



DISINTEGRATION EFFORTS FROM AN ISLAMIC PERSPECTIVE

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ABSTRACT

Disintegration poses a serious threat to multicultural countries such as Indonesia, especially when intolerance based on ethnicity, religion, race, and intergroup relations ethnic, racial and inter-group religious sentiments, economic inequality, identity politics, and the spread of hoaxes and hate speech further weaken social unity. This study aims to analyze the factors that trigger disintegration in the social, economic, political, and information spheres, and to review them from the perspective of Islamic values. The research method used a literature study by compiling Islamic literature sources, scientific journals, and documentary data on social conflict, poverty, and the phenomenon of disinformation. The results of the study show that disintegration can be triggered by the strengthening of ethnic, religious, and racial sentiments, unfair economic distribution, exclusive identity politics, and the spread of false information that causes polarization in society. In Islam, the principles of ukhuwah, justice, tasamuh, prohibition of usury and ihtikar, the obligation of zakat, and the command of tabayyun are fundamental foundations for building social harmony and preventing division. These values serve as guidelines for strengthening national integration through tolerance education, fair economic development, political literacy, and moral digital literacy. This study confirms that an integrative approach based on Islamic values is relevant for strengthening national unity and reducing the potential for disintegration in the modern era.

Keywords: Religious sentiment among ethnic groups; Races and inter-groups; Politics; Economics

1. INTRODUCTION

Disintegration is a condition in which a group, society, or country begins to disintegrate due to the loss of a sense of togetherness, trust, and the norms that unite them. Dis-integration refers to the process or condition in which a previously unified entity breaks apart or divides into distinct parts. It is a very dangerous problem that threatens every country and nation, especially for countries with ethnically diverse and multicultural populations like Indonesia (Aulia Rahmawati Putri et al., 2025).

Disintegration occurs when people prioritize their own group's interests, thus causing division. In Indonesia's highly diverse context, the potential for disintegration can be triggered by various factors, such as intolerance of ethnicity, religion, race, and intergroup relations ethnic, racial and inter-group religious sentiments, economic inequality, identity politics, and the spread

of hoaxes that undermine social stability and national unity. Therefore, efforts to prevent disintegration need to be comprehensive, sustainable, and address various aspects of community life.

In practice, disintegration often arises from unfair treatment by the central government toward regions with abundant resources, giving rise to social jealousy and the urge to secede. Furthermore, modern political dynamics, including power struggles and the use of identity issues, can exacerbate this potential for division. Therefore, addressing disintegration requires strengthening the commitment to unity, fostering dialogue and consensus, and developing institutions capable of supporting national integration. The government is also required to formulate firm, just, and equitable policies for all regions, accompanied by wise leadership to maintain national integrity (Santoso et al., 2022).

From an Islamic perspective, *ukhuwah Islamiyah* emphasizes the importance of brotherhood, harmony, and justice, while *tasamuh* teaches tolerance and respect for religious, racial, and cultural differences (Hidayat, 2022). These values serve as a moral foundation for preventing disintegration, as Islam obliges its followers to maintain brotherhood, shun injustice, uphold justice, and avoid slander that can damage the social order (Ida Rahmawati et al., 2025). Efforts to disintegrate Islamic values can be applied in various fields, such as tolerance education to mitigate issues of ethnicity, religion, race, and intergroup relations ethnic, racial and inter-group religious sentiments, equitable distribution of welfare to prevent economic jealousy, controlling identity politics in the political sphere, and strengthening digital literacy to reduce the spread of hoaxes. The role of families, education, and religious leaders is also crucial in instilling the value of brotherhood from an early age, ensuring that communities develop moral and social resilience in the face of potential divisions.

Studies on disintegration generally focus on social and political aspects, while analysis linking issues of ethnicity, religion, race, and intergroup relations Ethnic, Racial and Inter-Group Religious Sentiments, economics, politics, and information with Islamic values has not been widely developed. This research aims to fill this gap through an approach that combines Islamic principles with contemporary social needs. The goal is to identify the triggers of disintegration in these four areas, examine them from an Islamic perspective, and formulate relevant resolution strategies to strengthen national unity. Therefore, this research is expected to provide theoretical and practical contributions to efforts to strengthen national integration based on Islamic values.

