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

Sudarman

Universitas Islam Negeri Raden Intan Lampung
E-mail: sudarman@radenintan.ac.id
DOI:10.18326/ijims.v11i2.243-270

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 kepemelukan 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 kepemelukan 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: *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

---

[1]Anthony Giddens, *Human Societies A Reader*, Cambridge: Polity Press, 1992, 162; Barış Arı 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", *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.

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

---

[7]Mujiyana, "Potensi Konflik Umat Beragama Dalam Masyarakat Majemuk", Thesis, unpublished, PPs UGM, 1999, 117.

[8]Retnowati, "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.

[9]Sunyoto Usman, "i*Integrasi 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]

---

[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*, Jakarta: Universitas Indonesia Publishing, 1993.

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

[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...*

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]

---

[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*, 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

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," 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 solving[25] , 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.

[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.

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

---

[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.

[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.

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	X2	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

---

[30]Central 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 ad-herents 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;

---

[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 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 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	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	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%) 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	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	4729	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

---

[32]Brian 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	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 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

---

[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*, 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.

[35]Sunarto, *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.

---

[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 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

---

[37]Bjørn 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.

Bibliography

Abdelhadi, Eman, and John O'brien, "Perceived Group Deprivation and Intergroup Solidarity: Muslims' Attitudes towards Other Minorities in the United States." *Religions* 11, no. 604 (2020): 1-30.

Appiah-Thompson, Christopher. "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy." *Journal of Peace Education* 17, no. 2 (2020): 161–85.

Arı, Barı, and Theodora-Ismene Gizelis. "Civil Conflict Fragmentation and the Effectiveness of UN Peacekeeping Operations." *International Peacekeeping* 27, no. 4 (2020): 617–44.

Bellah, Robert N. "Max Weber and World-Denying Love: A Look at the Historical Sociology of Religion." *Journal of the American Academy of Religion* 67, no. 2 (1999): 277–304.

Berman, Nathaniel. "'The Sacred Conspiracy': Religion, Nationalism, and the Crisis of Internationalism." *Leiden Journal of International Law* 25, no. 1 (2012): 9–54.

Bjerre, Jørn. "The Origin of the Inner Voice: Durkheim, Christianity and the Greeks." *Journal of Classical Sociology* 13, no. 3 (2013): 359–92.

Borgotta, Edgar F. *Encyclopedia of Sociology*. New York: McMillan, 1992.

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

Calfano, Brian. *Muslims, Identity, and American Politics*. Routledge, 2018.

Carroll, Michael P. "Reconciliation and the Representation of Indigenous Peoples

in Introductory Sociology Textbooks." *Canadian Review of Sociology/Revue Canadienne de Sociologie* 56, no. 4 (2019): 606–20.

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

Elwert, Frederik, Samira Tabti, and Lukas Pfahler. "Me, Myself and the Other. Interreligious and Intrareligious Relations in Neo-Conservative Online Forums." *Religion* 50, no. 3 (2020): 414–36.

Fischer-Tiné, H, and M Framke. *Routledge Handbook of the History of Colonialism in South Asia*. Taylor & Francis, 2021.

Giddens, Anthony. *Human Societies A Reader*. Cambridge: Polity Press, 1992.

Halevy, Nir, and Taya R Cohen. "Intergroup Conflict 2020." *Negotiation and Conflict Management Research* 12, no. 2 (2019): 161–73.

Hoffman, Michael. "Religion and Tolerance of Minority Sects in the Arab World." *Journal of Conflict Resolution* 64, no. 2–3 (2020): 432–58.

Jary, David, and Julia. *Collins Dictionary of Sociology*. Galsgow: Harper Collins, 1991.

Jubba, Hasse, Mustaqim Pabbajah, Zainuddin H Prasodjo, and Zuli Qodir. "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* 16 (2019): 13–23.

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

Kataev, Dmitry, "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, No. 5 (2018):146–163.

Kelman, Herbert C. "Group Processes in the Resolution of International Conflicts: Experiences from the Israeli–Palestinian Case." *American Psychologist* 52, no. 3 (1997): 212.

Motta, Roberto. "Religion, Sociology, Domination, and Intolerance: A View from Brazil." *International Journal of Latin American Religions* 1, no. 2 (2017): 222–39.

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

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

Paolucci, Paul. "Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion." *Critical Sociology* 46, no. 1 (2020): 19–35.

Popov, Maxim. "Sociocultural Integration Policy in Multi-Ethnic Societies: Underlying Concepts and Methodological Approaches" 2, no. 16 (2020): 35–41.

Putra, Idhamsyah Eka, and Wolfgang Wagner. "Prejudice in Interreligious Context: The Role of Metaprejudice and Majority–Minority Status." *Journal of Community & Applied Social Psychology* 27, no. 3 (2017): 226–39.

Retnowati, "Agama, Konflik dan Integrasi Sosial: Rekonsiliasi Islam dan Kristen Pasca Kerusuhan Situbondo", Thesis, unpublished, PPs UGM, 2000.

Ritzer, G. *The Blackwell Companion to Major Contemporary Social Theorists*. Wiley Blackwell Companions to Sociology. Wiley, 2003.

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

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

Schiermer, Bjørn. "Durkheim's Concept of Mechanical Solidarity: Where Did It Go?" *Durkheimian Studies* 20, no. 1 (2014): 64–88.

Schmoller, Andreas. "Ecumenical Engagement with Eastern Minority Churches in Muslim States: Pro Oriente's Encounters and Legacies in Syria and Egypt." *Islam and Christian–Muslim Relations* 30, no. 2 (2019): 195–209.

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

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

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

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

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

Turner, Bryan S. "Class Solidarity and System Integration." *Sociological Analysis* 38, no. 4 (1977): 345–58.

Turner, Jonathan H, and Seth Abrutyn. "Returning the 'Social' to Evolutionary Sociology: Reconsidering Spencer, Durkheim, and Marx's Models of 'Natural' Selection." *Sociological Perspectives* 60, no. 3 (2017): 529–56.

Usman, Sunyoto, "Integrasi Masyarakat Indonesia dan Masalah Ketahanan Nasional", in *Sumbangan Ilmu Sosial terhadap Konsepsi Ketahanan Nasional*. Yogyakarta: Gadjah Mada University Press, 1998.

Wan, Zhaoyuan, 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* 54, no. 6 (2020): 1787–1827.

Zhang, Qiujuan. "John Hick's Religious Pluralism from the Perspective of Cultural Heterogeneity.Pdf." *International Journal of Sino-Western Studies* 19, no. 1 (2020): 71–75.