

Effect of Social Interaction Based on Socio-Religions In Ensuring Security (Case Study: Capital City Police of Medan, Indonesia)

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Abstract— Purpose this study to know Social interaction Chief of Capital City Police of Medan based on social religions in ensure security . This type of research is quantitative descriptive research. The population in this study were people in Medan City consisting of religious leaders, community leaders, academics and students. While the sample is a representative of the population whose results represent the overall symptoms observed. The sample in the study were 50 respondents. The sampling technique uses purposive random sampling. Social interaction has an important and necessary role in leadership by building heterogeneous unity and unity of society. For this reason, Chief of Capital City Police of Medan has made various efforts to maximize social interaction by conducting social religious activities with community leaders, religious leaders, youth leaders, academics, communities or organizations. This type of research is quantitative descriptive research. The population in this study were people in Medan City consisting of religious leaders, community leaders, academics and students. While the sample is a representative of the population whose results represent the overall symptoms observed. The sample in the study were 50 respondents. The sampling technique uses purposive random sampling. There is a positive and significant influence between social interaction with community security guarantees in the city of Medan. with t count > t table (3.968 > 2.010635) at a significance of 5%. There is a positive socio-religions influence on security guarantees in the city of Medan with a t count of 3.566 greater than the table of 2.010635. There is a positive and significant influence between social and socio-religious interactions simultaneously on security guarantees in Medan City. This is seen from F count (6.372) greater than F table (2.565), at a significance of 5%.

Keywords— Social Interaction, religions and Security

I. INTRODUCTION

The social interaction model is based on two main hypotheses, namely (1) Social problems can be muted and solved through collective deliberation through social processes involving various community groups; (2) Democratic social processes need to be developed in an effort to improve the community's social life system in a directed and sustainable manner [1].

According to Social interactions within a reference group have been shown to affect students' achievement. However, there is little evidence on the effect of social interactions on the decisions of college enrollment and academic mobility. Moreover, social interactions can explain variation in choices across groups with similar characteristics. For example, Schelling (1973) provide early

evidence of social interactions in binary choice in a profusion of contexts such as driving style and athletic play. Intuitively, conformity causes social interactions to be interconnected with neighborhood effects. Physical proximity amplifies the interplay of utility spillovers from other agents' choices and the combined effect becomes area specific. In an educational context, Garner and Raudenbush (1991) provide evidence of a positive relation between neighborhood quality and educational attainment [2]

Social interaction is very important because they can help explain striking changes in aggregate results over time and space. For example, Levitt points out that only a 25 percent increase in large-scale crime from 1960 to 1975 was caused by a demographic shift. Furthermore, because social interaction usually implies the existence of externalities, the presence of these interactions often suggests some space for government or institutional actions.

Another empirical approach was put forward to measure social interaction depends only on the use of information. The intuition of this approach is that because social interaction creates high levels of variation throughout space and time, by using variance from aggregate, one can measure the extent of this interaction. This is a free approach to fundamental endogeneity or a problem of reflection, because the approach explicitly recognizes the fact that all individuals influence each other. [3]

Social interaction is the main condition for activity and integration. Social interaction is a dynamic social relationship that involves the relationship of individual people, between groups of people, as well as between individuals with groups of people. In interacting an individual or social group is trying or learning to understand the social actions of an individual or other social groups. Social interaction will run in an orderly and orderly manner if individuals in society can act in accordance with their social context, namely actions that are adapted to the current social situation, do not conflict with prevailing norms, and individuals act in accordance with their position in society. A social interaction can run smoothly if it fulfills two conditions, namely the existence of social contact and communication. These social and communication contacts can be built by anyone, both individuals, institutions and community groups. One of them a form of social interaction carried out by the by the Chief of Capital City Police of Medan Medan with community groups and religious institutions, so that two-way communication is built more easily. This effort was carried out as a form of approach

model to ensure a system of security and comfort in Medan City [4].

