SOCIAL INTEGRATION OF MULTI-ETHNIC AND RELIGIOUS COMMUNITIES IN THE VILLAGE OF RAMA AGUNG DISTRICT OF ARGAMAKMUR NORTH BENGKULU

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Abstract	Article Info
Indonesian society is a pluralistic society, it is characterized by differences in religion, ethnicity, customs, and culture. The diversity of this nation certainly has a value system that is adopted and implemented by the community. Conflicts that occur in a group of people because of the disharmony between communities. Therefore we need social integration that together performs roles following their respective functions. This article aims to analyze the patterns of social integration of multi-ethnic and religious communities in Rama Agung Village, Argamakmur City District, North Bengkulu. This research is qualitative research with case study type, taking the subject using a purposive sampling method. Data analysis techniques used using the Miles and Huberman model, namely data reduction, data display and conclusion drawing, and verification. The findings of this study indicate that the pattern of social integration of multi-ethnic and religious communities in the village of Rama Agung has its uniqueness. Communities unite and form a pattern of reciprocal relations between ethnic and religion based on the values applied in the life of Unity in Diversity. The community upholds a noble culture that continues to be applied and maintained. The values that are built and synergize in society are harmony, unity, justice, kinship, solidarity.	
Abstrak Masyarakat Indonesia merupakan masyarakat yang majemuk, hal ini ditandai dengan adanya perbedaan agama, suku bangsa, adat istiadat dan budaya. Kemajemukan bangsa ini tentu memiliki sistem nilai yang di anut dan diterapkan oleh masyarakat. Konflik yang terjadi di suatu kelompok masyarakat karena adanya ketidak selarasan antar masyarakat. Oleh karena itu dibutuhkan integrasi sosial yang bersama-sama melakukan peran sesuai dengan fungsinya masing-masing. Tulisan ini bertujuan untuk menganalisis pola integrasi sosial masyarakat multi etnis dan agama di Desa Rama Agung Kecamatan Kota Argamakmur Bengkulu Utara. Penelitian ini merupakan penelitian kualitatif dengan tipe studi kasus, pengambilan subjek menggunakan cara purposive sampling. Teknik analisis data yang digunakan menggunakan model Miles and Huberman yaitu data reduction, data display and conclusion drawing and verification. Temuan dari penelitian ini menunjukkan bahwa pola integrasi sosial mayarakat multi etnis dan agama di desa Rama Agung memiliki keunikan tersendiri. Masyarakat bersatu dan membentuk pola hubungan tibal-balik antar etnis maupun agama berdasarkan nilai-nilai yang diterapkan dalam kehidupan Bhineka Tunggal Ika. Masyarakat menjunjung tinggi budaya luhur yang terus diterapkan dan dijaga. Adapun nilai yang dibangun dan bersinergi dalam masyarakat yaitu kerukunan, persatuan, keadilan, kekeluargaan, solidaritas	

A. Introduction

Indonesia is a pluralistic nation consisting of various religions, tribes, races, and customs that live side by side. This is under the slogan "Unity in Diversity" which is under the symbol of the bird nation Garuda Pancasila, meaning that although different still one, this becomes a unifying bridge in the life of the Indonesian nation. In running a life together, various ethnic groups with different cultural backgrounds will be involved in a reciprocal relationship called social interaction. Therefore, social interaction is an absolute requirement for social integration.[1][2][3]

Positive social integration will emerge when there is an assimilation of various ethnic groups in the community and can create an atmosphere of social relations that are harmonious and harmonious, thus encouraging social interaction. Whereas negative social integration occurs because of differences in attitudes in a shared life.[4] The cultural wealth, ethnicity, race and religion if not properly cultivated and the existence of mutual respect is not impossible that will later lead to conflict. Like the conflicts that have occurred in West Kalimantan, between the Madurese and the Dayak ethnic groups, this conflict has been occurring for a long time and continues to continue.[5] Furthermore, conflicts between tribes in Papua that never ended, this conflict is very detrimental to both material and moral. This conflict occurs because of a culture of revenge, issues that are not necessarily true, the presence of migrants, and low levels of education.