2. METHODS

The research method used was library research, analyzing various Islamic literature sources, scientific journals, and academic studies that discuss factors of social disintegration, such as economic inequality, ethnicity, religion, race, and intergroup relations Ethnic, Racial and Inter-Group Religious Sentiments, identity politics, and the spread of hoaxes. Furthermore, this study employed documentation to collect written data in the form of reports, articles, factual news, and relevant statistics on poverty, social conflict, and the circulation of false information, to obtain a comprehensive picture of the causes of disintegration from an Islamic perspective.

3. RESULTS AND DISCUSSION

Religious Sentiment Among Ethnic Groups,Races, And Inter-Groups

Indonesia is a highly diverse country in terms of ethnicity, religion, race, culture, and ethnic groups. "This diversity is reflected in the many religions practiced by the community, such as Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and Judaism" (Lestari, 2020). UUD 1945 Article 29, paragraphs (1) and (2), affirms that the state is based on the One Almighty God and guarantees freedom of religion. However, this diversity often gives rise to social challenges such as discrimination, intolerance, and racism based on ethnicity, religion, race, and intergroup relations ethnic, Racial and Inter-Group Religious Sentiments, which have the potential to disrupt social harmony.

In the context of maintaining unity, national integration plays an important role in preventing conflict and disintegration. This is because social integration is an absolute requirement for a country to be able to build national prosperity in order to achieve its stated goals. As a nation that upholds the principle of Bhinneka Tunggal Ika (Unity in Diversity), Indonesia needs strong social integration in order to maintain stability and achieve national goals. Therefore, strengthening integration is a key requirement in building a harmonious nation and state.

Efforts to Maintaining this diversity requires increased awareness and tolerance between groups, as well as openness to other cultures, so that society can understand and appreciate differences. "A sense of brotherhood and tolerance also needs to be strengthened to create social harmony" (Siswati, 2019). One effort to prevent ethnicity, religion, race, and inter-group relations.based disintegration is through education, which functions as a means of enculturation in forming a tolerant character and respecting diversity (Fuad Noorzeha S. Fil. I., 2020). In addition, strengthening national integration can be done through harmonious relations between the central government, regional governments, and the community, including between regions, to strengthen social cohesion and prevent conflicts (Ari et al., 2023).

The verse related to ethnicity, religion, and race is found in (Q.S Al-Hujurat13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٣﴾

Meaning:" *O mankind! We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous. Verily, Allah is All-Knowing, All-Aware*".

This verse explains that humans were created with different nations and tribes so that they would get to know each other and practice mutual assistance in social life. Allah SWT reminds us that differences are an inevitability that He has ordained. Even within a single country, humans consist of diverse tribes, languages, and traditions, all of which reflect the wisdom of the Creator (Huda & Islamiyah, 2021).

Indonesia's diversity requires national integration and tolerance to prevent conflicts based on ethnicity, religion, race and intergroup relations ethnic, Racial and Inter-Group Religious Sentiments. Education plays an important role in shap-ing characters that respect differences, while cooperation between the government and the community strengthens social cohesion. QS. Al-Hujurat verse 13 emphasises that diversity is God's decree so that humans may know one

another, so that differences in ethnicity and nationality should be the basis for brotherhood, not a source of division.

(Economy) Inequality And Poverty

Islamic economics is a way of regulating buying and selling and financial activities based on Islamic rules, so that everything runs fairly, honestly, and brings goodness. Islam is the main foundation for the birth of Islamic economics, because the two are inseparable. One of the important issues in Islamic economics is the weak management of human resources when viewed from the perspective of welfare according to Islamic teachings. Islamic economics is based on human values, as this system is implemented to meet human needs and improve their standard of living. In the Qur'an, the concept of economics is understood as human activities in seeking a proper livelihood, being on a balanced path, so that a person can become a good individual and not waste the blessings given by Allah SWT.

Islamic economics is based on Islamic teachings derived from three main aspects, namely faith, sharia, and ethics. From the aspect of faith, Islamic economics is built on the basis of the belief that all human activities, including economic activities, must be considered acts of worship to Allah SWT. This divine economic dimension is based on the concept of tawhid, in which humans are required to be fair, do good, and avoid actions that harm society. In addition, Islamic economics also includes the dimension of Rabbaniyya, which is the belief that everything in the world is created by Allah for the benefit of mankind. Another dimension is Asma', which affirms that Allah is the absolute owner of all wealth and that humans are only managers who must use this trust for the public interest.

