



The Sociological Meaning of The Nineteen Daily Meetings of Baha'i Religions in Medan

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ABSTRACT

This study discusses the Sociological Meaning of the Nineteen Daily Meetings of the Baha'i Religion in Medan City. Basically, humans need religion in their lives, to serve as a principle of life for both life in this world and in the hereafter. One of the religions in Indonesia, namely the Baha'i Religion, the Baha'i Religion entered Indonesia in 1878, in the Baha'i religion there is a tradition of nineteen daily meetings, where this tradition contains meaning in every celebration. The theory used in this study uses the theory of symbolic interactionism, the essence of symbolic interactionism itself is an interaction or communication using symbols that are given meaning. This study uses qualitative methods with data collection techniques such as observation, interviews, and documentation. This research resulted in an understanding of the sociological meaning of the nineteen daily meetings with 5 Baha'i religious leaders in the city of Medan. The results obtained are: Blumer's conclusion rests on three main premises, namely: (1) humans act based on the meanings that exist in something for them; (2) the meaning is obtained from the results of social interactions carried out with fellow adherents of the Baha'i religion; (3) these meanings are perfected when the process of social interaction is taking place.

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1. INTRODUCTION

The human relationship with religion is examined in various ways, including the nature of someone who has a religion, its description, and a person's need for that religion. Religious needs cannot be replaced from the capacity of knowledge and technology that can meet one's material needs. Where, the central role of religion in supporting a person to remain human. The human need for religion can encourage people to get religion based on their spiritual desires [1].

In Indonesia there are 6 religions that are recognized or legalized, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In the New Order era, there were only 5 religions recognized by the Indonesian government, namely Islam, Christianity,

Catholicism, Hinduism and Buddhism. However, after the reform period, based on Presidential Regulation (Keppres) No. 6/2000, the government repealed the ban on Chinese religion, beliefs, and customs. Presidential Decree No.6/2000 issued by President Abdurrahman Wahid was later strengthened by a Decree (SK) of the Minister of Religion of the Republic of Indonesia MA/12/2006 which stated that the government recognized the existence of Confucianism in Indonesia. This statement was proven in the New Order era with the construction of five places of worship in the Puja Mandala Nusa Dua Bali area, namely: Hinduism on the easternmost side, Protestantism on the western side of Hinduism, Buddhism on the western side of Protestant Christianity, Catholicism on the western side of Buddhism, and the most western is Islam [2].

Talking about the 6 religions that are recognized or have been legalized in Indonesia, while there are several other religions that are spread in Indonesia but are not recognized and have not been legalized, one of them is a religion called the Baha'i Religion, the Baha'i Religion is included in the Indonesia in 1878 by Jamal Efendi and Mustafa Rumi, they were two merchants from Persia and Turkey who traveled through India, Burma (Myanmar), Singapore and Indonesia.

On their way, their arrival is always greeted by the higher-ups in every area they visit [3]. And currently there are approximately 5,000 adherents of the Baha'i religion in Indonesia, who are scattered in several areas, such as Jakarta, Bandung, Bekasi, Pati, Banyuwangi, Malang, Medan, Surabaya, Denpasar, Paloppo, Pekanbaru and the Mentawai Islands. Then, after the Baha'i religion spread in several areas in Indonesia, the Baha'i religion entered Medan City in 1957 by a doctor named Samandari. Adherents of the Baha'i religion have also spread in several areas in Medan, such as in Medan Selayang, Medan Marelan, Medan Sunggal, Medan Kota, Medan Belawan and Medan Baru. And the number of adherents of the Baha'i religion in the city of Medan is approximately 100 people.

Baha'is believe that Baha'ullah is a messenger of God, as well as those who claim that the goal of the Baha'i faith is to reform social structures on the basis of the oneness of God, human unity, and the unification of all mankind. The history of Baha'ism associated with babism and messianic dialectic in the Shia heritage cannot be separated from the development of Baha'i religion. In 1863, the Baha'i religion was founded in Persia, or what is now known as Iran. Mirza Husayn Ali Nuri, a Baha'i'ullah, is the founder (glory of God). The concept of the oneness of God and the oneness of humanity forms the basis of Baha'i teachings [4].

