



## The Muslim Social Integration Within Different Social Groups in Indonesia: The Dynamics of Their Horizontal Integration in Pre-independence Period

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**Abstrak:** One of the social problems that is now emerging in Indonesia is the decline of Muslim social integration. This article wants to discuss the Muslim social integration within different social groups in Indonesia in the pre-independence period in order to become an example for Muslim integration today. The method used in writing is a literature-based qualitative research method. Starting with a literature survey, then rewritten with a theoretical approach to Muslim social integration with non-Muslim communities. This article finds that, in the perspective of horizontal integration, Indonesian Muslim societies generally integrate with different communities, varying ethnicity, race, socio-political and economic interests, especially with different religions. And this is the reality of mainstream social in Indonesia at the pre-colonial period and the colonial period. However, the Muslim social integrity, cannot be called an absolute social reality, both space and time at the two period as well as their total number as members of society. The Muslim horizontal social integration in Indonesia is dynamic. The social integration of Muslims in Indonesia with different societies is also not an independent entity. The social integration of Muslims is determined by many factors.

**Keywords:** *Muslim; Social Horizontal Integration; Different Society; Mainstream; Pre-colonial, Colonial Perio; and Many Factors*

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### Introduction

One of the social problems criticized by many related to Muslims as a nation and a citizen of the World is the problem of social integration. Muslims are seen as low in social integration, which in Indonesia characterized, among other things is by declining pluralism. What is meant by pluralism is the understanding or acceptance of the differences, whether differences in ethnicity/ethnicity, religion, nation, gender, and other groups, even regard differences/ plurality not only as a reality that must be accepted but also positive value as God's grace, and as a necessity for the salvation of mankind (some pluralisms [theological pluralism] view more positively at other religions as a religion containing salvation as well) (Madjid, 1999, 1992). Pluralism is not only tolerant of restraint so that potential conflicts can be suppressed, but also awareness and acceptance of the fact of plurality and active involvement of pluralism by seeking to understand differences and similarities. Pluralism is not only passive pluralism, but also active, not only internal but external (Shihab, 1998, Abdillah, 2001). Pluralism also means the recognition of the rights who are different, including those with different ethnicities and religions such as religious freedom; including conversion of religion, as well as the recognition of their rights to become public leaders for non-Muslims is equal to Muslim people (civic pluralism) (Bakar, et. al, 2009).

Critical media and nationalist political parties such as the PDI-P (The Struggle Indonesian Democracy Party) point to the wrong evidence showing the decline of Indonesian Muslim society in the issue of religious pluralism are 411 and 212 events. These 411 and 212 events are "Defending Islam" demonstration run by Muslims, which are simultaneously and massively considered even as the largest protest in the Indonesian history - demanding Basuki Tjahaya Purnama (Ahok) to be brought to trial on November 4 (4-11) and 2 December (2-12) of 2016, As well as Islam's defending afterwards. He was seen to have done the blasphemy of religion, namely desecration of the Qur'an. The trigger was his remarks in one of Kepulauan Seribu, that those who disliked him campaigned to discriminate him so that the public would not vote for him in the election of DKI Jakarta in February and April 2017 by being "deceived by al-Maidah verse 51". The result, Ahok then underwent a court process, although he still participated in the election process DKI Jakarta. On Wednesday, May 10, 2017, Ahok was sentenced to two years in prison and immediately arrested, that he previously partnering Djarot Saiful Hidayat was defeated in the second round of the election (earning 42.5% of the votes) by Anies Baswedan and his partner Sandiaga Salahuddin Uno who earned 57.95% of the vote (*Kompas.Com*, 2017, *Tempo.Co*, 2016, *Merdeka.Com*, 2017, *kpu.go.id*, 2017).

The 411 and 212 events have in fact positive and negative sides. On the positive side, among others Indonesian Muslim society has shown itself as a civil society in the theory of democracy, civil society is home for democracy. It also indicates how Indonesian Islam is in line with democracy. The meaning of civil society is a society that becomes a shield in dealing with a country that tends to be hegemonic, and if not hegemonic, they as partners contributing to complement the social needs (Kuper and Kuper, 2000, Parasetyo and Munhanif, 2002, Kamil, 2013, and <http://103.229.202.68/dspace/handle>, 2017).

