

**SOCIAL INTERACTION PATTERNS AMONG
YOUNG PEOPLE OF VARIOUS RELIGIONS:
Research in Multicultural Class of SMK Bakti Karya Parigi,
Pangandaran, Indonesia**

Soni Samsu Rizal

Institut Agama Islam Darussalam (IAID) Ciamis Jawa Barat
Email: sonisamsurizal@iaid.ac.id

Asep Muhyiddin

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia
Email: Asep.muhyiddin1957@gmail.com

Dody S. Truna

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia
Email: dodystruna@uinsgd.ac.id

Gustiana Isya Marjani

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia
Email: gustianaim17@gmail.com

Abstract: *SMK Bakti Karya Parigi-Pangandaran, Indonesia, has a multicultural class program with 80 teenagers, including 45 males (56.25%), 35 females (43.75%), 63 Muslims (78.75%), 10 Catholics (12.5%), 7 Protestants (8.75%), 22 ethnic groups (0.061%), 25 districts (0.060%), and 18 provinces (53%). In the multicultural classroom of SMK Bakti Karya Parigi, all of these factors contribute to the cohesiveness necessary to preserve religious tolerance among adolescents. The study aimed to examine the social contact pattern between adolescents of different religions. Glock and Stark's grand theory of religiosity consists of the dimensions of belief, religious activity, religious experience, knowledge, and consequences. Produce three religious tolerance models at an early age: inclusivism, then pluralism, and finally multiculturalism. The research approach employed is descriptive analysis with mixed qualitative and quantitative research methodologies (mixed method research). Social engagement, cooperation, the celebration of religious holidays, discourse, and cultural interactions characterize the interaction pattern of adolescents of many religions.*

Keywords: Social interaction, adolescents, different religions

Introduction

In social life, religious tolerance is a need. It is ingrained in the soul of everyone, particularly during adolescence, who has a strong and courageous soul in all contexts of life, to assimilate the essential meaning of religious tolerance, which lies in honest and objective attitudes and actions — allowing others to hold opinions, practices, races, and religions. From the principle of tolerance, it is evident that there is an “acceptance” of differences, pluralism, and diversity in human life, both as a nation and a society. The idea of tolerance is to reject and not defend fanaticism and bigotry; despite their diversity, faiths are capable of causing conflict and division. According to the third precept of Pancasila, every part of society should be wary of a country with a pluralistic society in order to develop a bond of unity and integrity. The strengthening and cultivation of religious tolerance in adolescence contribute to strengthening variety within unity.

Bhineka Tunggal Ika is a value instilled in the nation's next generation since adolescence. Indonesian heirs are accustomed, trained, educated, and want to discover the diversity of their nation. Religion is one of the elements of diversity in Indonesia. Religion as part of culture is sociologically explained in two definitions. The first definition of religion is functionally explained by the influence of one of the experts, Emile Durkheim, who stated that religion is a world interpretation system that expresses an understanding of oneself and the place and duties of society in the universe.

On the other hand, sociologists who explain religion in the substantive definition of religion admit to a functional definition. Still, for them, the essential features of religion relate to the invisible world. This definition is consistent with the common usage of the term religion itself. It is now widely known that conflicts with religious identity are becoming more and more common.

It shows that adolescents are easily exposed to radicalism at this age, so they take actions that depict religious intolerance. Psychologically, adolescents are often defined as the age of seeking identity, so that by itself, it can cause psychological shocks. However, from a psychologist's point of view, adolescence is often marked by an individual's extraordinary effort to adjust. Adolescents who can adapt to this cacophony of internal questions will have a stable sense of self and develop socially acceptable behavior.

The results of the research by the Institute for the Study of Islam and Peace (LaKIP), which was published at the end of April 2011, spread concern among the public in the country. Held from October 2010 to January 2011 with adolescent respondents and Islamic Religious Education (PAI) teachers in Greater Jakarta,¹ research concludes that the level of intolerance and radicalism among PAI teachers and students is soaring.²

The forms of intolerance are demonstrated by the willingness to take several actions, including: 1) destruction and sealing of problematic places of worship (24.5% of teachers, 41.1% of youth); 2) destruction of houses or facilities of members of a deviant religious group (22.7% of teachers, 51.3% of youth); 3) destruction of nightclubs (28.1% of teachers, 58.0% of youth); and 4) defense of Muslims with weapons against threats from other religions (32.4% of

¹ The study found 590 out of a total of 2,639 Islamic Religious Education (PAI) teachers and 993 Muslim youth from a total of 611,678 high school students throughout Jabodetabek. See 49% of students agree with radical action, here are the results of the horrendous LaKIP survey, "Thursday, 28/04/2011 20:59 WIB, in <http://news.detik.com/read/2011/04/28/205903/1628139/> here are the results of the horrendous survey (accessed August 30, 2012).

