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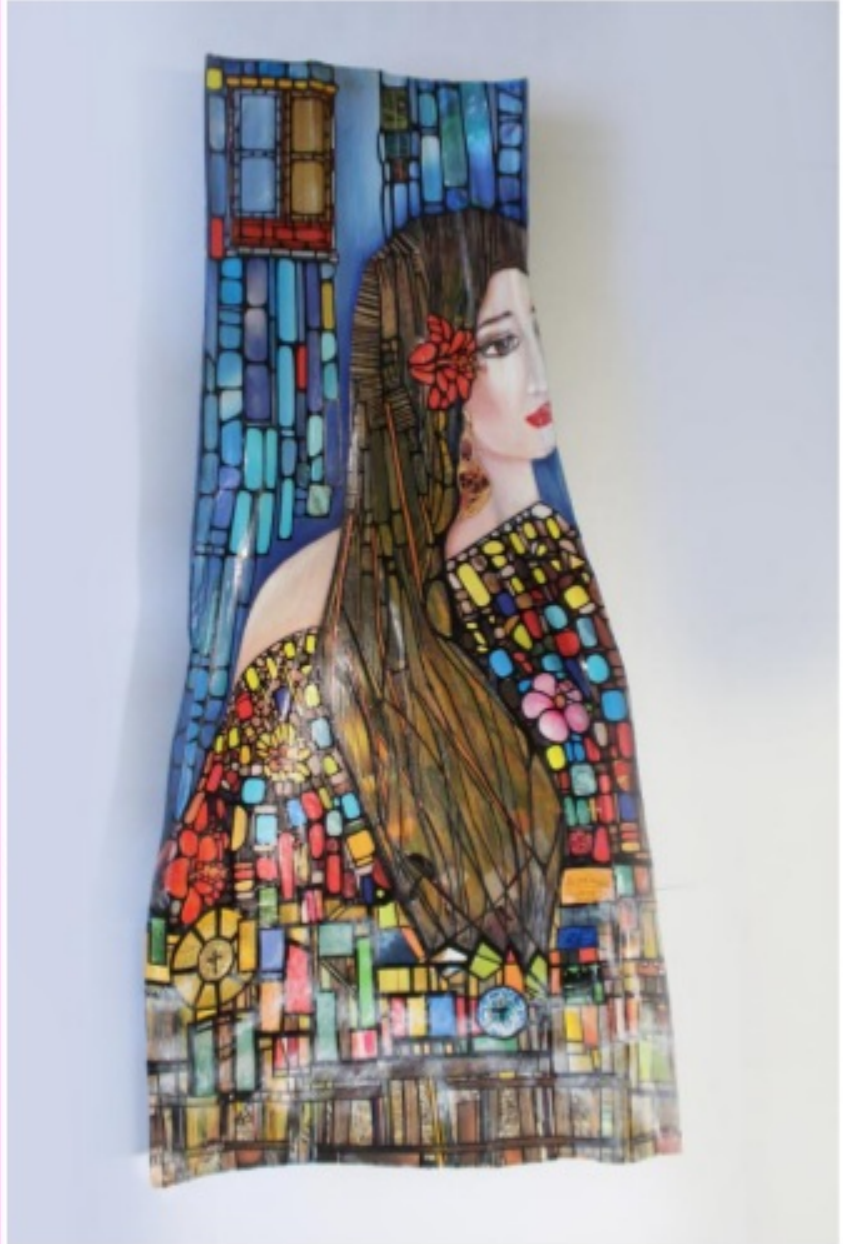
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Abstract

The article would like to investigate the prosocial behavior of Muslim and Christian communities in public space that employed qualitative method with ethnography approach and focused on the community of Jalan Roda in Manado. The findings showed that the prosocial behavior shown by citizens in Jalan Roda community succeeds in forming social relations between individuals very well, where the strength is determined by how the citizens in it do their interactions among them. In conclusion, both motivation and its driving factors lie in the nature of collectivism.

Key words: Behavior, Muslim and Christian, Public Spaces.

El comportamiento prosocial de las comunidades musulmanas y cristianas en el espacio público

Resumen

La investigación tiene como objetivo investigar el comportamiento prosocial de las comunidades musulmanas y cristianas en el espacio público que empleó un método cualitativo con enfoque etnográfico y se centró en la comunidad de Jalan Roda en Manado. Los hallazgos mostraron que el comportamiento prosocial mostrado por los ciudadanos en la comunidad de Jalan Roda logra formar **25** y bien las relaciones sociales entre los individuos, donde la fuerza **está determinada por la forma en que los** ciudadanos interactúan entre ellos. En conclusión, tanto la motivación como sus factores determinantes se encuentran en la naturaleza del colectivismo.

Palabras clave: Comportamiento, musulmanes y cristianos, espacios públicos.

