



UNIVERSITAS ISLAM RIAU FAKULTAS PSIKOLOGI

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Pekanbaru, 10th August 2023

Number : 1043/D-UIR/20-F.Psi/2023
Attachment : -
Subject : Invitation Letter

Prof Dr. Shukran Abd Rahman
Dean
AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences

Assalammualaikum Wr.Wb

Dear Prof / Dr.

INVITATION TO ABDULHAMID ABUSULAYMAN KULLIYAH OF ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCES TO PARTICIPATE IN THE INTERNATIONAL SEMINAR ON THE ROLES OF UNIVERSITY IN RESPONDING TO PSYCHOSOCIAL ISSUES IN THE COMMUNITY (ISRUPIC 2023).

The above matter is kindly referred.

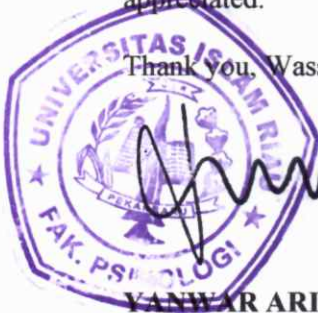
The Faculty of Psychology, Universitas Islam Riau, Indonesia would like to invite the AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia to collaborate and participate in the International Seminar on The Roles of University in responding to Psychosocial Issues in the Community (ISRUPIC 2023).

We would like to invite the kulliyah management members to share your expertise and experiences in university engagement with community. The details of the seminar are follows :

Date : 17 – 19 September 2023
Venue : Faculty of Psychology, Islamic University of Riau, Indonesia
Activities : Workshop and Seminar

The list of invited participants is attached for your reference. Your contribution in this programme is highly appreciated.

Thank you, Wassalam



YANWAR ARIEF., M.PSI., PSIKOLOG
Dean of Faculty of Psychology
Islamic University of Riau



UNIVERSITAS ISLAM RIAU

FAKULTAS PSIKOLOGI

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List of invited speakers from Abdul Hamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, international Islamic university International Islamic University Malaysia

Number	Name	Position/Department
1.	Prof. Dr. Shukran bin Abd. Rahman	Dean
2.	Prof. Madya Dr. Haslina binti Ibrahim	Deputy Dean (DDPGRR)
3.	Prof. Madya Dr. Mohd Noh bin Abdul Jalil	Deputy Dean (DDSDCE)
4.	Dr. Ainul Azmin binti Md. Zamin	Head (HORRI)
5.	Prof. Dr. Asem Shehadeh Saleh Ali	Head Department (DALL)
6.	Prof. Madya Dr. Kabuye Uthman	Head Department (FIDS)
7.	Dr. Mohammad Mohiuddin	Coordinator (IoHK)
8.	Dr. Zahid bin Zamri	Coordinator (IGN)
10.	Prof. Dr. Rahmah binti Ahmad H. Osman	Lecturer
11.	Prof. Madya Dr. Aida binti Mokhtar	Lecturer
12.	Dr. Usman Jaffer	Lecturer
13.	Nor Iskandar bin Mazlan	Staff of AHAS KIRKHS



ISRUPIC 2023
17 SEPTEMBER 2023

**RESEARCH REPORT ON RELIGIOUS CO-EXISTENCE AND
INTERRELIGIOUS RELATION: A STUDY ON GOMBAK
COMMUNITY
(SAA RKUD 3190 ISLAM AND RELIGIOUS PLURALISM)**

Haslina Ibrahim



DEWAN BALAI RAYA, KG. SUNGAI CHINCHIN
27 MAY 2023

ABSTRACT

- Gombak, is in Mukim Setapak, one of the five districts in Selangor, strategically located at the outskirts of Kuala Lumpur. The population is predominantly Malay Muslims, and the non-Malays represent 20.4% from the total population. This paper reports the findings of a research with the villagers of Kampung Sg. Chinchin, one of the seven villages in Mukim Setapak on issues related to religious co-existence. Using purposive sampling method, in depth interviews were conducted with twenty villagers who volunteered to participate. The research finds that the villagers accept living in coexistence however most of them acknowledged that they took it for granted. Though they have high respect for religions other than their own but some of them thought it is unimportant to communicate with other religious followers. Some of them were also unaware that there had been sporadic religious disputes. They were also unfamiliar with the needs to mediating religious disputes. Most of them agreed that community disputes need interventions from the authorities such as policemen or the village leaders. These findings suggest that there is lack of dynamics in the relationship between the different religious followers of Kampung Sg. Chinchin. The Malays who are the majority of the population live comfortably and they take for granted issues that may arise in a multi-religious society.

