



Islamic Education Interaction in Inter-Tribal Communities Through Sociological Theories

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This research aims to analyze the interaction patterns of Islamic education in inter-ethnic communities in South Kalimantan based on Sociological theory including functional structural theory, conflict theory and symbolic interactionism theory from Western and Islamic perspectives. The research method used in this research uses a descriptive qualitative approach with a phenomenological type. Primary data sources were obtained from 1 head of an Islamic educational institution and community leaders by taking 1 representative sample from each traditional tribe and supported by documentation as a secondary data source. The data collection techniques are through observation, interviews and documentation. To test the credibility of the data includes triangulation of sources, techniques and time. Next, the data was analyzed using the Miles and Huberman model through three stages, namely data reduction, data display, and conclusion drawing. The results of the research describe the pattern of interaction between ethnic groups in Islamic education in Simpang Empat sub-district, Tanah Bumbu city, South Kalimantan, based on functional structural theory covering the fields of education, organization and Islamic culture, as well as community social life, while based on conflict theory, it is found in Islamic educational institutions and community social life. The interaction patterns of symbolic interactionism theory are manifested in language and community clothing or traditional clothing.

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Penelitian ini bertujuan untuk menganalisis pola interaksi pendidikan Islam di lingkungan masyarakat antarsuku di Kalimantan Selatan berdasarkan teori Sosiologi meliputi teori struktural fungsional, teori konflik dan teori interaksionisme simbolik dalam perspektif Barat dan Islam. Metode penelitian yang digunakan pada penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis fenomenologi. Sumber data primer diperoleh dari 1 kepala lembaga pendidikan Islam dan tokoh masyarakat dengan mengambil sampel perwakilan masing-masing suku adat sebanyak 1 orang serta didukung dokumentasi sebagai sumber data sekunder. Adapun teknik pengumpulan data melalui kegiatan observasi, wawancara, dan dokumentasi. Untuk menguji kredibilitas data meliputi triangulasi sumber, teknik dan waktu. Selanjutnya data dianalisis menggunakan model Miles dan Huberman melalui tiga tahapan yaitu reduksi data (data reduction), penyajian data (data display), dan penarikan kesimpulan (conclusion drawing). Hasil penelitian menggambarkan pola interaksi pendidikan Islam masyarakat antarsuku di kecamatan Simpang Empat kota Tanah Bumbu Kalimantan Selatan berdasarkan teori struktural fungsional meliputi bidang pendidikan, organisasi, dan budaya Islam, serta kehidupan sosial masyarakat sedangkan berdasarkan teori konflik terdapat pada lembaga pendidikan Islam dan kehidupan sosial masyarakat. Adapun pola interaksi teori interaksionisme simbolik terwujud dalam bahasa dan busana atau pakaian adat masyarakat.

Kata Kunci: Antar Suku, Pendidikan Islam, Pola Interaksi, Sosiologi

INTRODUCTION

The plurality of society is an advantage and a weakness. On the one hand, diversity is a plus even since the time of the Prophet Muhammad (peace and blessings of Allaah be upon him), as the story of the Ansar and Muhajirin living in the same area and coexisting safely, comfortably, and peacefully (Nurjanah 2019). The plurality of society is an advantage and a weakness. On the one hand, diversity is a plus even since the time of the Prophet Muhammad (peace and blessings of Allaah be upon him), as the story of the Ansar and Muhajirin living in the same area and coexisting safely, comfortably, and peacefully.

Multiculturalism in society, on the other hand, is prone to cause conflicts, both conflicts in simple to complex orders. Establishing a life together in an environment that has different backgrounds, cultural customs, ways of thinking, philosophy of life and even religion is not an easy thing (Widyawati 2015). It requires awareness and understanding from every individual community. As Allah subhanahu wata'ala says in QS. Al-Hujurat verse 13 which means :

" O people, We have created you from a male and a female, and We have made you into nations and tribes so that you may know one another. (RI 2005). " (QS. Al-Hujurat: 13).

In social science (sociology) there are several theories related to the model of social life analysis, including functional structural theory that prioritizes social order in social life, in contrast to conflict theory which considers that conflict is a natural event that occurs in social life that cannot be avoided but on the other hand conflict can strengthen relationships in society (Ritzer and Goodman 2008). In addition to these two theories, there is also a theory that examines the pattern of interaction in social life through the form of existing symbols or also called the theory of symbolic interactionism (Maliki 2010).

