

## **CHAPTER IV**

### **RESEARCH RESULTS AND DISCUSSION**

#### **A. Research result**

##### **1. Overview of Pangelak Village, Upau District, Tabalong Regency.**

Pangelak village comes from the word later to become pangelak (torn) and later to become Pangelak. Pangelak village has been around since the Dutch colonial era and to this day there are 12 village heads in Pangelak. Pangelak Village underwent a change of division into three villages namely Dambung Suring Village, Pangelak Village, and Upau Jaya Village on December 1, 1986, during the tenure of Regent Haji Muhammad Said. For one reason or another, they were re-groped into one village (Dambung Suring and Pangelak) to become Pangelak Village, while another village, or Upau Jaya has entered Kaong village until now. Pangelak village has a community consisting of 63% indigenous Dayak and 37% migrants. The people of Pangelak Village have various beliefs with a percentage of 60% adherent to Christianity while 40% adhere to Islam, Hinduism, and Hinduism.

Pangelak Village has 4 RTs while the Pangelak Village government system consists of the village head and village officials. The village apparatus is the village secretary, head of financial affairs, head of general affairs, head of the service, and division of government, division of people's welfare, totaling about 2 staff to assist with financial affairs and inventory of goods. In

addition, Pangelak Village also has a village consultative body or BPD, which consists of a chairman, deputy chairman, secretary, and 2 members.

The village government structure as mentioned here is based on Tabalong Regent Regulation Number 51 of 2017.<sup>1</sup>

a. Geographical location

Pangelak Village is one of the villages located in Upau District with an area of 44,200 ha. Consists of a residential area of 10 ha, rice fields 50 ha, plantation area of 20 ha, grave area 2 ha, yard area 5 ha, offices 2 ha, other public infrastructure areas 5 ha, paddy land 50 ha, dry land 140 ha, plantation land 2,260 ha, land for public facilities 76 ha, protected forest 1,000 ha, original forest 25,000 ha, and others 15,580 ha. Pangelak Village has various mileage according to the destination. If it is 0.5 km to the sub-district, to the district capital it is 40 km, and if it is 270 km to the province. In addition, Pangelak Village has 4 regional boundaries with the surrounding area:

- 1) The northern boundary is the village of Bongkang, Haruai District.
- 2) The southern boundary is Liu village, Halong sub-district, Balangan district.
- 3) The border to the east is East Kalimantan.
- 4) The western boundary is the village of Kaong, Upau District.<sup>2</sup>

b. Total population

---

<sup>1</sup>Document of Village Administration Implementation Report, Pangelak Village, Upau District, Tabalong Regency.

<sup>2</sup>Taken from the Pangelak Sub-district data archive on October 25, 2021. Given by Mrs. Ina Patryanti as the secretary of Pangelak Village.

Pangelak Village is a village part of Upau District whose population continues to grow. According to data taken in 2019, the population of Pangelak Village is 1,451 people, with more males than females. The male population is 787 people while the female population is 668 people with 371 family heads.

*Table 4.1: Total Population of Pangelak Village, Kec. Upau Kab. Tabalong.*

No	Population	Soul
1	Man	787
2	Woman	668
Amount		1.451

*Source: Pangelak Sub-district data archive on October 25, 2021.*

c. ethnicity

The residents of Pangelak Village besides having diversity in beliefs also have diversity in ethnicity. During its journey, Pangelak Village was recorded as having 7 different ethnicities, from indigenous tribes to immigrant tribes. The 7 ethnic groups are:

*Table 4.2: Types of Ethnic Residents of Pangelak Village, Kec. Upau Kab. Tabalong.*

No	Ethnic Type	Soul
1	Java	102
2	Madura	2

3	Bali	1
4	Banjar	59
5	Dayak	590
6	Bugis	-
7	Batak	4

Source: Pangelak Sub-district data archive on October 25, 2021.

d. Religious

As a village that has diversity in religion. Pangelak Village adheres to 4 religions out of 6 official religions in Indonesia. Islam ranks second with 410 adherents, while the first position is Christianity with 889 people. The number of adherents of other religions is 0 Buddhists, 106 Hindus, 78 Catholics, and 0 Confucians.

