on the quality of integration;
- 5) $F = 0.122$ $p = 0.999$ there is no interaction between the level of education and ethnicity on the quality of integration;
- 6) $F = 0.067$ $p = 1,000$ there is no interaction between the level of integration and ethnicity on the quality of integration;
- 7) $F = 0.067$ $p = 1,000$ there is no interaction between the type of education, employment and ethnicity on the quality of integration;

The results of the calculations above show that there is no significant difference in the quality of integration between levels of education, various professions/employments and ethnicities. The explanation of each group is as follows.

Table 4
Average of Level of Education, Employment and Ethnicity

Education	Not graduated from elementary school	Graduated from elementary school	Graduated from junior high school	Graduated from senior high school	Graduated from higher education
Average Value	148	142.438	149,742	156.048	168.113
Employment	Civil servant	Private	Trader	Farmer	Laborer
Average Value	161,667	155.727	152.477	157,250	148,875
Ethnicity	Lampung	Java	Palembang	Batak	18,741
Average Value	130,383	155,338	154,000	168.909	

The table above shows some interesting things, the average value of the quality of integration for each variable can be sorted as follows.

The level of education variable with the order of average value is as follows: 1) Graduated from higher education of 168,113; 2) High school graduate of 156.048; 3) Graduated from junior high school of 149,742; 4)

Not graduated from elementary school 148 and graduated from elementary school of 142,438. These results indicate that the level of education has a positive relationship to the level of integration; the higher the education, the higher the quality of integration.

The employment variable with the order of average values is as follows: 1) Civil servants of 161,667; 2) Farmers of 157,250, 3) Private Employees of 155,575; 4) Traders/Entrepreneurs of 152,577; and 5) Labors of 148.875. This average value is indeed not significantly different, but the overall average value is above the hypothetical average value of 120 (the minimum score for the questionnaire is 40, the maximum is 200).

The ethnicity variable with the order of the average values is as follows: 1) Batak ethnicity of 168.909; 2) Javanese ethnicity 155,338; 3) Palembang ethnicity 154,000 and 4) Lampung ethnicity. The average value of the quality of integration is not significantly different, but if it is categorized into the quality of integration, Batak and Javanese ethnicities include ethnic groups that have high integration quality, Palembang ethnicity with moderate integration quality, and Lampung ethnicity with low integration quality.

Quality of integration of Muslims and Christians

Assessment norms are needed to classify the proportion of subjects who have low, medium and high quality of integration. The assessment norm used is the group norm, because the data follows a normal distribution, the subject will fall into the following categories:

Very high : $1.8 \text{ SD} > X < 3 \text{ SD}$

High : $0.6 \text{ SD} > X < 1.8 \text{ SD}$

Medium : $-0.6 \text{ SD} > X < 0.6 \text{ SD}$

Low : $-1.8 \text{ SD} > X < -0.6 \text{ SD}$ Very

Very Low : $-3 \text{ SD} > X < -1.8 \text{ SD}$

Table 5
 Frequency and Percentage of Quality of Integration

Value Interval	Quality of integration	f	%
177-199	Very High	15	11.62
155-176	High	52	40.33
155-176	Medium	43	33.33
133-154			
111-132	Low	15	11.62
89-110	Very Low	4	3.1
Total		129	100

Table 5 shows the order of quality of integration between Muslim and Christian communities in Central Lampung, namely high (40.33%), then medium (33.33%). In more detail, the quality of adherence of Muslims and Christians can be described in the following table:

Table 6
 Quality of Integration of Moslems and Christians

Quality of integration	Islam		Christian		Total	
	f	%	F	%	f	%
Very High	4	3.10	11	8.53	15	11.63
High	38	29.46	14	10.85	52	40.31
Medium	34	26.36	9	6.98	43	33.33
Low	14	10.85	0	0	14	10.85
Very Low	4	3.10	1	0.78	5	3.88
Total	94	72.87	35	27.13	129	100

Table 6 shows that between the two religious communities studied, it turns out that the Islamic community has the highest percentage of low

quality of integration (3.10%) compared to the Christian community (0.78%), while the low quality for Muslims is the highest (10.85%) compared to Christians (0.00%). This situation means that more than 14% of Muslims in Central Lampung are still somewhat concerned about differences with Christians, less adaptable, less compromising, and have less tolerance for Christians. Nearly 15% of Muslims are less able to cooperate, lack solidarity, hope, the willingness to cooperate, and lack new shared experiences with the Christian community.

