Examining Social Interaction and Communication Patterns: Investigating the Segregation of the Ahmadiyyah Community at the Transito Guesthouse in Mataram, Indonesia

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Abstract:
This research analyzes the dynamics of social interaction and communication in the segregation of Ahmadiyah congregation in Wisma Transito Mataram. Rejection and differences in community views on the existence of Ahmadiyah congregations are the main factors affecting social interactions in the neighborhood. Survey data shows the existence of negative perceptions and information gaps between the Majeluk community and the Ahmadiyah congregation. However, some people also have a tolerant attitude and constructive understanding of Ahmadiyah. The government has also played a role in providing refuge for the Ahmadiyah in Wisma Transito. The results of this study provide insight into the complexity of social interactions in the context of religious segregation and the importance of building accurate understanding and constructive dialog to achieve social reconciliation. This research contributes to understanding the importance of social harmony and eliminating religious discrimination in similar contexts.
Keywords: Ahmadiyah, Social Interaction, Segregation

Introduction

The segregation of Ahmadiyah congregations in social life in Wisma Transito Mataram is a significant concern in studying social interaction and communication dynamics. Ahmadiyah is a religious organization with an international reach and branches in various countries worldwide. With more than 200 million members worldwide, Ahmadiyah is recognized as one of the most dynamic Islamic groups in the modern era.[1]

The arrival of the Ahmadiyya congregation in Indonesia began through the Mubaligh Maulana Rahmat Ali, who was sent by the leadership of the International Ahmadiyya. The spread of Ahmadiyah congregations occurred in various regions in Indonesia, including Wisma Transito Mataram in the 1980s. The Ahmadiyah congregation aims to

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[1] Iskandar Zulkarnain, *Gerakan Ahmadiyah Di Indonesia* (Yogyakarta: LKiS, 2005).

maintain its existence and spread a solid religious understanding to its members. However, negative judgment from people outside their community often results in expulsion, discrimination, and even physical violence against Ahmadiyah members.[2]

Wisma Transito Mataram is one of the locations that experienced rejection of Ahmadiyah congregations. Misinformation and lousy news spread in the community regarding deviations in Ahmadiyah beliefs led to rejection and violence against the congregation. Violence against the Ahmadiyah congregation in Lombok occurred from 2002 to 2018, with around 1,000 people victimized. Congregation houses were destroyed and looted, and many congregants were expelled from their hometowns.[3] The local and national political situation is also a factor that influences the violence against Ahmadiyah congregations in Lombok.[4]

The violence resulted in many Ahmadiyah congregations losing their homes, and they were allocated to temporary shelters in the Transito guesthouse in Mataram City. The congregations in the Transito shelter have been deeply traumatized by the violence they have experienced. Moreover, the general public has a false or incorrect understanding of the teachings and beliefs of the Ahmadiyah congregation, which is often influenced by misinformation.

In this context, it is essential to conduct in-depth research to rectify misunderstandings and deepen understanding of social interaction and communication dynamics in the case of segregation of Ahmadiyah congregations in Wisma Transito. This research can also help in designing effective communication strategies to overcome negative assumptions, discrimination, and violence against Ahmadiyah congregations, as well as promoting inter-group dialog to build better understanding.

In this context, research on the dynamics of social interaction and communication in the segregation of Ahmadiyah congregations in Wisma Transito Mataram can make an essential contribution to the social and religious fields. Through a deeper understanding of the factors that influence segregation, the challenges faced, and the efforts that can be made, this research can provide a solid knowledge base for designing

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[2] Dewi Nurrul Maliki, "Resistensi Kelompok Minoritas Keagamaan Jemaat Ahmadiyah Indonesia," *Jurnal Ilmu Sosial Dan Ilmu Politik* 14, no. 1 (2010): 47–62.

[3] Zaky Ismail, "Ahmadiyah Di LombokRespon Pemerintah Daerah TerhadapPemenuhan Hak-Hak Sipil JemaatAhmadiyah Di Mataram Pasca Skb 2008," *Jurnal Review Politik* 4, no. 2 (2014): 293–317.