Hartanto's research on public perceptions of criminal conditions with a sample of 100 respondents showed that 48% stated that the crime rate in Medan City had declined in the past year. However, still need to do social interaction with the community as a manifestation of the implementation of the Police Tribhata. Basically the city of Medan has the characteristics of a population that is very multiculturalism, so that various criminal problems often occur among the community. In responding to these conditions by the Chief of Capital City Police of Medan always builds communication with various interfaith figures, youth leaders, community leaders and academics as access to building a conducive Medan. As we all know, the ratio between the number of personnel and the population in Medan City is not comparable in reducing the occurrence of crime in the city of Medan, so that the role of the community is needed to be involved in maintaining security and comfort [5].

The role of Chief of Capital City Police of Medan in establishing social interaction with interfaith community groups using a socio-religious approach. If we think comprehensively and integrally, differences in the form of religious understanding can also be a force to build togetherness in order to achieve the goals of the integrity and progress of humanity. Unfortunately, that power (in many cases) only functioned to damage and exclude others; This is very easy to use by leaders and community leaders, religion, politics, in order to achieve certain goals. With that, it seems, religious sentiment can be used as the most ideal vehicle to achieve the intended purpose.

The roaring of religious nuances that have occurred in this country has raised concerns from various parties, including the police. The emergence of such conflicts contradicts the impression of the world community who see Indonesia as an example of a nation that upholds religious tolerance. The fact is that, in the history of this nation, there has never been a religious conflict that has been as aggressive as later. Because of that, a discourse emerged to prevent it with various approaches. It must be admitted that Indonesia is known as a plural country in terms of religion and belief. This plurality contains two positive and negative potentials at once. Diversity potential is positive because the variety of beliefs is a source of value and local wisdom for the integrity of this nation. The diversity of the beliefs of its citizens is the glue and reinforcement of the building of this country. The diversity of religions embraced by citizens is an integrative factor for Indonesia. On the other hand, religious diversity like this can be a factor in the nation's disintegration because of the conflicts that arise from it. Religion as an awareness of the meaning and legitimacy of actions for its followers in their social interactions actually experiences conflict of interpretations, so this is where a conflict arises [6].

In an effort to anticipate and overcome conflicts and crimes the strategy of social interaction based on socio-religion is a concrete step taken by Chief of Capital City Police of Medan. This is also inseparable from the importance of building a community social system. First, society is a combination of shared cultural values institutionalized into social norms and strengthened by individuals to a motivation. All of this is based on the relational concept between the subject and object in the

language of phenomenology called inter subjectivity or the alterego world. Second, social reality is relations that form a social system that has two distinctive features; the concept of function is understood as a contribution to safety and resilience. This concept focuses on the passage of parts in the social system according to their interdependent functions and there are no separate elements from each other. Third, society is a system that as a whole consists of interdependent parts. The entire whole system determines the parts. That is, part one cannot be understood partially and separately except by maintaining a relationship with a broad overall system, where the parts become the elements. Fourth, each community is a structure that consists of elements that are relatively strong and steady, integrating each other well.

People work more together than they oppose, even though there have been changes and changes. The community is expected to be able to carry out tasks according to their respective functions, so that the system built will run by itself. Therefore, it is difficult for conflict and conflict to occur if all functions are carried out in accordance with the awareness of their duties. Religion is no longer understood as a faith and belief, but it is also used as a way of life and human needs for the importance of the meaning of religiosity of human life, so that the relationship between believers goes peacefully, religion functions as a savior and liberator truly walks steadily with full awareness for his adherents. This is where the harmony between followers of religion is created by itself without the existence of a pseudo-engineering that can invite crime and friction [7].

This approach is based on developments in the community. An ideal model built by the police in the context of a democratic state is that the police must be political in terms of their duties as law enforcers and guardians of public order, as a whole must be freed from the influence of certain party interests. In the context of government power relations, the police clearly cannot be separated from the influence of the ruling government. However, this does not mean that the police do not have independence. To achieve the function and image of a professional police officer.

In order to achieve the function and image of a professional police officer as desired by the community, several changes need to be made regarding the position and function of the National Police to carry out socio-religious-based social interactions in ensuring security in Medan City. Security is considered a pursuit of freedom from threats and the ability of states and communities to maintain their independent identity and functional integrity against the forces of change, which they consider hostile. The point of security is survival, but also naturally includes a large number of concerns about the condition of a region.

