

The Relation Between An Understanding Of Muslim Brotherhood Concept And Social Solidarity In Islamic Community At Suburban Area (Case Study At Palasari Cibiru Bandung, 2011)

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Abstract: This study aims to find out how the relationship between an understanding of Palasari public to Islamic brotherhood concept and social solidarity among them. One of the most dominant value underlying all the activities of a society is religion or belief system. Palasari Village is one form of society which can be regarded as sub urban Muslim community, because in addition to the majority of the population are Muslims, also geographically located at Cibiru Bandung City. The method used is a case study with qualitative and quantitative approaches. The results showed that the Palasari public's understanding of islamic brotherhood concept not related to social tos solidarity among them.

Index Terms: Muslim brotherhood, social solidarity, suburban, Islamic community, Cibiru Palasari.

1 INTRODUCTION

Theoretically, it can be understood that the community is a kind of organization of various individual interests, rules and their attitudes toward relationship each other, eventually result in a system or social order is referred as social structures. Thus, the social structure is the totality of human relations based on the values and customs. (Jusman Iskandar, 2000: 166-167) Along with social change, community identification was growing then bisrth suburban community. Geographically, a suburban community is a community in the suburban areas. The term is also used suburban communities to identify people who may be geographically closer to urban areas, but still have a pattern of life and rural culture. In addition, it can be said that the culture of suburban communities are usually still hold and maintain a system of values derived from religion and their belief. Hence the suburban communities, will be found mixing patterns of urban living and rural communities as well, although not at the same time. One of the most dominant value underlying all the activities of a society is religion or belief system. This is not surprising given the function of religion as a directive system which is composed of elements that make up the normative human-response at various levels of thought, feeling and action. Religion, thus, making people accept, feel, think and execute in ways desired. (Nanat Fatah Natsir, 1999: 23-24). In a social context, the contribution of religion to society and culture based on the characteristics of its importance, namely ansendensi everyday experiences in the natural environment.

In the theory of functionalism, religion is seen as human helper to adjust three facts; uncertainty, powerlessness and scarcity (Nanat Fatah Natsir, 1999: 24) Based on the above - using the theory of functionalism - ideally and theoretically it is understood that religion serves as a source of value in life and social structure of a society. On the other hand, religion contains many things that govern the system of people's lives. Islamic Religion is one religion that is loaded with the value system because he believed not only regulate human relationship with God (*hablun min Allah*) but also human relations (*hablun min al-nas*). In this regard, one of known concept in Islam is ukhuwwah Islamic or Muslim brotherhood. Fraternal or social relationships that triggered or motivated by equality or religious beliefs. On the other hand, the theoretical equations or religious belief is one of the factors that can lead to a social relationship quality and effective. One important form of social relations and related to the concept of Islamic brotherhood is the concept of social solidarity within the discipline of sociology can be used as empirical evidence on the relationship that is created within a society. Palasari Village is one form of society which can be regarded as suburban Muslim community, because in addition to the majority of the population are Muslims, also geographically located at Cibiru Bandung City. Such as the characteristics of other suburban communities still hold and preserve the lifestyle of mutual assistance, Palasari village communities tend to have integrity and social solidarity are quite high in some cases. Based on observations made it was found that the level of solidarity in Palasari society fairly well. This is evidenced by the cooperation and mutual assistance among them in everyday life. On the other hand, they are certainly familiar with the Islamic concept of Islamic brotherhood. The concept of Islamic brotherhood bee in the level of religious teachings. For this reason, it is not surprising that researchers have assumed that if the public understanding of Islamic brotherhood beter, it will be built solidarity among them. Even if they do not have a significant relationship, then there are other factors that may have a stronger association with the solidarity created