### Literature Reviews

Certainly, there are many negative sides. For those who are critical, especially those who disagree/ Ahok's advocates, the action of "defending Islam part I and II" is to hinder Ahok as a candidate for DKI gubernatorial election, because he comes from minority ethnic and religion that is non-Muslims. This is the nerve of action that becomes the central movement. The demand to bring Ahok to court is the way and the demand between the course. Although Muslims are involved in the "defending Islam Part I and II" there may be such a thing, but it seems there are actually pure Muslims who do not have such hidden agenda. The pluralism and diversity that have been preserved, especially in the New Order period, is considered threatened by the so-called critics as the "coercive" in the name of the majority.

They worry, this becomes a new mode to discriminate against those who are different because this is beyond human endeavour such as ethnicity and religion. This also undermines Pancasila as the principle of the state which emphasizes diversity. It also denies humanism, a code that becomes national and international law, as a modern socio-cultural system prevailing in a civilized country This assumption must be surely scrutinized again, because it may indeed be an unreasonable and excessive concern.

For the critics and the repellents, "defending Islam Part I and II" actions are considered anomalies. It is called an anomaly because it occurs in the pluralist attitude of the Western society in its democratic system. As it is known, especially by those with a high literacy level, Rotterdam, one of the biggest cities in the Netherlands, is now led by its

Muslim mayor amid the majority of his Christian and atheist society, Ahmed Aboutaleb. In Britain there is now a London mayor who is a Muslim, whereas the majority are Christians and some atheists. In France the education minister is also Muslim, and the British and Norwegian ambassadors to Indonesia are now Muslim (Kompas, 2016, detik.com, 2016).

Therefore, this article intends to explain Muslim social integration in Indonesia with different communities. This article limits its discussion on the horizontal Muslim social integration. Their vertical integration with the state will not be discussed. Likewise, their cultural integration with modern Western civilization is now prevalent in various parts of the World. Which will be discussed in this article, in time, also only in pre-independence period, a period of Muslim social integration that is not much discussed, for not to say almost nothing. Thus, it is expected that Muslims can learn on its history for the development of their contemporary social integration.

## Methods

The data collection method used in writing this article is a literature-based qualitative method. What is meant by qualitative methods is that the research that is the basis of this article looks at the accuracy of the data not on the amount (quantity), but on the depth and also the holistic, as something that is emphasized in the study of cultural science. The research began with a literature survey, then rewritten with a theoretical approach to Muslim social integration with non-Muslim communities. If they are integrated, then look for arguments why they can be integrated. The goal is that the past history of Muslims can be used as an example for the present. It also means that the science of history becomes the basis for solving problems that often afflict the *ummah* (Muslim society) and the nation, namely the problem of disintegration, where this is emphasized in the science of history. In addition, methodologically, social sciences such as social integration theory and multiculturalism can be used as approaches/analytical tools for interdisciplinary historical writing.

## Result and Discussion

### The Dynamics of Muslim Social Integration within Different Social Groups at Pre-Colonial Period of the Dutch East Indies

In general, the social integration of Indonesian Muslims with different societies, both ethnically and religiously, has historically experienced dynamics. Based on its history, Muslims in Indonesia are integrated with different communities around them. However, in a certain time they conflict and not all Muslims are fully integrated absolutely. And that is because of the policies of the Government in power, whether political, cultural, or military, the cultural traditions of Muslim societies, as well as the teachings of Islam they believe.

