

**THE EFFECT OF SPLINTER MODERNIZATION ON ISLAM IN WARD IV OF SOUTHEAST MEDAN VILLAGE, MEDAN DENAI DISTRICT**

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**ABSTRACT**

*This study examines the impact of modernization on the flow of splinters in Islam, especially in Menteng Village, Medan Denai District. The modernization process resulted in major changes in the religious context in Indonesia, which is known for its diversity of religions and beliefs. The school of deviation, which usually emerged in response to traditional understandings, is faced with new challenges and opportunities in this modern age, with modernization affecting the practices and values accepted by its adherents. However, modernization can also create tensions between traditional norms and the ever-changing needs of the times, creating complex dynamics in which fringe currents must adapt to social and cultural progress. This research aims to understand how social, economic, and technological changes affect the religious practices and understanding of splinters, with the hope of harmonizing traditional values and modernity, so that splinters can contribute positively to a more inclusive and adaptive Islamic society.*

*Keywords: Modernization; Flow of Splinters; Islamic.*

## INTRODUCTION

Modernization is a process that produces important changes in various dimensions of people's lives, including in the field of religion. In Indonesia, which is known for its diversity of religions and beliefs, modernization has also had an effect on deviant currents in Islam. Alternative streams, which usually arise as a reaction to conventional understanding, face new challenges and opportunities in this modern age. The process of renewal has an impact not only on religious practices, but also on the understanding and values held by its followers.

In the context of branch flows, modernization can be understood as two sides of the same currency. On the one hand, modernization provides greater access to information, allowing adherents of branch streams to explore more varied religious thought and practices. From another point of view, modernization can lead to a clash between traditional values and the ever-changing demands of the times.

This research aims to explore the influence of modernization on splinter streams in Islam, focusing on how social, economic, and technological changes affect religious practices and understanding. By understanding this influence, it is hoped that ways can be found to harmonize traditional values with the demands of modernity, so that splinter flows can contribute positively to the development of a more inclusive and adaptive Islamic society.

The phenomenon of splinter movement can be found all the time. The phenomenon of the emergence of splinter movements or deviant streams has become very common in the country in recent times and has caused unrest among the community. In addition, the splinter movement has triggered acts of violence committed by a group of individuals who claim to be defenders of Islam. This raises a big question about what exactly has happened to the religion of the Indonesians so that they are creating a new school that is clearly at odds with the teachings of Islam that the people in their homeland adhere. This stream is referred to as a heretical stream or a splinter stream in the country.

The word "modo", which means "just now", is the origin of the modern word. It can also mean the way people think, act, and behave according to the times. Meanwhile, modernization is defined as the process of changing people's attitudes and mentalities so that they can adapt to the demands of the current times. According to Harun Nasution, "Modernization in western society means thoughts, flows, movements and efforts to change old beliefs, customs, institutions and so on, to be adjusted to the new atmosphere caused by changes and circumstances, especially by the advancement of modern science and technology. ((Haryono, 2017)

According to Hasyim Muzadi, modernity is an achievement produced by a shift from traditional things to modern conditions or circumstances. The process of modernization is at the core of modernity. The changes that occur during the modernization process can be divided into two parts. First, changes related to values and ideal standards (ways of thinking) and second, changes related to material or visible things such as technology and fashion. According to Abdurrahman Wahid, modernization is the re-promotion of existing positive life values, including new values and old values that are considered more perfect. Modernization can be defined as a change towards the improvement of circumstances by using existing ways of life and equipment as a basis ((Arif, 2012)

The modernization referred to by Azyumardi Azra is not much different from the one above. As he said: That the term modernization is synonymous with "development", which is a complex multi-dimensional process ((Hakim, 2017) He argued that modernization must be in accordance with the framework of modernity. In this situation, education is considered an absolute prerequisite and condition for society to implement programs and achieve the goals of modernization or change. Therefore, it is not surprising that education is considered the key to modernization and renewal.

