

Harmony of Majority and Ahmadiyya Minority at School in Symbolic Interactionism Perspective

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Abstract. The purpose of this study is to explain the symbols of harmony and tolerance found in social interaction between the majority and Ahmadiyya minority students at Primary School 42 Mataram City. The research method used a qualitative approach, with the type of case study. Data collection was carried out through observation, interview, and documentation of social interactions between the majority and minority Ahmadiyya students at schools. The results showed that symbolic interactions in learning at Primary School 42 Mataram City between the majority and Ahmadiyya minority students were carried out intensely both in the classroom and outside. The intensity of interaction shows an inclusive understanding that can be proven by the existence of harmony among school members, between teachers with students, between students with students, and between majorities with minorities. The theological differences between the majority and Ahmadiyya minority students do not make learning interactions rigid and exclusive. The interactions carried out have supported the conduciveness of learning in schools and facilitated the achievement of learning objectives.

Keywords: *symbols, harmony, interaction, majority, minority*

INTRODUCTION

As a country inhabited by various groups, religions, races, ethnicities, and tribes, Indonesia is very vulnerable to a conflict. In the course of history, conflicts between religions and religious groups have often occurred. For example, conflicts between the majority and Ahmadiyya groups in various regions, especially in Lombok, West Nusa Tenggara. Ahmadiyya as a religious movement that is considered a deviant sect, has never received resistance from mainstream Muslims [1]–[4]. Factors underlying the resistance and rejection of the majority of Islam are the main teachings of the Ahmadiyya regarding the existence of a prophet after the Prophet Muhammad [5]–[7].

In West Nusa Tenggara itself, rejection and violence against the Ahmadiyya minority group has been going on for a long time and has resulted in physical conflict several times. In 1983, for

example, there was violence against the Ahmadiyya minority group in Pancor, East Lombok. The violence continued in 2003 and culminated in 2006 with the eviction of minority Ahmadiyya groups in various parts of Lombok [4], [8].

In some cases, including the Ahmadiyya conflict, participation and efforts in building harmony and tolerance are not always easy to do by community members or community organizations, even by the government. Reconciliation can be done by maximizing communication and social interaction between conflicting groups. Reconciliation can also be done through educational institutions, as happened in the learning of Islamic Religion by teachers to minority students at Primary School 42 Mataram City.

Such reality is shown by teachers of Islamic Religion and Ahmadiyya minority students as people who have different religious beliefs have succeeded in developing appropriate interactions so that they can anticipate conflict, can collaborate with all parties, can exist and successfully carry out their programs without any significant problems. Even though many studies show that differences in characteristics will complicate learning interactions in schools. For example, the results of Budiwanti's research and Pamungkas (2018) show the difficulties of reconciliation between the majority and Ahmadiyya minority groups are caused among others by the exclusive attitude and closing down of Ahmadiyya groups.

As a social fact, this situation is very interesting to study. The aim is to analyze the symbolic interaction of teachers and Ahmadiyya minority students in learning to minimize differences with the majority and realize trust and support in building religious harmony in the community. All analyzes are directed to see the learning process that can be trusted which results in the similarity of meaning between PAI teachers and students minority and results in the effectiveness of Islamic Religion learning. The study focused on the symbols of harmony in the interaction of teachers and minority students in meaningful learning of mutual recognition.

METHOD

This research uses a qualitative approach to discuss descriptive data from the object to review, compile complex and comprehensive images,

analyze words, report the views of informants, and conduct research in scientific settings. Qualitatively related based on the constructivism paradigm which makes researchers as instruments of research with organizational communication action analysis units that have differences with rural communities in making positive symbolic interactions.

The subjects of the study were teachers of Islamic Religion and the Ahmadiyya minority students at Primary School 42 Mataram City. The preliminary study was conducted in July-August 2019. The data collected were primary and secondary data. Primary data were obtained from research informants, namely teachers, Ahmadiyya minority students, school principals, teachers, and other students at Primary School 42 Mataram City about symbolic interactions.