Introduction

- Synergised Academic Activity (SAA) - 3190 Islam and Religion Pluralism
- In collaboration with Secretariat of Usul al-Din & Comparative Religion 22/23 (UDCY)
- Research data collection for a research titled *Survey on Religious Co-Existence and Interreligious Relation: A Study on Gombak Community*



Background

- The programme gathered the students of RKUD 3190 the community in Kg. Sungai Chinchin to gain their insight on matters pertain to religious coexistence and interreligious relation in their residence.
- The Kg. Sg. Chinchin community was selected as a sample based on the report gained from the DDSDC, on the issues faced by the communities of the seven neighboring village including Kg. Sg. Chinchin.
- The instructor had identified one of the mode of assessments stipulated for the course which was group assignment. 25 marks were allocated for research activities and 15 marks for the presentation research findings. Students were divided into groups consist of five to six members.

Objectives

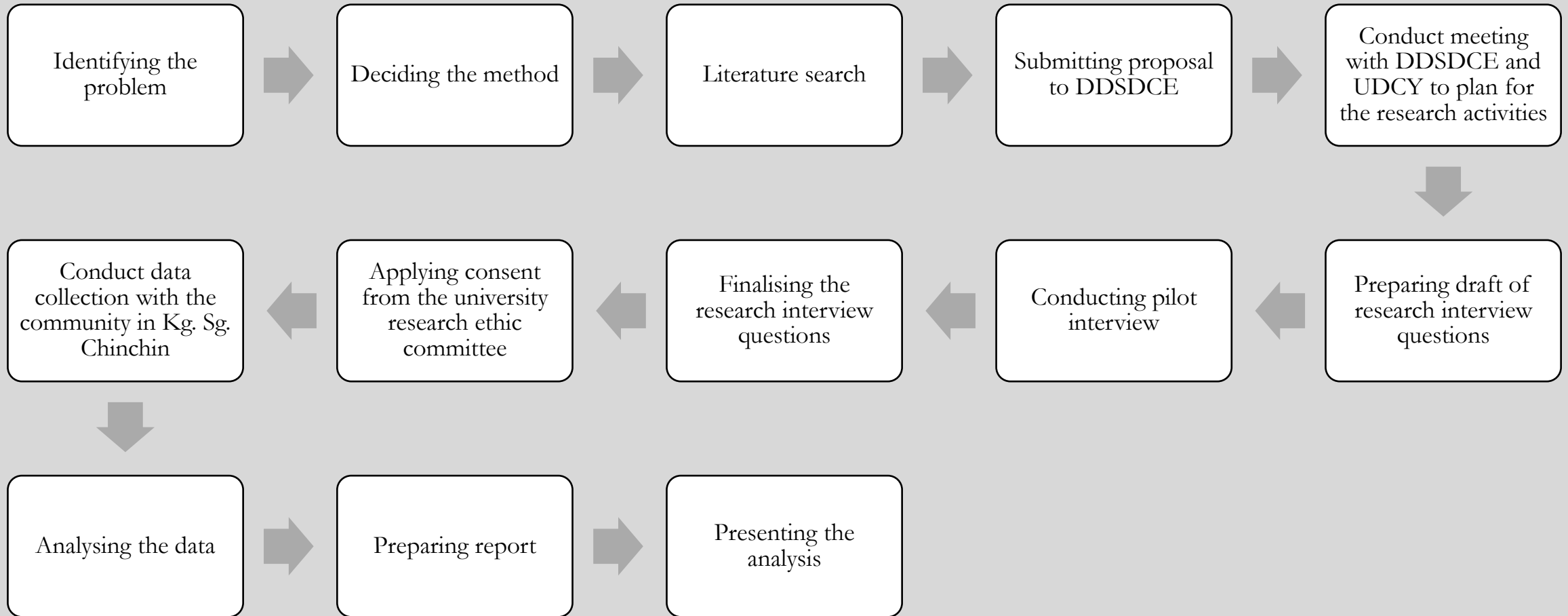
The research aims to:

- a) Explore the community's understanding of living in diversity
(Social)
- b) Identify disputes taking place between Muslims and non-Muslims
(Intellectual)
- c) Promote the right way to live in diversity from an Islamic perspective. (Social)

Problem statement

- Notwithstanding the fact that the community in Kg. Sg. Chinchin appear to live in harmony with the non-Muslims who happen to be the minority group, there were reports on disputes and disagreements between them. This research therefore seeks to explore the community's understanding of and expectations on co-existence whether they match with the tawhidic concept of co-existence. In this regard, the research looks forward to examine the community's awareness and perceptions of inter-religious disputes that took place in their vicinity.

Research flowchart



Sampling and method

- The respondents were identified using non-probable purposive sampling method.
- A total of 17 respondents have participated in the interview
- The interview questions; semi structured, open-ended
- The respondents were briefed about the research and and were asked for their written consent
- The interviews were recorded and later on transcribed. Most of the interview took at maximum one hour time.

TIME	<p style="text-align: center;">PROGRAM TENTATIVE VENUE: DEWAN BALAI RAYA, KG. SUNGAI CHINCHIN DATE: 27 MAY 2023</p>
9.00 am	<p>Students gather at IIUM main staircase.</p> <p>Programme briefing</p>
9.30 am	<p>Depart from IIUM to programme venue</p>
10.00 am	<p>Programme Start</p> <p>Welcoming Remark from Instructor</p> <p>Short ta'aruf</p> <p>Group interview with orang kampung (9 groups)</p>
11.00 am	<p>Sharing slot with the instructor</p> <p>Title: The concept of 'Li ta'arafu in the Qur'an"</p>
11.30 am	<p>Q&A Session</p> <p>Closing</p>
12.00 pm	<p>Lunch</p> <p>Disperse</p>

Respondents demographic background

- 20 respondents living in Kg. Sg. Chinchin
- From 25 to 65 years old
- SPM to degree holder
- 3 females 17 males

Research reports

- Research question 1
- What is the community's understanding of living in coexistence
- all respondents believe that the community in general, they have positive ideas about living together, except for two respondents who seem uncertain about the idea of living in coexistence.
- Two respondents thought there is disadvantage in it. They were not able to deliberate.
- Two respondents said they are not interested to know about other religions. One of them fears that his faith will be diluted
- One respondent said, it can be challenging in the beginning but after some time, people can adjust. difficult when lack of understanding between each other. Some people were racists.
- The advantages – means of da'wah,
- No disadvantages of living in coexistence

Research reports

- One respondent highlight the good of coexistence
- "On the positive side, seeing them conducting their programme, we did not object to their activity. For instance, for us Muslims, it is during Friday prayers. We are busy on the streets walking here and there, some streets were blocked during those hours. The non-Muslim are fine with it and do not have any objections.
- The difficulty of living in a pluralistic society - Both agree that most of these small things can be settled in a simple way, but because there are 2 factors - the leaders do not set a good example (qudwah hasanah) like party leaders want to defend the interests of their respective races and the globalization of the media; make the issues spread quickly

Research reports

- Research question 2
- What are the disputes taking place between muslims and non-muslims
- There are immigrants. They exclude themselves from the locals.
- One respondent claimed there was once a case of interracial dispute but did not explain what was it.
- One respondent said Conflict at Batu Caves R1: Ketua Kampung, so he knows better, the throwing issue at the Amaniah Mosque - all the nearest village heads/AJK are asked to standby – ended up with authority or Police– this issue is not raised and extended
- Respondent believed that if such cases happen it should be handed over to the authority to be resolved. If serious issues occur, both agree to: R.1: inform the authority like the case of Amaniah Mosques; Police authorities dan Barisan Ketua kampung
- Another respondent claimed that it was successfully mitigated by the community leader.