Besides conflicts between ethnic groups, conflicts between religions also occur frequently. for example in 2015 in Aceh Singkil. This conflict occurred between religions, namely Muslims and non-Muslims, the cause of the riots was triggered by the attack on houses of worship, which protested the existence of 21 churches that did not have permission to establish.[6] Besides conflicts between villages in South Lampung Regency, Kalianda City there was a bloody conflict involving the people of Balinuraga village and Agom village. Balinuraga Village is the majority inhabited by residents with Buddhism, while the majority of Agom Village is inhabited by Muslims.[7] Furthermore, the oppression and massacre of the Rohingya in Myanmar in 2016-2017, this conflict is alleged to have a background in Muslim and Buddhist conflicts.[8]

Responding to the conflicts between ethnic and religion that occurred before, the strategic role is needed to create an integrated society between communities. Harmony between ethnic and religion cannot be realized due to differences and is considered as a differentiator, so social

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[1] Dimitris Mavridis, "Ethnic Diversity and Social Capital in Indonesia," *World Development*, 2015, https://doi.org/10.1016/j.worlddev.2014.10.028.

[2] Stuart Upton, "Demography of Indonesia's ethnicity," *Asian Studies Review*, 2017, https://doi.org/10.1080/10357823.2016.1202173.

[3] Sandi Juniansyah, Interaksi masyarakat yang berbeda etnis di kecamatan masama, skripsi Universitas Negeri Gorontalo (2015).

[4] Agus Sikwan, "Dinamika Interaksi Antaretnik Dalam Mewujudkan Keserasian Sosial Di Wilayah Perbatasan Negara Indonesia - Malaysia" 10 (2017).

[5] Ruslikan, "Konflik Dayak-Madura di Kalimantan Tengah: Melacak Akar Masalah dan Tawaran Solusi," *Masyarakat, Kebudayaan dan Politik*, 2001.

[6] Haidlor Ali Ahmad, "Resolusi Konflik Keagamaan di Aceh Singkil dalam Perspektif Budaya Dominan," *Puslitbang KehidupanKeagamaan Badan Litbang dan Diklat Kementerian Agama RI* 15, no. 3 (2016): 45–59; Wikipedia, Serangan Aceh Singkil 2015 (2015).

[7] Bethra Ariestha, "Akar Konflik Kerusuhan Antar Etnik Di Lampung Selatan," *Jsip*, 2012.

[8] Chris Beyrer dan Adeeba Kamarulzaman, "Ethnic cleansing in Myanmar: the Rohingya crisis and human rights," *The Lancet*, 2017, https://doi.org/10.1016/S0140-6736(17)32519-9; Elliott Prasse-Freeman, "The Rohingya crisis," *Anthropology Today*, 2017, https://doi.org/10.1111/1467-8322.12389.

conflicts arise that adversely affect the community. If the social integration of a region fails, it will hurt the harmony of a citizen.[9]

Therefore we need a model or pattern that refers to the social integration of multi-ethnic and religious communities. This research was conducted because of the many conflicts that occurred in Indonesia related to ethnicity and religion. In previous studies, many have examined conflict using local wisdom in the area. There are no studies that examine a region or village that is multi-ethnic and religious holistically. In Indonesia, there is a village that is a pilot village of religious harmony. The village is named Rama Agung, which is located in the Argamakmur district, Argamakmur Regency, North Bengkulu.

Rama Agung is destined to be the only village in Bengkulu Province which has been named the Integrated Village of Unity of Religious Community at the national level by the Ministry of Religion of the Republic of Indonesia, which since the fiscal year 2017 the Ministry of Religion was chosen and appointed as a pilot village for religious harmony which will later can be used as a village or pilot village in Bengkulu Province by other community groups as a village of religious harmony.

Ethnic groups in the village of Rama Agung include Bali, Java, Batak, Padang, Palembang, Rejang, Sunda, Serawai, Bengkulu, Nias, Manado, and Pekal. While from the aspect of religion namely Islam, Hinduism, Catholicism, Protestantism, and Buddhism. This heterogeneous condition in Rama Agung certainly requires a system of socio-cultural values in the process of social integration. Therefore it is necessary to examine how the pattern of social integration in the community so that it can be applied in other areas that are vulnerable to conflict. The purpose of this study is to describe and analyze the patterns of social integration of multi-ethnic and religious communities and identify village government efforts in facilitating the social integration of multi-ethnic and religious communities in Rama Agung Village, Argamakmur City, North Bengkulu.

B. Method

This type of research is a case study conducted to analyze patterns of social integration. The form of the approach is qualitative with the technique of taking the subject of this study using purposive sampling.[10]

The subjects in this study were the village government, traditional leaders, religious leaders, youth leaders, and the community. Data collection techniques through interviews, observation and documentation study. The technique of guaranteeing the validity of the data is done by fostering familiarity with subjects and informants, the perseverance of observation and triangulation. Data analysis techniques used by researchers used the Miles and Huberman model, namely data reduction, data display and conclusion drawing, and verification.[11][12][13]

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[9] Didit Rudiansyah, "Dimensi Sosio-Politik Konflik Ambon," *Jurnal Sosiologi Reflektif* 10, no. 1 (2017): 161–74, https://doi.org/10.14421/jsr.v10i1.1143.