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1 LITERATURE REVIEW

Social solidarity or social solidarity is a concept that shows the relationship between people only. Social solidarity is a relationship based on friendship and common interests of all members. The definition of social solidarity according to Paul Johnson (1980:181) suggests that in a state of solidarity between individuals and groups based on moral feelings and beliefs held together, which is reinforced by a shared emotional experience. Social solidarity by Robbert MZ Lawang (1985:262), the basic notion of social solidarity remains we hold that the unity, friendship, mutual trust and responsibility arising from common interests among members. Clearer about solidarity put forward by Emile Durkheim cited by Robbert MZ Lawang (1985:63) state that social solidarity is mutual trust among members of the group or community. If people trust each other they would be one or a friend, be respectful, be responsible for bertanggung mutually assist each other in meeting the needs between people. Social solidarity and integration is one example of a social fact that is beyond the individual and can not be explained by individual characteristics. To understand the level and type of social solidarity contained in a group of people required an analysis of the social structure. However, at least it can be argued Durkheim's theory of the social solidarity that divides to form two types of social solidarity, namely; mechanical solidarity and organic solidarity. (Jusman Iskandar, 2001: 382) Solidarity mechanics in general showed a low level of division of labor, resulting in even lower levels of dependence, individuality is too low and primitive-rural Unlike the mechanical solidarity, organic solidarity is characterized by a high division of labor, the collective consciousness of the weak, has an individuality, which is high, has a high dependence blades and usually industrial-urban. The phenomenon of social solidarity can be caused by several factors. In this case, Astrid S. Susanto by quoting Pitirim Sorokin and Zimmerman revealed that integration or social solidarity is often determined by several factors as follows: (1) Highways / rate, (2) bond of marriage, (3) Equation religion, (4) Equation language and custom-customs, (5) Equation homeland, (6) Equation region, (7) responsibility for joint work, (8) Responsibility for maintaining order, (9) Economics, (10) Tops same, (11) the head of the Association of the same institution, (12) Defence together, (13) with assistance/ cooperation, and (13) experience, action and life together. (Astrid Susanto, 1999: 113). Of all these factors, if only one factor that surfaced then called by Pitirim Sorokin as a group or groups of elementary elementanj. And if this binding factor more than one group called cumulative or multiple groups. Thus, according to Sorokin that is still cited by Astrid Susanto, social solidarity intensity is determined by: (1) the nature of grouping purposes, and (2) the number of elements that are the cause binding. (Astrid Susanto, 1999:113), -While the pads are fastened by a group of more than one element there are properties, namely: (1) the same thought, and (2) shall be based on the group consciousness a feeling of oneness. By comparing several opinions on the above, it seems it can be said that more Durkheim saw as a symptom of moral solidarity. This is particularly apparent from the bond rural communities (rural communities). Nfirdmnya social order in the city than in rural areas due according to Durkheim factor binding in the village increased to public morality. (Astrid Susanto, 1999:113). As for some of these factors include: [1] Social control by the villagers, [2] family stability, and [3] The nature of heterogeneity is smaller than the nature of the

collectivity. On the other hand, suburban communities as people who have two identities at once geographically-urban and rural culture-are theoretically more likely to raise social solidarity patterned organic than mechanical. This may be caused by two things, namely: [2] Locality (area of residence). This community is always influenced by the state from the region that serves as a factor that strengthens solidarity, and [2] Community sentiment (feeling communi-ties.), The same feeling. When the area was heckled for example, then all components of the group that will feel denounced. Thus, people who have a permanent residence in a permanent area and usually have strong bonds of unity as the influence of residence. As a relationship that is created in a systematic, social solidarity over time will turn into a cultural system (way of life) of a society that would be characteristic of the particular society. This is called by Durkheim as moral symptoms. Furthermore, the view of Emile Durkheim, quoted by HENDI SUHENDI revealed several factors that build solidarity among the community. First, the similarities among the community members. Traditional society or primitive societies have high solidarity because they have a job and live a life that is relatively the same, they are both generalist, competition is not dominant. Second, the dependence among individuals with one another in maintaining life. Modern society has compartmentalized box into a very specific profession desperately needs people. It causes familial ties and social solidarity in modern urban community or society is not strong. The Social solidarity can be born and come from a variety of factors. For a Muslim, social solidarity is one of the teachings of Islam that must be implemented by all Muslims. One of the teachings that encourage social solidarity in Islam is the concept of ukhuwwah Islamiyah. Thus, in the Islamic context there is a link between social solidarity and ukhuwwah islamiyah (Muslim brotherhood) The meaning of ukhuwwah Islamiyah according langguae means Islamic Brotherhood. As the term meaning of ukhuwwah Islamic is faith and spiritual strength that God has given to His servants who believe and fear that fosters feelings of love, brotherhood, dignity, and mutual trust to a creed brother. With ukhuwwah will arise mutual help, mutual understanding and not do injustice (injustice) of property and honor others who all came because God alone. It's that allah swt. put the whole man as the son of Adam in a glorious position, (Qur'an [17]: 70). Allah created human beings. with different identities so that they know each other and give each other the benefit of one another (Qur'an [49]: 13). Each kind of given rules and the (different), but if God wants, then the entire human race could be put together in unity. Allah Ta'ala. The difference creates an opportunity to compete in a healthy manner in achieving virtue, (Qur'an, [5]: 48). Therefore, as stated by the apostle Saw. that all human beings become brothers with each other. (Hadith Bukhari)

