

RELIGIOUS SOCIAL INTERACTION PATTERNS IN THE PANDEMIC ERA

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Abstract. This research on religious social interaction examines social processes in the socialtekasi of Hindus, Buddhists, Christians and Islam during the covid-19 pandemic. Factors that encourage and inhibit the occurrence of social interactions. Factors that determine the pattern of social interaction between Hindus, Buddhists, Christians, and Muslims. Strategic socio-cultural channels to build social interaction between religious people. The method used in this research is a case study with a descriptive qualitative approach. The data source in this research was obtained from the community of Banjarpanepen Village, Sumpiuh District, Banyumas Regency. The results showed that: The common social process of interaction is mutual assistance and help, accommodation through tolerance, and assimilation. Factors that encourage the intertwining of socio-cultural interactions kejawen, relatives and economic factors, while the inhibiting factors of social interaction are: communication, majority and minority problems. Factors that influence interaction patterns are cultural factors and economic factors. Effective channels that build social interaction are religious ceremonies, initiation ceremonies, socio -cultural activities.

Keywords: patterns, interactions, religious people, covid-19.

INTRODUCTION

Indonesia as one of the countries with the highest level of religious pluralism certainly cannot resist changes. Pluralism in the field of religion can be found at the village community level. For rural communities, religion is understood as the core of the value system to control community actions so that they remain sustainable in accordance with the values of religious teachings. Religious behavior is a sacred symbol based on religious teachings (Nezlek, 2018). Religion functions as a supervisory institution for community social actions as well as a driving force and controlling tool for its adherents in the community structure (Sarhini et al., 2018).

The plurality of religious fields can be found in Banjarpanepen Village, Sumpiuh District, Banyumas Regency. The people of Banjarpanepen embrace Hinduism, Buddhism, Christianity, and Islam. As for the data held by the Banyumas Ministry of Religion (Kemenag) Office, this village with a population of 6,350 people is divided into a number of beliefs. There are 530 Hindus, 470 Buddhists, 380 Christians, 350 believers and the rest are mostly Muslim (Sukmono, 2019). The four religions interact socially. Social interaction can be defined as dynamic social relationships. The social relationship in question can be in the form of a relationship between one individual and another, between one group and another, or between groups and individuals. A social interaction will occur if it fulfills two conditions, namely social contact and communication (Soekanto, 2010).

There is a general assumption regarding social interaction in a community that the more homogeneous the elements that make up the community, the easier the interaction process will take place. The more heterogeneous the supporting elements of a community, it is almost predictable that it can be a factor inhibiting interaction. This thinking is based on the assumption that differences often give rise to 'interpersonal misunderstandings' which hinder the communication process as an absolute requirement for social interaction (Salim, 2008).

Based on the description above, the question arises what is the pattern of social interaction between Hindus, Buddhists, Christians and Muslims ? This study activity is intended to analyze the patterns of social interaction that occur between Hindus, Buddhists, Christians and Muslims . Communication as one of the conditions for social interaction can be interpreted that someone gives an interpretation of the behavior of others (in the form of speech, body movements or attitudes), what feelings that person wants to convey (Soekanto, 2010). Communication made by those with different cultural backgrounds (language, traditions, customs, values, morals, ethics, ideas, religion, arts, beliefs, kinship systems and life expectancy) will affect the way everyone interacts. This kind of communication is called intercultural communication. The effectiveness of intercultural communication is strongly influenced by understanding, understanding or knowledge stored in the brain or memory (*frame of reference*) and experiences stored in human memory (*field of reference*) about other cultures (Anugrah, D. and Kresnowiati, 2008) .

De Vito (1997) proposes ten principles of personal interaction that can be used to build intercultural communication. The ten principles are: openness, empathy, supportive attitude, positive attitude, equality, self-confidence, *immediacy* , interaction management, creative power, and value orientation. Some of the requirements needed in communicating include: (1) there is mutual respect for members of a culture as human beings, (2) there is an attitude of respect for other cultures as they are, not as we want, (3) there is an attitude of respect for the rights of other cultural members to act differently from the way we act, (4) competent cross-cultural communicators must learn to enjoy living with people from other cultures (Anugrah, D. and Kresnowiati, 2008) .

The process of social interaction will produce two forms, namely associative and dissociative processes. The form of associative social interaction is a form of interaction that leads to harmony, intimacy of relationships, while the form of dissociative processes leads to disharmony and even division. Forms of social interaction in the form of associative processes include: Cooperation, accommodation and assimilation . Cooperation is the main form of social interaction.