[10] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2014).

[11] A. M Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan* (Padang: UNP Press, 2013).

[12] S. Arikunto, *Prosedur Penelitian: Suatu Pendekan Praktik* (Jakarta: Rineka Cipta, 2010).

[13] Matthew B. & Miles dan A. Michael Huberman, *Analisis Data Kualitatif*, ed. oleh Tjetjep Rohendi Rohidi (Jakarta: Universitas Indonesia Press, 1992).

C. Discussion

Based on the results of the analysis of research data, various phenomena are found that add insight and knowledge, as well as confidence in the theories, studied in this study. So that the results of this study are easy to understand the following are explained based on the focus of the study.

1. Social Integration of Multi-Ethnic and Religious Communities in Rama Agung Village.

Social integration is the process of adjusting different elements in society so that it becomes one unit. These different elements can include differences in social position, ethnic race, language religion, habits, value systems, and norms. To create a conducive atmosphere without conflict in society, social integration is needed. Social integration will guarantee the survival of diverse communities.

This is in line with what was expressed by Suharto, who explained that integration was an integration to become a unity.[14] The word "unity" implies that various elements that are different from each other undergo an assimilation process. If renewal has reached a meeting, then the phenomenon of this change is called integration. In English, integration means "whole" or "perfection".

Rama Agung Village with ethnical and cultural diversity that is integrated and maintains integrity in social life. Based on the research conducted, I found the results of the factors behind the integration and form a pattern of integration of multi-ethnic and religious communities. Among others, namely;

1.1 Harmony / Solidarity

Religious harmony is synonymous with the term tolerance. The term tolerance refers to the meaning of mutual understanding, mutual understanding, and opening up to one another in a frame of brotherhood. If this interpretation is used as a reference, then "tolerance" and "harmony" are ideal and desirable by human society.[15][16][17]

Research findings in the village of Rama Agung, people live in harmony and solidarity is very high. This is shown by people who live side by side with different ethnicities and cultures without causing conflict. Besides, it also occurs in inter-ethnic and religious marriages. This marriage is done with the solidarity of the family and of course, after they get married they get along well as before.

Other harmony is indicated by the existence of places of worship that are close together, and can even be called side by side. Every certain people who follow other religions are free to worship according to their teachings. If there is no sense of solidarity between religions, it will certainly be a

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[14] Suharto Suharto, "Komunikasi Dakwah: Interaksi Dan Integrasi Media Sosial," *Al-Mishbah | Jurnal Ilmu Dakwah dan Komunikasi*, 2017, https://doi.org/10.24239/al-mishbah.vol9.iss1.22.

[15] Ibnu Rusydi et al., "Makna kerukunan antar umat beragama dalam konteks keislaman dan keindonesian" 1, no. 1 (2018): 170–81, https://doi.org/10.5281/zenodo.1161580.

[16] David Clingingsmith, Asim Ijaz Khwaja, dan Michael Kremer, "Estimating the impact of the Hajj: Religion and tolerance in Islam's global gathering," *Quarterly Journal of Economics*, 2009, https://doi.org/10.1162/qjec.2009.124.3.1133.

[17] E. Charles Brummer et al., "Plant breeding for harmony between agriculture and the environment," *Frontiers in Ecology and the Environment*, 2011, https://doi.org/10.1890/100225.

crucial problem in the community. Every citizen tolerates looking after each other when worshiping.[181920]

Furthermore with the tomb of five religions located in the village of Rama Agung. This tomb is located in one area of land, and there are five groups of certain religious tombs. It is very rare to see harmony and community solidarity in a village. Therefore, the village of Rama Agung was crowned by the government as a "village of harmony among religious communities".

This is supported by M. Hasan Abdul, namely in the context of relations between religious communities, intolerance arises when there is prejudice against other people or groups who are outside themselves. Furthermore according to Rini Fidiyani namely respect (tolerance) that must be applied in the community by respecting differences, appreciation and respect for the spirit of the ancestor, a togetherness that is manifested in community service activities / mutual cooperation, sincere, sincere love, peace, not discrimination, open to values outside and consistent value.[21]

1.2 Unity

Based on research conducted by researchers in the village of Rama Agung, it was found that people who occupy this village emphasize a sense of unity. This is indicated by not distinguishing between tribes and religions. they realize the difference, but the peacock does not distinguish. Because the most important thing is for the community to live united and in harmony with the people.

