

CHAPTER V

CLOSING

A. Conclusion

Based on the discussion and analysis of several previous chapters, the author will then conclude with an answer to various main issues as follows:

1. Social interactions that occur between Muslims and non-Muslims in Pangelak Village, Upau District, Tabalong Regency, South Kalimantan Province are divided into 2 (two) forms, namely:
 - a. The form of interaction that has a positive impact and does not cause conflict for all parties (associative). First, there is well-established cooperation because of the common interests that must be achieved by certain groups. The cooperation that occurs in the Pangelak Village community is mutual cooperation, wedding receptions, and funerals. Second, there is an attitude of accommodation which is an attitude to adjust to something so that there are no differences that lead to divisions/conflicts. The accommodation that occurs is the openness of the people of Pangelak Village to migrants who live in the village. Third, there is an attitude of assimilation which is an effort to reduce differences between one another. This can be seen in the implementation of interfaith marriages or interethnic marriages in Pangelak Village. Fourth, there is cultural acculturation in the context of using everyday spoken language in

Pangelak Village because of the large number of immigrant communities in the village.

- b. The form of interaction that leads to a conflict or conflict (dissociative). This social interaction process includes 3 (three) things, namely competition, contradiction, dispute, or conflict. In its journey, from the past until now only competition has occurred while others have never happened. Maintaining tradition/culture is one of the competitions that occur and is carried out with full sportsmanship so that it does not cause a conflict or conflict in society.

2. There are 3 (three) factors that influence the occurrence of social interaction between Muslims and non-Muslims in Pangelak Village. First, for a Muslim who comes and then lives in Pangelak Village, he has a tradition of being able to adapt to the new environment he will live in (imitation). Second, there is a suggestion (view or attitude) given by the village head to the community he leads and is followed by the local community. Third, there is a sense of care and love that is always present in shared life resulting in the formation of harmonious interaction among the Pangelak Village community. Visiting the sick, assisting in the funeral process, to work together in community service is a feeling of sympathy that has been ingrained in this earth of magic.

B. Suggestion

At the end of this thesis, the researcher provides suggestions to several parties that may need to be considered and carried out.

1. Village government

The village government is expected to always be a protector of the entire community in order to create a sense of security and peace for all religious followers of Pangelak Village. The government has an important role in maintaining harmony because the government can take a policy and can suggest to the community in every meeting event.

2. Comer

Immigrants who live in Pangelak Village should follow the traditions and customs that have prevailed in the village as long as these traditions build social harmony and do not contain conflicts with their religion.

3. Public

Especially for the people of Pangelak Village, guarding and maintaining inter-religious harmony that has been going on for a long time. Avoid quarrels that lead to divisions, because divisions harm everyone (sympathy).