1. INTRODUCTION

North Sulawesi, especially the city of Manado, can be considered as the entrance of modernization for other cities in eastern areas of Indonesia. Its location laying in the liaison area of international trade routes, the strength of Christian and Muslim traditions that grow side by side in a friendly manner to globalization (Rundell, 2002), and infrastructures that are not inferior to them of other large cities in the western regions of Indonesia, make the globalization flows in this city. Compared to other cities in the vicinity such as Maluku, Papua, Nusa Tenggara and other cities in Sulawesi, except Makasar, Manado is always better prepared to accept the

cultural changes caused by the strong currents of globalization. In the Mega Mas area, along Boulevard Street, for example, the face of globalization is so clear. Shopping centers, restaurants, offices, clinics, apartment hotels, beauty and fitness centers, conventions and entertainment spots lie lined up about 3 kilometers long and compete to show the fertile of consumerism in this city. This area is like a new industrial center in the north of Jakarta such as Kelapa Gading and Sunter (Amin, 2012). Along with the rapid development of the city, social and economic imbalances began to appear due to uneven development. In the southern area of the city (the majority are Christian) office buildings and shopping centers were set up, so people in the South of the city had better access and opportunities to earn more money than people in the North. It can be seen from numbers of home-based businesses, such as restaurants, boarding houses and other businesses there. It can be seen from so many home-based businesses, such as restaurants, boarding houses and other businesses. While the people in the northern region (the majority are Muslims) on average work as laborers, shop assistants, merchants, and only a few who work as civil servants (Abidin, Haseeb, Azam, & Islam, 2015; Wekke, Samra, Abbas, & Harun, 2018).

For the people of Manado Utara, this can be seen as a form of resistance or jealousy to those in South Manado which are considered more touched by development. This, in the context of social identity developed in the community, can be contrasted based on the concepts of binary-opposition, superior-inferior, superordinate-subordinate, and center-periphery (Minsky, 1998), where people in South Manado

Selatan, including Central Manado are staying in superior area that coincidentally has strong identity of Minahasa, namely the local people and sometimes sarcastic but more often secretly labelled the hosts. While the people of North Manado are inevitably labeled inferior position attached to the identities of Christian-Sangi (he) r immigrants or Muslim immigrants (Gorontalo, Bugis, Makassar, Java and so on). In the midst of this social-demographic gap, there is one place in the center of the city, which becomes a (new) space for encounters between citizens called Jalan Roda. Jalan Roda is just a small road in the middle of Pasar 45 around President Plaza, at the center of Manado. It has been there since the Dutch colonial era, long before the outbreak of World War I and World War II. This area used to be the center of the mode of transportation using wheels pulled by cows or horses. Hence, it is then called Jalan Roda which means the Way of the Wheel. Not just as the track lane, it also is a haven for the owners of carts to rest and chat with each other. Along with the increasing economic development in the center of Manado City, at the small street of the lane behind the shops, coffee stalls and food for the workers around the city center then be built.

Currently, Jalan Roda becomes crowded and full of citizens activities, from just taking a rest after daily works until sharing information and even doing business transactions. Social bond between them looks very strong. In this sense, prosocial behavior becomes a kind of moral imperatives for people of Jalan Roda. Prosocial behavior is very strong felt and emerges spontaneously, especially in communal space, where members of the community have

a very strong bond of kinship and emotion. Every communal member knows each other. Therefore, to some extent, the intensely emotional and emotional social identification within the communal environment develops and is easily misguided for more solidier (Imran et al., 2018; Noor et al., 2018; Ramli et al., 2018; Salman et al., 2018).

From the above description, it appears in public space, (Adams, 2006), in this case in the Roda Road community, that social solidarity is strongly perceived and arises spontaneously as a result of the prosocial behavior in the community. However, to some extent, intense and emotional social identification develops within the communal environment and is easily misled or tends to alienate from other groups. Therefore, the researchers then felt it is important to conduct more in-depth research on what pattern of prosocial behavior applies among people on Jalan Roda. The researchers gave a specification of the community to be examined through religious identity, in this case, Islam and Christianity.

2. DISCUSSION

2.1. Prosocial behaviour

Prosocial behavior is an act of helping others without expecting any benefit and even very likely the helper is at risk from what he acts. Someone who has been doing prosocial behavior will feel his self-satisfaction since he feels helpful to others. Prosocial behavior

includes a broader category, encompassing any form of activities undertaken or planned to help others, regardless of the helper's motives. (Baron & Byrne, 2000; Eketu, 2018). According to Staub (2013), prosocial behavior is defined as voluntary behavior that aims at the welfare of others. First, cooperative: describes one's willingness to engage in activities with others to achieve common goals. Second, help: provide physical assistance to reduce the burden of others who are in need, whether asked or not, to achieve the expected goal of the helped person without expecting a reward. Third, share a form of attention (sharing of feelings) with others such as giving the opportunity to others to be able to feel something belonging, both expertise and knowledge. Fourth, contribute one's actions which contribute materially.