South Kalimantan Province is one of the trans areas or the migration of people from various islands and tribes in Indonesia, including from the island of Java, both East Java, Central Java and West Java, as well as the islands of Sumatra and Sulawesi. The average population who transmigrated has the same motive, namely wanting a more prosperous economic life from their place of residence through various professions pursued in the new area, including becoming traders, teachers, farmers, rubber and oil palm plantation workers, coal mining company employees, and several other professions (Sanjaya 2017).

The result of this transmigration is the explosion of the population, especially the productive age or children to adolescents caused by marriage factors, both intermarriage between husband and wife of different tribes (immigrants with native South Kalimantan) and the results of local marriages of husbands and wives of fellow tribes of origin who carry out transmigration, such as married couples who both come from the Javanese tribe. So that children born both from immigrant and mixed tribes grow and develop as education and culture in their current environment with the customs and culture of the provincial community which has the nickname Tanah Seribu Sungai (Riady and Nida 2020). This event of multiculturalism also occurred almost evenly in all regions in South Kalimantan, one of which was in Simpang Empat sub-district, Tanah Bumbu district.

In this study, it will examine the pattern of inter-tribal community interaction consisting of the Javanese tribe, the Banjar tribe which is an indigenous tribe of South Kalimantan and the Bugis tribe. The three tribes live together around the Ar-Raudhah mosque complex, Wardhatul Arsyad, Bersujud village, Simpang Empat district, Tanah Bumbu district. The fields of study include religion, education, and socio-culture which will be analyzed using the theory of functional structural sociology, conflict, and symbolic interactionism in a Western perspective and Islam perspective. So that the formulation of the problem in this study consists of: (1) How is the pattern of interaction of Islamic education in the inter-tribal community in Simpang Empat district, Tanah Bumbu district, South Kalimantan based on (1) structural functional theory analysis, (2) conflict theory, and (3) symbolic interactionism theory.

METODE

This study uses a descriptive qualitative approach with a phenomenological type, namely describing the social phenomenon of intertribal communities in Simpang Empat sub-district, South Kalimantan. The primary data source or resource person was obtained from 1 head of Islamic educational institution and community leaders by taking a sample of representatives of each indigenous tribe (Javanese, Banjar and Bugis) as many as 1 person and supported by documentation as a secondary data source. The data collection technique is through observation, interviews, and documentation activities. To test the credibility of the data includes triangulation of sources, techniques and time. Furthermore, the data was analyzed using the Miles and Huberman model through three stages, namely data reduction, data display, and conclusion drawing (Creswell 2015).

RESULT AND DISCUSSION

A. Interaction Patterns of Islamic Education of Inter-Tribal Communities in South Kalimantan Analysis of Functional Structural Theory

There are functional structural theories from western and Islamic perspectives. In the Western world, this theory was first introduced by Emile Durkheim and Max Weber around the 1940s and 1950s (Nugroho 2021). This theory emphasizes aspects of regularity and avoidance of conflict. This theory argues that society is a system that is likened to a body consisting of parts that are interrelated and integrated with each other and each has a role.

Functional structural theory assumes that society is an organic totality with its own reality that has a number of needs and functions that must be fulfilled so that society remains sustainable (Maunah 2015). According to this theory, if there is a conflict in society, it is considered that social integration and balance do not work, so efforts are needed to immediately find solutions so that society remains in balance. This theory assumes that each structure in the social is functional to the other (Dani and Putri 2020).

The structural theory of the Islamic perspective as the hadith of the Prophet Muhammad *shallallahu 'alaihi wasallam*, means:

"A believer to another believer is like a building, strengthening each other" (HR. Bukhari Muslim).

In another editorial the prophet Muhammad *shallallahu 'alaihi wasallam* said:

"The parable of believers in terms of loving each other, loving each other, and empathizing with each other like one body. If one of the members feels pain, the whole body also feels it by being awake and feeling a fever" (HR. Muslim).

This concept in Islam is known as the concept of *ta'awun* (helping each other). Allah *subhanahu wata'ala* said in Al-Qur'an means:

"Help one another in righteousness and do not help one another in sin and enmity" (QS. Al-Ma'idah: 2).