II. RESULT AND DISCUSSION

A. Results

Data processing was conducted to determine whether there was any influence and how much influence the socio-religion-based Chief of Capital City Police of Medan social interaction had on community security in Medan. Analysis of questionnaire results data will be tested or the so-called instrument test including using the validity, reliability,

classical assumption test. Testing instruments and data processing was conducted to determine whether there was any influence and how much influence the socio-religious-based Chief of Capital City Police of Medan social interaction had on community security in Medan. In the validity test all variable X instruments are declared valid because they are more than 0.167. For variable X the highest validity is 0.541 and the lowest is 0.260.

1. Multiple linear regression analysis

Multiple linear regression analysis was conducted to analyze social interactions (X1) and socio-religious (X2) against security guarantees (Y) Chief of the Medan City Police Resort, both simultaneously and partially using SPSS 21.00 for Windows with the following results:

TABLE 1: REGRESSION COEFFICIENTS

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	45.067	11.359		3.968	.000
	In_Sos X1	.138	.095	-.210	-1.449	.154
	Soc_Rel X2	.533	.149	.516	3.566	.001

a. Dependent Variable: Jam_KemY
(Source: Fields Research Data)

Based on table 18 above, it can be seen that the constant value is 45,067, the social interaction coefficient is 0,138 and the socio-religious coefficient is 0,533, so the regression line equation is obtained as follows:

$$Y = a + b1X1 + b2X2$$

$$Y = 45.067 + 0,138 X1 + 0,533 X2$$

The multiple linear line equation can be explained as follows:

1. a is a constant of magnitude 45,067 stating that if the independent variable (social and socio-religious interaction) is considered constant, then the interest in security guarantees (Y) increases by 45,067 units.
2. b1 is the regression coefficient of social interaction (X1) of 0.138 which states that each increase in the social interaction variable (X1) is 1 unit, so this will increase the amount of security guarantees (Y) by 0.138 units.
3. b2 is the regression coefficient of parental attention (X2) of 0.533 which states that every increase in socio-religious variables (X2) is 1 unit, then this will increase the amount of interest in work (Y) of 0.533 units.

2. Hypothesis Testing

1. T-Test

T- Test use for test the significance of constants and each independent variable which consists of variables of social interaction conditions (X1) and socio religious (X2) partially whether it influences the security assurance variable (Y). The hypothesis for the variable social interaction in this study :

H0 : There is no positive and significant effect of social interaction (X1) on security guarantees (Y) in Medan City

Ha : There is a positive influence and social interaction (X1) on security guarantees (Y) in Medan City

The hypothesis for socio-religion variables in this study are:

H0 : There is no positive and significant socio-religious influence (X1) on security guarantees (Y) in Medan City

Ha : There are positive and socio-religious influences (X1) on security guarantees (Y) in Medan City

T- test in this study used the help of the SPSS 21.00 program for Windows with the following results:

TABLE 2: T-TEST RESULTS

Model	T	Sig.
(constant)	3.968	0.000
X1_Interaksi Sosial	1.449	0.154
X2_Socio-Religious	3.566	0.001

(Source: Fields Research Data)

Based on table 11 it is known that the significance of t for social interaction (X1) is 0,000 at the 0.05 significance level. thitung in the table compared to table. The size of the table can be seen from the Critical Values table For The t Distribution ($\alpha = 0.05$) with df of 48 (from the formula $df = n - k = 50 - 2$) and the significance of alpha (α) of 0.05 (5%) , so that the ttable is obtained 2.010635 (Distribution Critical Value Table t). The significance of the social interaction variable (0,000) is smaller than the significance of alpha (0.05) and tcount (3.968) greater than t table (2.010635), then the null hypothesis (H0) is rejected and the alternative hypothesis (Ha) is accepted. This means that it can be proven that the independent variable (social interaction) has a positive and significant effect on the dependent variable security guarantee.