² Alamsyah M. Dja'far, (*In*) *Toleransi! Memahami Kebencian Dan Kekerasan Atasnama Agama* (Jakarta: PT. Elex Media Komputindo Kompas Gramedia, 2018), 211.

teachers, 43. The researcher also assessed the level of radical ideology comprehension among adolescents and educators. For instance, 23.8 percent of PAI professors agree with the ideals and activities of radical figures. Teenagers make up 13.4% of the population.³

According to a study by The Wahid Institute in 2020, the number of people who are vulnerable to the influence of radical movements, that is, those who can lead to radicalism, or a probability of about 7.1%. Meanwhile, Yenny believes that intolerance can increase from 46% to 54%.⁴ However, the reality in society is that many reject radicalism and religious intolerance, so in this case, people prefer to live in peace and harmony within the frame of religious tolerance.

The Wahid Institute found that there are massive concerns about the campaign of radicalism and intolerance in society, so teenagers are the primary targets. However, although the Wahid Institute thinks adolescence is a main important factor against religious radicalism, adults or parents will be less likely to have socio-religious radicalism. It may be because adulthood and old age have faked identities, differ in task development, and are more experienced in solving various problems.

The problem of intolerance that occurred at SMK Bakti Karya Parigi Pangandaran before the existence of multicultural classes was caused by several factors, including the following; First, mutual suspicion, especially among people of different religions and ethnic groups. The second is the ego between regions and communities. Third, do not have experience in interacting with different people. Fourth is the

³ Dja'far, (In) *Toleransi! Memahami Kebencian dan Kekerasan Atasnama Agama*, 212.

⁴<https://mediaindonesia.com/politik-dan-hukum/284269/survei-wahid-institute-intoleransi-radikalisme-cenderung-naik>, (diakses 18 Januari 2021).

stagnation of thought.⁵ All of these four factors significantly influence the attitude of intolerance at the age of teenagers, which has the potential to become a bomb conflict between people of different religions and quickly ignited into inter-religious conflict. One example is seeing Christians have destructive perceptions; whatever the narrative is about the spirit of Christianization and sharing instant noodles, these are all not part of this. From the teachings of Islam, but the perspective of degrading other people's entities as if their teachings are wrong and oneself is the holiest, the absence of communication has sentenced other people to be bad and wrong. The biggest thing happened due to religious intolerance, and a conflict occurred between the community and the manager of SMK Bakti Karya Parigi Pangandaran because there were teenagers of different religions, regions, ethnicities, and cultures resulting in conflicts that were mutually suspicious and blamed each other. Islamization of Christians, on the other hand, Muslims suspect the Christianization of teenagers at SMK Bakti Karya Parigi Pangandaran.

Pangandaran is a diverse population region. This is the result of Pangandaran's increasing number of tourist facilities. However, this does not always have a positive effect. Various negative effects have emerged alongside the rapid growth of development. This rapid development growth increases the number of immigrant communities settling in Pangandaran, resulting in a rise in Pangandaran's population density. Due to the increasing population development, Pangandaran also has a diverse population; consequently, religious intolerance is a common problem in areas with a high population density as a result of the population's diverse religious, cultural, ethnic, and linguistic backgrounds.

⁵ Interview with Ai Nurhidayat pendiri kelas Multikultural SMK Bakti Karya Parigi Pangandaran pada tanggal 15 Januari 2021.

The number of migrants who enter Pangandaran causes religious diversity to occur. However, the practice of religious intolerance cannot be avoided. As happened in one of the villages in Cintakarya Village, where there was a religious conflict that suspected people of different religions, many people did not understand the importance of religious tolerance. Religious intolerance occurs among parents and teenagers because teenagers are still unstable in determining religious attitudes. It is easy to follow and be carried away by the religious climate of parents with religious intolerance.

Based on the aforementioned phenomenon, psychologists should investigate religious tolerance among adolescents. Moreover, during adolescence, discovering one's identity is a developmental task and a crucial stage for observation. There are two main criteria for constructing this identity: exploration or alternative selection activities, and a commitment to uphold the identity he desires, so that he gains the confidence to associate with the surrounding community, including different classes of society. Consequently, if the potential for intolerance is identified during adolescence, identity formation in religious development during adolescence must be conducted systematically and in depth using a psychological approach.

The importance of religious tolerance at a young age is a prerequisite for a pluralist society to live in harmony. Van der Walt's work with a psychological approach has carried out in-depth research related to religious tolerance.⁶ According to Van der Walt, the concept of religious tolerance is to make humans interact through religion that is not contrary to the values of life in society.⁷ Religious tolerance has values that are meaningful in creating inter-religious harmony so

⁶ Johannes L Van der Walt, *Measuring Religious Tolerance in Education*. (Republic of South Africa: North West University, 2014), 25.

