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Social Interaction among Religious Members in the Taekwondo Sibayak Club Organization

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ABSTRACT

The purpose of this research is to determine the social interactions between religious communities that exist in a social organization, namely the Taekwondo Sibayak Club Organization. This research uses an ethnographic research method with a qualitative approach. This type of research is a case study, which is analytical-descriptive in the form of written words or direct quotations from observed speech and behavior. Researchers used data collection techniques in the form of observations carried out to observe behavior and phenomena that occurred in the Sibayak Club Taekwondo Organization. Researchers also conducted in-depth interviews using previously prepared methods and documentation. The results of this research show that social interaction between religious communities in the Taekwondo Sibayak Club Organization is established through activities and activities between followers of the Christian and Islamic religions such as sharing takjil, affirming sidi, breaking the fast, carrying out evening prayers, church services, New Year's gatherings, Eid al-Fitr gatherings, weddings, mourning, thanksgiving for entering a new house, and praying according to one's own beliefs.

Keywords: Social interaction, religious members, Taekwondo Sibayak Club Organization

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui interaksi sosial antar umat beragama yang terjalin di suatu Organisasi sosial yaitu Organisasi Taekwondo Sibayak Club. Penelitian ini menggunakan metode penelitian etnografi dengan pendekatan kualitatif. Jenis penelitian ini merupakan studi kasus, yang bersifat analisis-deskriptif berupa kata-kata tertulis maupun kutipan langsung dari lisan dan perilaku yang diamati. Peneliti menggunakan teknik pengumpulan data berupa observasi yang dilakukan untuk mengamati perilaku dan fenomena yang terjadi di Organisasi Taekwondo Sibayak Club. Peneliti juga melakukan metode wawancara mendalam dengan menggunakan yang telah dipersiapkan sebelumnya serta dokumentasi. Hasil penelitian ini menunjukkan bahwa interaksi sosial antar umat beragama di Organisasi Taekwondo Sibayak Club terjalin melalui aktivitas-aktivitas dan kegiatan-kegiatan antara pemeluk agama kristen dan agama islam seperti kegiatan berbagi takjil, peneguhan sidi, berbuka puasa, melaksanakan ibadah sholat magrib, ibadah gereja, silaturahmi tahun baru, silaturahmi idul fitri, pernikahan, berdukacita, syukuran masuk rumah baru, dan berdoa dengan kepercayaan masing-masing.

Kata kunci: Interaksi sosial, umat keagamaan, Organisasi Taekwondo Sibayak Club



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1. Introduction

Humans are social creatures who interact with one another. Talking about humans, culture cannot be separated because culture refers to all aspects of human life. The word "culture" comes from the Sanskrit language, namely buddhayah, which is the plural form of buddhi, which means mind or reason, so it means that culture is things related to reason. According to Anthropology, culture is the entire system of ideas, actions and results of human work in social life which are made human property through the learning process. This means that almost all human actions are "cultural" because there are only a few human actions in society that do not need to be familiarized with the learning process [1][2].

Every culture certainly has a complex of knowledge about fellow humans living around it, which is obtained

from observation and experience which is abstracted by the mind into a concept, theoretical method, and a stance [3]. The methods for abstracting and observing and experiencing are certainly different in each culture so that this methodology causes the existence of a complex system of knowledge. A complex system of knowledge like that of the coaches and athletes of the Sibayak Club Taekwondo Organization. From this system, coaches and athletes interact with each other. What is meant by interaction is a relationship between two or more people based on action and reaction. The interaction implied in the concept of relationship in this research is "social interaction" namely a network of relationships between two or more people or between two or more groups which is a requirement for social life [4].

In the interaction between coaches and athletes from the Taekwondo Sibayak Club Organization, there are a number of cultures that are related to one another so that it constitutes a "system". This system is a guideline that provides changes to make the athletes' lives better. The system in question is a guide for athletes as social creatures, such as interacting with inter-religious communities, namely instilling an attitude of tolerance.

An attitude of tolerance that provides change to make the lives of athletes better. The athletes' outlook on life contains the values held by the athletes. Viewed from that angle, it is the knowledge system that develops into a culture where coaches and athletes interact. This is what causes the existence of a knowledge system like that of the Sibayak Club Taekwondo Organization trainers.

Social interactions are dynamic social relationships that involve relationships between individuals, between groups, and between individuals and groups [5]. Humans are a type of living creature in a group that interacts with one another. The interaction relationship in question is a group of people who have a common goal, namely an organization. Organizations are founded by humans to achieve a goal with the interests of humans themselves, organizations are also said to be cultural systems because organizations are a group of people who have similar actions, beliefs and values, this will become the basis in every organization for interpreting every action of the people around them [6][7].