Since the arrival of Islam in seventh century or the ninth century and the spread of Islam in Indonesia in the 13<sup>th</sup> century to the Dutch colonialism in the late 16<sup>th</sup> century (1595), the integration of Muslim societies within different religions society, characterized by harmony among religious people, in general can be said to run well. One of the factors is that Islamization in Indonesia was introduced by cultural approach rather than political approach. It has particularly proceeded in Javanese society, at least in the initial period of

Islamization. It was unlike in the areas such as Kalimantan, Sulawesi, and Maluku which the process of Islamization through the conversion of the local rulers and subsequently imposed Islam on their people and neighbouring rulers. Furthermore, Islam spread quickly in Indonesian archipelago through several means. The first method was trade, which spread the message of Islam through merchants. The second method was marriages between foreign Muslim traders and women of noble descent. The third method was Sufism practice. The fourth method was art performance by performing puppet show whose tickets by declaring *shahada* creed and practicing *wudhu* (ablution). The fifth method founding education center such as *pesantren* (Islamic boarding schools) that founded by Raden Rahmat in Ampel and Sunan Giri in Giri, and the last method was by political means as mentioned above and as practiced by Raden Patah who established the Islamic Kingdom of Demak, as the first Islamic kingdom in Java. With such means, some of the Indonesian archipelago areas were eventually *Islamized*. In short, Islam was not introduced by force or by conquest as it was on much in the Middle East, Central Asia, North Africa, and India (Yatim, 1997). Displacement by Islam was peaceful which make it has distinctive characteristic about Islamization of Indonesian archipelago.

Another factor that influences the integration of Muslim communities within the adherents of other religions in the pre-colonial era is the culture of harmony particularly in Javanese and Sundanese societies, as two tribes that as the majority of the Indonesian population. These cultures prohibit the taking of positions that can lead to conflict, despite sacrificing its own interests and rights (Ali, 1984, Suseno, 1985, Sardjono, 1995). Syncretism is, therefore, the main characteristic of the growing religion in Indonesia. Balinese Hindu (officially referred by Indonesian Ministry of Religious Affairs as Agama Hindu Dharma) for taking example is syncretic religion in which amalgamation of Indian religions and indigenous animist customs that existed in Indonesian archipelago before the arrival of Islam and later Dutch colonialism and also Buddhist teaching. The belief in the existence of *atma* (the ancestral spirits) in the *Panca Sraddha* (the five articles of beliefs) Hindu Darma shows the existence of animistic elements of Indonesia. While, belief in *karma phala* and *samsara* another part of the five Hindu Dharma beliefs seems to be the influence of Buddhist ideas. *Karma phala* is the divine law of cause and effect by which every thought, word and deed justly returns to them in this or a future life, and *samsara* is belief that souls experience righteousness, wealth and pleasure in many births, while maturing spiritually (Arifin, 1998). Therefore, naturally, if there are now purification efforts by some Hindu Dharma in Indonesia by referring to pure Hindu in India (Picard, 2017).

In the context of Islam, syncretism can be seen from the traditional memorial service, family gathering, ceremonies and rituals in memory of the departed on the 40th day after death. This practice is evidence of an element of animism in traditional Islam in Indonesia, that is, the belief in the spirit of the deceased is still at home for seven days after death and is located not far from the immediate environment of his home 40 days after death. Therefore, as the current Hindu religion, earlier, in the early 20th century (1912), syncretic Islam in Indonesia has been purified by Muhammadiyah by referring to orthodox Islam in the time of the Prophet and the friends of the 7th century AD (Noer, 1996).

In addition, the factor that seems also influences, albeit relatively small, on the existence of religious harmony in Indonesia in this pre-colonial era is a factor of Buddhism that has no theological concept. In fact, Buddhism became the official religion of the

kingdom of Majapahit in the 12th century that adopted the majority of its people. Therefore, the arrival and dissemination of Islam did not result in significant religious conflicts thus allowing Islam coexisted with Buddhism and Hinduism and traditional religions.

Buddhist teachings have no theological concept. Therefore, this religion does not question the divergent beliefs of God. In this respect, Mahayana Buddhists who were born later, of course are the exceptions, because this Buddhist sect advocated the worship of many gods as the influence of Hinduism. Basically, Buddhism were born in protesting against the practice of worship of many gods and the abuse of authority by Brahmins (Hindu priests). In the absence of this doctrine of divinity, some scholars have called Buddhist practices to be philosophical/moral rather than religious (Arifin, 1998, Hart, 2005).

