Study on Social Cohesion of The Salafi Group in Banyumas District

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Abstract

The title of this article: "Study on Social Cohesion of the Salafi group in Banyumas". The purpose of this study was to determine and find out on social cohesion in the group of Salafi.

The methods of this research was used by qualitative approach and its analysis of data using interactive methods. Results from this study: 1) That the Salafist Group came in Banyumas region   approximately the 1980s. Formally, this group has no organization, so they do not have a leader, despite having members of the congregation. If a person be a leader, then the informal nature, and designated are their teachers. 2) Salafi groups are hard to get back to the Qur'an and Sunnah and follow what is done by the *as-Salaf as-Ṣāliḥ* (السلف الصالح) as generation of Companions, Tabi'in and Tabi'it Tabi'in in conducting all activities of life; 3) The social cohesion within the Salafi group is so strong. It is caused by the similarity in following the teachings of which are known to them, recognition of the truths taught by their teachers, and intellectual relationship (study) conducted with its members continuously and do not want to learn except to their teachers.

Keywords: Salafi, Social Cohesion, Community, Group

A. BACKGROUND

Social interaction in public life will take place continuously without any barriers that limit. Social interaction is an implementation of human society always needs another human being. Because the man can not possibly live without interaction or assistance from others.

In a society religion (Islam), especially people who are in a particular group are not different to the community at large. They interact within the group and also with people outside the group.

In a society religion (Islam), especially people who are in a particular group, in general they no different from the others society. They interact within the group and also with people outside the group.

In fact social interaction are always influenced by the values that grow in people's lives, such as cultural values, traditions, heritage, ideologies, sects followed, the role of teachers, science as well as of the result of an interpretation of religion. Social interaction in society there is a strong, very familiar and some are weak, just know. This is a very strong interaction, which indicates social cohesion found in their social interactions.

Discussing about social cohesion, it turns out Islam highly emphasizes its realization. It is as summarized in the Quran surah Al-Imran verse 103, which means: "And hold fast, all of you to the rope (religion) of Allah, and do not to be divorce, and remember the favor of Allah upon when you first (period of Ignorance) conflict with each other, then God unites your hearts, so that by the grace of Allah, then you became brothers .. "

The verse, describing how Islam places great emphasis on cohesion (integration) among Muslims. However, in the lives of the people who have willingly embraced Islam as a way of life, not necessarily follow what has been outlined by the religious teachings. The proven in real life, many born sectarian groups in Islam. They are equally developing the values of ethnocentrism respectively. It is to be different from what was stated by Durkheim, that religion as an instrument of public integration, and ritual practices continually emphasizes human obedience to religion, thereby participating in the play function of

strengthening solidarity (cohesion). Religion is a social fact as well as being essential factors for community identity and a collective self-interpretation system. Through a religious ceremony performed in congregation, then the people of unity and togetherness can be fostered (Sunarto: 2004: 69)

Then Durkheim in Johnson (1986) more clearly reveals that social integration is strongly influenced by religion, as well as the things that unite the church congregation is their shared belief, ideals and moral commitment. If there are differences among them, but the same religious orientation, would be the principal basis of social integration.

The problem arises, when the strengthening of social cohesion lies not in religious influence, but moving the group that followed. Social cohesion inherent in individuals in public life is due to its existence as a follower of a religious streams.

When cohesion associate with the influence of religion and society, Bachtiar (1984) states: that relationship influences the interfaith community in turn gave birth to the attitudes and religious behavior that are dichotomous, namely the first, attitudes and behavior are moderate, which shows flexibility well on the way of thinking as well as the realization of the behavior; second, attitudes and behavior tinkah extreme fanatic, who considers himself and his group are always on the right side, and do not allow compromise with other religions. The attitude and behavior of the first-mentioned contains an understanding that religion can be a source of unity. While the second contains the meaning that religion can be a source of conflict.

