SYMBIOSIS IDENTITY: ISLAM, CULTURE (*URF*), AND SOCIAL MOBILIZATION IN INDONESIA

Muhammad Habibi Siregar[1], Yuldashev Mansurjon Alijanovich[2]

[1]*State Islamic University of North Sumatra, Medan, Indonesia*
[2]*Tashkent State University of Oriental Studies, Tashkent, Uzbekistan*
Corresponding author: m.habibi.siregar@uinsu.ac.id

Abstract

This article demonstrates that the extraction of Islamic value must be coped with social mobilization in the current situation. Voicing the importance of Islamic identity is to deal with the threat of global identity due to preserving the normative value. This article proposes that Islamic identity as the ultimate instrument to face the current challenges. Islamic Identity took a special code for anyone to insert oneself involved reality. Contrary with the assumed concept of globalism that could dismantle the traditional relation symbols amid the ethnicity is perceived as the stabilizer of social disruption in digital era. Recently, ethnicity gets the limelight due the globalism to strengthen the cohesive traditional connection to emerge showy. This article brings proven evidence to show a strong relations of ethnicity with nationality and religious values, which defend the establishment of the social order in nations such as Indonesia. Furthermore, this article found that the recent phenomena within the democracy system is to intake the dominant ethnic as the patron in politics, society, or religion. However, it is harnessed as potential threat to minorities' identity in many fields.

Keywords: Social Identity; Ethnicity; Islamic Culture; Social Mobilization; Nationalism.

Abstrak

Artikel ini menunjukkan bahwa ekstraksi nilai Islami harus dihadapi dengan mobilisasi sosial dalam situasi saat ini. Menyuarakan pentingnya identitas Islam adalah untuk menghadapi ancaman identitas global karena menjaga nilai normatif. Artikel ini mengusulkan identitas Islam sebagai instrumen pamungkas untuk menghadapi tantangan saat ini. Identitas Islam mengambil kode khusus bagi siapa saja untuk menyisipkan dirinya terlibat dalam realitas. Bertentangan dengan anggapan konsep globalisme yang dapat membongkar hubungan tradisional simbol-simbol di tengah etnisitas dianggap sebagai penstabil disrupsi sosial di era digital. Etnisitas akhir-akhir ini menjadi pusat perhatian karena globalisme yang memperkuat hubungan tradisional yang kohesif muncul secara mencolok. Artikel ini membawa bukti-bukti yang menunjukkan kuatnya hubungan etnisitas dengan nilai-nilai kebangsaan dan agama, yang mempertahankan tegaknya tatanan sosial di negara-negara seperti Indonesia. Lebih lanjut, artikel ini menemukan bahwa fenomena yang terjadi belakangan ini dalam sistem demokrasi adalah pengambilan etnis dominan sebagai pelindung dalam politik, masyarakat, atau agama. Namun, hal itu dimanfaatkan sebagai potensi ancaman terhadap identitas minoritas di berbagai bidang.

***Kata Kunci:** Identitas Sosial; Etnisitas; Budaya Islam; Mobilisasi Sosial; Nasionalisme.*

INTRODUCTION

Throughout human history, we must deal with the various dynamics of social challenges in a concrete way to face the reality of life. The changes in human behavior are caused by many factors, such as nature and scienctific development, that could affect the challenging posture.[1] Despite natural conditions, humans can customize the situation due to the human instinct to survive. Nowadays, science can also change the pattern of people's lives, such as the current digital revolution.[2] The use of digital communication makes the distance between one another as if there were no limits. In responding to societal changes, humans should stick to the normative norm as the social platform.

Meanwhile, almost all the elements are affected by digital era influence amid the traditional rural society. Like or dislike, technology could change every sector of human life. However, the unprecedented science forces social behavior should be dealt with it. Indeed, the crucial invention of technology triggers many social behaviors which must adapt the reality. However, the most significant social change is the development of digital technology due could change the lifestyle generally, but there is a feeling to reinforce the unique identity adopted. Due to the digital era, supervising children's behavior must focus on avoiding the disregarding content.[3]

Because so many groups use primordial gestures in big cities, it indicates another phenomenon of excess globalization. It seems to make hysteria in many social groups afraid of the threat of globalization. Social identity could have easily vanished in a tremendous wave of globalization. The primordial ties are perceived as the shield of threat by making the informal social ties.[4] The attraction of the primordial ties could pull the separate panic group joins the ties. They are also threatened also by the strong influence of globalization on their existence. They need other affiliated social groups such as primordial, professional, or township. This problem indicates that all parties are also threatened by globalization because the alliance can save social identity so far. Generally, all societal elements that try to prepare for the impact of social disasters were triggered by the wave of globalization.

