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Interfaith Social Relations Among Muslim-Non-Muslim Students: Portraying Religious Harmony in the School

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Abstract

This research aims to reveal: 1) How are the conditions of interfaith social interaction between Muslim and non-Muslim students at SMAN 1 Kandangan Kediri? 2) What is the role of Islamic education teachers in building interfaith social interactions between Muslim and non-Muslim students? 3) What is the impact of understanding interfaith social attitudes by Islamic education teachers on students? This research used a qualitative approach conducted at SMAN 1 Kandangan Kediri. The data were collected through observations, interviews, and documentation. Informants in this study were Islamic education teachers, students of SMAN 1 Kandangan Kediri, and Christian education teachers. Meanwhile, data analysis was carried out using data reduction, data presentation, and drawing conclusions. The results of this study revealed that 1) the condition of interfaith social interaction showed a quite harmonious attitude, and it did not show any indications leading to division. 2) Islamic education teachers played a key role as an example of a figure forming students' interfaith social attitudes. 3) The impact on students included being more democratic, wiser in performing religious rituals, a high social spirit, more solid in cooperation, and respecting and appreciating each other.

Keywords: interfaith; social interaction; religious harmony

A. Introduction

The Qur'an and Hadith elaborate on the concept of brotherhood and tolerance in broadening meaning and understanding. Islam teaches mankind always to live in an atmosphere of tolerance without contradicting the differences of race, tribe, nation, and religion (Sanders, 2019). The popular verse discussing this matter is Surah Al-Hujurat 13: "Which means: *O mankind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The most honorable of you in the sight of Allah is the most pious of you. Indeed, Allah is All-Knowing, All-Knowing.*" Based on this proposition, Islam encourages its followers to be tolerant of all followers of other religions and beliefs to be positive towards diversity. In addition to serving Him, Allah has made humans as caliphs on earth responsible for building and prospering the earth materially and spiritually.

As an individual and a social being, it is undeniable that human life will always need others (Fitria & Ari Wibowo, 2021). When one individual lives with another, there will be social interaction or reciprocal relationships. Social interaction occurs when one individual behaves to provoke a reaction from another (Arestiyani, 2020; Ismail, 2018). Human life will always join some communities or groups, either forced or voluntary or intentional or coincidental. Thus, social interaction is a major factor in social life.

In addition, reciprocal relationships among individuals are a process of human social life (Gustiani, 2018; Jayadi et al., 2017; Warass, 2019). Definitely, an individual needs another individual. It is what Abu Jayadi later said that social interaction is defined as the reciprocal influence between individuals and groups in their efforts to solve the problems they face and achieve their goals; in other words, social interaction is a two-way process in which each individual or other group stimulates by changing the behavior of the participants (Jayadi et al., 2017). Moreover, the relation in reciprocal ethics is how the concept of reciprocal relationships between individuals leads to social and transcendental ethics. In that sense, reciprocal ethics act not only as a cognitive understanding but also as affective and psychomotor awareness oriented to the divine dimension. The divine dimension here is intended as a form of representation of divine values (*asmaul husna*) in humans

Furthermore, the third principle of Pancasila contains the value that the state embodies the mono dual nature of human beings, namely as individuals and social beings. In this case, the state is an alliance of living together among the elements that make it up in the form of race, ethnicity, group, or religion (Khotimah, 2017; Marpuah, 2019). Therefore, differences are

inherent in human nature and the characteristics of the elements that make up the state. The consequence is that the state becomes diverse but still one, binding itself in a unity described in *Bhinneka Tunggal Ika's* slogan. Thus, differences are not to be sharpened into conflict and hostility but are to be directed at a mutually beneficial synthesis, i.e., unity in life together to achieve common goals as a nation (Maulidah, 2018).

Indonesia, a pluralistic nation, is like a double-edged knife. On the one hand, plurality is a strength; on the other, it is a weakness. Anderson puts forward a definition of a nation as “a political community and is imagined to be inherently limited and sovereign” (Anderson, 2020a; Banton & Smith, n.d.). A nation is also an imagined community because it is impossible for individual members not to interact. Meanwhile, sovereign means that these nations consider themselves to have an independent territory. In this respect, Anderson's opinion about the nation does not mean that he does not sympathize with the sentiment of nationalism (Anderson, 2020b). He distinguished himself from Gellner, who described nationalism as an artificial phenomenon (Calhoun, 2016). In the context of Indonesia, nationalism and the nation have significant value since individuals consider themselves a community.