The data checking technique used is triangulation, which is a data checking technique that uses something else outside the data to check or use the data itself. Data analysis is carried out through a process of sequencing data, organizing them into a pattern, category, and unit of data description by sorting the data into units, categorizing based on the themes that emerge, finding patterns that match the object of study, identifying what is important is presented in research result.

RESULT & DISCUSSION

Until now there were 13 students from the Ahmadiyya attending Primary School 42 Mataram City. Social interaction conducted by teachers and Ahmadiyya minority students takes place in the learning process in the classroom and also outside the classroom. The researcher focused his analysis on various actions taken by teachers and minority students in the learning process both in the classroom and outside the classroom. The results of the research on the problem are divided into two themes, namely how teachers interpret interactions with students minority of Ahmadiyya and also vice versa how Ahmadiyya minority students interpret interactions with teachers in the learning process at school. Because differences in religious beliefs between teachers and Ahmadiyya minority students are not a simple matter for the majority of these things are fundamental issues that can no longer be compromised. This also certainly becomes the belief of the teacher in viewing the students being a minority. Residents of the school and surrounding communities generally have a Muslim background and a Shafi'ite school. In addition, most of them were NW, NU, and Muhammadiyah sympathizers.

The community (read majority) initially did not give a place to the Ahmadiyya to exist in Lombok, including access to education. However, after going through a long process mediated by the government, educational access to the minority

Ahmadiyya was granted. Based on interviews with several Ahmadiyya figures at Wisma Transito, the children of the Ahmadiyya groups who are in refugee camps have gained access to education in schools in Mataram. And they can already learn well as school children in general. When researchers asked whether these children had ever been discriminated against by teachers, students, and other schools, an Ahmadiyya leader replied that it happened at the beginning of their transfer in Transito. But over time, until this research was conducted, ridicule and ridicule were no longer found.

Related to Islamic Religion learning, the principal of Primary School 42 Mataram said that minority students learn Islamic Religion together with other students without different treatment. Even in the learning process in class, they are seen as the same as other students. Teachers at Primary School 42 Mataram City said that Islamic Religion learning taught at school refers to the government curriculum. What is contained in the curriculum, then that is what is done by teachers at school.

Based on the results of interviews and observations at the time of the study, it was found that the materials were taught by teachers following the demands of the existing curriculum. In addition to the standard curriculum from the government, Islamic Religion learning is also based on programs that have been prepared by schools. For example, *Imtaq* activities every Friday, *Zuhur* prayer activities in the congregation. At the time of prayer in the congregation, minority students are also willing to become a congregation of congregational prayers which are led by teachers of Islamic Religion and other teachers. Students are required to attend midday prayers at school. Because the school prayer room was not able to accommodate all students, the prayer in congregation was carried out in turns depending on the class. The students are given the task of becoming *muazzin* in turn. This also applies to Ahmadiyya students. HA, Ahmadiyya student for example also became *muazzin* several times. He revealed that he had been a *muazzin* 3 times in the midday prayer. NR, the teacher of Islamic Religion emphasized that Ahmadiyya students, in this case, were more diligent than other students in general.

The process of interaction and communication carried out by teachers with Ahmadiyya minority students is also done outside the classroom. This is done so that Ahmadiyya minority students feel cared for and not differentiated from the majority of students. The familiarity between teacher and student is also built with frequent greetings and greetings. Another way that is done by the teacher is to not often deal with issues of difference, but on social issues that lead to tolerance and harmony. The study of social issues in its development became the glue of togetherness among villagers

and greatly influenced the order, harmony, and peace of the school community.

Another important finding from the research is that in the learning process, teachers convey Islamic Religion material openly, even though it is different from the minority beliefs of Ahmadiyya. Openness about the difference between teachers and Ahmadiyya minority students in Primary School 42 Mataram City is not wrong because in the end gave birth to a different understanding for students minority. This certainly has an impact on the self-concept and the meaning of Ahmadiyya minority students. The self-concept will occur through a process of balancing between the self-concept "I" and "Me" in the Ahmadiyya minority [9], [10].

