INTELLECTUAL INTERACTION OPEN INCLUSIVE UNDERSTANDING OF ISLAMIC RELIGIOUS GROUPS IN BANYUMAS DISTRICT

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Abstract

Islamic religious groups have spread to almost all corners of Indonesia, including in the Banyu as district. The activities of Islamic religious groups are generally more concerned with fostering the internal side. They do not have formal institutional programs to visit each other, such as joint studies or in community development activities, so they can be trapped in exclusivism. The purpose of this study is to describe intellectual interactions in opening the inclusiveness of understanding religious groups in Islam. This study uses a qualitative descriptive method, which is to describe the research objectives from various conditions and situations that occur in the field. The research targets are Islamic religious groups consisting of Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, LDII and Salafi. The data collected is in the form of opinions and perceptions of the informants as well as their attitudes and behavior from the leaders of the Islamic religious group which is the focus of the research. Examination of data through triangulation, by extending observations, sharpening interviews, and or using more than one researcher. The data analysis uses interactive analysis techniques, through data reduction, data presentation, conclusion drawing, and verification. The results of this study illustrate that intellectual interaction is able to open an inclusive understanding of Islamic religious groups and avoid primordial barriers that often protect exclusivism to their congregations and to their characters.

Keywords: religious group, intellectual interaction, inclusive, exclusive.

INTRODUCTION

Religious understanding in Islamic religious groups has a tendency to be oriented towards ideology which is the standard of its thought and perception. The Nahdlatul Ulama group cannot be separated from the ideas brought by KH. Hasyim Asy'ari (Abshor, 2016). The Muhammadiyah group also cannot be separated from the tajdīd movement which is its reference to form its personality(Putra et al., 2020). The Salafi group in an effort to shape the religious behavior of its congregations emphasizes the struggle for the ideology of puritan theology and does not involve themselves in practical political movements (Wahib, 2011).

The thought of the Al-Irsyad religious group also cannot be separated from its founding figure, namely, Sheikh Ahmad Surkati who has a struggle orientation through modern education and Islamic da'wah (Fauzi, 2013).The groups of the Indonesian Islamic Da'wah Institute (LDII)

cannot accept others following pray in congregation freely. They have an attitude of submission to the Imamate which is so great and imposes a system of allegiance (bai'āt) to their followers (Fauziah, 2016). The thought of the Ahmadiyya group cannot be separated from its founder, namely Mirza Ghulam Ahmad (Saefullah, 2016). Likewise, other Islamic religious groups, the leaders, and mazhab they brought became the ideological orientation of their religious life.

The existence of religious groups in Islam does not communicate with each other about their respective ideologies and teachings that become their religious schools. They deepen their religious knowledge according to their organizational and manhāj lines. The understanding that is a monodimensional in turn can grow internal strength, but can also confirm an exclusive understanding of religion. The value of this excess understanding can give birth to its own distinctive character (A. Rohman, 2014), and strengthen group solidarity on the one hand, while on the other hand, it can lead to blind fanaticism.

The impact of exclusive understanding can lead to one-sided truth claims, thus closing the faucet of objective thinking. The exclusive understanding is in contrast to the inclusive view which argues that the truth of religious thinking is relative. Islam, which is understood by mankind, including the scholars, is relative. At the level of thought and interpretation, humans can only state ro'yunā shawābun yahtamilu al-khatā-a, wa ra'yu ghairinā khatā-un yahtamilu as-shawābu(Zahrah, n.d.:17).(Our opinion is correct but contains an error. Opinions other than ours are wrong, but contain the truth). The exclusive religious understanding as a result of monodimensional religious studies can become a problem in the future, be it friction, disputes, frictions, divisions, or conflicts when the Indonesian nation in the future needs encouragement to foster a sense of unity on all fronts, especially encouragement from the side of society, especially from religion.

The emergence of conflicts as a result of exclusive understanding is supported by the results of studies and empirical research conducted by observers of religious group disputes. A study on "The history of conflict among Muslims in Indonesia" concludes that internal Muslim conflicts, one of the causes is organizational conflict and religious ideology (Zainurofiq, 2018). The research on religious organizations and community social interactions conducted in Pancasila village, Natar, South Lampung, found that the cause of conflict between religious groups in Islam was due to the different interpretations and understandings of each group in interpreting religious teachings and various perspectives, as in the matters of worship (Khoirudin, 2019).

Based on this issue, this study wants to reveal how to open an inclusive religious understanding among religious groups in Islam, so that they both love bigger issues, such as the nation, state, and Islam itself compared to the interests of the group. They are able to find the super ordinate goal as a more important interest than the interests of the partial group. Although this study has a very local locus, this study can be an entry point for understanding on a wider locus scale. Because the existence of religious groups in Islam with a variety of social dynamics has occupied most areas in Indonesia.

CONCEPTUAL FRAMWORK

Communication and Interaction barriers.

Human social interaction will not be separated from communication, whether they are in a group or in an organization. Among the functions of communication are helping individuals in forming self-concept, self-actualization, in the context of survival and to obtain happiness, avoiding pressure and tension, and building relationships with others (Mulyana, 2011:6). The process is public speaking which must pay attention to the nature of the relationship (relationship), conversation (discourse), interaction, and characteristics of communicators (Burhan Bungin, 2013). The ideal communication will create smooth social interaction without any obstacles that make it difficult.