2 DATA AND DISCUSSION

2.1 Respondents

Research conducted involving 70 responders, the number of respondents is representative from RW 14 with each of the 5 people for using purposive sampling techniques (aiming) with quota approach, the researcher specify various criteria-vang predetermined, namely: (1) Respondent is still Palasari society, (2) Respondents considered eligible to give the perception, and (3) respondents have or have had a special role as a community leader in the village Palasasari.

2.2 Objective conditions Palasari Village

2.2.1 potential Geographic

Palasari Urban Village is one of the villages are located in the District Cibiru Ujungberung Bandung region. With a height of 700 m above sea level, and the average rainfall per year, amounting to 2400 mm, residents of this village are choosing farming as a livelihood. Geographically, the location of the Village Palasari currently considering the relative strategic position only at a distance of approximately 3 kilometers from the district capital, 12 kilometers from the capital of the municipality and 12 kilometers from the provincial capital. As for other areas directly adjacent to the Village Palasari include: [1] The north bordering the Village Cilengkrang; [2] The south by the Village Cipadung Kulon; [3] West bordering the Village Cisurupan; and [4] East by the Village Cipadung. As described above, the Village Palasari is a rural culture that has changed. This then led to the Village Palasari, in some cases, can be categorized as a suburban area

2.2.2 Demographic potential

According to the last note, Palasari village population is around 9.363 people, made up of 4.607 men and 4.756 women were included in the 3.191 family. The population of the Village Palasari can be said is still in the category of being, in the sense that this amount is not included in the solid category for a region that has an area of about 217.275 hectares. consisting of plains area of 102.275 hectares. and of the remaining 115 acres consists of hilly region

2.3. The understanding of the Muslim brotherhood concept of Palasari public

As an initial step in this research sought variable X which will then be linked to the variable Y. As outlined in the previous chapter that the variable X is a variable studies examining the cognitive reality of the public understanding of the concept of Islamic brotherhood. From the results of research conducted using a questionnaire instrument obtained the following results are described below:

2.3.1 Question / statement number 1:

I realized that all Muslims are brothers and should help each other Of the 70 respondents, who chose alternative answers as much as 56 Strongly Agree, Agree as many as 12 people, Undecided by 2 people, and none of the respondents who answered Disagree and Strongly Disagree. Thus obtained average: $(56 \times 4) + (12 \times 3) + (2 \times 2) = 264/70 = 3.80$. This value is very well qualified. Thus, the majority of respondents understood very well through items such statements. This statement illustrates that most of the respondents have the feeling that they are brothers.

2.3.2 Question / statement number 2:

I've read one verse of the Qur'an which describes Ukhuwwah Istamiyah Of the 70 respondents, who answered Strongly Agree as many as 27 people, 32 people responded agree, Undecided 11 people, while there was one respondent who answered Disagree and Strongly Disagree. In order to obtain the average: $(27 \times 4) + (32 \times 3) + (11 \times 2) = 226/70 = 3.20$. In this case, a score of 3.20 is very well qualified. Thus, most of the respondents have never read or taboo experiences about Qur'an verse about brotherhood.