⁷ Van der Walt, *Measuring Religious Tolerance in Education*, 26.

that it becomes six degrees of religious tolerance, including the following; reject the difference being the lowest trend, emphasize the difference, minimize the difference, accept the difference, adjust to the difference and finally merge with the difference. In essence, this study discusses tolerance, religion, and youth. Teenagers are vulnerable to the influence of issues related to religious intolerance, as previously found. Therefore, studies of tolerance and religion that are not significant are examined. Through the critical role of adolescents who have found their identity, they can solve problems related to religion and social life.

Erikson's work on the search for identity is interpreted as an important project so that it is considered critically and deeply to produce a belief and values of community life.⁸ According to Erikson, the main task of growing up is to deal with an identity "crisis" versus identity confusion. The critical role played in adolescence is to have a mature personality so that later you become a strong and unique adult.⁹ During adolescence, the essential thing in life is where a teenager can solve his problems and determine the best way of life for himself, determining social, religious, political, friendship, and gender roles.¹⁰

According to Erikson, there are two main criteria for forming adolescent identity: seeking and engaging.¹¹ Kroger explains exploration, namely the period when a person at the age of adolescence can choose a choice he wants. Still, commitment is everything that has been chosen according to his

⁸ D. E. Papalia, S.W. Olds, & Feldman. *Human development*. (Jakarta: Salemba Humanika, 2013), 153.

⁹ Papalia, Olds, & Feldman. *Human development*, 154.

¹⁰ D.H. Grotevan, & C.R. Cooper, *Individuation in Family Relationships*, (Jurnal Human Development: 1986), 82-100.

¹¹ J.E. Marcia, *Development and Validation of Ego Identity Status*, (Journal of Personality and Social Psychology, 1966), 551-558.

wishes based on strong beliefs and actions according to his wishes.¹² This type of commitment and exploration is formed in four identities: identity diffusion, identity exclusion, identity moratorium, and identity achievement. Diffusion occurs when a person does not explore but is not committed; exclusion occurs when the person does not undertake an exploration effort but already has a commitment nature which is usually influenced by authority; the moratorium occurs when the person is still carrying out exploration work but the commitment has not been determined; Whereas achievement occurs when one has explored, there is commitment based on personal choice.

The most comprehensive study that measures success in instilling the values of religious tolerance in society starts from an early age, and the most appropriate for strengthening and instilling the values of religious tolerance is carried out from an early age, where adolescents determine the success of living in harmony in a pluralistic society. To create a tolerant nation's life, live in harmony and peace. To prove a teenager has a high religious tolerance, first, the level of maturity of his religiosity is included in the high category. The maturity of religiosity in adolescence is when a teenager can recognize and understand religious values that lie in their noble values and make religious values into behavior and behavior.¹³ In addition, religious maturity is a condition when a person's religious development or religiosity is in the highest stage. Maturity of religiosity can be achieved when the five dimensions of religiosity can function optimally in a teenager who is manifested in daily behavior.

¹² Kroger & Marcia, *The Identity Statures: Origins, Meanings and Interpretations*. In S. J. Schwartz, K. Luyckx, & V. S. Vignoles. (Eds.), *Handbook of Identity Theory and Research*, 98.

¹³ Jalaluddin. *Psikologi Agama: Memahami Perilaku dengan Mengaplikasikan Prinsip-prinsip Psikologi*, 81.

Religiosity, according to Glock and Stark, reveals five dimensions of religiosity, including (1) dimension of faith (belief dimension); (2) dimensions of religious practice; (3) dimensions of religious experience; (4) dimensions of knowledge; and (5) dimensions of consequences.¹⁴ This dimension discusses how a person can implicate his religious teachings so that it affects the behavior of a teenager in his social life. These dimensions relate to a person's decisions and commitments in society based on a teenager's beliefs, rituals, knowledge, and experiences so that religious tolerance can be seen at a young age.

The description of the phenomenon of SMK Bakti Karya Parigi deserves to be used as a research locus on Religious Tolerance at the Adolescent Age because it has a multicultural class program with 80 teenagers consisting of 45 boys (56.25%), 35 girls (43.75%), 63 Muslims (78.75%), 10 Catholics (12.5%), 7 Protestants (8.75%), 22 ethnic groups (0.61%), 25 districts (0.060%) and 18 provinces (53%). Map of the distribution of adolescent backgrounds in the multicultural class of SMK Bakti Karya Parigi Pangandaran, as follows; 4 Aceh, 1 North Sumatra, 1 Riau, 1 Bengkulu, 2 South Sumatra, 1 Lampung, 1 DKI Jakarta, 36 West Java, 1 Central Java, 3 South Sulawesi, 1 Central Sulawesi, 1 East Kalimantan, 10 North Kalimantan, 10 NTT, 2 Maluku, 2 West Papua, 3 Papua. All of this is the strength of togetherness to maintain religious tolerance in diversity in the multicultural class of SMK Bakti Karya Parigi Pangandaran.

