

**SOCIAL INTERACTION BETWEEN MUSLIM AND NON-MUSLIM  
IN PANGELAK VILLAGE, UPAU DISTRICT, TABALONG REGENCY**

**THESIS**

**BY:  
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**ANTASARI STATE ISLAMIC UNIVERSITY**

**BANJARMASIN**

**2022**

**SOCIAL INTERACTION BETWEEN MUSLIM AND NON-MUSLIM  
IN PANGELAK VILLAGE, UPAU DISTRICT, TABALONG REGENCY**

**Thesis**

Submitted to the Faculty of Usuluddin and Humanities  
as one of the requirements to obtain a Bachelor's Degree (S1)  
in the Study of Religions

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Thus, I make this statement in truth.

Banjarmasin, May 23<sup>th</sup> 2022

Which make a statement,

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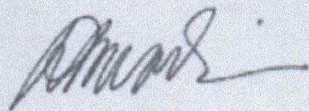
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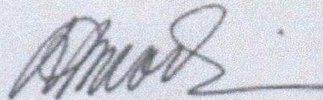
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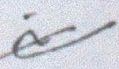
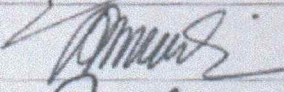
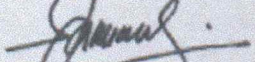
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## **ABSTRACT**

Muhammad Maulana Iqbal, 180103010192, "Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency". Thesis of the Department of Religious Studies, Faculty of Ushuluddin and Humanities. Supervisor I Rahmadi, M. Pd. I. and Advisor II Riza Saputra, MA.

Keywords: Interaction, Muslim, Non-Muslim

Pangelak Village, Upau District, Tabalong Regency is a community with a high level of diversity. Where tribes and followers of different religions can live side by side with one another. Different houses of worship can also be seen in the village. Muslims in this case are not the majority as well as the total number of Muslims in Indonesia in general. Therefore, this research will focus on the social interaction of Muslims as a minority and Christians as the majority in Pangelak Village, Upau District, Tabalong Regency. This research then contains 2 problem formulations. First, how are the forms of social interaction between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency. Second,

This research is included in qualitative research with a focus on field research because this research examines the forms and factors of social interaction between Muslims and non-Muslims. The primary data in this study is based on the results of interviews and direct observations in Pangelak village. Secondary data was obtained from various writings and documents related to Pangelak village. The data obtained were then analyzed with a sociological approach.

The results of this study indicate two things. First, the form of social interaction that occurs in Pangelak village is divided into two types, namely associative and dissociative. The forms of associative interactions that occur are cooperation (mutual assistance, wedding receptions, and funerals), accommodation (the openness of Pangelak villagers to migrants), assimilation (organizing interfaith marriages or interethnic marriages), and acculturation (cultural acculturation). in the context of using everyday conversational language). Meanwhile, dissociative interactions include competition (competition in maintaining culture/tradition). Second, the factors that influence the occurrence of social interaction in Pangelak village are imitation (adjustment), suggestion (views/attitudes), and sympathy (caring).

## **FOREWORD**

Alhamdulillah, praise and gratitude we pray to Allah SWT were to ask for help. Alhamdulillah for all His help, mercy, and love, the author was able to complete the thesis entitled "Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency". Shalawat and greetings are always poured out to Rasulullah SAW who has always been the best source of inspiration and role model for mankind.

The author realizes that many people have provided support and assistance during the completion of this study and thesis. Therefore, it is appropriate for the author to respectfully thank and pray that Allah will give the best reply to:

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3. Mr. Sandi Rosyadi, MA as Head of the Department of Religious Studies
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my big family who always support and pray until this point in getting a bachelor's degree.

The researcher hopes that this thesis can be useful for readers and can be used as a reference for the development of knowledge treasures. The truth comes from Allah and the error comes from the writer. May Allah SWT always bestow His grace and blessing on all parties involved in completing this thesis.