The results of the study, which shows the trust and support of the community, provide great benefits for PAI teachers as part of the majority who might have the goal of returning the Ahmadiyya to believe in the teachings of the majority and abandon the teachings of the Ahmadis who are deviated. Or at least the teacher of Islamic Religion can realize a society that holds multiculturalism and can actualize the values of harmony and tolerance in interactions in a plural society. Overall the results of the study show that the symbolic interaction between teachers and minority students has been able to change the meaning of each individual towards diversity and tolerance.

The learning of Islamic Religion in Mataram City as a symbolic interaction that occurs between teachers and Ahmadiyya minority students can be explained through three concepts that must be contained therein namely mind, self, and society.

1. Mind

The learning process in schools is an interaction between teachers and students. Between them, there is a harmonious interaction of learning and promoting multicultural values. These multicultural values can be seen from the symbols used in the process of learning interactions in schools. Actions that explain the existence of multicultural values include, there is no distinction between students by teachers, no discrimination against minorities, student minority voluntarily attend learning, harmony in learning, and interacting outside the classroom. These things can show the meaning of recognition and acceptance of the Ahmadiyya minority.

Learning interactions that are intense and open to differences contained in religious views or symbols eventually give birth to the same meaning (after going through a process of conflicting and through intense interaction), being an example of the creation of symbolic interaction. The same meaning gave birth to harmony and tolerance between the majority and the Ahmadiyya minority in schools.

2. Self

As it is known that between teachers and minority students have different belief backgrounds. Teachers of Islamic Religion themselves are part of the majority of Islam. The main difference between the majority of Muslims and the minority of the Ahmadiyya is mainly on prophethood. The majority believe that Muhammad is the last prophet. As for Ahmadiyah, the last prophet was not Muhammad, but Mirzha Ghulam Ahmad. These differences in belief backgrounds between teachers and students minority can form the concept of self as "I" in the perspective of symbolic theory. Whereas "Me" is formed from each other's views of the other. For example, for teachers, minority students have commendable and diligent behavior in learning. So in the context of learning interactions in schools, minority students (in this case Ahmadiyya) experience the process of the meaning of self-concept between "I" and "Me", between subjective self-concept and objective self.

Subjective self-concept "I" and "Me" owned by both teachers of Islamic Religion and minority students, after the interaction between them gave birth to new self-concepts resulting from modifications. The new self-concept can be seen from each other's recognition of the other, the realization of harmony, and the maintenance of pluralism values in schools.

3. Society

Society is the relationship between individuals and society, and vice versa [10]–[12]. So in the context of this study, the relationship between teachers and minority students and also with other students is created harmoniously. Learning interactions have succeeded in creating harmony and tolerance among school members. This is known from the no longer bullying and discriminatory treatments, the granting of scholarships to minorities, the existence of cooperation in carrying out school activities both religious and social in nature such as prayer in congregation, charity coffers, and social service. The harmony is obtained from the meaning process by each individual in their interactions at school. This means that each individual has the same meaning in the learning process. So that each can accept one another, by the majority against the minority and vice versa.

Research shows that the same meaning in symbolic interactions is needed to realize shared understanding and harmonization. This study, among others, looks at the process of symbolic interaction between teachers of Islamic Religion and minority students, as well as existing symbols and used to form symbolic interactions and shared meanings. The hallmark of symbolic interaction lies in the emphasis of humans in the process of translating each other, and defining each other's

actions, not made directly between stimulus-response, but based on understanding the meaning given to the actions of others through the use of symbols, interpretations, and ultimately each individual will try to understand each other's intentions and actions, to reach amutual agreement[9], [11], [12].

CONCLUSION

Symbolic interactions in Islamic Religion learning at Primary School 42 Mataram City between teachers of Islamic Religion and Ahmadiyya minority students are carried out intensely both in the classroom and outside the classroom. The intensity of interaction results in understanding of multiculturalism which can be proven by the existence of harmony among school members, between teachers and students, between students and students, and between minorities and minorities. Differences in theological teaching between the majority and minority Ahmadiyya do not make learning interactions rigid and exclusive.

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