The findings of this study are in line with Bruner's conclusions. Based on quantitative data, the average quality of integration of the majority areas (161,344) is higher than the average quality of integration of a balanced regional (147,412). Based on the difference in the mean, after being seen by t-test, it can be shown that the level of difference is significant ($p=0.000$):

Table 7
Quality of Integration of Muslims and Christians

Quality of Integration	Majority		Balanced		Total	
	f	%	f	%	F	%
Very High	9	6.98	6	4.65	15	11.63
High	34	26.36	18	13.95	52	40.31
Medium	12	9.30	31	24.03	43	33.33
Low	5	3.88	9	6.98	14	10.85
Very Low	1	0.78	4	3.10	5	3.88
Total	61	47.29	68	52.71	129	100

The data obtained indicate that integration in communities with the composition of majority-minority religious adherents is generally high (26.36%) and the balanced composition is generally of moderate quality (24.03%). These results indicate that there is a difference in integration between majority-minority and balanced, that the majority-minority

community group has a higher quality of integration than the balanced group (mean A1=161,344 is higher than mean A2=147,412).

Contribution of education level to the quality of integration

The contribution of education level to the quality of integration between Muslims and Christians in Central Lampung can be broadly explained in the following table.

Table 8
Quality of Integration and Level of Education

Quality of Integration	Not graduated from elementary school		Graduated from elementary school		Graduated from junior high school		Graduated from senior high school		Graduated from higher education	
	f	%	f	0/0	f	%	f	%	f	%
Very High	0	0.00	0	0.00	3	2.33	8	6.20	4	3.10
High	2	1.55	4	3.10	13	10.08	27	20.93	6	4.65
Medium	1	0.78	8	6.20	8	6.20	21	16.28	5	3.88
Low	0	0.00	2	1.55	6	4.65	6	4.65	0	0
Very Low	1	0.78	2	1.55	1	6.78	1	0.78	0	0.00
Total	4	3.10	16	12.4	31	25,20	63	48.84	15	11.63

What is quite prominent from the data above is that the group who graduated from higher education has the highest quality of integration in the very high (3.10%), high (4.65%) and moderate (3.88%) categories and none of them included low and very low categories. This finding proves that the education level variable has a high meaning for the quality of integration.

This fact means that in Central Lampung, the level of education largely determines integration; the higher the level of public education, the higher

the quality of the resulting integration. This fact is a challenge for the local government to continuously improve the quality of education so that the quality of integration is well maintained.

Contribution of employment to the quality of integration

In the context of this research, the term employment or profession group is used. The employment group that is the subject of research in the Central Lampung area is a group of people who work in the office and a group of people who work not in the office. The group of office workers referred to in this study are private employees and civil servants, while the groups of workers who are not in the office are entrepreneurs and farmers.

Table 9
Quality of Integration by Employment

Work		Very High	High	Medium	Low	Very Low	Total
Civil servants	f	5	4	5	1	0	15
	%	3.88	3.10	3.88	0.78	0.00	11.63
Private employees	f	0	7	2	2	0	11
	%	0.00	5.43	1.55	1.55	0.00	\$9
Traders	f	6	16	13	7	2	44
	%	4.65	12.40	10.08	5.43	1.55	34.11
Farmers	f	2	12	8	2	0	24
	%	1.55	9.30	6.20	1.55	0.00	18.6
Laborers	f	0	2	6	0	0	8
	%	0.00	1.55	4.65	0.00	0	6.2

The data on the frequency of integration quality between types of employment above does not have a significant difference; almost all professions have an integration quality ranging from medium (33.33%),

high (40.31%) and very high (11.63). An interesting thing happens to traders/entrepreneurs, a group that has the lowest quality of low integration compared to other professional groups, namely (5.43%) even though the profession of traders or entrepreneurs should be very tolerant and easy to interact with compared to other professional groups.