The concept of not being able to live without the help of other people is the basic thing that makes Sibayak Club Taekwondo athletes need each other so that social interaction occurs between the coach and the athletes. Interaction is also related to solidarity. Solidarity according to the Big Indonesian Dictionary is the quality (feeling) of solidarity, the nature or feeling of the same fate and so on, it is very necessary to feel loyal to friends between people. Solidarity is a sense of togetherness, a sense of unity of interest, a sense of sympathy as a member of the Sibayak Club Taekwondo Organization in an organization formed by common interests. This is what causes the existence of a knowledge system like that of the Sibayak Club Taekwondo Organization trainers.

Each culture has a different knowledge system, just as other Taekwondo trainers do not have the same knowledge as the Sibayak Club Taekwondo trainers. For example, Sibayak Club Taekwondo trainers have knowledge such as instilling an attitude of tolerance and have guidelines from cultural and social values and norms to create harmonious and harmonious relationships so as to minimize conflict.

2. Method

This research uses an ethnographic research method with a qualitative approach [8]. Research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. This type of research is a case study because this research uses a qualitative approach, therefore the results of this research are analytical-descriptive in the form of written words or direct oral quotations from observed behaviour [9].

Data collection techniques are used to collect and obtain data. This research uses a data collection method in the form of observation. This observation is important because it can help researchers reveal the phenomena that occur in the social setting arena, how the people of the Sibayak Taekwondo Organization carry out their obligations as social creatures, namely interacting in the social setting arena. In this research, the researcher chose participant observation as making it more possible for the researcher to explore data from the perspective of the subject being studied [10].

Participatory observation allows researchers to communicate intimately and freely with coaches and athletes regarding social interactions between religious communities and makes it possible to ask questions in more

detail and detail and about things that would not be brought up to other researchers. The researcher participated completely, in the sense that the researcher became a full member of the group of Taekwondo Sibayak Club athletes being observed so that the researcher knew and experienced it completely and deeply as experienced by the other researched subjects. The collection of information about the facts to be studied using observational methods can be carried out by the researcher alone and, if necessary, without any costs.

3. Result and Discussion

Social interaction is a network of relationships between two or more people or between two or more groups. Humans with their limitations have complex and dynamic problems in establishing social interactions. Forms of social interaction are divided into two, namely associative and dissociative social interaction. Associative social interaction is a form of positive social interaction, which leads to unity and cooperation. Dissociative social interaction is a form of social interaction that leads more to disputes that lead to conflict, both individually and in groups.

Social interactions are dynamic social relationships that involve relationships between individuals, between groups, and between individuals and groups. Humans are referred to as a type of living creature in a group that interacts with one another.

Coaches and athletes come from two religions, namely Islam and Christianity. The religion that has the largest number of members is Christianity. Athletes who are Christians constitute the largest number of members compared to the number of athletes who are Muslim. The number of members who are Muslim is 10 people including coaches, and athletes who are Christians are 137 people including coaches.

The coaches and athletes interact at the Taekwondo Sibayak Club, they do not consider that the number of Christian members is greater than the number of Muslim members, this is not an obstacle for them to build togetherness and family in the Taekwondo Sibayak Club Organization. Seeing the religious backgrounds of coaches and athletes are also different.

This does not become an obstacle for coaches and athletes to have a harmonious and harmonious relationship. A harmonious and harmonious relationship between coaches and athletes is the dream of every coach and athlete. One of the universal values that can create harmonious and harmonious relationships is that the trainer understands the importance of harmonious and harmonious relationships so that the trainer instills values and norms that are built on the basis of tolerance through bonds of solidarity that can protect and respect religious differences in the Sibayak Club Taekwondo Organization.

From the researcher's observations of the social interactions between religious communities that exist in the Taekwondo Sibayak Club Organization, it is that they really hold tightly to the ties of brotherhood, namely the establishment of relationships between religious communities that are based on tolerance through bonds of solidarity such as mutual understanding, mutual respect, mutual respect, mutual help, and mutual support. love within the framework of religious differences held by coaches and athletes. The coach guides the athletes through cultural values, social values and norms because the athletes' outlook on life contains the values that the coach has given to each individual athlete, aiming to support the athletes in interacting and regulating the athletes' way of thinking to behave as a person. Who is more focused and becomes a better person.

Inter-religious social interaction between coaches and athletes through activities and events between followers of the Christian and Islamic religions so as to build togetherness into one group, without discriminating between religions adhered to, such as in matters of worship among followers of the Christian religion. and Islamic religion. Athletes have the same rights, namely the right to practice the teachings of their respective religions without discriminating against each other. Like Christian athletes, when Christian athletes carry out church services, Muslim athletes respect those who attend church services.