The communication function places itself as a tool to build communicators and communicants to know each other and know each other. Communication provides opportunities for participating group members to understand the problems they face to some extent, about how to overcome them through collective action to improve the living conditions of people from various groups (Aruma, 2018). In intellectual interaction, communication will be an effective medium in bridging the relationship between those who interact.

In social interaction, not a few religious groups have a culture of ethnocentrism (Sunarto, 2004:130). The activities of a group in society can be judged negatively by other groups because ethnocentrism has become the basis for their assessment. As a result, a person can impose his will on other groups, because he thinks that his group is the most correct and must be followed by other groups (Kohar, 2010). This view can affect the effectiveness of communication (Suroyya & Wisadirana, 2014), and hinder social interaction.

With fellow groups, ethnocentrism can strengthen the relationship between individuals in the group, but with individuals outside the group, ethnocentrism can be the seed of estrangement in social relations between religious groups, because each religious group has views and cultures attached to its activities. Inward impact for each religious group, ethnocentrism can strengthen the attitude of exclusivity of religious groups.

The next interaction obstacle that often arises in people's lives is social prejudice. Negative attitudes towards other individuals, groups, or communities are based on the size of themselves or their own groups, so that they have the potential to misunderstand and miscommunicate (Sihabudin, 2008). In social prejudice, there are information gaps, cynicism, and competition based not on achievement, but on a sense of guilt and insecurity. Social prejudice will be the social distance between various groups in society that tend to be non-adaptive, inflexible, exclusive, and reluctant to open up for various reasons (Hernawan, 2017).

Social prejudice can be the starting point for the emergence of less harmonious social interactions. News that is not valid, the truth is accepted without prior confirmation. Knowledge of cognition in misunderstanding eventually continues to envelop every individual who has it, so that social interaction is constrained in its effectiveness. Supported by exclusive and non-adaptive behavior. Social prejudice will become stronger when departing from the

side of ethnocentrism so that the seeds of estrangement and disharmony in social interaction easily emerge in social life.

Constraints in social interaction, such as ethnocentrism, social prejudice, our terms and theirs, stigma, and the majority-minorities if they occur to individuals, from the congregation or religious group leaders can have a negative impact on them themselves. Worries and doubts about opening up to other groups, for the sake of group solidity, thus giving rise to the exclusivity of religious understanding are among the examples of negative impacts.

Intellectual interaction is an effort to support the obstacles that trigger the estrangement of relations between religious groups in Islam and open their inclusive thinking in religious understanding in the midst of the diversity of Islamic groups. The intellectual interaction process will borrow Interaction Adaptation Theory (IAT) which involves 3 main elements, namely requirements, expectations, and desires. The element of needs refers to biological factors and emotional factors, such as hunger, mood, and/or anxiety that can bind communicators and interfere with interactions. Desire refers to things that are anticipated based on social norms, knowledge of people's behavior, and important goals in the situation. Desires refer to the personal preferences and goals desired in the interaction (Charles R. Berger, Michael E. Roloff, 2016: 143). This theory is used as an approach in solving problems found in the field.

LITERATURE REVIEW

Definition of Intellectual Interaction

The interaction according to Gillin and Gillin is a dynamic social relationship and involves the relationship between individuals, between human groups, or between individuals and a group (Soekanto, 1982). The interactions that occur in human life are reciprocal. They are interconnected and influence each other, so a society emerges. On the other hand, when there are a number of independent individuals waiting for ships at a terminal, they do not form a community or group. There was an announcement that the ship's departure would be delayed, due to an accident. Some people might talk to the person beside them, and that's where society emerges. The emergence of this society will be very fragile and temporary because the bonds of interaction are temporary (Johnson, 1994:257-8). The existence of a community or group is a logical consequence of interactions that are built on a reciprocal and permanent basis.

Social interaction requires social contact and communication requirements (J. Dwi Narwoko dan Bagong Suyanto, 2013:16). Communication needs in social interactions such as occurs in intellectual interactions that cannot be separated from relationships. Communication becomes one of the most important parts of social processes and intellectual processes. In the context of groups, in particular, it is closely related to group dynamics that influence how the group functions. Communication along with group dynamics has so far played an important role(Mohanty & Mohanty, 2018).

Intellectual interaction refers to knowledge related to the reality of human life. Intellectuals are often referred to as the intellect associated with the word mind; With the intellect, people can

weigh, describe, relate understanding to one another and draw conclusions (Rivaie, 2011). Intellectual expression is supported by three important components, namely human capital, organizational capital (structural), and relational capital (Gioacasi, 2014). Intellectual interaction connects humans who are built through organizations or institutions and based on thoughts and or knowledge as the basis of relationships. Intellectual interaction is built to be directly proportional to social interaction, as an interaction without which life together cannot be realized, so that social interaction is so important in human life.

If in human interaction there is a social process, either associative, dissociative, cooperative, competitive, or accommodative (Soekanto, 1982:77-87). The effect is not only in the form of cooperation, but can also be in the form of competitions or social disputes so that it is not a common goal to be achieved, but instead conflicts, contradictions, and even the possibility of war that emerges to the surface (Masduki, 2014). Intellectual interaction is based on relational capital, organization, and human values itself which is supported by awareness of cognition and affection. Intellectual interaction is able to open human cognition which is framed by exclusivity and fanaticism.

The Interaction and Identity Understanding of Islamic Religious Groups.