Bakti Karya Parigi Vocational School, Pangandaran Regency, carries the concept of religious tolerance in a multicultural class program by bringing teenagers from conflict areas, disadvantaged areas, most profound areas, conflict-prone areas, and various other regions in Indonesia with various

¹⁴ R. Stark & C.Y. Glock *American Piety: The Nature of Religious Commitment*, (Berkeley: University of California Press), 121.

ethnicities, ethnicities, and religions, united within the Vocational School Bakti Karya Parigi Pangandaran, and has been registered with the Ministry of Education and Culture of the Republic of Indonesia. There are several reasons researchers are interested in researching SMK Bakti Karya Parigi Pangandaran because SMK Bakti Karya Parigi Pangandaran applies the concept of a multicultural environment, tolerance in religion, accepts differences in various religions, ethnicities, ethnicities, and locations that are relatively easy to reach and open, and another reason is that the pioneers of the founders of this vocational school were included in the youth pioneers of the school movement. In addition, there are several awards received by Ai Nurhidayat as the founder of the Multicultural class at SMK Bakti Karya Parigi Pangandaran, among others, as follows: (1) Recipient of the 2019 SATU Indonesia Award for the Education Category, organized by Astra. (2) Sindo held 1st place in the 2019 Millennial Heroes Education Category. (3) Recipients of the West Java Pioneer Youth Education Category Award Held by the West Java Provincial Government.

The youth of SMK Bakti Karya studied multimedia, ecology, and up to 60 topics of multiculturalism, which referred to five basic concepts—fostering the values of tolerance, the spirit of peace, the spirit of networking, culture, and active learning. The concept of this school is more external. They grow crops, are active in local activities, and even help when there are traditional regional activities. In addition, professional classes will pave the way for knowledge, worldviews, and job references. Also, the Splash the Peace program, a multicultural school peace activity, pursue its intention to become an agent of peace.

The multicultural class of SMK Bakti Karya Parigi Pangandaran is a social movement that aims to accept, appreciate, give space and protect diversity through free school movement and integration into society. This movement

exists primarily to attract diverse students and to build a public support platform for free open access. This program is also a form of advocacy for teenagers from conflict, 3T, and marginalized backgrounds to get the same opportunity to interact. Multicultural classes are prepared to be replicated in other areas and even throughout Indonesia to strengthen good relations between different identities and prepare generations to work for peace or peace. The program also encourages reform of the national religious tolerance system so that it can develop and respond to the needs of citizens in line with the ideals of independence. Therefore, religious life today in the multicultural class in the interaction of minorities and the majority develops well and harmoniously so that it develops harmoniously under one roof at SMK Bakti Karya Parigi Pangandaran.

This situation can fully reveal religious tolerance, and interactions between groups or individuals, with all the supporting elements accompanying it. Everything can happen to live in harmony and peace within a frame of religious tolerance without interfering with the beliefs, attitudes, and actions of others.

Based on this explanation, it is a necessity to implement religious tolerance at a young age so that every teenager will not have radical and intolerant beliefs, attitudes, or actions that there is an explanation or a basic and detailed description of religious tolerance applied in schools such as the application of multicultural concepts in schools. Bakti Karya Parigi Vocational School, Pangandaran Regency. Furthermore, so that the concept contains elements of openness and science and deserves to be followed up and researched more deeply, the research is more comprehensive and worthy of being used as a reference for teenagers, parents, the community, and other researchers.

Method

This study combines qualitative and quantitative approaches (mixed research approach). The research method employed is descriptive analysis based on a mixed qualitative and quantitative approach, or mixed method research, which combines quantitative and qualitative research. It is done to solve the problem so that it is formulated in the introductory chapter, and this is following Crosswell's opinion that: a mixed methods research design is a procedure of collecting, analyzing, and “mixed” both quantitative and qualitative methods in a single study or a series of studies to understand a research problem.¹⁵ A mixed methods design is a procedure to collect, analyze and mix (combine) qualitative and quantitative methods in a study or series of studies to understand the research problem.

Results and Discussion

Observing the patterns of social interaction between adolescents of different religions at school also means studying the social system because what is being researched is about adolescents of different religions interacting with each other and working together between one teenager and other. Social interaction will occur when the youth of different religions are directly involved. The results of the research and discussion using interviews and the distribution of questionnaires on patterns of social interaction between adolescents of different religions are included in the very high category, then analyzed by the theory of Glock and Stark, suggesting that patterns of social interaction between adolescents of different religions are included in one dimension of religiosity, namely: Dimensions of consequences, that the pattern of interaction between adolescents of different religions at SMK Bakti Karya Parigi is already very high. They hold each other social contact and

¹⁵ John W Creswell, *Educational Research, Planning, Conducting, Evaluating, Quantitative and Qualitatif Research*, (Boston: Pearson, 2012), 35.

direct communication. In the sub-focus of this research, the researchers conducted observations and interviews with teenagers at SMK Bakti Karya Parigi as the primary informants of this research. From these observations it can produce patterns of social interaction between adolescents of different religions as follows:

Gotong Royong

The pattern of social interaction between teenagers at SMK Bakti Karya Parigi can be seen in the school and community environment where these teenagers interact and how social communication is used between teenagers of different religions.