Table 4.3: Number of Adherents of Religions in Pangelak Village, Kec. Upau Kab. Tabalong.

No	Religion	Number of Followers		Total
		Man	Woman	
1	Islam	199	211	410
2	Christian	407	482	889
3	Catholic	50	28	78
4	Hindu	52	54	106
5	Buddha	0	0	0
6	Kong Hu Chu	0	0	0

Source: Pangelak Sub-district data archive on October 25, 2021.

e. Pangelak Village Government System Upau District

Pangelak Village, Upau District, Tabalong Regency is now headed by Mr. Hariadinata, S. Pd assisted by a secretary and other staff who have



their respective roles and functions. The government structure in Pangelak

Village is as follows:

*Table 4.4: Government Structure of Pangelak Village, Kec. Upau Kab. Tabalong.*

No	Name	Position
1	Hariadinata, S. Pd.	Village head
2	Ina Patryanti	Secretary
3	Augustine Friadi	General Kaur
4	Budi's work	Finance Officer
5	Agus Amiyarsono	Head of Government
6	Muliadi	Head of Welfare
7	Herdoli	Head of Service

*Source: Pangelak Sub-district data archive on October 25, 2021.*

f. Socio-Economic Condition

Pangelak village has a very large area. With such a large area, the Pangelak Village community has several types of sources of livelihood as daily economic supplies, such as agriculture or plantations with a percentage of 60% civil servants 3.5% traders 2.5% private employees 5.0% private 20% and others 9.0%. The details are as follows:

*Table 4.5: Occupation of Pangelak Villagers, Kec. Upau Kab. Tabalong.*

No	Work	Man	Woman
1	Farmer	123	26
2	Farm workers	15	10
3	Government employees	20	15

4	Home Industry Craftsman	-	-
5	Mobile Merchant	-	-
6	Breeder	4	-
7	Fisherman	-	-
8	Mechanic	4	-

Source: Pangelak Sub-district data archive on October 25, 2021.

g. Education

Pangelak Village is also a village that pays more attention to education. So that many Muslims and non-Muslims in Pangelak Village send their children from elementary to high school. The many differences in beliefs that are held do not become a barrier for parents in sending their children to the same educational clump. The education level of the Pangelak Village community varies from kindergarten to undergraduate.

Table 4.6: Education of Pangelak Villagers, Kec. Upau Kab. Tabalong.

No	Educational stage	Man	Woman
1	Kindergarten	45	30
2	Currently Undergoing Education Age 7-18 Years Old	50	71
3	No school	2	3
4	Dropout	24	28
5	Graduated from Elementary School/Equivalent	38	30
6	Graduated Middle/Junior High School	24	24
7	Graduated high school / high school	15	18
8	Finish D-1	1	1
9	Finish D-2	3	4

10	Finish D-3	1	-
11	Graduated S-1	26	11
12	Graduated S-1	-	1

*Source: Pangelak Sub-district data archive on October 25, 2021.*

## **2. Forms of Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency.**

As a human being who has the status of insan kamil, basically, he is also not a genuine individual creature who can survive alone without the help of other humans. Therefore, these limitations can be covered with the gift of the initiative to strengthen the ties of humanity in groups. In the next stage, humans need satisfaction, self-preservation, love, affection, power, protection of power, and so on will be treated with social interaction.

The community in Pangelak Village, which is famous for its many religious differences, is also a picture of the process of meeting the needs that characterize a social society. Living in a group makes social interaction a necessity, both between individuals and individuals, individuals with groups or groups with groups.

