How Non-Muslim Communities Interact With Muslim Domination In Sungai Penuh City?

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Abstract

Social interaction between Muslims and non-Muslims and vice versa does not always go smoothly and harmoniously. Religious conflicts continue to occur that are contrary to the values and principles of religious teachings. This article studies the harmony of non-Muslim life alongside Islamic rules in Sungai Penuh City, Jambi Province. This article aims to understand the social interaction pattern between Muslim and non-Muslim communities in Sungai Penuh City, Jambi Province. This study used a qualitative descriptive approach, and data was collected through observation, interviews, documentation, and analysis from several other supporting journals. The study results show that social interaction between Muslims and non-Muslims is manifested in an attitude of mutual respect and respect for each other's beliefs and culture so that they can live together amid the struggle of multi-religious life. Social interaction of the community in religious harmony is a form of socialization that creates tolerance, namely mutual understanding, respect, and respect without discrimination, especially in religious matters.

Keywords: *Non-Muslim, Muslim, Interact*

Introduction

Human life has always been faced with various phenomena of plurality. Pluralism of skin color, ethnicity, religion, and language. This pluralism often gives rise to conflicts. Bridging the gap requires a variety of adaptations that can bridge those differences to understand and acknowledge the existence of culture. The cause of the conflict is the diversity of religious teachings in society. Many conflicts arise from the attitude of feeling right and not caring about the opinions of others. The possibility of conflict is why tolerance is necessary for everyone in society (Muslim, 2013).

The occurrence of social interaction in everyday life can be seen in every meeting or encounter. The place or container of various individual social actions towards other individuals, individuals towards groups or groups towards groups in society, and spontaneous and planned actions can act as channels of social interaction (Husaini 2001).

Social interaction can also be guided by psychological factors derived from internal parties in the relationship. These factors include imitation, suggestion, identification, and sympathy. These factors can act singly or together. The positive side is that imitation can motivate a person to follow the rules or norms prevailing in society. The downside is that what is imitated is an evil deed (Sujarwanto 2012).

In Sungai Penuh City, several groups adhere to different religions and beliefs, namely Islamic, Christian, and Buddhist. There are also other religious communities, namely Catholic groups, the number of which is not worth mentioning. However, of the four existing religions, Islam is the most dominant.

Sungai Penuh City in Jambi Province is a compound area with high religious tolerance. Sungai Penuh City is a multi-religious area, the mixing of various religious beliefs in Sungai Penuh City makes Sungai Penuh City have its color in building a pattern of tolerance and religious interaction in maintaining harmony between religious people. Tolerance and sound patterns of interaction between religious people encourage social integration and vice versa if religious pluralism is not built within the framework of tolerance, and good interaction patterns can encourage social disintegration in society.

The harmony of religious people in Sungai Penuh City shows a positive social interaction between residents. This situation is exciting to study and describe the model of harmony between religious people in the multicultural city of Full River. This study provides an overview of the community's social interaction, a pillar of religious harmony in Sungai Penuh. It is expected to be a lesson for developing religious harmony in other regions (Tri et al. 2012).

The plurality of people of Sungai Penuh City, especially with religious and ethnic culture, does not pose a problem for religious harmony (Armayanto 2014) because Sungai Penuh City generally engages in social interactions associatively. Even cultural and religious traditions in the people of Sungai Penuh City can create social cohesion. Therefore, it is essential to know how social interactions are in the dynamics of communal harmony in Full Sugai City and how religious and cultural relations are in communal harmony in Sungai Penuh City.

The basis that the differences in terms of human beliefs in Sungai Penuh City do not make it a social conflict. Precisely with the differences in beliefs held by the community in Sungai Penuh City, it has a positive impact, such as tolerance and mutual respect between religious people.

Method

This research was conducted using qualitative methods with a phenomenological approach because, in the research process, researchers want to dig up written and oral information from observations. From the observer's point of view, phenomenology concerns the appearance of an object, event, or space. Thus, this study can uncover information about social interaction in society. The focus of this study is to determine the forms of religious tolerance in Sungai Penuh City, Jambi Province.

Data collection is significant in scientific research. Data collection is a systematic and standardized process to obtain the data needed. This study used interviews, observation, and documentation methods as data collection methods.

The data analysis used in this study is a qualitative analysis technique. The analysis process takes place in three steps: Information that appears in words from observations, interviews, summary documents, notes, etc. Data is processed by writing, storing, manipulating, and analyzing it by describing it as expanded text. The analysis consists of three activities simultaneously: data reduction, data presentation, and inference/verification.

