

The Actuality of Impulses, Perceptions, Manipulations and Solutions in Social Interactions among Diverse Religious Groups

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Abstract:

This research aims to understand residents' efforts to live their daily lives and establish social relationships with individuals of different religious beliefs, as well as to explore the formation of individual concepts and thoughts in interacting with their environment. In this context, differences in religion or belief can create social interactions that are associative or dissociative in nature. The authors will answer related questions, patterns of social interaction, impulses, perceptions, manipulation of individuals in social interactions, and the resolution of final actions regarding religious differences in the Sirnagalih sub-district, Indihiang, Tasikmalaya City. This research uses qualitative research with field methods and uses a sociology of religion approach. The results of the research show that social interaction between religious communities in the Sirnagalih sub-district, Indihiang sub-district, Tasikmalaya City occurs in an associative (unification) pattern where mutually beneficial interactions occur between individuals and each other between Muslims, Protestants and Catholics. The social processes that occur in the daily lives of Muslims, Protestants and Catholics, prioritize aspects of togetherness and harmony based on common or shared interests. The emergence of a slight dispute in the process of social interaction among citizens can be resolved immediately by involving a third party, namely the local government, by prioritizing forms of interaction in accommodation, namely mediation, compromise and tolerance.

Keywords: accommodative process; common interest; social interaction; associative process; religious harmony.

INTRODUCTION

In human life, religion has played an important role since prehistoric times. The existence of religion emerged because prehistoric people wanted to understand natural phenomena and life through myths and beliefs. According to Auguste Comte, theology (belief in God) can control human behavior and form scientific positivistic knowledge (Pals, 2012; M. Rahman, 2020). Meanwhile, Emile Durkheim saw that religion influences social life, separating the sacred and the profane. Even though religion was once thought to be extinct by some anthropologists, science actually makes it interesting for research (Beck et al., 2020; Mustofa, 2020). Religion plays an important role in human life, guiding individuals through teachings, norms, and values. The influence of religion is also seen in the social aspects of society, forming an institutionalized system and producing binding norms (Irawan, 2022; M. T.

Rahman, 2021). The thoughts of Auguste Comte and Emile Durkheim help understand the relationship between religion and social aspects. Religion has positive functions such as educative, savior, peace, social control, fostering a sense of solidarity, transformative, creative and sublimated (M. T. Rahman, 2021). From a psychological perspective, religion is also a source of values and solutions in overcoming frustration (Arifin, 2015; Truna, 2024).

However, religion can also have a negative impact, especially when wrong understanding leads to radicalism. Religious radicalism can create intolerance, fanaticism and acts of violence that are detrimental to individuals and society (Razaghi et al., 2020; Setia & Rahman, 2022; Zamakhsari, 2020). The factors that trigger radicalism involve internal and external factors, including the environment, low economy, dissatisfaction with the government, and the influence of wrong ideologies. Social media can also be a means of spreading radical ideas. It is important to understand that Indonesia's religions are very diverse, and many communities are able to live side by side with tolerance and harmony between religious believers (Anwar et al., 2019; Kusuma & Rahman, 2018; We Are Social & Hootsuite, 2020).

Religion has various positive functions for its adherents, including an educational function that provides an understanding of commands and prohibitions, guiding individuals to act according to the teachings to achieve goodness and prosperity (Hayward, 2012; Neo, 2020). In addition, religion functions as a savior by instilling belief in God to achieve salvation in and afterlife. The function of religion also involves peace, ensuring inner and outer tranquility through adherence to religious teachings (Mustari & Rahman, 2012; Rahmat & Yahya, 2022). Apart from that, religion plays a role in social control with norms that monitor individuals through dogmatization. Religion also fosters solidarity and mutual respect between its adherents, changes individuals for the better, encourages productivity, and links behavior to the values of worship, as long as it does not conflict with religious norms (Hedges, 2017; Taufik, 2019).

Several incidents reflect the reality of religious life in Indonesia. On the one hand, the existence of religion allows people to respect each other, creating a peaceful life. However, on the other hand, there is a series of sad cases in various regions of Indonesia. Religion, which should provide calm and peace, has instead become a source of conflict and danger to the soul. There are many fatalities due to religious conflicts that occur in various regions of Indonesia (M. T. Rahman & Mufti, 2021). The aim is to understand residents' efforts to live their daily lives and establish social relationships with individuals of different religious beliefs, as well as to explore the formation of individual concepts and thoughts in interacting with their environment. In this context, differences in religion or belief can create social interactions that are associative or dissociative in nature (Collins-Kreiner, 2020; Hasenclever & Rittberger, 2000; Haynes, 2020). The authors will answer related questions, patterns of social interaction, impulses, perceptions, manipulation of individuals in social interactions, and the resolution of final actions regarding religious differences in the sub-district.

METHOD

To answer the problem formulation in this research, the authors used qualitative methods. Through this qualitative method approach, the procedures for research results can be in the form of descriptive data sourced from direct observations both verbally and written words of the objects observed (Silverman, 2015). With analytical and rational explanations presented in the form of descriptive sentences (Bisri & Eva, 2012). The research was conducted in Sirnagalih Village, Indihiang District, Tasikmalaya City. Meanwhile, the initial research will be carried out on December 5 2023 and data will continue to be searched until all problem formulations can be answered. The reason the researcher chose this place is because the daily lives of its residents during the research process that the authors carried out presented a process of social interaction between religious communities that is different from other places in the Tasikmalaya city area which tend to be individualistic. This happens because basically the nature of urban communities is that they are busy with their own activities so that the place they live is only a place to rest and most minority residents in the Tasik City area tend to limit themselves to interacting socially in the daily lives of their residents. Even though the Sirnagalih sub-district is located in an urban area, the characteristics of its residents prioritize elements of togetherness, unity, and prioritizing the public interest as is the case in rural areas or communities.