Similarly, what was presented by Jalaluddin Rahmat in Jamil (2008) that religion is the fact the nearest and the farthest at the same mystery. So near, he is always present in our daily lives, whether at home, office, media, market and anywhere. So mysterious, he often showed faces that seem contradictory, the motivating force without compassion, devotion without limits, creating a mass movement of the most colossal and screamed most heinous war.

With reference to the expression of the Bachtiar nor Mr Jalaluddin Rahmat, religion is not a factor that strengthens social cohesion, but even a factor which can

give rise to a conflict or do not want to be united. Bachtiar also did not reveal cohesion problems that exist in the flow of a religious group. Then when see opinions Lewis Coser, in Setiadi, Elly M, that the power of group solidarity can be integrated, even when there is a threat from the outside. In other terms Dahrendorf, said that the conflict in the community can serve as the power of integration.

In regard to the study of social cohesion, scientists still talk to the group in general, not the groups that exist in a stream of religion has a deeper tradition, because it is based on scripture. Therefore the issue of social cohesion in the group a stream in a religion assessment has not been done.

Thereby if the issue of social cohesion that occurs in a religious believers do not abstractions, meaning that proposition still adhered what Durkheim argued, could made possible errors in the application of theory. For example, a bond so strong cohesion in a stream of religious groups, such as the Nahdlatul Ulama (NU). The theory states that the cohesion they have is influenced by Islam. But when there is a conflict between the NU and Muhammadiyah are equally included in the group flow Islam, however the power of social cohesion that is on them more due to cultural factors, heredity, ideologies, madhhab nor the central figures.

Salafi as one of the group who live in Muslim society has its own social cohesion. Review of values of social cohesion in this group provide a description of the distinctiveness derived from the scientific studies, the implementation of worship, the guidelines used as a basis in carrying out his preaching and interpretation of other groups that exist in Islam.

B. FORMULATION ISSUE

Based on the background of the problem, so there are three aspects of this study, namely:

a. How the typical of Salafi group in Banyumas district?

b. How the base of social cohesion that was built by the Salafi community?

c. How the social cohesion was built by the Salafi community?

d. What are the factors affecting the Salafi community in building social cohesion?

C. THE METHOD OF THIS RESEARCH

This study was designed using descriptive qualitative approach. As for the meaning of the approach that this study was about to describe and analyze the perceptions, views, attitudes, behavior in terms of social cohesion in the group of Salafi stream.

1. The Source Data

The data will be captured in this study can be classified into three categories:

a. Primary data

This data is in the form of views, opinions, perceptions, the responses about social cohesion which come from the Salafi group in the district of Banyumas.

b. Secondary data

This data consists of policies, documents, rules, books, social media, doctrine, ideology embraced and programs and archives in religious streams associated with Salafi groups.

c. Socio Cultural Situation

The state of the living tradition in Banyumas community will be used as the data source for this study, such as the existence of Muslims who often show great days of Islam (PHBI), traditional meeting (such as kenduren), studies, or religious activities that are ritual.

Thereby all aspects of life into the considerations of the study objectives. This is to complete the entire data necessary to make the research process to reach the target in accordance with the objectives of this study.

2. The Data Collection Methods

There are several methods used in collecting activity data in this study, namely:

The first, the observation Participate. This method is carried out as direct observation and recording systematically the social cohesion phenomena that occur among Salafis and including when they are conducting lectures or preaching activity.

The Second, using interview techniques, either through a dedicated intreview nor unstandardized interview. Focused intreview is an interview technique that directly led to the point, while unstandardized interview is an interview technique

that is done freely but directionally, in order to obtain in-depth data from informants. Therefore, the technique interview conducted aims to clarify the data that may be conflicting, contradictory or different from each other and from any opinions or perceptions of informants. So that data collection can be run properly and obtain highly accurate data validity.

3. The Research Goals

Goal of this research is the informant who came from leaders and the congregation who come from groups Salafi stream taken by purposive sampling on the basis of the subjects qualified in matters relating to the title, issues nor research focus. The next decision is based on the informant snow ball sampling. Recently based on the degree of saturation of information, that there is no more variation information provided by informants.