The existence of this unity is shown by the activities carried out together. They don't see ethnic or religious differences, they are mingled with unity. This is supported by Abdul who stated that unity is a form of potential to build a life together, nation and state[22], community and religion[23], in harmony and peace within the framework of the Unitary Republic of Indonesia.[2425]

1.3 Justice

Justice is a condition of morally ideal truth about something, whether it concerns an object or a person. Justice has a high level of importance. In essence, justice is putting everything in its place or following its portion, fairness does not have to be equally distributed for everyone but it is very subjective. [26]

Furthermore, Siregar said that justice was defined as a matter relating to the attitudes and actions in human relations which contained a demand so that fellow people could be treated

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[18] Lintang Setiono, Marjohan Marjohan, dan Marlina Marlina, "Implementation of Solutions-Focused Counseling (SFC) to Improve Student Motivation: A Single Subject Research," *Journal of ICSAR* 3, no. 1 (2019).

[19] Abu Bakar, "KONSEP TOLERANSI DAN KEBEBASAN BERAGAMA," *Toleransi*, 2015, https://doi.org/10.24014/trs.v7i2.1426; Ruslan Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama," *el-Tarbawi*, 2008, https://doi.org/10.20885/tarbawi.vol1.iss1.art9.

[20] Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama."

[21] Rini Fidiyani, "Kerukunan Umat Beragama Di Indonesia (Belajar Keharomonisan dan Toleransi Umat Beragama Di Desa" 3, no. 2 (2006): 468–82.

[22] Atin Supriatin dan Aida Rahmi Nasution, "IMPLEMENTASI PENDIDIKAN MULTIKULTURAL DALAM PRAKTIK PENDIDIKAN DI INDONESIA," *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 2017, https://doi.org/10.32332/elementary.v3i1.785.

[23] Joseph Henrich et al., "Markets, religion, community size, and the evolution of fairness and punishment," *Science*, 2010, https://doi.org/10.1126/science.1182238.

[24] Abdul, "Merajut Kerukunan Dalam Keragaman Agama Di Indonesia (Perspektif Nilai-Nilai Al-Quran)."

[25] Samuel Bazzi et al., "Unity in Diversity? Ethnicity, Migration, and Nation Building in Indonesia," *Working Paper*, 2017.

[26] Sukardi, "Penanganan Konflik Sosial Dengan Pendekatan Keadilan Restoratif," *Jurnal Hukum & Pembangunan*, 2016, https://doi.org/10.21143/jhp.vol46.no1.49.

according to their rights and obligations.[27] With justice, the life of the people in the nation and state will be even better. Justice is needed in all fields of life be it law, economics and so on. The loss of justice can lead to various problems in the community.[28]

Social integration that is formed and unites the Great Rama community that is every ethnic or religion is given the same right to interact. Just as in a social system there is no discrimination between ethnicities, all are given the same rights. In worship also every religion is given freely without any prohibition to worship. Every member of the community plays an active role in maintaining this justice. But if there is something wrong with justice, mediation will be carried out by experts and community leaders.

This is supported by Yesi Mutia Basri's statement that Justice is an absolute requirement in human relations, in the life of society, nation, and state. The amount of demand for justice is a normative demand.[29] These demands appear at all levels of social life. Justice is a value that is highly valued by all levels of society.

1.4 Kinship

Based on research that has been done, the sense of kinship in Rama Agung feels very close, this is evidenced by the lives of those who blend into one. Despite ethnic and religious differences, the whole community feels that everything is like a family. There is nothing that distinguishes them except the rules of their religion.

This sense of kinship is shown by the community when there is one citizen who is grasping or grieving, then other residents will flock to come to offer their condolences. Mutual respect for ethnicity and religious communities for each other. Just as when there are other religions in the family, family members don't make noise that destroys their silence while worshiping. They respect differences with a sense of family. In addition to the cooperation that has ingrained in each community and a strong sense of tolerance, it is very unlikely that conflicts between ethnic and Bergama communities will occur. Especially in each individual has a very close sense of family. If there is a misunderstanding, it can be easily discussed family and with a calm mind and heart.[30][31]

Therefore, people can feel the freedom of worship, through cooperation and a sense of tolerance, there will be no fear of carrying out worship in a religion in the midst of society, because, in a sense of kinship, they can respect each other and maintain one each other, so as to avoid threats that are to destroy the sense of togetherness and family that they have built together.[32]

2. Village Government's Efforts in Facilitating Social Integration

Based on the findings of the research results, it can be understood in realizing social integration between ethnic groups that the active role of the government is needed to create a harmonious and peaceful society. This is following Law No. 23 of 2014 concerning regional government which

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[27] Christian Siregar, "Pancasila, Keadilan Sosial, dan Persatuan Indonesia," *Humaniora*, 2014, https://doi.org/10.21512/humaniora.v5i1.2988.