RESULTS AND DISCUSSION

History of the Entry of Christianity

The research location is in Sirnagalih Village, Indihiang District, Tasikmalaya City, West Java Province. The majority of residents in the Tasikmalaya area are Muslim, while Christians are a minority with various ethnicities

including quite a lot of Chinese. The spread of Christian teachings in the West Java region first spread in 1863 with the establishment of a special institution to spread Christianity to Sundanese people in the West Java region, namely the *Nederlandsche Zending Vereeniging* (NZV). The spread of Christianity was carried out individually through native priests. Then the spread of Christianity in West Java also continued in the 19th and 20th centuries (Mulyadi, 2019). Apart from that, there are also many people from outside the West Java area who are Christians and then settle in the West Java area. In 1870, the Tasikmalaya area experienced an increase in the industrial sector, resulting in large migration to Tasikmalaya, such as Javanese, Chinese, Arab, European and East Asian ethnicities (Tantoh & Sampurno, 2020). In the 20th century, Chinese in Tasikmalaya also experienced progress in trade. This has led to more and more companies being founded by Chinese in Tasikmalaya.

Even though the economic sector in the Tasikmalaya area is dominated by Chinese, the Tasikmalaya area is known as the Santri City because of the many Islamic boarding schools spread throughout the area. In 1995, the Tasikmalaya area had more than 300 Islamic boarding schools with more than 50,000 students (Tantoh & Sampurno, 2020). In 2001, the expansion of Tasikmalaya into Regency and City did not hinder the development of existing Islamic boarding schools. This can be seen from the development of Islamic boarding schools in Tasikmalaya City in 2021, with a total of 270 Islamic boarding schools and 40,021 Islamic boarding school students. (Jabar, 2023) The development of Islamic boarding schools in Tasikmalaya is growing from year to year.

In 1996, ethnic Chinese riots occurred in the Tasikmalaya area, with shops and churches associated with Chinese people being burned. The riot occurred due to personal problems that occurred at the Condong Tasikmalaya Islamic Boarding School. Then, this problem spread to social prejudice against Chinese people. Finally, non-Chinese people set fire to shops and places of worship such as churches. This has caused many losses experienced by residents in Tasikmalaya, especially the economic problem which has become unstable. Apart from that, ethnic Chinese in Tasikmalaya experienced prolonged trauma. Until now in 2023, many of them are still closed off and afraid of other ethnicities in Tasikmalaya (Tantoh & Sampurno, 2020).

Initially, the Sirnagalih sub-district was inhabited by native local residents, all of whom were Muslim. Until 2010, immigrants began to enter who adhered to the Catholic religion. At the beginning of their presence, the Catholic residents needed more adaptation, because the local community was not yet used to the presence of immigrants who had a different religion from the native local residents. However, in the process, the adaptation went well and slowly local residents began to get used to interacting socially with residents who adhered to the Catholic religion. A year later, Protestant immigrants returned, so that currently there are quite a lot of non-Muslim residents in the Sirnagalih area, namely around 58 people. With details, 51 of the residents are Protestant, and 7 of the residents are Catholic, and the majority of the residents are Muslim.

Basically, non-Islamic residents in the Tasikmalaya City area are mostly more closed. This happened because of the effects of the 1996 incident which had a deep impression on minorities in the Tasikmalaya city area. This scarring incident not only had an impact on the Chinese but also other residents who adhered to Catholic and Protestant religions. The number of churches that were damaged makes a deep impression in historical records. However, in the Sirnagalih sub-district, Catholic and Muslim residents live more openly in their social interactions. In their daily lives they interact and are active in community activities. There is no space for boundaries or distinctions due to different religious beliefs. Until now, residents of Sirnagalih sub-district accept and provide equal space to newcomers, whether Muslim, Catholic, Protestant or other religions, in the process of social life.

Patterns of Social Interaction

In the context of social life, social interaction can be seen from the daily activities of its citizens which form social integration. From Indonesia's pluralistic perspective, with a population of more than 200 million people, diversity in terms of ethnicity, race, language and religion has in reality become a unity that is inherent in the daily lives of its citizens. Including what happened in Sirnagalih Village, Indihiang District, Tasikmalaya City.

The social interaction that occurs is very dynamic, whether the relationship is between one individual and another individual, an individual and a group, or one group and another group without looking at aspects of differences, especially in the context of religious beliefs. In Sirnagalih Village, structurally, the residents consist of three large groups of religious adherents, namely Islam, Protestantism and Catholicism.

In everyday life, social interactions can be seen from simple to larger aspects. Such as greeting each other, caring for and helping each other when someone is in need, respecting each other when there are religious events, and also working together and together in activities to care for the sub-district environment. This is as expressed by Mr. Ahmad Saeful Barri, who said that:

Currently, in our sub-district the population has become more heterogeneous, many immigrants are also coming to our sub-district. Interaction between residents is very good, they work together to achieve comfort and tranquility in their environment. Moreover, in the last 10 years there have been many immigrants to the Sirnagalih sub-district who are non-Islamic. But if I look at the field, I always try to gather information from RW 07, especially where there are many adherents of non-Islamic religions, there has never been a conflict or they have had disagreements because of different religions. Even non-Muslims are also active in mingling in the community, greeting each other, chatting, having coffee, and also like to attend when there is community service and mutual cooperation. "In my view, they really mix together even though they have different religions, putting aside aspects of differences in order to create unity in their environment. (Interview with Barri, 2024).

Mr. Ahmad Saeful Barri's statement is in line with what was expressed by Mr. Imam Wahyudi:

In daily life, the interactions that occur among our residents are very good and harmonious. It can be seen from their daily lives that they respect each other, help each other and respect each other. Even though there are many non-Muslims in RW 07, there has never been a major conflict caused by religious differences in particular. If I see, those who are Protestants and Catholics, who in our region are minority groups, they are not awkward at all. They greet each other, visit each other's homes, when someone is sick they visit each other, even when someone dies they come to condole. Then, if there are mutual cooperation activities or community service activities in our area, we all take an active role, whether Muslims, Protestants or Catholics, all are the same without distinction or discrimination, in fact, not only do they participate in enlivening them, they also take part in the committee in making the series of events 17 a success. that August. "This happens because their fellow citizens really understand how to act and behave, especially in interacting with those who have different religious beliefs from theirs (Interview with Wahyudi, 2024).