4. Data Analysis

The data have been captured in the field will be analyzed by using interactive analysis, carried out with the following steps:

The first, the data reduction that the researchers conduct the selection process, focusing, simplification and abstraction of fieldnote. Then the researchers make abbreviations, coding and memo writing.

The second, data presentation is to make a short story and systematic which equipped with a matrix, a figure or table.

The third, the conclusion and verification. The third step is actually a crystallization of the data collection that has since been given the understandings of all things that have been found in the field, compiling patterns, statements, configurations, the direction of causation and various propositions.

In detail, the method ia shown in diagram 2 (Miles & Huberman, 1984) as follows:
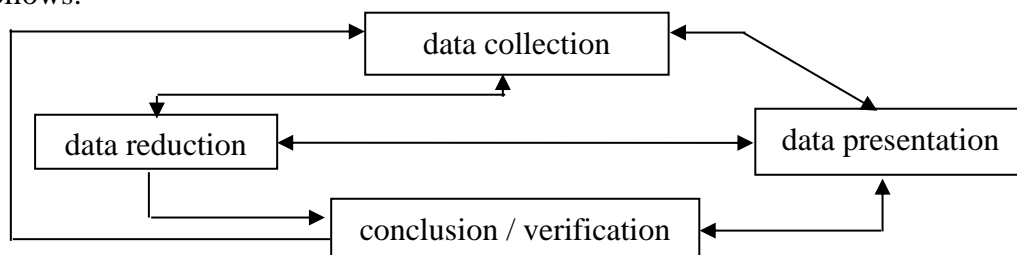
5. Validity of Data

To ensure the validity of the data in this study, the data obtained will be tested by means of triangulation (Moleong, 1994). Triangulation is a technique that utilizes data validity checking something else beyond the data for the purpose of checking or as.

D. DISCUSSION

1. The Local Research

This research was conducted in Banyumas district. The area is located in the Southwest and is a part of Central Java Province. Located between East Longitude 108 ° 39 '17 "up to 109º 27' 15" and between South latitude 7º 15 '5 "to 7º 37' 10", which means being in the southern hemisphere of the equator. The boundaries of the district of Banyumas is as follows:

a. North   : Pemalang and Tegal

b. South   : Cilacap Regency

c. West   : The district of Cilacap and Brebes

d. East   : Purbalingga district, Kebumen, and Banjarnegara

Distance Banyumas with the cities around its are as follows:

➢ To Tegal   : 114 Km

➢ Pemalang   : 144 Km

➢ To Brebes   : 127 Km

➢ To Purbalingga   : 20 Km

➢ To Banjarnegara : 65 Km

➢ To Kebumen   : 85 Km

➢ To Cilacap   : 53 Km

➢ To Semarang   : 211 Km

The total area of Banyumas Regency approximately 1.327.59 km2, equivalent to 132,759.56 ha, with the state of the area between the land and the mountains with mountain structure consisting of most of the valley Serayu for agricultural land, most of the plateau to the settlement and its grounds, and partly mountainous for plantations and tropical forests located south slope of Mount Slamet. Earth and wealth Banyumas there are still quite a potential for Slamet mountain with a summit

elevation of sea level of about 3,400 meters and is still active. The weather and climate in Banyumas district, because they are classified in the southern hemisphere equator still have a wet tropical climate.

Similarly also as it is located between the mountain slopes away from the surface of the beach / ocean, so the influence of the sea breeze is not so visible, but with the lowland balanced by the south shore winds almost seems intersects between the mountains of the valley with an average pressure between 1001 mbs, with the air temperature ranged between 21.4 ° C - 30.9 ° C.