According to Baron and Byrne (2000), prosocial behavior is a behavior that benefits others voluntarily and without any real benefit to the person providing the assistance. Furthermore, Wispe, revealed that prosocial behavior is a behavior that has a positive effect, in the form of providing assistance to others both physically and psychologically, such as the pleasure of helping, involvement with others, cooperation, friendship, helping, caring for others and generosity. According to Kohlberg, in line with child maturity, the capacity of abstract thinking and rule-making are also evolving such as the ability to understand what others think or feel or understand others' perspectives. This development of cognitive capacity leads to a change in the quality of children's reasoning about moral issues, including the ability to use abstract moral principles and the ability to understand the

views of others and the surrounding community. When associated with prosocial problems, the more cognitive ability the child develops, the more the ability to understand the perspectives of others and consequently, the egocentric attitudes will be diminished, so that they will be oriented towards others.

In line with Staub's view also suggested aspects of prosocial behavior: first: dividing, which means that the individual who has advantages should share them, both material and science, to others. Second, working together which is a form of behavior that is deliberately done by a group of people or organizations for the realization of a shared goal desired. Third: helping, that is, a voluntary action regardless of the profit or loss of the helpful action and without expecting anything in return from the person being helped. Fourth: honesty, which is a form of behavior that is indicated by words appropriate to the situation without adding or reducing the reality. Fifth: generous, a behavior that shows a sense of humanity by giving some of its wealth to others in need. Sixth: considering the rights and obligations of others these are shown by respecting the rights of others before asking for their obligations.

2.2. Prosocial Formers

Prosocial behavior is one of the dynamics in social life when one individual acts for the benefit of another individual or group. In general, prosocial behavior is synonymous with helping behavior. But

here, we must distinguish these two things. Helping behavior, indeed, is a major part of prosocial behavior. However, prosocial behavior itself can be formed through a variety of ways that include actions: sharing, cooperation, donating, helping, honesty, generosity, and considering the well-being of others. Therefore, Baron and Byrne (2000) emphasized that prosocial behavior is a beneficial act for others without having to provide a direct benefit to the person performing the action, and may even involve a risk to him. As for the reason of a person doing prosocial acts, William mentioned that the behavior is a behavior that has the intention to change the physical or psychological state of the beneficiaries that is less good to be better, in a material and psychological sense. Based on the above definitions, it can be concluded that there are at least three indicators of prosocial behavior, among others:

1. The act ends in itself and does not require any profit for the actor.
2. The act was born voluntarily
3. The act produces goodness.

If so, the question then is about when and why someone is doing prosocial behavior. For that, there are two factors that underlie prosocial behavior, namely situational factors and personality factors coming from the actor himself (Eisenberg, 2013). The situational factors that affect one's prosocial behavior are as follows:

2.2.1. The presence of others

This factor affects a person in two ways: positive and negative. It is said to be negative if the existing incident prompts a person to take prosocial action. It would be negative otherwise. In Latane and Rodin's research Shane (2009) argued that one would prefer prosocial action when being alone. Because, if in that situation there are others, there will be a bias in the responsibility of who is more obliged to help. In other words, there will be mutual responsibility between people around the location. However, another research by Staub, suggested that a person will tend to take prosocial action when there are others in the situation. Because with the presence of others, there will be an encouragement for the individual to better comply with the norms in society.

2.2.2. Attractiveness

2 Faktor ini menekankan seberapa besar objek dalam perilaku prososial mampu menimbulkan ketertarikan perilaku bagi pelaku. Misalkan saja perilaku menolong, tendensi seseorang untuk menolong orang lain yang memiliki kesamaan dengan lebih besar ketimbang yang tidak memiliki kesamaan. Demikian pula dengan perilaku prososial yang lain. Kesamaan tersebut tidak hanya dalam hal fisik, melainkan juga pengalaman. Dalam hal ini, seseorang akan lebih cenderung melakukan tindakan prososial ketika orang yang memberi 2 pertolongan pernah berada dalam situasi tersebut. Oleh karena sebuah

fenomena mengenai orang Yunani yang cenderung lebih bersedia memberikan bantuan kepada orang-orang asing yang dianggap sebagai bagian dari kelompok sosialnya dibanding orang yang menurutnya di luar kelompok (Dayaksini & Yuniardi, 2012). This factor emphasizes how large objects in prosocial behavior can generate behavioral interest for the perpetrator. For example, in term of helping behavior, similarly, with other prosocial behavior, a person's tendency to help others who have a similarity with him will be greater than to those who have nothing in common. The similarity is not only in terms of physical, but also experience. In this case, a person will be more inclined to take prosocial action when he has ever been in that situation. There is a phenomenon of the Greeks who tend to be more willing to provide assistance to foreigners who are considered as part of their social group than those outside the group.

2.2.3. *Sacrifices*

2
Perilaku prososial akan cenderung dinilai besar-kecilnya pengorbanan yang harus dikeluarkan untuk melakukannya. Pengorbanan tersebut dapat berupa umumnya berupa hal-hal yang harus dikeluarkan untuk hal tersebut (uang, tenaga, waktu, resiko). Dalam mempertimbangkan hal ini, akan selalu terdapat pertimbangan akibat pertolongan yang diberikan. Apabila menolong, akan ada hal yang dikorbankan, namun apabila tidak menolong juga menimbulkan akibat (perasaan dikucilkan, perasaan bersalah, dsb). Prosocial behavior will tend to be measured on the basis of the magnitude of

sacrifices that must be made to do so. The sacrifices are generally the things that should be spent on it (money, energy, time, and risk). In considering this, there will always be a consideration due to the help provided. Doing help necessitates sacrifices. Otherwise, there will be certain consequences (feeling of exclusion, guilt, etc.).