[4] Muzayyin Ahyar, "Ahmadiyah Dalam Labirin Syariah," *Mazahib: Jurnal Pemikiran Hukum Islam* XIV, no. 2 (2015): 109–18.

more inclusive policies that promote tolerance between religious views in society.

With this aim, this research involves a variety of sources, including Ahmadiyah followers who are victims of segregation, religious leaders, and the general public who are engaged in social interactions with Ahmadiyah members. Through in-depth interviews and comprehensive data analysis, this research is expected to understand better the dynamics of social interaction and communication in the segregation of Ahmadiyah congregations in Wisma Transito Mataram.

This research uses symbolic interactionism, communication, and conflict theories as theoretical frameworks. The symbolic interactionism approach will help understand how social interaction and communication affect the formation of individual identity and perception in the segregation of Ahmadiyah congregations. Communication theory will be used to analyze communication patterns between Ahmadiyah congregations, the general public, and related institutions, as well as the role of the media in influencing public perceptions. Meanwhile, conflict theory will be used to understand the social conflicts that occur and gain insight into the factors that trigger the segregation of Ahmadiyah congregations.

The social and communication dynamics of the Ahmadiyah congregation in Wisma Transito face significant problems that need serious attention. One problem that arises is the segregation and social exclusion they experience. Ahmadiyah congregations are considered a controversial group and different in religious beliefs, so they are socially isolated and considered a marginalized party.[5] As a result, their interaction with the surrounding community is limited, and the gap between the Ahmadiyya congregation and the surrounding neighborhood is widening.

In addition, conflict and violence are also severe problems faced by Ahmadiyah congregations in Wisma Transito. The community around Wisma has rejection and suspicion of Ahmadiyah teachings and beliefs, which led to physical attacks, destruction of property, and even expulsion of the congregation. This violence not only created an unsafe atmosphere but also deeply traumatized members of the Ahmadiyah congregation.

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[5] Riski Ayu and Muhammad Amri, "Ahmadiyah (Analisis Kritis Terhadap Teologi Dan Pemikirannya" 1, no. 3 (2023).

Misinformation and slander have also affected the social and communication dynamics of the Ahmadiyah congregation in Wisma Transito. Their teachings and beliefs are often misunderstood or distorted, resulting in negative assumptions and prejudices against them. This misinformation creates distrust and increases polarization between Ahmadis and the surrounding community, hindering healthy relationships and mutual understanding.

The challenge of identity and existence is also a problem faced by the Ahmadiyah congregation,[6] including in Wisma Transito. The social segregation they experience makes it difficult for them to access fundamental rights, such as education, employment, and public services. In addition, the inability to practice their religion freely threatens their religious identity, so they feel squeezed into a problematic situation.

Tensions in social interactions around Wisma Transito are also one of the main problems. Disagreement, fear, and prejudice exacerbate the relationship between Ahmadiyah members and the surrounding community. This creates a deep communication gap and inhibits constructive dialogue, making it difficult to resolve the problem.

In this context, the social and communication dynamics of Ahmadiyah congregations in Wisma Transito face severe and complex challenges. To overcome these problems, constructive measures are needed, such as community education, intergroup dialog, and legal protection that ensures the rights of Ahmadiyah congregations are respected and protected.

Several studies related to how the Ahmadiyya community interacts socially and their patterns with other groups have been conducted extensively. Observing the social interaction between the Ahmadiyya community and Nahdlatul Ulama in Kuningan, Adiibah concluded that their interaction progresses harmoniously in everyday life.[7] Considering the aftermath of the riots 16 years ago in Bogor, Rusli found that currently the Indonesian Ahamdiyah Jama'at (JAI) has established good and harmonious relations with the local community and this effort continues

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[6] Muhammad Syaoki, "Manajemen Privasi Jemaat Ahmadiyah Di Kota Semarang," *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2018): 39, https://doi.org/10.31764/jail.v1i2.230.

