The Concept of Integration According to The Islamic Perspective

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Abstract
Integration is the process of assimilating into various cultural and social norms acceptable to all ethnic groups. In the context of Malaysia, integration refers to the process of unifying ethnic groups that are geographically and culturally scattered into a single national identity. The Muslim and non-Muslim communities are both seen as being integrated with Islam. Islam teaches its adherents to establish positive relationships based on acceptance, deference, and cooperation, as mentioned in surah al-Hujurat verse 13. Integration will only be successful is if all communities band together and make clear pledges. The Islamic position on integration will be discussed in this article in light of the Quran, the Prophet's hadith, and Islamic scholars. The fundamentals of unification, the significance of integration, the results of ignoring integration, and the ways to integrate the ummah are also covered. This study used a content analysis design to examine documents referencing the Quran, hadith, journals, books, and proceedings related to integration from an Islamic perspective. The purpose of this study's conclusions is to advance knowledge and understanding of the idea of integration, its importance, and the consequences of ignoring it for society at large and the Muslim community in particular.
Keywords: Integration, Race, Ethnicity, Islam

Introduction
According to *Kamus Dewan* (2010), integration is the merging or amalgamation of two or several races (elements, parts and others) into one unity, unification. Baharuddin (2012) explained that integration is a process of mutual adaptation of various cultures and social characteristics that all ethnic groups can be accept. In the context of Malaysia, integration is a process to create a national identity among ethnic groups that are separated in terms of culture, religion, social and settlement areas. They are nurtured through political, economic, social, cultural, educational and regional integration. National integration is an effort to

bridge the relationship of various races towards increasing the spirit of goodwill and sense of belonging for the sake of harmony and the well-being of the country. Through national integration, nurturing and encouragement social interaction focusing on mutual acceptance and sociocultural appreciation between races can strengthen community groups' relationship (Muhayat, Affendi and Husin, 2023).

Three key factors form the foundation of humankind's oneness. The shared character of humanity comes first. Humans have one fundamental nature, humanity, despite variances in many ethnicities, races, nations, and religions. Second, the range of ethnicities for sharing and introducing. Ethnicity, race, and nation are created by introducing and sharing human nature. The third is the earth's prosperity. The development and prosperity of the planet are some of the duties, obligations, and functions humans have. Thus, these three factors form the cornerstone of successful ethnic integration. Muslims and non-Muslims are referred to as one community in the Constitution of Madinah, also known as the Sahifah of Madinah. This community requires mutual support, where members both needs and should extend support to one another (Muis, et al., 2021).

Islam views integration as involving all people because all people are descended from one source. This assertion is consistent with the Prophet's (SAW) words:

O people! Keep in mind that your God—the Prophet Adam—is one, as is your father. Observe that. There is no benefit for an Arab over a non-Arab, and there is also no advantage for a non-Arab over an Arab. Similarly, there is no advantage for a person with red skin over someone with black complexion. red-skinned than black-skinned, unless they are pious. (Ahmad and al-Baihaqi's narration)

Fostering integration presents a number of difficulties. Society can be divided by prejudice, racism, discrimination, stereotyping, racism, and ethnocentrism. Conflicts between social groupings, class location, educational attainment, employment skills, money, and lifestyle choices that limit some people's prospects for social mobility to escape poverty also lead to division. Conflicts can arise due to the complexity of coping with rising living expenses, subpar public services, unemployment, poverty, social marginalisation, inequality, and the prevalence of numerous secret societies and pervasive social symptoms. Conflicts also arise because it is difficult for Malaysia, which has a heterogeneous society, to forge a strong togetherness due to disparities in language, culture, ideology, and religion based on racial divisions. The fundamental building block for forming a close unity with other factors like political and economic stability is a healthy communication link between all the various nationalities (Yunus, Nasir & Samsudin, 2020).

Literature Review

There are many articles that cover integration. Among them are Yaakob, Ismail, and Brahim (2023). In this article, the authors provide the findings of their analysis and conclude that the National Cultural Policy and the National Education Policy contribute to the social cohesion and promotion of ethnic integration between the two ethnic groups in Tumpat. The Malay and Siamese ethnic groups share attitudes of respect, tolerance, love, and comradery influenced by religious teachings, customs and cultural intelligence, state spirit, and government policies that tolerate minority rights. These elements combine to create social cohesion and communal peace successfully. The study's findings also demonstrate that the government's numerous measures have successfully fostered racial harmony to strengthen integration and social cohesion in Malaysia.