In addition to the cultural approach in the spreading of religion, the influence of harmony culture ~that resulted in a syncretic form of religion, as well as religious belief factors that even encourage social integration~ also the factor which was contributed to the strong social integration of horizontal pre-colonial Indonesian society, including social integration Muslims, is the military approach seen in the policy of unification of the Nusantara/archipelago (Indonesia). On a large scale, the unification of the archipelago can be seen during the Majapahit period under Gajah Mada (w 1364). For a small scale, it can be seen at the time of the Kingdom of Islam Demak stood at the end of the 15th century and especially during the Mataram Islam later under Sultan Agung. Both have tried to unite Java, including in West Java. At the time of the third Sultan of Demak, Sultan Trenggono (reigned 1524-1546), his power territory even developed not only to the entire island of Java including West Java, but to Kalimantan, especially South Kalimantan. At the time of Sultan Agung reigned, precisely in 1619, all of East Java and Central Java practically under the rule of Mataram Islamic Kingdom (Yatim, 1993, Abdullah et. al, 1991, Nasution, et.al., 2003).

Before both, the policy of unification of Nusantara (Indonesia) was done by Gajah Mada. As mentioned by Muhammad Yamin, Gajah Mada is a Patih (Prime Minister) of Majapahit kingdom who ruled Indonesia for 39 years accompanying Hayam Wuruk who became king of Majapahit since 1350. Gajah Mada is famous for his Palapa pledge. He was determined not to stop with the rest until the entire archipelago (Indonesia) united. In its time, almost the entire archipelago region that was later known as the Dutch East Indies and Indonesia united. In fact, also the Malay Peninsula. The area that became an exception that is not the archipelago of Indonesia during the time of Gajah Mada is the Pajajaran kingdom which controls the Sunda region (west Java), West Irian territory, and also Nusa Tenggara, although West Irian had become the power of the Islamic Kingdom Tidore and Nusa Tenggara had become the territory of the Islamic Kingdom Ternate. The center of the Kingdom Ternate is located in North Maluku province.

Gajah Mada also through his cultural policy of unifying the three religions: Buddhism, Shiva, and Vishnu, where religious harmony (religious horizontal social integration) is described in Book Sutasoma by Empu Tantular with the phrase "*Bhineka Tungga Ika*". "*Bhineka Tungga Ika*" means different, but still one, a sentence now embodied in the Garuda Bird, the symbol of the unitary state of the modern Republic of Indonesia (Rosidi, 2000, Baskoro and Yamin, 2015), Oktorino et. al., 2009 Ruray, 2007, Yanuarti et.al, 2004, Nachrawi, 2003). "*Bhineka Tungga Ika*" is comparable to the principle of "unity

in diversity", prevailing in the United States. Based on this principle, all citizens respect the values and practices considered important by different groups (cultural plurality), but while maintaining the universal norms, as emphasized by Bikhu Parekh, contemporary multiculturalism thinkers. Inter-communities and individuals live in differences, but they are united, because there is a unified convergence. According to Abdullahi Ahmed an-Naim, the unity is constitutionalism, Human Rights as an international law, and citizenship. Meanwhile, Bikhu Parekh views unity among others are shared values, such as no harm (no one is harmed) or no hurt (Ahmadi, 1991 and Bagir, 2011).

In addition to the policy of uniting the region, the cultural policy that unites the plural society also continues at the time of the Islamic Empire in power. At the time of the Demak Islamic empire in power (stood at the end of the 15th century), in Central and East Java, plural society is not only people who are Muslims but also Hindus and Buddhists. The change of power from the Buddhist Majapahit Kingdom to the Demak-based Islamic kingdom, then Pajang, and Mataram does not necessarily make the people all Muslims. Those who are Hindus and Buddhists in the Islamic Kingdom are allowed not only to be soldiers and civil servants, but high-ranking state officials, such as patih (prime minister), and national warlords. Non-Muslims also do not hesitate to worship and are also given the freedom to eat food that is forbidden by Islam though. For example, raising and eating pigs, something that is forbidden Islam that cannot be reasoned by Hindu / Buddhist society during the Demak Islamic Kingdom at that time (Toer, 2002).