Writer

## ARABIC TRANSLITERATION GUIDELINES - INDONESIA

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are symbolized by signs, and partly by letters and signs at the same time.

Based on the Joint Decree of the Minister of Religion of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia Number 158/1987 and 0543 b/U/1987, dated January 22, 1998, as follows:

### 1. Single Consonant

Arabic font	Name	Latin letters	Information
ا	Alif	Not denoted	Not denoted
ب	Ba`	B	Be
ت	Ta`	T	Te
ث	a`	Š	Ice (with dot on top)
ج	Jim	J	Je
ح	Ha	H	Ha (with a dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	Sin	Ža
ش	syin	Sy	Ice and ye
ص	ad	Ş	Ice (with a dot below)
ض	ad	đ	De (with a dot below)



ط	a	T	Te (with a dot below)
ظ	a	Z	Zet (with dots below)
ع	`Ain	‘	Reverse comma above
غ	gain	G	Ge
ف	Fa	F	Ef
ق	Qof	Q	Qi
ك	cafe	K	Ka
ل	Lam	L	‘el
م	Mim	M	‘em
ن	Nun	N	‘en
و	Wow	W	We
هـ	Ha`	H	Ha
ء	Hamzah	‘	Apostrophe
ي	Yes`	Y	Ye

## 2. Multiple Consonants Because Shadah is Written in Double

متعقدين	written	<i>muta`aqqidin</i>
عدّة	written	<i>`iddah</i>

## 3. Ta`marbutah

- a. When it is turned off, it is written h.

هَبَّه	written	<i>Hibbah</i>
جزية	written	<i>Jizyah</i>

(This information is not required for Arabic words that have been

absorbed into Indonesian, such as prayer, zakat and so on, unless the original pronunciation is desired).

If it is followed by the article "al" and the second reading is separate, then it is written with h.

كرامة الأولياء	written	<i>Karāmah al auliya`</i>
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- b. If ta` marbutah is alive or with harakat, fatha, kasrah and dammah are written t.

زكاة الفطر	written	<i>Zakātul-fitri</i>
------------	---------	----------------------

#### 4. Short Vowals

◌َ	Kasrah	written	<i>I</i>
◌ِ	Fathah	written	<i>a</i>
◌ُ	Dammah	written	<i>u</i>

#### 5. Long Vowels

جاهلية - Fathah + alif	written	<i>ā - jāhil īyyah</i>
يسعى - Fathah + ya` mati	written	<i>ā - yas`ā</i>
كرمي - Kasrah + ya` mati	written	<i>i - karīm</i>
فروض - Dammah + wawu mati	written	<i>ū - furūd</i>

#### 6. Double Vowals

بينكم - Fathah + ya` mati	written	<i>ai - Bainakum</i>
قول - Fathah + wawu mati	written	<i>au - Qaulun</i>



## 7. Sequential Short Vowels in One Word Separated by Apostrophes

أَنْتُمْ	written	<i>a`antum</i>
أَعَدَّتْ	written	<i>u`iddat</i>
لَنْ شَكَرْتُمْ	written	<i>la`in syakartum</i>

## 8. Articles of Alif + Lam

- a. When followed by the letter qomariyyah, it is written using the letter "al".

الْقُرْآنُ	written	<i>al-Qur`ān</i>
الْقِيَاسُ	written	<i>al-Qiyās</i>

- b. If it is followed by the letter syamsiyyah, it is written using the letter syamsiyyah that follows it, by omitting the letter "al".

السَّمَاءُ	Ditulis	<i>as-Samā</i>
الشَّمْسُ	Ditulis	<i>Asy-Syams</i>

## 9. Writing Words in Sentences

ذَوِي الْفُرُوضِ	Ditulis	<i>Ẓawī al-furūd atau Ẓawil furūd</i>
أَهْلُ السُّنَّةِ	Ditulis	<i>Ahl as-sunnah atau ahlussunnah</i>

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