Based on Mr. Imam Wahyudi's statement, it can be seen that the element of difference in religious beliefs or beliefs, in the process, does not appear to be a significant problem in the survival of the community. Even the togetherness aspect of relationships and interactions is well established and harmonious. Activities involving the community are carried out well, regardless of differences, especially in religious aspects, and melt and mingle into one unit in social relations. This can be seen from the interaction process that exists between each individual identity in generating symbols that originate from each individual as a result of thinking in response to symbols from other individuals that appear, the results of this interpretation form a social interaction between members. people with various different backgrounds which are then realized in associative (unification) or dissociative (separation) patterns of social interaction.

In this process, the relationships that take place between individuals and other individuals, individuals and groups, or groups and groups in social reality form an attitude of unity and social harmony. In Sirnagalih Village, Indihiang District, Tasikmalaya City itself, the form of this associative (unification) pattern can be seen from the form of action as follows: Apart from the form of cooperation which is realized in the exchange of goods or food, among the residents of Sirnagalih there is also a form of cooperation in the aspect of helping each other in the form of services. Where in their daily lives they help each other when they experience difficulties. In fact, behavior like this appears without being asked, because a sense of brotherhood and sympathy and empathy arises in individual citizens in the process of interaction. As stated by Mr. Bambang: "I am happy if I can help other residents who need my help, such as if someone is sick and needs treatment as quickly as possible, we can help them by borrowing a car, yes, even though it is simple, our fellow citizens have to help each other and I never see who I help regardless of their religion. what, the important thing is that it can be useful for other people" (Interview with Pracoyo, 2024).

In this context, accommodation that occurs in the process of social interaction between religious people in Sirnagalih Village can be seen in several forms of accommodation including: the role of leaders or figures who have important positions and are respected by the residents of Sirnagalih sub-district. As on several occasions, local governments, including sub-district heads, RW heads, RT heads, religious figures and elders, have played their role in forming harmony between their citizens, especially with regard to understanding the values of tolerance and mutual respect.

As stated by Father Ali Furqon, who is one of the Islamic religious figures in the Sirnagalih sub-district, said that:

In every recitation, whether it is a mother's study or also in Friday prayers, I always insert the message that in the teachings of the Islamic religion we are encouraged to have a good relationship with Allah and fellow humans, the Messenger of Allah was sent to this world to spread grace to the universe. natural. Rahmat is

compassion, where if we want to be recognized as the people of the Prophet Muhammad then behave as he exemplified, regardless of differences in beliefs because Allah says, *lakum dinukum waliyadin* for you your religion is for me my religion. So in our religious teachings, we are obliged to do good and realize an attitude of tolerance. Tolerance between people of the same religion and also tolerance between religious people. "That's what I always emphasize to the congregation because our environment is not homogeneous but heterogeneous." (Interview with Furqon, 2024).

The role of religious figures can provide a religious view that in the teachings of Islam itself there are suggestions and directions for followers of their religion to have good relationships and create harmony in the process of living and interacting socially. where in practice the residents in Sirnagalih Subdistrict, especially those who are Muslim, practice the teachings of this religion in their daily lives without questioning aspects of religious differences in their social sphere. Likewise, in Protestant religious teachings, religious figures also encourage their adherents to behave well towards each other. As stated by Mr Samuel Ginting, who said that: "In the church community when I was carrying out worship, our pastor often recommended doing good to fellow human beings without exception, in how we socialize and interact with the people around us, because we adhere to our teachings, namely love your fellow human beings as yourself. "That's what I always apply when interacting with other residents, especially those with different religions from me" (Interview with Ginting, 2024).

This form of compromise that occurs in social interaction between religious communities in the Sirnagalih sub-district is realized for each citizen through actions that do not impose personal will. Such as in realizing religious teachings, where there is an attitude of respect for other people who are Muslim by not disturbing them when fasting, giving time to carry out worship during prayer times or making announcements when community service is carried out on Sundays and Protestants and Catholics schedule worship at The church has a compromise attitude among its citizens in the aspect of social interaction.

This compromise attitude is necessary in the context of maintaining social interaction and maintaining harmony in social life. By reducing each individual's personal ego and placing aspects of togetherness and mutual respect into norms and noble values that are formed in the daily lives of the residents of Sirnagalih sub-district.

In this form of interaction, there was a small dispute involving residents who adhered to the Islamic religion and those who adhered to the Protestant religion. As stated by Mr. Imam Wahyudi as chairman of RW 07 in Sirnagalih Village who said that:

There has never been a major conflict in the sub-district here, however, in the past, when non-Muslim residents first entered our sub-district, there were Protestant residents who held some kind of worship activity in their house by inviting other people who were not outside residents. not residents of Sirnagalih sub-district. It's just that maybe the first time they didn't get permission and the activity was a bit extravagant so it was a little disturbing, because it was only recently that non-Muslim residents suddenly held a luxurious religious event. Finally, the residents reported it to me and I asked both parties to chat in a good way and thank God everything was resolved at that time. The point is to emphasize more on mutual respect and appreciation between citizens, whether Islam and Islam or Islam and Protestants or Catholics. "Until now, such an incident has never happened because now we understand and appreciate that many family members are Protestant and Catholic. (Interview with Wahyudi, 2024).

This dispute occurred because initially the community in Sirnagalih sub-district was predominantly Muslim, but residents of other religions suddenly appeared to hold extravagant religious events. This is normal because cultivating mutual respect requires a lot of time, insight and experience.