Modernization and reform that emphasize rehabilitation factors are different. Modernization is preventive and constructive, and so that the process does not lead to wishful thinking, but rather modernization must be able to project the trends that exist in society towards the future. The modernization theory initiated by Soerjono Soekanto has several conditions, namely:

- a. Scientific thinking.
- b. A good administrative system, which really embodies bureaucracy.
- c. The existence of a good and orderly and centralized data collection system.
- d. Creating a positive climate for the community towards modernization through the use of mass communication tools.
- e. High level of organization.

f. Centralization of authority in the implementation of social planning ((Subhan, 2012).

In Islam, a splinter stream is a phenomenon in which a group of people or individuals develop a different interpretation or understanding of a religion or deviates from the common or majority view. This is usually caused by differences in interpretations of religious teachings, both in terms of theology, law, and worship practices.

In Islamic history, splinters often emerged in response to social, political, or cultural problems that arose in society. The emergence of various sects or sects that differ from the main teachings of Sunni or Shia are some common examples of splinter schools in Islam. Dissatisfaction with existing religious authority or differences in the way religious texts are interpreted can lead to an increase in splinter flows.

From an academic point of view, it is very important to consider the splinter flow objectively, not only as an anomaly but also as part of the intellectual and historical process of Islamic development. These streams often raise criticisms of existing beliefs and allow new discourses to emerge. However, extreme or radical splinter flows can threaten social stability and community unity.

Abdurrahman Wahid first used the term "splinter group" in place of *the word "splinter group"*, which refers to a small group that is separate from a social and political party or organization but has no special connotation with a religious sect. All discussions about splinter flow begin with the assumption that without orthodoxy there would be no splinters. Therefore, splinter schools are considered to be schools that deviate from or separate from orthodoxy. Because grafting is considered a heretical sect, its teachings are also considered deviant ((Hasbullah, 2009)

First and foremost, the orthodox meaning must be clarified before determining the flow of the splice. Martin Van Bruinessen said that for the Islamic caste in Indonesia, orthodoxy may be the parent school represented by scholarly bodies such as the Indonesian Ulema Council (MUI), Muhammadiyah, and Nahdhatul Ulama (NU). Because the MUI is a scholarly institution formed by the government, the MUI dominates this orthodoxy, so the government will use what is declared heretical as a reference, even if Muhammadiyah or NU do not agree. Therefore, orthodoxy is a belief that is embraced by the majority of scholars and sometimes endorsed by the rulers.

Basically, any religious movement or organized effort to spread religious beliefs or interpretations of an existing religion can be called a cult. To identify a doctrine or belief as a cult or not, you must consider its characteristics. According to some sociologists of religion, here are some of the characteristics of a sect: First, its membership is limited to a select few. Second, he demanded full loyalty, rejected double loyalty, and had a strong social clout in his group. Third, there is a theological doctrine that differs from mainstream theology, which is specifically understood by the founder of the sect and his group, which results in the idea that the sect has a monopoly on truth. Fourth, it is exclusive, where members of the community of "believers" feel religiously different from other groups. Fifth, anti-hierarchy is an attitude that opposes the established religious ruling class, teachings, and social practices. Sixth, having a hostile attitude towards people outside their group (Langaji 2016).

Many opinions in Islamic studies with a sociological approach have emerged about the background of the emergence and development of religious schools. Some scholars argue that first, the emergence of religious schools is influenced by the ignorance of its followers of the teachings of Islam and its various aspects. Second, according to Azyumardi Azra, this is accelerated by the fact that social and economic changes are happening rapidly. According to him, globalization is also another factor that causes certain people to experience psychological disorientation or dislocation. In addition, their emergence can also be caused by their dissatisfaction with established religious beliefs, movements, or organizations, which they consider no longer able to accommodate their religious journeys.

According to Kuntowidjoyo, the sharpening social polarization is a factor that encourages the emergence of splinter religious movements. Azra's opinion is relevant. Third, there is strong evidence that the authority of interpretation of the holy book (the Qur'an) has been divided. This shows that religious authority has changed. With the spread of Islamic orthodoxy from Mecca and Saudi Arabia to other countries, such as Egypt, there has been a shift in the role of clerics in religious matters. Until now, Indonesia is still experiencing this shift in orthodoxy and fragmentation tendencies.