In this concept, Islam recognizes potential differences (*fadhilah* atau *keutamaan*) awarded Allah *subhanahu wata'ala* to each individual, for example, A is good at the cognitive shutter, B is good at the motor field. So it is hoped that these potential differences can be functional between one individual and another in living together (side by side) so that a harmonious social order is realized

The form of functional structural interaction of inter-tribal communities in South Kalimantan in the field of Education. First, the Qur'an Education Institution. The functional structural condition can be seen from the multiculturalism of teachers and students at the TPQ (Taman Pendidikan Al-Qur'an) AT TAQWA educational institution located in Simpang Empat district, Tanah Bumbu district, South Kalimantan. The ratio of teachers is 22% from the Javanese tribe, 33% from the Banjar tribe, and 45% from the Bugis tribe. Meanwhile, the ratio of students is 50% from the Banjar Tribe, 20% from the Bugis Tribe, and 30% from the Javanese Tribe. At the TPQ AT-TAQWA educational institution, each teacher from various tribes has a different background and customs before transmuting or moving to South Kalimantan or before joining the TPQ institution. However, after individuals are members of TPQ AT-TAQWA, each individual abandons tribal arrogance and merges into one for the benefit of the TPQ institution.

Second, the *ta'lim* assembly. In South Kalimantan, there are many non-formal Islamic educational institutions in the form of *ta'lim* assemblies, both consisting of women (mothers) and men. The members of the assembly consist of various tribes who interact well with each other. In this study, for example, in the *ta'lim* AT-TAQWA assembly consisting of 60 women, 5 people from the Javanese tribe and 30 Banjar people and 25 Bugis tribes, the assembly activities consisted of the recitation of the *Simtud Duror* prayer composed by Imam Ali Al-Habsyi so that people used to call it the Habsyi assembly and the recitation of books by those authored by scholars such as the book *Bidayatul Hidayah* by Imam Al-Ghazali which was delivered by the caregiver or the assembly builder. The mothers are used to playing the tambourine musical instrument to accompany the recitation of the prayer. And this activity was held in rotation at the house of the congregation of the *ta'lim* assembly. In this case, the Javanese people were also enthusiastic about participating in the lively activities held by the indigenous tribes of Banjar, South Kalimantan.

Third, Islamic organizations. In Islamic organizations, TPQ teachers in Simpang Empat sub-district were gathered in one BKPRMI (Indonesian Mosque Youth and Youth Communication Agency). In this organization consists of TPQ teachers from various different tribes, for example, in

this study it was found that 5 TPQ heads came from different tribes, namely, the Head of TPQ At-Taqwa came from the Bugis tribe, the Head of TPQ Al-Ma'arif came from the Javanese tribe, the head of TPQ Al-Isra' came from the Sundanese tribe, the head of TPQ Al-Khair and TPQ Al-Mustaqim who also served as the head of the DPK BKPRMI of Simpang Empat district came from the Banjar tribe, and many other TPQ institutions under the auspices of BKPRMI with different ethnic origins.

A form of functional structural interaction between tribal communities in South Kalimantan in the field of Islamic culture. The Islamic New Year parade, functional structural theories in society related to Islamic culture can be seen from the people around the mosque complex who live in harmony even though they are different ethnicities. This can be seen from the enthusiasm of the community when they are going to hold a grand recitation event at the mosque, when Muslims commemorate the Hijri New Year, the community flocks to prepare themselves and their families, especially children, to take part in religious parades with religious clothes and characters according to their respective customs (Rahman 2023). Haul Abah Guru Sekumpul, The enthusiasm of the community in Islamic religious activities was also seen during the Haul Guru Sekumpul or K.H. Muhammad Zaini bin Abdul Ghani event in the Martapura area, South Kalimantan. All people from all walks of life, both ethnic and professional diverse, flocked to attend the haul event. Although the distance from Simpang Empat sub-district to the city of Martapura is almost 6 hours and is reached by traveling car or motorbike. Guru Sekumpul is a native of the Banjar tribe and it is natural that the people of the Banjar tribe and the Bugis tribe of South Kalimantan are enthusiastic to attend the haul event of a teacher who is given the title of wali Allah as conveyed by Habib Umar bin Hafidz that Guru Sekumpul is Wali Qutub.

B. Patterns of Interaction in Islamic Education of Inter-Tribal Communities in South Kalimantan Analysis of Conflict Theories

In the Western world this theory was first introduced by Karl Marx. Conflict theory develops as a counter to structural functioning. This theory assumes that society is made up of groups and groups with different interests (Azisi 2021).