[7] Adinda Reffina Adiibah, "INTERAKSI SOSIAL KAUM JEMAAT AHMADIYAH DENGAN KAUM MUSLIM NAHDATUL ULAMA DI MANISLOR KUNINGAN JAWA BARAT" (bachelorThesis, 2023), https://repository.uinjkt.ac.id/dspace/handle/123456789/76467.

to be renewed to create an improved quality of relations.[8] Aldianto et al., also found that the Ahamdiyya Jama'at in east Lombok carried out associative interaction patterns with non-Ahmadiyah communities.[9] The relevant finding was found by Gustapo in the Ahmadiyya community in Tasikmalaya.[10]

This research focuses on the dynamics of social interaction between Ahmadiyah congregations and the community in Wisma Transito Mataram and the factors that influence segregation in social life. Then, the second focus is on the communication between Ahmadiyah congregations and the community in Wisma Transito Mataram, the impact of segregation on the social life of Ahmadiyah congregations, and the efforts made to improve social interactions between them.

This research is expected to provide a deeper understanding of how social interactions between Ahmadiyah congregations and the community occur and what factors contribute to segregation. The results can offer new insights to the community, government, and related institutions to understand the complexity of social dynamics and take appropriate steps to overcome segregation and increase harmony between Ahmadiyah congregations and the community in Wisma Transito Mataram.

In addition, this research can help identify communication challenges between Ahmadiyah followers and the community and the impact of segregation on their social lives. It can also provide an understanding of the efforts that have been made and need to be made to improve their social interactions. The results of this study can provide a basis for planning policies, programs, and social interventions aimed at improving communication and harmony between the Ahmadiyah and the community in Wisma Transito Mataram.

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[8] Novianca Rusli, "AKTIVITAS KOMUNIKASI EKSTERNAL JEMAAT AHMADIYAH INDONESIA (JAI) (Studi Kasus Aktivitas Komunikasi Eksternal JAI Dalam Membangun Interaksi Sosial Dengan Masyarakat Pasca Penyerangan Markas Besar JAI di Bogor)" (s1, UNIVERSITAS ATMA JAYA YOGYAKARTA, 2021), https://e-journal.uajy.ac.id/25966/.
[9] Aldianto et al., "POLA INTERAKSI SOSIAL KOMUNITAS JAMAAH AHMADIYAH DENGAN MASYARAKAT (Studi Di Gereneng, Kecamatan Sakra Timur, Kabupaten Lombok Timur)," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 8, no. 3 (December 14, 2023): 4843–51, https://doi.org/10.23969/jp.v8i3.11281.
[10] Fauziah Gustapo, "Pola Relasi Sosial Komunitas Ahmadiyah Dan Non Ahmadiyah Di Desa Tenjowaringin Kecamatan Salawu Kabupaten Tasikmalaya" (bachelorThesis, Jakarta : Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, 2018), https://repository.uinjkt.ac.id/dspace/handle/123456789/42106.

This research uses a qualitative approach to understand the dynamics of social interaction and communication of Ahmadiyah congregations in Wisma Transito Mataram. The methods used include descriptive analysis and field research. Data collection was conducted through interviews with Ahmadiyah congregations and residents, observation, questionnaire data collection, and documentation. The informants were selected using the purposive sampling method by taking sources who have information related to Ahmadiyah congregations in the Transito Mataram area.

The data sources used consist of primary data and secondary data. Primary data is obtained through direct observation and interviews with leaders from the Ahmadiyah community, community leaders, religious leaders, and local government leaders. Secondary data is obtained from written sources such as books, journals, articles, and the internet that are relevant to the case under study. Documentation was also used as supporting data, including the collection of photos of cases found in the field.

Data collection techniques included participant observation, interviews, documentation, and questionnaires. The observation was carried out by researchers taking part or participating in the activities of Ahmadiyah congregations in the Transito guesthouse Majeluk Neighborhood, Mataram City. Interviews were conducted with sources related to the life or activities of Ahmadiyah congregations in the Transito guesthouse and the surrounding community. Documentation is used to collect data relevant to this research, such as books, documents on the life of Ahmadiyah congregations, and photo documentation.