A study on social interaction and the diversity of Muslim groups concluded that the diversity of ethnicity, culture, belief, and or religion is a natural law (sunnatullah) that must be accepted as it is. The differences are not an excuse for disagreement and conflict. This religious awareness arises from the influence of local culture so that it is able to create tolerance in people's lives (Muhadi, 2014). The effectiveness of cultural values in a plural society can be lost when "us" and "them" groups are formed, thereby reducing social peace (Prayitno, 2015).

The one study found that Muhammadiyah as a religious group that now carries the jargon of "progressive Islam" and NU which carries the jargon of "Islam Nusantara" has conceptually offered an Islamic concept based on sharia, but has not forgotten the culture that has become a companion in moving to develop da'wah(Darajat, 2017). The concept of the two ideal religious groups is often not transformed into other religious groups. As a result, their understanding of religious inclusiveness is only known by their internal group.

An examination of the interactions that occur in Islamic religious groups in an effort to find out the values of tolerance that exist between them, it is found that the interactions that occur between them are still at the level of "not disturbing, but not accepting their existence". The tolerance that occurs is still biased or pseudo (Rohman, A. & Mintarti, 2019). The studies on the interaction of religious groups in Islam have not touched on the interaction efforts that can open an inclusive religious understanding among them.

A long study was presented theoretically in a work entitled "Reconciling ahl as-Sunnah in the archipelago, seeking common ground between Asy'āriyah and Wahhabi agreements". This work conceptually wants to unite Islamic religious groups in Indonesia who claim to be ahl-as-sunnah wa al-jamā'ah. The review of this paper is more normative in nature, so it does not touch on the real problems that occur in religious groups in Islam (Abu Muhammad Waskito, 2012).

The studies that are specified on the interactions carried out between religious groups in Islam can be traced through the findings of the reviewers or researchers. The religious understanding of each group is still in scope and is only enjoyed by the group itself, has not been transformed and or explored together with other Islamic religious groups. Even though each Islamic group, their religious understanding has fulfilled the requirements as an inclusive group.

Nahdlatul Ulama (NU) bases its religious understanding on the Qur'an, as-Sunnah, Ijma' of the 'ulama and qiyas. The development of its interpretation follows the understanding of ahl as-Sunnah wa al-Jamā'ah through a mażhabī approach. NU is a group that seeks to maintain previous values in the form of a tolerant and cooperative attitude towards religious traditions that have developed in people's lives and remains committed to adopting new values based on the values inherited by previous scholars by contextualizing the dynamic conditions and situations. Public. In the legal istinbat NU tolerates the use of ḍā'if hadith as a source of law with the limitation that it is only used in terms of faḍāil al-'amal (main practices)(Firdaus, 2013); (Nadia, 2018). NU's commitment to having a religious understanding has not been communicated to other religious groups, so it tends to be understood by its own group internally. The religious studies have an inclusive nuance, but when understood by the group only internally circle, automatically the religious understanding remains exclusive.

Muhammadiyah in understanding religious teachings is based on the concepts of din, worship, world, sabilillah, and qiyas. These concepts are to explain which parts of this life that humans can only say sami'na wa atha'na in the Qur'an and as-Sunnah as something that is standard and agreed upon by many parties, and which one is the authority. The human mind is free to formulate it and allows it to be different, although it is still necessary to pay attention to the signs of Islamic morality in responding to differences of opinion (Hidayat, 2011). Thus the concept is able to anticipate the times and the dynamics of changing society. A concept that can be understood as an effort to develop Islam inclusively, but because it only revolves around internal circles, this effort has not been able to penetrate comprehensively into the lives of diverse Islamic societies.

The two organizations, namely NU and Muhammadiyah, are large socio-religious movements, both of them carry out tajdīd for changes for new things in Islamic reform, but the basic roots of both go back to the Qur'an and as-Sunnah. Both of them should not be concerned with the interests of the group or group, but for the interests of the nation, the state, and the people universally (Subandi, 2018). This opinion, if understood metaphorically, provides an understanding that although the two organizations have a tajdīd basis, as the basis for renewal in religious understanding, both of them are still trapped in the interests of their respective exclusivity.

The Indonesian Islamic Da'wah Institute (LDII) group in referring to religious understanding emphasizes the narration carried out in a manqul manner, namely that anyone who will get knowledge/information until he understands the message from the narrator who has obtained knowledge/information from the teacher, who also gets it from the teacher and so on until the Prophet Muhammad(Dhahir, 2018). The study of religious knowledge through the basis of manqul, if it is associated with socio-religious relations, becomes exclusive. Communities do

not freely study religious knowledge apart from their group. Because the religious figures who are considered manqul are from their own group to the Amir(Dodi, 2017). This doctrine can shackle learning so that it does not give appreciation in the development of religious science which demands that it remains in accordance with the reality and dynamics of society as well as the development of knowledge obtained openly and sourced from trusted scholars whose credibility is recognized. On the worship side, LDII is still trapped in the implementation of exclusive religious rituals, not wanting to mingle with society in general. Even though they already have a new paradigm, but it has not been realized, especially at the grass-root level, namely LDII members at the lower level (Ulfah, 2017).

The Religious understanding for the Salafi group is to develop the literal meaning of the texts in the Qur'an and as-Sunnah. The literal interpretation method is through the interpretation of religious texts by avoiding all forms of speculative interpretation that rely on reason. The literal way of thinking for the Salafi group, known as the puritan group, among them fosters a sense of security in practicing Islam because it can formulate certainty in religion (Wahib, 2011). The Salafi tends to be anti-tradition and local culture, so they prefer to form a separate community with their congregations, rather than negotiating with people who already have traditional roots (Nadia, 2018). An understanding based on the text without relating it to the use of common sense combined with the real conditions of society, the output tends to be exclusive.