Contextually, pluralism can be a source of integration, and it can also be a source of disintegration or division. In a narrower scope, a school can be said to be a miniature of the life of a nation, in which there is a heterogeneity of components, such as in the component of society, which requires students to be tolerant of the diversity of the institution (Arestiyani, 2020; Arsyad & Rama, 2019).

In this case, social interaction in a pluralistic society and the components of students - different ethnicities, religions, races, and beliefs - cannot be avoided in the social, economic, political, and cultural fields. In fact, Indonesia has been proclaimed as a heterogeneous nation with experience in dealing with the background of religious, ethnic, racial, and social differences. Even in the context of Islam, Muslims in Indonesia have much diversity in Islamic jurisprudence. For instance, *Majelis Ulama Indonesia* (MUI/Indonesian Ulema Council), NU, Muhammadiyah, and Islamic-based mass organizations have also given color to Islamic authoritarianism in Indonesia.

For Muslims, this cooperative relationship is not an obstacle as long as it is related to social humanity or *muamalah* (Norlidanti, 2021; Perdana, 2018). Even in dealing with them, Muslims must display good behavior to show that Islam is a religion of peace, *rahmatan lil 'alamin*.

In addition, it is normal for social interaction to be closely related to social status, among other things, the status of a person as a student who goes to school in the same school environment. Thus, it is not uncommon to find them in society; they tend to choose their children for a school based on the same religion they adhere to or a school dominated by one particular religion (Perdana, 2018). The goal is for social interaction between them to take place easily and smoothly since they have understood the interaction patterns.

However, the social interactions in schools with students are plural or heterogeneous, consisting of various backgrounds and religions (Pratama, 2020; Safitri, 2018). Can the social interactions that occur between students of different religions occur well? If so, it means that the school has been able to use a difference to become a strength. Otherwise, if not, it can be sure that harmony is difficult to manifest in the school. It indicates a tendency for a person to interact only with those who have something in common with him. Hence, in the end, it is not uncommon to find gangs or communities that can trigger conflicts with each other.

Moreover, the role of the teacher can also influence changes in students' social attitudes (Roqib, 2020; Syarif & Muhtadi, 2018). Through daily activities at school, students can see how the interaction between teachers and between teacher and students. Here, teachers must develop an attitude of tolerance and respect for differences, be exemplary, have broad insight, and be competent in their duties (Hapsari & Eriyanto, 2019). It is because students will indirectly imitate and apply in their activities when interacting with teachers or other students.

The teaching and learning process will also never be separated from the role of the teacher and students (Norlidanti, 2021). Thus, multicultural education lies in the state of the learning process, where an educator is required to have not only a good mastery level of subject matter but also competence in applying techniques for appropriately delivering subject matter in the learning process (Jan & Khan, 2020). As far as possible, the teachers can create a democratic atmosphere through a two-way communication approach by placing students as objects and subjects. For this reason, teachers in this study are also considered to be good social pioneers for their students, so they do not cause gaps between one student and another, especially in socio-religious matters (Sulistia, 2020).

Specifically, at SMAN 1 Kandangan, students can choose and develop their knowledge, interests, and talents according to their potential. The school provides them a place to express themselves through intra and extra-school activities, likewise in terms of competition for the election of the student council president and the election of the chair of other activities. In this case, do non-Muslim students engage in social interactions that lead to competition with Muslim students or not? Are students given the same opportunity in this competition, namely,

the selection based on student abilities and not because of taking sides with one of the students' religions?

From the preliminary observations made by the researchers at SMAN 1 Kandangan, teachers - in this case, Islamic education teachers - in teaching and learning activities in the classroom and the school environment provided an understanding of interfaith social attitudes to respect each other and help each other regardless of the background behind his religion to create a harmonious and peaceful life. With the actions taken by the teachers, the reasons for the interfaith social interaction of students of SMAN 1 Kandangan are moderate and more harmonious.