Data analysis was conducted with a descriptive-analytical approach.[11] The collected data is analyzed descriptively and analytically through a data review that includes interview results, questionnaire data, field notes, and documentation. The data is then reduced, presented, and provisional conclusions are drawn, which will then be validated by further data collection.

Discussion

Ahmadiyah in Lombok: Its Origin and Development

In 1957 Ahmadiyyah entered Lombok with the start in Mataram by Jafar Ahmad, a native Sasak tribal figure. At that time, Ahmadiyya already

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[11] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: CA: Sage Publications, 2014).

had followers from outside the island of Lombok. The development of the Ahmadiyya congregation in the city of Mataram is growing, and some members of the congregation requested the sending of a messenger (*mubaligh)* to strengthen the preaching of Ahmadiyya. In 1970, a preacher from West Sumatra was sent to the city of Mataram, which made Ahmadiyya even more developed, with many becoming members of the Ahmadiyya Congregation.[12]

However, the development of Ahmadiyah in Lombok is accompanied by various problems and harmful actions from the surrounding community. Ahmadiyya congregations in Lombok often experience intimidation, harassment from families and communities, and even bans on funerals. The mosque where Ahmadiyya congregations worship in Selong was the target of attacks and arson attempts by the community but was successfully prevented by the police. Attacks and vandalism aimed at the Ahmadiyah were also carried out in Pancor, including the destruction of mosques, schools, and houses of Ahmadiyah residents.

As a result of the attacks and damage that occurred, the Ahmadiyya Congregation in Lombok experienced poor conditions. The community damaged 81 houses, 8 shops, 1 mosque, and a *musholla* for 4 days. As a security measure, the police evacuated 383 Ahmadiyah members to the police station. Because the situation did not improve and it was difficult for the congregation to return to their homes, the local government evacuated the Ahmadiyah congregation to the Transito dormitory in Mataram. However, some members of the Ahmadiyah congregation also experienced rejection and attacks when they tried to buy a house in Ketapang Narmada in 2005-2006.

Initially, this place was a transmigrant shelter. In 2006, this half-hectare building was a temporary shelter for around 600 Ahmadiyya congregations with 57 families. Each room was transformed into a boarding house in a row. These rooms have an average size of 3×3 square meters. They live and stay in a room limited by banners, cardboard, or sacks as a marker of separation between one family and another. They share sleeping, cooking, and other family activities in this cramped space.

The Ahmadiyya community in Transito started their journey from ground zero, and in the process, they strengthened each other and fought

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[12] Muhammad Syaoki, "Khilafatism in Islam: The Concept of the Khilafah in the View of Hizbu Tahrir and Ahmadiyah," *Politea : Jurnal Politik Islam* 4, no. 2 (2021): 69–84, https://doi.org/10.20414/politea.v4i2.4263.

hard in every way. When they first arrived in Transito, they faced significant challenges as most were unemployed. However, they did not give up and tried to find a livelihood. They faced many difficulties in finding sustenance but remained persistent and fought tirelessly.[13]

Many members of the Ahmadiyya Congregation initially worked as motorcycle taxi drivers, market laborers, and even scavengers to make ends meet. They worked hard and relied on their abilities and perseverance to overcome their limitations.[14]

The issue that they get a salary every month for being members of the Ahmadiyya Congregation is not true and can be categorized as a hoax or a mere lie. If we think logically, if the Ahmadiyya Congregation really received a salary, then there would be no members who became scavengers. Their life of struggle and hard work shows that they depend on the results of their own individual efforts to make ends meet.

Ahmadis face challenges and unfair treatment from the surrounding community, fueled by inaccurate stories that are widely disseminated. Issues that did not follow the facts resulted in many people being provoked and eventually led to acts of looting against Ahmadiyah congregations. This was conveyed by Mr. Sahidin, the chief coordinator of Transito Ahmadiyah Congregation, who revealed that the general public rarely asked directly for the source of information and only got the wrong information. As a result, Ahmadiyah congregations must sincerely lose their rights.[15]

In addition to the physical problem of inadequate shelter, the Ahmadiyah congregation in Transito also faces obstacles in fulfilling basic needs. When they first arrived there, the government provided monthly assistance for all basic needs, such as food, water, and electricity. However, the assistance did not last long, and the government only provided relief to the congregation regarding water and electricity payments.

