Edukasi Journal

by Titis Thoriquttyas
Interfaith Social Relationship among Muslim-Non Muslim Students: Portraying the Religious Harmony in The School

Nurul Ahsin
IAIN Kediri, Kediri, Indonesia
ahsin@iainkediri.ac.id

Titis Thoriquttyas
Universitas Negeri Malang, Malang, Indonesia
titisthoriq.fs@um.ac.id

Wildan Nasrulloh
Pondok Pesantren al Isha, Kediri, Indonesia
naswildan48@gmail.com

Abstract

This research to reveal 1) how is the conditions of interfaith social interaction between Muslim and Non-Muslim students at SMAN 1 Kandangan Kediri? 2) how is the role of Islamic religious teachers in building interfaith social interactions between Muslim and non-Muslim students? 3) what is the impact of giving understanding of religious social attitudes by Islamic religious teachers to students? This research used a qualitative approach. It was conducted at SMAN 1 Kandangan Kediri. Collecting the data collection through by observations, interviews, and documentations. Informants in this study were teachers of Islamic religious education subjects, students of SMAN 1 Kandangan Kediri, teachers of Christian religious education. Meanwhile, data analyzing is carried out by means of data reduction, data presentation and drawing conclusions. The results of this study reveal, namely: 1) the condition of interfaith social interaction shows an attitude that is quite harmonious and it does not show any indications that lead to division, 2) teachers of Islamic
**Education play an important role as an example of a figure who forming students’ social and religious attitudes 3) the impact for students is more democratic, can be more wise to perform religious rituals, have a high social spirit, be more solid in cooperation, respect and appreciate each other.**

**Keywords:** interfaith; social interaction

## Abstrak

Penelitian ini mengungkap tiga rumusan masalah utama, yaitu 1) bagaimana kondisi interaksi sosial antaragama antara siswa Muslim dan non-Muslim di SMAN 1 Kandangan Kediri; 2) bagaimana peran guru dalam membangun interaksi sosial antar umat beragama yang terjadi antara siswa Muslim dan non muslim; 3) apa dampak pemberian pemahaman sikap sosial keagamaan oleh guru agama Islam kepada siswa. Penelitian ini menggunakan pendekatan kualitatif. Dilaksanakan di SMAN 1 Kandangan Kediri. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Informan dalam penelitian ini adalah guru mata pelajaran pendidikan agama Islam, siswa SMAN 1 Kandangan Kediri, guru pendidikan agama Kristen. Sedangkan analisis data dilakukan dengan cara reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini mengungkapkan, yaitu: 1) kondisi interaksi sosial antarumat beragama menunjukkan sikap yang cukup harmonis dan tidak menunjukkan indikasi yang mengarah pada perpecahan, 2) guru pendidikan agama Islam berperan penting sebagai panutan serta menjadi sosok yang membentuk sikap sosial dan keagamaan siswa 3) dampak bagi siswa adalah lebih demokratis, dapat lebih bijak dalam menjalankan ritual keagamaan, memiliki jiwa sosial yang tinggi, saling menghormati antar siswa yang lintas agama

**Kata kunci:** lintas agama; interaksi sosial

## A. Introduction

The Qur’an and Hadith was elaborate the concept of brotherhood and tolerance in broaden meaning and understanding. Islam teaches mankind to always live in an atmosphere of tolerance without contradicting the differences of race, tribe, nation, and religion (Sanders, 2019). The popular verses discussing this matter is Surat 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 (QS. Al-Hujurat: 13)."

Based on this proposition, Islam encourages its followers to be tolerant for all followers of other religions, beliefs and to be positive towards diversity. Allah making man as caliph on the earth, in addition to serving Him, also has the responsibility of building and prospering the earth, both materially and spiritually.