From a Sharia perspective, Islamic economics stipulates that economic activities are essentially permissible as long as there are no arguments against them. This principle is applied in every muamalah practice, so that economic activities are considered valid as long as they provide benefits and do not conflict with Islamic law. Meanwhile, ethics are an important element that brings the Islamic economic system to life. These ethics include moral values derived from the Qur'an and Hadith, which guide each individual to obtain profits in a proper, honest manner, without exceeding limits (Ditiya Puspita, 2025)

In Islam, efforts to achieve social and economic disintegration are realised through various Sharia provisions.

1. Prohibition of Hoarding (Stockpiling Goods)

Islam prohibits hoarding to prevent the stockpiling of goods, which causes scarcity and price spikes, thereby harming the community, especially the poor. A hadith narrated by Muslim emphasises that hoarding is a sinful act. In the current context, this prohibition also covers the hoarding of basic necessities, stock manipulation by large companies, and commodity price speculation (Hasan & Hamdi, 2022).

2. Zakat as an Instrument of Wealth Distribution

Zakat is one of the pillars of Islam that serves to distribute wealth from the wealthy to eight categories of recipients (the poor, the needy, the administrators, the converts, those in bondage, the indebted, those fighting in the cause of Allah, and travelers). In addition to its religious value, zakat plays a social role in economic equality and poverty alleviation. This is emphasized in QS. At-Taubah verse 60: *"Indeed, zakat is only for the poor, the needy, zakat administrators, those whose hearts have been softened (muallaf), for (freeing) slaves, for (freeing) those in debt, for the cause of Allah, and for travelers (who need help), as an obligation from Allah. Allah is All-Knowing and All-Wise".*

3. Prohibition of Usury in Islamic Economics

This verse explains that humans were created with different nations and tribes so that they would get to know each other and practice mutual assistance in social life. Allah SWT reminds us that differences are an inevitability that He has ordained. Even within a single country, humans consist of diverse tribes, lan-guages, and traditions, all of which reflect the wisdom of the Creator (Hanafiah, 2025).

(Politics) Divisive identity

Politics can be understood as activities carried out by special institutions that have the power to establish laws and regulations governing the behaviour of all members of society. These institutions not only formulate rules, but also have the authority to ensure that society complies with the established provisions, so that the law applies universally. From an Islamic perspective, politics derives from the Ara-bic term siyasah, which according to Lisanul Arab means the effort to manage, reg-ulate, or handle a matter until a favourable outcome is achieved. Thus, politics in Islam can be interpreted as the process of regulating various issues with the aim of achieving the welfare of society (Damanik, 2024).

Identity is a reflection of oneself that is shaped by family, culture, ethnicity, beliefs, and the socialisation process, which in contemporary sociology is under-stood as a dynamic social construct. In Indonesia, identity politics is often linked to issues of ethnicity, religion, ideology, and the interests of local political actors, which have grown stronger with decentralisation as it provides space for regional actors to use identity as political legitimacy (Wantona Saradi, 2018). From an Islamic perspective, identity politics differs from moral preaching or religious social activities such as *amar ma'ruf nahi munkar*, because it demands clear objectives and the use of public policy as an instrument of change. Islam recognises two moral dimensions in politics: public morality, which stems from the socialisation of values, and political morality, which stems from the institutionalisation of values. Although Muslims often take a passive stance and play a major role during crises, the history of Indonesian politics shows that their role is now at the centre of the political system, rather than on the periphery.

In Islam, maintaining unity among the people is a very important principle because division is considered a source of weakness in social, political, and religious life. One of the ways Islam prevents disintegration is through rules and principles regarding leadership. The Qur'an, as the main guideline, emphasizes the principles of leadership that are just, moral, and capable of upholding Sharia law, including:

1. The leader must be a Muslim, as stated in (QS. Ali Imran: 28),

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ الْمَصِيرُ ﴿٢٨﴾

Meaning: "Let not the believers take the disbelievers as allies instead of the believers. Whoever does so has indeed strayed from the path of Allah, except as a pre-cautionary measure to protect oneself from something feared from them."

2. Leaders must be men with adequate physical and mental readiness to face public responsibilities. In addition, leaders must also be mature (mukallaf) so that they are able to take responsibility for their decisions and the consequences of their leadership.