A study on "religious moderation in Indonesian diversity", concludes and provides recommendations that multicultural life requires an understanding of pluralism and the willingness to interact with anyone or any group. Interaction and dialogue are an option to foster an attitude of moderation, harmonization, tolerance, and respect for differences of opinion (Akhmadi, 2019). A group that has understood diversity would be wiser to communicate to other Islamic religious groups, so that they can be known and understood, so that understanding diversity is not confined to an internal circle that can foster exclusivity.

The findings of these studies have provided a valuable reference for this study to be carried out. This study is a follow-up to previous studies, so it is a compliment and or as a study to fill the gaps of the shortcomings of previous studies. This study is also an antidote to the spread of inclusive religious understanding among religious groups in Islam, so as to create more open, transparent social interactions and raise awareness among them.

RESEARCH METHOD

This research was conducted in the Banyumas district from September 2020 to March 2021. The focus of the research is Islamic religious groups consisting of Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, LDII, Salafi and Ahmadiyya. This study reveals intellectual interactions as an opening to introduce the views, teachings, mazhab, and ideologies of each Islamic religious group. The introduction of views, teachings, mazhab, and ideologies will open up thinking outside the group so that inclusive religious understanding will grow in Islamic religious groups.

The data collected is in the form of opinions, interpretations, responses from informants who come from Islamic religious group leaders who are the focus of research. Attitudes and socio-religious behavior in Islamic religious groups are also part of the data collected. All religious group leaders are not used as informants, but they are those who know the problem and are really needed (Sugiyono, 2013:219) so that the objectives of this research are achieved. Likewise, regarding the existence of Islamic religious groups in the Banyumas area, from about 27 Islamic religious groups, only 6 Islamic religious groups were taken, or around 22.2%.

The data collection instrument used in this study was through observation, interviews, and written data in the form of documentation (Idrus, 2009:99).

The collected data was tested through triangulation, namely the technique of checking the validity of the data by extending observations, sharpening interviews, and or using more than one researcher (Idrus, 2009:1).

The next step is the data is analyzed using interactive analysis techniques, namely through data reduction, data presentation, conclusion drawing, and verification (Huberman, 2014:31-2).

RESEARCH FINDING AND DISCUSSION

The Existence of Islamic Religious Groups in Banyumas

The majority of Banyumas residents are adherents of Islam, which is more than 97%. They are scattered into several religious groups, although some of them do not belong to a particular religious group. According to data from the National Unity & Political Agency of Banyumas District (2020), there are 27 religious mass organizations or Islamic religious groups in Banyumas. This number consists of local and national religious groups. However, religious organizations that are national in nature and better known to the public are not listed in the National Unity & Political Agency Service. This is due to the fact that it is based on a central organization and does not report itself to the local office. Religious organizations such as NU, Muhammadiyah, Nahdlatul Wathan, Salafi, Jamā'ah Tabligh, Ulama Council Indonesia, and/or Ahmadiyya whose existence is still controversial in Indonesia, are not recorded. Although it is not recorded, it is factual evidence that these Islamic religious groups, all in the Banyumas district area, have jamā'ah who become their followers.

The following is a brief and global profile of the existence of 5 (five) Islamic religious groups in the Banyumas Regency. They are the group discussed in this study. These religious groups in Islam actually have congregations and activities, although organizationally there are those who do not have formal management. The six religious groups in Islam are:

Nahdlatul Ulama (NU)

The NU religious organization was founded on January 31, 1926, coincided with the 16th Rajab 1344 H in Surabaya. Its founders were scholars and national figures such as K.H. Hasyim Asy'ari, K.H. Wahab Chasbullah, and K.H. Muhammad Kholil bin Abdul Latif Basyaiban al-Bangkalani al-Madura al-Jawi as-Syafi'i and/or K.H. As'ad. This religious organization, which is a forum for the ulama, has spread to almost all corners of Indonesia, including in the

Banyumas district. According to Drs. Taefur Arafat, M. Pd, former Head of the NU Branch of Banyumas district in the 2002-2012 period, and now serving as Deputy Rais Syuriyah for the 2017-2022 period, said that the presence of NU in the Banyumas area was initially brought by a well-known figure, namely KH. Rifa'i and KH. Raden Muchtar. Respectively as Branch Chair and Branch Secretary of the Banyumas district this began in the 1930s. The development of NU in the Banyumas area received a tremendous response from the Muslim community. This can be seen from the presence of the majority of the population in Banyumas district who follow this NU religious organization.

The NU mazhabof religious organization is more oriented to Imam Syafi'i. His field of thought tends to be moderate (tawasuṭ) and balanced (tawazun); Allah's law is not difficult, because there are only two types, namely iqtiḍa' (something that has its provisions) and takhyir (depending on the object of the law) which is commonly called ibahah (permissible). In the Qur'an, the law that is ibahah is far more numerous than the law that is iqtiḍa', so there is a wide opportunity to develop it both culturally and structurally. With the existence of flexibility in view, then the mindset of NU tends to change according to the development and changing times (Ridwan, 2004:202).

Muhammadiyah

This socio-religious organization was founded on 8 Dzulhijjah 1330 Hijriyah, coinciding with November 13, 1912, in Yogyakarta. Its founder was Muhammad Darwis, who later became better known as K.H. Ahmad Dahlan.