The five Rukun Negara Principles, which the Malaysian government developed to foster community cohesion and unity, are described in Rohana et al. (2023) essay. Conflicts between races continue among its residents more than 50 years after the nation gained independence. The study's findings demonstrate that Rukun Negara, the foundation of Malaysian culture, is consistent with efforts to achieve national cohesion. This strengthening endeavour is better included with respect for and knowledge of religious principles, particularly Islam, which upholds human rights without regard to individual interests.

Muis, et al. (2021) explain the idea of ethnic integration from a perspective of Islamic-based development with reference to the contemporary circumstances in Malaysia in their work. They break down the idea of ethnic integration into three basic parts, namely tasawur, principles, and aims, from the standpoint of Islamic-based development. According to the concept of development based on Islam, elements of comprehensive development based on monotheism, Islamic tasawur, and Islamic epistemology are placed under the control of Allah SWT. Islamic-based development differs from conventional development practised in the West, incorporating both material and spiritual components into all development initiatives. Integrating communities, particularly those of different preferences and nationalities, is a key agenda item in this paper's attempt to spread the message of peace and togetherness among all people, particularly in Malaysia, which has a multiethnic society. This essay aims to show how Islam values integration between Muslims and non-Muslims, particularly in Malaysia, and how this is important for their daily lives, including growth aspects.

By claiming that residents of the state of Sabah have a high level of openness or tolerance, Tamring and Mahali (2020) explained that several politicians and the media have made different comparisons and assertions. The status of society in Sabah, which has never experienced ethnic violence or generated problems that are a source of discomfort to the populace owing to ethnic differences, serves as evidence for the claim. The foundation for social harmony can be found in elements like the colonial government structure, the state of society, which was inherently diverse before the advent of the colonialists, and family relationships formed through interethnic or interreligious marriage.

The extent to which the Bawean community uses the Bawean language in their daily life is the next topic covered by Sarifin, Sukimi, and Abdullah (2018). The Bawean community has been speaking the language for many generations. Daily communication between their fellow ethnic groups takes place in the Bawean language. Malay becomes the preferred language to communicate with different ethnicities if there are diverse sub-ethnicities. From a generational perspective, there is slight variation in how the Bawean language is used among them. The Bawean ethnic group also has a positive tendency in terms of national pride when it comes to creating a Malaysian country based on language.

Because each race's sociopolitical aspects are still racial in nature, Abdullah (2010) argues that racial integration in Malaysia is highly complicated. Before any race struggles for its interests, agents like history, education, media, political parties, and non-governmental organisations have a firm hold on that race's political culture. Because of this, there are solid racial attitudes and ongoing debates about integration.

Integration According to The Islamic Perspective
According to Islam, integration includes not just Muslims but also non-Muslims. Islam encourages its followers to build strong bonds with one another through upholding mutual respect, tolerance, and assistance. Integration can be successful only if everyone in the community works together, unites, and commits fully.

The Prophet SAW said:

The parable of those who believe in loving one another, supporting one another, and being kind to one another is like a body wherein when one member is ill, the other members likewise experience discomfort till they are unable to sleep and develop a fever. (According to Bukhari) Regardless of colour, Islam affirms the glory and dignity of every human being. There can therefore be no ethnic discrimination or rights denial. This clarifies that Allah SWT naturally created people in a various shapes, forms, and cultural contexts, and that everyone is obligated to embrace and respect diversity and variation as a natural phenomenon and a universal law of nature. Such variety and distinction are not causes of conflict and hostility. In order to attain peace and prosperity, we should acknowledge and support one another (Muslim, Musa, & Buang, 2011).

This suggestion is in accordance with the declaration of Allah SWT, which is:

O mankind! In fact, We made you from male and female, and We divided you into different countries and tribes so that you may come to know one another (and get along). The most pious among you are, in fact, the noblest of you in the eyes of Allah SWT (Surah al-Hujurat: 13).