3. Leaders who are knowledgeable and understand Islamic law so that the policies they make are fair and educate the public. In addition, leaders must be fair and have noble character in order to foster public trust and maintain unity among the people. The ability and skill to govern the people is also important, including formulating public policy, resolving conflicts, and guiding the public toward goodness.

The hadith emphasizes a similar principle, namely, "*Indeed, the leader most beloved to Allah is the leader who is loved by his people, and the people love him. And the leader most hated by Allah is the leader who is hated by his people, and the people hate him.*" (HR. Tirmidzi) (Efendi et al., n.d.).

Identity politics is divisive when differences in ethnicity, religion, race, or so-cial group are used as tools to gain political support. In this process, society is di-vided into two camps, "us" and "them," creating sharp social polarization. Certain groups are then negatively labeled or stigmatized to lower their social and political status. This practice creates suspicion, tension, and reinforces boundaries between groups that previously coexisted.

In addition, identity politics can reinforce exclusivity, namely the claim that only one group is most legitimate or most entitled to hold power. Manipulation of emotional sentiments such as fear, threat, and hatred often used to mobilize the masses deepens social divisions. If this continues, this mechanism will not only damage social cohesion, but also weaken democracy because political decisions are made based on group sentiment rather than rational considerations or common interests.

Examples of identity politics in Indonesian democracy include the 2017 Ja-karta gubernatorial election and the 2019 presidential election, where religious and ethnic issues were used to influence voters, so that candidates were not only judged on their policies, but also as symbols of certain social identities. This strategy was mobilized through political parties and non-state actors such as religious leaders and indigenous communities, effectively building emotional connections with voters but potentially exacerbating social divisions. This phenomenon continued in the 2024 elections, demonstrating that identity politics has been politicized for short-term electoral gains in various regions (Tumanggor et al., 2025).

Efforts to address divisive identity politics are carried out through prevention, enforcement, and resolution approaches. In terms of prevention, campaigns must be directed at substantive ideas and concepts, rather than sentiments of difference, and reject all forms of intolerance that undermine diversity. Political literacy based on ethics, morals, and critical thinking also needs to be strengthened, ac-companied by participatory public oversight. Religious leaders should be encouraged to preach in a cultural and contextual manner to reduce the politicization of religion, while the younger generation should be empowered as agents of harmony with a solid ideological and constitutional foundation. In terms of enforcement, the state must ensure strict, transparent, and impartial law enforcement, including the imposition of social penalties through cross-cutting loyalty for political actors who exploit hate politics. In terms of resolution, socio-political reconciliation is necessary after the election contest through dialogue and leadership by example to re-store community relations and reduce residual conflict. These integrated efforts are an important strategy to prevent identity politics from developing into a threat to national disintegration (Abadi et al., 2023)

(Information) Hoaxes and Hate Speech

Fake news or hoaxes are information that is deliberately created or disseminated to mislead, deceive, or confuse the public, usually with the aim of influencing public opinion,

creating chaos, or fulfilling certain political, economic, or social interests. The impact is very serious because it can shape misperceptions, cause confusion, and damage relationships between individuals and between countries. Hoaxes generally have characteristic features such as unverifiable sources, sensational or provocative content without clear factual basis, specific objectives behind their dissemination, inaccuracy of information, and rapid dissemination through social media, making them difficult to control.

Meanwhile, hate speech is a form of expression that attacks, degrades, or insults individuals or groups based on certain characteristics, such as race, religion, gender, sexual orientation, or membership in other groups. Hate speech can take many forms, ranging from writing, speeches, and images to physical acts of discrimination. The impact is very serious, as it can deepen social polarization, lead to discrimination, and trigger violence against targeted groups. Due to its negative consequences for security and social harmony, many countries have implemented regulations or specific laws to restrict and prohibit the spread of hate speech (Ujaran Kebencian et al., 2024).

The development of social media in Indonesia has made it easier to communicate and obtain information, but it has also given rise to negative phenomena such as the spread of hoaxes and hate speech, which have the potential to threaten national unity. According to the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), a hoax, or fake news, is false information that is deliberately spread to mislead, influence opinion, or harm others. On social media, hoaxes often appear in the form of socio-political and ethnicity, religion, race, and Intergroup issues, the intensity of which increases ahead of political contests, such as presidential and regional elections. real example is the Ratna Sarumpaet hoax and the Saracen syndicate, where hoax content motivated by politics, economics, and personal sentiments polarized society and damaged the quality of democracy (Nani Nurani Muksin et al., n.d.).