The forms of social interaction that occur in Pangelak Village are specifically played by the Muslim community with non-Muslim communities, which the authors describe in several points below:

### **a. Mutual cooperation**

In everyday life, the Muslim and non-Muslim communities in Pangelak Village do not see the difference as an obstacle to staying together

to help others. They feel bad for their own neighbors if there are neighbors who are in trouble. As described by Mr. Agus Herlenus, a Protestant Pangelak villager:

It's normal for us here to be with people who have different beliefs from us, for example, those who are Muslim. We help each other, yes not for nothing. The name is we are one village, if there is a ditch or a road with holes, we are together for the task, there are those who provide the equipment, there are those who crouch, yes, there are various things. Sometimes there are people who work just to talk. Yes, it's normal, at least it's also involved.<sup>3</sup>

Mutual cooperation that usually occurs in the community is helping each other when there is a wedding ceremony in the village. If it is held by a Muslim party, the non-Muslim community becomes a *basusurung* builder<sup>4</sup> while also helping to prepare a place for celebration events. Vice versa.

In addition to weddings, the togetherness of Muslim communities with non-Muslims also often occurs when a member of the community in the village dies. In the tradition, if the deceased is a Muslim, then non-Muslim parties will also share their condolences by helping provide information to other residents whose neighbors are Muslim to join in praying for the deceased. Not infrequently they even help dig graves and donate rupiah to the families of the dead.

---

<sup>3</sup>Results of an Interview with Mr. Agus Herlenus, Pangelak Village Community on October 25, 2021.

<sup>4</sup>The term Banjar language means those who bring food or drinks to invited guests in celebration events in the people of South Kalimantan.



b. Fulfilling the Invitation

Pangelak Village community consists of various religions and ethnicities, and they will gladly grant the host's invitation request. Either invite from Muslims to non-Muslims or invites from non-Muslims to Muslims.

Like Mr. Jairullah, who is a Muslim, even though the invitees are non-Muslims, he still attends the invitation without the slightest worry about the food being served.<sup>5</sup> This is also experienced by many people. As stated by Mr. Ahmad Sarif Hidayatullah:

Usually, for non-Muslims, there are also *nyeratus* (a commemoration event for 100 days after someone's death), *bahaul* (a commemoration event 1 year after someone's death), or a wedding ceremony. Yes, even though their terms are different, the traditions are similar to those of us who are Muslims. There is food, so we eat, they just know that if we are Muslims there are foods that we cannot eat.<sup>6</sup>

Non-Muslim communities, when inviting Muslim neighbors, often provide information on the types of dishes served. They generally understand very well that there are certain foods that Muslim neighbors should not eat. Even though there are those who cook their "special" food, non-Muslim parties will definitely separate the place of presentation or not serve it at all to the public serving place.

In order to maintain good relations with Muslims, non-Muslims often cook meals together to serve guests. If the food is "special" among

---

<sup>5</sup>Results of Interview with Mr. Jairullah Pangelak Village Community on November 8, 2021.

<sup>6</sup>Results of Interview with Mr. Ahmad Sarif Hidayatullah Pangelak Village Community on November 8, 2021.

them, do not hesitate to tell, or if it is cooked in a different skillet or cooking place. Because of this mutual openness, the Muslim community does not hesitate to join in for coffee or tea or taste their "processed" dishes.

c. Open With Newcomers

According to Mr. Elpandi Fraska, a Catholic, he said:

"We have been here a long time. But at first, we were also immigrants. My neighbors when I first came here often invited me to chat. From there, I was close to the people here. When you know, he's Muslim. It turned out to be fun at the same time getting to know other religions. There's nothing out of the ordinary here either. We who are immigrants, just follow (with tradition) ".

Mr. Elpandi Fraska's opinion was also reinforced by Ms. Yepi

Rosianti, a Hindu believer who is also a newcomer to Pangelak Village:

"We used to be overseas too, often moving around. The last one is in this village (Pangelak). Anyway, it's normal if it's a matter of belief, it's okay. The important thing is that we can be good neighbors."

Wherever they come from, the people in Pangelak Village will still respect and welcome those who come from any ethnicity or religion. Whether it's just accompanying a chat or inviting the host to eat together.

Those who are newcomers will also be involved to help if there is mutual cooperation in maintaining cleanliness or if there are traditional events such as division of tasks during wedding receptions, expressions of condolences if one of the community dies, or also appreciate by joining in looking happy if there is a celebration. other religions held in one of the villages in the Upau sub-district.

d. Interfaith and Ethnic Marriages

Marriage is a sacred bond between two parties with a sacred promise and a stake of loyalty to their partner. From this marriage, generations of followers of the relay of social beings will come to be able to fulfill the expectations of the previous generation.