In fact, globalization could dismantle the existing culture marked for a long time. Indonesian society which has various ethnicities, must deal with the crucial threat of globalization. Thus, the existence of culture could survive amid the several factors to support it. Indeed, some ethnicities are associated with an iconic position in society due to being supported by bureaucracy, the economy, and active ethnic language users.

The existence of culture in traditional semi-formal ceremonies could have existed if it coincided with religious values. Religious ties have stronger authority amid culture could not expand large of society. A symbiotic relationship is needed here to build religion and tradition. Because the accelerating religious influence is beyond the spot that needs local wisdom to boost the speed of its expansion in Indonesia. In fact, it is not an objective measurement to dismiss the local customs in terms of expanding Islam in Nusantara

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[1]Martin Rehm et al., "Exploring Online Social Networks of School Leaders in Times of COVID-19," *British Journal of Educational Technology* 52, no. 4 (July 7, 2021): 1414–33, https://doi.org/10.1111/bjet.13099.

[2]Ivan V. Kozitsin, "Opinion Dynamics of Online Social Network Users: A Micro-Level Analysis," *The Journal of Mathematical Sociology* 47, no. 1 (January 2, 2023): 1–41, https://doi.org/10.1080/0022250X.2021.1956917.

[3]Emma Whewell et al., "Digital Learning Across Boundaries: Immersive Technologies Supporting Changemaking in an International Context," *Research in Education and Learning Innovation Archives*, no. 27 (July 15, 2021): 19–32, https://doi.org/10.7203/realia.27.18019.

[4]Doran C. French, Urip Purwono, and Airin Triwahyuni, "Friendship and the Religiosity of Indonesian Muslim Adolescents," *Journal of Youth and Adolescence* 40, no. 12 (December 11, 2011): 1623–33, https://doi.org/10.1007/s10964-011-9645-7.

(Indonesia) because *adat*/*urf* is good chemistry to accelerate the expansive normative one.[5]

The handling of diversity in Indonesia has its dilemma not only due to the cultural problems of the Indonesian people. Thus, we can understand that Indonesian society is experiencing a transformation from an agrarian society to an industrial society. Meanwhile, the improvement in the management of health and the increasing age of life expectancy has raised new issues in Indonesian society. Diversity likely requires more special attention because it could sometimes trigger conflict. The reality needs serious attention so they do not feel neglected, and everyone feels equal.[6]

The overall goal is to describe the findings into the right policy to improve understanding within society. Research goals are: (1) Investigate the strong connection between Islam and local cultures in forming the new alliance. (2) to discuss and magnify the role of social identity in strengthening solidarity. (3) to maintain social harmony and give them freedom of expression. This research will contribute to the government's running policy about the communities which have a role in society.

RELIGIOSITY IN THE LOCAL IDENTITY FRAME

In a homogeneous society, the frame of social identity is usually driven by figures who have a reputation as those who still maintain long-standing traditions. The role of *adat* holders is very prominent as the figures are considered the most authoritative in maintaining cultural values.[7] A manifestation of social identity in the community always pursues the pattern symbol within society. The social identity could be a unique dialect, tribe name (*marga*), cuisine, traditional song or dancing, or a certain jobs associated with certain ethnicities.

Along with the changing time, the influence of economic power also penetrated in the realm of social identity symbols, set the strong investors in society, and tried to seize influence by holding those considered as the main figures to maintain group identity. Exploring of natural resources in many areas could invite outsiders to intervene within society. The penetrations will be through some inner society by taking sides the certain prominent figures to support the economic activities.

It triggers conflict of interest, which makes the harmony of rural life nuance and could be bothered by economic expansionists. Economic exploration's motive should not taint a community's social value. The role of economic activities can give a contribution to income in communities. Economic activities leverage the rural community's standard of life because the economic activities could pull the cash flow into society.