This conflict is expected to be able to strengthen identity. So in conflict theory, a safety valve is needed to secure the conflict. This theory departs from the basic assumption that the occurrence of class struggle between one group and another group due to differences in interests will smooth the path of creating a society. Conflict is an instrumental process in the formation, unification and maintenance of social structures. Conflict can place and maintain a boundary line between two or more groups, such as the old and young generations. Conflict is divided into two: (1) Realistic conflict, stemming from disappointment with the specific demands that occur in the relationship and from the estimated possible benefits of the participants, and those aimed at objects that are considered disappointing. For example, employees who go on strike so that their demands are in the form of wage increases or salaries are increased. (2) Unrealistic conflicts, conflicts that do not arise from antagonistic rival goals, but from the need to ease tensions, at least from one of the parties. In an illiterate society,

revenge is usually through occult knowledge such as *teluh*, *santet* etc. Another example, two lawyers who were still students were close friends. Then after graduating and becoming a lawyer, they were faced with a problem that required them to face each other at the green table. Each aggressively and conscientiously protects the interests of his client, but after leaving the trial they forget their differences and go to a restaurant to talk about the past (Agisthia Lestari 2022).

Conflict theory according to Islam is a necessity in human life (Budyati 2022). The difference between the theory of conflict in the West and Islam is that in Marxian sociology views human society as a conflictual reality throughout history, while the rule of *tadaffu'* in Islam views that conflict is the *sunnatullah* of the essence of human nature which has a tendency and responsibility to defend benevolence and justice. In addition, the term *khilafiah* is known, which is a difference of opinion among Islamic scholars related to *Fiqh* due to differences in perspectives or *istinbath* in understanding religious postulates (Subaqin et al. 2023). So it is undeniable that polemics arise in society. As Allah says *subhanahu wata'ala* which mean :

"If your Lord wills, He will make mankind one people, but they are always at odds" (QS. Hud: 118)

According to Nasaruddin Umar, if differences can be addressed politely so that unity and unity (*iittifaq*) are still realized, then there is no need to take the path of debate. According to Kurniadi in his research on the transformation of social conflicts between Balinese and Lampung ethnicities in realizing peace in Balinurunaga, Panji district, South Lampung Regency, that conflict theory is carried out to change conflictual conditions into harmonious, destructive to constructive (Kurniadi, Legionosuko, and Poespitohadi 2019).

Ethics in dealing with *ikhtilaf* (differences) have been exemplified by the founding figures of the *madhhab* who respect and appreciate each other, as told in the book *Adab al-Ikhtilaf fi al-Islam* that Imam Malik highly respected Imam Abu Hanifah and on the contrary, Imam Abu Hanifah also acknowledged the knowledge of Imam Malik. The same example is exemplified by Imam al-Shafi'i who greatly admired and glorified his teacher, Imam Malik, on the other hand, Imam Malik was also very proud of his student, namely Imam al-Shafi'i and Imam Ahmad bin Hanbal also respected his predecessors, namely Imam Malik and Imam al-Shafi'i. So that differences do not cause serious conflicts to damage the *ukhuwah* and unity of the people (Hafidzi 2019).

It is a form of community interaction between tribes through Islamic educational institutions and community social life. In the interaction of teachers between tribes (Javanese, Bugis, Banjar, Sundanese) there is no significant conflict, it's just that there are often differences in teaching methods by each teacher who has a background from different tribes, of course also supported by the character of the teacher.

This difference in teaching methods often receives criticism from the head of TPQ who wants a uniform way of teaching (Musaffa 2022). So that a conflict arises between the head of TPQ and the teacher. However, this does not cause a significant effect so that student learning activities at TPQ continue to run smoothly. In addition, simple conflicts are also encountered when a teacher complains about the character of another teacher, such as

when deliberating, when reprimanding, when taking policies and others

Likewise, the social conditions of the inter-tribal community around the Ar-Raudhah mosque complex do not show the occurrence of significant conflicts. It is natural that in social interaction there are sometimes misunderstandings, such as residents of the Javanese tribe complaining about the character of residents from the Bugis tribe who are loud and loud in interacting. Or conversely, residents of the Bugis tribe complained about some characters of Javanese people (Montana, Loisa, and Utami 2019). This is inseparable from a person's character is certainly influenced by the environment and culture in which he lives and grows. However, by understanding each other, this simple conflict can be overcome so that it does not escalate and become a big conflict.

C. Interaction Patterns of Islamic Education of Inter-Tribal Communities in South Kalimantan Analysis of Symbolic Interactionism Theory

In the Western world this theory was first introduced by George Herbert Mead and Charles Horton Cooley. The core of this approach is the individual (Jamrah 2014). Experts on this perspective say that the individual is the most important thing in the concept of sociology. This theory assumes that individuals are objects that can be directly examined and analyzed through their interactions with other individuals (Arifin 2020). Symbolic interactionism is essentially a socio-psychological perspective that is especially relevant for sociological inquiry (Zanki 2020).