Three factors cause splinter flow to occur. The first is the role of unaccommodating orthodoxy. Secondly, in some cases of splinters, members have very low religious education and knowledge and do not even know the basis of what religion they adhere to. However, their blindness about the basis

of this religion was balanced by a high religious spirit. Third, there is no smooth communication between religious leaders and frustrated but idealistic young people. As a result, frustrated young people are less likely to be able to spread their idealism and aspirations through more moderate and productive paths. Fourth, traditional social ties are increasingly loosened and disconnected as a result of urbanization and economic monetization ((Burhanuddin, 2010)

Hadith is considered the second source of Islam after the Qur'an by most Muslims. Hadith that has been proven to be accurate requires comprehensive and professional understanding. A wrong understanding of the hadith will occur. One of the causes of the emergence of splinters in Islam is a misunderstanding of what exists. (Nursalim and Sunan Gunung Djati Bandung 2023).

History records that the Kalam Khawarij sect broke away from the main group that supported Ali bin Abi Talib. This is a movement that is considered to be the first "splinter" in the Islamic world. Long before the era of modernization, this movement emerged. When the Shia, who initially supported Ali, appeared, Khawarij appeared during the time of Caliph Ali ibn Abi Talib. Although initially without a strong epistemological foundation, Khawarij developed theological concepts that were very important in later discussions of Islamic theology. This happens even though he comes from a certain social context. Throughout its history, Khawarij has continued to change its doctrines, both theologically and politically.

Historically, the splinter stream has been developing in Indonesia for a long time. The diverse structure of Indonesia's Muslim community and accommodating attitude are considered to be the driving factors that drive the growth of this splinter stream. "Everyone is free to embrace religion and worship according to his religion, to have education and teaching, to choose a job, to choose citizenship, to choose a place of residence in the territory of the state and to leave it and the right to return", according to Article 28 of the Constitution. According to the Constitution, the government officially recognizes six religions: Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism. Although the government generally recognizes freedom of worship, there are some restrictions imposed, especially for religions and sects that are considered deviant. This can mean a religious practice or teaching that is considered heretical or is a heretical sect.

Zamihan and Al-Ghari state that heresy is an understanding, doctrine, or practice that is considered part of the teachings of Islam but is not actually derived from Islam and is even contrary to its teachings. About 250 deviant schools or beliefs developed in Indonesia from 2001 to 2008, according to the Executive Board of Nahdatul Ulama (PBNU). Heretical sects such as the kingdom of Lia Eden, the religious leader "Salamullah" who claims to be the representative of Jibril, and the followers of "Al-Qiyadah" who consider Ahmad Musaddeq as the Messenger. To mark the deviant teachings that exist in Indonesia, the Indonesian Ulema Council (MUI) determines ten characteristics of heretical sects.

- a. Denying the pillars of faith and the pillars of Islam
- b. Believing in and or following beliefs that are not in accordance with sharia
- c. Believing that revelation came down after the Qur'an
- d. Believing that the Qur'an really exists
- e. Believing that the Qur'an really exists
- f. Denying that hadith is the source of Islamic teachings
- g. Insulting, harassing, or demeaning prophets and apostles
- h. Denying the Prophet Muhammad.

## **RESEARCH METHODOLOGY**

To thoroughly explore and understand the influence of modernization on splinter streams in Islam, this study uses a qualitative method because it has the advantage of exploring complex social and cultural phenomena, such as how religious traditions interact with the modernity that develops in society. Through talking directly to the source, this method allows researchers to obtain rich contextual data (Nasution, Fattah, 2023).

In-depth interviews, or *in-depth interviews*, are the main data collection method in this study. Direct interviews were conducted with community leaders, scholars, and community members who have an understanding and experience of splinter flows and the influence of modernization on their religious practices. The data sources are purposively selected to ensure that the data collected is not only relevant but also representative of the phenomenon being studied. In the interview process, open-ended questions are used to let the interviewees speak freely and deeply about their perspectives, experiences, and perceptions (Mujahid, 2024).

Furthermore, thematic analysis was used to analyze the interview data. This involves examining the content of the interview transcript to find emerging patterns, themes, and meanings related to the influence of modernization on the flow of splinters. Carried out systematically, this analysis aims to identify the positive and negative effects of modernization, as well as the adaptation methods used by splinter stream communities to maintain their existence and identity over time. Therefore, the methodology of this research is expected to provide an in-depth and comprehensive picture of the dynamics that occur in the context of the influence of modernization on the splinter flow in Islam.