2.2.4. Stimulus Clarity

Prosocial behavior requires a clear event about who, what, and how the prosocial behavior is about to be given. The clearer the stimulus of a situation, the higher the probability of doing prosocial behavior. Conversely, a vague situation will further undermine the possibility of a person to engage in prosocial behavior.

2.2.5. Social Norms

The existence of norms in prosocial behavior goes in two directions. On the one hand, a person does prosocial due to the norm that teaches to every individual as part of society to behave in such a way. On the other hand, someone who gets help from others will tend to do the same for people who have helped him. Thus there will be a balance in the process of social interaction. While personality factors or factors that arise from a person to conduct prosocial behavior are as follows:

Mood: Emotion or mood of a person in a situation also determines prosocial behavior that he will do. Broadly speaking, a good mood will

increase a person's tendency to conduct prosocial behavior. While a bad mood will reduce it.

Character: Character of a person also determines the tendency to do prosocial behavior. People who have a forgiving nature for example, will more easily do prosocial behavior. So do people who have high self-monitoring, because with prosocial acts, they will get a higher social award. Simply stated, the tendency of prosocial behavior will be determined by an external or internal locus of control (Sarwono & Meinarmo, 2009).

In addition to the factors mentioned above, cultural factors cannot be separated from one's prosocial behavior. Communities with collective culture generally have more altruism values that increase the likelihood of prosocial behavior than people with altruistic cultures. Various studies in various countries have been undertaken to examine this issue. Studies conducted in the United States, Canada, Australia and Turkey show that in rural communities, prosocial behavior is more prevalent than it in urban communities. Because, among others, in a rural community, cultural values are still held firm and become the foundation of life more than in the urban community.

2.2.6. Jalan Roda as Public Space

Public space is generally formed when there are activities of the community in a place that requires a space to be able to accommodate these activities. Space, based on the awareness of each individual, is

endeavored to be a common space. A public space automatically becomes a center of interaction between communities. This interaction center then creates a spatial pattern of community interaction in a region. The same thing may also happen in the city of Manado which has a multi-ethnic community. Centers of community interaction formed must affect elements in it, because the relationship of social interaction has a very big role to the settlement or the environment and vice versa. Human life or behavior will affect the growing social conditions in the region. Elements of society that is usually used as the center of interaction for the community generally occur in crowded places such as markets, city parks, and other public facilities. But the public space as the center of interaction that will be the focus of this research is a coffee shop, which Manado people call *Jalan Roda*.

Public space, in Habermas (1987) a democratic society is an area where civil society manages social, cultural, economic, political ideas, or even public policy aspects. As an area free from government or state intervention, the public space should practically work without any burden of interference or interests of a particular party. For that, the existence of public space becomes crucial for the course of social life. However, the existence of a public space will differ in terms of both structure and function when this space is present in a society with certain characteristics, such as in a diverse community with heterogeneous characteristics, such as the city of Manado. Public spaces in multicultural societies are not like those in a society where certain aspects are dominated or dominated by majority groups. In a multicultural society, a public space becomes a meeting place for

different individual identities with varying degrees of diversity; ethnicity, religion, level of education, social strata, profession, gender, and sexual orientation. As a common space, public space in a multicultural society is not only a battleground of ideas and arguments, but also a region of social behavior with collectivism.

The entity and place called Jalan Roda has existed since the Dutch colonial era, long before the outbreak of World War I and II, when the city of Manado was still called Wenang by the inhabitants who lived in the interior of Minahasa, since several centuries ago. The only means of transportation to come to this town was a cart pulled by a cow or a horse. Cart, which according to the local language was Roda, usually transported the materials of the earth that will be marketed in the city of Manado. Roda(s) came from the villages of Minahasa, both from Tomohon, Tonsea, Tombulu, Tontemboan, Tanahwangko, and Tolour, all emptying down the road (Jalan) which was then called Jalan Roda, because it served as a Station of Roda(s). This location was adjacent to a large market called the Minahasa market, which is now the location of a shopping center. It was here that people from the interior of Minahasa called Mountain people, at that time, interacted with city residents from various ethnic groups who inhabited the city of Manado at that time. Since that time, there has been a market conversation language that became known as Malay Manado which has a typical dialect and mixed words came from various ethnic groups. The song of Oina ni keke was also inspired by this condition. In around 1950, at the corner of Jalan Roda, there was a Chinese inn, named the Celebes inn. This inn was a place for traders

who came from outside the region. When Roda began to be replaced by cars as another mode of transportation until the mid-XX century, there were some Roda(s) from Minahasa hinterland still parked on Jalan Roda, but specifically for transporting bamboo for sale. Then at one time, when the city of Manado began to be crowded by vehicles, all the carts were prohibited from entering the city center. Nevertheless, even if no longer seen carts in this location, the name of Jalan Roda still remains and the transactions of citizens in this location continues to run, and both even evolve with the advancement of the times and the dynamics of society (Iqbal, 2016).