Baha'i Religion there is a tradition that the Baha'i adherents always carry out on every 19th day according to the Badi calendar in each month, they hold a meeting. In this meeting, they discuss the religion they adhere to. In addition, in the meeting Today, members of the Baha'i religion hold discussions regarding social activities of the Baha'i people or religious rituals of the Baha'i people. This is done on the 19th day because the Baha'i people have their own calendar calculations. The Baha'i calendar is called the Badi' calendar, which is a solar calendar system divided into 19 months, each consisting of 19 days, in one year there are 361 days plus an additional period of additional days (4 in a normal year and 5 in leap years).

2. RESEARCH METHODE

The research approach chosen by the researchers in this study is a qualitative approach. In qualitative research, the data collected is not in the form of numbers, but in the form of words or images. The data in question will be obtained through observations, interviews, photographs, field notes, personal documents, and others [5].

The aim of the researcher is to adopt a qualitative approach, namely to find out the object under study, and not only in generalizing the results of the research, and the sample size is not part of the main body. However, the central part here is the type of data obtained through research informants. Based on the above understanding, the writer describes how the sociological meaning

of the tradition of the nineteen daily meetings of the Baha'i religion in the city of Medan, through interviews is then interpreted.

3. RESULT AND ANALYSIS

Mind

Based on the results of interviews with the symbolic interaction theory approach at the Daily Nineteenth Meeting of the Baha'i religion, and the results of the author's analysis are social processes, which usually appear before thought and are not a by-product of thought. The person decides which stimuli he will respond to by interacting with himself. After that, the person will consider various responses before deciding which one is appropriate and in line with the stimulus presented. Thinking is a relationship between oneself and others. It is impossible to separate thinking from the individual's social context. In addition, the Baha'i community has its own beliefs and worldview, which encourages them to harbor hostility towards other peoples. In symbolic interactionism, it is commonly referred to as mind or the way of thinking of the Baha'i people about their world.

Self

Based on the results of interviews with the symbolic interaction theory approach at the Daily Nineteenth Meeting of the Baha'i religion, the results of the author's analysis are social processes in which each individual has the ability to calm or self-reflect from assessing the perspectives or opinions of others. In their interactions, the Baha'i people reflect on the symbols in their religious teachings. And the way the Baha'i people view other people's opinions is that they don't take actions that make other people feel disturbed because basically Baha'i people always prioritize the norms of decency and avoid debate between people.

Society

Based on the results of interviews with the symbolic interaction theory approach at the Nineteen Daily Meetings of the Baha'i religion, the results of the author's analysis are the linkages between the Baha'i Nineteen Daily traditions and the theory of symbolic interactionism, the Baha'i community and the general public have so far not there have been conflicts, because the Baha'i community has very good relations and relationships with the general public, especially in Medan City.

4. CONCLUSION

Based on the results of research discussing the Sociological Meaning of the Nineteen Daily Meeting Tradition using Symbolic Interactionalism theory, the essence of symbolic interactionism itself is an interaction or communication using symbols that are given meaning. People who understand things by learning from experience. One's perception is always translated in symbols. And the meaning will grow from the exchange of the symbols themselves.

The three main premises underlying the theory of symbolic interactionism include mind, self, and society which form the basis of this research. Mind (mind) is a way of thinking or perspective of the Baha'i community about a tradition (habits). From a personal perspective as well as from a religious point of view, the Baha'i people have their own way of thinking about all of that. Self

(self) is the ability to self-reflect each individual from the assessment of the perspectives or opinions of others. How do the Baha'i people view the tradition of the Nineteen Daily Meetings. The Baha'i people see that the tradition of the Nineteen Daily Gathering is a divine feast meeting, during which all Baha'i people around the world should feel happiness and joy. And at that meeting, the entire Baha'i community is prohibited from feeling as if they are higher than others (high-minded), for the Baha'i community also in the teachings that have been conveyed through the Holy Baha'ullah, in Baha'i teachings must can always create a peace between people around the world.

Society (society) is a network of social relations created, built, and constructed by each individual in society. Because the Baha'i community as a social group, they actively participate in forming agreements that form a symbol. Within the teachings of the Baha'i religion, the main focus is on sharing, one of which is the effort to contribute as much knowledge as possible to all mankind in the world. Because according to the Baha'i community, education is one of the main points that triggers to be able to shape the attitudes and characteristics of humans who can later have good (commendable) behavior.

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