2.3.3 Question / statement number 3:

My radar that brotherhood is not only caused by one strain or the blood, but also a religious From the answers obtained as many as 70 people can be seen that the respondents chose the answer Strongly Agree there are 36 people, as many as 28 people responded Agree, replied Undecided by 2 people, and who answered Disagree by 4 people. To obtain the average. Average: $(36 \times 4) + (28 \times 3) + (2 \times 2) + (4 \times 1) = 236/70 = 3.40$. This value is in very good qualification. Of this calculation can be interpreted that their awareness about Islamic teachings can ukhuwah said to be very good.

2.3.4 Question / statement number 4:

If there are Muslim brothers that I needed help, I am always ready A total of 70 respondents obtained answers that are answered Strongly Agree there are 11 people, 43 people responded agree, 13 people responded Undecided, and who answered Disagree as much as 3 people. While no one else respondents chose option Strongly Disagree. Thus obtained the average: $(11 \times 4) + (43 \times 3) + (13 \times 2) + (3 \times 1) = 202/70 = 2.90$. This value is in qualification well and thus it can be seen that most of the respondents will provide help to others.

2.3.5 Question / statement number 5:

If they are hurt, I will defend their rights This item shows the following answer: as many as 11 people answered Strongly Agree, Agree 28 people responded, 27 people responded Hesitate, 3 people answered Disagree and 1 person who answered Strongly Disagree. In order to obtain the average: $(11 \times 4) + (28 \times 3) + (27 \times 2) + (3 \times 1) + (1 \times 0) = 185/70 = 2.60$ This value is in good qualifications and thus it can be seen that most of the respondents agreed with this statement and it can be understood that it would defend the rights of their brothers when hurt. The calculation of the average values obtained 3.10. Thus, the average value of all the items variable X is 3.10 and this value is well qualified as being in the range of 2.40 to 3.10. Thus, it can be seen that the average resequen have a good understanding of the concept of Islamic brotherhood

2.4 Social Solidarity in Palasari Community

Furthermore, this section will display the data generated from the processing of questionnaires regarding variable Y. This variable is a variable whose research revealed the reality of social solidarity Palasari as one of the Islamic community residing in suburban areas. From the results of research conducted using a questionnaire instrument obtained results are outlined below:

2.4.1 Question / statement number 1:

I and members of the public usually always doing something for work together. Of the 70 respondents who were there, the answers obtained; who answered Strongly Agree some 21 people and 30 people responded Agree, Undecided as many as 12 people, and the answer Disagree 7 people. However, none of the respondents who chose alternative answers Strongly Disagree and thus gained an average of: $(21 \times 4) + (30 \times 3) + (12 \times 2) + (7 \times 1) = 205/70 = 2,90$. Value of 2.90 is the value of a good qualifying. It can be concluded that most of the respondents have the habit of working together with other community members.

2.4.2 Question / statement number 2:

I will participate in community service activities Of the 70 respondents who answered the obtained answers that as many as 25 people Strongly Agree, Agree as many as 32 people, 12 people Undecided, Disagree and answer as many as 1 person. But no one who chose option Strongly Disagree to obtain the average value: $(25 \times 4) + (32 \times 3) + (12 \times 2) + (1 \times 0) / 70 = 3.20$. Value of 3.20 is in very good qualifications and illustrates that most respondents have a sensitivity and social responsibility in public life which in this case is a community service activity.

2.4.3 Question / statement number 3:

I do not really care about the issue of who is responsible for resolving the issue. For saga, togetherness is the key factor. The results obtained for this item is 19 people answered Strongly Agree, Agree 36 people responded, the answer Undecided 9 persons, not as many as 5 people agree and who answered Strongly Disagree No 1. Average response obtained from this item are: $(19 \times 4) + (36 \times 3) + (9 \times 2) + (5 \times 1) + (1 \times 0) / 70 = 3.00$ (rounded). Value of 3.00 is the value of a good qualifying and showed that most respondents considered it essential meaning of togetherness in public life.