Islam instils in its followers a belief that all people are descended from Prophet Adam AS, following the meaning of Allah SWT's teachings, that all people are one family. People are actually brothers and have one sulbi, or bloodline, regardless of skin colour. They are also still descended from Prophet Adam AS. Islam does not have a problem with race or skin tone. Skin tone, language, and race are just a few of the distinguishing features that make people look different from one another. There can therefore be no reason why people would disagree. People love their race more than other races by nature, but this love and affection keeps them from treating other races unfairly or cruelly (Rohana et al. 2017).

According to Fathi (1997), this verse establishes the groundwork for pluralism. It declares that human variation should be used to promote and encourage interaction, cooperation, and mutual support rather than isolate or cause conflict. In Islam, people are viewed as the same in terms of humanity and self-esteem regardless of space and time constraints because Allah SWT sees them as one, despite their physical and cultural diversity. Similarly, religious diversity among people results from Allah SWT's will, which grants his creatures the freedom to choose whether or not to believe (Muslim, Musa, & Buang, 2011).

This declaration is in line with the words of Allah SWT, which translate to:

Oh my God! Fear your Lord, who made Adam, your first ancestor, his wife, and the many sons and daughters they produced, from whom you were created. And fear Allah SWT, whom you constantly invoke by invoking His name, and uphold your ties with your relatives, because Allah SWT is indeed constantly keeping watch (surveillance) over you. (Surah an-Nisaa: 1).

Ahli zimmah, or "people guaranteed by Islam," refers to non-Muslim populations governed by Islamic law. According to this pledge, they will be safe and secure as long as Islam rules them. These zimmah participants are comparable to citizens. As defined or regulated by Islam through the Quran and Hadith, zimmah members in the current government have a number of rights and duties as citizens in the Islamic government (Rohana et al., 2017).

The Prophet SAW reminds Muslims of His Majesty's words.

Whoever harms a dhimmi (a non-Muslim living in an Islamic nation) harms me, and whoever harms me harms Allah SWT. (Narrated by al-Tabrani)

Non-Muslims coexist peacefully in Muslim societies, according to history. Islamic society is firmly upholds its religious principles, best complies with Allah SWT's directives, and treats

every member of society equally (Rohana et al., 2017). As long as they are not antagonistic to Islam, the Quran provides Muslims the freedom to interact with non-Muslims.

This truth is based on the word of Allah SWT and reads as follows:

Allah SWT does not forbid you from doing good and being fair to people who do not fight you because of your faith and do not drive you out of your hometown; in fact, Allah SWT adores those who act justly. (Surah al-Mumtahanah:8)

Islam expressly forbids its adherents from supporting and defending their own ethnic group when they engage in wrongdoing. Similarly, it is frequently misunderstood that asabiah occurs when members of the same race conspire and work together. In essence, asabiah is regarded as a restricted racial spirit that blossomed in the age of ignorance due to a profound love for one's own tribe. If it is utilised to substitute Islam and is accompanied by superstitions that blatantly go against Islamic principles, it will be problematic and cause issues. 2011 (Muslim, Musa, & Buang).

The Prophet SAW's words, which read:

There is none of us who call to the way of asabiah, neither of us who fight on the way of asabiah, nor among us who die on the basis of asabiah, serve as the foundation for this prohibition. When the companions heard that phrase, they inquired, O Messenger of Allah, what does asabiah mean? You aid your brother in the direction of tyranny, he retorted. (Shams-ul-haq Azeemabadi, 1990).

According to al-Qardhawi (1989), Islam always develops a relationship between Muslims and non-Muslims based on clear-cut concepts like tolerance, justice, generosity, and compassion that have never been observed in the history of humankind prior to Islam. Therefore, as long as they do not resist Islam, Muslims are obligated to carry out good deeds and render justice to everyone, even non-Muslims. However, when people are driven by lust, fanaticism, narrow-mindedness, and selfishness, conflicts frequently break out amongst those of various religions and races.

According to Hawwa (2003), differences in race, skin tone, country of origin, family, and lineage do not serve to separate and isolate people from one another. There are differences so individuals can get to know and love one another. In a strict sense, human beings are all equal within the context of humanity, regardless of ethnicity, skin colour, state, family, and other factors. No nation is more special than another nation, and no one person is more unique.