According to Charles H. Cooley in Abdulsyani (2002), cooperation arises when people realize that they have the same interests and at the same time have sufficient knowledge and self-control to fulfill these interests; awareness of the existence of common interests and the existence of organization are important facts in useful old work (Abdulsyani, 2002) . Cooperation has five forms, namely: (1) Harmony which includes mutual cooperation and mutual assistance; (2) *Bargaining* ; (3) Co-optation (*Co-optation*); (4) Coalition (*Coalition*); and (5) Joint venture.

Accommodation means the existence of a balance (*equilibrium*) social norms and values that apply in society. Balance is realized because of the process of adjustment and agreement not to conflict with each other with the aim of reducing conflicts between individuals or between groups and groups as a result of differences in understanding, preventing the explosion of a conflict temporarily or temporarily, to allow cooperation , encouraging fusion between separate social groups.

Assimilation is a process characterized by efforts to reduce the differences that exist between individuals or human groups and also includes efforts to enhance the unity of actions, attitudes and mental processes by taking into account interests and goals. together. Assimilation will be easily formed if there are factors of tolerance, balanced opportunities in the economic field, an attitude of respect for foreigners and their culture, an open attitude from the ruling class in society, equality in cultural elements, mixed marriages and the presence of a common enemy from the community. outside (Soekanto, 2010) .

While the form of social interaction in the form of a dissociative process includes competition, controversy and conflict or opposition. Competition is defined as a social process, in which individuals or groups of people compete for profit through areas of life that exist at a certain time to become the center of public attention by attracting public attention or by sharpening existing prejudices, without using threats or violence. Contraversion means a form of social process that is

between competition and opposition or conflict. Contraversion is characterized by symptoms of uncertainty about oneself or a plan and hidden feelings of dislike, hatred or doubt about one's personality. Conflict or conflict occurs when individuals try to fulfill their goals by opposing the opposing party with threats and violence. Conflict can be caused by differences in attitudes or feelings between individuals, differences in personality, differences in individual or group interests and rapid social changes.

Social interaction can also be driven by psychological factors originating from the internal parties of the relationship. These factors include: imitation, suggestion, identification and sympathy (Soekanto, 2010) . These factors can work separately or in combination. The imitation factor has a very important role in the process of social interaction. The positive side is if imitation is able to encourage someone to fulfill the rules or norms that apply in society. While the negative side is if what is imitated is deviant actions. Suggestion takes place when the person giving the suggestion (an authoritative or authoritarian person) gives a point of view or an attitude that comes from him which is then accepted by the other party. Identification is the desire to be like other people. The identification process can take place intentionally or unintentionally because often a person needs certain ideal types in his life process. Sympathy can be interpreted as a person's feeling to be attracted to another person. The main impetus to the sympathy process is the desire to understand the other party and to cooperate. Sympathy will develop if the state of mutual understanding between the two parties is guaranteed.

The occurrence of social interactions in everyday life can be found in every meeting or encounter. Places or containers for various social activities of individuals against other individuals, individuals against groups or groups against groups in society, both spontaneous and planned activities can function as channels of social interaction. Religious ceremonies are an effective channel of social interaction to create integrity, cohesion and social solidarity of a society. Through religious ceremonies, a religious group can interact with other religious groups. Cultural and social activities such as salametan or kenduren, mutual assistance and mutual assistance, activities within the *dasa wisma*, farmer groups, PKK, schools, BPD and government institutions such as RT/RW, Kelurahan can also function as channels of social interaction.

RESEARCH METHOD

This study uses a qualitative approach, namely the approach used as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2007) . With the focus of the study in this research, among others: forms of social interaction between Hindus, Buddhists, Christians, and Muslims, Factors that encourage and hinder the occurrence of social interaction as well as factors that determine patterns of social interaction, Strategic socio-cultural channels to build interaction between Hindus, Buddhists, Christians, and Muslims. The data in this study were explored through several informants, including Hindu, Buddhist, Christian, and Islamic religious leaders, community leaders, government officials and the local community in Banjarpanepen Village, Sumpiuh District, Banyumas Regency. Meanwhile, the data in this study were extracted through in-depth interview techniques. In in-depth interviews, researchers conducted interviews with informants. The interview atmosphere was created as relaxed as possible, so that the informants gave honest answers. In addition to in-depth interviews, researchers also conducted observations, and extracted data through documents. Observation and extracting documents, in addition to completing the data, also to match the data obtained through interviews. After all the data is collected, the next step is to analyze the data. The first step in data analysis is to group the collected data. Then the second step is to identify the data. After the data identification activity was completed, in accordance with qualitative research, data reduction was carried out. The third step as the last step is to draw conclusions (Nurul Zuriah 2007) .

