

## CHAPTER I

### PRELIMINARY

#### A. Background Behind the Problem

It has been explained in the Qur'an how the process of human creation from various elements so that it becomes human. Allah describes this process in the Qur'an surah al-Mu'minūn verses 12-14:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

Meaning: And indeed, We have created man from the essence (derived) from clay. Then We make it semen '(stored) in a solid place (womb). Then We made the semen into something that sticks, then We made the sticking thing into a lump of flesh, and We made the lump of flesh into bones, then We wrapped the bones with meat. Then We made him a different (shaped) creature. Glory be to Allah, the best Creator. (Surat al-Mu'minūn: 12-14).<sup>1</sup>

There are 3 (three) hints about humans by Allah SWT in the Qur'an. First, the word *insān* refers to the single human being and the human being with all his soul, body, and totality. Second, the word *basyar* is used to describe all creatures, whether male or female, plural or not. There are 36 repetitions of the word *basyar* with various meanings such as maturity (can bear the responsibility).<sup>2</sup> Third, the word *banī ādam* is intended for humans in general.<sup>3</sup> From the words *insān* and

---

<sup>1</sup>Ministry of Religion of the Republic of Indonesia, *Al-Jamil: The Colored Tajweed Qur'an, Translation by Word, English Translation*, (Jakarta: Cipta Bagus Segara, 2012), 342.

<sup>2</sup>Nino Indrianto, *Interdisciplinary Islamic Education for Higher Education*, (Yogyakarta: CV Budi Utama, 2020), 33-34.

<sup>3</sup>Endang Kartikowati and Zubaedi, *Psychology of Religion and Islamic Psychology: A Comparison*, Cet I (Jakarta: Kencana, 2016), 53.

basyar, it can be concluded that humans are creatures created perfectly by Allah SWT.<sup>4</sup> This has been stated in the Qur'an sura At-Tīn verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

Meaning: Indeed, We have created man in the best of forms. (Surat At-Tīn: 4).<sup>5</sup>

Humans have nature as perfectly created creatures, namely social beings who are unable to live alone, which means that they need other people in their lives. Because with other people, humans get attention and can interact with each other.<sup>6</sup> Since the birth of humans from the womb of a mother he has had the instinct to live in association with other people, this is a fundamental human need to meet other life needs (inclusion needs: the need to get satisfaction and maintain, affection: the need for love and affection, and control: the need for oversight from power).<sup>7</sup> These needs can be met with social interaction, when social interaction occurs, other needs will be able to be fulfilled.<sup>8</sup> This has also been alluded to by Allah SWT in one of His words which commands humans to interact with fellow humans by getting to know each other regardless of race, ethnicity, and cultural differences. In accordance with the command of Allah SWT in the Qur'an surah al-Hujurāt verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

<sup>4</sup>Indrianto, *Islamic Religious Education...*, 36.

<sup>5</sup>Ministry of Religion RI, *Al-Jamil: Al-Qur'an Tajwid Colors...*, 597.

<sup>6</sup>Benny Hutahayan, *The Role of Spiritual Leadership and Social Media in Spiritual Youth at the Batak Karo Protestant Church (GBKP) Clitan*, (Yogyakarta: CV Budi Utama, 2019), 47.

<sup>7</sup>Taufiq Rohman et al, *Sociology I: A Study of Community Life*, Cet II (East Jakarta: Ghalia Indonesia, Nov 2007), 46.

<sup>8</sup>Rohman et al, *Sociology I: "A Study of Community Life"*, ... 45.

Meaning: O human! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the one who is most pious. Verily Allah is All-Knowing, All-Aware. (Surat al-Hujurat: 13).<sup>9</sup>

Social interaction really needs to be done to maintain harmony with the many differences that the Indonesian people have. Because Indonesia is an archipelagic country with islands scattered throughout the country from Sabang to Merauke. A country that is blessed with various tribes and nations and cultures with their own peculiarities, making this country a pluralistic country in various differences. The plurality of the State of Indonesia is not only seen from the diversity of ethnic groups and nations, but also from the diversity of religions adhered to by the population. Thus, the diversity that exists becomes its own wealth and blessing for the Indonesian people.<sup>10</sup>

Throughout the history of Indonesia until now, there are only 6 (six) religions that are recognized and declared as official religions by the State, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. The six religions are often grouped into two groups, namely the celestial (sky) religious group because the religion originates from revelation, and the ardhhi (earth) religious group, because the emergence of these religions is through culture/life on earth. Islam, Christianity (Catholic & Protestant), and Judaism are classified as divine religions, while Hinduism, Buddhism, and Confucianism are classified as spiritual religions.<sup>11</sup>

---

<sup>9</sup>Ministry of Religion RI, *Al-Jamil: Al-Qur'an Tajwid Colors...*, 517.