The findings of this study indicate that the highest quality of integration is in the civil service community, followed by farmers, laborers, and traders/entrepreneurs. Meanwhile, traders and entrepreneurs have a lower quality of integration, a condition that may be due to the fact that the number of civil servants is not large compared to other professions, where there is a tendency that minority groups are more well maintained than large groups. The culture of employees is also different from that of traders or entrepreneurs. Employees are less competitive to meet their needs compared to traders, because employees' income has been regulated by the government, while traders' income is highly dependent on creativity and tenacity in business, so it is natural that in the world of trade competition is often fierce. Meanwhile, employees with a rational culture place more emphasis on activity functions that are believed to be more effective.

Ethnic contribution to the quality of integration

Central Lampung has a diversity of ethnic groups, religions, and races. This of course has many consequences. Cultural and religious differences often lead to social tensions. One thing that is inevitable is that each has a strong tendency to hold an identity in the relations between their groups, cultures and religions.

Relations between adherents of different religions are usually motivated by ethnic prejudices. In addition, each ethnic group is strongly attached to their folkways and tends to hold on to their own identity.³² Ethnic

³²Brian Calfano, *Muslims, Identity, and American Politics*, Routledge, 2018, 1-185.

attachment to cultural values results in a stronger sense of ‘in-group’ and tends to belittle outside groups.

Table 10 shows that, in general, immigrant ethnicities have a higher quality of integration than the native Lampung ethnicity and among the immigrant ethnicities it turns out that none of the Batak ethnicity has low integration quality and only 0.78% have very high quality of integration. This is understandable considering that in general the Batak ethnicity in Central Lampung, apart from being immigrants and also Christians, they are a minority, so they tend to have a high quality of integration. The difference in integration between Muslims and Christians in Central Lampung is that Christians have a higher quality of integration than Muslims (mean B1=149,617 lower than mean B2=165,771).

Table 10
Quality of Integration by Ethnicity

Quality of Integration	Lampung		Java		Palembang		Batak		Total	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0	7	5.43	1	0.78	7	5.43	15	11.63
High	1	0.78	49	37.98	0	0.00	2	1.55	52	40.31
Medium	7	5.43	35	27.13	0	0.00	1	0.78	43	33.33
Low	3	2.33	10	7.75	1	0.78	0	0.00	14	10.85
Very Low	2	1.55	2	1.55	0	0.00	1	0.78	5	3.88
Total	13	10.08	103	79.84	2	1.55	11	8.53	129	100

Data from questionnaires, observations, and interviews show that the quality of integration of immigrant ethnicities is higher in Central Lampung compared to indigenous ethnic groups.

Quality of integration between variables

Below are two tables that provide a description of the quality of integration based on the relationship between variables.

Table 11
Quality of Integration and Level of Education

Quality of Integration	Not graduated from primary school		Graduated from elementary school		Graduated from senior high school		Graduated from high school		Graduated from higher educations	
	f	%	f	%	f	%	f	%	f	%
Very High	0	0.00	0	0.00	3	2.33	8	6.2	4	3.1
High	2	1.55	4	3.10	13	10.08	27	20.93	6	4.65
Medium	1	0.78	8	6.20	8	6.20	21	16.28	5	3.88
Low	0	0.00	2	1.55	6	4.65	6	4.65	0	0.00
Very Low	1	0.78	2	1.55	1	0.78	6	0.78	0	0.00
Total	4	3.10	16	12.40	31	25.20	63	48.84	15	11.63

The significance of the factors of various professions or employment, majority-minority and balanced community groups can be seen from the table of the average of all variables arranged in order according to the size of the average as follows.

Table 12
Average Value of Level of Education, Employment and Ethnicity

Education	Not graduated	Graduated from elementary school	Graduated from senior high school	Graduated from high school	Graduated from higher educations
Average Value	148	142.438	149,742	156.048	168.113
Employment	Civil servant	Private	Trader	Farmer	Laborer
Average Value	161,667	156	152.477	157,250	148,875
Ethnicity	Lampung	Java	Palembang	Batak	18,741
Average Value	130,383	155,338	154,000	168.909	

The table above shows several details as follows. First, civil servants have a higher average quality of integration, both in locations where there are majority Muslims and in balanced locations, compared to other professions. Second, employees in the majority areas have a higher quality of integration than employees in balanced locations. Third, private employees and civil servants residing in the majority areas have a lower quality of integration compared to private employees or civil servants residing in balanced regions. Fourth, this fact proves that although they are equally influential, the employment variable has a greater influence than the balanced majority variable of religious adherents. The fact shows that the job variable has a very high level of significance while the majority variable only has a high level of significance.