Man as an individual being as well as a social being, it is undeniable that throughout his/her life will always need others (Fitria & Ari Wibowo, 2021). When one individual lives with another individual then there will be social interaction or reciprocal relationships. Social interaction occurs while one individual behave so that it provokes a reaction from another individual (Arestiyani, 2020; Ismail, 2018). Human life will always join some community or group, forced or voluntary, intentional or coincidental. Thus, social interaction is a major factor in social life.

Reciprocal relationships among individuals above are a process of human social life (Gustiani, 2018; Jayadi dkk., 2017; Warass, 2019). Definitely, an individual needs another individual. This is what Abu Jayadi later said, social interaction is defined as the reciprocal influence between individuals and groups in their efforts to solve the problems they face and, in their efforts, to achieve their goals, or in other words, social interaction is a two-way process in which each individual or other groups stimulate by changing the behavior of the participants (Jayadi et al., 2017).

The 3rd principle of Pancasila contains the value that the state is an embodiment of monodualist human nature, namely as an individual and a social being. The state is an alliance of living together among the elements that make up the state in the form of race, ethnicity, group or religion (Khotimah, 2017; Marpuah, 2019). Therefore, differences are inherent in human nature and are also characteristic of the elements that make up the state. The consequence is that the
state becomes diverse but still one, binding itself in a unity which is described in the slogan of Bhinneka Tunggal Ika. Differences are not to be sharpened into conflict and hostility but are directed at a mutually beneficial synthesis, namely unity in life together to achieve common goals as a nation (Maulidah, 2018).

Indonesia, which exists as a pluralistic nation, is like a double-edged knife. On the one hand, plurality as a strength, on the other as a weakness. In other words, pluralism can be a source of integration, it can also be a source of disintegration or division. In a narrower scope, school can be said to be a miniature of the life of 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).

Social interaction in a pluralistic society, as well as in the components of students - with different ethnicities, religions, races, and beliefs - cannot be avoided in the social, economic, political, and cultural fields. 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 are required to display good behavior, so that it can show that Islam is a religion of peace, a religion that is rahmatan lil `alamin.

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. So it is not uncommon for finding them in society, they tend to choose their children for a school based on the same religion they adhere to or a school that is dominated by one particular religion (Perdana, 2018). The goal is that social interaction between them can take place easily and smoothly because they have understood the patterns of interaction with each other.

However, how the social interactions that occur in schools with students are plural or heterogeneous which consists of various backgrounds and different 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. But if not, it is can be sure that harmony is difficult to manifest in the school. This shows that there is a tendency for a person to interact only with those who have something in
common with him. So, in the end, it is not uncommon to find gangs or communities that can trigger conflicts with each other.

In addition, 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 among teachers and teacher with students. They are required to develop an attitude of tolerance, respect for differences, be exemplary, have broad insight and be competent in their duties (Hapsari & Eriyanto, 2019). Because of, indirectly students will imitate and apply in their activities when interacting with teachers or with other students.

In the teaching and learning process, it will never be separated from the role of teacher and students (Norlidiati, 2021). The multiculturalism education lies in the state of the learning process, where an educator is not only required to have a good level of mastery of subject matter but also needs to have competence in applying techniques for delivering subject matter appropriately 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 the context of this study are also considered to be good social pioneers for their students so that they do not cause gaps between one student and another, especially in socio-religious matters (Sulistia, 2020).

At SMAN 1 Kandangan, students are given the freedom to choose and develop their knowledge, interests and talents according to their potential. The school provides them with 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 in the election of the chair of other activities. In this case, do non-Muslim students carry out social interactions that lead to competition with Muslim students or not; whether in this competition students are given the same opportunity, namely the selection is based on student abilities and not because of taking sides with one of the students’ religions.

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

In this study, the researchers chose the object of research at SMAN 1 Kandangan Kediri with the following reasons; because this school is the flagship school and the religious characteristics of students at SMAN 1 Kandangan, Kediri are quite diverse, where there are 943 students, with details of 867 Muslim students, 58 Christian students, 5 Catholic students and 13 Hindu students. With the majority of Muslim, the existence of a minority who has a religion or belief that is 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.

