

## *Amne Gine Mafatanon (We're Brothers)* “The Concept of Brotherhood Amid Religious Differences Between Gamta Village and Magei West Misool District of King Ampat”

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**Abstract.** This article aims to understand how the "Amne Gine Mafatanon" treats brotherhood amidst religious differences between Gamta village and Magei village West Misool District of King Ampat Islands. Gamta Village is a Muslim village and Magei Village is a Christian village, but both villages are adjacent to the island surrounded by oceans and forests, and the two villages are separated by a road about 300 meters. In this article there are two focus questions, *first* how do the people of the village of gamta and magei village understand the relationship between the brothers? *Secondly*, why do the people of Gamta village and Magei village maintain a brotherly bond between the two? *Thirdly*, how is the traditional model that embraces the brotherhood values of the village gamta and magei village ?. This article uses methods *field research* by obtaining primary and secondary data as supporting data in the writing of this article. The results of this study cover the ways in which the people of Kampung Gamta and Kampung Magei engage in brotherhood amidst religious differences and look at the values inherent in the tradition shared between these two villages as a bond of brotherhood.

**Keywords:** brotherhood concept, Misool community tradition, tradition values

### INTRODUCTION

Indonesia's an archipelagic nation of different races, races, languages, cultures and religions is one of the greatest diversity and wealth that no other nation has, which can unite in a united the Republic of Indonesia. One of the most interesting variations was the cultural issue, where the customary norms of the tribes were born and their prominence so elevated that they sometimes gave birth to the customary laws governing people's lives, and from the establishment of customary values, many customs the lives of Indonesian ancestors who had high moral values in the image of the nation, but unknowingly began to abandon the good habits of their ancestors. This is due to the increasing pace of globalization that has plagued the lives of people to the point of the inevitable countryside.

However, there are still many norms of diversity in society that are rooted in cultural values in rural or urban areas in Indonesia. King Ampat Islands is an area located in the Head of the Papua Bird. In the history of Papua history, in last the 16th century, this area has been associated with the North Island especially with the Sultanate of Tidore. Even the King Islands are referred to as gateways connecting the people of Papua with the influence of the Tidore Sultanate. When the territory of Papua became part of the Tidore Sultanate, fleets *hongywere* mobilized to collect the tax on forest produce from the coastal inhabitants (Bachtar, 1992: 49). At the beginning of the Tidore sultanate's power over the region of Papua, the sultan also appointed local authorities

based on the political correctness issued by the Tidore Sultanate. In addition to collecting tributes they also spread the religion of Islam and from that time the indigenous people of West Papua on the north coast of Papua began to learn the teachings of Islam and spread in the coastal areas.

Similarly, Gamta village and Magei village in the western district of Misool district of Raja Ampat district are culturally strong, with a strong inter-village connection between Gamta village and Magei village having religious differences, where the Gamta village is dominant with its Muslim population, whereas Magei village is predominantly Protestant. However, they have a very strong religious affiliation despite their religious affiliation, where the Magei villagers who are Mat Bat (Landlords) consider the Gamta people as older brothers (Big Brother) who guard the coast waters from enemy attacks and raise Gamta villagers as Jajao where before Tidore came to power the name was better known as Fun, where Gamta villagers were commonly known as the Mat Lou (Beach people). Until the reign of the Tidore sultanate, Western Misool was divided over King Lilinta, Fafanlap Sea Captain, Jajao Gamta and Jajao Waigama. Where before there were only two Jajao namely Gamta and Waigama as rulers in the area.

However the existence of the Gamta villagers from their earliest days was Mat Bat people who went down to the coast and lived on the coast. Due to the high level of brotherhood between Gamta and Magei villagers, many activities are often held together. Not only that there is a very unique tradition in this bond of brotherhood, which

is that the produce owned by Magei villagers cannot be sold to the market before being tasted by his brother in Gamta village.

Despite the strong belief differences between the people of Gamta village and the people of Magei village, the sense of brotherhood among the villagers remains. The collaboration between institutions, that is, custom and religion, is part of the elaboration of the local wisdom of Gamta and Magei villagers in the West Misool district of King Ampat Islands. How wonderful it is to live side by side with people despite their different religions being able to unite and keep the tradition that has been preserved for generations.