In some cases, exploring natural resources triggers the potential clash between residents and investors. The small things could ignite the clash if there is no mutual understanding of the value of society or the benefit of economic activities. Educating the local residents must continue to benefir them from the economic activities of investors in the area.[8] Meanwhile,

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[5]Mimien Henie et al., "International Journal of Conservation Science Local Wisdom-Based Conservation Ethics of Tabaru Traditional Community on Halmahera Island, Indonesia," *International Journal of Conservation Science* 10, no. 3 (2019): 533–42, www.ijcs.uaic.ro.

[6]Jeremy K Dennis, "The Kantian Effect: Reconceiving the Integration of Knowledge in Interdisciplinary Theory," *JIS Journal of Interdisciplinary Sciences* 4, no. 2 (2020): 1–14, www.journalofinterdisciplinarysciences.com.

[7]Ayman Shabana, "'Urf and 'Adah within the Framework of Al-Shatibi's Legal Methodology," *UCLA Journal of Islamic & Near Eastern Law* 6, no. (1) (2007): 87–100.

[8]Mohd Roslan Mohd Nor and Maksum Malim, "Revisiting Islamic Education: The Case of Indonesia," *Journal for Multicultural Education* 8, no. 4 (November 4, 2014): 261–76, https://doi.org/10.1108/JME-05-2014-0019.

respect for local inner local values should be taken seriously to create a win-win solution for each other.

Almost every group in the community tries to further highlight the identity of their social groups due to the threat of global influence that is considered to be able to eliminate social identities that have existed for a long time. Social identity cannot be lost in social life, although at a certain level, the behavior of each individual originating from a different social identity is easily identified or somewhat vague. Social identity communication behaviors for those who are physically different such as color skin, will be more easily detected in the community because of the physical appearance that is easily recognized by their social identity.[9]

Gestald (social perception) that has been formed in certain societies with distinctly different social identities emerges from historical political experiences. However, in contrast to communities that generally do not have physical differences, social identity can originate from religion or ethnicity. The identity of people in heterogeneous societies is more polarized by religion and ethnicity.

Social identity, represented by religion and ethnicity, is more attached to the emotional-spiritual side than social identity formed from cultural experience.[10] In many cases, ethnic and social identity is still strong in electorate screening in regional elections. It proves that the role of tribal social identity is still very strong in Indonesian society. This is a reflection of the social control contained in the bonds of primordial, which is a necessity that occurs in social life.

Social relations between individuals and community groups have very complicated variables that are not easy to describe in a simple way. Basically, individuals who live in the community have the concept of values that they attain it. However, these values must be subject to religious values and social identities that have been agreed upon.[11]

Each individual is still trying to expand so that it affects the values in the group. Not surprisingly, there is often a change in the perception of identity values that have been agreed upon due to the effects of life variables that affect social life. An individual who lives in a metropolitan city will have a life variable that affects the self-identity attached to it. It depends on the origin of his hometown, ethnicity, religion, and economy, and household life (Reddy, V. 2015).

It isn't easy to put the cluster of social identity patterns that occur in a society with different lives of variable backgrounds from groups of people who are relatively derived from a homogeneous place. It will be easier to regulate and direct society with the same variable patterns in the sense of social life with the same social and religious background (homogeneous).

That is why in certain regions which tend to be homogeneous, the level of the orderliness of the community, both in terms of traffic and cleanliness, tends to be better than metropolitan cities such as Jakarta or Medan. Because the two cities above are very heterogeneous, even the local population has been eliminated as a major player in the community. Therefore, harmony is one of the benchmarks in seeing how organized society will be more difficult to find in a highly heterogeneity society which causes the removal of the local community (the host) on the social stage.

[9]Nicholas Jonathan Hendrik Wibowo, "Communicating Identity in LinkedIn from Indonesian Cultural Perspective," *K@ta* 21, no. 2 (2019): 51–59, https://doi.org/https://doi.org/10.9744/kata.21.2.51-59.

[10]Adam D. Tyson, *Reviewed Work: Decentralization and Adat Revivalism in Indonesia: The Politics of Becoming Indigenous*, *Routledge* (London and New York: Routledge, 2010), https://doi.org/10.5728/indonesia.92.0199.

[11]Jasser Auda, "A Maqāsidī Approach to Contemporary Application of the Sharī'ah," *Intellectual Discourse* 19, no. 2 (2011): 193–217.

Surabaya is a metropolitan city, but the level of community heterogeneity is not so high that even locals can still exist in social life so that the city is somewhat easier to regulate in terms of cleanliness and social harmony. Because local people still have an important role in social life those who come from outside as migrants refer a patron in the community in the area.