## RESULTS AND DISCUSSION

Even at the community level such as Menteng Village, the flow of Islamic splinters has been greatly influenced by modernization. The adoption of information and communication technology is one of the most prominent forms of modernization. These streams use the internet, social media, and various digital platforms as the primary ways to spread teachings, attract new members, and maintain community cohesion. This allows them to transcend geographical boundaries and reach audiences around the world.

Based on interviews with local youth, it is said that:

*"In Menteng Village, modernization has brought many major changes that have an impact on the flow of Islamic splinters. These streams use the internet, social media, and instant messaging apps as the primary means to spread their teachings. They now utilize online platforms to speak, preach, and even organize events. This allows them to reach a wider audience, including the younger generation who are familiar with technology." (Interview With Ibnu Rizky)*

Often, people see splinters as a negative thing, especially if they are considered deviant from the general religious teachings. Modernization has the potential to accelerate the spread and development of these streams, raising concerns about possible conflicts and divisions. Societies influenced by modernization may be more open to new ideas, but they may also be harsher to traditional religious authority. This can lead some people to gravitate toward splinters that offer different interpretations of religions, while others remain faithful to established religious teachings and reject splinters.

Based on interviews with local community leaders that "

*"The public's perspective on the splinter flow influenced by modernization is very diverse and complicated. Some people prefer to remain vigilant or even skeptical. They worry that modernization, especially in terms of social media, could make splinter teachings less filtered and potentially deviate from mainstream Islamic teachings. Some people believe that the ease of access to this information can lead to misinterpretation or extremes, so they choose to stay away." (Interview with Edi Suafrizal)*

The relationship between the main Islamic sects and the splinter sects has become increasingly complex in the modern era. The process of modernization brought about changes in society, politics, and technology, which had an impact on religious interpretation and practice. In many cases, splinter streams emerged in response to the problems faced by society today, offering alternative interpretations that were considered more in line with contemporary principles. This can lead to conflicts with key groups that may be more conservative or conventional.

Based on interviews with religious leaders that:

*"In the context of modernization, the relationship between splinter and mainstream Islam can be described as dynamic and often tense. However, mainstream streams, which are usually represented by traditional Islamic educational institutions and mosques, tend to view splinter streams with caution or even concern. This is mainly due to modernization, especially through social media, which allows splinter streams to spread interpretations of teachings that are sometimes considered to deviate from established practices or beliefs. Modernization is considered to facilitate the spread of "invalid" understandings without filters from recognized institutions or scholars." (Interview with Junaidi)*

Religious education adapted to the influence of modernization on splinter streams in several ways. First, the religious education curriculum began to include discussions of modern problems and challenges and splinter streams. The goal is to provide students with a more comprehensive understanding of religion and the ability to think critically about a variety of religious claims. Religious education also emphasizes the importance of tolerance, interfaith conversations, and cross-religious cultural understanding to avoid radicalism and conflict.

Based on interviews with local community leaders that:

*"Official religious educational institutions, such as madrassas or schools affiliated with major Islamic organizations, began to include content that discussed religious moderation and the importance of a thorough understanding of Islam. The goal is for students to have a strong religious foundation so that they are not easily influenced by interpretations of teachings that deviate from the splinter traditions often used by contemporary platforms. Although they are not uniform, some religious teachers in Menteng Village have started using digital media such as interactive presentations, educational videos, or even online group discussions to deliver materials." (Interview with Hj. Jamrah)*

In the midst of modernization, splinter streams face a major challenge to maintain their identity. Globalization and advances in information technology allow for widespread access to new ideologies and cultures, which can destroy the traditional beliefs and principles that underlie their identities. In addition, modernization often brings secularism and individualism, which are contrary to the communal and religious principles upheld by splinter streams. This can lead to divisions within groups and problems maintaining social cohesion.