2. Conditions of Socio-Religious Banyumas

At the end of 2013 Banyumas has a population number: 1635909 people, with the number of men: 817 383 inhabitants, while women numbered 818 526 inhabitants. This population spread throughout the region districts. Globally, it can be seen in the following table;

Table 1. The total population Banyumas

No.	Year/ Number			Growth rate	
	2010	2014	2015	2010-2014	2014-2015
1	1.557.480	1.620.918	1.635.909	5.04%	0.93%

Source: Indonesia Population Projection 2010-2035

The population of Banyumas district at the end of 2010 totaled 1.55748 million inhabitants, and at the end of 2014 to 1,620,918 people. Thus growth for 4 years ie during the period from 2010 to 2014 by 5.04 percent. Then in 2014 to 2015 from a population of: 1,620,918 souls into 1,635,909 soul, thus experiencing growth of around 0.93%.

Then the area Banyumas the end of 2015 amounted to 1327.59 km2, so that population density of 1,192 inhabitants / km2 and the lowest in Sub Lumbir of 475 inhabitants / km2.

3. The existence of the Islamic Religious Group

Judging from the population, Banyumas has a population of heterogeneous views of religion and belief. The success of mental development in the field of

religious in Banyumas at this point is reflected in the formation of a high sense of tolerance among religious followers. Concord and social harmony between religious communities have shown with social interaction among members of the community a peaceful and moderate. Developments in the field of spiritual development can be seen from many places of worship of each religion, the development of the boarding school and the increasing number of pilgrims coming from Banyumas.

Based on the report of the Office of Religious Affairs Banyumas regency until June 2010 that the population Banyumas Muslim majority, there were 1,574,049 inhabitants by 7672 as the number of places of worship mosques. The second order is Christian religion as much as 15 742 inhabitants with 84 places of worship as a Christian church, then Catholicism with the number of followers as much as 10 177 souls, 2.248 souls Buddhism, Confucianism 9 souls, and others 531 inhabitants (SIPD Banyumas District, year 2010)

While the number of other religious facilities such as boarding school until June 2015 there were 157 pieces with the number of students as many as 55 184 students, boarding school is spread over 27 districts. While the number of pilgrims development data in Banyumas in 2015 was 928 people. The total is rising when compared to the number in previous years, for example, in 2013 there were 922 people.

(http://banyumaskab.bps.go.id/?hal=publikasi_detil&id=1)

4. Salafi Community and Social Cohesion

a. The Caracteristis of Salafy

Salafism takes its name from the Arabic term *salaf* ("predecessors", "ancestors") used to identify the earliest Muslims, who, its adherents believe, provide the epitome of Islamic practice. They consider a hadith that quotes Muhammad saying, "The people of my own generation are the best, then those who come after them, and then those of the next generation," as a call to Muslims to follow the example of those first three generations, known collectively as the *salaf* or "pious Predecessors". (*as-Salaf as-Ṣāliḥ*). The salaf are believed to include

Muhammad himself, the "Companions" (*Sahabah*), the "Followers" (*Tabi'in*), and the "Followers of the Followers" (*Tabi' al-Tabi'in*). Records of early hadith are narrated in the <u>*Sahih al-Muslim*</u> from `Imran bin Hushain (a companion of Muhammad) (Imam Al Mundziri, 2012)

Salafi is a term often used to describe fundamentalist islamic thought. The teachings of the reformer Abd Al-Wahhab are more often referred to by adherents as *Salafi*, that is, "following the forefathers of Islam." This branch of Islam is often referred to as "Wahhabi," a term that many adherents to this tradition do not use. Members of this form of Islam call themselves *Muwahhidun* ("Unitarians", or "unifiers of Islamic practice"). They use the *Salafi Da'wa* or *Ahlul Sunna wal Jama'a*. Wahhabism is a particular orientation within Salafism. Most puritanical groups in the Muslim world, especially in Banyumas District are Salafi in orientation, but not necessarily Wahhabi.

The description "Salafi" is the name of a group of Muslims who try as hard as they can to imitate the Blessed Prophet in every aspect of life. Sometimes it may seem that the Salafis emphasize the laws and punishments of Islam, so much that they make you feel there is no Islamic love and mercy. This is because they are sometimes very zealous in their views. Salafi groups judging that everyone must return to the true monotheism or true Tawhid. A true Salafi actively seeks to remove shirk (polytheism) with all his capacity. They tend to be conservative. Salafi groups are always preaching to return to the Quran and Sunnah.

