



Social religious solidarity of East Nusa Tenggara Muslim minorities in the blessing movement program at the Cahaya Hijrah Foundation

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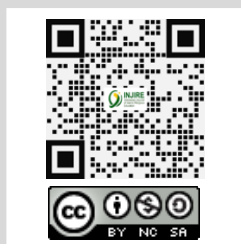
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Abstract

This study aims to describe the blessing movement among Muslim minorities in East Nusa Tenggara by the Cahaya Hijrah Foundation to strengthen religious social solidarity between Muslim and non-Muslim communities. The descriptive qualitative approach was used to research subjects, namely Yayasan Cahaya Hijrah and minority Muslim communities in the Kupang Area. Based on the analysis of Emile Durkheim's social solidarity theory, it is stated that first, the blessing movement program is considered to have an impact on strengthening the solidarity of Muslim and non-Muslim communities in Kupang, especially in the aspect of emotional-spiritual experience, second, the form of religious solidarity in the blessing movement carried out by the Cahaya Hijrah Foundation is seen in cooperation activities for the construction of places of worship, empowerment of religious activities, and the implementation of education.

Keywords:

Blessing Movement; Socio Religious; Solidarity; Muslim Minority.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk gerakan berkah di kalangan muslim minoritas di Nusa Tenggara Timur yang dilalukan oleh Yayasan Cahaya Hijrah dalam upaya memperkuat solidaritas sosial keagamaan antara masyarakat muslim dan non muslim. Pendekatan kualitatif deskriptif digunakan sebagai metode dalam penelitian yang dilakukan terhadap subjek riset yaitu Yayasan Cahaya Hijrah dan masyarakat muslim minoritas di Kawasan Kupang. Berdasarkan analisa teori solidaritas sosial Emile Durkheim, disebutkan bahwa: pertama, program gerakan berkah dinilai memberikan dampak terhadap penguatan solidaritas masyarakat muslim dan non muslim di Kupang terutama pada aspek pengalaman emosional-spiritual, Kedua, bentuk solidaritas keagamaan dalam gerakan berkah yang dilakukan Yayasan Cahaya Hijrah terlibat pada kegiatan gotong royong pembangunan tempat ibadah, pemberdayaan kegiatan keagamaan, dan penyelenggaraan pendidikan.

Kata Kunci:

Gerakan Berkah; Solidaritas; Sosial Keagamaan; Muslim Minoritas.

Introduction

Indonesia is home to a Muslim majority, but only a few are home to a Muslim majority in East Nusa Tenggara, precisely in Kupang. Ethnic, religious, and cultural diversity becomes a need for conflict when entities cannot limit each other and build tolerance. They are generally socially isolated and often experience spatial *segregation*. Their *subordinate* position becomes apparent regarding unequal access to educational opportunities and their limitations in developing careers, jobs, and professions (Burhani, 2019). They suffer more than general social and economic insecurity. Even when it comes to public policy, they are often treated differently.

There are minority groups that have managed to get public attention and protection from the law both nationally and internationally, but there are other groups that are increasingly oppressed. Raising the fate of Christians and Ahmadis, for example, could have protected them. Still, Gafatar and various smaller religious groups could not raise their issue to the world level, so they did not face a defense. Thus, an appropriate method is needed to strengthen. Social solidarity of the community to create bonds of brotherhood, social care, and unity of the Muslim community as a minority group during Kupang society, East Nusa Tenggara, which is predominantly non-Muslim.

Yayasan Cahaya Hijrah (now abbreviated as YCH) East Nusa Tenggara is an institution that is also a place that is a center for soul recreation that is quite capable of providing social coolness to the Muslim and Muslim communities in Kupang. At least their need for every religious and social activity can be carried out without significant conflict, and this is because the two groups of people, in addition to theological factors (Upik et al., 2016), strengthening social solidarity need to be carried out together in activities that do not violate the provisions of each religious teaching and need to be conveyed more conceptually and presented in programs carried out by the Cahaya Hijrah Foundation and adapted to the needs of the people of Kupang, East Nusa Tenggara.

From the author's observation, there is an interesting phenomenon that occurs in Kupang Muslim and non-Muslim communities, precisely in South Middle East Regency, East Nusa Tenggara Province, which seeks to build the strengthening of their social solidarity through a forum, namely YCH, which has had a tangible impact on the social life of their community, especially in the blessing movement program. This indication can be seen in the number of people joining the foundation regardless of social class background, education, economy, culture, religion, etc. The main feature in the blessing movement programmed by YCH Nusa Tenggara Timur is more of a sociological aspect where the foundation in carrying out its activities emphasizes action, not discourse.