<sup>10</sup>Ari Welianto, "Ethnic Diversity in Indonesia" in <https://www.kompas.com>, accessed on March 20<sup>th</sup>, 2020.

<sup>11</sup>Wiwik Setiyani, *Diversity of Religious Behavior*, Cet I (Yogyakarta: Dialectic, 2018), 4.



Indonesia, which is known as a religious country, of course, its inhabitants must also embrace the religion that has been set and is free to choose according to their own beliefs. Islam occupies the first peak as the majority religion embraced by the Indonesian population, namely 87.2%, the second is Protestant religion with 6.9% number of adherents, followed by Catholicism with 2.7% number of adherents, then Hinduism with 1.7%, Buddhism with 0.7% adherents, and ended with Confucianism with 0.05% adherents.<sup>12</sup>

Based on the data of religious adherents above, Islam is the religion of the majority of the Indonesian population. As adherents of the majority religion, of course, Muslims will interact more with fellow Muslims compared to followers of different religions. However, Islam teaches its adherents to always prioritize *al-akhlaq al-karimah* (noble character) when interacting with anyone, including non-Muslims, both in terms of words and deeds. Allah says in the Qur'an Surah Al-Baqarah verse 83 and Al-Isra' verse 53:

وَقُولُوا لِلنَّاسِ حُسْنًا

Meaning: "And speak good words to people". (Surat al-Baqarah: 83).<sup>13</sup>

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

Meaning: "And say to My servants: "Let them speak better (true) words". (Surah Al-Isra ': 53).<sup>14</sup>

Even when arguing with the people of the scriptures Allah still commands to say good:

---

<sup>12</sup>Official Website of the Republic of Indonesia, "Religion" in <https://www.indonesia.go.id>, December 16, 2020.

<sup>13</sup>Ministry of Religion RI, *Al-Jamil: Al-Qur'an Tajwid Colors...*, 12.

<sup>14</sup>Ministry of Religion RI, *Al-Jamil: Al-Qur'an Tajwid Colors...*, 287.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

Meaning: "And do not argue with the People of the Book, except in the best way, except with the wrongdoers among them". (Surat al-Ankabūt: 46).<sup>15</sup>

Allah commands His servants when interacting to always say good things to whoever they are talking to, even with the People of the Book. But Allah gives an exception, namely for the wrongdoers. The wrongdoer referred to in this paragraph is a person who has been given a good explanation or explanation but still disobeys and continues to express hostility.<sup>16</sup>

From the several verses that have been explained above, Muslims are taught to always do good and not be harsh which can then cause greater harm than what they want to prevent. Muhammad Quraish Shihab gave quotes of pearls of wisdom or moral messages for Muslims in interacting in daily life even with followers of other religions or with polytheists:

Whoever prays for an accident for you, ask him for safety." If he curses you and says: "If you speak once, you will hear my answer ten times. Then he answered by saying: If you curse me ten times, I will not answer you even once. Whoever curses you, say to him: "If your cursing is true, I ask Allah to forgive me, and if you are wrong, may Allah forgive you".<sup>17</sup>

South Kalimantan has a population of 4,087,776 people with 96.80 percent of adherents of Islam.<sup>18</sup> With this large population, South Kalimantan still has a

<sup>15</sup>Ministry of Religion RI, *Al-Jamil: Al-Qur'an Tajwid Colors...*, 402.

<sup>16</sup>Ministry of Religion RI, *Al-Qur'anul Karim: Translation of Interpretation Per Word*, (Bogor: SY9MA, Syaamil Al-Qur'an, 2007), 402.

<sup>17</sup>Muhammad Quraish Shihab, *Tafsir Al-Misbah: Message, Impression, and Harmony of the Qur'an*, (Jakarta: Lentera Hati, 2002), 118-119.