It is different in big cities where people are still hesitant to express their social identity. There is still no clear patron of the values of social identity that they want to carry. This is due to the unclear background of local values in the area is an excess of urban development. For a long time, moving people from different backgrounds to an area could create a new space of social integration with a searching format. The elements of social variables that influence society will continue to designate the bubble social frame into the agreed one. Thus, social development in the experience of many cities changes in the pattern of residential clusters due to the movement of people that certain groups replace.

Some areas are experiencing social platform metaphors towards a community without a patron in the social identity. This is due to the absence of social identity symbols used as patrons for community groups there. The social identity displayed has almost its uniqueness, so it is feared that it will not be able to bind the social groups within it. The only instrument to gather the people there comprehensively is when the general election events, either presidential or regional elections.[12] The lack of programs initiated for people from different backgrounds also contributes to the increasingly poor quality of communication between communities. Therefore, the higher the apathy, the more it can damage the adhesive social elements of society.

Sometimes societies are perceived as very individualist countries and still create many programs of social gathering initiated by the government or non-government. The program of activities enables people to engage in more sincere social interactions without a background of practical economic or political interests. There are two possible options offered in activities related to community empowerment both melting pot framing, and non-melting pot framing; both have advantages and disadvantages of each. The melting pot pattern is usually applied to groups of people with very different backgrounds so that it takes a new form of identity that binds all elements of society in it.

Festival of citizens, commonly held in many metropolitans, indicate the different accommodative cultures to express themselves with symbols of primordial inherent in their citizens. In general, it seems that decision-makers will be careful in applying appropriate patterns in describing the social identity of society in general. In the end, there should be a willingness to put a certain identity as a social patron to make it easier for other social identities to be more orderly. For the people of Java, the dominant ethnic groups are perceived as the patron of social identity. The application of the Javanese language on certain days during working hours is considered a good effort in maintaining local values because they are considered to be able to preserve the nation's cultural heritage.

The existence of an ethnic on the national stage would last as long as the economic power and the number of local language users still actively using it. The existence of culture in the form of traditional activities will continue if it can be side by side with religion. Faith ties must have stronger authority amid without the support of culture is less expansive. Here a

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[12]Didik Haryadi Santoso et al., "Populism in New Media: The Online Presidential Campaign Discourse in Indonesia," *GEMA Online® Journal of Language Studies* 20, no. 2 (May 22, 2020): 115–32, https://doi.org/10.17576/gema-2020-2002-07.

symbiotic relationship is needed to build it. Because in the course of the development of law, also use *adat* (custom) as an instrument to empower the spread of Islam in Indonesia's archipelago.[13] Therefore, it is not appropriate to negate *adat* in the development of the spread of Islam in the archipelago because it contradicts the reality in society.[14]

An example is the Angkola Batak community; they are one of the Batak tribes that still nurture high traditions. Batak people, especially those in the regions, tend to elaborate between culture, religion and bureaucracy.[15] So it may form a customary pattern more accommodating of change.

SHAPING OF SOCIAL IDENTITY WITHIN INTER-PRIMORDIAL COMMUNITY

Economic and political pressure sometimes makes people's life patterns more reactive so they can still survive. The development of society today is experiencing a significant change caused by many factors that affect an event. The kinship pattern synonymous with tribal primordial underwent a change based on many causes. Certainly, heterogeneous urban communities carry out an identity defense mechanism by forming social alliances with other communities.

The social alliance can be carried out by consolidating with fellow migrants coming from similiar ethnicity, political goals, economic interests, and social religious perceptions. Social alliances are usually perceived by involving many interests whose purpose is to survive under pressure from outsiders. Social alliance is not merely driven by economic and political interests but also based on the interests of the identity of each individual.

Because every individual experiences pressure on their self-identity, it tends to consolidate with those affiliated from the same area. Therefore, it can be understood how a person's efforts to continue to trace back the origin of his ethnicity so that one will ally with the group, especially for Acehnese Post Tsunami.[16] Tribal alliances that occur internally within a primordial group are based on a fear of the erosion of their existing identity.

The diversity of tribes in Indonesia has created a pattern of primordial that leads to a form of tribal alliance, both internal and external. There is almost no found in Indonesian society that does not have tribal affiliations because it will help reinforce the primordial identity in society. However, the relationship between internal tribal identities is merely to make their relationship more intense and stronger so that it can be clearer. Mixed marriages between tribes in Indonesian society are relatively common, usually in the same faith.