This study uses a qualitative approach that examines the participants' perspectives using interactive and flexible strategies. In view of its type, this research can be classified into case study research. Then the case study, the researcher examines the whole of the subject or area that is described the role of teachers in building religious social interaction among students with different religious backgrounds. Meanwhile, the presence of researchers in this study can determine their status as researchers by subjects or informants, by first submitting a research permit to the relevant institution.

Setting of this research is carried out at SMAN 1 Kandangan with some considerations, are this school is the superior school and the first choice of the people of Kediri Regency in the eastern region. Another reason, the religious characteristics of students at SMAN 1 Kandangan are quite diverse, where there are students who are Muslim, Christian, Catholic and Hindu, with the majority of students being Muslim.

The techniques used in this research include interviews, observations, and documentations. 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. Observations were used by researchers to observe patterns of social interaction among teachers, teachers and students, and among students at SMAN 1 Kandangan.
Meanwhile, to complement the existing data, documentation techniques were also used.

Data analysis used the analysis model offered by Miles and Huberman, namely data reduction, data presentation, and conclusion drawing. The data collection process was carried out by exploring various oral, observational, and written data through interviews, observations and documentation techniques. Furthermore, data reduction or simplification begins by examining all data obtained from various sources and then selected according to the criteria of this study, namely the role of educators in building moderate student religious 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 is done by creating matrices, diagrams or graphs. Meanwhile, in drawing conclusions and verification, this activity includes searching for the meaning of the data and providing explanations. Furthermore, the verification stage is carried out to test the correctness, robustness and suitability of meanings that emerge from the data. By reducing, presenting, drawing conclusions and verifying data, it can be seen the role of teachers in building religious social interaction among students at SMAN 1 Kandangan Kediri.

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

Firstly, research conducted by Diah Rusmala Dewi entitle, “Studi Analisis Interaksi Sosial Antara Siswa Muslim dan Siswa Non-Muslim Berdasarkan Perspektif Pendidikan Agama Islam di SMP Negeri 1 Yogyakarta” which reveals several findings, namely: the form of social interaction in the research area is divided into two. First, associative interactions include cooperation and
accommodation. **Second**, the form of dissociative interaction which includes competition and conflict (Dewi, 2017).

**Secondly**, research conducted by Anggun Kusumawardhani entitled "Interaksi Sosial Antara Siswa Muslim dan Siswa Non-Muslim di SMA Katolik Yos Soedarso Pati" which reveals several findings, namely: social interactions that occur in the research area are divided into two, namely associative interactions in the form of group work, group discussions in learning, organizational activities and dissociative interactions in the form of competition in academic midwives and disputes. Then there are factors that influence social interaction, namely the provision of religiosity subjects (Kusumawardhani, 2013).

**Thirdly**, research conducted by Dirun entitled, "Hubungan Muslim Non-Muslim dalam Interaksi Sosial" reveals his findings, namely, seen from the contextualization between the interpretation of Tabathabai and the legal basis of religious harmony in Indonesia, which is relevant, both the problem of Muslim and non-Muslim relations in government, society and individually (Dirun, 2015). From three previous studies, according to the researcher, the three of them are still relevant to this study, but the focus of research on social interaction without knowing what causes religious social interaction can run harmoniously which according to the researcher really needs to be known. By looking at these previous studies, the researcher decided to focus this research on what factors caused these interactions to run harmoniously in order to strengthen existing studies. In this study, researchers focused on the role of teachers in achieving social interaction.