In subsequent developments, the complex then developed, not just being a place to rest and drink coffee for the harbor workers or street vendors, but also being a place of information exchange, because the complex of Jalan Roda (Jarod) became a gathering place of people from different strata, education levels, tribes, religions, and professions. This condition then changed the function of Jalan Roda into a public space in the city of Manado. Jarod complex is a street or an alley located in the shopping complex of Manado city which is known as shopping center by Manado city residents. It is wedged in the middle of the shops and the Chinatown complex (the Chinese village, as Manado people call). Due to its strategic location, Jarod is always targeted to market certain products, not only goods and services, even to market certain characters who want to boost their popularity. At Jarod complex, the display of advertisement boards of cigarette, food, and supplement drinks spreads almost every kiosk and coffee house along the Jarod alley. In addition, on the walls of the

slum Jarod there are scattered hundreds of stickers with pictures of particular parties or candidates who had fought in the for legislative, presidential or regional head elections. Even at certain times, every evening for example, many SPGs (sales promotion girls) who are offering products such as cigarettes or supplements can be found easily. Jarod, the long alley that runs between the stores in the center of town, is quite striking. This complex is not very big, but provides enough space for traditional coffee shops and restaurants. Some coffee shops and restaurants already have regular visitors and customers. In terms of economics, Jarod at least has provided economic opportunities to the lower middle communities to earn income through coffee houses and restaurants. A large number of visitors since the morning has made Jarod an economic potential for the lower middle class.

Some product marketers are quite keen to see Jarod as an opportunity to market their products. Many economic transactions take place in this place, both the forms of buying and selling in place directly and the broker system where some people meet in this place, negotiate, and if there is agreement then proceed by transactions elsewhere. Patterns of transactions through brokers generally occur on the sale and purchase of goods such as homes, land, vehicles or valuables goods and precious metals. Manado residents who are familiar with Jarod already understand various patterns of economic transactions that occur in this place. This place attracts marketers of certain products to sell directly through Sales Promotion Girls (SPGs). It has become a common sight that in a day there are about 3 to 4

times SPGs of cigarette products come in and out of Jarod region. Visitors to this place are mostly male, so it is worth it if it became the target of cigarette product promotion. In addition, some marketers often appear along Jarod area, offering products to the visitors.

Many people use Jarod as a medium for the commercialization of certain merchandises or products. This can be seen from the number of advertisements in the forms of brochures, posters, billboards, banners, and leaflets that are attached to the dull walls of Jarod, canopy buffer poles, kiosks doors, as well as banners hanging over the canopy covering Jarod area. The number of advertisements installed in Jarod region makes this area look colorful. The cost of advertising by installing banners or billboards in Jarod area is much cheaper than installing them in other strategic places like in the main streets of Manado. Even to just put ads in the form of flyers or posters, we do not have to pay. Compared to advertising elsewhere, the resulting effect of advertising on Jarod is quite high. This is because Jarod visitors come from diverse professional backgrounds and come from different places, causing scattered information to reach layers of citizens on a larger scale. Many street vendors are doing trading activities in this place. Some traders are often seen carrying large bags containing items such as leather bags, wallets, shoes, or belts. There are also selling electronic goods ranging from flashlights, solar lights, to used phones. Most of the traders who work in Jarod are traders of Manado, although some of them are migrants from many regions, such as, Java.

In addition to selling small items at affordable prices, Jarod is also often being a place to offer products that are slightly more expensive, such as private vehicles, homes, land, and precious metals. At the front gate of Jarod area there is a kiosk of gold and silver craftsman displaying tens to hundreds of silver rings with ornamental stone decorations in a small glass cabinet. In this place often occurs buying and selling of rings, agate, or gold. Meanwhile, in some coffee shops, it is often apparent that some employees of car and motor dealers negotiate by offering the latest vehicle products. With brochures containing images of the types of vehicles and price list shown to potential buyers, employees who are generally part of marketing, begin to explain about products in the hope of attracting potential buyers. There are many other transactions that we can find here. The economic attractiveness of Jarod not only attracts business and economic interests in Manado, but also attracts income seekers in the city. They are buskers, beggars, and people who ask for donations from visitors. This last group usually carries a proposal or donation box dedicated to the construction of places of worship. Averagely, Jarod visitors are people with diverse professions and income. This became one thing attracting people to seek donations for the construction of houses of worship. As seen on Friday, many people ranging from children to elderly people carrying charity boxes with certain mosque name labels roam the Jarod region, going from one coffee house to another, moving from table to table etc., thrusting out a charity box and hoping for a gift from visitors. Their number is more than 10 people and sometimes there are visitors who do not pay attention or just beckon them to go away. On other days it is also often

seen adults carrying files, documents containing church building proposals and offering visitors to be willing to give simple assistance.