Religious organizations engaged in education, religion, and social sectors have now spread to almost all corners of Indonesia, including the Banyumas area. According to Dr. Abdul Aziz Nasihuddin, Chief Staff of the PDM for the 2019-2023 period, said that the figure who brought Muhammadiyah tothe Banyumas was Kyai Abu Dardiri. He was then continued by the next figures, namely K.H. Anshori, Jarwoto Aminoto, Abbas Syafi'i, Abbas Rosyadi, and Mr. Gito.

The religious ideology promoted by Muhammadiyah is more independent, comprehensive, and integrative. The fact is reflected in the bond as ahl as-Sunnah and not anti-school, theological, or Sufism schools. If Muhammadiyah is called a tajdid movement, then it is divided into three, namely purification and dynamics that run in a balanced way. Purification in the field of aqidah (from shirk), the field of worship (from heresy), and morality (from the deviant). Meanwhile, dynamics is carried out in worldly affairs, so that Islamic teachings can be applied in an actual and functional manner, so that the issue of heresy only exists in the field of worship (Ribas, 2017), in addition to the field of tajdīd worship, it is developed as widely as possible.

Al-Irsyad

The Islamic religious organization Al-Irsyad was founded on September 6, 1914 AD which coincided with the 15th of Shawwal 1332 H. Along with the establishment of a religious organization, the first Madrasah Al-Irsyad Al-Islamiyah was also established in Jakarta. The central figure in the founding of the religious organization Al-Irsyad was al-'Allamah Sheikh Ahmad Soorkati, a great Meccan cleric from Sudan. Al-Irsyad is a religious organization whose

majority has members of Arab descent, although the membership requirements are Indonesian citizens who come from any ethnic or national descent (Al-Islamiyah, 2020).

His arrival in the Banyumas area, according to the leader of Al-Irsyad, Ustaz Ir. Syarif Basyir, was introduced by traders who came to Sudan and Saudi Arabia. Among them, the best known is Ustaz Umar Alamudi who came around 1929.

Al-Irsyad aims to realize equality in the lives of fellow Muslims based on understandings sourced from the Qur'an and As-Sunnah, and wants to realize a complete human being who is monotheistic and devoted to Allah, free from shirk, superstition, superstition, noble character, responsible for the realization of a just and prosperous society. Al-Irsyad as an agent of social change always adapts to the social context that influences social change in Arab society with various interpretations as the direction of discourse that is used as a guide (Fauzi, 2013). In the Banyumas area, Al-Irsyad's activities are mostly in the fields of education, social, and da'wah.

Salafi

Salafi is a religious group that is at the center of the life of Muslims. This group which is engaged in the field of da'wah has a significant presence in the Muslim community. The da'wah movement that is carried out always tries and invites Muslims to imitate the attitudes and behavior and struggle of the Prophet Muhammad SAW textually.

The term salafi in Indonesia has actually been known before the transnational Salafi movement developed in Indonesia. However, the term Salafi is generally a characteristic for traditional Islamic boarding schools that study religious books purely with classical books (Kitab kuning) without any general knowledge, permanent santri, the presence of charismatic kyai figures, and/or model learning presentations sorogan (Syafe'i, 2017), and/or understood as scholars who were present in the Middle Ages. Then certain groups emerged who identified themselves as salafi groups who were committed to strictly obeying the teachings of al-salaf al-shālih(Rabbani, 2017). Those who are included in the salaf category are the first three generations of Muslims, namely the companions, tābi'in, and tābi'ut tābi'īn(Muhammaddin, 2013).

His arrival in the Banyumas area was almost in line with his arrival in Indonesia, which was around the 1980s. Although no one knows exactly, because when they preach, da'wah has developed here that invites a life that is oriented to the Prophet Muhammad(A. Rohman, 2017). According to Hanita Irawati, a Salafi activist in the Banyumas district, Salafi develop through their da'wah, more individually, not through a structured organizational network. The Salafi group does not have a formal leader, like any organization, so there is no chairman, secretary, or treasurer. The figure who is used as a role model and followed is the ustaz who always provides studies, conveys tausiyah, and moves da'wah among the people. In connection with this study, it is for the Salafi that every scholar, kyai, expert, as long as they follow the instructions of the Prophet Muhammad, the companions, and the tabi'in and the tābi'ut tābi'īn, then they are also role models that must be obeyed. Those who are in line with the da'wah to revive the Sunnah of the Prophet in all fields will be used as scientific resource persons.

Indonesian Islamic Da'wah Institute (LDII)

LDII embryos come from an institution called Darul Hadith. This institution was founded by the late Nurhasan Ubaidah in 1951. When the Darul Hadith institution was banned, because it was considered disturbing to the community, it was renamed Islam Jamā'ah (Hartono Ahmad Jaiz, 2002). In the life of the community, the Jamā'ah Islamic institution was again challenged, so it changed its name to the Djamā'ah Islamic Education Foundation (YPID). Along the way, the name YPID was also finally banned, then changed to Djamā'ah Motor Club (DMC) (Dodi, 2017). In 1981 the name of DMC changed to Indonesian Islamic Employees (Yakari), then changed again to Indonesian Islamic Employee Institute (Lemkari). The change in the name of the institution shows the hopes of the leaders and their congregations so that the movement can still exist and continue to develop in society. After 9 years, in 1990 the name of the Indonesian Islamic Employee Institute changed to a new name, namely the Indonesian Islamic Da'wah Institute (LDII). This change is based on Article 2 paragraph 2, Decision of the VII LDII National Conference Number: Kep.06/Munas VII LDII/III/2011, concerning Amendments to LDII's Articles of Association and Bylaws.