[28] Prio Utomo, Adi Atmoko, dan Imanuel Hitipeuw, "Peningkatan Motivasi Berprestasi Siswa SMA melalui Cognitive Behavior Counseling Teknik," *jurnal Pendidikan* 3, no. 4 (2018): 416–23.

[29] Yesi Mutia Basri dan Raja Adri Satriawan Surya, "Pengaruh Keadilan, Norma Ekspektasi, Sanksi Dan Religiusitas Terhadap Niat Dan Ketidak Patuhan Pajak," *Akuntabilitas*, 2016, https://doi.org/10.15408/akt.v7i3.2733.

[30] Duma Melva Ratnawati, M Surya Husada, dan Bahagia Loebis, "Relationship of Burden with Characteristic Sociodemographic Caregiver in Schizophrenic patients," *Journal of Biology, Agriculture and Healthcare*, 2014.

[31] Tia Setiawati, Budi Irawan, dan Nisa Hurin, "Hubungan Kekerabatan Ipomoea trifida (H.B.K.) G. Don Asal Citatah Jawa Barat berdasarkan Karakter Morfologi Polen," *Jurnal ISTEK*, 2015.

[32] Syafwan Rozi, "Etnis Minangkabau Di Daerah Perbatasan Perubahan Identitas dalam Interaksi Antaretnis di Rao Kabupaten Pasaman Sumatera Barat" 39, no. 1 (2013): 215–45.

states that the Lurah as the regional leader has a role as managing peace and public order in which a conducive environment must be created.

Whereas in article 27 regarding technical guidance and supervision, the Camat is required to facilitate the kelurahan in carrying out their duties. Besides, the government as a whole also plays an active role in facilitating communication between ethnicities and cultures.[33][34]

Rama Agung is a village that is very active in establishing communication between its citizens. Not only that, in this village often made visits by other areas such as; a visit by the Bengkulu City Religious Harmony Forum (FKUP), a large team from the Tanjung Jabung Regency (TanJab) Jambi Province, a working visit by the Indonesian Minister of Religion Lukman Hakim Saifuddin as well as the coronation as a pilot village for religious harmony (KUB).

In this case, it shows that the intermingling of ethnic and religion in Rama Agung is inseparable from the role of the government which facilitates the development of this village. The positive impact of all that is the economy of the village of Rama Agung increasingly advanced. Even now the local village government initiated the development of religious tourism. In addition to maintaining what has been built, it is expected to be able to attract tourists to visit the area in the center of the regency city. The village innovation program initiated by the central government, he developed religious tourism as the only destination in North Bengkulu Regency. The existence of religious tourism is expected to be able to foster values of tolerance among religious communities.

Based on interviews, to support the program, the village government built miniature houses or places of worship which were also supported by the development of natural attractions such as flying fox, children's playgrounds and tubbing. According to the Head of the Rama Agung Village Consultative Body, NG Deres, the development of religious tourism and nature tourism is a form of community commitment in upholding the noble cultural values of the nation. Because Rama Agung is a village inhabited by children of the nation with diverse religious and cultural backgrounds. The village government believes that the development of religious tourism will have a positive impact on the surrounding community. In addition to opening up employment opportunities, a development that will be carried out can open new business opportunities for residents, especially young people. The development of religious tourism in Rama Agung Village is evidence of the high tolerance values of the local community. Religious tourism can provide good religious tolerance for learning to the wider community. This can be seen in a number of places of worship such as mosques, temples, and churches built side by side.

it can be concluded that the role of government in carrying out life together between different ethnicities and religions and cultures will be involved in relationships (social reciprocity) that need to be maintained. The noble values that exist in the life of Unity in Diversity need to be upheld. Values inherent in society such as harmony, unity, justice, kinship, solidarity. Community awareness about differences and the importance of living together to work together to become one unit. In addition, it also requires the role of government, traditional leaders, religious leaders, youth organizations, and other organizations to continue to support the harmony of a village. The pattern of integration formed in the village of Rama Agung will be explained as follows.