The blessing movement involved Muslim and non-Muslim communities in the interior of Kupang village, East Nusa Tenggara. The process of the blessing movement that he carried out also developed together with the process of creating life and community life. Therefore, the blessing movement carried out by YCH has a very strategic role in developing and strengthening human resources. In essence, the blessing movement activity enhances religious, social solidarity, which has implications for humanization (humanizing humans). Without the blessing movement, the people of East Nusa Tenggara seem challenged to develop the values and principles of social solidarity, especially in their religious aspects. Based on these considerations, the author is interested in examining the phenomenon in minority Muslim communities with the scope of study of the Cahaya Hijrah Foundation, East Nusa Tenggara.

Method

This research uses qualitative research methods using a descriptive approach (Sugiyono, 2015). In qualitative data collection, researchers are the main instrument for finding data by interacting symbolically with informants/subjects studied (Moleong, 2006). This research was conducted at Yayasan Cahaya Hijrah Kupang, East Nusa Tenggara, precisely the minority Muslim communities who participated in the foundation and non-Muslim communities, which were carried out from October 2020 to November 2021.

In this study, the author analyses the blessing movement activities carried out by the Cahaya Hijrah Foundation using Emile Durkheim's theory of social solidarity, which is based on the principles of brotherhood ties, social care, and the unity of the Muslim community as a minority group during Kupang society where most people are non-Muslims.

Result and Discussion

The blessing movement activities at Yayasan Cahaya Hijrah are superior activities that receive full support from the community through cooperation activities for the construction of places of worship, empowerment of religious activities, and the implementation of education. The three activities are named blessing movement activities. In contrast, the range of activities is carried out at a certain momentum, such as the construction of places of worship and religious activities in the Muslim and non-Muslim communities.

The value of humanism in the blessing movement

During the interaction between Muslim and non-Muslim communities in East Nusa Tenggara in the blessing movement activities organized by the Cahaya Hijrah Foundation, humanism values are attitudes that can be used as standards in dealing with others in society. So, the values of humanism must be used as a tool to strengthen social solidarity, the purpose of which is to be embedded and become their good habits, in the hope that later they can become a good society and become people who can uphold the values of humanism.

The implementation of humanism values in the activities of the blessing movement at the Cahaya Hijrah Foundation of East Nusa Tenggara is as follows: *First*, the importance of being willing to sacrifice. A sacrifice must precede every achievement of something. If he is a soldier or policeman, then he must be ready to surrender, sacrifice time and gift with family; if he is a preacher, then he must be prepared to sacrifice inner birth and soul ability in taking the struggle (Abbas, 2009; Muhammad Arifin, 2017), and if he is a religious person then he must be ready to offer to get to a goal, start sacrificing time at work, time with family, and even sacrificing property. This is what the researcher found when he conducted research at the Cahaya Hijrah Foundation and the people of East Nusa Tenggara, and they did look like the community in general. For example, they sacrificed their time working to build a place of worship, sacrificed their property to intake, and even offered their time to distribute packaged rice to the community during religious activities. This is a form of realization of the blessing movement program implemented by Yayasan Cahaya Hijrah.

Second, one of the values of humanism found by researchers (Effendi, 2021b) is the value of caring for others. This caring attitude includes a commendable action, the cultivation of caring values including something significant in society, considering that at this time not a few people are already arid of these values, so that even if one of the people who is different religions or beliefs needs help, he remains relaxed and busy with his affairs. Therefore, the cultivation of humanism values is found in the community and the Cahaya Hijrah Foundation of East Nusa Tenggara, where the community is trained to carry out blessing movement activities to bring up a sense of social care in various ways, the community is asked to provide forms of social care to other people in need such as giving wrapped rice during religious activities, so that a sense of concern and social care arises.

The third value of helping is that humans are social creatures (Hendropuspito, n.d.; Rusdianta, 2013). These creatures cannot live alone, so that between each other, of course, they want each other, need-need, so from there comes the awareness to help and help because it is difficult and even impossible for someone to survive alone without involving other parties related to the attitude of helping, the Hijrah Light Foundation has set an example and cultivating this, considering that the philosophy of assisting is commendable moral. Hence, it needs to be instilled early in the people of East Nusa Tenggara.

The four values of greeting, this attitude is a word to reprimand, which is the beginning of inviting conversation. Rebuke Sapa is an initial statement of a person to communicate with others so that the interlocutor can respond to what we convey well. This is done politely because it includes manners that must be instilled in the community and always done together. This attitude can be well embedded if the Hijrah Light Foundation sets an excellent example so that this attitude is fundamental in the community and will grow later. Examples of greeting attitudes that usually occur every day are (a). Say hello to each other if you meet with friends or neighbors of different religions. (b) say hello if you meet as is the tradition of *Hase Hawaka* (reprimand greeting) (c) ask how you are doing when meeting with friends or relatives. (d) shake hands when meeting both at home and at other places. (e) If it is not possible to give greetings when meeting with other people, then you can use a smile instead.