Therefore Salafi stated that a group of us who truly follow the Sunnah of the Prophet. They also assume that he was in the category of groups that survived the fragmentation of a people into 73 groups. This is as mentioned in the hadith of the Prophet:

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّهُ قَامَ فِينَا فَقَالَ أَلاَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِينَا فَقَالَ " أَلاَ إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ

افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلاَثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ " .

This means: "Mu`awiyah b. Abi Sufiyan stood among us and said: Beware! The Apostle of Allah (ﷺ) stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is *the majority group*". (Reported by Abu Dawud - Sahih].

The Pious Forefathers (i.e. As-Salaf as-Saalih) of the Islamic Community of Believers are the Companions of the Prophet, peace be upon him, their Followers (the Taabi'een and the Taabi Taabi'een (i.e. the first three generations of Muslims) and the Scholars of the Ahl-us-Sunnah wal-Jamaa'ah after them who followed their way in belief and deed. Among them are:

Imam Abu Hanifah (150 AH), Al-Awzai (157 AH), Ath-Thawri (161AH), Al Laith ibn Saad (175 AH), Imam Malik (179 AH), Abdullah ibn al-Mubarak (181 AH), Sufyan ibn Uyainah (198 AH), Imam Ash-Shafi'i (204 AH), Ishaq (238 AH), Imam Ahmed bin Hanbal (241 AH), Al-Bukhari (256 AH), Muslim (261 AH), Abu Dawood (275 AH) and others.

Ibn Taymiyyah (728 AH), and his students: Adh-Dhahabi (748 AH), Ibn al-Qayyim (751 AH), Ibn Katheer (774 AH) and others. Then the Muhammed bin 'Abd al-Wahhab (1206 AH) and many of his students. And in our time: Abdul Aziz bin Baz, Muhammed bin Saalih Uthaimeen, Muhammed Naasir-ud-Deen al-Albaani.

http://www.salafipublications.com/sps/sp.cfm?subsecID=SLF02&articleID=SLF020001&pfriend).

Thus the Muslim scholars who become role models for the Salafi group are those who have believed as a scholar who really can be heard and followed his fatwa, exemplary behavior and serve as an example in delivering his message.

There are several characteristics that can be disclosed, especially those located in Banyumas, namely:

1) Members of the congregation physically Salafi groups in general from Adam (man) robes and pants gallop (above the ankle). As of the Eve (women) wear the abaya dresses and face veiled.

2) Jama'ah men shave a beard and mustache. When they dye their head hair, then polish used is other than black.

3) In a typical worship, such as prayer congregation, Salafi groups are very maintenance of good and consistent.

4) They do not want to be invited to the dialogue, although religious dialogue, if the person or group that invites dialogue was deemed to have deviated from the teachings of Islam that is full of heretical behavior.

5) In the tradition of thinking they tend to do a literal interpretation of the sacred texts of the religion and rejected the contextual understanding on religious texts, because they reduce the holiness religion; reject pluralism, because it distorts the understanding of religious teachings; monopolize the truth on religious interpretation, even they consider themselves as authoritative interpretation of the truest religion; and has a correlation with fanaticism, intolerance, and militansisme radikaliasme (M. Sukanta, 2006). In the field of this thinking becomes visible Salafi groups are more assertive in holding religious texts, but in other respects these groups become rigid in conducting civic interaction.

Later in the opinion of the proselytizing and principles of aqidah developed, these Salafi groups also have specific characteristics, namely:

1) The members of the congregation Salafis believe that the Salafi groups that follow are as a group that is right. This is as expressed by one of his followers, Mr Imam (Salafi followers who were in Al Faruq Mosque, Purwokerto): that his parents ever went to Makkah, then there worship is doing is like what is done by these Salafi groups. So he and his family will never leave this salafi group.