However, the occurrence of this dispute has had a positive impact to this day, where people of different religions foster an attitude of mutual respect and respect. A form of arbitration in this dispute occurs where in the process both parties, namely residents who adhere to the Islamic religion and residents who adhere to the Protestant religion, involve a third party, namely the local government (RW) because they are unable to resolve the problem themselves due to fear because it concerns beliefs in the realm of religion. This is as expressed by Mr. Agus Suherman, by saying that: "In the past, when non-Muslims first came to our area, there was a dispute because the residents held luxurious worship activities in their homes, whereas this has never happened to us before, maybe we were also a little afraid that these residents would be strange and a bit disturbing. "The noise from this activity was loud, so we reported it to the RW, because we were a bit uncomfortable and afraid because this involved sensitive matters in religious activities" (Interview with Suherman, 2024).

Mediation was carried out in disputes which the authors explained in the previous discussion, where the accommodation process in the form of mediation involved residents of the Sirnagalih sub-district who were Muslim

and residents who adhered to the Protestant religion. By appointing local commands, namely RW and community leaders as advisors in the dispute.

This form of conciliation in the accommodation process in social interaction between religious communities in the Sirnagalih sub-district has occurred in resolving the problem that the authors expressed in the previous discussion. This form of conciliation is carried out by the local government, namely the RW, by bringing together the two parties who have a problem with the aim of creating a joint agreement, namely placing more emphasis on aspects of mutual respect and appreciation. Also, when there are busy or extravagant religious activities, permission must be obtained first from the local government, either RT or RW.

This form of tolerance in the Sirnagalih sub-district is very closely related to social interactions between religious communities. Where residents help each other, respect and appreciate each other. As expressed by Mrs. Ai Susilawati who said that: "Tolerance between us is well established, such as when someone dies, Protestant and Catholic residents also come to pay their respects and condolences and some even attend the funeral until it is finished. Likewise, if there is a thanksgiving or celebration, we invite them and they also come to take part in the series of events" (Interview with Susilawati, 2024).

In reality, the aspect of togetherness in social interaction forms attitudes and actions that do not mix aspects of religious interests. An inclusive attitude is inherent in every resident in the Sirnagalih sub-district, where they believe that their religion is the most correct and at the same time provide opportunities and respect for other people of different religions to practice the teachings of the religion they adhere to. This form of tolerance was also felt by Mr. Samuel Ginting who said that:

I feel free to express my religion, like now I put up Christmas ornaments in front of my house, I don't think it will disturb or make other people uncomfortable and they also seem to appreciate and respect me, because up to now no one has said they object or feel disturbed" That may be a form of tolerance that our citizens can accept. During Eid or fasting we also respect them, we eat during the day as far as possible without being seen by them. In fact, like yesterday there was an Islamic New Year commemoration event, I attended it even though there was a prayer event with me praying with the beliefs that I adhere to. "Because for me it's not because of religious rituals, but what I see is my neighbors and respecting and appreciating them and I don't think there are any limits to that. (Interview with Ginting, 2024).

In this form of accommodation, looking at the process of social interaction which is based on the existence of a dispute between the two conflicting parties who have equal and balanced power. So that the two conflicting parties cannot advance or retreat in facing the problem. In the Sirnagalih sub-district, this form of Stalemate is not found, because there has never been a large and prolonged dispute. Where the conflicting parties both insist on their truth arguments. This aspect is not visible in the reality on the ground in the research that the authors conducted. In reality, there has never been an accommodation process involving the court in resolving the problem. Disputes that arise are sufficient to be resolved in a way that emphasizes the family element by involving local government parties such as RT, RW, or elder community figures. By producing the same goals and ideals for the sake of creating a harmonious life in the context of social life.

This form of assimilation occurs between the native population, the majority of whom are Muslim, and the immigrants, who are mostly Protestant and Catholic. Where in daily life the culture brought by each individual blends into one and produces a new social culture in the Sirnagalih sub-district. namely a culture of mutual respect and respect, as well as fostering an attitude of tolerance in daily life based on a high aspect of togetherness. As expressed by Mrs. Sartini, who said that:

"What I felt when I came to Sirnagalih Village was that the reception from the surrounding residents was very kind and friendly, different from where I lived before moving here. In the previous place, I actually felt differentiated and somewhat shunned, but I realized that in that area we were immigrants and only a minority. But it's different from the environment here, what I feel is this. Never felt different and felt comfortable living in this area" (Sartini, n.d.).

The same thing was also expressed by Mr Samuel Ginting, who stated that:

Before entering the Tasik area, I thought it would be difficult to socialize and socialize because I knew that Tasikmalaya was a Santri city. But after I went through it and especially when I entered the Sirnagalih sub-district, everything went well, it didn't make things difficult for me and they were even friendly. So far it has gone well, there has never been any discomfort. Moreover, the native people here are very polite, gentle and welcoming to us as immigrants, they never see what religion they are because only recently did they find out

what my original religion is because when I was doing community service, I told them and gave permission to go to church, they found out that my religion is Protestant, that's it. "Maybe it's the character of Sundanese people that makes me feel comfortable living in this area. (Interview with Ginting, 2024).

The existence of social interaction in the form of bargaining is based on the imitation process, where when individuals feel the usefulness of other individuals in the interaction process, it will trigger a reciprocal relationship with similar behavior. This arises from the results of the individual's thoughts being suggested (entering the subconscious), through the results of Identification where the individual constructs his/her self-concept in feeling the usefulness of help from other individuals and stimulates himself to do the same for other people. So that it is realized in social attitudes or actions that give rise to feelings of sympathy and empathy in social life.

Impulse, Perception, and Manipulation

In social life, individuals cannot simply be separated from aspects of their environment. The two of them formed a close bond in the process of its continuity. The interrelated relationship between humans and their environment occurs in situations where the environment is present first and then humans appear in aspects of that environment. Adjustments will continue to occur based on human sensitivity which is then processed through individual intelligence in forming a self-concept which will ultimately give rise to an attitude called social action (Mead, 2022).