Ahmadiyah refugees in Transito also receive assistance from the government's Family Hope Program (PKH), which provides social assistance to underprivileged communities. This assistance helps the congregation fulfill its daily needs.[16] Although the refugee camp in Transito is not ideal, some Ahmadis still choose to live there. One main

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[13] Soihin, Interview, October 2022.
[14] Jauzi, Interview, Mataram October 2022.
[15] Sahidin, Interview, October 2022
[16] Sahidin, Interview, October 2022

reason is that they feel safe and protected in that environment. In addition, the government's assistance is also an important factor in their decision to remain in this shelter.

There is a development in access and management of matters related to the government for Ahmadiyah Congregations in Transito. At first, they had difficulty obtaining documents such as identity cards (KTP), but now they get relief. The Ahmadiyah congregation also invites the local community to participate in national activities, although participation in religious activities is minimal.

The Neighborhood Head's statement shows that Transito is a shelter provided by the government for Ahmadiyya Congregations, and the community cannot reject their existence because this is a government policy. However, the Neighborhood Head hopes the community can accept the Ahmadiyah Congregation well without excessive discrimination. In addition, the neighborhood head expressed his hope that the Ahmadiyah Congregation will have a more appropriate place of refuge or shelter, given the large number of their family members and the limited size of Transito.[17]

This data illustrates the complex situation in the Transito neighborhood. While the Ahmadiyya have progressed in their access to and relations with the government, the local community has not been involved in their religious activities. In addition, it appears that the community realizes the limitations of Transito's conditions as a shelter and hopes that the Ahmadiyah will have a better place to live.

Local community response

Various reactions can be observed regarding the majority community's response to the Ahmadiyya Congregation. Some people still reject the presence and existence of the Ahmadiyya Congregation in their neighborhood, while others are supportive on the condition that the Ahmadiyya Congregation does not disturb their beliefs and does not try to influence people who do not understand their beliefs.[18]

Initially, the response from some people who rejected the arrival and existence of Ahmadiyah congregations in the Transito shelter tended to be arrogant and angry. They did not want Ahmadiyah congregations to be placed in their area. However, through discussions with the head of the neighborhood and other communities, some residents began to

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[17] Agus Wartono, Interview, October 2022
[18] Agus Wartono, Interview, October 2022

accept the presence of Ahmadiyya congregations for humanitarian reasons.

The decision to provide a place for Ahmadiyah congregations in Transito shelters and government protection has influenced the attitude of the majority community. This has prevented the community from taking more drastic action against the Ahmadiyya. Although there is still some disagreement, some people accept Ahmadiyah congregations' presence by considering humanitarian values.

Social interaction between the Ahmadiyya Congregation and the majority community is seen in these diverse responses. Community reactions show differences in opinion and level of understanding of the Ahmadiyya's beliefs. Despite initial disapproval and attempts to protect the beliefs of the majority, some communities choose to coexist with the Ahmadiyya based on humanitarian principles.

In the context of social interaction, this illustrates the complex dynamics between different religious groups within society.[19] There are challenges in managing differences in beliefs, but also possibilities for achieving understanding and harmony through dialog and respect for human rights. In this case, a sense of humanity and government protection have played an essential role in influencing community attitudes towards the Ahmadiyah.

Social Acceptance

The people around the Ahmadiyyah congregation have different attitudes towards their existence. Although they do not fully agree with the religious understanding held by the Ahmadiyya, they still accept their presence in their neighborhood. The main reason behind this acceptance is humanity. The community positions themselves as equal to the Ahmadiyya, who often experience discrimination and human rights violations. In their view, respecting the beliefs and rights of the Ahmadiyya is a humane act.

Although people have different views about the Ahmadiyyah's beliefs, they do not want to disturb their beliefs. They realize that the Ahmadiyya are often victims of oppression and human rights violations, and therefore, society chooses not to intervene and deprive the Ahmadiyya of their rights and property.