In this study, the researchers chose the research object at SMAN 1 Kandangan Kediri for the following reasons. This school is the flagship school, and the religious characteristics of students at SMAN 1 Kandangan, Kediri, were quite diverse where there were 943 students, with details of 867 Muslim students, 58 Christian students, five Catholic students, and 13 Hindu students. With the majority of Muslims, the existence of a minority with a religion or belief different from the majority is likely identical to discrimination, and there is often a social gap between the majority and the minority. However, this assumption needs to be studied and proven by conducting more in-depth research.

Therefore, this study used a qualitative approach to examining the participants' perspectives using interactive and flexible strategies. Given its type, this research could be classified into case study research. Then, for the case study, the researchers examined the whole subject or area, describing teachers' role in building interfaith social interaction among students with different religious backgrounds. Meanwhile, in this study, the researchers could determine their status as researchers by the subjects or informants by first submitting a research permit to the relevant institution.

The setting of this research was SMAN 1 Kandangan, with some considerations. This school is the superior school and the first choice of the people of Kediri Regency in the eastern region. Another reason is that the religious characteristics of students at SMAN 1 Kandangan were quite diverse; the students are Muslim, Christian, Catholic, and Hindu, with most students being Muslim.

The techniques used in this research included interviews, observations, and documentation. Interviews were conducted to explore oral data from respondents consisting of teachers and students at SMAN 1 Kandangan. Furthermore, to obtain accurate data, observations were also made. Researchers used observations to observe patterns of social

interaction among teachers, between teachers and students, and between students at SMAN 1 Kandangan. Meanwhile, to complement the existing data, documentation techniques were also used.

Then, data analysis used the analysis model offered by Miles and Huberman, covering data reduction, data presentation, and conclusion drawing. The data collection process explored various oral, observational, and written data through interviews, observations, and documentation techniques. Furthermore, data reduction or simplification began by examining all data obtained from various sources and then selecting them according to this study's criteria, i.e., the role of educators in building moderate student interfaith social interaction. The next stage is data presentation, namely the process of organizing data so that it is easy to analyze and conclude. This process was done by creating matrices, diagrams, or graphs. Meanwhile, drawing conclusions and verification include searching for the data meaning and providing explanations. Furthermore, the verification stage was carried out to test the correctness, robustness, and suitability of meanings that emerged from the data. By reducing, presenting, drawing conclusions, and verifying data, teachers' role in building interfaith social interaction among students at SMAN 1 Kandangan Kediri could be seen.

Based on this, it is very interesting to reveal the conditions of the social interaction between Muslim and non-Muslim students, the extent of the teacher's role in interfaith social interaction between them, and what impacts occur with social interactions at the school. So far, according to the researchers, research analyzing social interaction between religious communities is still rarely used as the research object in the field of education. However, several relevant studies that became the material of the authors' study included the following:

Firstly, research conducted by Diah Rusmala Dewi entitled "*Studi Analisis Interaksi Sosial Antara Siswa Muslim dan Siswa Non-Muslim Berdasarkan Perspektif Pendidikan Agama Islam di SMP Negeri 1 Yogyakarta*" [Study of Analysis of Social Interaction Between Muslim and Non-Muslim Students Based on the Perspective of Islamic Education at SMP Negeri 1 Yogyakarta] revealed several findings. The form of social interaction in the research area was divided into two. **First**, associative interactions included cooperation and accommodation. **Second** is the form of dissociative interaction, including competition and conflict (Dewi, 2017).

Secondly, a study carried out by Anggun Kusumawardhani entitled "*Interaksi Sosial Antara Siswa Muslim dan Siswa Non-Muslim di SMA Katolik Yos Soedarso Pati*" [Social Interaction Between Muslim and Non-Muslim Students at Yos Soedarso Pati Catholic High School] uncovered social interactions that occurred in the research area were divided into two.

Associative interactions were in the form of group work, group discussions in learning, and organizational activities, while dissociative interactions were in the form of competition in the academic field and disputes. Then, some factors influenced social interaction, i.e., the provision of religiosity subjects (Kusumawardhani, 2013).

Thirdly, Dirun conducted research entitled "*Hubungan Muslim Non-Muslim Dalam Interaksi Sosial*" [Muslim and Non-Muslim Relations in Social Interaction]. Seen from the contextualization between the interpretation of *Tabathabai* and the legal basis of religious harmony in Indonesia, the findings are relevant to both the problem of Muslim and non-Muslim relations in government, society, and individuals (Dirun, 2015).