In this case, it can be seen when doing social interaction between teenagers of different religions, both with fellow teenagers and with the surrounding community, this happens regardless of religious differences so that all can interact socially, one of which is in the form of cooperation in the construction of mosques, patrol posts and Jumsih (Friday). 'at clean-up), there are exciting things in this interaction through cooperation, in addition to generating cooperation between adolescents and the community, it also has a positive impact on adolescents of different religions becoming accepted in society and eliminating negative suspicions of non-Muslim youth, such as felt by Soni from West Papu:

“When I first came to SMK Bakti Karya Parigi, I didn't feel accepted by the people around me, the way of interaction was only modest. However, over time I tried to mingle with the activities of the people or communities that were there, participate in mutual cooperation, help the community in the construction of mosques, it turned out that everything was good and accepted the existence of me and my friends who are from Papua who are non-Muslims, all my prejudices when I first arrived it wasn't that bad, at first I was afraid and didn't

trust the people around me, especially Muslims. But they turned out to be so kind, warm and helping each other so much. They care about each other, even though they are of different religions. Our good relationship all started with social interaction through mutual cooperation in building mosques.”¹⁶

Abdillah stated, “Gotong royong is an activity that is carried out together and is voluntary so that the activities carried out can run smoothly, easily, and lightly.”¹⁷ Gotong royong is working together to get the job done and enjoying the work results moderately. Or a business or work carried out selflessly and voluntarily by all citizens according to the limits of their respective abilities. Cooperation to help or work together in society for the common good has been carried out since ancient times because activities become smooth in achieving their goals. In the principle of community cooperation, there are moral values, including: (1) sincerity to participate and togetherness/unity; (2) Helping each other and prioritizing common/public interests; (3) Efforts to improve/fulfill welfare; AND (4) Efforts to adjust and integrate/unify one's interests with common interest. Gotong royong can be interpreted as helping each other to do something, especially something socially meaningful. Furthermore, this mutual cooperation is based on the spirit of kinship, voluntary and selfless. Basically this attitude of gotong royong is a positive thing as long as it does not cooperate or cooperate in bad things because it is a sin.

Gotong royong itself is inseparable from the idea that relationships between individuals may be determined. Four typologies distinguish dimensions or aspects: Social, Normative, Interactional, and opportunity. Social relations connect

¹⁶ Interview with Soni Himan (SMK Bakti Karya), Pangandaran, 05 Juni 2021.

¹⁷ Baikuni Abdillah. *Gotong royong sebagai budaya bangsa*. (Bandung, Humaniora utama, 2016), 75.

individuals, and each individual has ideas and beliefs that may be similar or different or have rules that guide their behavior that may support or contradict each other; or their similar or contradictory concerns. The four types of bonds that arise in societies that are often related depend on the type of unity held together by the network of relationships: ideas, normative, action, and concern.¹⁸

This is in line with Azinar Sayuti's opinion: "Another aspect that can benefit from this mutual cooperation is a sense of participation and responsibility with the members of the community concerned in development efforts, both in physical and non-physical forms or according to areas of life."¹⁹

In social life, humans will be interconnected and need each other because humans are social creatures who cannot live alone without needing other people. In everyday life, humans as social beings, of course, cannot be separated from social interaction. For example, the school here is a formal educational institution consisting of teenagers with different religious backgrounds. These differences require them to get along or interact in following social interactions between teenagers of different religions.

A child will experience social behavior changes after entering a diverse community environment. Social interaction between teenagers of various religions is always applied in everyday life. Humans, as social beings are always in touch with other people. In socializing, talking, shaking hands, even contradicting even though it requires other people. In associating with other people there is always reciprocity or involving two parties.

¹⁸ Kartodirjo. *Gotong royong sebagai kearifan warga*. (Jakarta, Gramedia Pustaka Utama, 2006), 93.

¹⁹ Azinar Sayuti. *Sistem gotong royong dalam masyarakat pedesaan Daerah Sumatera*. (Jakarta, Pustaka Utama, 1983), 54.

Interaction is the process by which people communicate with each other as it is known that humans cannot be separated from one another in everyday life. In its implementation, social interaction can lead to cooperation and mutual cooperation in various activities. From this religious diversity, the social interaction process in schools will involve parties with different religious backgrounds. With this religious diversity, all youth of different religions can work together. Therefore, the importance of interaction between adolescents of different religions to foster an attitude of openness, tolerance, accepting differences, and respecting each other, and teenagers are not solved because of these differences but get along or unite because of differences.