The five values of respecting others and respectful behavior, including good deeds, are known in Islam as *Mahmudah* morals, while respect is an attitude of appreciation, admiration, or respect for other parties. This is where the Cahaya Hijrah Foundation teaches its people respectful behavior, starting from respect for brothers and others, because this respect includes humanism values that must be instilled in the community.

The six values of not being arrogant Islam as a religion of *Rahmat lil alamin* has invited and encouraged all Muslims to practice and hold fast to noble morals in all their activities. These noble morals are morals based on the principles of goodness and truth, morals that can bring happiness to individuals and society in this world and the hereafter. Based on the research results, the Cahaya Hijrah Foundation of East Nusa Tenggara is invited not to behave arrogantly with God and fellow humans, for example, adding a deeper understanding of religion with blessing movement activities.

The seven values of solidarity are an attitude of solidarity, togetherness, and cohesion (O'Dea, 1990). Still, what exists in society today, especially the youth, often misuses solidarity not in terms of sound. Still, in terms of wrong, for example, the relationship between one community and another, stealing from one another or the nature of the interaction of sports activities, Football supporters with other supporters to the point of casualties, it is clear that solidarity is not justified Yayasan Cahaya Hijrah has exemplified and guided its community to always be in solidarity with others, which is clear that solidarity is in terms of kindness, for example when one is sick, or a parent dies as well as the cultivation of this solidarity attitude in blessing movement activities starting from mutual assistance in the construction of places of worship, empowerment of religious activities, and implementation of education.

The blessing movement is a program implemented by the Cahaya Hijrah Foundation to build religious social solidarity between Muslim and non-Muslim communities in Kupang, East Nusa Tenggara. This blessing movement activity aims to strengthen the value of bonds of brotherhood, social care, and unity of Muslim and non-Muslim communities. It is proven that this blessing movement has encouraged the community to build social solidarity jointly as a capital for the life of the nation and state.

Social solidarity and blessing movement

The results obtained in this study show that mechanical social solidarity in Yayasan Cahaya Hijrah is formed because of the community's togetherness. This togetherness is related to how they work in building places of worship, participating in religious activities, and providing education. In carrying out activities, this blessing movement unites them from one individual to another in a consensus, a normative pattern based on human values (Effendi, 2021a; Hidayat et al., 2021). In the Cahaya Hijrah Foundation, it is known that there are unwritten norms that are believed to have long been a habit of the community to uphold human values. This pattern shapes their mentality into a solid collective consciousness in the form of similarities in ethnicity, religion, work, and residence, as well as everyday habits such as greeting mutual respect for every blessing movement activity carried out by the people of East Nusa Tenggara.

While the organic social solidarity of society is formed due to the specialization of activities and high interdependence that causes low collective consciousness, restitutive laws are dominant (Graham et al., 2005). The condition of the living environment with the Cahaya Hijrah Foundation does not cause their collective consciousness to be weak, either because of busy work or others. The existence of unwritten regulations in the Cahaya Hijrah Foundation is a commitment of the community to realize social solidarity.

The concept of solidarity relates to the identification of human beings and the support of other group members to which they belong. This concept is related to Durkheim's book *The Division of Labour in Society*, which implies the division of what he called mechanical solidarity and organic solidarity (Scott John, 2011).

Solidarity is a rational human phenomenon that comes together to achieve common interests. This is to Durkheim's opinion that "Solidarity in society works as a social glue. In this context, it can be values, customs, and beliefs shared by its members in the bonds of collective consciousness". However, both are distinguished regarding awareness of togetherness (Ambo Upe, 2010). Discussing solidarity in terms of anything that shows understanding mechanically and organically at the Cahaya Hijrah Foundation of East Nusa Tenggara can be seen in the following discussion.

Mechanical social solidarity in fraternal bonds in blessing movement activities

Mechanical social solidarity occurs because of an awareness that will create a common ground for its members. According to Durkheim (Ambo Upe, 2010) revealed that:

Mechanical solidarity is a type of solidarity based on equality. In societies with a mechanical kind of solidarity, individuals are bound together in solidarity with an ordinary and collective solid consciousness. Therefore, the individual does not develop because he is "paralyzed" by tremendous pressure to accept conformity.