Another policy that also influenced in the archipelago (Indonesia) during the Hindu-Buddhist period, was the disregard of the pariah / slave class/caste. At least, that was true in the time of the ruling Erlangga (who ascended the throne 1032) in Java as well as Ken Arok (d. 1227). Both have removed the social slavery class. Only three classes / social caste were recognized by the Government of its time: brahmin caste (intellectual and religious figure), warrior caste (military / soldier), and *sudra* caste (commoners). One of the common people's classes was in this pride possible to be part of the knighthood class as well as brahmin, and therefore it was possible to rule as a king, like Airlangga and Ken Arok (Bangsawan, 2017). With the policy of egalitarianism, the Government gains not only political stability (vertical integration), at least in a certain time, but also the horizontal social integrity of Indonesian society.

At the time of the Islamic Empire in Java, egalitarianism seemed to be strengthened. The reason for *tawheed* (crowding God) as the most fundamental teaching in Islam is a form of social transformation of Arab society (Muslim) which emphasizes egalitarianism. The creed of monotheism, "*Lâ Ilâha Illâ Allâh*" (There is no god but Allah [God]), among others, means no submission except to Allah (God). This means that all humans must submit to God, not to humans or other beings. Man, in the perspective of *tawheed*, is not the source of truth. Man is no more than His servant alone. All human beings, in the perception of monotheism, therefore, have the same position, and if they are to be distinguished, then the distinction is more due to meritocratic aspect alone, that is reward to human beings based on their achievement, especially the level of piety. Humans are not distinguished based on something given, God's gift is, like tribe, skin, and gender. Because of the vision of Islamic social transformation especially its egalitarianism, the elite of the Arab society in the seventh century was then unable to distinguish between prophethood and power. For the Arab elite at that time, Islamization was more a movement to demand equal human rights and a movement against non-subjugation to power that did not respect human

dignity. Therefore, they are not interested in Islam, because of its vision of "social transformation" that threatens their social position (Watt, 1990).

In Islamic teachings there are also teachings concerning *ukhuwwah Islamiyyah* (fellow Muslim communities); as well as tolerance towards non-Muslims as stated in QS. al-Kafirun in Qur'an which is very famous, because it is read almost every prayer; and pluralism, at least pluralism of citizenship, as stated in the *Medina Charter* (Yatim, 1997, Watt, 1990, dan Madjid, 1992).

### **The Dynamics of Muslim Social Integration within Different Social Groups at Period of the Dutch East Indies Colonial**

The reality then changed since the colonialization of the VOC (Vereenigde Oost Indische Compagnie), a Dutch trading company which was given full authority to govern the Dutch East Indies (Nusantara) since 1596. On the one hand, by doctrine, the VOC's Protocol of Calvinist Protestants obliges states to assist the church in spreading religion, but on the other hand the VOC considers religious fanaticism to undermine economic prosperity. Therefore, the VOC provides at least quiet support for the spread of Protestantism where this activity is permitted, as long as it does not harm the trade. Some literature even mentions clearly that the VOC Government at that time regarded the Protestant Church as one of its branches and also appointed its priests, accordingly to Calvinism. This policy continued in the post-VOC period. The Dutch East Indies colonial government since the 19th century subsequently placed the administration of the Protestant Church under the supervision of the governor-general, provided a number of facilities, subsidies, assistance, tax exemptions, gave payroll to clerics and priests as one of the state officials, and support evangelism to the Catholic community, the result of Portuguese evangelization (misionarism), prior to the arrival of the VOC and the Netherlands as a state. In fact, the colonial administration were strictly against a further expansion of Islam by creating an area that is still untouched Islamic preaching as a Christian buffer zone like Tengger in Java and Batak in Sumatra, and henceforth not appointing Muslims as the village heads in those regions (Shhab, 1998). Of course the policy of Christian evangelism/missionaries in this unspoiled area of Islam also aims to prevent Muslims from disturbing security and public order, as well as important policies such as *Cultuurstelsel* (Cultivation). The protection of the Dutch East Indies Colonial Government toward Christian could be seen in the case of funds obtained from the mosque's cash was also die wine to finance zending hospitals, such as hospitals of Zending Mojowarno (fauzia and Hermawan, 2003).