Discussion

Social Relations of the People of Sungai Penuh City

Every school in Sungai Penuh City implements the religious teachings outlined in its religion, both in individual and group ritual teachings and in everyday life. Socioreligious patterns repeatedly appear among adherents of different religions: social coexistence and harmonious social communication (Syaifudin, 2017).

The people of Sungai Penuh City regard differences in religious beliefs as their own God's business. Religious freedom is highly respected, and religious differences are not seen as a dark

gulf in dealing with adherents of different religions. For example, when Islam celebrates Eid al-Fitr, people who convert to Buddhism and Christianity also celebrate it. On the second day of Eid al-Fitr, non-Muslims come to the homes of Muslim neighbors for halal bi halal. Likewise, Muslims in Sungai Penuh City celebrate Christmas or Vesak. Until Eid in Sungai Penuh City in a year, people celebrate Eid three times.

Based on the findings from the field, it can be seen that there is a socioreligious relationship and cooperation between the people of Sungai Penuh City in their daily lives. It can be seen when a religion celebrates a religious holiday, or someone celebrates it by holding a thanksgiving ceremony which is a religious ritual. In this case, they participate in events that followers of any religion organize without discriminating against the religion they adhere to.

A simple example is when Muslims celebrate Eid al-Fitr, they always offer different foods and distribute them to their closest relatives, especially their neighbors, no matter their religion. Conversely, when Buddhists and Christians celebrate religious holidays, Muslims honor what other religious people celebrate.

Human beings as social beings are inseparable from a process called social interaction. As social beings, human beings also tend to form certain groups to achieve the desired goals. Because human beings are born and raised, they belong to a social group: a family. Being a

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family member, such as a baby born in a village or city, he became a member of a religious community, a citizen of a tribe or tribe, and others (Aisyah, 2014).

The pattern of socioreligious relations in Sungai Penuh City can be observed from various phenomena that develop in society, such as death ceremonies and private religious ceremonies. In terms of the death ceremony, the tradition of the people in Sungai Penuh City has been to assist. The assistance can be in the form of rice goods, money, and other necessities. This situation shows that the togetherness of society in terms of religious differences is not an inhibiting factor. Instead, it becomes a solid social glue between religious people to create harmony (Ali, 2017).

The socioreligious community in Sungai Penuh City runs smoothly because of mutual respect, so each community carries out its religious activities according to the teachings and religious sharia it has.

Sungai Penuh City Community Social Relations

The social pattern developed in Sungai Penuh City clearly shows an integrated or harmonious social life. It is self-evident that the locals live in this place, and there has never been a conflict with a religious background. Even living in harmony and peace with each other, respecting each other despite different beliefs. An increasingly affirmed life arises from the relationship between the norms to which society refers and religious values, as well as traditional or cultural values, which are then reflected in attitudes and ways of life (Mujahideen, 2017).

A social relationship is a relationship between two or more people in which a person's behavior influences, changes or improves the behavior of others or vice versa. Social relationships are dynamic interactions that involve relationships between individuals, groups of people, and between individuals and groups of people. Social processes essentially influence each other in different areas of ordinary life. In addition, the essence of social life is those relationships that unite it as a joint effort for joint actions and actions to hold people accountable for their actions (Hermawati, 2017).

The people of Sungai Penuh City also have social potential in their economic life while maintaining the pattern of religious harmony. This problem can be seen in that most Sungai Penuh City residents work as merchants, even though most of these professions are non-Muslims.

The neighborly relations between religious believers are reflected in the closeness and mixing of the population of Muslims, Christians, and Buddhists. With their neighbors, they always reflect good relations and a friendly attitude. It is inseparable from the role of religious leaders or community leaders, who always provide an

example to create a harmonious society and life for others (Kudus, 2014).

Building effective social interactions is not too difficult in social life. However, it should be understood that not everyone is good at social interaction when religious pluralism exists in an area, as in Sungai Penuh City. The author argues that the interaction patterns that occur are dynamic. In the process of social interaction, there are differences in the social value system that are processed, equally leading to perfection and destruction. The existence of religious pluralism in Sungai Penuh City also has religious, cultural, historical, and exemplary values, which of course, can build tolerance between religious people. For example, applying religious values in people's lives can create a social order.

Each religion teaches the meaning and rules of social life among human beings (Yulianingsih, 2016).