People's lives now have entered a more complex or organic stage. Based on the results of research, the mechanical solidarity of the community and the Cahaya Hijrah Foundation in East Nusa Tenggara shows its mechanical characteristics in several ways, and they are united in several aspects such as primordial society such as ethnic similarity, religious similarity, residence, and tribe. Management is still manual, and consensus on people's habits is still needed. As for repressive laws, community involvement in sanctioning, low division of labor, and low interdependence were not found. This is because the regulations at the Cahaya Hijrah Foundation occur due to the high primordial sense of the community and misunderstandings in some matters.

Regarding the existing fraternal ties, no mechanical characteristics indicate this can happen because people work together in one field of work with multiple backgrounds, so there will be no selfish individuals based on specific education, which is usually higher (M. Syahfitriah, 2020). This applies to the field of strengthening, a technical religion that requires much energy from the community and does not attach too much importance to essential primordial elements. People want to show their brotherly attitude. The eventual impact of mechanical social solidarity is

because everyday and typical needs are not formed. Instead, they blend into one because of religious factors. This type of solidarity has begun to be replaced by organic social solidarity. However, the results of the research show that there are mechanical elements that still exist during changes in the characteristics of solidarity, especially in society. This element does not necessarily disappear but begins to decrease rigidly.

This type of solidarity has begun to be replaced by organic social solidarity. However, the results of the research show that there are mechanical elements that still exist during changes in the characteristics of solidarity, especially in workers. This element does not necessarily disappear but begins to decrease rigidly. In this case, the mechanical properties are seen in several ways.

Organic social solidarity in the social care of the people of East Nusa Tenggara

In contrast to mechanical solidarity, organic solidarity is a shared awareness of the division of labour. This awareness follows Durkheim's opinion (Ambo Upe, 2010): "If mechanical solidarity is based on a collective conscience, then organic solidarity is different. This type of solidarity is based on law and reason." In organic solidarity, what is considered is the awareness of dependence and the high division of labour due to the existence of skills and heterogeneity at the individual level so that the importance of goals takes precedence. In line with this, in Yayasan Cahaya Hijrah, organic social solidarity looks more like high individuality, as seen from the condition of a highly interdependent society and weakened collective consciousness.

Some of these things are due to two things. First, in theory, the solidarity formed in post-industrial society is organic. Second, observations, interviews, and document studies show that organic characteristics are more dominant than mechanical characteristics in workers at the Cahaya Hijrah Foundation.

In the social group of workers, there is a pattern between partial (related) and functional (having certain functions) relations, and there is a specific division of labour, which in turn will give rise to differences in interests, status, thoughts and so on. These different patterns of relationships can form bonds of social solidarity and unity.

Unity of Muslim and Non-Muslim communities

In contrast to mechanical solidarity, organic solidarity arises because of the growing division of labour and interdependence. This interdependence increases due to the increasing consciousness of a society characterized by organic solidarity united by differences among people, by the fact that all have different duties and responsibilities as in a company. Each organization can no longer meet its needs but is characterized by significant interdependence with other communities or groups. This dependence is seen in the community's religious differences in blessing and blessing movement activities. The community has its busy part, so there are differences in the fields they handle.

According to Ritzer (Goodman, 2007; Ritzer, 1992), "In an organic solidarity society, collective consciousness is limited to only a part of the group, not perceived as too binding, less rigid and content is of higher individual interest than moral guidance." The lack of internal homogeneity that allows the development of everyday moral habits, beliefs, feelings, principles, and codes of ethics due to the high division of labour allows anything to be done alone or with only a few workers.

Based on the above, the social solidarity that occurs in the people of East Nusa Tenggara carried out by the Cahaya Hijrah Foundation tends towards organic social solidarity because when viewed from the characteristics of existing solidarity, the attributes of organic social solidarity are more dominant in forming bonds of community solidarity. However, some mechanical elements still exist, such as primordial and working together, and This is because mechanical social solidarity is almost replaced by organic social solidarity.

Conclusion

Based on the analysis of Emile Durkheim's social solidarity theory, it is stated that first, the blessing movement program is considered to have an impact on strengthening the solidarity of Muslim and non-Muslim communities in Kupang, especially in the aspect of emotional-spiritual experience, second, the form of religious solidarity in the blessing movement carried out by the Cahaya Hijrah Foundation is seen in cooperation activities for the construction of places of worship, empowerment of religious activities, and the implementation of education.

Mechanical solidarity formed at Yayasan Cahaya Hijrah is due to the similarity of community members. These members bond because of emotional similarities, beliefs, and moral commitments. Some characteristics of mechanical solidarity, namely the system of low division of labour, values and norms are general and abstract, and applicable laws are repressive.

Organic solidarity is formed because a sense of functional interdependence unites people. Individual autonomy is highly valued because everyone performs a different function. Some of the characteristics of organic solidarity include a complex division of labour system and more restitutive laws, meaning that laws are enacted solely to restore society to its original condition.

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