B. Findings and Discussions

1. Social interaction between Muslim and non-Muslim students

At SMAN 1 Kandangan Kediri students and teachers have different religious backgrounds. The majority of teachers and students are Muslim. The number of is 52 people with a composition of 49 teachers who are Muslim and 3 non-Muslim teachers, (Christian, Catholic, and Hindu). Meanwhile, there are 943 students with details of 867 students who are Muslim, 58 students who are Christian, 5 students who are Catholic and 13 students who are Hindu.
Referring to religious freedom, students are given the freedom to actualize their religious teachings as long as they are accompanied by religious social attitudes and mutual respect between religions so that they can live side by side. So that in an educational institution a conducive learning environment can be created. Humans as social creatures, not a single human being can live without the role of other humans. As social beings, humans need interaction with other humans. This interaction can be interpreted as a dynamic social relationship. Maulidah also explained the kinds of dynamic social relationships, namely, the social relationship in question can be a relationship between one individual and another, between one group and another, and between groups and individuals (Maulidah, 2018).

The results showed that at SMAN 1 Kandangan, Kediri, there is a dynamic pattern of social relations between Muslim and non-Muslim students. This is shown by the behavior of students where they are not awkward just to chat, share stories, greet each other, and go to or come home from school. In addition, in organizational activities all students also get the same treatment regardless of their religious background, all students are free to take part in extracurricular activities there. Then, they show a solid attitude of cooperation between students, especially in extracurricular activities such as scouts, students council, cross red for youth and others. Then in teaching and learning activities they also show the good cooperation attitude that occurs between students which greatly supports learning activities to be more effective (Observation, at SMAN 1 Kandangan Kediri on August 6, 2019).

This is in line with the theory of social interaction’s forms by Soerjono Soekanto which states that cooperation is a picture of the 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 of people to achieve one or more common goals. Primary
social contact is social contact in the form of face to face, meeting, handshaking, conversation between parties who make social contact.

In another case, students have a higher social sense towards others, as seen in the ta’ijil (meals) distribution activities in the month of Ramadan and qurban (animal sacrificing) meat distribution activities which are not only carried out by Muslim students but non-Muslim students who are members of several extracurricular organizations which participate in these activities (Observation of the documentation of SMAN 1 Kandangan Kediri 22 August 2019).

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

In this case, researchers snapshot the form of religious moderation (wasathiyyah) senses in the teaching and learning process. The terminology of moderation (wasathiyyah) in this paper is rooted in the Arabic, wasat, which has a lexical meaning of “middle”. In its use, wasath refers to an attitude that is 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 that has ethical implications to be applied as a framework for action.

Some of the meanings of wasathiyyah in this terminology is very 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 (ijithad), ideal and reality, which is permanent and temporary (Arif, 2020; Faqih & Pransiiska, 2018; Hilmy, 2013; Suhaimi & Raudhonah, 2020), all of which are interwoven in an integrated manner. Thus, Thoriquyyas calls wasathiyyah a comprehensive and integrated approach (Thoriquyyas dkk., 2020)
From the several indicators of religious moderation above, the researcher underlines the concept of Islamic moderation 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 show a fairly harmonious attitude and do not show any indication that leads to division. This also makes the role of Islamic religious education teachers easier in carrying out their duties to instill and provide understanding to them about social attitudes which will be discussed in the next section.

2. Building The social interactions: The Role of Islamic Religious Teachers

Teachers of Islamic Religious Education in Indonesia have an important role in contributing to the unity of the nation. In this case, the concept of education 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; Thoriquytyas et al., 2020). In line with Perdana stated that the teacher of Islamic religious education in order to grow and develop their intelligence and creative power 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 be able to develop the talents of interest and abilities of students who are responsible in carrying out a civilization that is blessed by Allah. So that the teacher of Islamic Religious Education in this case, plays an impotent role in shaping the intelligence of students for the benefit of themselves 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 Indonesian nation as a pluralistic country is a blessing and wealth to be grateful for. But on the other hand, it needs to be realized that this plurality aspect makes
this nation vulnerable to the threat of conflict. In this regard, an educator, especially a teacher of Islamic religious education in Indonesia, has an important role in contributing to the unity of the nation in the future, because the majority of Indonesians is Muslim (Sholih, 2018; Sucipto, 2020).

