



# Religion and Social Interaction (Case Study of Relationship between Spiritual Activists and Spiritual Activists with Adherents of Other Religions at SMAN 79 South Jakarta)

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## ARTICLE INFO

### Article history:

Received Jul 30, 2021  
Revised Aug 19, 2021  
Accepted Sept 20, 2021

### Keywords:

Religion,  
Social Interaction,  
Society

## ABSTRACT

Religion cannot be separated from the life of its adherents. Religion can be related to social stratification, social solidarity, and sometimes religion is associated with social conflicts that have occurred in several areas in Indonesia Religion cannot be separated from the social interactions of its adherents, because religion is a way of life which they serve as the main reference in behave, speak and act. Every religious teaching – any religion – will lead its adherents to build a harmonious relationship with fellow believers and followers of other religions, therefore every religious adherent always tries to establish a relationship with his environment as best as possible. In this study, the author issues problems in the relationship between religion and social interaction, in this case the relationship between followers of one religion and other religions.

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## 1. INTRODUCTION

Humans are social creatures, who individually need other people. He is required to live together and side by side with other people in an effort to achieve his life goals. Without the help of others, humans will not be able to actualize themselves so that they cannot continue their life to achieve the position of caliph fil al-ardl (Hutomo, 2021) (Ismail, 2015).

Society is a human group that has an order of life, norms, customs that are jointly adhered to by all members of the community. The order of life, norms and customs are the basis of social life in their environment which in turn forms human groups that have distinctive life characteristics (Murhaini, 2017) (Milla & Sazili, 2021).

In a society, in relation to humans as social beings, social interaction is the main requirement for the occurrence of social activities. Thus, social interaction is the key to social life where in the process dynamic social relations occur both between individuals, between groups and between individuals and groups (Rohman, 2020) (Lestari, 2013).

The process of social interaction occurs through four things namely, imitation, suggestion, identification, sympathy (Prayitno, Budiartati, & Desmawati, 2019). These processes contain many advantages and disadvantages, all of which depend on the individual in actualizing his life in society.

Indonesian society is known as a plural society. This is marked by various differences such as: ethnicity, language, customs and religion. These differences often lead to conflicts, especially religious differences, this is caused by mutual suspicion and misunderstanding of one religion's adherents towards the attitudes and behavior of other religions (Zahro, 2021) (Saddam, Mubin, & SW, 2020). Therefore, people are required to be tolerant in order to create a harmonious life between religious communities and every religion recognizes the existence of other religions and respects the human rights of its adherents.

The disharmony between religious adherents is also motivated by many factors. Categorically-simplistically, it can be divided into two factors, namely internal and external factors. Internal factors are factors that influence a person's behavior which is caused on the basis of religious understanding of his religion. For example, there is a tendency to understand radical-extreme and fundamental-subjective (YUNI UTAMI, 2019) (Bakar, 2016). Likewise, the attitude of exclusivity, and misunderstanding of religious teachings themselves have made religion a threat to adherents of other religions. Not only internal factors, other factors such as the attitude of hedonity and opportunity in the name of religion as a commodity of interest have made a prolonged humanitarian disaster.

Indonesia is a country that gives freedom to its citizens to embrace and practice religion based on their beliefs. Here, citizens are given the freedom to actualize their religious teachings as long as it is accompanied by an attitude of tolerance and mutual respect between religious adherents. This fact brings Indonesia's image internationally as a tolerant country.