From an Islamic perspective, spreading misleading information and hate speech are prohibited behaviors because they can divide the community. The Qur'an emphasizes the importance of speaking the truth, avoiding slander, and upholding Islamic brotherhood to maintain social unity (QS. Al-Hujurat: 6, 11).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

Meaning: "O you who believe, if a wicked person comes to you with important news, examine its truthfulness so that you do not harm a people out of ignorance, which will cause you to regret your actions".

This is emphasized in QS. Al-Hujurat verse 6, which commands Muslims to perform tabayyun, or to examine and verify the truth of a piece of news before accepting or spreading it. This verse provides an ethical and epistemological basis for dealing with the phenomenon of disinformation, because the principle of tabayyun not only requires verification of information, but also regulates communication ethics and prevents the negative social impact of misinformation. This command emphasizes the individual and collective responsibility in managing the flow of information in the modern era so that there are no mistakes or regrets due to decisions made without a basis in truth (Bahri & Sassi, 2025).

In an effort to counter hoaxes and the spread of hate speech, the use of social media must be based on the principles of *mu'asyarah bil ma'ruf*, *ukhuwwah*, *al-haq*, *al-amr bi al-ma'ruf*, and *al-nahyu 'an al-munkar* so that interactions do not harm oneself or others. The Indonesian Ulema Council (MUI) emphasizes the prohibition of spreading gossip, slander, *namimah*, hostility, as well as false news or content that is inappropriate in terms of time and place as an effort to counter hoaxes and hate speech. The principle of *tawakkuf* encourages restraint before spreading information, while *iqra'* emphasizes reading, understanding, and verifying information, which is in line with the hadith, "*Whoever believes in Allah and the Last Day, let him say good things or remain silent*" (H.R. Al-Bukhari). The application of these principles helps the public use social media responsibly, prevent hoaxes, and avoid hate speech (Ilmi, 2021).

4. CONCLUSION

This study confirms that disintegration is a serious threat to ethnic, religious, racial, cultural, and socioeconomic diversity. Through a literature review of issues related to ethnicity, religion, race, and intergroup relations ethnic, Racial and Inter-Group Religious Sentiment, economic inequality, identity politics, and the spread of hoaxes and hate speech, it is clear that these four factors are interrelated and contribute directly to the breakdown of trust between groups and the emergence of potential conflict.

From an Islamic perspective, the values of *ukhuwah* (brotherhood), justice, tolerance, and ethical communication are the main foundations for preventing division. In terms of ethnic, racial and inter-group religious sentiments, QS. Al-Hujurat verse 13 emphasizes that human diversity is God's will and should be a means of getting to know one another, not a reason for hostility. Therefore, social integration can only be achieved through strengthening tolerance education, increasing intergroup awareness, and harmonious cooperation between the government and the community.

In the economic aspect, disintegration can arise from inequality, poverty, and unfair distribution of wealth. Islam formulates several instruments to prevent inequality, such as the prohibition of hoarding, the obligation of *zakat*, and the prohibition of usury, all of which aim to create a fair, honest, and prosperous economic system.

In terms of identity politics, differences in religion, ethnicity, or group affiliation can threaten unity. Islam emphasizes the importance of fair, moral leadership that prioritizes the welfare of the people. Efforts to reduce the impact of identity politics require political education, strengthening social ethics, and cross-group dialogue so that society is not easily divided by emotional issues.

In terms of information, the spread of hoaxes and hate speech accelerates the process of disintegration by creating misunderstanding, hatred, and conflict. QS. Al-Hujurat verse 6 emphasizes the obligation of *tabayyun*, which is to verify information before spreading it. The hadith about speaking kindly or remaining silent, as well as the principles of *mu'asyarah bil ma'ruf* and *ukhuwah Islamiyah*, provide the basis for ethical communication that protects society from digital slander.

Overall, this study concludes that disintegration can only be prevented by combining fair socio-political policies, economic equality, media literacy, and tolerance education with the internalization of Islamic values in society. Integration will be strong if the values of brotherhood, justice, truth, and social responsibility are consistently applied in all aspects of life. Thus, Islamic

values not only provide moral guidance but also offer practical solutions for strengthening national unity amid multicultural challenges.

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