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[33] Yulina Eva Riany, Pamela Meredith, dan Monica Cuskelly, "Understanding the Influence of Traditional Cultural Values on Indonesian Parenting," *Marriage and Family Review*, 2017, https://doi.org/10.1080/01494929.2016.1157561.

[34] Wustari L. H. Mangundjaya, "Is There Cultural Change in the National Cultures of Indonesia?," *Steering the Cultural Dynamics*, 2013.

Harmony / Solidarity

Justice

Ethnicity   **Religion**

Unity

Kindship
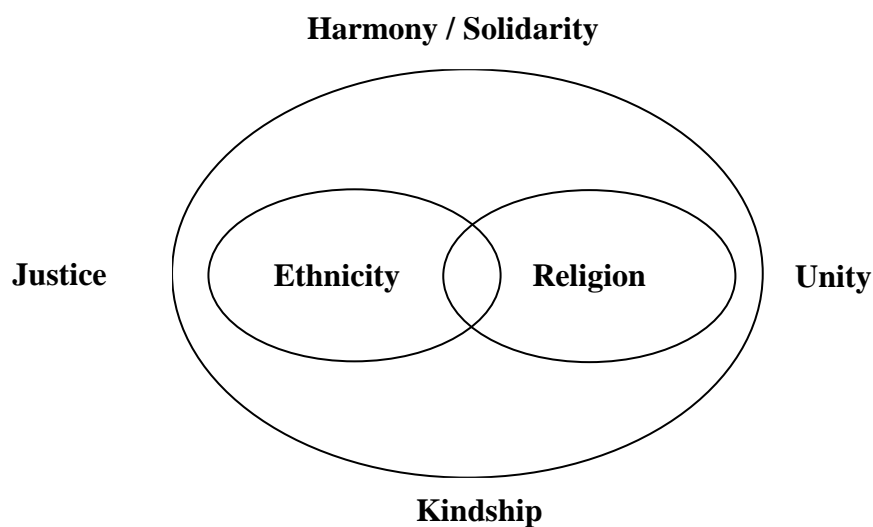
Picture.
Social Integration of Multi-Ethnic and Religious Communities in Rama Agung Village

Informartion;

Rama Agung is a village formed by a variety of ethnic and religious diversity. The diversity includes ethnic Balinese, Javanese, Batak, Padang, Palembang, Rejang, Sundanese, Serawai, Bengkulu, Nias, Manado, Pekal, Chinese and others. Besides that it is also rich in religion namely; Islam, Christianity, Catholicism, Hinduism, Buddhism. This society is united and forms a pattern of reciprocal relations between ethnic and religion based on the values applied in social life. As for harmony, unity, justice, kinship, solidarity. That value is what builds synergy intact so that people integrate with it.

D. Conclusions

Based on the discussion of the research, it can be concluded as follows; The Rama Agung community builds a pattern of multi-ethnic and religious social integration with its uniqueness. Communities unite and form a pattern of reciprocal relations between ethnic and religion based on the values applied in the life of Unity in Diversity. The community upholds noble cultural values that continue to be applied and maintained. The values that are built and synergize in society are harmony, unity, justice, kinship, solidarity.

The role of the Rama Agung village government in facilitating the social integration of multi-ethnic and religious communities is by providing consensus approaches. One of them is by facilitating communication between ethnicities and religions, which continues to be done to maintain harmony between communities. Besides, the formation of youth/youth organizations involving ethnic and religious groups in the village of Rama Agung. Besides, the government is active in developing villages, one of which is through the development of religious tourism villages and religious harmony pilot villages.

Based on the conclusions above, the researcher makes the following suggestions: The government is expected to continue to maintain harmony between ethnic and religious groups in the village of Rama Agung, besides it is necessary to maintain social integration that occurs. Besides, efforts are needed to continue to develop together with the sub-district, district, and national-level

governments. Because harmony between ethnics and religions that occur in the village of Rama Agung needs to be emulated in other areas, to prevent conflicts between ethnic and religious groups.

The community is expected to continue to increase harmony between multi-ethnic and religious citizens and not be affected by issues that occur in other areas that involve conflicts between ethnic and religious groups. In future studies, it is expected to be more specific and in-depth between ethnicities, or religions, whether related to the economy, social, culture, or from other parties and the results of this study can also be used as additional information in conducting research on social integration between ethnic and religious communities

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