Marriage is a common thing in any society, especially in Pangelak Village. Uniquely, in this village, there are also inter-religious and inter-ethnic marriages. As stated by one of the villagers of Pangelak Village, Mr. Jairullah adheres to Islam. He said:

My uncle is Muslim while his wife is Christian. They married and lived in peace. They understand each other so that there is no division in the family.<sup>7</sup>

Even though the marriage took place with a different religion, for the people in Pangelak Village, it is something that does not need to be a problem. In fact, only a few people in the village actually practice interfaith marriage.

In addition to inter-religious marriages that can occur, inter-tribal marriages also occur in the village. As stated by Mr. Nanda Heriyadinata, who is a Catholic:

We have lived in this village for a long time and are from the Dayak tribe while my wife is of Banjar descent. We already know each other's customs so we are able to adjust to each other, as well as my wife even though she is a newcomer but she is able to blend in and socialize well in Pangelak Village.<sup>8</sup>

---

<sup>7</sup>Results of Interview with Mr. Jairullah Pangelak Village Community on November 2, 2021.

<sup>8</sup>Results of Interview with Mr. Nanda Heriyadinata Pangelak Village Community on November 2, 2021.

The existence of an open attitude to residents who come from other tribes then makes Pangelak Village a community consisting of a diverse community. From the attitude of accepting newcomers and local communities who are able to blend in, the villages complement each other.

e. One Language

The Pangelak Village community finally agreed to use only one language, namely Indonesian. This is used because there are already many diverse tribes that are part of Pangelak Village by bringing the language of their respective tribes. The indigenous people who incidentally are the Dayak tribe eventually find it difficult if they continue to carry their ancestral language to communicate with other residents of different ethnic groups.

Although Indonesian is currently the language for general use in the Pangelak community, those from their respective tribes still preserve their "ancestral" language when they are at home to communicate with family or close relatives from the same ethnic group.

Mr. Ahmad Sarif Hidayatullah, an adherent of Islam, said about the language change:

We the natives here speak our ancestral language and the majority speak Dayak. However, as time goes by, foreign cultures have entered and penetrated the culture of this village. Many changes have occurred in the language that used to be in their ancestral language, now they are changing to Indonesian and even Banjarese.<sup>9</sup>

---

<sup>9</sup>Results of an Interview with Mr. Ahmad Sarif Hidayatullah Pangelak Village Community on November 19, 2021.



With a language that can be used by all the tribes in the village, the people of Pangelak Village can gradually understand the differences that occur in their environment. As revealed by the Head of Pangelak Village, Mr. Hariadinata, S.Pd. that it is from differences that the people can assemble the flow of life by understanding and giving each other, at least they have a side in common that they are the people of Pangelak Village, Upau sub-district.<sup>10</sup>

### **3. Factors Affecting Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency.**

After seeing the data and facts in the field, the researcher can analyze the factors that influence the social interaction of the Pangelak Village community.

#### **a. Religious Teachings**

Islam has regulated how a person socializes between one community and another in everyday life. Allah requires adherents of Islam to interact well with anyone regardless of the religious differences that each person holds. As the word of Allah SWT in 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

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

---

<sup>10</sup>Results of Interviews with Mr. Hariadinata, S.Pd. as To Pangelak Village on October 25, 2021.

one who is most pious. Verily Allah is All-Knowing, All-Aware. (Surat al-Hujurat: 13).<sup>11</sup>

In addition to the above verse, Allah SWT also says in the Qur'an surah al-An'am/6:108 which reads:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ  
أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

*"Do not curse those who they worship besides Allah because they will curse Allah by transgressing without (base) knowledge. Thus, We made every people consider their work good. Then to their Lord is their return, and He will tell them what they have done."*<sup>12</sup>

It is through this religious order that becomes the basis for a Muslim in interacting with adherents of other faiths because Islam is not a religion that closes itself off from other communities, but opens itself to people or groups of different religions as long as it does not endanger its existence.<sup>13</sup> Carrying out and obeying religious orders that have been regulated in such a way is one of the reasons for the realization of good social interaction between Muslims and non-Muslims in Pangelak Village.