2) In Banyumas there are some places that became the basis of activities Salafi groups, among others, are at boarding school Ibn al-Qayyim, Sumpyuh; Masjid Al Faruq, Purwokerto old terminal complex, Masjid Ar Rayyan, North Purwokerto, and in the Kedungwuluh village.

In the proselytizing developed, this group wants to establish a true community in worship to Allah, ie the people who always go back to the predetermined rules by Allah and His Messenger. Briefly the purpose of the aim of Movement 'Salafi are : to produce "true" Muslims, that are :

1) To bring into existence a "true" Islamic Society. Allah says: "They (i.e. the Believers) are those who if We give them the authority in the land, establish the prayer, give the obligatory charity (i.e. Zakat) and enjoin what is good (i.e. to worship Allah in His Oneness and to obey all of His commandments) and to forbid wrong (i.e. to join others in worship with Allah and to disobey any of His orders). And with Allah rests the decisions of all affairs." [Surah al-Hajj (22):41].

2) To establish the proofs of Allah against the Kuffaar and the deviant heretics and groups within the Ummah. Allah says in the Qur'an: "[We have sent] Messengers as bearers of good news and as warners, in order that mankind shall have no plea against Allah after the Messengers. And Allah is Ever-Powerful, All- Wise." [Surah Al- Imran (3):165].

3) To absolve ourselves with Allah by discharging the trust of proselytizing (Da'wah) which He has made obligatory upon us. Allah says: "And when a community amongst them said: 'Why do you preach to a people whom Allah is about to destroy and punish with a severe torment?' The preachers said: 'In order to be free from guilt before your Lord (i.e. Allah) and perhaps that they may fear Allah.'" [Surah al-'Araaf (7):164].

Then, if the purpose is summarized, is wanted to realize: Actualization of Tawheed in the beliefs, statements, and deeds of the Muslims. Allah says: "Worship Allah (alone) and join none with Him in worship." [Surah al-Nisa' (4):36]; and actualization of the unity of the Muslims through their strict adherence to the Sunnah. Allah says: "And hold fast all of you together to the Rope of Allah (i.e. the Qur'an) and be not divided among yourselves . . . " [Surah Al- Imraan (3):103]

(http://www.salafipublications.com/sps/sp.cfm?subsecID=SLF02&articleID= SLF020001&pfriend), downloaded the date of 1 November 2016.

a) The Existence of Salafi in Banyumas District

In general Salafi groups is not known exactly when to enter Indonesian territory, including when it goes into the district of Banyumas. But according to Branch President Al Irsyad Banyumas, that Salafi groups into Indonesian territory around the 1980s. The group then moved to the corners of town in Indonesia. Salafi as a movement, an Islamic group that originated from the movement of Wahhabism in the 70s. Even the Salafi movement, including success in transforming the whole Salafism models oriented to the moderate-liberal of puritanical Salafism, a conservative and literalist in Indonesia (Abdul Rohman, 2013).

According to Saefudin (Purwokerto Salafi figures) that Salafi is not a group, or a certain group that is identified with the levels of structural management of the organization. Salafi do not have the organizational structure, so it does not have a chairman, a secretary, but has jama'ah. They exist in a variety of religious organizations, as long as they follow the instructions of the Prophet, the Companions and the tabi'in. In the Salafi congregation no seniority and characterizations. Salafi scholars assume that, religious scholars, experts, teachers, and so is a role model to be followed. But Salafi more hold fast to to the verses and hadiths that the sacred submitted statements apostle Muhammad and his companions. However, the scholars or teachers informally as a leader (Turmudi and Reza Endang Sihbudi, 2005). As for the priest who will be a role model is a priest who lived during the first three centuries of Islam, from the Companions of the Prophet *Sallallahu 'Alaihi Wasallam*, tabi'in (the disciples ofcompanions) and tabi'it tabi'in (the disciples of tabi'in).