Indonesian patriarchal society usually follows the path of the father's kinship in forming a tribal alliance. The relative ethnicity of the mother does not emerge unless there are interests of each individual. Usually, this interest arises when dealing with economics and politics, making it easier for someone to achieve their goals. One needs a tribal alliance when it is at a certain social stage. Thus, conventional abilities are less useful, especially, or concerning career paths, economics, and politics. The

[13]Taufik Abdullah, "II. Islam and the Formation of Tradition in Indonesia: A Comparative Perspective," *Itinerario* 13, no. 1 (March 22, 1989): 17–36, https://doi.org/10.1017/S0165115300004137.

[14]Hussain Ahmad Khan, "'The People of My Generation Are Best ': Conceptualizing Testimony in Early Islam (9th and 10 Th Centuries)," *Journal of Social Sciences and Humanities* 23, no. 1 (2015).

[15]Susan Rodgers, "Islam and the Changing of Social and Cultural Structures in the Angkola Batak Homeland,"

Social Compass 31, no. 1 (February 16, 1984): 57–74, https://doi.org/10.1177/003776868403100103.

[16]Irfan Zikri, "Social Transformation and the Change of Community Capacity of Post-Tsunami Aceh, Indonesia," *Pertanika Journal of Social Sciences and Humanities* 25, no. (3) (2017): 1297–1318, http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?decade=2020&year=2017&journal=JSSH-25-3-9.

alliance is carried out by giving a social signal that they are a unit of mutual support.

Social tradition activities are starting to be revived not only to maintain ancestral culture but also are intended as an instrument to consolidate within the internal circle so that they are more integrated. *Margondang* is a social instruments that is still maintained as an adhesive social tool for the Angkola Batak community. It is very effective in uniting the primordial elements that have been scattered.[17]

Therefore this method effectively reinforces their primordial identity in the national arena. The spirit of maintaining this culture also make it possible to continue to work because, in practice, a few modifications adopt new things as interspersed with regional songs that are relatively attractive to enable people to be happy. At the same time, it reinforces the status of the host family as people who are respected in local communities. The combination of local culture, Islam, and the condition of urban communities makes these kind of traditions can continue to exist in the lives of local people from overseas.

Migrant people usually have a higher spirit to survive the various pressures, although the obstacles would whack. However, awareness is also needed to see reality as a minority group in an area. Because of this, migrants should carry out a kind of social demarcation with the majority group. It means that certain areas are considered unwise to overly affirm their social identity in the middle of the majority group.

It could trigger to create resistance to them from the majority group amid the minority will be difficult to make social contact. This step is often done by the Angkola Batak community so that they can stay in the new place in its development over time. It's not too long, and they will how their identity when the same

group lives in relatively large numbers. In this condition, it will be easier for them to reinforce their identity because their position is relatively strong.

For Indonesians who set *urf* (the term of Islamic law in accommodated traditionsas the normative source of social interpretation instrument)[18] by participating in social religious activities would involve the majority group, such as *kenduri* (local thanksgiving festival) or *tukem* (pilgrimage to family graves). This step is taken to obtain social legitimacy from the majority group when they carry out traditional cultural activities and will not get resistance from the majority.

Social identities within a community do not occur simultaneously but often slowly surge when perceptions are formed in the community widely to acknowledge them. Therefore perception does not occur simultaneously but is caused by behavior that becomes habitual. Due to its development, social interaction requires a dominant social patron to create a balance. Social interaction takes the existence of a dominant community group in terms of numbers and social, economic, and political power.

It is to create a social patron that can be a reference for migrants and minority community groups. Cultural reservations can be maintained more when social patrons are created, creating a balance in society. Moreover, suppose the social patrons come from indigenous (local) groups. In that case, it means they come to an area to have settled and must seek a patron social identity for their existence.

Majority groups like this will create a more stable environment for the population. The mastery of regional languages is increasingly used in informal activities to facilitate the transmission of local values to all citizens who

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[17]Ilham Lubis and Anni Rahimah, "Angkola Language Acquisition among the Children: A Psychological Study," *International Humanities Studies* 6, no. (2) (2019): 12–26.