#### b. The Role of the Village Government

The village government plays an important role in maintaining and fostering inter-religious harmony. The government that is run without distinction between one religion and another or one ethnicity with another is a clear example of how the village government really cares for and cares

<sup>11</sup>Ministry of Religion of the Republic of Indonesia, Al-Jamil: Color Tajweed Qur'an, Translation by Word, English Translation, 517.

<sup>12</sup>Ministry of Religion RI, *The Qur'an and Its Translation*, 141.

<sup>13</sup>Akhmad Basuni, *Actualization of Pluralism Thought KH. Abdurrahman Wahid*, (Yogyakarta: Deppublish, 2016), 97.

for the harmony and peace of the Pangelak Village community. It can be seen from the structure of the village government which consists of various religions. Mr. Hariadinata, S. Pd. as head of Pangelak Village and Mr. Muliadi as head of Muslim welfare, Mrs. Ina Patryanti as secretary of Hindu religion, Mr. Agustinus Friadi as general manager, Mr. Karya Budi as head of finance, Mr. Agus Amiyarsono as head of government, and Mr. Herdolis as head of religious service Catholic.<sup>14</sup>

In addition to providing examples as above, the village government also often urges and gives views or suggestions to the local community so that they always live in harmony and peace.<sup>15</sup>

c. The Role of Religious Leaders

The role of religious leaders as people who foster community spirituality is very influential on the harmony and peace of the Pangelak Village community. Every religious leader in the village always puts forward how to live in harmony and peace above the many differences. They teach how to love, help, and other attitudes of togetherness, not teaching about hatred and differences. In addition, religious leaders also often remind their adherents not to combine shari'ah and *muamalah*. So that harmony and peace are realized while religion is not sacrificed.

---

<sup>14</sup>Document of Village Administration Implementation Report, Pangelak Village, Upau District, Tabalong Regency.

<sup>15</sup>Results of Interviews with Mr. Hariadinata, S. Pd. As Pangelak Village Head on October 25, 2021.

Therefore, the role of religious leaders in Pangelak Village is the reason for avoiding a conflict between religions.<sup>16</sup>

a. The Role of Pangelak Village Community

The entire community of Pangelak Village has an active role in maintaining harmony and peace between religious communities. There are many reasons and reasons why the people of Pangelak Village are considered to be the people who play a role in the formation of harmony and peace in the village that has this religious diversity.

*First*, the existence of togetherness is an attitude where everyone feels that neighbors or other communities are part of them so that there is an attachment between one another which leads to mutual understanding and love for fellow human beings. An example is the existence of mutual cooperation in various activities in Pangelak Village. Then mourn when a relative dies by attending as a sense of condolence and empathy. Assist in funeral processes and others. In addition, participation in nyaratus and haulan events is a form of accepting all differences that have become a necessity.

*Second*, mutual understanding of one another. The many differences that exist in Pangelak Village have resulted in them having to understand one another in order to accept all forms of these differences. Like the many immigrants who live in Pangelak Village, bringing their

---

<sup>16</sup>Results of an Interview with Mr. Sadam Husain, a Muslim religious leader in Pangelak Village on December 3, 2021.



respective traditions and culture, which can lead to personal or impersonal competition and lead to conflict and division, but with an attitude of understanding one another they can minimize friction between religious believers.

By looking at some examples of social interactions that occur, it can be concluded that these two attitudes are able to create a harmonious and peaceful Pangelak Village that is protected from various conflicts and divisions.

## **B. Discussion**

### **1. Analysis of Forms of Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency.**

When carrying out daily life, there are at least two forms of social interaction carried out by the community in Pangelak Village, Upau District, Tabalong Regency. The first form of social interaction is the associative process, namely cooperation, assimilation, and accommodation. While the second form is a dissociative process, namely competition, contradiction, and conflict/dispute. The researcher will present the results of research on the social interaction of Muslim and non-Muslim communities in Pangelak Village, Upau District, Tabalong Regency:

#### **a. associative**

##### **1) Cooperation**

Cooperation is an activity to do or complete a task by doing it simultaneously.<sup>17</sup> Cooperation that is carried out simultaneously in completing a task or a job is also carried out by Muslim and non-Muslim communities in Pangelak Village, such as mutual cooperation or community service in an activity.