<sup>18</sup>Official Website, "Profile of South Kalimantan Province" in <https://kalselprov.go.id>, accessed on April 18, 2021

relatively low harmony index compared to other provinces. By considering the 3 dimensions (tolerance, equality, and inter-religious cooperation) that are the source of the assessment, South Kalimantan is ranked 24th with a score of 72.5 out of 34 provinces in Indonesia. This figure is lower than the national index of 73.83. According to the head of FKUB<sup>19</sup>South Kalimantan, although the figure is relatively low, South Kalimantan remains harmonious and peaceful in living a social life.<sup>20</sup>

Seeing the number of residents of the village who are predominantly Muslim and there is an order for his people to always say kind words to anyone. So the interactions that occur should be peaceful and peaceful because the interactions that are ordered in Islam do not look at a person's background, whether from differences in ethnicity, culture, race, or even religion. This is what makes the country of Indonesia has the potential to have harmonious interactions because of the bonds of faith that the majority are the same.

But what about Pangelak Village, which has fewer Muslims. Islam is in second place with 410 adherents, while the first position is Protestant Christianity with 889 people. The number of adherents of other religions is 0 Buddhists, 106 Hindus, 78 Catholics, and 0 Confucians.<sup>21</sup> Seeing the diversity of religions in the village, it is certainly interesting to study how Muslims interact with non-Muslims in the area, in what forms did interfaith social interaction occur, and are there factors

---

<sup>19</sup>FKUB: Religious Harmony Forum

<sup>20</sup>Banjarhits, "Research of the Ministry of Religion of the Republic of Indonesia: Score of Religious Harmony in South Kalimantan is Still High" in <https://kumparan.com>, accessed on April 16, 2021.

<sup>21</sup>Population Census of Pangelak Village, Upau District, Tabalong Regency

that hinder social interaction between Muslims and non-Muslims in Pangelak Village? Therefore, researchers are interested in examining how the social interaction between Muslims and non-Muslims in Pangelak Village is. So the title of this research is "Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency".

### **B. Formulation of the problem**

Based on the background of the problems described above, the authors formulate several problems in this study:

1. What is the form of social interaction between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency?
2. What are the factors that influence the interaction between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency?

### **C. Research Objectives and Significance**

Seeing the formulation of the problem above, there are several objectives of this research:

1. Research purposes
  - a. This study aims to determine the forms of social interaction between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency.



- b. This study aims to determine the factors that influence social interaction between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency.

## 2. Research Significance

The results of this study are expected to provide the following benefits:

- a. In terms of academic/scientific benefits, it can provide scientific information and data regarding the phenomenon of interreligious relations in South Kalimantan in terms of social interactions between Muslims and non-Muslims.
- b. In terms of social benefits, it can add insight and increase public awareness about the importance of creating relationships and about peaceful and tolerant interfaith social interactions.
- c. In terms of practical benefits, it can be input for a number of parties, such as FKUB and the government, to carry out further guidance. For researchers, the results of this study can be used as information if they want to conduct research on a similar topic.

## **D. Definition of Terms**

To facilitate understanding in order to avoid misunderstandings, it is necessary for the author to provide an explanation regarding several terms in this study:

### 1. Interaction



Interaction in the Big Indonesian Dictionary (KBBI) means to relate and influence.<sup>22</sup>

## 2. Social

Social in the Big Indonesian Dictionary (KBBI) is something related to society (the existence of communication that occurs).<sup>23</sup>

## 3. Social interactions

Social interaction is giving a reaction to an action of another person which is interpreted or defined.<sup>24</sup> In addition, social interaction also means a relationship between humans using either verbal or gestures that will produce social processes (activities that influence each other).<sup>25</sup>

The purpose of social interaction between Muslims and non-Muslims is how a Muslim interacts with followers of other religions in the scope of daily life, or are their things that affect their interaction. The adherents of other religions (non-Muslims) referred to in this study are Christians, Catholics, Hindus, and Buddhists.

## E. Previous Research

Previous research basically contains the results of the researcher's search for a number of studies that have been studied previously that have a relationship or resemblance to the research study. So, after conducting a search to date, no research

---

<sup>22</sup>Ministry of National Education, *Big Indonesian Dictionary: Language Center*, Edition IV (Jakarta: PT Gramedia Pustaka Utama, 2012), 542

<sup>23</sup>Ministry of National Education, *Big Indonesian Dictionary...*, 1331

<sup>24</sup>Muhammad Ali Al-Humaidy et al, *Ethnic Chinese in Madura: Social Interaction of Ethnic Chinese with Ethnic Madura in Sumenep Madura*, (Surabaya: CV. Jakad Media Publishing, 2019), 17.

<sup>25</sup>Sudariyanto, *Social Interaction*, (Semarang: Alprin, 2010), 20.

titles were found that lead to the location where the author's research is located, namely Pangelak Village, Upau District, Tabalong Regency regarding the theme of social interaction between Muslims and non-Muslims.