Examples of other activities include praying when eating together, Christian and Muslim athletes pray according to their respective beliefs. They raised their hands to pray before the meal began with their respective teachings. The prayer activity was led by one of the Muslim athletes. The Christian athletes appreciated the prayers delivered by the Muslim athletes. From this statement it can be concluded that they have the same rights, namely the right to practice the teachings of their respective religions without making any distinction between each other's religions.

In carrying out holiday activities, each religion keeps in touch with each other even though they are not celebrating their religion's holiday. Athletes visit each other and share hospitality when commemorating holidays celebrated by both Islamic and Christian religions. The athletes also have activities such as sharing takjil in the month of Ramadhan, which is attended by all Taekwondo Sibayak Club athletes who are Christians regardless of the religion that practices these teachings. This is one form of mutual understanding between Christian athletes to work together in activities to share takjil with the wider community regardless of religion.

From the activities and activities of the athletes above, this cannot be separated from the attitude of tolerance that has developed in the Sibayak Club Taekwondo Organization regarding differences between religions held by coaches and athletes. It is hoped that the attitude of tolerance in the Sibayak Club Taekwondo Organization can be an example so that other Taekwondo clubs are able to implement an attitude of tolerance between religious communities in their respective clubs in order to create harmonious and harmonious relationships so as to minimize conflict.

In social interaction, conflict is something that cannot be avoided but can be minimized by improving the building of social interaction in an organization, namely by having an attitude of tolerance, conflict and division in the Sibayak Club Taekwondo Organization can be minimized because of the role of trainers in instilling values and norms and can monitor these values and norms. This is very important to pay attention to considering that athletes have different religious backgrounds.

An attitude of tolerance should be instilled in order to maintain the integrity of brotherhood, regardless of differences. The establishment of social interaction between coaches and athletes does not always lead to positive results such as the establishment of harmony and harmony, even the existence of social interaction can also give rise to negative things such as disputes that lead to conflict.

A social interaction will end in conflict if the interacting parties do not understand each other's motivation, goals and meaning of the actions they take. Conflicts that occur in the Taekwondo Sibayak Club Organization never involve religious issues, but conflicts that occur in the Taekwondo Sibayak Club Organization such as interactions lead to forms of dispute or conflict in the form of competition, contravention (hidden opposing attitudes), disagreements that lead to conflict.

One form of competition between athletes is competition between fellow athletes to compete in representative championships bearing the name of the Taekwondo Sibayak Club Organization at regional, national and international levels. Here the athletes both struggle with serious training, but the determination of whether or not to take part in a competition is under the control of the coach. This makes athletes who are not selected by the coach feel disappointed because they cannot take part in the competition. But in this form of competition, the disappointment of athletes who are not selected for the competition does not cause the coach relationship between athletes or the athlete relationship between athletes to be divided because in principle, even though athletes are not selected, they still try to train harder so that the coach can choose athletes who feel disappointed because he was not selected [11].

Meanwhile, one form of contravention (hidden opposition) is like athletes who are training with a training program delivered by one of the assistant coaches. Brought by the coach as usual. However, athletes are hesitant to reveal that the training program delivered by the assistant coach is not in accordance with the training program delivered by the coach, therefore the athletes do not want the assistant coach to feel disappointed which leads to conflict [12]. Then, one form of conflicting attitude that leads to conflict is referred to in the Taekwondo Sibayak Club Organization, namely conflict in the seniority system and conflict due to being in a relationship (dating) of different religions [10].

Social interactions that lead to forms of dispute or conflict in the form of competition, contravention (hidden opposing attitudes), and disagreements that lead to conflict. The conflict that occurs in the Taekwondo Sibayak Club Organization is a conflict that cannot be avoided but can be minimized by improving the building of social interaction in an organization, namely by having an attitude of tolerance. Conflict in the Taekwondo Sibayak Club Organization can be minimized because of the role of trainers in instilling values. and norms and can monitor these values and norms. The coach really hopes that the religious athletes in the Taekwondo Sibayak Club Organization will be able to maintain an attitude of tolerance in order to maintain

the integrity of the brotherhood. As an attitude, tolerance is an attitude and action of mutual understanding, mutual respect, mutual appreciation, mutual love, and helping each other so that social relations between religious communities in the Sibayak Taekwondo Organization are harmonious and harmonious.