Cooperation that is done well will produce good interactions. However, in interviews conducted by researchers with several samples of the community in the village, they received various kinds of responses and answers stating that the cooperation in Pangelak Village is very good. Mr. Agus Herlenus, a Protestant community member, stated:

It's normal for us here to be with people who have different beliefs from us, for example, those who are Muslim. We help each other, yes not for nothing. The name is we are one village if there is a ditch or a road with holes, we are together for the task, there are those who provide the equipment, there are those who crouch, yes, there are various things. Sometimes there are people who work just to talk. Yes, it's normal, at least it's also involved.<sup>18</sup>

In addition to cooperation carried out in groups or many people, cooperation is also carried out between individuals and individuals. Cooperation is carried out such as fulfilling the invitation of the host in various forms of events such as 100 days after someone's death (nyeratus), 1 year (bahaul), or wedding invitations. Like Mr.

---

<sup>17</sup>Robert L Clitrap, *Human Resource Management*, (Jakarta: Selemba Empat, 2018), page 15.

<sup>18</sup>Results of an Interview with Mr. Agus Herlenus, Pangelak Village Community on October 25, 2021.

Jairullah, who is a Muslim, according to him, even though the invitees are non-Muslims, he still attends the invitation without the slightest worry about the food being served.<sup>19</sup> This is also experienced by many people. As stated by Mr. Ahmad Sarif Hidayatullah:

Usually, for non-Muslims, there are also *nyeratus* (a commemoration event for 100 days after someone's death), *bahaul* (a commemoration event 1 year after someone's death), or a wedding ceremony. Yes, even though their terms are different, the traditions are similar to those of us who are Muslims. There is food, so we eat, they just know that if we are Muslims there are foods that we cannot eat.<sup>20</sup>

## 2) Accommodation

Accommodation is an act of adjusting behavior/attitude to the actions of others.<sup>21</sup> The accommodation that occurs in Pangelak Village in people's lives is to adjust the behavior of a group with another group if there is a difference or problem so that it will be able to make this village a harmonious and peaceful village. According to Mr. Elpandi Fraska, a Catholic, he said:

"We have been here a long time. But at first, we were also immigrants. My neighbors when I first came here often invited me to chat. From there, I was close to the people here. When you know, he's Muslim. It turned out to be fun at the same time getting to know other religions. There's nothing out of the ordinary here either. We who are immigrants, just follow (with tradition) ".<sup>22</sup>

---

<sup>19</sup>Results of Interview with Mr. Jairullah Pangelak Village Community on November 8, 2021.

<sup>20</sup>Results of Interview with Mr. Ahmad Sarif Hidayatullah Pangelak Village Community on November 8, 2021.

<sup>21</sup>Stephen W. Littlejohn and Karen A. Foss, *Communication Theory*, (Jakarta: Salemba Humanika, 2009), p. 222.

<sup>22</sup>Results of an Interview with Mr. Elpandi Fraska, Pangelak Village Community on November 23, 2021.

Mr. Elpandi Fraska's opinion was also reinforced by Ms. Yepi Rosianti, a Hindu believer who is also a newcomer to Pangelak Village:

“We used to be overseas too, often moving around. The last one is in this village (Pangelak). Anyway, it's normal if it's a matter of belief, it's okay. The important thing is that we can be good neighbors.”<sup>23</sup>

Through several samples of people who have been interviewed by the researchers above, it can be concluded that the form of accommodation that occurs among the people of the village of Pangelak is tolerance.

### 3) Assimilation

The Muslim community in Pangelak Village ranks second out of several religions in that place. Living side by side with each other causes a process of assimilation. The process of assimilation that occurs is an interfaith marriage.