But in reality, there are still conflicts everywhere, such as what happened in Ambon, Poso, Madura and others. These conflicts and disputes occur because of the plurality of Indonesian society, which is further exacerbated by sharp social and economic inequalities and the undeveloped multicultural culture that allows our society to build cooperation and partnerships sincerely. For example, the Ambon riots can be seen as part of the disharmony that was hidden due to economic and social status conflicts during the New Order. Most of Ambon's farmers are Christian, meanwhile, lower and upper-level business actors are monopolized by Muslim community groups. This group was supported by Bugis-Makassarese and Ambonese of Arab descent. Meanwhile, the majority of the officials who sit in the government bureaucracy and the armed forces are controlled by the Christian population. This division of occupation seems to be a division of profit (the division of labor) which has been a tradition since Maluku fell to the Dutch. Poverty experienced by Ambonese farmer groups in the New Order era had dropped their prestige in front of other occupational groups, especially Muslim immigrants. When there is an expansion of other groups' income areas, suspicion arises and invites sentiment so that the social balance is shaken. In fact, the struggle between ethnic groups is a struggle between interest groups. But the fight is always packaged in a religious package so that it looks sacred and easy to preserve.

These riots caused the loss of property and lives, besides that, no less important was the destruction of the harmony of community life that had been formed for so long. Suspicion and revenge plagued various groups of people. People have now lost their role models and norms of life for the nation and state.

The above phenomenon requires all citizens to be tolerant so that they can live side by side with each other. This tolerant attitude must be developed by all levels of society in all aspects of national and state life, including students.

In Indonesia, there are differences between madrasas and schools, especially when viewed from the aspect of their religious background. Madrasas are more singular in nature, that is, all teachers, education staff and students are Muslim. Meanwhile, teachers, education staff and students in schools are pluralist, consisting of various religious backgrounds. Such an atmosphere demands the growth of attitudes and awareness of pluralism.

In public schools, usually not only students from one religion are dominated. Most of these schools accept students with different religious backgrounds. One of them is at SMAN 79 Jakarta. In this school the number of non-Muslim students is about 5.28% from other religions.

Schools as formal educational institutions function in preparing the next generation. In instilling and fostering an attitude of tolerance between fellow students, especially those who are not of the same religion (if needed) it is only limited to helping prepare the necessary facilities for the

ceremony in question, and not attending or carrying out certain religious ceremonies (rituals) (Hermansyah, Ah, & Mustari, 2020) (Hermansyah et al., 2020).

In public schools, there are usually various student organizations. One of them is a religious organization, namely, Rohis (Islamic Spirituality) and Rohkris (Christian Spirituality). In this organization, Muslim and non-Muslim students are fostered to deepen their religious teachings. In addition, in this organization, these students are taught how to organize and interact with others, as a provision for later living in the community. In addition, students who participate in this organization are expected to be able to apply religious teachings in their daily lives, especially the way they interact with the environment. In this case, the way they interact with students of different religions.

## **2. RESEARCH METHOD**

### **2.1 Research Approach**

The approach in this study uses a qualitative approach, where the qualitative approach is understood as a research procedure that produces descriptive data in the form of written or spoken words from observable people and actors (Lubis, 2018) (Magdalena, Islami, Rasid, & Diasty, 2020) (Fitrah, 2018).

The qualitative approach used in this research takes the form of a case study. These studies are conducted as a value addition to our unique knowledge of individual phenomena and can be generalized into theoretical propositions (Wijaya, 2018) (Haryono, 2020).

Case studies are a form of in-depth research on aspects of the social environment, educational environment, religion, including the people in it. The form of case studies can be obtained from reports of observations, personal notes, biographies of the person being studied and information from people who know about it. In this thesis, the author chooses a case study on the relationship between Rohis and Rohkris activists with followers of other religions at SMAN 79 South Jakarta.

### **2.2 Data Collection**

In conducting this research, it is necessary to have data that can support the research. The data collection techniques used are as follows:

#### **a. Observation**

Observation as explained by Imam Suprayogo and Tabrani, is a process of observing and hearing in the framework of understanding, seeking answers, seeking evidence of a phenomenon (Jamilah, n.d.).

In this study, the author uses the form of participant observation as an observer, namely the observer in this case is not fully a participant but performs the function of an observer. He is a pretend member, so it doesn't melt in the true sense. The author only observes the activities of Rohis and Rohkris at SMAN 79 South Jakarta. The author made observations for 8 months, starting from September 2008 to April 2009. In this study the authors participated in approximately 5 meetings in religious activities at SMAN 79 South Jakarta.