The significance of socio-religious (X2) is 0.001 at the significance level of 0.05 and tcount of 3.566, which is greater than the table of 2.010635. The significance of socio-religious variables (0.001) is smaller than the alpha significance of 0.05 and tcount (3.566) greater than t table (2.010635), then the null hypothesis (H0) is rejected and the alternative hypothesis (Ha) is accepted. This means that it can be proven that independent socio-religious variables have a positive and significant effect on the dependent variable (security guarantee).

1. Fisher Test (F-test)

Fisher test used to test whether the variables of social interaction (X1) and socio-religious (X2) simultaneously influence the security assurance variable (Y). The hypothesis in this test is:

H0 : there is no positive and significant influence on social interaction (X1) and socio-religious (X2) on security guarantees (Y)

Ha : there is a positive and significant influence on social (X1) and socio-religious (X2) interactions together on security guarantees (Y)

Test the hypothesis the researcher used the SPSS 21.00 program for Windows with the following results:

TABLE 3: F-TEST RESULTS

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	970.715	2	485.358	6.372	.004 ^b
	Residual	3579.785	47	76.166		
	Total	4550.500	49			

a. Dependent Variable: Jam_KemY
 b. Predictors: (Constant), Soc_RelX2, In_SosX1

(Source: Fields Research Data)

Based on table 3 it is known that the significance value of F is 0.004 at the level of significance of alpha (α) 0.05. The calculated table is compared to F_{table} . The size of F_{table} can be seen from the Critical Values For The F Distribution table ($\alpha = 0.05$) with df of 48 and alpha (α) significance of 0.05 (5%), so that F_{table} is 2.565. The significance of F (0.004) is smaller than the significance of alpha (0.05) and F_{count} (6.372) greater than F_{table} (2.565), then the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted. This means that it can be proven that independent variables (social and socio-religious interactions) have a positive and significant effect simultaneously on the dependent variable (security guarantee).

2. Determination Coefficient

The coefficient of determination essentially measures how far the ability of the model to explain the variation of the dependent variable is seen in the table, the following summary summary.

TABLE 4: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.884 ^a	.7814	.180	8.727

a. Predictors: (Constant), Soc_RelX2, In_SosX1

b. Dependent Variable: Jam_KemY

(Source: Fields Research Data)

Based on Table 4 of the Model Summary, it is known that the partial influence of each is known that the R^2 value is 0.7814 (78.14%). This means that the independent variable is able to explain the dependent variable by 78.14% and the remaining 21.6% is explained by other variables outside the equation of the multiple regression model in this study. Based on these results it can be concluded that the independent variable in explaining the dependent variable is strong or the value is large. This means that the independent variables used in this study have a large influence on the dependent variable in terms of the influence of social interaction and socio-religious has a large influence on security guarantees in the city of Medan.

B. Effect of Social Interaction the Chief of Capital City Police of Medan on Security Guarantees in Medan City

Social interaction is a process of mutual influence between individuals either face-to-face or with media such as newspapers, telephones or television. Leaders who have a high spirit of interaction such as always communicating and social contact with the community, visiting figures to obtain information, advice and input, so that the community can obtain security guarantees. The results of descriptive data processing showed that the social interaction of the Chief of Police of the Big City Resort Medan was very high. Criteria in measuring the social interaction of this study used 4 indicators, namely communication, attitude, behavior and social contact. The first hypothesis (H_a) which states that there is a positive and significant influence between social interactions on security guarantees can be answered by looking at the results of $t_{count} > t_{table}$ ($3.968 > 2.010635$) and the level of significance of alpha (α) social interaction $< \text{significance } 5\% (0.001 < 0.05)$. This means that H_a is accepted and H_0 is rejected, that is, it can be proven that there is a positive and significant influence between social interactions on security guarantees of 21.3%. The magnitude of the influence indicates that the social interaction of the Head of the Kota Besar Resort Police community, religious leaders, youth leaders, academics, communities, students and organizations can provide additional insights, information, input and suggestions to strengthen security in the city of Medan.