In the study of symbolic interactionism, social action plays an important role in the social processes that occur in human life. What an individual displays through symbols and gestures can be a stimulus for someone to provide a response in a process of social interaction. The social actions that occur can be seen from a continuous process between impulse, perception, manipulation and resolution. All of these elements became material for the authors to research in depth regarding the process of social interaction between religious communities in the Sirnagalih sub-district, Indihiang sub-district, Tasikmalaya City.

The concept of impulse that is formed in each individual resident of Sirnagalih subdistrict can be seen from how they interpret each symbol that emerges from external aspects of themselves which functions as a stimulus in their thinking concept. Also, in the aspect of individual actions that are based on impulse or instinct in social interactions.

The authors examine how the concept of thinking of residents who adhere to Islam, Protestantism and Catholicism continues in the social interaction processes that occur in their daily lives. The symbols that appear in each individual are interpreted by other individuals in different ways or each individual also deliberately creates symbols so that other people's interpretation of themselves becomes a positive thing and supports their comfort in life in their surrounding environment.

As minority residents in the Sirnagalih sub-district, followers of the Portuguese and Catholic religions interpreted the initial behavior and attitudes that emerged from the residents of the Islamic faith who were the majority and native residents in the Sirnagalih sub-district. In response to the gestures that appear when they first arrive in the area, each individual interprets them differently. Mr Bambang, who is a follower of the Catholic religion, said that: "When I first came to this area in 2010, many people saw our family as strange and different from theirs. At first they showed an attitude that was uncomfortable with our presence. However, continuing to greet them and offer help when they are in trouble, gradually they accepted our family and until now our social relations are getting better" (Interview with Pracoyo, 2024).

The response from residents who adhere to Islam is in reality based on their lack of experience in socializing with residents who have different religious beliefs from them. This was expressed by Mr Agus Suherman, who said:

At the beginning, the presence of non-Muslim residents in our area was a bit worrying because this was the first time we were living side by side with people who were different from us. We are afraid that their actions or activities will make us uncomfortable living here. However, as time passed until now, the things we were worried about did not happen and thank God, they became familiar with us, helped each other when they needed it, they were also active in community activities held together, and mingled as usual. (Interview with Suherman, 2024).

The gesture made by the native residents of the Sirnagalih sub-district who adhere to Islam provided a stimulus for Mr. Bambang to respond to the symbol that appeared. So that responding to the meaning of the symbol forms a thought to provide positive action in the form of actions such as continuing to greet or even providing assistance so that the adjustment process to the new environment can be fulfilled.

In this impulse stage, the actions taken by Mr. Bambang are based on his instincts and impulses so that he can adapt to his new environment and be accepted as part of the social organism. The minority element is one of the factors that encourages him to create a symbol which is expected to be interpreted by other organisms as a positive action which can then generate feelings of sympathy and empathy from the social environment.

Individual actions in adapting to their environment in a social process depend on the intelligence of the human stage. Through meaningful symbols, humans evolve to a higher level based on the experiences they experience in their life process. So in this case, the main factor in the human adjustment process is the "meaning" which is realized through gestures produced by other individuals in a human organism (Mead, 2022). The symbols that Mr. Bambang creates in his social interactions stimulate other organisms to interpret these symbols. as expressed by Karini's mother who said that:

In my daily life, I feel that non-Muslims are very kind, they always greet me and I even think they are very friendly to all the residents here. Even though at first we were afraid of their presence, their good behavior towards us made my assumption wrong. I feel like I've often been helped too, I've been lent money when I needed it, taken my child to the hospital. Yes, up until now they have been good, especially to me. And I'm also kind to them, if someone asks for help I help as best I can. When other people are good to us but we are not good to them, because we cannot live alone we definitely need other people. "Until now, we have been good, never seen them again with a different religion from us. (Interview with Karini, 2024).

The reality of Karini's impulses initially formed an idea that required her to be alert and careful with Catholic immigrants. This could arise due to the influence of not having had a similar experience in previous life in a social context. However, his natural instincts change to sympathy when he is influenced by symbols or gestures created by members of the Catholic religion and give positive meaning to their social reality.

The meaning that appears in the object of a person's mind provides a stimulus to him in the imitation process. How individuals take actions or attitudes of other people which at the same time the individual realizes as a reaction to an object. Gestures are consumed by individuals as a means to realize their thought concepts which are intended to provide meaning in the process of social interaction. The reactions that arise in other people provide a meaning that can be used as a reference for responding to the object with which they communicate (Mead, 2022).

The residents of Sirnagalih who adhere to the Protestant religion, namely Mrs. Sartini, stated that:

What I felt when I came to Sirnagalih Village was that the reception from the surrounding residents was very kind and friendly, different from where I lived before moving here. In the previous place, I actually felt differentiated and somewhat shunned, but I realized that in that area we were immigrants and only a minority. But it's different from the environment here, what I feel is this. Never felt differentiated and felt comfortable living in this area, they cared and were good to me, I was good to them, the important thing is that I always adhere to the belief that if we don't mess around and do good to other people, other people will too. good with us. (Interview with Sartini, 2024).

What happened to Mrs. Sartini basically arose because other residents of the Muslim faith had become accustomed to the presence of other residents of a different religion than hers. The symbol created by Mr. Bambang gives a good meaning and is imitated by people who adhere to the Islamic faith on other objects who have the same background as Mr. Bambang, namely as non-Islamic people. This impression becomes a stimulus in the concept of thinking of Muslim citizens in producing the same actions in the context of their social interactions.

In Mrs. Sartini's concept, impulses in interacting socially are based on her perception that if we behave well then other people will be good, and conversely if we behave badly then other people will be bad to us. This perception becomes a stimulus for the concept of impulse that appears in his thinking. The assumptions that Mrs. Sartini raises are basically the same as Mr. Bambang who sees minority aspects in the environment where he lives. And this forms actions or behavior that oblige him to be kind to other people in his environment.