Spiritual religious activities at SMAN 79 South Jakarta are held every Tuesday and Friday. Spiritual religious activities which are carried out every Tuesday are led by the Spiritual Trustees, namely Drs. H. Syihabuddin. This activity was carried out in the school mosque, all members of the Rohis sat in a circle, the ranks of akwat and ikhwan were separated. Then the Rohis coach reads a letter from juz amma followed by the Rohis members. After reading the Koran followed by learning tajwid, each member of the Rohis was asked by the Rohis coach about the tajwid in today's discussion.

Rohkris religious activities are held every Friday in a class led by a Rohkris coach, Mrs. Dra. Loine Simanjuntak. After all the members of the Rohkris gathered in the Rohkris Coaching class, they started the activity by reading a prayer then giving the material from the Bible and explaining after that a question and answer session was held.

The obstacles faced during the research were the difficulty of approaching the Rohkris members, especially the male members because they were usually less active and shy when interviewed, they were afraid of not being able to answer, so the writer had difficulty

in digging up and getting information from them. The author also has difficulty in finding references about tolerance between religious communities, especially in the view of Christianity.

b. Interview

Interviews are used to obtain data or information from informants. In-depth information can be obtained by interviewing informants. Seeing the definition interview is a process of obtaining information for research purposes by way of question and answer while face to face between researchers and informants<sup>9</sup>.

In conducting interviews, the author conducts in-depth interviews or unstructured interviews, where this form of interview is flexible. In addition, the order of questions and the wording of each question can be changed during the interview according to the needs and conditions at the time of the interview. Interviews can also reveal socio-cultural (religion, ethnicity, gender, age, occupation) informants who the authors interview<sup>10</sup>.

c. Library Method

This library method is used to obtain secondary data from various literatures related to the writing of this thesis. Whether it's in the form of books, magazines, newspapers or journals, this method is expected to support the primary idea, namely the results of interviews and observations in the field, as well as support relevant theories, which have previously been put forward by experts related to the problems the author wants to discuss for later. the author as a reference.

d. Research Instruments

The instruments used for data collection in this study included: interview guides, tape recorders, and notebooks. The use of interview guidelines is intended so that the interview is directed and does not get out of the problems that have been formulated. Meanwhile, a tape recorder was used to record subjects, and a notebook was used to record things that were not recorded or missed in the interview.

e. Data analysis

Data analysis is one of the important steps to obtain research findings. In research, the data collected will be analyzed qualitatively. The data obtained from the observation results of the interview and participation of the document are described in the form of a description, then analyzed comparatively, namely comparing the data obtained from Rohis and Rohkris activists so that the data obtained can be understood, so that the resulting findings can be communicated to others. The analysis was carried out while still in the field and after the data was collected. Researchers analyzed the data throughout the study and carried out continuously from beginning to end.

### 3. RESULTS AND DISCUSSIONS

#### 3.1 Intensity of Spiritual Activists and Spiritual Activists in Religious Activities at SMAN 79 South Jakarta

The routine or intensity referred to in this study is to explain how often the informants of Rohis and Rohkris activists participate in religious activities in schools such as Rohis and Rohkris.

The intensity or routine of Rohis activist informants in participating in Rohis activities which are held every Tuesday and Friday at the school's mosque, almost all of them claim to be active in Rohis, unless there is an obstacle they are not present.

Not much different from the opinion above, other informants such as Nurhalimah Tusadiyah, Fajar Susanto, Ahmad Affandi and Anis Nurhusna stated Meanwhile, the intensity of the Rohkris activist informants in participating in the Rohkris activities which are held every Friday in the class is different, some informants admitted that they rarely participated in Rohkris activities but most of the informants claimed to be actively participating in Rohkris.