The phenomenon of Islamic-Christian relations in Central Lampung is seen from the theory of intergroup relations based on the history of social

scientists have identified various possible patterns of intergroup relations. R. Motta writes that contact between two racial groups can be followed by a process of acculturation, domination, paternalism, integration and pluralism. This pattern of relationships can also apply to relationships between groups other than racial groups.³³

Acculturation occurs when the cultures of the two racial groups that meet begin to blend and integrate. Domination occurs when one racial group dominates another. Four kinds of possibilities that occur in a relationship characterized by domination: the intentional and systematic killing of members of a particular group (genocide), expulsion, enslavement, segregation, and assimilation. This then gave rise to three groups of people: the metropolitan community (in the area of origin of the immigrants), the colonial society consisting of immigrants and some indigenous peoples, and the colonized indigenous peoples.³⁴

Integration is a pattern of relationships that recognizes racial differences in society but does not give importance to these racial differences. While pluralism is a pattern of relationships in which the recognition of equal political rights and civil rights of all citizens is recognized but gives greater importance to the plurality of racial groups than to the pattern of integration. In this pattern of pluralism, solidarity within racial groups is greater.³⁵

Central Lampung actually has the potential for conflict between religious groups because of the plurality of religious adherents. In terms of

³³Roberto Motta, "Religion, Sociology, Domination, and Intolerance: A View from Brazil," *International Journal of Latin American Religions* Volume 1, Number 2 (2017): 222–39.

³⁴H Fischer-Tiné and M Framke, *Routledge Handbook of the History of Colonialism in South Asia*, London: Taylor & Francis, 2021; Zhaoyuan Wan and David A Palmer, "The Cosmopolitan Moment in Colonial Modernity: The Bahá'í Faith, Spiritual Networks, and Universalist Movements in Early Twentieth-Century China", *Modern Asian Studies*, Volume 54, Number 6 (2020), 1787–1827.

³⁵Sunarto, *Pengantar Sosiologi...*

quantity, Christians, who are quite large at 17.6% of the population, could be competitors for adherents of other religions. This potential conflict remains a latent potential and does not escalate into a manifest conflict case, at least until the time this research is carried out. The perspective of conflict theory related to the non-existence of potential conflicts to become a worrisome case in Central Lampung can be answered as follows.

First, between the two religious groups, Muslims and Christians in Central Lampung, there is no group that is actively engaged in competing with other groups. Second, The residents of Central Lampung mix naturally without being separated by religious barriers.

By using integration theory,³⁶ the integration of Muslims and Christians in Central Lampung can be explained as follows. First, in this area a collective conscience has been formed. Awareness as a group seems to have existed since children to adults and the elderly. The friendship is so close that it can overcome any other bonds.

Second, there are activities or functions of existing institutions and sub-systems that are more complementary than contradictory. In Central Lampung, there are many activities and functions of such institutions. Village management, night patrols, commemoration of national holidays, integrated service post for toddlers, *Dasawisma*, mutual cooperation, are part of the activities and functions of the institution in question. Because the intensity of the various activities is quite high, the interreligious integration is also getting closer.

Third, there is a third institution that recommends complementing and coordinating joint activities. The third institution is an official local government/government institution in the form of Neighborhood Units (RT), Community Units (RW), Family Welfare Empowerment (PKK) and so on.

³⁶Bryan S Turner, "Class Solidarity and System Integration", *Sociological Analysis*, Volume 38, Number 4 (1977), 345-58.

Fourth, the nodes of interaction in Central Lampung at the same time prove that in this region there is, borrowing Durkheim's term, a mechanical solidarity.³⁷ This is understandable because this area is indeed a "simple" society, which, among other things, is characterized by direct relationships between individuals or groups.