Celebrating National Holidays

The youth of SMK Bakti by Parigi carry out social interactions in the form of celebrating national holidays every year, thus fostering closeness and strong kinship with social interactions in the form of celebrations for national holidays that are held every year, one of which is on Sunday (21/03/2021) to coincide with World Forest Day. SMK Bakti Karya Parigi held a shibori cloth exhibition. This shibori fabric uses natural dyes from plants and leaves. In addition to the natural materials used for coloring, bonding and dyeing techniques produce various motifs. Shibori fabric is a very environmentally friendly product that takes advantage of the potential that comes from nature. This shibori fabric is also designed for clothing, masks, headbands, etc.

The national day of youth oath day is celebrated through a festival of 28 languages, preserving culture and collaborating to protect the archipelago. Taking the theme “satuluyna Indonesia” brought us to the idea and strong determination to build a sustainable civilization. Sustainable development is a development process (land, city, business, and community) with the principle of “meeting the needs of the

present without compromising meeting the needs of future generations”.

The participating children looked enthusiastic and happy, even though the weather was quite hot then. I had a chance to poke someone from Papua and ask him how he felt about going to SMK Bakti Karya Parigi. The answer also shows the honesty of his happiness in living in pluralism, religious tolerance, and getting to know his friends from various regions in Indonesia and religions. I returned Sunday night to see the opening ceremony and continued the cricket discussion. This discussion was interesting. I understood better some of my friends' views there, both about culture, art, and Indonesian plurality, sharing their respective roles in everyday life to unique views. The most encouraging thing is the diversity at SMK Bakti Karya Parigi and Kampung Nusantara, the creativity in creating art and caring for the natural environment, as well as various narratives of awareness of diversity and love for Indonesia seen from various angles, sincere, straightforward, and this is Indonesia, which we must protect together.²⁰ The most memorable, of course, was the peak night of the performance, I watched how the students and their fellow students prepared the show with passion and hard work, and finally, they put on their best show.²¹

Unforgettable. Maybe that's the right word for this year's 28 Languages festival. As an alumni who has always been involved in this activity from year to year, I was amazed by all the sundries in this year's festival. Starting from the festival's location, the food served, and the most fantastic thing is the stage setting, sound and light. The stage setting was luxurious and made the students' appearance look luxurious. In addition, the guests who attended and the involvement of

²⁰ Interview with Pamela Cardinale (Pegiat Alumni UI Toleran (AUTO), 09 November 2021

²¹ Interview with Heri Nurdiansyah (Guru SMK Bakti Karya Parigi Pangandaran), 09 November 2021

residents and students in this festival made this festival even more intimate.²²

Celebrating the Religious Holidays

In this case, the youth of SMK Bakti Karya Parigi often carry out social interactions in the form of religious holidays such as Eid al-Fitr, Eid al-Adha, and Christmas. Everything is done by the youth of SMK Bakti Karya Parigi Together. Even though they have different religions, SMK Bakti Karya Parigi's youth are not an obstacle to celebrating religious holidays. Together, this is one of the social interactions in understanding different cultures and religions. -different that is embraced by the youth of SMK Bakti Karya Parigi.

In essence, all social interactions between religious communities need to be strengthened and preserved continuously, matters related to religious differences in one community then cause causes and consequences of the respective religious laws that are applied, it would be better to adapt them to the conditions and changing times so that the effects of The negative consequences resulting from the respective religious laws are not misunderstood. So only positive effects will be felt when the religious law is enacted.

Today what is being done is to strengthen relationships between adolescents through several social interactions when all are gathered because mutual respect and respect will be created from these social interactions. Strengthening social interactions in the form of religious holidays as the chairman of the Ai Nurhidayat Foundation spoke as follows:

It often happens that one of the children from Papua is very happy when Muslim holidays such as Eid al-Adha and Eid al-Fitr, why are they happy because they can participate in celebrating it with

²² Interview with Welin (Alumni SMK Bakti Karya Parigi Pangandaran), 09 November 2021

Muslim youth, eating, grilling satay and other activities related to the culture of the day?" the feast of the Muslims"²³

It indicates that the youth of SMK Bakti Karya Parigi has accepted and integrated with religious differences so that differences are not a problem for them but become a blessing to be grateful for and enjoy to create a peaceful life packed with religious tolerance.

Dialogue

In a healthy communication situation, social interaction in the form of dialogue becomes very interesting for the youth of SMK Bakti Karya Parigi of different religions, with social interaction in the form of dialogue finding and designing mutual benefits/benefits in their respective truths.