The same thing was felt by Samuel's father, who adheres to the Protestant religion, who said that: "Before entering the Tasik area, I thought it would be difficult to socialize and socialize because I knew that Tasikmalaya was a Santri city. But after I went through it and especially when I entered the Sirnagalih sub-district, everything went well, it didn't make things difficult for me and they were even friendly. "Until now it has gone well, there has never been any feeling of discomfort" (Interview with Ginting, 2024).

Meanwhile, the impulses that arise in Muslim citizens in their social interactions are based on impulses that look at togetherness, harmony and social dependence. This can be seen from the expression of Mrs. Karini who said that:

We can't possibly live alone, we definitely need other people, we have to help each other and help our neighbors and the environment where we live. Because one day we will definitely need their help. Yes, as I said earlier, when I needed help with my sick child, Mr Bambang took my child to the hospital in his car. And it happens that my neighbor has a different religion from me, but that's not an obstacle because we still have to help each other as humans. (Interview with Karini, 2024).

Based on the discussion regarding these impulses, it can be concluded that the impulses that existed in the "mind" of residents who adhered to the Muslim religion were initially more careful in interacting with residents who adhered to Protestant or Catholic religions. However, through a process of social interaction that produces symbols and gestures that have positive meaning, this stigma is transformed into an impulse that leads to aspects of togetherness and harmony.

Then the reality of perception appears in the realm of the individual's mind which is based on the existence of impulses and instincts (impulses) in the "mind" of each individual resident of Sirnagalih subdistrict. Where those who are Catholic and Protestant as minority residents and immigrants in the Sirnagalih sub-district require them to adapt by showing good behavior by not disturbing or even making the residents who are the majority, namely Muslims, feel uncomfortable and disturbed by the presence of their group.

In the context of each individual's thinking, it can be seen how they perceive what is the stimulus in their thinking. In terms of concept, those who are immigrants to the area, namely Catholics and Protestants, prefer to be kind rather than showing bad behavior. This is natural as a form of self-defence for them to be able to live and live comfortably in that area.

In fact, they could have responded to the symbols or gestures presented by the original residents of the Sirnagalih sub-district who were Muslims at the beginning of their arrival in the Sirnagalih area with normal actions (acting very stupidly) in carrying out their lives. However, social demands require them to prefer to give symbols or gestures in the form of good and positive actions. So, in this case the perceptions that arise in sorting and choosing what they will do in the context of their thinking are important and have implications for the social facts that occur in their lives.

Meanwhile, for the majority of Muslim citizens, the perceptions that arise in them are based on their instincts and impulses which stimulate their thinking which can be seen from their views which are influenced apart from the good attitudes shown by Protestant and Catholic citizens, but are also based on their belief in the religious teachings he adheres to. As expressed by Mrs. Ai Susilawati, who said that:

As fellow human beings, we have to do good, that's what Rosululloh SAW taught us when living with other people who have different religions from us. In the past, the Prophet was kind to the Quraish infidels who were hostile to him, even when he was insulted and abused he actually prayed for them. "Moreover, our Islamic teachings regulate how to relate to Allah (*habluminallah*), and always be kind, help each other without exception, respect each other which is in the teachings of *habluminannas*. (Interview with Susilawati, 2024).

The statement from Mrs. Ai is in line with that expressed by Mr. Ali Furqon who said that:

In Islamic teachings we are regulated to behave well and this is a recommendation for all Muslims without exception. There are things called *habluminallah* and *habluminannas*, I think that is their own right and their own relationship with Allah in worship. But it is our relationship with fellow humans that is our obligation as Muslims to be kind and useful to everyone around us. And also that can be our additional worship before Allah, regardless of existing differences, especially differences regarding religious beliefs. As Allah says *lakum dinukum waliyadin*, for you is your religion and for me is my religion. This includes Islamic teachings which in my opinion can be realized in the concept of *tasammuh*, namely tolerance between people of different religions and between religious communities. That is what is in Islamic teachings, how we are encouraged to do good, respect and appreciate other people without exception. Rosululloh also did good things in his daily life with other people who were not Muslims, such as when he was going to war, Rasulullah SAW once borrowed armor from a Jew, he also borrowed a goat and the goat was returned to the Quraish at that time already fat, of course they were also happy with what the Prophet did. That is our basis as an example of how we relate to other people who have different religions from us in our environment. (Interview with Furqon, 2024).

Based on the statement above, researchers found that for every citizen who adheres to the Islamic religion, the main aspect that is used as a guide in social interaction with other citizens who have different religions from them is an attitude of mutual respect and respect for their existence in their environment. Based on Islamic

teachings which require its adherents to maintain good relationships with Allah and fellow humans. The attitude of tolerance or what in Islamic teachings is called *Tasammuh* is realized in the symbols or gestures exemplified by the Prophet (p.b.u.h.) and followed by residents of the Sirnagalih sub-district who are Muslims in behaving with other residents who are Protestants and Catholics.

Religious teachings become a stimulus in their perception which is used as a reference for acting and interacting with other citizens who have different religious beliefs from theirs. People who adhere to Protestant and Catholic religions also interpret the same thing based on the religious teachings in their religion. As expressed by Mr Samuel Ginting, who said that: "In our religious teachings, what I remember is to love your neighbor as yourself. That is the recommendation in our church community for how I apply these principles in my daily life, how we can love our neighbors, the environment where we live, our work environment. I think all followers of the same religion will carry out their religious teachings according to the commands of their God" (Interview with Ginting, 2024).

This statement from Mr. Samuel Ginting is based on the concept of Christian teachings which view that love is the main and most important law in the lives of Protestant and Catholic believers. Both in the believer's relationship with God or in relationships with other humans in the context of social life. As stated in the Gospel of Matthew 22:37-39: "You shall love the Lord your God with all your heart and all your soul and with all your mind. That law is the first and greatest. And the second commandment, which is the same, is: love your neighbor as yourself."