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

The role of the teacher in carrying out the learning process plays a very important role, because this is where the learning interaction process is carried out. The duties and roles of professional educators are actually very complex and are not limited to the ongoing educational interactions in class, which is 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, both in his attitude and words, not discriminating against students who profess a different religion. As an example when a history teacher explains about the Crusades (+ 1099-1291 AD) which involved Islamic and Christian groups, then 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 very high level of concern for certain events related to religion.

Some of the above explanations provide the conclusion that educators are an important factor in implementing the values of moderate religious social attitudes in the learning process in schools. The educator has an important position in multicultural education because he/she is a focus of this educational strategy. If a teacher has a moderate paradigm of understanding religion, then they will also be able to teach and implement these religious values to students in school (Wiria dkk., 2019; Syafe’i, 2017; Thoriquuttyas, 2017).

For this reason, the 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 own religion must inevitably be re-exposed, because the exclusive and intolerant way of
understanding theology will in turn destroy the harmony of religions (Irham dkk., 2020).

In this regard, students at SMAN 1 Kandangan Kediri have different religious backgrounds. With the difference in religion and belief in each student, the Islamic Religious Education teacher at SMAN 1 Kandangan Kediri is required to always understand the conditions of the diversity of students, by always 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 indicate that the role of Islamic religious teachers in building religious social interaction attitudes between Muslim and non-Muslim students can broadly be clarified into two methods, namely a) Delivering material on religious tolerance. Through this role, Islamic religious education teachers provide material on interfaith tolerance that is already included in teaching materials for certain classes. Instilling faith in the souls of students, educating children to obey in carrying out Islamic teachings, and educating children to have 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 discusses pluralism in Indonesia. By delivering this material, the teacher provides an understanding that appreciating every difference must be upheld in order to create a character of students who are noble and flexible in society, not rigid with one religious understanding without seeing the existence of other religions. b) Giving understanding and inculcating attitude. This role is carried out by Islamic religious education teachers through the teaching and learning process in the classroom where the teacher provides inculcation of religious social attitudes at the beginning of the meeting, and also connects materials with the realities of everyday life.

From the results of in-depth observations, it is known that Islamic religious teachers at SMAN 1 Kandangan Kediri instill social values starting from
prayer and the simple interaction (giving the smile, creating the greet etc. Before
starting the lesson, students are accustomed to praying according to their
respective beliefs. In attending religious lessons, students who are Muslim and
non-Muslim are given different classes according to their religion. This shows the
democratic attitude of the teacher that does not require students to take lessons
that are not in accordance with their religion. Before they leave the classroom to
get lessons according to their religion, they are required to shake hands with the
teacher who teaches 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).

The religious quality of a person is not only determined by their learning
achievement in the field of religious deepening or also their knowledge of
religious teachings but is also determined by their practice of religious teachings
in everyday life such as religious social attitudes among others. This is in
accordance with the theory presented by Norlidanti regarding the role of
teachers, namely, "teachers, who 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 plays an
important role, as an example for the students' social religious attitude. The
duties and roles of professional educators are actually very complex and are not
limited to the ongoing educational interactions in the classroom, which is
commonly called the teaching and learning profession. But 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 role of the Islamic religious teacher at SMAN 1
Kandangan Kediri provides concrete examples of behavior related to religious
social attitudes so long as they have not deviated from their respective religious
beliefs, both with other teachers and students of different religions. As well as
couraging students to respect each other, respect between religions as long as
it is not related to the issue of each other's aqidah. This is in accordance with
Perdana's view that teachers are people who deserve to be digested and imitated
(Perdana, 2018). In conclusion, in this role the Islamic religious teacher at SMAN
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 in the community.