According to the researchers, the three previous studies are still relevant to this study, but they focused on social interaction without knowing what causes interfaith social interaction can run harmoniously, which according to the researchers, really needs to be known. By looking at these previous studies, the researchers decided to focus this research on what factors caused these interactions to run harmoniously to strengthen existing studies. Consequently, in this study, the researchers emphasized the role of teachers in achieving social interaction.

B. Discussion

1. Social Interaction Between Muslim and Non-Muslim Students

At SMAN 1 Kandangan Kediri, students and teachers had different religious backgrounds. Most teachers and students were Muslim. The number was 52, consisting of 49 Muslim teachers and three non-Muslim teachers (Christian, Catholic, and Hindu). Meanwhile, there were 943 students with details of 867 Muslim students, 58 Christian students, five Catholic students, and 13 Hindu students. In addition, the gender composition at SMAN 1 Kandangan was relatively balanced between boys and girls, with a total percentage of 55% and 45%. Thus, it can be seen from this that the gender of students was not significantly correlated with the religious or interfaith social level

Regarding religious freedom, students were allowed to actualize their religious teachings as long as interfaith social attitudes, and mutual respect accompanied them. The actualization included the habit of giving greetings, celebrating the holidays of each religion, and holding prayers together with the beliefs of each student. In this case, an educational institution can create a conducive learning environment through mutually individual interaction. This interaction can be interpreted as a dynamic social relationship. Maulidah also explained the kinds of dynamic social relationships, i.e., the social relationship in question can be between one

individual and another, between one group and another, and between an individual and a group (Maulidah, 2018).

The results showed that at SMAN 1 Kandangan, Kediri, there was a dynamic pattern of social relations between Muslim and non-Muslim students. It was shown by students' behavior where they were not awkward chatting, sharing stories, greeting each other, and going to or coming home from school. In addition, all students received the same treatment in organizational activities regardless of their religious background and were free to participate in extracurricular activities there. Then, they showed a solid attitude of cooperation among students, especially in extracurricular activities, such as scouts, students council, cross red for youth, and others. Then, in teaching and learning activities, they also displayed a good cooperation attitude among students, which greatly supported the learning activities' effectiveness (Observation, at SMAN 1 Kandangan Kediri on August 6, 2019).

It aligns with the theory of social interaction forms by Soerjono Soekanto, suggesting that cooperation is a picture of most forms of social interaction; it can be returned to cooperation and collaboration (Khotimah, 2017; Perdana, 2018). Collaboration here is intended as a joint effort between individuals or groups to achieve one or more common goals. Meanwhile, primary social contact is in the form of face-to-face meetings, handshaking, and conversation between parties who make social contact.

In another case, students had a higher social sensitivity towards others, as seen in the *ta'jil* (meals) distribution activities in Ramadan and *qurban* (animal sacrificing) meat distribution activities. The activities were carried out not only by Muslim students but also by non-Muslim students who were members of several extracurricular organizations participating in these activities (Observation of the documentation of SMAN 1 Kandangan Kediri August 22, 2019).

Consistent with these findings, this social interaction ultimately produces a common goal achieved through the interaction process, which in the example of the activity above, is aimed at helping others. It corroborates with Khotimah about social interaction, i.e., the relationship between "actions" (social interactions that occur in everyday life continuously). Social action is intended as reciprocity between two parties, namely between one individual and another individual or group, to achieve certain goals (Khotimah, 2017).

Moreover, the emergence of social interaction involving adherents of a religion that proceeded smoothly indicates the existence of religious moderation. One indicator of religious moderation is the recognition of minority rights. Thus, the context of this research is a best

practice for implementing religious moderation that the teachers of SMAN 1 Kandangan have initiated. Therefore, the researchers reformulated the form of religious moderation (*wasathiyyah*) senses in the teaching and learning process.

The terminology of moderation (*wasathiyyah*) in this paper was rooted in the Arabic, {*wasat*}, which has a lexical meaning of "middle". In its use, *wasath* refers to an attitude in the middle between excessive (*guluw*) and less (*qasr*) (Alama, 2020; Arif, 2020; Bakir & Othman, 2017). From the above definition, *wasathiyyah* is not merely an attitude of taking a middle position between the two radical and liberal sides. It is a method of thinking with ethical implications to be applied as a framework for action.

