

EXPLORING SOCIO-RELIGIOUS DYNAMICS IN SUJIWO TEJO'S *REPUBLIK #JANCUKERS* AND *TUHAN MAHA ASYIK*: A GADAMERIAN HERMENEUTIC ANALYSIS



Intan Permata Dewi Surya Bintari 

*Correspondence:

Intanpermatadewi621@gmail.com

Author Affiliation:

¹Institut Agama Islam Negeri Kudus,
Indonesia

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Abstract

This study investigates Sujiwo Tejo's literary works *Republik #Jancukers* and *Tuhan Maha Asyik* through the lens of social-religious commentary, utilizing Gadamer's hermeneutics as the analytical framework. These works are examined for their implicit messages regarding socio-religious concepts, reflecting the author's broader intention to contribute to sociological understanding through literature. Employing a qualitative research methodology with a hermeneutic approach, this library-based research focuses on the integration of social and religious thought within the texts. The analysis applies Gadamer's concepts of historical context and fusion of horizons to explore the depiction of religious social interactions, categorizing them into vertical (individual or group interactions with the divine) and horizontal (interactions among believers). The findings reveal that Tejo's works intricately weave socio-religious themes into their narrative fabric, offering a nuanced exploration of religious interactions. Through *Republik #Jancukers* and *Tuhan Maha Asyik*, Tejo presents a multifaceted view of vertical interactions, where individual and collective engagements with the divine are depicted as dynamic and often critical. In contrast, horizontal interactions are portrayed as reflective of the complexities and tensions within religious communities.

Abstrak

Kajian ini mengkaji karya sastra Sujiwo Tejo Republik #Jancukers dan Tuhan Maha Asyik melalui lensa tafsir sosial-keagamaan, dengan menggunakan hermeneutika Gadamer sebagai kerangka analisisnya. Karya-karya tersebut dikaji untuk mengetahui pesan-pesan tersiratnya mengenai konsep-konsep sosial-keagamaan, yang mencerminkan maksud pengarang yang lebih luas untuk memberikan kontribusi bagi pemahaman sosiologis melalui karya sastra. Dengan menggunakan metodologi penelitian kualitatif dengan pendekatan hermeneutika, penelitian berbasis pustaka ini berfokus pada integrasi pemikiran sosial dan keagamaan dalam teks-teks tersebut. Analisis ini menerapkan konsep konteks historis dan fusi cakrawala Gadamer untuk mengeksplorasi penggambaran interaksi sosial keagamaan, mengkategorikannya menjadi vertikal (interaksi individu atau kelompok dengan yang ilahi) dan horizontal (interaksi antarumat beragama). Temuan-temuan tersebut mengungkapkan bahwa karya-karya Tejo secara rumit menjalin tema-tema sosial-keagamaan ke dalam jalinan naratifnya, menawarkan eksplorasi interaksi keagamaan yang bernuansa. Melalui Republik #Jancukers dan Tuhan Maha Asyik, Tejo menyajikan pandangan multifaset tentang interaksi vertikal, di mana keterlibatan individu dan kolektif dengan Tuhan digambarkan sebagai sesuatu yang dinamis dan sering kali kritis. Sebaliknya, interaksi horizontal digambarkan sebagai refleksi dari kompleksitas dan ketegangan dalam komunitas agama.



INTRODUCTION

Sumardjo and Saini, quoted by Siti Nurul Hikmah, revealed that the form of a concrete description of personal human statements in the form of experiences, thoughts, feelings, ideas, enthusiasm, and beliefs is the definition of literature (Hikmah, 2013). Sociologically, literature becomes a space that contributes knowledge to readers (Seha, 2008). Literary works provide knowledge by displaying values or messages closely related to society's reality (Rahmawati, 2013).

Every writer has characteristics, one of which is influenced by the background of his or her social life (Rahmawati, 2013). The literary works displayed illustrate the style of the author, which may include religious, social, romance, struggle, or others. The various patterns can provide aesthetic and ethical values of literary works. Sujiwo Tejo is one of the authors of literary works in Indonesia.

Sujiwo Tejo was born in Jember, East Java, on August 31, 1962. Sujiwo Tejo is a puppeteer. His talent for puppetry comes from his father, Soetedjo. He studied mathematics and civil engineering at ITB from 1980 – 1988 (Tejo, 2012). Sujiwo Tejo's literary works vary in topic. Some of his works are related to social issues, including religion. These include the books *Republik #Jancukers* and *God is Fun*. *Republik #Jancukers* is a literary work by Sujiwo Tejo that was published in 2012. The book comprises 85 chapters that discuss the author's contemplation of an ideal country. A country that wants its people not to be fooled by the polite cover it displays. Polite and well – mannered only sometimes provide accurate understanding. Like some of the phrases contained in the book.