2.4.4 Question / statement number 4:

I have always participated in activities Berta Siskamling The statement obtained from the answers that are answered Strongly Agree number 7 people, 37 people responded Agree, Undecided as many as 19 people, Disagree and there are 3 people who answered Strongly Disagree there are 4 people. If the average is calculated as follows: $(7 \times 4) + (37 \times 3) + (19 \times 2) + (3 \times 1) + (4 \times 0) / 70 = 2.60$. This value is well qualified and this hat as well as providing information that most respondents have a heightened awareness to jointly safeguard the environment.

2.4.5 Question / statement number 5:

I know that the security environment is a shared responsibility A total of 70 people. respondents obtained the answer: Strongly Agree as many as 41 people, as many as 28 people agree, and who answered Hesitation by 1 person. While none of the respondents who answered Disagree and Strongly Disagree. Therefore, the average value of this item is: $(41 \times 4) + (28 \times 3) + (1 \times 2) / 70 = 3.60$. This value is in very good qualification and at the same time explaining that most of the public has a high awareness of their responsibility in protecting the environment

2.4.6 Question / statement number 6:

I also always help if needed meanwhile, this item is obtained for answers that are answered Strongly Agree there are 6 people, 39 people responded Agree, Undecided answering as many as 23 people, and no one answered Disagree 2. But there was one respondent who answered Strongly Disagree to obtain an average of: $(6 \times 4) + (39 \times 3) + (23 \times 2) + (2 \times 1) / 70 = 2.70$. Value of 2.70 is the value of qualified well so it is understandable that most of the respondents have no objection if consulted by fellow members of the surrounding community. The calculation of the average values obtained 2.90. Thus, the average value of all the items variable Y is 2.90 and this value is well qualified as being in the range of 2.40 to 3.10. Thus, it can be seen that the average respondents have a good solidarity to fellow members of the

community.

2.5. The Analysis of Relation between Understanding Islamic brotherhood of Palasari public and Solidarity among them

Prior to determining the magnitude of the effect of variable X in this case Palasari public understanding of Islamic brotherhood concept to variable Y which in this hat is their social solidarity, first performed calculations relationships between variables through correlation test to determine whether there is a relationship between the variable X to variable Y. If there is a relationship between the two variables must be calculated by the formula levels influence the relationship, but if there is no relationship then there should be a reckoning. From the calculation of normality test performed on these two variables, it can be seen that the data variables X and Y are normally distributed variable data. Then the subsequent analysis is to determine the regression equation, correlation coefficient, hypothesis, and the degree of influence of the variable X to variable Y. After calculating the correlation coefficient obtained value of 0.14. The value categorized almost no correlation, because it is in the interval from 0.00 to 0.20. It can be concluded that the public's understanding of the Islamic brotherhood concept of Palasari not related to social solidarity among them. Hypothesis testing can be determined by the criteria: if $t_{\text{count}} < t_{\text{table}}$ then the hypothesis H_0 is accepted, and rejected the hypothesis H_1 . On the contrary, if $t_{\text{count}} > t_{\text{table}}$ then the hypothesis H_0 is rejected and hypothesis H_1 is accepted. Based on the calculation, obtained that t of 1.20. This value, when compared to the value of t which is clearly smaller table $t_{\text{count}} 1.20 < t_{\text{table}} 1.67$. These results indicate that the hypothesis H_0 ; There was no relationship between people's understanding of the concept of Islamic suburban ukhuwwah Islamiyah with social solidarity among them, accepted. Instead the hypothesis H_1 ; There is a relationship between people's understanding of the concept of Islamic brotherhood suburban Islamiyah with social solidarity among them, rejected. Then, as the correlation calculation, the calculation of the magnitude of the effect of variable X on variable Y. On the basis of the results of the calculation, obtained a value of 1%. This implies that social solidarity in society Palasari influenced by their understanding of the concept of Islamic brotherhood is only 1% and this means that 99%, more influenced by other factors, in addition to understanding the concept of Islamic brotherhood

3 CONCLUSION

Based on the description that was posted in early chapters can get some conclusions as follows:

First, From the analysis conducted on the 70 respondents saw that the variable X in this case is the public's understanding of muslim brotherhood concept of Palasari public is in good qualification. This is supported by the calculation of the average variable X as the following items: $(3.80 + 3.20 + 3.40 + 2.80 + 3.00 + 3.10 + 2.50 + 2.80 + 2.60) / 15 = 3.10$. So, the average value of the total items variable X is 3.10 and this value -qualify either because they are in the range 2.40 to 3.10. Thus, it is known that the average respondent has a good understanding of the concept of muslim brotherhood;

Second, In line with the variable X, the variable Y also found that almost similar phenomenon based on calculations derived because the average value of all items a survey as follows: $(2.90 + 3.20 + 3.00 + 2.60 + 3.60 + 3.40 + 3.00 + 3.00 + 3.00 + 2.80 + 2.90 + 2.20 + 2.70) = 43.93 / 15 = 2.90$. This value -qualify either because they are in the range 2.40 to 3.10. Thus, it is known that the average reseponden own good solidarity to fellow members of the community;

Third, Then, once done the calculations obtained correlation coefficients as large as 0.14. Value is categorized almost no correlation, because it is in the interval from 0.00 to 0.20. Thus it can be concluded that the public's understanding of the concept ukhawah Islamiyah of Palasari not related to social solidarity among them.

As has been previously established that our understanding hypothesis testing criteria, if $t_{count} < t_{table}$ the hypothesis H_0 received, and rejected the hypothesis H_1 . In otherwise, if $t_{count} > t_{table}$ bi rejected the hypothesis and the hypothesis H_0 , H_1 acceptable. Based on calculations performed, acquired that thitung size of 1.20. This value, when compared to the value of t which is clearly smaller table $t_{count} 1.20 < t_{table} 1.67$. These results suggest that the hypothesis H_0 namely; There is no relationship between the Muslim community understanding of the concept of brotherhood suburban Islamiyah with social solidarity among them, **accepted**. on contrary hypothesis H_1 namely; There is a relationship between the Muslim community understanding of the concept of oslamic brotherhood suburban with social solidarity among them is less, means although variables X and Y have a good value, it appears when done test its correlation test yielded very low and even no correlation hampers. Having done correlational further calculations, the calculation is done largely influence the variable X on variable Y. With calculations based on the results done values obtained at 1%. This means that social solidarity in Palasari society influenced by their understanding of the islamic brotherhood concept only 1 %, and this means that 99 % more influenced by other factors. Based on field research findings have been described in previous chapters, researchers intend to propose some recommendations for other related parties. As for the number of recommendations, among others:

3.1. For Community

Researchers wanted to provide some recommendations for community Palasari villages as the people who live in the suburban region that appears to smell modernization of social change has been truly working to replace the system previously believed. In one side, this may be due to more rational society Palasari in society. Namur on the other hand, it is well-nigh deprive the concept of brotherhood as an element of social solidarity developers.

3.2. For Academics

Research is the process of amplification of a theory or even a protest. This also should be expanded. In conjunction with the authors do research on the understanding of the relationship of the concept of brotherhood Islamiyah Palasari with social solidarity they culminate in the conclusion that the two variables have almost no correlation and only has influence 1% and the rest 99% by other factors. Therefore, the researchers would like to take this opportunity to recommend

to fellow researcher and academic community to follow other factors that are more connected and more influence of social solidarity between them from different aspects. Additionally influenced by conceptual understanding of brotherhood Islamiyah examined this thesis, one of the indications that there are penal thought of the possibility of urbanization elements of social solidarity that other gun.

3.3. For Religion Leader

The reality happen at Palasari about social solidarity is capital for the creation of strong social relationships. However, very unfortunate if the public's understanding of high Islamic brotherhood is not a factor which increase social solidarity among them. This will of course be great for the road to self-serving religious leaders socialization doctrines that one of them is the importance of islamic brotherhood relationship with day-to- day life of the community. Therefore, researchers would like to recommend to our religious leaders to be not only convey the importance of islamic brotherhood, but is also associated with the day-to- day their life.

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