Assimilation in the form of marriage or marriage is a sacred bond carried out between two parties, be it fellow religions or different religions. However, the differences that occur do not make their household conflict but remain peaceful and harmonious. One of the Pangelak villagers, Mr. Jairullah said:

---

<sup>23</sup>Results of Interview with Ms. Yepi Rosianti, Pangelak Village Community on November 23, 2021.



My uncle is Muslim while his wife is Christian. They married and lived in peace. They understand each other so that there is no division in the family.<sup>24</sup>

In addition to inter-religious marriages, inter-tribal marriages are also an assimilation process that is often carried out in Pangelak Village. As stated by Mr. Nanda Heriyadinata, who is a Catholic:

We have lived in this village for a long time and are from the Dayak tribe while my wife is of Banjar descent. We already know each other's customs so we are able to adjust to each other, as well as my wife even though she is a newcomer but she is able to blend in and socialize well in Pangelak Village.<sup>25</sup>

Assimilation that occurs in this village is a common situation. The existence of this assimilation makes the community realize how important harmony and peace are so that any assimilation that occurs does not end in a conflict for the people of Pangelak Village, Upau District, Tabalong Regency, South Kalimantan.

#### 4) acculturation

The people of Pangelak Village are indigenous people who have various traditions. Over time, many newcomers settled and settled in Pangelak Village. The settler brought his traditions to the neighborhood where he lived. The tradition that was brought was then accepted among the indigenous people of Pangelak Village. The acculturation in question is acculturation in terms of culture, not in

---

<sup>24</sup>Results of Interview with Mr. Jairullah Pangelak Village Community on November 2, 2021.

<sup>25</sup>Results of Interview with Mr. Nanda Heriyadinata Pangelak Village Community on November 2, 2021.

terms of religion. Mr. Ahmad Sarif Hidayatullah, an adherent of the Islamic religion, said:

We the natives here speak our ancestral language and the majority speak Dayak. However, as time goes by, foreign cultures have entered and penetrated the culture of this village. Many changes have occurred in the language that used to be in their ancestral language, now they are changing to Indonesian and even Banjarese.<sup>26</sup>

b. dissociative

The dissociative process is a social process that leads to forms of conflict or conflict. This dissociative social process can be in the form of competition, contradiction, conflict, or dispute.<sup>27</sup>In its journey, there is only one dissociative process that occurs, namely competition. While the other two types have never occurred in the Pangelak Village community.

Both Muslim and non-Muslim communities are social beings, which means that it is certain that there will be social interaction. The dissociative process in social interaction that occurs is competition in terms of culture. Competition is carried out with full sportsmanship without cheating or violence against one another. So that the existing competition does not lead to conflict and division.

The Pangelak Village community confirmed that there was competition in terms of maintaining the culture in this village. As conveyed by Mr. Ahmad Sarif Hidayatullah adherents of Islam:

We the natives here speak our ancestral language and the majority speak Dayak. However, as time goes by, foreign cultures have

---

<sup>26</sup>Results of an Interview with Mr. Ahmad Sarif Hidayatullah Pangelak Village Community on November 19, 2021.

<sup>27</sup>Ng. Philip, Sociology and Politics, 29.

entered and penetrated the culture of this village. Many changes have occurred in the language that used to be in their ancestral language, now they are changing to Indonesian and even Banjarese.<sup>28</sup>

Mrs. Dea Aiwara Selena's opinion was justified by Mrs. Sonia Sepuga, who is a Protestant, she said:

Even though there is a new culture coming we are not too worried. Our long-standing culture will be preserved by our own descendants. So that whether there is a competition or not, we will still get along well with each other.<sup>29</sup>

From the two informants who have been researched carefully, it can be concluded that in Pangelak Village there is indeed competition between one another. The competition that is carried out in a sporting manner keeps them in harmony, peace, and avoids conflict.

## **2. Analysis Factors Affecting Social Interaction Between Muslims and Non-Muslims in Pangelak Village, Upau District, Tabalong Regency**

The interactions that occur in a society, in particular, will be able to create peace and harmony between communities. All of that can be obtained by doing good interactions even though different religions are from one. Good interaction certainly has a factor that causes it. There are several factors that cause this good social interaction in Pangelak Village, Upau District, Tabalong Regency. The following is a description of the researchers regarding the factors of social interaction:

---

<sup>28</sup>Results of an Interview with Mr. Ahmad Sarif Hidayatullah Pangelak Village Community on November 19, 2021.