Based on interviews with local communities that:

*"The modernization of splinter flows leads to conflicts, which are very important and require many steps. These people often help others and maintain social harmony. When there is a dispute over the interpretation of religious teachings or practices that are influenced by modernization, community leaders such as kepling, religious leaders (ustaz or kyai), or traditional elders are the first parties involved". (Interview with Ramadhani)*

### **Discussion of Modernization of the Flow of Splice**

Society must become modern because of modernization, which means society must become modern. Modern society is a society that has undergone a transformation of science and technology, so that they are able to adapt to the situation and conditions of the times or live with the constellation of the times, (Chotimah et al., 2018; Khotimah et al., 2025; Martynov et al., 2019). However, the conditions and situations of each society are different, so modernization is not the same for every community. Hasyim Muzadi's modernization theory emphasizes the importance of integrating traditional and modern principles, (Andini & Sirozi, 2024; Chotimah et al., 2018; Khotimah et al., 2025). He argued that modernization should not come at the expense of one's cultural and religious identity; Instead, modernization should be an inclusive process in which people can adopt new technologies and new ideas without losing their cultural roots.

To face contemporary challenges, Hasyim Muzadi also emphasized the importance of adaptive education. Education must have the ability to build a friendly and inclusive character and prepare the younger generation to contribute to an increasingly complex society. Pesantren, as a traditional educational institution, has an important role in teaching moral and ethical principles that are in accordance with the progress of the times.

In addition, Hasyim Muzadi recommends pluralism as a way to understand the diversity of a society. He believes that cultural and religious exchanges can improve social cohesion and create a harmonious environment. Therefore, he sees modernization as an attempt to achieve not only material progress, but also to build a just and mutually respectful society. Some people or groups may be dissatisfied with existing traditions because modernization has changed the way we think and interact. As a result, they are looking for alternatives that are more in line with modern values, including splinter flows.

The phenomenon of splinter flow can be found all the time. The phenomenon of the emergence of splinter movements or deviant streams has become very common in the country in recent times and has caused unrest among the community. In addition, the splinter movement has triggered acts of violence committed by a group of individuals who claim to be defenders of Islam. This raises a big question about what exactly has happened to the religion of the Indonesians so that they form a new school that is clearly contrary to the teachings of Islam that the Indonesians adhere. This stream is referred to as a heretical stream or a splinter stream in the country, (DAILY, 2019; Sajari, 2015).

Martin Van Brunessen divides this splinter stream into four types. The first is the conversionist, which focuses on the moral improvement of the individual, creating a new stream. The second is revolutionaries, who want to radically change society, perhaps because they believe that they cannot improve one's morals. Fourth, the manipulator or gnostic, or magisterial, type of manipulator who focuses on eschatology without regard to his environment. Fifth, sick people may prefer religious

sects that can provide healing in their lives because thaumaturgical sects prioritize inner energy development treatment. Sixth, the reformist sect wanted a renewal that was considered a necessity to renew worship and belief. Seventh, a utopian sect that seeks to establish a social community that offers a new religion.

## **CONCLUSION**

The Islamic splinter stream has undergone major changes due to modernization, even up to the community level such as Menteng Village. One of the most obvious aspects is the use of information and communication technologies, such as the internet and social media. This technology serves as the main tool of this sect to spread teachings, recruit members, and maintain the integrity of the community. They can reach audiences all over the world with this technology, transcending geographical boundaries. However, there are many different opinions about the streams of splinters affected by modernization. Some people become wary or skeptical because they are worried that by easily obtaining information through social media, the teachings of the splinter stream can be more filtered and potentially deviate from mainstream Islamic principles. In the context of modernization, the relationship between splinter and mainstream Islam has become increasingly complex and often tense. With modernization making it easier to spread understandings that are considered "invalid" without the filter of scholars or recognized institutions, mainstream streams, represented by mosques and traditional educational institutions, tend to view splinter streams with caution or concern. Religious education began to change to address this issue by including discussions on modern issues and the importance of religious moderation, as well as utilizing digital media to deliver materials. Nonetheless, modernization also creates a conflict between the demands of the ever-changing times and traditional principles. Because globalization and advances in information technology can erode traditional beliefs and principles, splinter streams face difficulties in maintaining their identity amid the currents of modernization. In overcoming conflicts that arise as a result of the modernization of splinter streams, local community leaders function as mediators and guardians of social balance.

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