Compared to other public spaces in Manado, Jarod is so different, especially in terms of economic function for society. In Manado, many public spaces are open to the public, such as in the complex of Taman Kesatuan Bangsa (TKB), but the conditions are not as we see in Jarod region. Jarod region offers an economic attraction for the people of Manado city. In this place, people are free to trade transactions, offer products, or just advertise a particular brand. Jarod provides freedom for anyone to earn a living, without fear of eviction or prohibition. Creating spaces and encounters that allow interaction among religious believers in the city of Manado is continuously carried out. But as has been explained before, the dialogue or encounter are very ceremonial and has no impact whatsoever for the community. Jalan Roda itself became a new space for culture-based dialogue between Muslim and Christian societies. The adaptation process begins when there is an encounter, because the people involved in Jalan Roda previously have been living in their respective communities which are certainly different in how to communicate, patterns in interacting, and so forth. Through encounter at Jalan Roda, people can explore their own noble values of religion and culture altogether to serve as a foundation in common life, without any stigma or stereotype from each other.

Jalan Roda is located right in the heart of Manado, in the center of economy of the city with easy access from every direction. The

strategic position, especially close to some shopping complexes, shopping malls, and government offices, makes Jarod a gathering place for people from diverse professional backgrounds; street vendors, bank employees, parking attendants, shopkeepers, port workers, motorcycle taxi drivers, students, employers, civil servants, board members, police, and so on. In addition, those who come to Jarod have different religious and ethnic backgrounds. Muslims, Christians, Buddhists, Arabs, Chinese, Minahasans, Gorontalo, Bolaang Mongondow, will easily be encountered in Jarod community. These cultural entities are mingling and usually easily encountered in Jarod talks. The established communication is the result of many years of interaction that has been occurring among the people of Manado. Through trade and other economic transactions, people not only discuss trade and economic transactions themselves but also address other issues, such as religion and politics. Discussions like this will be easy to find in discussions or chats that take place in Jarod. Jarod, which is a complex where there are dozens of coffee houses and restaurants in it, was originally a place for its local community to rest for a meal or a cup of coffee. As time goes by, this coffee shop complex becomes a place for people to discuss various things to spend their time. The things that are discussed are ranging from daily, economic, social, cultural, religious, to political issues. This tradition of chatting has evolved to this day, making Jarod as a place for information exchange, ideas, and the development of issues that are being discussed both locally and nationally.

Jarod also changed to not just a place to drink coffee, but also space where people can get the latest information related to social, political, economic, religious, and cultural issues. Here, Jarod has another

function, that is, socio-political function. As a commonplace, Jarod is social space because in this space, diverse entities merge into one, so that religious and ethnic barrier can be removed gradually through positive social communication and interaction. A Buddhist Chinese descendant, for example, can sit together in a table with an Arab descendant, a Muslim from Gorontalo, and a Christian from Minahasa, and discuss one issue of mutual concern. This kind of communication, unwittingly, is a step that dilutes the differences between groups of people. Involvement in discussions together can foster a sense of equality as part of the same community members. While in the Jarod area, every citizen of the city sits together with other citizens, making no difference between one individual and another. Everyone is regarded as an equal citizen. Everyone is given the same opportunity to talking together, expressing opinions in discussions, on any topic and with anyone. In Jarod, people feel equal, even people who first enter the Jarod area can sit anywhere, joining any table where there is a group of people, between townspeople. Jarod really became a public space, where the presence of citizens became the core of its existence.

2.2.7. Prosocial Behavior of Muslim-Christian Communities on Jalan Roda

3

Perilaku prososial memiliki banyak faktor yang mempengaruhi seseorang akan menolong orang lain atau tidak yaitu karena; faktor yang mendasari perilaku yaitu self again, personal values, norms dan emphaty. Faktor situasional yaitu kehadiran orang lain, faktor kepribadian (suasana hati, rasa bersalah, distress dan rasa empati),

orang yang membutuhkan pertolongan (orang yang disukai, orang yang pantas ditolong), faktor situasional (kehadiran orang lain, pengorbanan yang harus dikeluarkan, pengalaman dan suasana hati, kejelasan stimulus, adanya norma-norma sosial, hubungan antara calon penolong dan si korban). Prosocial behavior has many factors that affect a person whether or not to help others. Factors that underlie the behavior are self-again, personal values, norms, and empathy. Situational factors include the presence of others, personality factors (mood, guilt, distress and empathy), people in need (favored people, people who deserve help), situational factors (the presence of others, sacrifices to be spent, and mood, stimulus clarity, the existence of social norms, the relation between the helper and the victim). The fact shows that a multicultural society, both naturally and as a construction, requires interaction with one another. Of particular concern to this research are, in particular, the behavior of Muslims and Christians in the public sphere. There is one important thing that works. That is related to public ethics, including the ethics of interaction. Social, economic, and cultural encounters have influenced people actions in a public space. Jalan Roda is interpreted not only as an exclusive space of a community, but in term of awareness of diversity, it becomes as media or means of encounter and dialogue. Plurality has a role in developing a practice to be dialogical. Bhaidawy (2011), in his book, *Dialog Global Masa Depan Agama*, says that in its development, today humanity is moving from the era of monologue to the era of dialogue. Dialogue according to him is:

The dialogue here refers to a way of encountering or understanding the self and the world at the deepest level, opening up possibilities for obtaining the fundamental meaning of life, individually and collectively, and in its various dimensions. In this way, we are transformed into relationships with ourselves, others, and the world. In a public space, religious values and cultural meanings contained within them are not necessarily relative when one involves another. There is still space that is exclusively belonging to the community, but the rest and this which is the main function of the Roda Road Community, is a public space, an encounter space in which dialogical interaction takes place. Dialogue is not essentially meant to relativize the beliefs and values it contains.

At Jalan Roda, Muslims of Manado meet with people around them who are Christians at a dinner table, in intimate conversations and enjoy together art performance. On that occasion, each person reflects on himself, his community, faith, and culture. Philosophically speaking, Ferdinand Ebner interpreted the encounter between different people as a medium or a means to reflect oneself in relation to the existence of others. In the encounter, there is a deep reflection about relationships built, about self, and about togetherness. Encounter enables those who are mutually exclusive, internally within, to engage in inner dialogue as a reflection of the existence of the self. Dairy coffee, as the main dish on Jalan Roda, in its cultural dimension, is interpreted as a symbol of unifying diversity in one flavor. In its practical function, Jalan Roda with its unique dairy coffee is a means of *silaturahmi* (human close relationship), not just among the

community, but more than that, in the context of multicultural Minahasa society, it becomes a media of encounter and dialogue between Muslims and Christians. The people involved in Jalan Roda community than sit together to drink dairy coffee and other dishes. There is intimacy through conversation, after getting acquainted, or through stories about the familial relationship between Muslims and Christians. But, in its development, it is intended as a creative endeavor to nurture social relations between Islam and Christianity. Dialogue, in its meaning is then not just about verbal conversation, but about the practice and meaning of life. Schumann said, "Dialogue is not merely a conversation, but a way of life and associating with diverse cultural, ethnic, and religious backgrounds, and so on" (Schumann, 1993: 19).

Prosocial action occurs due to situational characteristics and personal characteristic factors that look to the presence of others, sacrifices to be spent, experience and mood, stimulus clarity, and the existence of social norms. All of them can be seen from how individuals communicate with others. Usually, in this process, two individuals (who speaks and who listens) need to understand each other, as Staub suggested that prosocial behavior is defined as voluntary behavior aimed at the welfare of others. First, cooperation describes one's willingness to engage in joint activities with others to achieve common goals. This method allows no debate that may lead to the commotion caused by the claim. On Jalan Roda, if two or more people are talking, and each of them has similarities in politics, for example, then communication will be smoother and easier to

understand by each person. There are times when the information conveyed sounds boring in the ears, so it is often interspersed with jokes that are meant to make the conversation not boring. On Jalan Roda, humor is part of the discussion. Almost at every table and coffee shop, on the sidelines of discussion and conversation, there will be explosions of laughter of visitors who are discussing. Many of coffee shop-style senses of humors are heard from Jarod. These senses of humors become a distraction in the midst of a heated discussion. Dairy coffee and humor become a kind of stimulus of people to behave prosocially. Self-identity, including the Religion, is not so visible to its adherents in the Walkway community. Muslims and Christians mingle there. Building trust among individuals and groups by multiplying the intensity of meetings or meetings (*Bakudapa*) is the local wisdom of an Eastern society that is also owned by the people of Sulawesi, especially Manado. Manado people grow and feel the viscosity of social relations in the habit of *basing* (stop-by) and *bakudapa*- *bacteria* (meet-story) as an integral part of daily social interaction of Manado people. *Bakudapa-bacirita* is a marker of the strong friendship, even brotherhood.

Bakudapa can be likened to dialogue in the general sense. In this case, it is a major prerequisite for building a dialogical and dynamic relationship. It can, at the same time, be a good medium for managing dissension to avoid it is spread and preventing or minimizing the possibility of other disputes arising from different perspectives. In short, *bakudapa* is the first step to *bakubae*. While *bakubae* is an ideal solution for doing reconciliation and rehabilitation.

Bakudapa is a daily activity of the people of Manado. Within it the process of listening to each other, respecting each other's position, and understanding each other happen. If there is a condition that requires forgiveness or pardons, then through bakudapa and the process of internalization among the people, forgiveness and forgiveness are given, so that there is true acceptance of one to the other. This condition is fundamental to bakubae. In this perspective, the process of bakudapa done by Muslims and Christians in the public space of Jalan Roda (Jarod) is one of the fundamental things in prosocial behavior.