Research reports

- Research question 2
- Two respondents blamed politics as one of the major reasons for interreligious/racial conflict in Malaysia
- Due to arrogance, lack of respect, lack of understanding,
- In case of conflict, have to listen to both parties, try to make peace between the conflicting parties,
- Except for one respondent, generally, all respondents acknowledge that they are aware of religious sensitivity. One respondent however viewed that though many are aware but most of them take for granted
- 3 respondents have no idea at all if there have been any interreligious disputes taking place.
- need deeper knowledge to handle disagreements with other races but it is important to avoid disagreements for understanding between races"

Research reports

- It happened like 3-4 years ago around here, if we see a procession at the temple from Jalan Pudu, they will carry the gold statue to Batu Caves. During the parade, they passed by the mosque, there were some Indians maybe they were sensitive, when they saw the mosque, they kind of lost their mind, might be very solemn, I don't know why, he saw the mosque, they start to throw something towards the mosque, and yes...such thing happened before"
- A respondent stated "...behind here, the teacher's quarters at Batu 8, did you notice that there is a small temple? Actually, they cause a bit of disturbance to us at times, but because we understand their 'prayer time' and so on, sometimes their programmes are being held quite bothersome to our village..despite that, we understand and we tolerate their religious activities."
- A respondent stated "Nowadays, society can already accept the religious rights of every races, but sometimes there are some parties who deliberately raise sensitive issues to aggravate the situation, even though things can be resolved without involving the courts and so on, but some of these parties deliberately create discord to disrupt this harmony, maybe also because of jealousy towards the leader who is leading the country.while they are aware of the consequences if they do so. "

Research reports

- One respondent complaint
- Cons- there are things that we need to limit on the basis of maintaining religious sensitivity, for example; only azan is allowed to use the speaker even though Islam is the official religion in Malaysia because we're expecting the same from them (their religious rituals that do not need to be chanted or noisy, then they need to avoid). 2) the attitude of some Hindus who are not able to tolerate it if it involves their temple such as the case of Arwah Adib's fire brigade

Research reports

- Research question 3
- How to promote the right way to living in diversity from an Islamic perspectives
- Islamic teachings help to promote harmonious coexistence. significant role of ISLAMIC TEACHING in promoting peaceful coexistence and mutual understanding
- Tolerance, respect, help each other, invite to home during festivals, gotong-royong, mutual understanding, it is NECESSARY to recognize each other's uniqueness.
- Concept of neighbor, lakum di nukum wa li ya din.
- Have to avoid creating issues that potentially lead to interreligious disputes
- Need to communicate in BM not other languages.
- Less exposure with each other can lead to lack of understanding, need to acquaint oneself with the different culture.
- To maintain harmony and cooperation, we can engage in mutual cooperation through cleaning the village, participating in sports activities, conducting open houses, and participating in competitions

Research reports

- Leaders or political parties need to show the best example in communicating to fellow politicians,- if the above or ruler is in good condition and relationship, the community they lead also has a good bond. 2) control of social media from elements that trigger inter-racial conflict 3) tighten the law 4) advice and education from top to bottom level.

Findings of survey with community in Kg. Sg. Chinchin, Gombak

20 community members, in depth interview method.

- Unaware of religious disputes
- Care less about religious co-existence/Take for granted
- Dispute is a matter of police affairs/ leave to authorities
- Lack of communication with people of different races and religions
- Not important to get in touch
- Communication barrier; hamper interreligious relationship
- Types of conflict; aggressive behavior during festival
- No idea at all on mediation



Conclusion

- All in all, it can be said that the respondents have a general idea on the concept of living in diversity, and the method proposed by Islam on living together. Only few were aware of the incident of interreligious disputes.
- However, there are still so many improvement need to be made. Some seems to be care less, some remain as theoretical. Lack of interaction between the local Malays with other races/religions.
- Any disputes between the members of community could be solved using the right tools.
- The authority and government plays an important roles in disseminating true knowledge regarding the importance of living harmoniously despite of diverse background and culture.
- Every individual are in need of each other in order to support the growth into a better country. It is mportant for each individual to have knowledge or general knowledge about other religions such as sensitivity in order to maintain harmony in the life of neighbours in various religions