## MATERIALS AND METHODS

Based on the descriptions in the background above, the following issues can be summarized as follows:

1. How is Gamta and Magei village community's understanding of maintaining brotherhood?
2. Why do the people of Gamta and Magei village maintain their brotherhood ties?
3. How is the tradition model that embodies the values of brotherhood involving the people of Gamta and Kampung Magei different religions?

### Purpose of Research

The purpose of this research is as follows:

1. To find out how the people of Gamta and Magei village understand their sense of brotherhood.
2. To find out why the people of Gamta and Magei village maintain their sense of brotherhood.
3. To learn how to model the application of brotherhood through the various traditions practiced by the people of Gamta and Magei village.

### Uses of Research

The expected uses of the results of this research are as follows:

1. as an input for fans / observers of local cultural development issues related to the concept of brotherhood amidst religious differences in enhancing the sense of unity of the nation.
2. Able to uncover issues that arise related to the concept of brotherhood between different religious villages.
3. Reveal the cultural diversity of King Ampat archipelago especially in the Western Misool District associated with tradition shared between Gamta and Magei village.

### Preposition

Preposition is an important component of case study research. Each preposition directs the researcher's attention to something that should be investigated within the scope of his or her study. (Robert K. Yin (29: 2011).

Masri Singarimbun and Sofian Effendi (34: 1998) explain that, "The logical relationship between the two concepts is called prepositions." The following are prepositions in this study:

1. Community understanding of brotherhood in the village Gamta and Magei village.
  - a. Various traditional model in uniting the people of the village and Magei Gamta;
  - b. the existence of learning about the customs of the young generation;
  - c. the existence of the village community's ability Magei Gamta and the full realization of brotherhood
  - d. the existence of awareness of the public about the sense of brotherhood that emerged as a result of a derivative;
  - e. the attitude of society towards people of other faiths.
  - f. the existence of various restrictions in the realization of brotherhood;
  - g. the existence of customary laws governing offenses fraternal relations.
2. The villagers and village Gamta Magei defend the concept of brotherhood.
  - a. The means used to maintain the r brotherhood between the people of Gamta village and Magei village
  - b. There are symbols in maintaining brotherhood;
  - c. Basic reasons for maintaining a sense of brotherhood between the people of Gamta and Magei village;
  - d. There is support and infrastructure available in maintaining brotherhood between the Gamta and Magei villages;
3. Model implementation of fraternity carried out by the people of Gamta village and Magei village.
  - a. Indigenous Gotong Royong in the community in terms of development, both private and religious houses;
  - b. Som customs in fruit harvesting activities;
  - c. The existence of activities related to collective bargaining in solving various issues related to the two villages;

Based on the purpose of the research which is basically to explain the concept of brotherhood amidst the religious differences of Gamta and Magei villagers in the West Misool district of Raja Ampat district. That way then the research involved in the study of qualitative descriptive type of analysis model gives an overview of how the logic of data analysis works. (Suharsimi Arikunto, 83: 1996).

Suharsimi Arikunto (47: 1996), states that: Methods in qualitative research are more on affirmation and explanation pointing to general procedures such as why (1) the approach is used (2) analysis unit (3) data collection method and (4) the validity of the data.

The application of logic is to use the assumption of inter subjectivity, while the qualitative research verbs used are: Phenomenological accuracy is Social Phenomenology, with an intrinsic Case Study model. Intrinsic case Study This type of study was conducted by researchers who wanted to understand a specific case. (Norman Denzin and Yvona Lincoln (301: 2009)).

Thus it can be argued that this study focuses on the meaning and experience of everyday subjective experiences, which aims to explain how objects and experiences are created meaningfully and communicated in everyday life. It is in this writing that research is a social research that places the theory in the early chapters of writing to serve as a guide or author's guide in developing writing.

The data sources used in this study are primary and secondary data. The primary data is the data that the researchers directly collected from their source by obtaining the informants or subjects to be studied, namely the village head, jajao, king, priest and Gamta village and Magei village both Islamic and Christian. Secondary data is the data organized in the form of documents or books, journals, and scientific magazines obtained from the study center of the library in relation to the object being studied. For this research setting, the research was conducted in Gamta village and Magei village. The key instruments in the study were the Gamta and Magei villages, as well as the researchers themselves.