The Basics of Islamic Integration
Islam provides its followers with a set of integrating principles. According to the Islamic viewpoint, integration is based on three concepts.

Worship of Allah SWT
The presence of faith and piety in a Muslim's person and soul is crucial because without any of these qualities, a Muslim's Islam will not be complete and will not conform to the traits of a Muslim with faith and piety. The definition of faith is the act of swearing the truth with the mouth, allowing the truth with the heart, and putting into practice or carrying out all the teachings vowed assiduously and consistently throughout one's existence. The term "taqwa" refers to the apprehension and fear of submission required to follow Allah SWT's commands and refrain from His prohibitions (Kementerian Ugama Negara Brunei Darussalam, 2021). Believing in Allah SWT, the Last Day, the Quranic text, and other pious traits mentioned in the

Quran and Hadith is the primary requirement of piety and the primary measure of glory in Allah SWT's eyes (Hashim, 2018).

Alif Lam Mim, the book of the Quran that was read by the Prophet Muhammad SAW, is the Arabic phrase for the word of Allah SWT, and it refers to the perfection of its content as well as the certainty of its origin from Allah SWT. It serves as a roadmap for individuals who seek to follow all of Allah's directives and refrain from all of His prohibitions in order to be religious. They are those who recite the prayer flawlessly, give some of the food We have given them, and believe in unseen things like the Day of Judgement, heaven, and hell.And those who accept the revelations made to Prophet Muhammad SAW in the Quran as well as the revelations made to the prophets who came before him (in the Torah, Injil, and Psalms), are absolutely assured of the Hereafter. They receive instruction from their Lord. They will succeed because they will be let into heaven and spared from hell's punishment. (Surah al-Baqarah: 1-5).

This verse clarifies that piety develops in a person only when faith has been present. As a result of their faith and piety, those who are pious or who make an effort to conform to Allah SWT's orders and refrain from disobeying them are most deserving of receiving the guidance of Quran (Kementerian Hal Ehwal Agama Negara Brunei Darussalam, 2021).

Derived from the Hadith and the Quran
For Muslims, the Quran and Hadith serve as their primary sources of guidance in all material and spiritual matters. Muslims are required to utilise these two sources as their personal compass to guarantee that all of their religious practices and daily decisions adhere to Shariah law and do not stray from the straight path.
The Prophet SAW gave this advice in the following words:
I leave you two things: the Book of God and the Sunnah of the Prophet. If you follow both of them, you will not err forever. (Imam Malik, al-Hakim, al-Baihaqi, Ibn Nashr, and Ibn Hazm are the narrators.)
Allah SWT acknowledges the diversity of racial groups, nations, tribes, and peoples, according to the Quran. It also demonstrates Islam's acknowledgement of the presence of all different racial groups in the world, symbolising the ability of Allah SWT to create this diversity. As a result, it involves the diversity of existing countries' languages, cultures, and traditions. Allah SWT has also established the pluralistic objective as a healthy collaboration that can be achieved by getting to know one another. A healthy partnership between society and the nation is one in which the advantages of one race or culture are offset by the disadvantages of another (Rohana et al., 2017).

The intention of pursuing Allah SWT's pleasure
One of the admirable attributes or characteristics is a desire for contentment. This is due to the requirement that we constantly seek the pleasure of Allah SWT and those around us (Ayoup, 2019). The highest aspiration of every human being on earth is to win the favour of Allah SWT; hence, everyone should constantly work to do so. This objective can be attained by following all of His instructions and disobeying all of His prohibitions. Allah SWT's pleasure can ensure happiness in this life and the afterlife. The foundation of joy and pleasure is founded on actions that, despite going against human will, do not contradict Allah SWT's precepts. Human deeds that go against the Quran and the Hadith teaching will incur Allah SWT's anger.
This assertion is supported by the words of Rasulullah SAW, according to which:

Whoever seeks the appeasement of Allah SWT would get satisfaction from Allah SWT despite incurring the anger of man. Even though he incurs the anger of Allah SWT, anybody who wants man's appeasement will receive it from Allah SWT. (According to al-Tirmizi)

The standing of a believer, whether lowly or lofty, can only be determined by the pleasure of Allah SWT and his messenger. Allah SWT's creatures, including humans, are frail being constantly requiring His protection. People tend to hunt for opportunities to gain power, influence, status, wealth, and other things by engaging in behaviour that enrages Allah SWT because of the frailty of people, who are frequently fooled by the beauty of the world. The truth is that in order to please Allah SWT, we must glorify Him and His Messenger.