According to Sumanto, the staff of the Branch Chair for the 2020-2025 period, LDII in the Banyumas area was established around 1979. Currently, it has 18 branches throughout the Banyumas area. Activities other than study activities also carry out traveling tarawih during the holy month of Ramadan with congregations from various religious organizations and Muslim communities organized by the Banyumas district PHBI Committee. The LDII movement, even though it has been labeled as a religious group that deviates from Islamic teachings by the MUI, but after following the new paradigm, LDII still exists with various activities it organizes. In the new paradigm, they have changed the platform of religion in people's lives and efforts to balance it with the existence of other Islamic religious groups.

This is a global descriptive of the existence of Islamic religious groups in the Banyumas district. This picture may represent the condition of Islamic religious groups in the Banyumas area. Each Islamic religious group has characteristics, according to the teachings and ideology on which they rely. Their activities such as religious studies and internal coaching run regularly. These activities show that they are an Islamic religious group that exists in the midst of diverse community life.

Intellectual Interaction in Religious Group Perception

Islamic religious groups in the Banyumas district have their own activities. Their activities are generally internal, with the aim of group consolidation, both institutionally and scientifically. Institutionally religious groups have never had a joint study program with other Islamic religious groups and/or visited each other as a joint step to develop the people. Whereas the program is very important in order to foster a sense of togetherness, unity, and openness.

This phenomenon is illustrated by the opinions of Islamic religious group leaders as follows:

Chairman of NU Tanfidziyah, Banyumas Branch KH. Drs. Sabar Munanto, M.Pd.I stated: …that joint study between religious groups in Islam is a good idea. However, when it is carried

out, it should present the scholars who are balanced. The implementation is carried out scientifically. The meeting was not directed to debate, but as a meeting to complement and introduce each other's teachings. Every cleric from Islamic religious groups in presenting the material can explain the differences in their perceptions, but they should also explain the similarities. All explained, especially in legal matters. Each has a basis for its arguments. Elegant attitudes like this can be developed.

The opinion expressed by KH. Drs Sabar Munanto, M.Pd.I, is just an idea, not yet proven in reality. Many factors are taken into consideration when the idea of a joint study is realized. Among them, namely, still prioritizing development on the internal side. This is as expressed by the chairman of the NU Syuriyah Banyumas district Branch, KH. Mughni Labib, M.Si, who stated: …that we conduct religious studies routinely. This activity is also accompanied by guidance to all NU members, from the Branch Management down to the branch management. Then in the study activities were also attended by autonomous institutions, namely Muslimat, Fatayat, Nahdlatul Ulama Student Association (IPNU), Nahdlatul Ulama Student Student Association (IPPNU), Youth Ansor, Indonesian Islamic Student Movement (PMII), all attended the activity.

Regarding social interactions that are carried out inter-group, NU also does not institutionally build it. This is as acknowledged by KH. Mughni Labib, M.Si, who stated: … institutionally we do not have a program to visit other religious groups, for example to Muhammadiyah or to Al-Irsyad. Visits to other Islamic religious groups are more individual or personal. So it's informal. Visits or gatherings are made only to the characters. Incidentally, there is now the Indonesian Ulama Council (MUI), and we meet there from various Islamic religious groups. I feel when I met at MUI, it was considered enough.

Another figure from Muhammadiyah, namely Dr. Ibnu Hasan, M.Ag, Regional Leader of Muhammadiyah Banyumas Regency. When asked about a religious study whose participants were from several Islamic religious groups, in an effort to open the minds of the people to be more inclusive, he stated: … that such activities are less effective. Because there are more priorities than just conducting the study, namely the attitude of openness to religious understanding towards other religious groups. For example, Muhammadiyah must be open to the thoughts of friends in Salafi. Salafi groups must also be open to the perspective of understanding from Muhammadiyah. The same goes for the NU religious group. If all Islamic religions are open, it will be beautiful. This is like the previous scholars. If they are open in their religious understanding, their followers will certainly imitate them. They will be open and not fanatical. But if we conduct a joint study, but the perspective is not yet open, it will be difficult. Because openness is the key to being inclusive or tolerant. In our opinion, the openness that is most felt at the moment is still at the elite level, namely the ulama. We can see figures from NU, Muhammadiyah or Al-Irsyad, and they are familiar. They are open, they both understand. The elites here are those who have developed their knowledge, their education. However, for those who have not developed their insight and education, they still cannot open their understanding, so they cannot be tolerant, and face other groups as if they are dealing with an enemy.

Muhammadiyah doubts the effectiveness of joint studies between Islamic religious groups. Muhammadiyah's concern about openness that is not shared by the majority of Islamic religious groups, in particular, is the congregation. In terms of social interaction with other religious groups, Muhammadiyah also does not have a special program for making visits.

The figure of Al-Irsyad, namely Ir. Syarif Basyir when faced with the problem of a joint study between religious groups, stated: …that the joint study is good and needs to be realized. We from Al-Irsyad when we conduct studies and also da'wah training always invite all Islamic religious groups in Banyumas district. The lecturers who gave the study were not only from Al-Irsyad but also from NU, Muhammadiyah, and scientists from universities. When we look at studies and/or training for da'i organized by Islamic religious groups in Banyumas, it seems that we are the only ones who have conducted studies with diverse participants. However, Al-Irsyad does not have an institutional program to make visits to other religious groups.