Some meanings of *wasathiyyah* in this terminology are dynamic and contextual. This terminology also does not only stand on one aspect but also involves a balance between thought and revelation, matter and spirit, rights and obligations, individualism and collectivism, texts (Qur'an and Sunnah) and personal interpretation (*ijtihad*), ideal and reality, and permanent and temporary (Arif, 2020; Faiqah & Pransiska, 2018; Hilmy, 2013; Suhaimi & Raudhonah, 2020), all of which are interwoven in an integrated manner. Thus, Thoriquttyas calls *wasathiyyah* a comprehensive and integrated approach (Thoriquttyas et al., 2020)

From the several indicators of religious moderation above, the researchers underlined the Islamic moderation concept as a perspective or worldview that positions itself at the midpoint between the extreme right and extreme left camps. Thus, it can be understood that the social conditions of students at SMAN 1 Kandangan Kediri, with their diverse religious backgrounds, showed a relatively harmonious attitude and did not show any indication leading to division. It also made it easier for Islamic education teachers to carry out their duties to instill and provide understanding about social attitudes, as discussed in the next section.

2. Building the Social Interactions: The Role of Islamic Education Teachers

Islamic education teachers in Indonesia play an important role in the nation's unity. In this case, the education concept that cares about pluralism and diversity will have a positive meaning if it is broadly illustrated in the actual reality of the pluralistic life of the Indonesian nation (Suhaimi & Raudhonah, 2020; Thoriquttyas et al., 2020). In line with Perdana, Islamic education teachers grow and develop their intelligence and creativity for the benefit of themselves and their community (Perdana, 2018), as well as to become a central model for self-identification and consultant for students, to have information sensitivity, intellectual and spiritual-norms, and to develop the student's talents of interest and abilities, who are responsible in carrying out a civilization that Allah blesses. Hence, Islamic education teacher, in this case,

plays a key role in shaping students' intelligence for their benefit and their communities (Arsyad & Rama, 2019).

Theoretically, in the 1945 Constitution, Article 29 Paragraph 2, "The state guarantees freedom for each citizen to embrace their respective religions and to worship according to their religious beliefs" (UUD 1945). The existence of the Indonesian nation as a pluralistic country is a blessing and wealth to be grateful for. On the other hand, it needs to be realized that this plurality aspect makes this nation vulnerable to conflict. In this regard, an educator, especially an Islamic education teacher in Indonesia, has an important role in contributing to the nation's unity in the future because most Indonesian is Muslim (Sholihah, 2018; Sucipto, 2020).

Education also provides an essential role in shaping a person's character. As described in the National Education System Law No. 20 of 2003 (Chapter 2 Article 3), "National education aims to develop the potential of students to become human beings who believe, have devotion to God Almighty, have a noble character, are healthy, have faith, are capable, creative, independent, and become citizens, who are a democratic and responsible to the country" (UU SISDIKNAS, 2003).

Accordingly, the role of the teacher in carrying out the learning process is vital since it is where the learning interaction process is conducted. Professional educators' duties and roles are also very complex and are not limited to the ongoing educational interactions in class, commonly called the teaching and learning profession (Norlidanti, 2021).

The role of educators here includes; *first*, a teacher must be able to be democratic in all his behavior, attitudes, and words, not discriminating against students who profess a different religion. For example, when a history teacher explains the Crusades (1099-1291 AD) involving Islamic and Christian groups, he must be able to explain and show an impartial attitude towards one of the groups involved in the war, although his religion is the same as one of the religions in the war (Sholiha, 2017; SULISTIA, 2020). *Second*, teachers should have a remarkably prominent level of concern for certain events related to religion.

Some of the above explanations concluded that educators are a crucial factor in implementing the values of moderate interfaith social attitudes in the learning process in schools. The educator is also important in multicultural education because he/she focuses on this educational strategy. If a teacher has a moderate paradigm of understanding religion, he/she will also be able to teach and implement these religious values to students in school (Awiria et al., 2019; Syafe'i, 2017; Thoriquttyas, 2017).

For this reason, serious efforts are needed to change the paradigm of exclusive education to tolerant and inclusive religious education. The model of religious teaching that only emphasizes the truth of one's religion must inevitably be re-exposed because the exclusive and intolerant way of understanding theology will, in turn, destroy the harmony of religions (Irham et al., 2020).