The Prophet SAW clarified this in his own words, which mean:

Whoever provokes the anger of Allah SWT out of a desire to appease others will incur the wrath of Allah SWT, and Allah SWT will make everyone he appeases loathe him. And the person who seeks the pleasure of Allah SWT, even though he is despised by others, Allah SWT will undoubtedly make everyone despised of him happy, so that the pleasure of Allah SWT adorns him, his speech, and his acts, he will undoubtedly attract the attention of Allah SWT. (According to al-Tabrani)

Importance of Integration in Islam
Integration of races and ethnic groups is crucial for the country's ability to utilise its energies for development. According to Islamic perspectives, integration is important for:

Community life's needs
Islam places a high importance on communal needs. As previously said, verse 13 of Surah Al-Hujurat demonstrates the necessity of humanity interacting with one another and living in community (Sobian, 2004). It is even said that the value of personal pride is based on piety in the verse, which depicts the majesty of Allah SWT as revealed via His creation towards humankind who are made up of numerous nations and tribes in this world. As a result, the social relationships in this environment of diversity and variation must be infused with moral values, shared interests, and respect for one another. Extreme elements should not be a habit; it is the community's duty to stop adverse events that could rift community life (Rohana et al., 2023).

The cornerstone of neighbourhood development
A peaceful life results from racial and ethnic integration and excellent interactions. The critical prerequisite for the successfully implementing community development initiatives and programmes is harmony (Malaysia, n.t.). Development is the process of growing to attain progress, development, and other goals. It also refers to a move towards development or an action towards doing so. As a result, community development describes a transition from a bad life condition to a better one. The truth is that humans are this planet's primary drivers of progress. A development's success or failure is determined by the individuals involved. Instead of growth that harms and destroys, approprietly designed development gives wealth, comfort, and well-being to people and other living things. In other words, whether on land, at sea, or in the air, the development should not hurt people (Kaseh, 2013).

Shocking Islam's adversaries
It is challenging to beat the enemy when there is harmony and togetherness among the races and ethnicities in a nation. Similar to how a stick knotted in a bundle is more challenging to

break than a stick left untied. The events of the Badr War, which occurred on the 17th of Ramadan in the second year of the Hijrah and in which the Muslims were given victory and helped by Allah SWT, although the number of the enemy was more significant than the Muslims at the time, serve as evidence that the unity and unification of the Muslims is also the basis of their strength (*Suara PERKIM*, 2012).

Positivity and supporting one another
Positive thinking can improve life management, claims Hussin (2020). A framework for positive thinking boosts motivation to accomplish and obtain what you want. That will lead one to assume that what is desired is for sure. This will encourage them to go above and beyond what they had planned. A person's life will also be better and happier if they have an optimistic outlook (Pramono, 2019). Sharing talents and creativity can help the nation thrive thanks to the openness of multi-ethnic society.

Promote more Islamic teachings and indicators of true faith
Muslims with complete faith always follow Allah SWT's directives by imitating the Prophet SAW. The Ummah's best at upholding truth and eradicating untruth is this group. According to Sarom and Sudi (2022), the Islamic State of Madinah was successfully formed using the Prophet SAW's notion of oneness, which was founded on monotheistic to Allah SWT. This is so because His Majesty prioritised unity when establishing the Islamic authority in Medina. Muslims come together with Muslims and Muslims come together with non-Muslims in His Majesty's oneness.

Implications of Ignoring Integration
Among the consequences of humanity's disregard for integration are:

Under enemy control and colonised
The adversary is constantly seeks a chance to subjugate and colonise the helpless ummah. This is because when Islamic unity is still weak and Muslims continue to have internal problems with one another and exterior conflicts with other Islamic countries, the magnificence of the ummah would be lost.

Damage Islam's reputation
Muslims who are weak are the result of conflict and division. Islam discourages its adherents from severing ties of friendship and hostility but instead exhorts good deeds and forbids evil (Afifi, 2020). The proscription of division demonstrates how this behaviour defiles Islam and represents its negative connotations.