Another religious figure is from the Salafi group. His leader, Ustadz Saefudin Zuhri, when asked about visits to other Islamic religious groups, stated: …if there is a meeting with an Islamic religious group, the format should be official. The meeting should be held and the one inviting is the government, namely through the ministry of religion. Although the meeting may be organized by certain Islamic denominations, it should still be official. We have the desire to visit other religious groups, but so far it has not been realized. We have an interest in nurturing the people and students. We don't have much experience, so we need to learn from other religious group leaders who have trained many people and students. With this visit, we can get to know and know their experience in guiding the people. Because in guiding the community it is not only knowledge that is the basis but also requires experience.

Research findings

The research findings are based on the opinions of Islamic religious group leaders and observations made in the field. All the interviewed figures wanted a joint religious study that was cross-religious, especially religious groups in Islam. The problem faced is that there is no media and or each religious group in Islam has not had the opportunity and or is not ready to organize it. There are several reasons why they are not ready to conduct a joint study, both in terms of the concerns of Islamic religious group leaders about the condition of the jamā'ah, the majority of which are considered to have shallow religious knowledge and the hidden ambitions of the figures. These reasons can be real problems found (T) in the field, namely:

1. If they follow a study of various teachings found in Islamic religious groups, later the condition of the congregation will not understand more about religious teachings, but they will be more confused and bring no benefit to them (T1).

2. If the congregation takes a joint study, it is feared that they will be influenced by the teachings of other Islamic religious groups so that they can move to another group (T2).

3. Congregational guidance is carried out internally so that they are more solid in their commitment to the group's religious policies and ideology, which can destroy their solidity values (T3).

4. The influence of transactional politics that surrounds Islamic religious group leaders who have practical political ambitions (T4).

5. Guidance for the people is more oriented towards group strengthening so that the output produced is an exclusive jamā'ah, not an inclusive jamā'ah (T5).

Problem Solution

Efforts to open an exclusive understanding of Islamic religious groups are to build communication and adaptation interactions as a positive response to group leaders who actually want to hold joint studies as an opening for religious understanding from exclusivism to inclusiveness. Communication is very important in social interaction. Because communication functions as a medium that is persuasive, educative, and informative. Without communication, there will be no interaction process, exchange of knowledge, knowledge, experience, or information or messages (Burhan Bungin, 2013:261).Intellectual interaction is part of communication that is objective and open, as a step to meet the needs of people who crave tolerance and moderation.

The process of intellectual interaction in opening the problems that exist among Islamic religious groups is to borrow the Interaction Adaptation Theory (IAT). The theory which involves elements of requirements, expectations, and desires is used as an approach in solving problems found in the field (T1-T5), so that intellectual interaction can be realized immediately in Islamic religious groups in the Banyumas district.

All religious groups in Islam need a calm and comfortable mood in interacting. They in carrying out social interactions always refer to religious norms that uphold morality, values of tolerance, moderation, and unity. Religious groups also always hope to manifest themselves as groups that are useful for the surrounding community. Intellectual interaction if applied can provide hope for the realization of an inclusive Islamic religious group.

Based on the IAT, these issues (T1-T5) will be described one by one briefly but in-depth, so that the objectivity value can be known. Revealing the objectivity value of the problem is an effort to fulfill the needs, hopes, and desires of Islamic religious groups in conducting intellectual interactions between them.

First, is it true that if the congregation of a certain Islamic religious group follows a study of the various teachings found in Islamic religious groups, they will be increasingly confused and will not bring benefits to them (T1).

A joint study is an open transfer of knowledge. The joint study is not a monolithic delivery of knowledge but is framed by a dialogue with a dissertation on the principles of mutual respect. The realm of knowledge transformation through dialogue is one way to foster an inclusive attitude, although in the dialogue there will be differences of opinion, at least there will be a sense of mutual understanding and understanding between participants(Habibi, 2017). In the era of increasingly sophisticated scientific development, because it is supported by various high-quality digital media, the problem (T1) is not an excuse. Educating the entire congregation as broader anticipation of becoming a super ordinate for the common interest, for national

unity, and the unity of the ummah. Because forbidding its congregation to take part in joint studies with other group members, it is essentially the same as maintaining the exclusivity of views in-group identity. This condition is actually not in line with the expectations of the leaders of the Islamic religious group itself.

Second, that is, if a certain group of worshipers participates in a joint study, it is feared that they will be influenced by the teachings of other Islamic religious groups so that they can move to other Islamic religious groups (T2).

The concerns of religious group leaders in the matter (T2) are unfounded because it will weaken the resources of religious group members. The jama'ah's resources that become weak are the limitations of developing their religious knowledge, strengthening the attitude of exclusivity, and not getting used to doing social interaction with jama'ah who are not their group, even though these activities can open up an attitude of inclusiveness. Looking at worry, Haber and Runyon in Joseph (2017) state that worry or feelings of worry are part of anxiety in the cognitive dimension. When a person experiences this condition, he is unable to concentrate, confused, and unable to make decisions(Joseph, 2018). The therapy carried out according to Butler in Asrori (2015) is to break the "vicious circle", namely "unfounded worries", so that the problem is not sustainable. There are 4 methods that need to be done to deal with those who are haunted by worry, namely changing their mindset; do something different; reduce self-consciousness; and build self-confidence(Asrori, 2015). By building positive and rational thinking will make them comfortable and not anxious. They are more courageous and confident in dealing with social situations that they have been worried about. Religious group leaders, armed with well-established religious knowledge, should not prohibit their congregations, and or should encourage them to take part in joint studies organized by other Islamic religious groups.