Therefore, hostility between the Muslim community and Christianity since its arrival is inevitable. At least, open hostility with European Christian society, and quiet hostility with indigenous Christian communities. The relationship between the Muslim community and the indigenous Christian is like fire in the chaff, which can explode at once into open hostility between the two. This is because for the Muslim elite of Indonesia, missionary / evangelism is identical with colonialism, because of the great support of the Dutch VOC / Colonial Government on missionary/evangelism.

In addition to the issue of political support, which creates hostilities, at least vertical animosity with the state that has affected the silent hostility between Muslims and Christians in Indonesia is also the presence of the VOC and the Dutch Government from the beginning through military approach. The early Christian arrival was judged not

through the cultural path, but through the political path, the VOC submission followed by the Dutch Government. Various wars between the Islamic kingdom / indigenous peoples of the Nusantara (Indonesia) with the VOC and then with the Dutch Government were inevitable. From the many wars between indigenous Indonesians and VOCs depleting VOCs were the VOC war with the Kingdom of Banten, when Sultan Ageng Tirtayasa ascended the throne (1631-1692). With the help of Sheikh Yusuf Makassar, a *ulama* (cleric) from Makasar who led an army of 4,000, Sultan Ageng's guerrilla strategy in this war deeply disturbed the VOC. While the war between indigenous Indonesians and the Dutch Government after the breakup of the later VOC which drained the Dutch Government's power was the Java War/Diponegoro War in 1825-1830. This war was commandeered by the Diponegoro by fomenting the spirit of *jihad* (holy war in the name of Islam), as wrought by Sheikh Yusuf Makassar earlier in Banten. As a model of resistance in the name of Islam, the indigenous Muslim religious solidarity has resulted in many Muslims being involved and unstoppable in both wars. Nearly 15,000 Dutch Government troops were killed in the Java War. While the number of Javanese who died due to war and famine of about 200,000 inhabitants (Vlekke, 2010, Oktorino et. al, 2009, Azra, 2013, and Yatim, 1997).

Admittedly, that because of the military strength sustained by the organization and modern weaponry, as well as its fine navy, in the three decades between 1660 and 1680, all of Indonesia's great Islamic empires have been subject to the VOC. Not only the great Islamic kingdom that is in Java, but also in Sumatra, Kalimantan and Sulawesi. Be the VOC became a colonial power that united the *Nusantara*/archipelago (Indonesian name before the modern period) after Gajah Mada in the era of Majapahit Kingdom (standing 1293), although in the form of its new nation state with geographical boundaries that are not exactly the same, as has been described above. However, the rejection of the presence of the VOC and the Dutch or the effort to demand independence from the Dutch in various places was influenced very strongly, because the officials of the Dutch East Indies Colonial Government are Protestant Christian. The establishment of Islamic solidarity through *jihad* has established a kind of Muslim social identity that makes Christians an outgroup, even identified with the colonials. Moreover, about half or more, the Dutch Government troops are Indonesian Christians such as Ambon, Maluku (Baay, 2010).

What is meant by social identity is self-identification by a person as part of a certain social group and looking at something (out-group) with the perspective of the group (in-group). Social identity in this case means part of the self-concept of an individual derived from his knowledge and feelings about his membership in an in-group, along with the emotional values and significance attached to the membership (Kuper and Kuper, 2000, Cottam, 2010).

In addition to war and support from the Dutch Government on missionaries/evangelism, which also affected to social horizontal integration (especially between Muslim and Christian) in the Dutch colonial period in Indonesia, it was also a disproportionate relationship between indigenous and Dutch citizen policy / population policy factors. The relationship formed between Dutch citizens and indigenous citizens in Indonesia at that time was the relationship between "lord and servant". The colonial society is divided according to hierarchical racial lines. The top groups are Dutch and European citizens who are white (both white and mulatto, European marriages to Indonesia) (Baay, 2010). The social kennels in the second hierarchy are the residents of the foreign East, settlers from China, the Middle East and India. The third group is the population of *Bumiputera*



(indigenous citizens) as the lowest class of citizens. In this citizenship hierarchy, the most frequently discriminated are *Bumiputera* citizens. In the field of governance, almost all high offices are held by whites. In everyday life, even Europeans have special settlements separate from *Bumiputera*, have special schools for Europeans, as well as even their own entertainment venues (Baay, 2010 and Toer, 2005).