The social interaction between coaches has the nature of understanding each other's personal characteristics and respecting each other's opinions. Even though the two coaches have different religions, this does not become an obstacle for them to interact and build a bond of brotherhood. Talking about trainer interactions between trainers, there has never been a dispute or difference of opinion regarding the religion each of them adheres to, because the principle of Sibayak Club Taekwondo Organization trainers is to instill an attitude of tolerance through bonds of solidarity such as mutual understanding, mutual respect, mutual respect, mutual love, and help each other so that harmonious and harmonious relationships can be built between religious communities. Social interactions between coaches and coaches are not always harmonious, they inevitably lead to disharmonious interactions because interactions are dynamic, so interactions between coaches give rise to disputes due to differences in actions and opinions. If a dispute occurs due to differences of opinion, they look for the best solution so that it doesn't become a big conflict [13].

In the opinion of one of the informants, namely trainer IB (39), regarding social interactions between religious communities between trainers and trainers at the Sibayak Club Taekwondo Organization that:

"Our relationship between coaches is good, although sometimes we have different opinions, we are looking for the best solution for our athletes to become outstanding athletes with the aim of advancing the Sibayak Taekwondo Club. It is natural that we as social creatures will definitely cause disputes between each other, but this does not make us divided. Even though we have different religions and different opinions, this does not cause our relationship to become strained, because we have adhered closely to the bonds of solidarity so that our kinship/fraternal ties have been built so that these differences do not become a reason for us to establish familial/fraternal ties"

Even though the coaches and athletes have different religions, this does not divide them, this can be seen from the activities and events which look very harmonious and harmonious. By interacting, activities and practices of coaches and athletes in the Taekwondo Sibayak Club Organization are established between followers of the Christian and Islamic religions, thereby building togetherness into one group without discriminating between religions adhered to, such as in matters of worship between religious adherents. . The Taekwondo Sibayak Club organization upholds an attitude of tolerance, for example when Muslim athletes perform evening prayers and Christians still respect the athletes who are praying, they never forbid or disturb the athletes who are praying when they are together.

In the opinion of one of the informants, namely coach KH (35), regarding inter-religious social interactions between coaches and athletes at the Sibayak Club Taekwondo Organization that:

"The social interactions between religious communities that exist in the Taekwondo Sibayak Club Organization are very harmonious and harmonious because the coaches guide the athletes through values and norms so that the athletes can be especially directed in instilling and implementing an attitude of tolerance through bonds of solidarity in the Taekwondo Sibayak Club Organization. Athletes never go against the values instilled by the coach, because the coach and the athletes have established a relationship like that between children and their own parents. It is impossible for a coach to let his athletes down because the coach already considers the athletes like his own children. As the main trainer at the Sibayak Club Taekwondo Organization, I often tell athletes to be understanding, respect each other, appreciate each other, love each other and help each other because you cannot live alone, you need other people. The trainers also said that if you have joined the Sibayak Club Taekwondo Organization, never look at all differences such as religion, ethnicity and wealth, we are all the same here, there is nothing different, right? "So that the athletes obey all the rules and directions from the coach and make the coach and the athletes build a relationship of brotherhood and unity in the Taekwondo Sibayak Club Organization so that the differences that exist have faded over time, resulting in a harmonious and harmonious relationship in the Taekwondo Sibayak Club Organization"

Talking about the social interaction between religious communities that exists between coaches and athletes through the activities of coaches and athletes as previously explained, on the other hand, the interaction that exists between coaches and athletes, namely the coach adheres to a seniority system because the coach assumes that the Senior athletes have more extensive experience than junior athletes, coaches trust athletes who have previously joined the Taekwondo Sibayak Club. The coach gives more trust in the task of carrying out the progress of the Taekwondo Sibayak Club Organization to seniors rather than entrusting it to junior athletes. So coaches are closer to senior athletes than junior athletes because senior athletes are the coaches' confidants. Giving privileges to senior athletes is because the character of senior athletes is wiser, experienced and broad-minded. In general, the term seniority can give rise to levels (strata) within the Taekwondo Sibayak Club Organization. This will certainly have a negative impact on junior athletes. The

negative impact is that it creates social jealousy between seniors and juniors because coaches are more closely related to seniors than to juniors.

4. Conclusion

Social interaction between religious communities in the Taekwondo Sibayak Club Organization is established through activities and activities between followers of the Christian and Islamic religions such as sharing takjil, affirming sisi, breaking the fast, carrying out evening prayers, church services, new year gatherings, social gatherings Eid al-Fitr, weddings, mourning, thanksgiving for entering a new house, and praying according to one's own beliefs. These activities and actions do not escape the cultivation of an attitude of tolerance through bonds of solidarity. Such as understanding each other, respecting each other, respecting each other, and loving each other. From this attitude of solidarity, ties of brotherhood have been built between Islam and Christianity.

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