The data to analyze the research problems were obtained from two sources: primary and secondary data. Primary data is data obtained directly from informants, whereas secondary data is obtained through documentation studies, in the form of reports either at the research site or elsewhere, but all of which have relevance to the research object, either in the form of cameras, handycams for filmmaking, recording interviews using recorders, documented directly by researchers from informants, as well as conducting written data searches by obtaining the data in question through the Library Studies technique. According to Kartini Kartono (27: 1990), it states that: Library research is a way of collecting data and information with the help of various materials in the library. Thus the author attempts to obtain secondary data or information by studying a range of notes, books, papers or other documents that are considered to be of relevance to the issues studied. But in this study also by doing field research. This research is conducted at the research site (Research field). According to Talldriduhu Ndruha (115: 1993), field research is a field study or site of study, where events or symptoms are the object of a field study or a location where primary data sources can be found. In this research, the researcher jumps directly to the research site, where the author pours out everything he saw, what he understood, what he knew, and what he heard, so that he could conclude in writing.

Some of the best ways to get field data are: by passive participatory observation. In this passive participatory observer activity, the author attempts to perform attention-grabbing activity on an object with all senses about a particular symptom by observing it directly so that the researcher recognizes the object being studied. In this case the researchers came to the village of Sathean, and the researchers conducted a direct observation. In addition to the *In-depth Interview*, the depth of the interview conducted by the author is the dialogue or interview to get the data to be researched from the informant or source, more freely, for more open issues, by conducting structured interviews using recording tools, records, in data collection. The identity of the informant, the time of the study was recorded in this study.

In order to make it easy to understand from the results of this research, there is a need for an analysis that enables the writing of various findings in the field of research. Bognan in Sugiyono, states that "Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, other materials, making it easy to understand, and its findings to others" (334: 2010). The data analysis technique used in this study is the use of Miles and Huberman's model analysis (18: 1992), which analyzes the data by dividing it into three parts: first by doing *Reduction Data*: It is to summarize the data, to choose the things the basics, focusing on the important things, and removing the unnecessary; the second is doing *Display Data*: It is a short description, chart, relationship between categories and the like; and the third is to do *Conclusion Drawing / verification* : It is a conclusion drawing and verification.

## RESULTS AND DISCUSSION

Every research of any kind will require theory in its solution, as well as this research, which uses a variety of theories both large and small to help researchers analyze the data. This is in line with what Bourdieu and Wacquant have stated, in George Ritzer and Douglas J. Goodman (533: 2011): "Because theoretical research is blind or theory without research is empty". To do so requires a theory that is capable of formulating and facilitating such research. The theory used in this study is described below.

### 1. Symbols of Immersion as Adhesion

To explain a culture there is a need for the theories of symbols, where the symbols form a culture, in this study using some of the following symbol theories. Clifford Geertz (22: 1992), states that: Whatever and wherever, there may be systems of symbols "in their own meanings", further stated by GH Mead and other experts in Clifford Geertz (56: 1992) , say that; Most of these symbols are words, but also gestures, drawings, musical

sounds, mechanical instruments such as clocks, or natural objects such as gems.

Further, Clifford Geertz in Chris Jenks (88: 2013) states that: His symbolic mental approach, relies heavily on descriptions of what he sees as layers of mediation, such as mood, motivation and conception. symbols and various factualities of everyday life.

Mary Douglas in VW Dillistone. (109; 2002) states that: Natural Symbols bear witness to the value of certain patterns of ritual in bringing coherence and stability to society, their position and boundaries properly represented by their physical characteristics. It is further quoted by Langer and Geertz in VW Dillistone (116: 2002) in saying that every object, action, event, attribute or relation that can act as the vehicle of a conception, and that conception is the "meaning" of the symbol. So cultural appropriation is essentially the interpretation of symbols.

Bourdieu in Chris Jenks (191: 2013) creates a positive relationship between symbolic order and social structure condition, He shows how forms and patterns of communication reflect and perpetuate specific societies. Claude Levi Strauss (144; 1997), however, states that: symbolic function is the special ability of man to represent reality with the help of signs. The symbolic function shows how the human intellectual effort seeks to convey and understand the transition from nature to culture.

While a symbol is a sign that has a complex set of relationships, but there is no direct relationship or similarity between the sign and the marked object. These relationships are based on conventions and appear to be arbitrators, such as lions being symbols of courage (Morris, 273: 2003).