[18]Sumbul Ali-Karamali, "Demystifying Shariah: What It Is, How It Works, and Why It's Not Taking Over Our Country," *Library Journal* 145, no. 4 (2020): 111.

live in the area.[19] The created social patron will make the society more organized with the local values contained in it. The Yogyakarta region, with its culture and customs (adat), is an area that is considered suitable as a sample when the cultural patron of local values.

The urban community living there has become accustomed to its culture without resistance to the existing social patrons. Because social patrons that exist are too strong to resist, the option to comply with local values is a must. Although not all cultures or local customs are considered as indigenous can be a social patron if their population is large or economic and political control.

In Jakarta, although Betawi residents are considered to be quite a bit in terms of numbers, not to mention that they are not a group of people who control the economy and politics. But the local values of Betawi's culture are often used as social patrons. Betawi dialect is widely used by the general public there, indicating that Betawi's culture can be used as a social dialect. There is also a celebration event identical to the Betawi culture, which is still maintained even as an annual event of the Jakarta government. It shows that social culture references can occur even if they are not accompanied by economic or political control.

Social adhesives are created from several conditions in society, such as regulations forcing citizens to follow the rules. There are also social connections that occur without written legal rules but are generally noticed and accepted by almost every community. Patrons like this are healthier because they allow everyone to be more obedient to local values without any coercion in the form of regulation.

Heterogeneous people need a social patron that can be used as an instrument in the association in society. Because of a lot of social unrest, even gangs (groups that lead criminals) are not so strong due to social patrons in the region. Bali is one of the areas where social patrons are very strong to create a pattern of partnership with official institutions when large events usually involve community groups such as Calang (a famous local group) to maintain security.

Therefore, the social patron is necessity in the community so the order can continue. Plural Indonesian society is vulnerable to instability in the community because it has a high potential for social unrest. However, it can be minimized if it utilizes the potential social power that exists in the community. Social patrons already exist in society is one of the reasons why stability in Indonesian society is still maintained because local values used as social patrons are still held by their citizens.

Therefore a wise attitude is needed so that this situation is maintained. Social instability is usually a violation of local values used as social patrons to prevent the minority from feeling insecure in their hometown. Especially for women need a space to express their aspirations to deal the culture pressure.[20] When a group of people who feel they have the right to inherit an area feel an outside group that wants to disturb the balance in the community, it will react to it.

Therefore, local wisdom is needed when implementing a policy that can disrupt social patrons that have been established. It is necessary to understand the social psychology of people who still stick to the value of native feelings and do not step into social areas

[19]Ratno Lukito, "Mapping the Relationship of Competing Legal Traditions in the Era of Transnationalism in Indonesia. In: Pluralism, Transnationalism, and Culture in Asian Law : A Book in Honour of M.B. Hooker" (Singapore: ISEAS Publishing, 2017), 90–115.

[20]Sitasari A, "Explaining Individual Level Support for Women in Government in Indonesia: Beyond Demographics and Ethnicity," in *Annual Meeting 2006* (Conference Papers -- American Political Science Association, 2006).

considered to damage the order they have respected.

Success combines the strength of local values that already exist with the power of migrants who have economic and political power. This item can be a great force in building strong human beings. But this is impossible to do unless it is done with dignity and wisdom. Problems will emerge if the local community is not treated as a hosts in their own area.

On the other hand, they must also truly accept (*legowo*) the necessary changes a in this life. Therefore, the next stage is to provide each component of society to exist together without anyone feeling excluded. Thus, the role of Islam as a plenary teaching can be a catalyst for human development to obtain mutual prosperity.

ETHNICITY RELATION IN NATIONALISM

During the development of ethnicity, Indonesia has formed its own social cluster. Sometimes the ethnic symbol could be traced by the posture of artificial professions in the field. The social evidence of certain professions identical to some ethnicities in Indonesia could prove it. Like, a certain cuisine is synonymous with the Minang tribe, which has become an icon of restaurants in Indonesia.

Lawyers are very close to the Batak tribe, and some professions were related to certain ethnics. Although not all ethnicities are identical with professions that are inherent in their ethnicity due to many tribes that are not so prominent in a profession, usually, their natural posture does not require local residents to move to other areas.

Minang culture, which demands men leave the house for a better livelihood, persuades them to go outside their hometowns to search

and spread throughout Indonesia. Minang people also inner social management to dismantle the disharmony among communities.[21] Although the number of Minang ethnic is not so large, the distribution of these tribes in many countries is quite evenly distributed and usually results from economic content. The Batak people who live in the northern part of Tapanuli have less fertile land, forcing their inhabitants to migrate to other areas, especially in Jakarta.