RESULT AND ANALYSIS

Patterns of Social Interaction Between Religious People in Banjarpanepen Village, Sumpiuh District, Banyumas Regency During the Covid-19 Pandemic

Banjarpanepen Village, Sumpiuh District, Banyumas Regency, Central Java is inhabited by adherents of four religions and one sect of belief. Banjarpanepen village is a unique area because it is inhabited by various religions, including Islam, Hinduism, Buddhism, Christianity and adherents of Javanese beliefs. The four communities interact based on mutual respect for religious and cultural differences. This means that the attitude of respecting religion and culture is basically as it is, not as we want it to be. Basic cultural values that prioritize locality values such as mutual cooperation, mutual cooperation, mutual respect, cooperation, *tepo sliro* or tolerance become the basis for them to interact.

Koentjaraningrat describes the prominent features of rural communities are the strength of gotong royong activities in terms of; (1) the event of death, illness or accident, in which the afflicted family receives assistance in the form of energy and goods from their neighbors; (2) In the case of work around the household, such as repairing the roof of the house, replacing the walls of the house, digging a well, the owner of the house can ask the nearest neighbor for help, by providing food; (3) the affairs of the wedding party, to prepare and organize the party; (4) Community service: working for the general interest of rural communities, such as repairing roads, bridges, irrigation canals, public buildings. Social relations of any kind in the countryside are never merely utilitarian and instrumental (never solely based on considerations of utility and are regarded as mere tools). Every social relationship such as gotong royong is always surrounded by symbolic constructions that explain, justify and regulate it (Koentjaraningrat, 2007) .

The embodiment of the value of harmony in life can be seen in the cooperation of mutual cooperation and mutual assistance (*rewangan*). Examples of community service work are community service once a week, road repairs to the tomb, and security during religious holiday celebrations and examples of *rewangan* or *splice* activities are usually found in celebration activities.

Accommodation is defined as the existence of a balance (*equilibrium*) in social interaction in terms of social norms and values prevailing in society. The efforts of the Banjarpanepen community to maintain a balance are:

by upholding the values and norms that have been mutually agreed upon which originate from efforts to maintain a peaceful image of the community so that whenever there is a conflict or tension, the accommodation system will work. Accommodation requires the authority of a leader such as a village head in a conflict control system.

The assimilation process in the Banjarpanepen community is in the form of an effort to develop an attitude of tolerance between Muslims and Hindus. Armed with the desire to realize a common life filled with love for peace, the elderly pass on the values of tolerance continuously so that it gives birth to a way of life. Older groups give examples of social interaction with fellow villagers. While the young group views togetherness as a trend and demands of the times, the young group is a community that produces meaning by revitalizing old meanings and creating new meanings for a better life.

The process of social interaction can give birth to an incompatible relationship between the two interacting parties. Friction, conflict or dissension in the Banjarpanepen community works through rumors and disagreements but does not come to the surface. Efforts to maintain the peaceful image of the Banjarpanepen village community and uphold the values and attitudes of the Banjarpanepen people who are religious and cultured, polite and prioritize brotherhood are able to suppress the emergence of rumors.

CONCLUSION

The form of social interaction between Christians, Hindus, Buddhists, and Muslims in the Banjarpanepen community during the COVID-19 pandemic is harmonious cooperation which includes mutual cooperation (kerigan), mutual respect, cooperation, *tepo sliro* or tolerance, and help. Accommodation at a certain point requires the presence of leaders such as kyai, pandhita or village heads. While the assimilation that works is tolerance between Hindus and Muslims. The attitude of tolerance is based on basic cultural values that emphasize the harmony of living together. Social interaction between Muslims and Hindus occurs in intercultural communication because of the basic cultural similarities that originate from Jawi Islamic values (Kejawen), universal religious values that are upheld by developing an attitude of tolerance, strong kinship relations with the concept of jakwiran. This intercultural communication is also a driving factor for patterns of social interaction in addition to material factors. While the inhibiting factors for social interaction are the problem of the majority and minority and the lack of functioning of communication channels. Forms of social interaction between religious communities in Banjarpanepen are established through the following channels: PKK, Karangtaruna, religious ceremonies, cultural activities or traditions in the Banjarpanepen community. Meanwhile, cultural channels are interwoven through religion, initiation ceremonies and kerigan kliwonan.

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