The concept of love is the same as expressed by Mr. Bambang Pracoyo:

In Catholic teachings, we adhere firmly to the most important law, namely, love your neighbor as you love yourself. That is what underlies me to spread love to fellow humans, especially my neighbors here, I am ready to help, and be useful for them. Moreover, in Catholic teachings such as in the Declaration of the Second Vatican Council which quotes the story of the apostles, namely that all nations are one society and have one origin, because God made all human nations to inhabit the entire earth. "Because all humans are equally assigned to be inhabitants of the earth, in essence we are one nation, one society, so we must do good to each other and help spread God's love to everyone without exception" (Interview with Pracoyo, 2024).

Based on the impulses and perceptions that exist in each individual in the previous presentation, they form a self-concept based on the stimuli that appear and are responded to by the individual through symbols or gestures. The characteristics that appear in a conversation between the gestures produced in the communication process basically require the attitude of other people as a stimulus to shape the individual's self. In the process, an individual not only receives stimulation or adapts to the attitudes expressed by other individuals, but a tendency arises to change the attitudes of other individuals to suit what is desired in the process of social interaction (Mead, 2022).

As happened with residents of the Sirnagalih sub-district who are Protestant and Catholic, through gestures made by Muslim residents which initially gave an unfavorable impression, they accepted the symbol and then manipulated it into a self-concept. The self-concept that emerges is based on the gain or loss in taking action in response to the gestures made by the native person.

The manipulation process occurs when they dialogue with themselves in perceiving symbols or gestures that become stimuli in the process of social interaction. The manipulation that exists among Protestants and Catholics forms a calculation, if the symbols that appear are responded to with a good response, it will benefit them in carrying out their social life. However, on the contrary, if this response is responded to with something that is not good or rebellious, it will threaten their survival or even their environment because it will result in a conflict in the surrounding environment.

These acts of manipulation are strengthened by the teachings in their religion to prioritize aspects of togetherness. With the aim of his life which depends on the law of mutual love between human beings without looking at their differences. From these two stimuli, namely social reality and the teachings of his religion, collaborate to become one unit in his thinking concept. So that the manipulation process will ultimately form a resolution in the final action.

Meanwhile, among the residents of Sirnagalih subdistrict who are Muslim, the concept of manipulation is also based on two factors. First, look at the symbols and gestures displayed by Protestant and Catholic residents. The symbols displayed are positive and well received by Muslim citizens. Who then manipulates himself to respond in the same way in the context of his social interactions. So, the fear of Muslim citizens at the beginning of the arrival of non-Muslim citizens is negated because the process of manipulation creates good communication in the process of social interaction. The two manipulations that appear among members of the Islamic faith are also based on aspects of Islamic teachings which recommend doing good to fellow human beings and are positioned as an action

that is classified as an aspect of worship. Because basically the goodness related to good to humans will be recorded and become a goodness for Muslims who realize that goodness. The Prophet (p.b.u.h.) was present as Allah's messenger in perfecting the morals of all mankind and being a blessing to the universe. This grace is realized in the attitude of mutual love and affection between fellow humans on this earth.

These two factors form a manipulation which then merges with each other in the process of social interaction with other Protestant and Catholic residents in the Sirnagalih sub-district. Other supporting aspects can be seen in social reality which requires them to help each other and assist each other, because in community life reinforcement is needed so that the sustainability of the community can be fulfilled. Through social facts and manipulation processes that occur in individual thinking, each individual can form a self-concept to be able to act and behave in social interactions.

According to Mead (Mead, 2022), "self" is something that is dynamic and continues to develop. It is not something that instinctively appears in every human individual, but appears in a process of a person's experience in their social activities. This development is formed in each individual based on the results of his relationships with other individuals in social interactions. How does one individual respond to symbols and gestures from other individuals, which then forms a communication between gestures that forms a change in the social process.

Because in fact, in a social process, modification in a person's experience is important. Where someone will take the stimulus from the attitudes, gestures and symbols displayed by other people. The reception of the stimulus can be modified by someone which will then produce a different response. This causes a change in social interactions between individuals.

The symbols and gestures displayed by each individual can elicit responses from other people around them. This response can form a self-concept that is based on a person's experience in interacting with their environment. An interesting thing can be seen in the reality that the authors found in the thought concept of Mr. Samuel Ginting, who said that: "In my experience, there has never been a conflict or action that could disrupt my life, whether at home, in the office or at my job because I am a field person. "Maybe because I keep a beard, people who just meet me will think I'm Muslim" (Interview with Ginting, 2024).

In fact, self-concept is an important stage, and will continue to develop. Where, according to Mead, the concept of self that continues to develop is based on the stages of the process from "I" to "Me". "I" has a position as a subject. Where in reality, the people of Sirnagalih sub-district, both Muslims, Catholics and Protestants, in the process of interaction respond to each other and each other. Then, in the stages, the concept of "I" changes to "Me" where the self is positioned as an object. The reality that emerges can be seen from the views of each individual who prioritizes aspects of togetherness and prioritizes the norms that apply to the community environment in the Sirnagalih sub-district.

The development of this self-concept in the process will lead each individual to a social attitude that emerges as a response to all aspects of the community in society. The response to this gesture will become a construction that shapes the experience of the human organism in its environment, which in the final stage can be realized into a solution.

Final action on religious differences between religious communities

The final stage of a social action is a form of resolution, where this resolution can be analyzed using the continuous concept of impulse, perception and manipulation. The form of solution that exists among the residents of Sirnagalih subdistrict can be seen from the daily lives of its residents which place more emphasis on aspects of togetherness. The attitude of mutual respect, respect and tolerance between individual residents who adhere to Islam, Protestantism and Catholicism in the Sirnagalih sub-district is formed from their thoughts which are influenced by stimuli from other individuals in the process of social interaction. The imitation process within an individual influences how the individual acts towards other human organisms.