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[19] Teresia Noiman Derung, "Interaksionisme Simbolik Dalam Kehidupan Bermasyarakat," *SAPA - Jurnal Kateketik Dan Pastoral* 2, no. 1 (2017): 118–31, https://doi.org/10.53544/sapa.v2i1.33.

Public acceptance of the Ahmadiyya Congregation is based more on humanity than on religious truth or understanding.[20] The community believes shelters, such as the Transito refugee camp, are the safest place for Ahmadis. They realize that if the Ahmadiyya leave the shelter, they may not be well received by a community that has no empathy for them. Although the Transito refugee camp is no longer a suitable place for some Ahmadis to live, the community still chooses to accept them because they see them as fellow human beings who need protection.

Social interactions between the local community and the Ahmadiyah are influenced by a sense of humanity and awareness of human rights violations experienced by the Ahmadiyah. Although there are differences in religious understanding between the two, the community chooses not to disturb the Ahmadiyah's beliefs and treats them with tolerance and respect. This shows the importance of humanitarian values and empathy in social interaction, where the community maintains a harmonious relationship with the Ahmadiyah despite differences in religious understanding.

According to social interaction theory, the relationship between the local community and the Ahmadiyya Congregation is influenced by social factors and values that exist in society. In this case, the community around the Ahmadiyya Congregation has a different attitude towards their existence. Despite differences in religious understanding, social interactions between the two groups tend to be influenced by a sense of humanity and awareness of human rights violations experienced by the Ahmadiyah.

According to George H. Mead, individuals form their self-understanding through interactions with others and the use of social symbols.[21] In this case, the local community positioned themselves as equal to the Ahmadiyya, who are often victims of discrimination and human rights violations. They see respect for the beliefs and rights of the Ahmadiyya as a humane act.

According to Dorothy E. Smith, an individual's understanding of social reality is influenced by the social context in which they live.[22] In this case, the local community realizes that a shelter like the Transito

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[20] Syaoki, "Manajemen Privasi Jemaat Ahmadiyah Di Kota Semarang."

[21] Derung, "Interaksionisme Simbolik Dalam Kehidupan Bermasyarakat."

[22] Edison Hutapea, "IDENTIFIKASI DIRI MELALUI SIMBOL-SIMBOL KOMUNIKASI (Studi Interaksionisme Simbolik Komunitas Pemakai Narkoba Di DKI Jakarta)," *Bricolage: Jurnal Magister Ilmu Komunikasi* 2, no. 1 (2016): 1–14.

refugee camp is the safest place for Ahmadis. They understand that if the Ahmadiyya leave the place, they might face rejection from people who do not have empathy towards them. Therefore, the local community chose to accept the Ahmadiyya and protect them as fellow human beings who need protection.

Weber says individual actions are influenced by the values and meanings given by society.[23] In this case, the local community chose not to disturb the Ahmadiyya's beliefs and treated them with tolerance and respect. Despite the differences in religious understanding, the local community realized the importance of maintaining human values and empathy in social interactions.

In other words, the social interaction between the local community and the Ahmadiyya congregation is influenced by a sense of humanity and awareness of human rights violations experienced by the Ahmadiyya congregation. Despite differences in religious understanding, the local community chooses not to disturb the Ahmadiyya's beliefs and treats them with tolerance and respect. This shows the importance of humanitarian values and empathy in social interactions, where the community maintains a harmonious relationship with the Ahmadiyah despite differences in religious understanding.