Third, when the congregation participates in studies with other religious groups, it can destroy the solidity and commitment to the policies and ideology of the group that they have built (T3). This assumption has not been proven, because religious leaders have never studied and researched it. If this assumption is true, it should actually bring enthusiasm to religious leaders to give the best to their congregations. All Islamic religious groups basically have the same platform. They both want to carry out the teachings of Islam as well as possible and apply the akhlāq al-karīmah in people's lives. Fastabiq al-khairāt, competing in goodness can be a common jargon and a positive challenge for them. In the ideal level as a religious group that can protect its congregation and its characters can be used as life examples, it is impossible for a religious group to be abandoned by its congregation. The role of the figures as leaders is very influential on the journey of the ideals of a religious group or organization. Leadership can be seen as an instrument in an effort to control a person or group of people to cooperate. There are 8 (eight) ideal leader characters, namely intelligent, responsible, trustworthy, honest, consistent, firm, straightforward and have initiative (Sahadi et al., 2020).The progress of an organization is largely determined by its leaders or figures. The jama'ah will remain solid and committed to their group, while the leaders as leaders always bring them to a comfortable

condition in carrying out their group policies and carrying out the religious teachings that become their ideology.

Fourth, that the influence of transactional politics that surrounds Islamic religious group leaders who have practical political ambitions. This politics is an effort to keep the jamā'ah in one group identity bond, which is expected at the moment of the general election to get votes (T4). In meeting temporary needs, the politics of protecting group identity is very effective as a reliable supporter. But in the long run, it does not benefit a religious group. Practical politics is very temporary and individual, while Islamic religious groups have a long time and are communal. Transactional politics generally uses money as a tool to get votes. In certain cases, it is related to the position as a reward beyond material value. Jeremy Boissevain in Solihah, states that transactional politics is explaining the relationship of friendship and brotherhood in every approach to meeting demand. In transactional politics, friendship is an important and main factor (Solihah, 2016).The congregation of religious groups who are considered friends and relatives become very meaningful to religious leaders who have practical political ambitions. Taking care of them becomes more prioritized as a vote-getting capital in the future when the moment of the general election arrives.

The figures as figures of religious groups are individuals who struggle to educate the people based on sincere intentions that are only aimed at Allah. Meanwhile, position, position, and social prestige are more based on worldly material. Therefore, the orientation of religious group leaders who have ambitions of office and or other social prestige by utilizing transactional politics based on the identity of religious groups is an attitude that is contrary to the step of spiritual purity usually expressed by them in religious studies.

Fifth, the guidance to the people is more oriented towards group strengthening, so that the output produced is an exclusive jamā'ah, not an inclusive jamā'ah (T6). The solution to this problem, among others, is to provide study material that is external. The introduction of external conditions, such as religious teachings that guide a certain group followed by its ideological color, can be an internal study so that the congregation understands and understands that outside the group's understanding there are other understandings, all of which are based on Islamic teachings. Fostering inclusive learning is a conscious effort to mature humans with an open, dynamic, and rational learning system to achieve peace and community welfare. Open in accepting different views on religious understanding. Dynamic by not stagnant in understanding religion, and rational by prioritizing reason as the foundation in maintaining belief (Daimah, 2018).Differences in the understanding of religion in other perspectives can be understood as sunnatullah, so that Islamic religious group leaders realize the importance of understanding diversity. Strengthening the group's solidity is necessary, but not to trap and close the congregation from the faucet of inclusiveness, thus forming a blind fanatic character in them? Blind fanaticism in the midst of a pluralistic religious community is very dangerous for common strength when the Indonesian nation is in need of solidity and unity from all community groups. The relevance of IAT to the model of intellectual interaction between Islamic religious groups is an effort to open their inclusive reasoning because intellectual interaction is an urgent need at this time. Intellectual interaction is manifested among Islamic

religious groups as people hopes and shared desires in a life that is commensurate both in terms of physical, psychological, and organizational. Objectivity and openness will be able to control, reduce and erode primordial attitudes such as blind fanaticism, highlighting group identity, and or stigmatizing other Islamic religious groups. Objectivity and openness which are the result of the process of intellectual interaction at this time are the desire of all Islamic religious groups in breathing the world of tolerance and moderation in the motherland.

CONCLUSION

Based on the studies carried out, intellectual interaction is a communication and interaction relationship between humans, both personally and communally based on efforts to introduce and/or transfer knowledge, experience, and science between each other, so that they know each other and understand each other's existence. Each individual or group, both in terms of physical, mazhab, ideology, and religious perceptions. Intellectual interaction in Islamic religious groups is a communication process between institutions to introduce their respective religious understandings and ideologies so that they know and understand each other objectively and openly. The application of intellectual interaction in Islamic religious groups, in turn, can open their inclusive understanding and can avoid primordial barriers that often protect exclusivity, both to the congregation and to the characters. When intellectual interaction has opened the horizon of objectivity of Islamic religious groups, in the future the views and religious understanding of each Islamic religious group will be more inclusive and open. The construction of a moderate and tolerant society is also getting easier. The pluralistic character of the nation is not too difficult to bring towards unity as strength in the midst of conflict vulnerabilities as a result of the underlying exclusivity. The unity as the nation's main strength is the super ordinate goal for the ultimate goal of implementing intellectual interaction in Islamic religious groups.

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