This attitude that shows aspects of togetherness is formed after the self-concept from "me" to "us" by prioritizing the values and social norms that apply in society. A form of resolution action that can be seen in the behavior of citizens who present a sense of sympathy and empathy as a realization of their self-concept which forms an attitude of mutual help among their citizens. This was expressed by Mr. Ali Furqon who said that: "We often do it to help our environment, like my Protestant neighbors, if they are sick, we visit them, and if we are sick, they also come to visit us. When we need something, we help each other, like this, I borrowed his fitness equipment" (Interview with Furqon, 2024).

Likewise, Mr. Samuel Ginting said that: "Here we are like family, even when we are sick we come to see each other. If there is food, we taste each other like this, my neighbor Mrs. Ai gave us mangoes yesterday, and when we

are out of town, we definitely take the time to buy souvenirs. Yes, that's how it is with us, if our neighbors don't help each other, who else will we? "The closest people in our environment are them" (Interview with Ginting, 2024).

A sense of empathy and sympathy appears in every individual citizen without seeing any differences. This attitude is formed based on the individual's perception of seeing the social facts in their environment. With the communication process of symbols that appear on objects outside of themselves, which are then responded to by other people by equally giving rise to aspects of imitation and identification among its citizens. So that the attitude of helping each other and helping each other in its development will continue in other positive actions such as exchanging goods, food or other forms of services that are presented by individuals as a solution.

Exchanging goods and food is a form of action that creates a sense of unity or in social interaction patterns it is called an associative pattern. Cooperation between Muslims, Protestants and Catholics is closely related to the process of their survival in the social order. The emergence of a sense of togetherness is based on their thoughts which are constructed in their respective concepts of themselves. As stated by Mr. Agus Suherman who said that:

It has become a habit for us to help each other in simple things, such as if someone is sick, we help as best we can, sometimes we also accompany them to take them to the hospital, and if there are clotheslines left outside with us, they pick up the clothespins and I do the same. Even at religious services, for example, which are usually held on Sundays, we can help as much as possible, such as helping to organize the event, parking the cars that come, and after the event we are invited to eat and chat together. "I also like to invite them when there is a thanksgiving and they also come to fulfil our invitation. (Interview with Suherman, 2024).

Based on statements from Mr. Agus Suherman, Ali Furqon and Samuel Ginting, it provides an illustration that the process of final settlement for each individual resident of the Sirnagalih sub-district who is Muslim, Protestant and Catholic is realized in an attitude of helping each other and assisting each other by presenting a sense of sympathy and empathy that forms mutual tolerance among its citizens.

Although in reality this attitude of tolerance is formed based on a self-concept that is formed to survive in the social environment. However, the responses presented in the behavior of individuals in the community continuously form a resolution process that can be seen in an attitude of mutual respect for differences and mutual assistance between individuals, without looking at the background of existing differences, especially those related to religious teachings (Interview with Hadiyat and Sartini, 2024).

The attitudes expressed by each individual form a sense of tolerance in their social interactions. The form of resolution that emerges is in line with the concept of impulse perception and manipulation that exists in each individual resident of the Sirnagalih subdistrict who is Muslim, Protestant and Catholic. The combination of all these aspects in Mead's view is based on the privilege of humans who are gifted with the ability to design a mechanism by combining a combination of thinking concepts and self-concepts, forming individuals to show themselves how other people act or behave. Then humans can analyze their behavior and construct it in a continuous process, as a social reaction that is generated by producing a final form of action in the context of society (Mead, 2022).

The overall form of final action resolution that exists among the residents of Sirnagalih subdistrict forms an attitude of mutual respect, respect for each other, respect for differences, and mutual tolerance by prioritizing a sense of unity and harmony among its residents. Sympathy and empathy arise in the process of responding to each other's symbols or gestures expressed by each individual.

CONCLUSION

The reality of the impulses that arise in the thoughts of every individual who is Muslim, Protestant and Catholic can be seen from the stimuli generated by their environment which form the impulses and instincts that are generated by minority residents in Sirnagalih Village, Indihiang District, Tasikmalaya City. The form of this impulse is the urge to carry out good behavior in order to live life in one's environment. Meanwhile, for residents who adhere to the Islamic religion, impulses arise from the response to behavior shown by residents who are Protestant and Catholic who show good symbols or gestures. So the instinct or impulse that emerges is to give a good response by upholding a sense of unity between fellow humans. The reality of perception can be seen from the perspective of each individual as a result of the impulse that arises, namely by perceiving that they must behave and show a good attitude, especially for residents who adhere to the Protestant and Catholic religions, so that they can be accepted and a sense of brotherhood arises from native residents who adhere to the Islamic religion. Meanwhile, for residents of the Sirnagalih sub-district who are Muslim, the perception that emerges is seeing symbols or gestures shown by residents who are Protestant and Catholic.

Apart from that, the perception that arises from each individual is the influence of their respective religious teachings. Where in the teachings of Islam there is an obligation to behave kindly between people which is classified as a value of worship. Meanwhile, residents of the Sirnagalih sub-district who are Protestants and Catholics adhere to the teachings of the Christian religion which encourages every adherent of their religion to spread love between fellow human beings like loving themselves. Based on the impulses and perceptions that arise in the minds of each individual resident of the Sirnagalih subdistrict who is Muslim, Protestant and Catholic. Each individual manipulates himself by forming a self-concept, namely having to be kind, provide help, respect other people's beliefs, show tolerance, help each other and so on.

The final solution that emerges is the formation of an attitude of tolerance, mutual respect and respect without seeing any existing differences. So that the social interactions that emerge from each individual form a sense of unity, togetherness and harmony among the residents of Sirnagalih sub-district, Indihiang District, Tasikmalaya City, whether they are Muslim, Protestant or Catholic by forming a form of social harmony. The government and local figures have an important role in providing a platform and means for each individual citizen of the Muslim, Protestant and Catholic faiths to realize the final solution in the process of impulse, perception and manipulation. Also as a pioneer and shaper of the emergence of a sense of togetherness, responsibility, mutual respect and appreciation for the creation of a safe and peaceful life for every citizen in Sirnagalih Village, Indihiang District, Tasikmalaya City, West Java of Indonesia.

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