Social rejection

In the context of social interaction, there are differences in views and rejection of the existence of the Ahmadiyah congregation in the Majeluk community. Some members of the Majeluk community disagree with the presence of the Ahmadiyah Congregation because they believe that Ahmadiyah is not part of Islam. The community has the view that Ahmadiyah has left the true Islamic belief because Ahmadiyah is a new religion or belief with its prophet and a different way of worship from Muslims in general.[24]

The community's rejection of Ahmadiyah is not only based on their understanding of Ahmadiyah itself but also influenced by the negative influences that are considered to be associated with the presence of Ahmadiyah in their neighborhood. The people of Majeluk did not realize that the government had provided the Transito shelter. Some Majeluk people think that they provide a place and protection for Ahmadiyah congregations. This is not wanted by some Majeluk people, so they

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[23] Derung, "Interaksionisme Simbolik Dalam Kehidupan Bermasyarakat."
[24] J. J Kingsley, "Redrawing Lines of Religious Authority in Lombok, Indonesia," *Asian Journal of Social Science* 42, no. 5 (2014): 657–77.

disagree with the existence of the Ahmadiyah congregation in their neighborhood.

The results of the survey conducted by the researcher showed that most of the Majeluk people were aware of the existence of Ahmadiyah congregations in their environment. Regarding the discriminatory attitude received by the Ahmadiyah, 4 out of 10 respondents agreed with the discriminatory treatment of the Ahmadiyah, while 6 respondents disagreed. Respondents who disagree argue that the Ahmadiyah does not disturb the comfort of the Majeluk community.

Regarding coexistence with the Ahmadiyah congregation, 5 out of 10 respondents agreed with the existence of the Ahmadiyah congregation in the Transito neighborhood because they consider the Ahmadiyah congregation as religious brothers who live peacefully. However, the other 5 respondents did not agree with coexisting with the Ahmadiyah congregation because of the negative issues associated with their presence and the negative impact they considered to affect the Majeluk neighborhood. However, the Majeluk community cannot do much more as the Transito shelter has been provided by the government as a place for Ahmadiyah to live.

The data from the questionnaire also shows that most of the Majeluk community disagrees with the understanding of Ahmadiyah. A total of 9 respondents from the Majeluk community disagreed with the knowledge of the Ahmadiyah congregation, which is considered unrecognized and not justified among other Muslims. Regarding the attitude of tolerance towards the Ahmadiyah Congregation, 6 respondents agreed with the attitude of tolerance. At the same time, the rest chose to disagree because they were worried that if they were excessively tolerant, the Ahmadiyah Congregation would be more accessible to spread their beliefs and beliefs.

In addition, most Majeluk people do not want the Ahmadiyah congregation to develop more widely in the Transito area. As many as 9 respondents did not wish to the Ahmadiyah congregation to grow and 8 wanted the Ahmadiyah congregation to relocate from Transito. This is due to the negative perceptions that Majeluk people have towards the existence of Ahmadiyah congregations and unfavorable opinions that may be influenced by issues circulating in the neighborhood.

Finally, regarding the Majeluk community's comfort with the Ahmadiyah congregation's existence and activities, some respondents feel uncomfortable with the Ahmadiyah congregation's existence, while

others feel comfortable. Some feel comfortable because, so far, they have coexisted well without judging each other's beliefs.

In social interaction, the rejection of the Ahmadiyah congregation can be understood through George H. Mead's view of self-identity. According to Mead, individuals form their identities through interactions with others in society.[25] In this case, the Majelukes who reject the Ahmadiyya congregation may do so to maintain their identity and understanding of the commonly practiced religion of Islam. They may consider the Ahmadiyya to be a group that has departed from the true Islamic faith.

In this case, Dorothy E. Smith's thoughts on social context are also relevant. Smith emphasizes the importance of considering social context in understanding social interactions.[26] In this case, the social context, which includes political, power, and cultural factors, plays a role in shaping the views of the Majeluk community towards the Ahmadiyah. The issues that develop in the environment and the negative perceptions that arise can affect social interactions and attitudes towards the Ahmadiyah.

Weber's view of social conflict can also analyze the tensions between the Majeluk community and the Ahmadiyah congregation. Weber argues that social conflicts occur due to differences in individuals' or groups' interests, values, and goals.[27] In this case, differences in religious beliefs and understanding of social symbols are the main factors that trigger conflict between the Majeluk community and the Ahmadiyah congregation.