As an effort to to strengthen its existence jama'ah Salafi presence in Banyumas, then they build a network through a joint study between Salafis themselves were carried out every 2nd Saturday of each month. This activity is centered in the Grand Mosque "Baitus Salam" Purwokerto followed by the congregation from Banyumas, Purbalingga, Kebumen, Cilacap, Majenang as well as the surrounding areas. Furthermore, this group also has a network with

Ibn Taymiyyah boarding school located in the district Sumpyuh, Banyumas (Abdul Rohman, et al., 2010).

b)   Social Cohesion

The meaning cohesion actually departing from physics problems, which means: the gravitational pull between two sections adjacent in the ingredients; or attractive forces between like molecules, derived from the electric force of the electric charge in the molecule or atom. While the attractive forces between the molecules of a type not referred to adhesion (Shadily, 1987).

In public life, social cohesion can be defined as adhesion was built by a community based bond family, clan and genealogy in the frame ethnicity. In typological, social cohesion can be categorized into two types, namely intra-community, and social cohesion between communities. The historically of social cohesion intra community formed through a socio-cultural formation mechanism in a single community or single society, which in general occupies an area resident or several areas of habitation but maintained systems of etics and social order are the same, as the guide interact.

If social cohesion in intra community formed through social interaction mechanism driven by a sense of kinship, the social cohesion between communities formed more on the pragmatic - economic mechanism. As for the theologically - cultural, social cohesion between communities derived from religious texts. At this level, social cohesion can actually be seen in two perspectives. First, social cohesion is an adhesive that is functionally an exact condensation or crystallization of the similarity of the family, clan, ethnic, similarity fate, occupation, cultural orientation, and social goals. Second, social cohesion is " major cause " for the formation of the community itself (http://www.scribd.com/doc/4568418/Kohesi Social, downloaded, April 7, 2013)

Related problems of social cohesion, Durkheim in Ritzer (2009) stated that the collective representation of society was made public, or at least through religious ritual. Therefore, religion is something that connects communities and individuals, because it is through ritual to which sacred, social categories became the basis for the concept of the individual. Then Giddens in Ritzer (2009) also state that the

transformation of intimacy that continually leads to a movement toward " pure relationship " in order to survive, the social relations must be entered by each person of closeness continuously with the others; and which will continue to be maintained if the proximity was seen both sides can to give satisfaction enough to make them want to continue to survive in its. Giddens more emphasis on inner satisfaction factor when the relationships with others.

Then according to Alfred Schutz in Ritzer (2011), that human actions into a single social relationships when people give a certain meaning to his actions, and other human understand his actions as something meaningful. Subjectively understanding of the action is very important for the continuation of the process of social interaction. Understanding to social cohesion in the religious perspective is the manifestation of the belief in the truth of the religion itself. Every religion has a congregation who became his followers. Members of the congregation have considerable faith in the truth of religion that followed. What comes out of religion, either side of the faith, the holy book, way of worship, the all was believed to be the basic of life that brings happiness. That became a cornerstone of their guidelines for the whole community of the bond, and it is very strong to social cohesion.

So true what was said Jalaluddin Rahmat, in Jamil (2008) that religion is the fact the nearest and the farthest at the same mystery. So near, he is always present in our daily lives, whether at home, office, media, market and anywhere. So mysterious, he often showed faces that seem contradictory, the motivating force without compassion, devotion without limits, creating a mass movement of the most colossal and screamed most heinous war. The Religion gives strength to the social cohesion in the lives of its adherents wherever located.

Wach in Hendropuspito (1989), that the religion is a belief system, has a system of rules that binds his adherents or worship which has a relationship system and social interactions. In this case the religion is not only viewed as a set of absolute rule that comes from God, but in view of the existing rules in the middle of the community. Therefore, every believer will have a strong cohesion of religion that followed. Religion becomes binding force for unity.