Based on the results of interviews with informants, it was found that the majority of Rohis activists were actively involved in religious activities held at schools. While the Rohkris activists

from some of the informants were found to be less actively involved in religious activities held in schools, most of them were actively involved in Rohkris activities.

### 3.2 Religious Activists and Spiritual Activists

Religion or religiosity is manifested in various aspects of human life. Religious activity does not only occur when a person performs ritual behavior (worship), but also when carrying out other activities driven by supernatural powers. Not only related to visible and visible activities, but also invisible activities that occur in one's heart. Therefore, a person's religiosity will include various sides or dimensions.

According to Glock and Stark, there are five kinds of religious dimensions, namely, the dimension of belief (ideological), the dimension of worship or religious practice (ritualistic), the dimension of appreciation (experiential), the dimension of practice (consequential) and the dimension of religious knowledge (intellectual).

Here the author will discuss 3 dimensions of religiosity, namely the dimension of belief, the dimension of worship or religious practice and the dimension of knowledge.

#### a. Dimensions of Confidence

Belief in religion is very important. Faith is the initial foundation that must be formed to be able to carry out religion properly. Without belief, a person cannot carry out every religious teaching he adheres to perfectly. Belief in religion starts from their belief in God, the creator of nature. Any religion must teach the importance of believing in the existence of God. All informants, both Rohis activists and Rohkris activists, claimed to believe in the existence of God.

Activist Rohkris' Demonsky Ambonness Rassel expressed a similar opinion. He believes in the existence of God because He is the one who created the earth and everything in it. As stated: "God is the creator of the earth and its contents, who has power over all. I believe in the existence of God because without Him, it is impossible for me to live until now and not be able to fill out this questionnaire. After being active in Rohkris, I believe that God exists even more."

Every religious believer who believes in the existence of God must believe that every pleasure, difficulty, disaster and so on is part of God's destiny that cannot be avoided. Destiny is a provision or decree of God given to his creatures.

In Islam destiny is certainty or provision. That is a provision that has been set by Allah SWT for each of His servants. This provision is not binding on anything, it is enough with God's will that it will happen and this summary of the contents of this destiny has been completed in the eternal era at the time of the book of Lauh Mahfudz and has written in it what things will happen to each of his creatures even to the point of determining whether he belongs to the inhabitants of heaven or hell.

Based on the results of interviews with informants, it can be seen that Rohis activists and Rohkris activists believe in the existence of God and believe in God's destiny. After the informants actively participated in religious activities at schools such as Rohis and Rohkris, most of the informants experienced changes, they increasingly believed in the existence of God the creator and some did not experience any changes because they had been taught since at Madrasah Ibtidaiyah. Regarding God's destiny, the informants are increasingly convinced that it is God's destiny that determines it.

#### b. Ritual Dimension

Ritual according to language means religious ceremony. In terms, ritual means a magical (occult) or religious ceremonial system. The magical nature of the ritual is in the form of special and secret words that are usually tied to an important action.

In the Theological Dictionary, Gerald o'collins and Edward G. Farrugia define ritual as an official record containing prayers and regulations regarding what must be done in the celebration of the sacrament, burial ceremony, making public vows, church blessing, and other religious ceremonies. .

Every religion has different rituals. Thus the religious rituals carried out by Muslims and Christians are also different. Prayer is one of the religious rituals that must be carried out

by Muslims. While religious rituals that are routinely carried out by Christians, one of which is church services.

Prayer and worship in the church is one way to get closer to His creator. Every Muslim and Christian who tries to carry out every religious teaching as best as possible, will certainly not be negligent, especially if he does not pray or worship. Not only prayers and services in churches, there are religious rituals carried out by Muslims and Christians, there are other religious rituals, such as in Islam there are rituals of fasting, zakat, hajj, reading the Qur'an, dhikr, l'tikaf in mosques. in the month of fasting and others. While in Christianity there are rituals of holy communion, baptism, marriage and others.