<sup>29</sup>Results of an Interview with Mrs. Sonia Sepuga of the Pangelak Village Community on November 24, 2021.

a. Imitation Factor

According to the sociology dictionary, imitation is the process of imitating the behavior of others or imitation.<sup>30</sup> Imitation that occurs in the Pangelak Village environment is carried out by immigrant communities. The community of Pangelak Village gave their explanation about the imitation attitude that existed in the village community. One of the imitations that occur is to imitate the behavior of the indigenous people of Pangelak Village. As stated by Elpandi Fraska, who is a Catholic, immigrants who later settle as natives should imitate the behavior, customs, and traditions of the natives of Pangelak Village with the aim of maintaining the authenticity of the culture of the village they visit and live in. So that the natives and immigrants are able to live in harmony and peace in their daily lives without any conflict that surrounds the brotherhood of fellow human beings. This is what is expected by the indigenous people who uphold harmony and peace.<sup>31</sup>

The statement above concludes that the attitudes taken by the natives and immigrants, whether they are followers of Islam or other religions have a positive impact on both parties. Indigenous people benefit because their culture is not lost due to new residents, while immigrants get the benefits of being well received in the new environment they live in.

b. Suggestion Factor

---

<sup>30</sup>Soejono Soekanto, Dictionary of Sociology (Jakarta: Raja Grafindo, 1993), 232.

<sup>31</sup>Results of an Interview with Mr. Krina Saputra, Pangelak Village Community on November 24, 2021.



The suggestion factor can be interpreted as giving a view or attitude that comes from a person to be accepted by other parties. A person has a certain view and gives that view to others in the hope that the person will accept it. The suggestion process can be carried out by anyone but can occur if the giver or the first party is an influential, authoritative person in a certain place.<sup>32</sup>

The village head who is in the highest position in his environment is able to suggest his community to live in harmony and peace despite the many differences. In addition to the role of the village head, there is also the role of religious leaders who often provide advice and guidance to their fellow believers. They are always active in conveying their views or appeals about harmony on various occasions when there is an activity that asks them to speak, give a speech, or in daily life.<sup>33</sup>

c. Sympathy Factor

Sympathy is a process in which a person feels attracted to another party. So that makes someone understand the other party and work with him.<sup>34</sup> The sympathy that grows and develops in the Pangelak Village community makes the village harmonious and peaceful. The sympathy that does not see the difference whether he is a Muslim or non-Muslim makes this village avoid inter-religious conflicts. Mrs. Sonia Sepuga One of the Protestant communities gave an explanation that the sympathy that was

---

<sup>32</sup>Soerjono Soekanto, *Sociology an Introduction*, 69.

<sup>33</sup>Results of Interviews with Mr. Hariadinata, S. Pd. As Pangelak Village Head on October 1, 2021.

<sup>34</sup>Soerjono Soekanto, *Sociology an Introduction*, 70.

established was very good. When a non-Muslim dies, a Muslim attends and helps the funeral process as a form of sympathy between human beings. Likewise, when a Muslim dies, non-Muslims also help and attend the funeral procession.<sup>35</sup>

Another gesture of sympathy occurs when one of the residents is sick. As stated by Mr. Elpandi Fraska, who is a Catholic, the villagers often visit or visit their relatives while praying for healing and fortitude for those who are sick to be patients is undergoing a test. These attitudes of sympathy have been present for a long time from generation to generation and continue to be followed by the next generation. So that peace and harmony are always created as expected by us as residents of Pangelak Village.<sup>36</sup>

Likewise the attitude of mutual cooperation arises because of sympathy in the heart. Sympathize when you see other people in trouble so that you want to help.

---

<sup>35</sup>Results of an Interview with Mrs. Sonia Sepuga of the Pangelak Village Community on November 1, 2021.

<sup>36</sup>Results of Interview with Mr. Elpandi Fraska Pangelak Village Community on November 30, 2021.