3. The impact of providing an understanding of social attitudes by Islamic Religious teachers to student

Education provides an important role in shaping a person's character. As explained in the Indonesian Constitution 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 noble character, are healthy, have faith, are capable, creative, independent, and become citizens, a democratic and responsible country". Schools are the most popular formal education institutions to date. With the condition of students who have different religions, SMAN 1 Kandangan, Kediri strives to create teaching and learning activities that are conducive, fair, and equal regardless of their religious status. One of the efforts they have made is instilling a religious and religious social attitude to all their students. Religious social attitudes are not only within the school environment but also outside of school (Sulistia, 2020).

The relationship between social actions (interactions) that occur in everyday life has been continuously. Social interaction is intended as reciprocity between two parties (Fitria & Ari Wibowo, 2021), namely between one individual and another individual or group in order to achieve certain goals. Interaction can be interpreted as dynamic social relationships. Fitria defines that social interaction is a reciprocal influence between individuals and groups in their efforts to solve the problems they face and in their efforts to achieve their goals, or in other words social interaction is a two-way process in which each individual or group stimulates another by changing the behavior of the participants (Awiria dkk., 2019; Fitria & Ari Wibowo, 2021). Social interaction is a reciprocal relationship among individuals, 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 as individual social actions subjectively directed towards 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, namely the relationship between one or more people, through conversations with mutual understanding of each other's goals and objectives in community life. The occurrence of social contact does not depend solely on the action, but also depends on the response to the action (Syarif & Muhtadi, 2018). Second, social communication, that is, someone provides an interpretation of the behavior of others (in the form of speech, bodily movements or attitudes), what feelings the other person wants to convey (Safitri, 2018). The person concerned then reacts to the feelings the other person wants to convey. This 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, then in such circumstances there will be no social contact (Maulidah, 2018).

Meanwhile, forms of social interaction can be in the form of associative and dissociative processes. The associative process can be in the form of cooperation and accommodation (Fitria & Ari Wibowo, 2021). While the dissociative process is in the form of competition, conflict, and contravention (Safitri, 2018; Warass, 2019). A good social attitude between religious people reflects the existence of harmony in an environment. This is 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, the implementation of Qurban (animal sacrificing) on Eid al-Adha, all students can participate in both Muslims and non-Muslims. Likewise, when the Saka New Year and Easter Day celebrations, all Muslim students also participated. In choosing the student council president, all students have the right to submit and take part 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. Ainiul Yaqin, Chairperson of the Student Council at SMAN 1 Kandangan Kediri, Kediri, 22 August 2019). From the information above, it can be concluded that the impact of providing an understanding of social attitudes
towards students at SMAN 1 Kandangan Kediri leads to the growth of social care for others, mutual respect, democracy and moderation in implementing.

C. Conclusion

From the data and previous discussion, the researcher 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 are given the freedom to carry out religious rituals of their respective religions, including those who are Muslim, such as congregational prayer, pre dan post praying in learning activities, tadarus (Quranic reciting) every Friday. Likewise, several events that are held during religious holidays, such as halal bi halal, Islamic New Year commemoration, Saka new year commemoration, Easter celebration and customs that lead to equality and do not discriminate against religious backgrounds, such as shaking hands, cooperation and greeting each other. The role of Islamic religious teachers in building religious social interactions between Muslim and non-Muslim students at SMAN 1 Kandangan Kediri can be clarified into two, namely; 1) Islamic education teachers as forming students' social religious attitudes, through the delivery of material on religious tolerance, and providing understanding of religious social attitudes. 2) Islamic education teachers as examples of students' social religious attitudes. The cultivation of social attitudes carried out by teachers at SMAN 1 Kandangan Kediri, especially teachers of Islamic Religious Education, has a very positive impact on the social life of students both within the school environment and outside. It was indicated through the awareness of students on democratic, students can be more solemn in performing religious rituals, students have a spirit of social care for others.
DAFTAR PUSTAKA


Azra, A. (2005a). *Islam in Southeast Asia: Tolerance and Radicalism*. Centre for the Study of Contemporary Islam, Faculty of Law, University of ...  