The research that already exists and is related to future research is:

1. Maulana Rifki's thesis in 2018 UIN Sunan Ampel with the title "Social Interaction of Islamic and Christian Communities in the Perspective of Georg Simmel (Study on Forms of Islamic-Christian Social Interaction in Mutersari Hamlet, Ngrimbi Village, Jombang Regency". Research using qualitative descriptive methods and conducting observations or observation, interviews, and documentation as data collection techniques. Therefore, this study contains descriptions of 3 forms of interaction between Muslim and Christian communities.<sup>26</sup>
2. Rismawati Rahman, the author of the thesis entitled "Social Interaction of Muslim and Non-Muslim Communities in Balangnipa Village, North Sinjai District, Sinjai Regency", Thesis, UIN Alaluddin, 2018. This study contains the form of interaction and the factors that influence it by using qualitative descriptive methods, observation, interviews, and documentation as data collection techniques. Sociological, phenomenological, psychological, and historical approaches are used as approaches in the research.<sup>27</sup>

---

<sup>26</sup>Maulana Rifki, "Social Interaction of Muslim and Christian Communities in the Perspective of Georg Simmel (Study of Forms of Islamic-Christian Social Interaction in Mutersari Hamlet, Ngrimbi Village, Jombang Regency", *Thesis*, (Surabaya: Faculty of Social and Political Sciences UIN Sunan Ampel, 2018).

<sup>27</sup>Rismawati Rahman, "Social Interaction of Muslim and Non-Muslim Communities in Balangnipa Village, North Sinjai District, Sinjai Regency", *Thesis*, (Makassar: Faculty of Ushuluddin Philosophy and Politics, UIN Alauddin, 2018).

3. Vita Sari Dwi Saputri, a student at IAIN Purwokerto 2019 with the thesis title "Social Interaction of Muslims and Pentecostal Christians in Suro Village, Kalibagor District, Banyumas Regency". This research concludes that the form of social interaction produced by the adherents of the two religions is in the form of associative social interaction which includes cooperation, accommodation, and assimilation in everyday life.<sup>28</sup>
4. The Journal of Religious Social Research written by Khotimah entitled "Social Interaction of Muslim and Christian Communities in Hamlet IV Tarab Mulia, Tambang District, Kampar Regency" Vol. 19, No. 2, July-December 2016 contains about how the social interactions that occur between non-ethnic religious adherents with research results that the interactions that occur are fine.<sup>29</sup>
5. Mas Ula's thesis entitled "Interreligious Harmony (Study of Social Interaction of Muslims and Christians in Donokerto Surabaya)" UIN Sunan Ampel 2018 contains views on social interaction between religious communities, forms of social interaction, and the factors that influence it.<sup>30</sup>

---

<sup>28</sup>Vita Sari Dwi Saputri, "Social Interaction of Muslims and Pentecostal Christians in Suro Village, Kalibagor District, Banyumas Regency", *Thesis*, (Purwokerto: Faculty of Ushuluddin Adam and Humanities, IAIN Purwokerto, 2019).

<sup>29</sup>Khotimah, "Social Interaction of Muslim and Christian Communities in Hamlet IV Tarab Mulia, Tambang District, Kampar Regency" *Kutubkhasanah Journal*, Vol. 19, No. 2, July-December 2016).

<sup>30</sup>Mas Ula, "Interreligious Harmony: Study of Social Interaction of Muslims and Christians in Donokerto Surabaya", *Thesis*, (Surabaya: Faculty of Ushuluddin and Philosophy, UIN Sunan Ampel, 2018).

## **F. Writing system**

The number of chapters in this thesis is five chapters which are broken down in the following systematics:

Chapter I is the introduction, containing the background of the problem, problem formulation, research objectives and significance, definition of terms, previous research, and writing systematics.

Chapter II theoretical basis is an explanation or description of social interaction, and the nature of a Muslim in interaction.

Chapter III contains research methods that include research types and approaches, research locations, research subjects and objects, data and data sources, collection techniques, data processing techniques, and data analysis techniques.

Chapter IV is the presentation of data and discussion/analysis which includes the general description of the research place, forms of social interaction between Muslims and non-Muslims, and the factors that influence it in Pangelak Village, Upau District, Tabalong Regency. After presenting the data, it is continued with data analysis or discussion.

Chapter V is the closing which contains conclusions and suggestions.