Wach opinion is in line with the opinion of Durkheim argued that religion becomes an essential factor for the identity and integration of society. Religion is a system of collective self-interpretation. For Malinowski, that "wholeness would happen if an area is strongly based on the life of the mutual benefits 'reciprocity' principles of legal"   Then, according to Allport, that person feels included members of a group when he participates in activities and group behavior. For H.Carrier, there are four elements that can embody religious cohesion. They are the perception of the members about the state of their interdependent (interdependence); motivation; prestige group; and position in society. The expert opinion is strengthened by J. Thibaut, after conducting research on the cohesion of the poorest groups, and he came to the conclusion that the group has a high status in the community has a strong cohesion, being a marginal religious groups have low cohesion on its members. However, if the group is marginal vengeful and hatred towards a high group, then the influence of a sense to protest and antipathy that make them establish a sense of unity better (Hendropuspito, 1989).

Opinion Allport, H. Carrier, M. Deutsch and J.Thibaut, that cohesion are mutually reinforcing that religious groups were more influenced by the socio-cultural comparison to the influence of religion. Those opinions actually when it was confirmed by a group of Islamic religious currents, becoming weaker. It is as disclosed Abdul Rohman, et al (2008), that groups such as the Islamic Jama'ah which has now become the Indonesian Islamic Propagation Institute, or Ahmadiyya is a group that has a sense of stream is very strong group cohesion, they do not have to participate actively in the some activities or has a high prestige in their group.

c)   The Perception of Salafy to Social Cohesion.

The community in social and religion life is often identified with the group stream. While the group is a people gathered into a single unit. Then is meant by the group is a group whose existence stream in society are relatively smaller members than the other communities, especially in the Islamic religion community.

"Salafi" is a community that has a belief in the truth of Islamic teachings according to their interpretation. Therefore, this community has its own characteristics when compared with other Islamic groups, such as Nahdlatul Ulama

and Muhammadiyah. Characteristics of them are not in principle (aqidah) or in the conduct of worship, (eg, prayer), but rather what branch of worship that is in return the entire matter in the Qur'an and Sunnah strictly, do not follow certain madzhab from four madzhabs, not want to do intellectual communication (discussion) with scholars who are not one ideology, do not like to talk politics, do not have a structured organization, so that the Salafi groups have no formal leaders.

Salafi community are groups that life in the lives of other Moslems. In conducting worship, the Salafi group is "isolate" themselves. They do not conduct together with other groups of Islam. Model of worship is due to the belief, the group believed the exercise as a truth. In the area of Banyumas denominational Salafi community followed about 1000 followers. This majority group in the area of Banyumas district. This group has not spread like other Islamic religious groups.

In the building social cohesion Salafi group insists on the ideals of their teachers. Salafi community strongly adhere to the rules taught by Allah, the Prophet Muhammad SAW and their teachers. The teachings of Allah and His Messenger are represented in the form of instructions given by the teachers. Thus the position of the teachers being very central. Therefore the social cohesion that grows in the community Salafi could not escape the influence of his teachers, either through the lessons or through his behavior.

As the position of teachers in the Salafi community it is very central, so the effort to achieve unity in the life of society, the group also remains stressed and follow the instructions of their teachers. Thus efforts to achieve unity easier and lighter. This is caused by the influence of the strength of their teachers.

E. CONCLUSION

Based on the description above, this study concluded:

1. Salafist Group came in Banyumas region is approximately the 1980s, which began with the development of Wahabism in Indonesia. However Salafis in Banyumas is not identical with the Wahhabi sect. Salafi groups even frequent critiques of the doctrine developed by Wahabi.

2. Formally Salafis do not have the organization, so that in this group do not have a leader, despite having members of the congregation. This group does not

recognize seniority, all members of the same position. If a person be a leader, then the informal nature, and which designated are their teacher. The Salafi groups included in the exclusive group.

3. The Salafi is the sect in the group of Islam that had to return to the teachings of the Qur'an and Sunnah and follow what is done by the *Salaf Sholeh* generation of Companions, Tabi'in and Tabi'it Tabi'in in conducting all activities of living well in relation to the vertical and the horizontal.

4. The social cohesion within the Salafi group is very strong. This is caused by the similarity in following the teachings their knew, the recognition of the truth taught by their teacher, and intellectual relationship (study) conducted with its members continuously and Salafi groups are not willing to learn from a teacher who is not from their group.

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