There is a popular term often associated with the function of Jarod as a public space that brings citizens from various social classes and interests and also many activists of organizations and politicians in that region. Manado people often refer to Jarod as DPRD tingkat IV/Regional Representative Council level IV, as an informal institution whose function is considered to be the same as the function of the Regional Representative Council at city or regency levels. The existence of Jarod as a public space is similar to that of the Regional Representative Council, where many things are discussed in this place; social issues, politics, religion, government policy, and infrastructure, as well as some of the local problems facing the community. These issues are discussed as council members discuss in their meeting about the interests of the community. There is a kind of representational politics in Jarod, where everyone can be said to represent a particular group of people. This grouping takes place by itself, where the people in Jarod often sit and discuss with groups in accordance with their respective fields and backgrounds. A student activist, for example,

tends to sit at a table of a group of people discussing socio-politics. A trader or an entrepreneur does so, usually sitting with fellow traders or entrepreneurs who discuss topics of interest to them. Such models actually occur naturally and there is no formal division in Jarod.

This division is generally based on visitor profession and activity; there are activists, politicians, traders, and religious figures from the village. They will always take place in coffee shops that suit their interests and inclinations. Such division then gives rise to an informal institutionalization of a commission in Jarod based on certain fields, such as social, political, religious and economic. In general, Jarod, which lies as an alley of dozens of coffee houses and restaurants, is known to be generally composed of three small communities. There are groups of traders, artists, and office employees and businessmen. They generally discuss matters related to the economy. There are also other groups of student activists, politicians, social workers, and journalists who tend to political discussions and generally they are often involved in local political agendas such as legislative and regional heads elections. While the last group is a group of connoisseurs of religious studies, which gather for discussion of socio-religious issues. The front of Jarod is a gate facing the street where the vehicles passes by. At the entrance, there is a gate as a welcome sign for visitors entering Jarod area. This gate was built on the voluntary basis of Jarod community visitors. Right on this front part, there are several coffee shops that are a gathering place for street vendors, private entrepreneurs, employees and local artists of Manado. In this part they talk about all topics and economic issues, both related

to the Manado city government policy as well as about trade issues, and often it became the place of transactions among fellow visitors. This is also often a gathering place of local artists Manado which in a week there can be several musical performances done by featuring local singers. This place is also a favorite of employees to gather from morning to evening.

On the other part, we will find a gathering place for activists, politicians, and political actors. This place is slightly entered into the center of the Jarod complex, and is commonly referred to as socio-political commission. In this place, we will encounter a group of people who are mostly activists who sit in discussions on socio-political issues. This place is so popular for people who are interested in these issues. Some people call this place the center of socio-politic information and development. This is not too surprising, because this is a favorite place of activists and politicians. In this place we will easily find young students of movement, activists of community organizations and religious organizations, administrators of political parties, members of the Regional Representative Council, General Election Commissioners, as well as regents and mayors. The most end of the back part is used to talk or discuss religious issues. Generally those who are here are followers of certain assemblies or followers of other religions, who exchange ideas on religious issues, both divine issues and religious issues in the context of public relations. The three small communities in Jarod that are divided according to trends and issues raised in the discussions, make Jarod still a public space that indirectly contributes to social relationships among people, especially

Muslims and Christians. Through Jarod, issues are processed, ideas are discussed to find and seek more diverse views of the problems faced by citizens. In addition, the division within Jarod community, though not formal, is a representation of citizens in the public sphere. Given such representation models, policy-related issues involving citizens are expected to be discussed by people who are represented in the public space, so that from these discussions and discussions, useful solutions for Manado can be found.

3. CONCLUSION

The hallmark of Jalan Roda is its open and plural character. This place becomes a meeting space of citizens with different traditions. Anyone, on it, can communicate, regardless of any identity attached to a person, including his religion. Every citizen of the city is equal and has equal opportunity. The people who are in Jalan Roda community also have the most open views of difference. The majority-minority relationship is warm and harmonious. Christian-Muslims can sit together, talk about things, even about the teachings of Religion, without ever triggering offense or triggering conflict. Even among the minority itself, there are other minorities as distinct sub-cultures in secret but can still co-exist. Similarly, in terms of politics, Jarod became a meeting place and media of discussion for local politicians who came from different parties ideologically. It is a common sight that in Jarod coffee shops there is a discussion in a table consisting of different parties. There is a kind of bond that transcends the religion or

party ideology. Although the activities in this place come from different organizations or parties, in certain respects, everyone ends up getting attached to each other.

In the midst of the phenomenon of public space in the city of Manado, Jarod still survives as a public space. Jalan Roda continues to maintain its function as a gathering place for citizens as well as a medium in managing issues at the local level. Jarod is able to compete with the big names of other coffee shops in Manado. This is because there are characteristics and originality that can only be found in Jarod, that is, discussion of socio-political issues. Jalan roda will continue to live and appeal to the citizens of the city, since from this place the problems of the city are discussed and even debated to find solutions that benefit all citizens of the city. This study found that prosocial behavior shown by the residents within Jalan Roda succeeds in forming social relations between individuals very well. Its strength is in how they interact. The motive and driving factor lies in the nature of collectivism. Although in Jalan Roda they come with a variety of different interests, each of them has the same goal, that is, to maintain social stability in that public space.

5

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