Mutual respect and respect among religious people is a testament to the tolerance among the citizens of the city of Full River. Individuals can name their rights and obligations as religious people in social life. Social interaction is essential in creating a sense of family and tolerance in the lives of the people of Sungai Penuh City. The established social interaction is the beginning of creating a harmony of social relations with individuals, groups of individuals, or between groups in the community of Sungai Penuh City.

Religious differences in Sungai Penuh City are not obstacles to good social interaction. Based on social interactions of tolerance, fraternity, mutual aid, and awareness of nondiscrimination against certain minorities. This social interaction creates a positive reciprocal relationship that can minimize conflicts between religious people in Sungai Penuh City.

On average, Sungai Penuh City residents are Muslim and Buddhist, and the rest are Christians. However, the Sungai Penuh City area is not obliged to apply Islamic or Buddhist teachings to its entire population. Every believer of every religion is open to each other and accepts the existence of other religions. The existence of religious diversity in Sungai Penuh City does not make the interaction between residents smooth and rigid. Still, it creates beauty that can be seen in the social interaction patterns of the residents of Sungai Penuh City. In social activities, the residents of Sungai Penuh City do not see any majority or minority groups. They have always instilled a powerful sense of brotherhood and encouraged mutual aid.

The people of Sungai Penuh City's daily conditions can be seen in their daily social life. They live in harmony with each other despite different religions. Regarding the pattern of social interaction in building religious harmony, Sungai Penuh City tends to have a very dynamic interaction pattern. It can be seen from the pattern of social and religious relations, a pattern

of social relations that explains how the pattern of religious harmony occurs in Sungai Penuh City.

In everyday life, it is clear that differences in beliefs do not interfere with people's interactions. There is mutual respect for when people who are Muslims worship, non-Islamic communities do not interfere or disturb it in the slightest, and vice versa. When non-muslim people worship, other Muslim communities also respect their beliefs without disturbing or disturbing when worshiping (Rasyid, 2016).

With this kind of thing, it is evident that the existing differences will not interfere with the social interaction of the people in Sungai Penuh City. Their life differences every day add to the sound effects such as tolerance.

Sungai Penuh City Socioeconomic Interaction Relationship

The socio-economic life between Muslim and non-Muslim communities is slightly different. From the results of interviews and observations, it was found that the income level of non-Muslims is still said to be above the average income of Muslim people. It is because the Muslim community predominantly works as traders, and some are Civil Servants. In contrast, non-Muslim communities work a lot in businesses such as automotive, buildings, and other businesses on a large scale. It is what distinguishes the socio-

economic conditions of Muslim and non-Muslim communities (Hanik, 2014).

Financial interests are the interests of a person that are interdependent. This social relationship or interaction in the economic field is related to trade and fulfilling the needs for food, clothing, and boards (Fatonah, 2014).

Interaction in economics is found in markets or shopping places where the process of economic interaction takes place. In addition to economic benefits in the form of goods, services are other economic benefits. Economic interaction is characterized by a relationship between two people or between people and institutions through money transfer.

However, despite the differences in economic levels, there are no disputes or conflicts between people in their daily lives. They are well aware that this is common. Although non-muslim communities have higher incomes and higher levels of economic life, they do not merely make them jealous of each other and knock each other down.

The existence of an attitude that respects each other with their respective habits and beliefs makes people accustomed to coexistence and need each other without having to distinguish even ethnicity, race, culture, nation, and religion.

Not being ready to accept societal differences is the beginning of the problem. Similarly, schools were prepared when the covid

outbreak suddenly attacked the world paradigm shift in learning from conventional to e-learning (Yul et al., 2022).

Conclusion

The model of religious harmony that develops in Sungai Penuh City is very dynamic. It can be seen in several models of harmony that develop in society, for example, religious, social relations, and social relations. In addition, several factors support the realization of religious harmony in the city of Sungai Penuh, such as family ties, mutual respect and respect between religious people, and cooperation which has become the culture of the people of Sungai Penuh City.

Until now, the interaction between Buddhists, Christians, and Islam is well established, and it can even be said that the relationship is very harmonious. One indicator is that it has long been almost unknown that horizontal clashes between religious groups disrupted the relationship between the two. The fundamental thing to create a harmonious relationship between the two is the existence of mutual understanding, tolerance, and the formation of a social system embraced by the one without compromising the beliefs of the other.

It is the fundamental differences in human beliefs in Sungai Penuh City. They do not make it a social conflict precisely with the differences in beliefs held by the community in Sungai Penuh City. It has a positive impact, such as tolerance and mutual respect between religious people.

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