Social interaction through dialogue produces many benefits for the youth of SMK Bakti Karya Parigi of different religions, including (1) understanding each other more seriously; (2) improving and enrich own understanding; (3) finding common ground to build togetherness. In essence, the youth of SMK Bakti Karya Parigi always play a dual role, namely as individual beings and social beings. The youth of SMK Bakti Karya Parigi as individual beings are defined as personal selves. The youth of SMK Bakti Karya Parigi as a person is a creature that was created perfectly by God Almighty. It is stated in the Holy Qur'an that "Indeed We have created man in the best of forms." (Surat At-Tin/95: 4).²⁴ The youth of SMK Bakti Karya Parigi as social beings means that the youth of SMK Bakti Karya Parigi cannot live alone, so they need other people to be their dialogue

²³ Interview with Ai Nurhidayat (Ketua Yayasan SMK Bakti Karya), Pangandaran, 07 Juni 2021.

²⁴ Rusmin Tumanggor, dkk, *Ilmu Sosial dan Budaya Dasar Third Edition*, (Cet. VI; Jakarta:Kencana, 2017), 54.

partners in various matters. The youth of SMK Bakti Karya Parigi, from birth until they enter the grave, will need the presence of someone other than themselves. If the youth of SMK Bakti Karya Parigi is not related to or interacts with other teenagers, then that person cannot be said to be human.²⁵ Life as a social being for the youth of SMK Bakti Karya Parigi cannot be separated from interaction because interaction in society is the main thing, so the youth of SMK Bakti Karya Parigi cannot be separated from relationships with other people. In this relationship, one must be able to understand the role and position of each so that mistakes are not made because it can make harmonious relationships with fellow teenagers.²⁶ To maintain harmonious relations as individual beings and social beings, generally, each ethnic group has values and traditions that can be developed into a conducive model of peace as closeness between ethnic groups, religions, races, and other differences.²⁷ In the context of society, everyone will know other people; therefore, humans will always be in touch with other humans.

Social interaction is a reciprocal relationship between individuals and individuals and between individuals and groups based on a sense of need. As social beings, humans are never separated from social interaction and can never live without the role of other individuals.²⁸ Social interaction is the key to all social life because, without social interaction, there would be no life together.²⁹ The mere physical encounter of individuals will not result in the association of living in a social group.

²⁵ Rusmin Tumanggor, dkk, *Ilmu Sosial dan Budaya Dasar Third Edition*, 58.

²⁶ Rusmin Tumanggor, dkk, *Ilmu Sosial dan Budaya Dasar Third Edition*, 59

²⁷ Rusmin Tumanggor, dkk, *Ilmu Sosial dan Budaya Dasar Third Edition*, 60

²⁸ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT Raja Grafindo Persada, 2013), 56

²⁹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, 67

Such life associations will only occur when individuals or human groups work together, talk to each other, and so on to achieve a common goal, conduct competition, dispute, and so on. So, it can be said that social interaction is the basis of social processes, which refers to dynamic social relationships.³⁰

Interactions can generally be carried out smoothly when there are similarities in language, and culture, including religion. Religion is not only seen as a way of worshiping God and all the rules and teachings contained in the scriptures. However, differences in beliefs and symbols owned by adherents of these religions can be a separator between social groups. Therefore, apart from being used as a unifying tool, religion can also be a trigger for conflict.

Based on observations, at SMK Bakti Karya Parigi Pangandaran, West Java. The characteristics of adolescents at SMK Bakti Karya Parigi are very diverse in terms of economic, ethnic, ethnic, and religious layers. At SMK Bakti Karya Parigi Pangandaran, three religions are 3 (three) religions adhered to Islam, Christianity, and Catholicism. SMK Bakti Karya Parigi Pangandaran adheres to various beliefs, but they can maintain harmony in their daily lives. It can be seen when their neighbors of other religions experience a disaster such as death. They come to the funeral home to give life to the bereaved family. When carrying out Eid al-Fitr, Christmas Day, and other worship, they still respect each other. Not only that, but the youth of SMK Bakti Karya Parigi Pangandaran also carried out social activities through mutual cooperation. Therefore, the researcher wants to research how the interaction patterns between individuals and individuals and groups are formed to be harmonious, harmonious, and peaceful.

³⁰ Soerjono Soekanto dan Budi Sulistyowati: *Sosiologi suatu pengantar*, (Jakarta: Rajawali Pers, 2017), 54.

Youth harmony at Bakti Karya Parigi Pangandaran clearly refers to a peaceful, harmonious, peaceful interaction within the community itself in a variety of cultures that does not make people living side by side involved in religious conflicts such as religious conflicts that have occurred in Papua, conflicts based on religious interests and lack of tolerance and lack of mutual respect so that conflicts occur.