Conclusion

Based on the description above, it can be concluded that the integration between Muslim and Christian communities in Central Lampung is generally of moderate quality. Entrepreneurs and farmers have a higher quality of integration than private employees and civil servants do. Community groups with a majority-minority composition have a higher quality of integration than community groups with a balanced composition do, but this difference is only at a quite significant level. The level of education is proven not to contribute significantly to the integration of the Muslim and Christian communities in Central Lampung. Employment variables and the composition of religious beliefs are more dominant in influencing the quality of integration, while the level of education has no effect on the quality of integration.

The implication of the research findings above is that between Muslim and Christian communities in Central Lampung; integration exists in the sense of differences between communities that are recognized but not given an important meaning in their interactions. The fact of this integration is also supported by the existence of group awareness, more complementary daily activities, and the existence of a third institution that coordinates these joint activities. Practically speaking, in social life, stakeholders should

³⁷Bjørn Schiermer, "Durkheim's Concept of Mechanical Solidarity: Where Did It Go?," *Durkheimian Studies* Volume 20, Number 1 (2014): 64-88; Jørn Bjerre, "The Origin of the Inner Voice: Durkheim, Christianity and the Greeks," *Journal of Classical Sociology* Volume 13, Number 3 (2013): 359-92.

pay attention to the existence and role of each community group in order to realize better community integration while at the same time avoiding conflicts.

Further research needs to be carried out to find the factors that cause community integration in Central Lampung, in addition to the level of education, occupation, and ethnicity so that various factors causing this integration can be maintained and strengthened to create a better life. Research that can identify various potential conflicts in Central Lampung also needs to be carried out to be immediately anticipated by various stakeholders so that conflicts do not occur, which can harm the community.

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#5757 Summary

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Submission

Authors	Sudarman Sudarman
Title	Contribution of education, employment, and ethnicity level to the integration of Islam and Christian religions in Central Lampung regency
Original file	5757-14779-1-5M.RTF 2021-06-29
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Country	Indonesia
Bio Statement	—
Principal contact for editorial correspondence.	

Title and Abstract

Title	Contribution of education, employment, and ethnicity level to the integration of Islam and Christian religions in Central Lampung regency
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Abstract

This study explores data on the contribution of level of education, employment, and ethnicity to the integration of Muslims and Christians in Central Lampung, by looking at the sociological dynamics of integration between adherents of Islam and those of Christianity. The group integration is divided into two—majority/minority and balanced group—based on religious adherence. Data were collected using observation, interviews, and questionnaires consisting of favorable and unfavorable. The data collected were analyzed quantitatively and qualitatively. Quantitative analysis was carried out using one-way analysis of variance, while qualitative analysis was adopted logical thinking, including induction, deduction, analogy, and comparison. The results of the study show that there are differences in integration between groups of people with a composition of minority-majority and balanced religious adherents that the majority-minority community group has a higher quality of integration than the balanced group. The education variable shows that the level of education has a positive correlation with the level of integration: the higher the education, the higher the quality of integration. The job variable does not have a significant effect, but the overall average value is above the hypothetical average value. Ethnic variables show variations in the quality of integration: Batak and Javanese ethnicities have high integration quality; Palembang ethnicity is moderate and Lampung ethnic has low integration quality. The integration of Muslims and Christians in Central Lampung is formed by group awareness, complementary subsystems and the presence of institutions, which become catalysts so that mechanical solidarity is formed. Differences between them are recognized but not given important meaning in the relationship between them.

Indexing

Keywords	Education level; Employment type; Ethnicity; Majority-minority groups; Balanced group; Central Lampung
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Supporting Agencies

Agencies —

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Title: Contribution of education, employment, and ethnicity level to the integration of Islam and Christian religions in Central Lampung regency

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Editor: Noor Malihah

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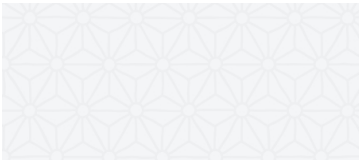
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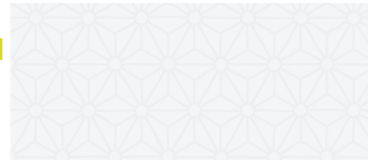
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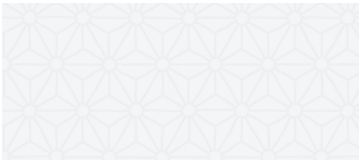
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