Unlike Cassirer, Edmund Leach saw the symbol and sign(signal) as a sub-section of the index. But Leach uses the term "mark" as a "symbol", where the relationship between the sign and something marked is close. For Leach, an example of a sign is a crown that represents sovereignty. Leach makes these analytical distinctions to provide a conceptual tool for structural analysis of symbolic systems, which include: mite, magic, and religion. The relationship between signs and symbols is *intrinsic* and *metonymic*, having the cultural context same. As Morris explains, Leach in this context tries to combine two approaches, namely socio-structural and approaches structuralist. The symbol with social categories is clearly illustrated in Leach's article "*Animal Categories and Verbal Abuse*", where he seeks to uncover the fundamental relationships expressed in the metaphor between animals and social categories. According to Leach, symbols cannot be understood separately and there is no universal symbolism, though there may be some common symbolic themes. Each symbol according to Leach has the potential of polisemias, which have meaning only when contrasted with other symbols as part of a single principle. Thus, to

understand symbolism means to explore in detail a particular ethnographic context (Morris, 275-278: 2003).

Symbols are not just a reflection of the natural world as we have seen in relation to events natural, but they are also reflections of creativity and imagination human (Rennie, 1996: 58). The study of humans is not only historical, but also a symbolic life, the history of religions can be a *metaphysical-analysis*. In the first case, religious symbols are seen as meaningful only in relation to other symbols in the cultural system. In the second case, the meaning of symbols can only be explained by comparisons with simple symbols in a universal symbol system. This second approach is specifically supported by Mircea Eliade.

From the various theories of symbolism, it can be said that: any object, action, event, attribute or relation that can act as the vehicle of a conception, and conception as a symbol in the form of words, decorations, songs, poetry, poetry, equipment and so they form a culture so that they have the characteristics of a culture commonly used in various rituals that distinguish one culture from another.

In the Misool region the use of the symbols of the emperor is very stark, and this is not only practiced at this time, but has been practiced for generations.

## 2. Family

The term relationship or kinship according to Folley lexicon (1997) more emphasis on the study of kinship universal glasses, that kinship based on marriage and reproduction. This is in line with Malinowski in Folley who says that the origins of kinship originate in the core family. Robin Fox, 1967 in (Karouw, 2011) says that kinship is a simple family affair that is a personal relationship because of blood (descent) or marriage.

The kinship systems that exist in the West Misool archipelago are generally more primogenital or better known by descent, where people use fam / clans from older men. However not using the clan / fam (moving to other clans / fam) in the event of inter-clan marriage is said to be relatives.

Diversity in the West Misool Islands, especially in Gamta and Magei villages is more likely to be seen in activities of a similar nature, or kindred kinship, where in the activities of the village together they include grandparents, grandchildren, nieces, grandsons, parents, Old Mother, Om, aunts and the like, who together carry out activities in the village.

The high degree of kinship in the Gamta and Magei villages has preserved the culture that has survived for centuries and is maintained by the local community.

## 3. Structuralism

About the culture of Michele Lamont in Bryan S. Turner (647: 2010) states that: Demonstrates how actors create and maintain meaning as a way of organizing, accepting,

and rejecting fellow humans, beyond and against the urgency of social structures. Similarly, Gary Fine in Bryan S. Turner (650: 2010), states that: small groups develop a set of meanings (beliefs, knowledge and habits), which are unique that underlie collective understanding and develop further interaction and action.

Anthony Giddens (280-281: 2010) the principle of structure can be understood as the principle of organization that allows for a consistent form of the creation of distance, space, time that can be recognized by the fixed mechanisms of community integration. Further Anthony Giddens (282: 2010) argues that in the community of ethnicity or small oral culture, its dominant structural principle extends beyond the process of linking tradition with kinship, by placing itself in space and time. Claude Levi Strauss (90: 1997), states that: Structure is a system of opposites and correlations that integrates all elements of a total situation. It is further stated that: structuralism deals with things that have no practical impact (68: 1997). Piaget in Claude Levi Strauss (156: 1997), states that: structure is the cognitive network of coordinated action schemes.

Merton in George Ritzer and Douglas J. Goodman explained that: "Culture is a set of organized normative values that determine the behavior of members of society or group members." The social structure is: "A set of organized social relationships, which in many ways involve members of society or within them" (148: 2004).