Nurul Ahsin, Titis Thoriquyyas, Wildan


### Edukasi Journal

#### ORIGINALITY REPORT

<table>
<thead>
<tr>
<th>Similarity Index</th>
<th>Internet Sources</th>
<th>Publications</th>
<th>Student Papers</th>
</tr>
</thead>
<tbody>
<tr>
<td>20%</td>
<td>18%</td>
<td>7%</td>
<td>9%</td>
</tr>
</tbody>
</table>

#### PRIMARY SOURCES

<table>
<thead>
<tr>
<th>Rank</th>
<th>Source</th>
<th>Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>journal.iainkudus.ac.id</td>
<td>Internet Source</td>
<td>3%</td>
</tr>
<tr>
<td>2</td>
<td>repository.uinsu.ac.id</td>
<td>Internet Source</td>
<td>2%</td>
</tr>
<tr>
<td>3</td>
<td>Submitted to Sogang University</td>
<td>Student Paper</td>
<td>2%</td>
</tr>
<tr>
<td>4</td>
<td>blasemarang.kemenag.go.id</td>
<td>Internet Source</td>
<td>2%</td>
</tr>
<tr>
<td>5</td>
<td>ejournal.uin-suka.ac.id</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>6</td>
<td>journal.iaisambas.ac.id</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>7</td>
<td><a href="http://www.atlantis-press.com">www.atlantis-press.com</a></td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>8</td>
<td>jurnal.iainkediri.ac.id</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>9</td>
<td>core.ac.uk</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>#</td>
<td>Source</td>
<td>Type</td>
<td>Percentage</td>
</tr>
<tr>
<td>----</td>
<td>---------------------------------------------</td>
<td>--------------------</td>
<td>------------</td>
</tr>
<tr>
<td>10</td>
<td>jurnalmiqotojs.uinsu.ac.id</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>11</td>
<td>ejurnal.stainparepare.ac.id</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>12</td>
<td>Submitted to Universitas Negeri Jakarta</td>
<td>Student Paper</td>
<td>1%</td>
</tr>
<tr>
<td>13</td>
<td>Nur Hadi. &quot;Concept of Educational Values for Tauhid Nation Education System Perspective&quot;, Indonesian Journal of Islamic Education Studies (IJIES), 2019</td>
<td>Publication</td>
<td>1%</td>
</tr>
<tr>
<td>14</td>
<td>media.neliti.com</td>
<td>Internet Source</td>
<td>1%</td>
</tr>
<tr>
<td>15</td>
<td><a href="http://www.bircu-journal.com">www.bircu-journal.com</a></td>
<td>Internet Source</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>16</td>
<td>Edy Sriyono, Dyah Permata Budi Asri, Sardi Sardi. &quot;Toward a social construction of water resources management: The case of Kalimantan&quot;, Cogent Engineering, 2021</td>
<td>Publication</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>17</td>
<td>Submitted to UIN Sunan Kalijaga Yogyakarta</td>
<td>Student Paper</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>18</td>
<td>journal.uinmataram.ac.id</td>
<td>Internet Source</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>19</td>
<td>repo.undiksha.ac.id</td>
<td>Internet Source</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Source</td>
<td>Percentage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------</td>
<td>------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>issuu.com</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>repository.ub.ac.id</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Submitted to UIN Sunan Gunung DJati</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roko Patria Jati (Editor), Zakiyuddin (Editor), Noor Malihah (Editor). &quot;ICONIS Book Two&quot;, ATTARBIYAH, 2018</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e-repository.perpus.iainsalatiga.ac.id</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Submitted to IAIN Kudus</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ijmmu.com</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>journal.trunojoyo.ac.id</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stamina.ppj.unp.ac.id</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123dok.com</td>
<td>&lt;1%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>