Not surprisingly, in certain professions, urban people are quite successful, such as lawyers (advocates), the military, the police, and in government. The concept of *harajaon* (image of formal rank) in its customs affects the social side of this tribal orientation. The main priority in *harajaon* is more focused on vital formal positions. Not surprisingly, although the number of these tribes is quite minor, their influence in this country is relatively large because many have managed to become national figures.

Meanwhile, the character of Indonesian traditions is that almost every element of society loves people known as polite, diligent, and hard-working people. *Gotong-royong* (togetherness) is a nation's characteristic that inspires its people. It is not surprising to be a symbol of unifying the nation. The friendliness of the tribes of life philosophy makes them the unifying symbol of Indonesia.

We can understand the global political constellation through the attraction of each country's interests is getting stronger. But very obvious things happen when a large country plays a political step toward another party. The Islamic world is a collection of countries with mostly Muslim populations.[22] The Islamic world today should realize that it has enormous

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[21]Ferdinal Asmin et al., "Social Capital of Parak and Rimbo Management in West Sumatra," *Jurnal Manajemen Hutan Tropika* 23, no. 3 SE-Articles (December 31, 2017): 140–49, https://journal.ipb.ac.id/index.php/jmht/article/view/19672.

[22]Arikewuyo A-SI, "Contextualizing the Legacy of the Prophet Muhammad on Religious Tolerance for Peaceful Co-Existence in a Multi-Faith Society," *Islamic Quarterly* 59, no. (2) (2015): 215–36.

potential power, especially, since Indonesia has a unique position.

Human behavior to form new social classes is a necessity. Because of the different social backgrounds in urban society, its development is still to continue. Due there are so many associations that appear in each of its stereotypes, always accompanied by spiritual splash programs. This virtue has become a norm in Muslim societies in Indonesia, which shows the influence of Islam is getting stronger and implanting its influence in every community.

Communication relationships within a community are not only limited to verbal communication but also be non-verbal. A mutual understanding of the existence of each individual in society characterize this. For people in rural areas, the intensity of real verbal communication relationships is often done. However, in urban societies with very high levels of heterogeneity, contact between the communities within them is relatively rare.

Sometimes in national events such as public elections, they make one another meetings because the interests in the relationship of daily activities are relatively different. The absence of a community gathering forum in a highly heterogeneity community. Miscommunication occurs in a society with a high level of plurality, easily triggered by other problems such as economic inequality. It seems that it is still not serious to consider that it is important to form a community gathering in big cities because it is assumed to be handled by the local community.

Natural factors, social conditions, and matters relating a certain frame can form set social identities. In a homogeneous society, social identity formation is usually driven by figures who have a reputation as elderly who still maintain strong social traditions. The role of *adat* holders is very prominent as the figure considered the most authoritative in maintaining cultural values as a manifestation of social identity in the community.

CONCLUSION

In Indonesia, in general, the number of places of worship can signify the identity of communities in society because of the concentration of society, always accompanying places of worship as symbols of the existence of certain communities. It can be easy for someone to assume how many people are in a community just by looking at the number of places of worship.

A community group uses certain religious symbols as a sign of the identity of the community group. It wants to emphasize that its existence in society is a message for those with the same perception of identity. There are also groups of people who use the symbol of dress as a form of self-identity in the community, such as wearing headscarves, *kupiah*, *turban* for Muslim communities. The use of symbolic dress in society shows the identity of a group of people. It is a form of non-verbal communication to other parties about themselves. There is also a self-identity that can be expressed by the use of clans or peerage, which is a norm in society and is a reflection of the signal to make emotional ties with those who are also related to self-declaration as a descendant of a noble.

All self-identities expressed above are intended to reinforce the existence of oneself who want to be treated by the social values one holds. Therefore, it is also possible for social tensions that occur in the community due to different social values held between groups of people. In this case, there needs to be an awareness of each community group needs to respect the social value they embrace. Therefore, there needs to be wisdom from community members to make these activities somewhat obscured so that social relations are more harmonious because the other parties feel valued by the social values they hold. The social

relations of a group of people can be more in line if the social values adopted can still exist or are accommodated within the wider community. Social identity in society arises from several factors that influence it.

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