In symbolic interactionism, the interaction between the Majeluk community and the Ahmadiyah congregation is influenced by the understanding of social symbols. In this study, it appears that religious symbols and beliefs play an essential role in shaping individual attitudes and behaviors and intergroup interactions.[28] The Majeluk community's perception of the Ahmadiyah is influenced by how they interpret the

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[25] Mudjia Rahardjo, "Interaksionisme Simbolik Dalam Penelitian Kualitatif," *Repository.Uin-Malang*, no. March (2018): 1–5.

[26] Arip Budiman, "Sekularisasi Dalam Pertarungan Simbolik: Studi Konflik Keagamaan Jemaat Ahmadiyah Di Manislor Kuningan," *Jurnal Tashwirul Afkar* 38, no. 1 (2020): 11–57.

[27] H Achmad Muhibbin Zuhri and M Ag, "Akidah Dan Ilmu Kalam," 2013.

[28] Wulan Purnama Sari, "Analisis Wacana Kritis Kasus Penyerangan Terhadap Jemaah Ahmadiyah Di Cikeusik," *Jurnal Komunikasi* 10, no. 1 (2018): 87, https://doi.org/10.24912/jk.v10i1.1507.

religious symbols of the Ahmadiyah. Factors such as religious differences, understanding of social symbols, negative influences that are considered to be associated with the Ahmadiyya Congregation, and social context play a role in shaping individual attitudes and behaviors as well as the dynamics of intergroup interactions.[29]

Mead emphasized the importance of symbols in human interaction.[30] In the context of Ahmadiyah, religious symbols become a crucial factor affecting the interaction between the Majeluk community and the Ahmadiyah congregation. Differences in understanding religious symbols create gaps and conflicts between the two groups.

In addition, Max Weber focuses on the role of institutions and social structures in human interaction.[31] Transit shelters provided by the government as a place to live for Ahmadiyah congregations became a factor that influenced the perception of the Majeluk community. Those who do not know the origins of the shelter consider that the Majeluk people, who provide a place and protection for the Ahmadiyah, create disagreement and tension between them.

This study found that social factors, including religious beliefs, social symbols, social context, and the origins of the Transito shelter influence the perceptions and attitudes of the Majeluk community towards the Ahmadiyah. However, it is essential to keep in mind that the results of this study are descriptive and cannot be widely generalized. Therefore, further research involving more representative samples and more comprehensive research methods is needed to better understand the social interaction between the Majeluk community and the Ahmadiyah congregation in the context of symbolic interactionism.

Conclusion

The dynamics of social interaction and communication in the context of segregation of Ahmadiyah congregations in Wisma Transito Mataram. In the Majeluk community, there are differences in views and rejection of the existence of the Ahmadiyah congregation. Some members

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[29] Mustain Mustain, "Segregasi Etno-Religius: Upaya Resolusi Konflik Dan Pembangunan Perdamaian," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 71, https://doi.org/10.21580/ws.2013.21.1.237.

[30] G. H Mead, *Mind, Self, and Society: From the Standpoint of a Social Behaviorist* (Chicago: The University of Chicago Press, 1934).

[31] Ahmad Ali Nurdin et al., "The Dynamic of Religious Life: A Study of Conflict and Integration of Ahmadiyah in Garut, Tasikmalaya and Kuningan, West Java," *Komunitas: International Journal of Indonesian Society and Culture* 11, no. 1 (2019): 63–74, https://doi.org/10.15294/komunitas.v11i1.16931.

of the community do not agree with the presence of the Ahmadiyah congregation because their beliefs are considered contrary to the teachings of Islam that are commonly adhered to.

This rejection is not only based on a different understanding of Ahmadiyah, but is also influenced by the negative influences that are considered to be associated with their presence in the neighborhood. There is also an information gap between the community and the Ahmadiyya Congregation, where the community more often gets wrong or inaccurate information about the Ahmadiyya Congregation, which then triggers conflict and social tension.

However, there are also some people in Majeluk who have a tolerant attitude towards the Ahmadiyah and feel comfortable with their existence. In some cases, people who coexist peacefully with the Ahmadiyya consider them as religious brothers and sisters.

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