B. The Influence of Socio-Religion Chief of Capital City Police of Medan Against Security Guarantees in Medan City

The results of descriptive data processing showed that the socio-religion Chief of Capital City Police of Medan was high. The criteria in socio-religious measurement of this study use 5 indicators, namely using 5 indicators of social relations, tolerance, trust, discrimination and respect. The second hypothesis that states that there is a positive and significant influence between socio-religious security and security can be answered by looking at the significant results of socio-religious (X_2) of 0.001 at a significance level of 0.05 and t_{count} of 3.566 greater than at t_{table} of 2.010635. The significance of socio-religious variables (0.001) is smaller than the alpha significance of 0.05 and t_{count} (3.566) greater than t_{table} (2.010635), then the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted. This means that the socio-religious values carried out by the Chief of the Medan City Police Resort have an influence on security in the city of Medan.

In line with his opinion, Max Weber explained that socio-religions aims to achieve the widest possible social law and achieve scientific information about religious communities in particular. As with other social institutions, especially in the police, religion also has a very urgent function. This function is closely related to meeting the needs of the community to maintain their survival and maintenance. Sociologically, the influence of religion can be seen from two sides, namely positive or unifying influence (integrative factor) and negative influence or destructive and divisive influence (desintegrative factor).

The value of socio-religions as an integrative factor for society means the role of religion in creating a common

bond, both among members of several societies as well as in social obligations that help unite them. This is because the values underlying the systems of social obligation are supported jointly by religious groups so that religion guarantees consensus in society. Based on the explanation above, it can be concluded that the higher the socio-religious value built by Chief of Capital City Police of Medan, the higher the security of the security of the people of Medan City.

The results of data analysis to answer the third alternative hypothesis (H_a) which states that there is a positive and significant influence between social interaction (X_1) and socio-religious (X_2) together on security guarantees (Y) can be seen from F Significance (0.004) more small from the significance of alpha (0.05) and F_{count} (6.372) greater than F_{table} (2.565), the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted. This means that H_a is accepted and H_0 is rejected, it can be proven that there is a positive and significant influence between social and socio-religious interactions together on security guarantees. The interaction of one's social and socio-religious interactions with others illustrates how the state of religion is unifying rather than as a divisive party. This principle is always held by the Chief of Capital City Police of Medan in strengthening security in the city of Medan. Likewise with people who embrace other religions. Broadly speaking, social and socio-religious interactions that are built with the community are both asositive interactions, positive interactions that lead to unity. Interaction as a social realm whose existence is never separated from everyday life.

The main focus of the the Chief of Capital City Police of Medan is how religion heterogeneity in the city of Medan is a strong driving force to bring about the function of religion as a unifier. In line with Emile Durkheim's opinion, socio-religious activities become a social cement in society that can unite every element of society. But along with the times and technology and the development of socio-economic development that continues to evolve can change the pattern of religion interaction relations that used to be exclusively changed towards inclusive. In a society with an inclusive attitude, interaction looks more harmonis. Both can relate well, cooperate and benefit each other. The spirit of pluralism and the universality of religion built by the Chief of Capital City Police of Medan became very felt by the people of Medan, it was seen from his presence in various social activities such as mutual cooperation with the community, Indonesian national army and religious harmony forum. It can also be seen from how to attend invitations to religious celebrations or rituals. The most

harmonious interactions, mutual cooperation and mutual benefit are when there are social activities.

From the elaboration and description of the discussion above, it can be concluded that to reduce crime and increase security guarantees for the community it is necessary to approach the leaders as the front guard who can influence the community and as intellectuals. Apart from the religious values built by by the Chief of Capital City Police of Medan in providing security to the community there are still many other strategies that have been implemented such as community-based social interaction, hobby-based social interactions, cultural-based social interactions, millennials and others. In principle by the Chief of Capital City Police of Medan has various ideas and creativity in approaching various elements of society to ensure security in the city of Medan.

III. CONCLUSION

There is a positive and significant influence between social interaction with community security guarantees in the city of Medan. with $t_{count} > t_{table}$ ($3.968 > 2.010635$) at a significance of 5%. There is a positive socio-religions influence on security guarantees in the city of Medan with a t_{count} of 3.566 greater than the table of 2.010635. There is a positive and significant influence between social and socio-religious interactions simultaneously on security guarantees in Medan City. This is seen from F_{count} (6.372) greater than F_{table} (2.565), at a significance of 5%.

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