Based on the results of interviews with informants, both Rohis activists and Rohkris activists, it can be seen that carrying out rituals is important because of God's orders, as provisions in the hereafter and also as a sign of gratitude to God. The rituals of Rohis activists and Rohkris activists underwent changes after they became active in religious organizations, as they became more diligent in carrying out their religious teachings. There are also those who do not experience changes because before and after being active in Rohkris the rituals are fine. The obedience of Rohis activists and Rohkris activists is the same as no one is more obedient because after they are active in religious activities they experience changes in their worship, they are more diligent in worshipping.

c. Knowledge Dimension

For adherents of religion, knowledge of religion is very important. Knowledge of religion helps every believer to understand the teachings of his religion well. Knowledge of religion can be obtained from anywhere. Such as recitations, religious studies, books about religion, and others.

Based on the results of interviews with informants, it can be seen that the informants received religious knowledge since childhood from their parents. After the informants were active in religious activities, most of the informants received additional religious knowledge, some did not get additional knowledge because they had been obtained from Madrasah Ibtidaiyah so now it is only input.

Based on the three points above, namely beliefs, rituals and knowledge, it can be seen that between Rohis activists and Rohkris activists both have strong beliefs in their respective religions, this can be seen from the increasing belief after being active in religious activities at school, in terms of rituals, Spiritualists and Spiritualists activists are also equally obedient in their rituals, this can be seen from the more active they are in carrying out worship and in religious knowledge. This can be seen from the religious education instilled in them since childhood.

### 3.3 Social Interaction of Spiritual Activists and Spiritual Activists with Adherents of Other Religions

Humans are social creatures who cannot live alone they need other people in their life. In interaction, contact and communication are needed, contact and communication are needed for social interaction to occur.

The social interactions that will be discussed in this study are divided into two, namely:

a. Social interactions involving contact and communication of informants that result in cooperation, conflict and competition/competition.

1). Interaction of Rohis activists and Rohkris activists with followers of other religions at school

In the school environment, good interactions with fellow school members must be realized at all times. Because interactions that are well established will create a harmonious atmosphere at school.

2). Social interactions related to religious sensitivity. Among them are the participation of adherents of religions in celebration of religious holidays of adherents of other religions, interfaith marriages and greetings.

There is little difference in the interaction of informants related to sensitive matters.

Based on the results of the study, the interactions of Rohkris activists at SMAN 79

Jakarta tend to be more open when compared to Rohis activists. Most of the Rohkris activists have participated help celebrate Islamic religious holidays, like a warning Prophet's birthday, Isra' Mi'raj. they also do not hesitate to give greetings or congratulations on holidays to other religions.

All activists Rohkris also no reluctant to give greetings or Eid greetings to other religions.

Every religion must teach goodness, therefore behavior that is based on religious teachings is good behavior that can create harmonious interactions. Religion never stops in regulating the order of human life because of that harmony and tolerance between religious people: not just passive coexistence but more than that; to do good, and to be fair to one another. For Muslims and other religions, religious differences should not prevent them from doing good and treating humans fairly without discrimination of religion and belief.

There are two kinds of interpretation of the concept of tolerance, namely negative interpretation and positive interpretation. The first states that tolerance only requires that it is enough to let and not hurt other people/groups. This tolerance does not lead to cooperation. The second states that tolerance requires more than just this. He needs help and support for the existence of other people/groups.

#### 4. CONCLUSION

Based on the results of research on the relationship between religion and the social interaction of Rohis and Rohkris activists with friends of different religions at SMAN 79 South Jakarta, it can be concluded: Rohis activists and Rohkris activists at SMAN 79 believe in their religion and always try to explore their religious teachings in order to practice their religion with good and right. Rohis and Rohkris activists at SMAN 79 always try to carry out their religious rituals as best they can. Rohis and Rohkris activists at SMAN 79 always try to establish good relations with friends of the same religion and of different religions, because they are well aware that well-established interactions can create harmony.

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