#### 4. Solidarity

Theory of Solidarity, especially in relation to *mechanical solidarity* developed by Durkheim, explains that: Individuals depend on public opinion. The legal system punishes the guilty and thus restores moral equilibrium. (Joseph S. Roucek, Roland L. Warren, 288-289: 1984). As Durkheim explains in Soerjono Soekanto (66-67: 1985), that: In a society there are certain people who have criminal characteristics. These characteristics of crime do not come from themselves (because of the quality of their actions), but are the result of collective consciousness formation. If collective consciousness is strong enough, then it has a greater capacity to neutralize those differences. Durkheim explains in Betty R. Scharf (22: 2004), who states that: Mechanical Solidarity is a solidarity asserted by the "sacred rights" of the community in question.

Contrary to the practical theory of Solidarity by Charles Horton Cooley in Joseph S. Roucek, Roland L. Warren (286: 1984), states that: "Mutual and mutual relations are born of twins, social consciousness cannot isolated from self-awareness. Communities and individuals do not portray different phenomena but rather reflect collective aspects and spread the same."

In traditional societies that adhere to the customs of the people, as opposed to custom and existing in customary law, the use of ordinary punishment is applied. However, in matters not related to customary law, there is no penalty for such acts.

#### 5. The Gift and Reciprocity of

Marcel Mauss (21: 1992), The charity is a result of the moral idea of gift and wealth and on the other hand the result of the idea of sacrifice. Further on the theory of giving, Marcel Mauss (38: 1992) states, that: The gift received in fact belongs to the recipient, but that possession is a special possession. "When it comes to giving, no one refuses to give it to them, but sometimes it is shown that people are generous towards others."

Reciprocity in the study of exchange theory is reciprocal exchange between individuals or between groups (Sairin, 2002: 43). Some scholars have discussed the concept of polytechnic from Polanyi to explain the phenomenon of exchange in the society they are interested in (Dalton, 1961; 1968; Sahlins, 1974; Halperin and Dow, 1980). Simply put, reciprocity is the reciprocal exchange between individuals or groups. These restrictions do not reveal the characteristics of the offender. His policy has laid the groundwork for the meaning of reciprocity by demonstrating the characteristics of the exchangers. Polanyi (1968) states: "*Reciprocity is very much facilitated by the institutional pattern of symmetry, a frequent feature of organization among non literate peoples.*"

The reciprocal (reciprocal) sense is facilitated by the form of institutional symmetry, which is the hallmark of the organization of people- an uneducated person. From these statements it can be concluded that without symmetric relationships between groups or between individuals, the reciprocity is unlikely to occur. These symmetrical relationships are social relations, with each of them putting themselves in the same position and role during the exchange process.

In traditional societies more commonly there is reciprocity, where this Reciprocity, the individual or group gives goods or services to another person or group without specifying a return deadline. In such general prescription there is no law that strictly controls a person to give or return. It is only morals that control and induce individuals to accept public resentment as a truth that cannot be violated. Violations may be judged as acts of hypocrisy, sin, wickedness, immorality and so on. People who violate this reciprocity cooperation can get moral pressure from the "community" or "group" in the form of warnings or shocks that can lower their dignity in society.

General resynchronous systems usually occur in fields of people with close family relationships. Based on genetic factors they have the instinct to perpetuate the offspring and protect their members not merely by the hope of return and their rights, but as a subjective justification.

Although women's genetic factors are at issue in connection with general reciprocity in the environment of relatives, nevertheless, this is also the case with regard to social-cultural processes that occur in society. In addition, the conception of relatives and non-relatives is a concept that involves cultural, not genetic. In societies

that embrace the extended family kinship system for example, general reciprocity becomes important related to the distribution of goods and services between inner families.

(<http://sandaransepianthropologi.blogspot.co.id/2012/02/teori-resiprositas.html>)

The reciprocity system in the Kei Islands is very thick, especially in relation to general reciprocity, especially in relation to the Yelim adat that exists in the Kei community. This is done on the basis of a high sense of brotherhood among fellow citizens.

## 6. Value

Max Weber in Bryan S. Turner (649: 2010) said that: approaching culture is related to cultural ways of placing goals and actions arranged not only through interests, but also through norms.