There are three basic principles of symbolic interactionism that lead to the formation of a person's self and its socialization in the larger community, namely: (1) Meaning is a person's behavior towards an object or another person determined by the meaning he understands about that object or person. (2) Language (Language) is a language is a form of symbols. Therefore, this theory is then referred to as symbolic interactionism. (3) Thought is symbolic interactionism that explains the thought process as an inner conversation (Xiao 2018). Symbols can be visible objects or language, both verbal and non-verbal such as behavior or deeds as representatives of communication (Baharun and Intania 2020).

Etymologically, the word "symbolic" in Arabic is "isarah" which means a sign or direction, besides that it can also mean indicators and other similar meanings (Mardhiyah 2017). As in understanding the verses of the Qur'an, not only in the explicit meaning but also in the implied meaning, this is what is called the symbolic or symbolic meaning. As Allah *subhanahu wata'ala* says in QS. Ar-Rahman verse 4 which reads "عَلَّمَ الْبَيَانَ", the word *al-bayān* in the verse means "the potential to reveal what is in the mind". So that in symbolic interactionism, it contains symbols and meanings, the two cannot be separated because symbols are a form of communication.

Communication in Islam also means an effort to build a relationship between oneself and the *Khalīq* (Creator), as well as between fellow human beings to present an interaction that is filled with peace, friendliness, and safety for oneself and one's environment by submitting to the commands of Allah *subhanahu wata'ala* and His Messenger (Wahyuni 2018). The methods of communication in the Qur'an include six, namely (1) *Qaulan karīman* is a noble

word to communicate with both parents, (2) Qaulan maysūran is an easy and appropriate word, to state that he cannot help someone who asks for help without hurting his heart, (3) Qaulan balighan is a word that leaves a mark on the soul to deal with hypocrites and the like, (4) Qaulan layyinan is a gentle word for communicating with people who are hard-hearted and arrogant, (5) Qaulan sadidan is a correct and appropriate word to communicate with the sick and immature or adolescent children, (6) Qaulan ma'rūfan is a good word for communicating with orphans, the poor and in socializing with the community.

The form of interaction between communities between tribes is with language and clothing or clothing. Differences in language symbols, such as greetings or calls to older people, as a manifestation of morality or manners to older people. The call "you" for the Javanese tribe has a meaning, for young adult parents they are called with the greeting "pian" or "sampean" while the call for parents based on age, namely middle age to old age or young adults who are considered highly knowledgeable so they are called with the greetings "jenengan" and "panjenengan". However, the call is the same for the Banjar tribe, the call for young adult parents to the elderly or knowledgeable people (teachers), all of them are called "pian". In this case, of course, Javanese people should not say that the Banjar tribe is impolite, because each tribe has its own meaning and embodiment of "politeness".

Another symbolic can be seen in terms of dressing, male Muslim residents from the Banjar tribe prefer to wear robes that imitate Guru Zaini Abdul Ghani (Guru Sekumpul) (Mawaddah 2023). While male Muslim residents from the Javanese tribe prefer to wear sarongs and sturdy clothes. The same thing is experienced by women, where the native Muslim women of the Banjar community are used to wearing large robes and hijabs while Muslim women from the Javanese tribe are used to wearing long skirt suits with long tunics, although as time goes by, the Javanese people then follow the habit of dressing the model of the people from the Banjar tribe, namely robes and large hijabs. So it can be concluded that differences in dress are one example of the symbolic interaction of multicultural societies between tribes in South Kalimantan.

SIMPULAN

Based on the analysis of sociological theories, both structural, functional, conflict and symbolic interactionism, it shows that the phenomenon of the pattern of interaction of Islamic education in the community with the plurality of ethnic groups (Javanese, Banjar and Bugis) in Simpang Four District, Tanah Bubu City, South Kalimantan, shows the success of the transformation of Islamic education through the institutional system. In addition, the creation of a social order as shown by Islamic organizations and culture as well as the social life of the community at the Ar-Raudhah Wardhatul Arsyad Mosque, Simpang District, Tanah Bumbu Regency, South Kalimantan. Tolerance of communities between tribes is the key to the realization of this condition. So, even though they are from various different tribes, the interaction pattern of Islamic education in South Kalimantan does not cause conflicts between tribes. Instead, they are united through religious activities,

language diversity and various types of traditional clothing that they use.

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