In this regard, students at SMAN 1 Kandangan Kediri had different religious backgrounds. With the difference in religion and belief in each student, the Islamic education teacher at SMAN 1 Kandangan Kediri has always been required to understand the students' diverse conditions by instilling a tolerant attitude and working together among students without distinguishing religion.

The observation's results in the field and reinforced by interviews with related parties indicated that the role of Islamic education teachers in building interfaith social interaction attitudes between Muslim and non-Muslim students could broadly be clarified into two methods. The first is a) *delivering material on religious tolerance*. Through this role, Islamic education teachers provided interfaith tolerance material already included in teaching materials for certain classes. Here, instilling faith in the souls of students, educating children to obey Islamic teachings, and educating children to have a noble character are the highest responsibilities of teachers. In this case, it refers to the delivery of learning material specifically related to the national curriculum, which discussed pluralism in Indonesia. By delivering this material, the teacher provided an understanding that appreciating every difference must be upheld to create a character of noble and flexible students in society, not rigid with one religious understanding without seeing the existence of other religions. The second is b) *giving understanding and inculcating an attitude*. Islamic education teachers carried out this role through the teaching and learning process in the classroom, where the teacher provided inculcation of interfaith social attitudes at the beginning of the meeting and connected materials with the realities of everyday life.

From the results of in-depth observations, it is also known that Islamic education teachers at SMAN 1 Kandangan Kediri instilled social values starting from prayer and simple interaction (giving a smile, creating a greet, and others). Before starting the lesson, students were accustomed to praying according to their respective beliefs. In attending religious lessons, Muslim and non-Muslim students were given different classes according to their religion. It denotes the teacher's democratic attitude that did not require students to take lessons not in accordance with their religion. Before they left the classroom to get lessons according to their religion, they were required to shake hands with the teacher who taught in the class as a form of

respect regardless of the teacher's religious background (Observation, at SMAN 1 Kandangan Kediri on August 22, 2019).

In this respect, the religious quality of a person is determined not only by their learning achievement in the field of religious deepening or their knowledge of religious teachings but also by their practice of religious teachings in everyday life, such as interfaith social attitudes, among others. It is in accordance with the theory presented by Norlidanti regarding the role of teachers, i.e., "teachers are authorized and responsible for guiding and fostering students, both individually and classically, at school and outside of school" (Norlidanti, 2021).

Furthermore, the existence of teachers in the education process is an important example of the students' interfaith social attitudes. The duties and roles of professional educators are also complex and not limited to the ongoing educational interactions in the classroom, commonly called the teaching and learning profession. Still, a teacher also plays an active role outside the classroom, such as being a role model or a good example for his/her students.

In this study, the Islamic education teacher at SMAN 1 Kandangan Kediri provided concrete examples of behavior related to interfaith social attitudes so long as they have not deviated from their respective religious beliefs, both with other teachers and students of different religions. The teachers also encouraged students to respect each other and respect between religions as long as it is not related to the issue of each other's Aqedah. It is in accordance with Perdana's view that teachers are people whose behavior deserves to be learned and imitated (Perdana, 2018). In conclusion, in this role, the Islamic education teacher at SMAN 1 Kandangan Kediri has indeed positioned himself as a person who devotes himself to his students to have an attitude that respects the existence of other people of different religions, in particular, to achieve a harmonious life in the school environment and the community.

3. The Impact of Providing an Understanding of Social Attitudes by Islamic Education Teachers on Student

Education provides a vital role in shaping a person's character. As explained in the National Education System Law No. 20 of 2003 (Chapter 2 Article 3), "National education aims to develop the potential of students to become human beings who believe, have devotion to God Almighty, have a noble character, are healthy, have faith, are capable, creative, independent, and become citizens who are a democratic and responsible country." In this case, schools are the most popular formal education institutions. With the condition of students with different religions, SMAN 1 Kandangan, Kediri, has striven to create conducive, fair, and equal teaching and learning activities regardless of their religious status. One of their efforts was instilling a

religious and interfaith social attitude in all their students. Interfaith social attitudes are not only within the school environment but also outside the school (Sulistia, 2020).