Realize the harmonious life of teenagers of different religions can be achieved if it is carried out through the following efforts: first, understanding the existence of other religions. To achieve a comprehensive understanding of other religions, an open-minded attitude is needed in attitude and action, and an open-minded attitude in religious life will provide meaningful meaning for the life and progress of a pluralistic society

Dialogue always means finding a common language, but this common language is expressed in different words. Dialogue is defined as the exchange of ideas formulated in different ways. Therefore, every attempt to dominate the other party must be prevented; the truth of one side does not mean the untruth of the other. Shared language is more than just a semblance of discussion; it is based on awareness of the Common problem. We need tools to reach the Common ground.³¹

Inter-religious dialogue is not just providing information that is the same and different between the teachings of one religion and another. Interreligious dialogue is also not an attempt to convince people who speak of their beliefs and make others change their religion to the one they embrace. Dialogue is not an academic study of religion, nor an attempt to unite all religious teachings into one, not an attempt to form a new religion that all parties can accept. Nor are they arguing between various religious groups so that some win and some

³¹ Josef van Ess: "Islam dan Barat dalam Dialog", in Nasir Tamaara (ed),170.

lose. However, dialogue between religions is “a meeting of hearts and minds between adherents of various religions”. Dialogue is “communication between believers on a religious level”. Dialogue is “a common path to achieve truth and cooperation in projects that carry common interests”. It is an encounter between believers, without feeling low, without feeling high, and without a secret plan or goal.³²

The prerequisite for dialogue is not the completion of all beliefs but the recognition that every religious person has a firm and absolute belief, which is different. Furthermore, such dialogue requires sufficient ego maturity “to allow the opponents of the dialogue to coexist without feeling that they can be adapted”.

Stanley Samartha³³ is a Christian who is considered the most serious in dialogue efforts. But, of course, because he grew up and lives in India, where Christians are a minority amid the dominant Hindu culture, he must live in an atmosphere of dialogue. According to him, a Christian should approach other people's religions and dialogue on theocentric and not Christian grounds, it is shown through the expression that the obligation a Christian today is not to Christianity as a religion nor to the cultural forms of Christianity but to God who has obligated himself in Jesus Christ to free us from the shackles of the particular exclusive to have relationships with our neighbors in the larger community so what is needed is not a theology knowing dialogue but the “courage” to have dialogue.

Thus, dialogue and harmonious relations as an essential community of different religious communities are the ultimate goals of academic efforts. Smith, through personalization of religion, is nothing but the internalization of religion.

³² A. Mukti Ali, “*Ilmu Perbandingan Agama, Dialog, Dakwah dan Misi*”, writings contained in Burhannudin Daya & Herman L Beck (Editor), *Ilmu Perbandingan Agama di Indonesia dan Belanda*, INIS, Jakarta, 1992, 208.

³³ Harwold Coward, *Pluralisme tantangan bagi agama-agama*, 76.

Although, internalization understands religion through what is in human beings, religious or theological expressions of someone religious or social is different because someone's perception and understanding of their religion is different. This difference arises due to the socio-political and cultural educational background behind the birth of religious personalization. Data on patterns of social interaction between adolescents of different religions were obtained by distributing questionnaires to 36 respondents.

Using the theory of Glock and Stark, which suggests that the pattern of social interaction between adolescents of different religions is included in one dimension of religiosity, dimensions of consequences, this dimension refers to the identification with the religion. A person's everyday religious practice, experience, and knowledge. Although religion generally explains how its adherents should think and act in daily life, it is not totally obvious to what extent the effects of religion are the result of religious devotion or exclusively the result of religion.

The pattern of social interaction between adolescents of different religions at SMK Bakti Karya Parigi Pangandaran is the ability of adolescents to apply and internalize religious values into their lives, as evidenced by their attitudes and behaviors in accordance with the teachings of their respective religions.

Conclusion

The pattern of social interaction between adolescents of different religions, as demonstrated by the quantitative results of a median score of 30.50 and a range of scores between 30 and 37.4 that was given to 36 adolescents, is relatively high. SMK Bakti Karya Parigi, however, the qualitative outcomes are incorporated in the following dimensions of consequences: Initially, Social Interaction as gotong royong. Second, social engagement through the celebration of national holidays. Third, social engagement through religious holidays. The fourth element of social contact is conversation.

Research on patterns of social interaction between adolescents of different religions has three aspects: (1) life in religious tolerance exists in dorms (living with diverse ethnicities and religions); (2) at school (with a contextual religious understanding approach to energize religious tolerance); and (3) the community environment (forming an ecosystem that can be an arena for social interaction in the community). Among the diversity of society and young people). Within the context of these three characteristics, five dimensions of religiosity have been constructed and demonstrated in the youth of SMK Bakti Karya Parigi Pangandaran, including the dimensions of belief, religious practice, experience, knowledge, and consequence. To establish, among others, three models of religious tolerance in adolescents: inclusivism, pluralism, and multiculturalism.

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