Jhon M. Ivancevich, Robert Konopaske and Michael T. Matteson (42: 2006), said that: Values are guidelines and beliefs that someone uses when confirmed with a situation where a choice must be made. Value is an effective desire, awareness or desire that guides behavior. Values are people's ideas about what is wrong and what is right.

Because values are ideal and hidden in every human heart. Implementation of these values must be accompanied by intention. Intentions are the intention of someone who does something consciously. With that intention a person is subjected to value, because it is the intention that underlies whether the activity carried out by the subject is good or bad. Activities that violate the will, ideas, or original ideas of a person, then the validity of values does not lie in the reality that exists, but lies behind that reality (Muhaimin and Abdul Mujib, 116-117: 1993).

Thus the value can be formulated as a trait contained in something that places a valuable and honorable position, namely that this trait makes it sought and loved, whether loved by one person or a group of people, an example of that is a text for respectable people to have high value, knowledge for scholars has a high value and courage for the government has a value that is loved and so on.

While religion is things that are religious. So that religious values mean values that are religious. While Religion according to Huston Smith (2001: xii): "In essence is the acceptance of values and even institutions that are believed to be absolute truth".

In essence, this value is the value which has the strongest basis of truth compared to the previous values. This value comes from the highest truth that comes from God. Religious values aside from being a level of personality integrity that reaches the level of mind (conscience, insan kamil), are also absolutely truthful, universal, and holy. Religious truth and goodness overcome ratios, feelings, desires, human passions, and

are able to exceed the subjectivity of racial, national, social stratification groups.

## 7. Religion

The diversity that exists in the archipelago is inseparable in relation to culture, so religion is able to influence local culture and produce its own characteristics that distinguish it from cultures and religions elsewhere.

Radcliffe-Brown in Betty R. Scharf (34: 2004), said that: "Religion" everywhere is an expression of a form of dependence on strength outside ourselves, that is the power we can say as spiritual or moral strength.

Barbara Hargrove argues that: religion is a human phenomenon that functions to unite ritual, social and personality systems into a meaningful environment. In general, here include the components:

- a. Community of followers (jama'ah);
- b. General myths that interpret the abstraction of cultural values into historical reality;
- c. Ritual behavior;
- d. A dimension of experience that is recognized because it includes something more than everyday reality, namely "The Sacred". (Barbara Hargrove in Adeng Muchtar Ghazali, 7: 2011)

Thus it can be said that the emergence of a religion requires a variety of components that complement each other. While Emile Durkheim in Adeng Muchtar Ghazali, (7: 2011), said that: religion is actually a "primitive form of sociology". Religion is an interpreter of the social order and at the same time a source of social order. Furthermore Durkheim said (in Joseph S. Raucek and Lauren L. Warren 288: 1984): Society is a source of religion. He regards religion as a belief system.

## CONCLUSIONS

From this view it is said that religion is able to explain various social arrangements that exist in society where in religious communities as a belief system, and religion appears in the community.

Islam is indeed not the name of a culture, Islam shows the principles, formulations, and certain laws promulgated by the Qur'an and the Sunnah of the Prophet. But he is able to live or even make compromises with local conditions and time conditions. (Jameela, Maryam and Margaret Marcus. Islam and Modernism, (terj), A. Jainuri and A. Syafiq Mughni, from the original titles, Islam and Modernism, in F. Rahman, 50: 1982).

Emile Durkheim in Bryan S. Turner (694-695: 2010) explains the sociology of religion relating to holiness as follows: "All religions classify holiness - all things that are ruled out and forbidden - and worldly, and things that are considered sacred are not inherent in anything itself but is determined thus by certain communities.

Something becomes sacred if there is a shared feeling attached to it. Because humans or nature are not pure by themselves, the nature of purity must come from another source, and that source is society. So, it is the unity and diversity of social life that creates both the unity and diversity of beings and sacred objects.

Furthermore said by Durkheim in Bryan S. Turner (698: 2010), said that: Religion will remain a social fact, a social reality that can not be denied by science, in other words religion will adapt and change itself and not will disappear. Durkheim views that: religion or the sacred as something that requires people to come together to act together (thus adjusting individual impulses to shared moral or social strength), and as a consequence that is strengthened through individual and shared abilities in dealing with the joys and sorrows of life daily. Parson in Bryan S. Turner (700: 2010), argues that: the meaning of religion is very important to understand the culture and historical development of modern society.

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