Moreover, the relationship between social actions (interactions) that occur in everyday life has been continuous. Social interaction is intended as reciprocity between two parties (Fitria & Ari Wibowo, 2021), i.e., between one individual and another individual or group to achieve certain goals. Interaction can also be interpreted as dynamic social relationships. In addition, Fitria defines social interaction as a reciprocal influence between individuals and groups in their efforts to solve the problems they face and achieve their goals. In other words, social interaction is a two-way process in which each individual or group stimulates another by changing the participants' behavior (Awiria et al., 2019; Fitria & Ari Wibowo, 2021). Also, social interaction is a reciprocal relationship among individuals, between individuals and groups, and vice versa (Syarif & Muhtadi, 2018). Social interaction allows people to process in such a way as to build a relationship pattern. Social interaction can also be assumed by what Weber called individual social actions subjectively directed toward others (Swedberg, 2018). From some of the definitions put forward by the social academicians above, it can be concluded that social interaction is a form of reciprocal relationship to get a response with the intention of achieving a goal.

Social interaction will occur when it meets the requirements, including *first*, social contact, i.e., the relationship between one or more people, through conversations with a mutual understanding's goals and objectives in community life. The occurrence of social contact depends not solely on the action but also the response to the action (Syarif & Muhtadi, 2018). *Second*, social communication is when someone interprets the behavior of others (in the form of speech, bodily movements, or attitudes) and what feelings the other person wants to convey (Safitri, 2018). The person concerned then reacts to the feelings the other person wants to convey. It means that if a social relationship does not occur in communication or does not know each other and do not understand each other's intentions, in such circumstances, there will be no social contact (Maulidah, 2018).

Meanwhile, forms of social interaction can be associative and dissociative processes. The associative process can be in the form of cooperation and accommodation (Fitria & Ari Wibowo, 2021). Meanwhile, the dissociative process is in the form of competition, conflict, and contravention (Safitri, 2018; Warass, 2019). Here, a good social attitude between religious people reflects the existence of harmony in an environment. In this study, it was shown by several religious activities held at schools, including *halal bi halal* activities after *Eid al-Fitr*, the distribution of *ta'jil* (meals) in the month of Ramadan, and the implementation of *Qurban*

(animal sacrificing) on Eid al-Adha, in which all students could participate in both Muslims and non-Muslims. Likewise, all Muslim students participated in the Saka New Year and Easter Day celebrations. In choosing the student council president, all students also had the right to submit and participate in the selection. As said by the head of the Student Council at SMAN 1 Kandangan, "*You chose the student council president, regardless of their religious background; the more important thing is their authority and ability to run leadership*" (M. Ainul Yaqin, Chairperson of the Student Council at SMAN 1 Kandangan Kediri, Kediri, August 22, 2019). From the information above, it can be concluded that the impact of providing an understanding of social attitudes toward students at SMAN 1 Kandangan Kediri led to the growth of social care for others, mutual respect, democracy, and moderation in implementation.

C. Conclusion

From the data and previous discussion, the researchers concluded that the social conditions between Muslim and non-Muslim students at SMAN 1 Kandangan Kediri with their various religious backgrounds showed a quite harmonious attitude and did not show any indication that led to division. At SMAN 1 Kandangan Kediri, all religious adherents were given the freedom to carry out religious rituals of their respective religions, including those who were Muslim, such as congregational prayer, pre-and-post praying in learning activities, and *tadarus* (Quranic reciting) every Friday. Likewise, several events were held during religious holidays, such as *halal bi halal*, Islamic New Year commemoration, Saka new year commemoration, Easter celebration, and customs, leading to equality and no discrimination against religious backgrounds, such as shaking hands, cooperation, and greeting each other. In addition, the role of Islamic education teachers in building interfaith social interactions between Muslim and non-Muslim students at SMAN 1 Kandangan Kediri could be clarified into two. 1) Islamic education teachers formed students' interfaith social attitudes through the delivery of material on religious tolerance and provided an understanding of interfaith social attitudes. 2) Islamic education teachers were examples of students' interfaith social attitudes. Moreover, the cultivation of social attitudes carried out by teachers at SMAN 1 Kandangan Kediri, especially Islamic education teachers, had a positive impact on the social life of students both within the school environment and outside. It was indicated through students' awareness of democracy that they could be more solemn in performing religious rituals and have a spirit of social care for others.

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