However, it does not mean that there is no institution at all that unites Indonesians during the Dutch Colonial period for the birth of horizontal social integration. Among other things, the Dutch colonial government formed *Het Kantoor Voor Inlandsche Zaken* (Office of Indigenous Affairs). One of the leaders of this institution was C. Snouck Hurgronje, where he served as official advisor to the Dutch Government by presiding over this institution since 1889. As the institution was led by him, the Dutch Government embraced the vision of a secular state that made the state religiously neutral, at least tend to be neutral. He advised the Dutch East Indies Government to separate Islam as a political entity and Islam as a cultural entity. What is meant by Islam as a cultural entity / territory by Snouck Hurgronje is the area of worship and family law (marriage, divorce and reconcile). In this case, the Dutch East Indies government was asked to fully support, even though the hajj (pilgrim to Mecca) had been limited. Conversely, for Islam as a political entity/ territory or as a political ideology, the Dutch government was asked to be repressive, merciless (Yatim, 1997 and Oktorino et. al, 2009).

In this way, the Dutch East Indies Government not only received political support from the religious elite in Indonesia, but also influenced the birth of religious social integration, because of the space the justice given by the State to the Muslims, not only to Christians who enjoy the political support above. At least, the Muslims can enjoy the freedom of running their religion in the field of worship and family law. The enmity or conflict of Muslims, both with the European and Christian peoples, both European and indigenous, for most of the time during which the Dutch Colonial Government came to power did not occur, although occasionally social outbursts occurred in various wars and social unrest. Of course, the existence of this relative social integration is also likely to be influenced by the the strength of the Dutch Government's security / military forces.

## Conclusion

Based on the above explanation, in the perspective of horizontal integration, Indonesian Muslim society in general integrates with different community, different ethnicity, race, socio-political and economic interests, especially with different religions. And this is a social reality mainstream in Indonesia at the pre-colonial period and the colonial period. However, the Muslim social integrity, cannot be called an absolute social reality, both space and time as well as their total number as members of society.

The Muslim horizontal social integration in Indonesia at the pre-colonial period and the colonial period is dynamic. In a certain period of a long time period of their history, sometimes decreases, not an increase in social integration. In some of their history, the Indonesian Muslim community has been in conflict, or intolerance, or has given no space for religious freedom, or exclusivism, whether on a small or large scale, whether quietly or openly. In fact, in some cases, there was a riot and armed conflict. In the Dutch Colonial period, the mainstream level of social horizontal integration of the Muslim community appeared to be lower than in previous period. Muslim societies are also difficult to say all

integrated horizontally in the two period, although the mainstream of Muslim society is integrated with other different societies.

The social integration of Muslims in Indonesia with different societies is also not an independent entity. The social integration of Muslims is determined in addition to the religious doctrines they believe in, as well as by non-Muslim attitudes, especially non-Muslims who have power, cultures that have a strong influence on society, and the policies of the state, both its cultural and political policies. The factor also influential is the social identity of the Muslims themselves.

Among those influencing Muslim social integration are: (1) religious understanding that emphasizes the horizontal social integration (including tolerance, inclusiveness, plurality, and religious freedom) (2) Culture harmony of Indonesian society, which because of harmony culture, religion in Indonesia mostly syncretic. (3) State policies such as the pre-colonial plural policy, that is *bhineka tunggal ika* (unity in diversity) policy, as well as taking the form of secular state in the sense of being neutral religion at the Colonial period. And (4) the military's political approach to gaining power and its management by the Government, although should be seen as only a choice of emergency political policy. *Wallah a'lam bis-shawab* (God Knowing the truth).

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