Harm the reputation of Islam
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Invoking the anger of Allah SWT and robbing Him of His kindness
Allah SWT created humans to be devoted to Him by following all of His commands and abstaining from all of His prohibitions (Seruan Suci, 2016). Disobedience to Allah SWT's

demand results in Divine wrath and the removal of Divine mercy, whereas obedience to His command earns Him reward and pleasure.

Reducing faith's absolute perfection
Piety is a result of strong faith. Faith fluctuates among people. While adhering to Allah SWT's directive to build relationships with Muslims and non-Muslims strengthens faith, disobeying Allah SWT's directive to help Muslims and non-Muslims negatively impacts each Muslim's imperfect level of faith.

Muslims will regress and have a detrimental effect on the nation's and the community's growth
Selfishness not only invites adverse repercussions on Muslim civilisation but also impedes the nation's progress. This is because each person that inhabits our planet has a unique way of existence. The laws and decrees of Allah SWT are all just, and if you want to live a happy and uninterrupted life, you must rely on one another and lend a hand to one another (Muhammad, n.t.).

Action Strategies for Community Integration
A number of actions can be taken to promote community integration. They include:

Return to Islamic teachings
Islam promotes unity, teaches people simple values, encourages cooperation, and builds peaceful societies. Islam is a belief system that emphasises both the link between individual creatures and their Creator. Islam also establishes a practical way of living, requiring its adherents to get to know one another and form relationships with other people (Harjin, 2006).

Refraining from the source of conflict
Islam's founding doctrine is peace, which is also the Quran's main topic. Islam forbids using religious disagreements as an excuse to start battles, disputes, or wars. Islam, however, establishes the basis of hatred and despotism in reaction to such issues (Kadir, 2017).

Recognise the importance of unity
Islam's simplicity caused it to become a catalyst for fostering racial harmony (Ismail, Hassan, & Zakaria, n.t.). Despite facing numerous difficulties within and beyond the country, today's unity stands for racial peace. It is a significant problem that needs to be fought for by all levels of society, regardless of position, race, or religion (Madzlan, 2020).

Engaging in shura ritual
Shura refers to not isolating one's opinion in situations where others' opinions are necessary. The opportunity to see problems from several perspectives is given by consultation, which can unlock all the doors to challenges. This is so that, while using the shura method, all opinions are considered before making a decision. The Quran serves as a foundation for discussion and decision-making in social and political life.

Improving the bond between the ulama and the umara (ruler)

The nation requires academics to understand one another in unison. Either from the perspective of development or spirituality, ulama and umara work closely together to improve the nation (Bakar, 2019). The government and academia significantly impact how the nation's leadership and administration work to encourage community cohesion.

Conclusion

Islam rejects all kinds of discrimination and injustice that separates people from one another on the basis of things like gender, race, national origin, language, ancestry, county of origin, place in the family, and possessions. Even while Islam allows for non-Muslim participation, Muslims are nonetheless given preference. This privilege is intended to preserve the sanctity of Islam and the security of its adherents, not to persecute non-Muslims. This demonstrates that the Islamic values of justice and equality have been eased to maintain Islam's sanctity and dignity,

This conversation demonstrates how honour is regarded as valuable by people of many racial, ethnic, and national backgrounds. The Islamic code of honour is incredibly inclusive. Therefore, a nation's grandeur is determined by the quality of its relationship with Allah SWT, which is piety, and not by a person's skin colour, descent, race, tribe, or ethnicity. In order to promote integration and unity across races and ethnicities, it is crucial for every level of society to understands this issue. Additionally, Islam encourages tolerance and the avoidance of characteristics that divide people, such as prejudice, racism, fanaticism, ethnocentrism, and discrimination. It also promotes recognising religious and ethnic differences as a natural part of life. The successful integration of requires the cooperation and dedication of all parties.

This essay intends to spread knowledge about and raise awareness of the value of unity in life among all people, particularly Muslims. Muslims ought to reestablish the glorious era of the Prophet SAW's unified ummah. In order to create a wealthy and peaceful nation, it is essential to follow some of the Prophet SAW's great advice, which is encapsulated in the proverb *Baldatun Toyyibatun wa Rabbun Ghafur*.

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