"The same goes for miniskirts and corruption. Both are different blood types. Even if they are both terrible, it is better to wear a miniskirt but not be corrupt than to wear a closed shirt but be bloody corrupt." (Tejo, 2012).

The phrase illustrates to the reader that something that looks bad is not necessarily bad and vice versa.

"It is okay to have classes as long as humans from higher classes do not look down on the lower classes. Batara Vishnu did not demean the boar. Instead, he took the form of a boar avatar, a less pleasing class to the eye, when defeating the giant Hiranyaksha, who tried to burden the earth." (Tejo, 2012).

The above expression illustrates that there are various kinds of diversity in the world, but what should not be done is to mock different people or even be unfair in their attitude towards fellow humans. How much a person's ability, wealth, or honor has, but the person should not be arrogant. Many more expressions in it contain the human condition that seems to understand everything, including goodness and even religion, but on the contrary. As well as 2 of the expressions quoted by the author from the many expressions in the book. Two of them have shown the concept socially. Meanwhile, the religious concept is seen in the book *God is Fun*.

God is Fun is the work of Sujiwo Tejo with M.N Kamba in 2016. The book consists of 28 chapters. The work teaches readers that God is not scary and not just right and wrong. The work is packaged in the form of a child's dialog. The dialogue conveys that studying religious teachings emphasizes the essence aspect rather than the existence, which sometimes looks rigid. The following are the expressions contained in the book,

"Religion is not an association where people gather to form exclusive congregations, let alone perform ritual exhibitions to boast." (Tejo & Kamba, 2019).

This expression illustrates that religion is present to bring prosperity to all people, not mocking each other and even blaming others who have different views. Here is another expression that illustrates good relations with others.

"The teachings in the Holy Scriptures, which were later formulated in the form of religions, were not intended to compartmentalize humans into hostile groups. Instead, it leads humanity to an awakening of conscience."

In this case, the author is interested in Sujiwo Tejo's literary works, which include social and religious. Because we usually study social religion with sociologists and scholars. However, in this case, Sujiwo Tejo, whose background is a culturalist, can create literary works that contain implied messages related to social religion. This literary work is indirectly able to contribute social – religious knowledge to readers. In this case, the author wants to research these two works from Sujiwo Tejo. This research focuses on how Sujiwo Tejo thinks about the concept of socio – religious interaction in the book Republik #Jancukers and God is Fun.

So the author gives the title, "The Social Concept of Sujiwo Tejo's Religion in the Republic of #Jancukers and God is Fun." This research is quite interesting because a work of literature impacts its readers. The purpose of this research is to understand Sujiwo Tejo's thoughts, especially the concept of religious – social interaction in the two works so that the hope this research can contribute to the understanding of social and religious concepts through these two books that can penetrate all circles of society indirectly learning social, religious concepts.

The author's research is social in nature. Qualitative research is usually used for investigations in the fields of social science, culture, and education (Ridwan et al., 2016). Thus, the author's research methodology is qualitative. The qualitative method is a way that researchers conduct investigations by collecting and analyzing data in a narrative manner. The type of research conducted by the author includes library research, which prioritizes literature and analyzes the content related to research using either primary or secondary sources. The literature used is the books "Republik #Jancukers" and "God is Fun." The literature research conducted by the author is included in the study of the thoughts of one of the cultural figures, namely Sujiwo Tejo. This research explores Sujiwo Tejo's thoughts in literature focused on religious social interaction. The approach in the literature research conducted by the author is a sociological and interpretative perspective. Sociological because the author focuses on social interaction, while interpretative is more likely to lead to concepts standardized through his work in the form of books.

The data collection technique for library research is documentation. The documentation includes the works of Sujiwo Tejo, namely Republik #Jancukers and Tuhan Maha Asyik. The work presents various information in the form of sentences in the book Republik Jancukers and Tuhan Maha Asyik. Sentences related to religious interaction will be collected to facilitate data processing. The data that has been processed will make it easier for the author to find out his thoughts, especially the concept of religious interaction.

The data analysis technique in literature research involves interpreting the work that is the object of the author's study. The interpretation used by the author in analyzing the data is Hans Georg Gadamer's hermeneutics. For Gadamer, understanding anything cannot be separated from the previous understanding. Gadamer's hermeneutics consists of understanding, history of influence, and horizon fusion. Understanding for Gadamer is only sometimes understanding but agreeing and agreeing. The history of influence is the reader's consent and agreement to the object and is open to the influences that shape the text. History of influence includes situation, tradition, the logic of the times, and self – reflection. The fusion of horizons is the fusion of understanding between those who read and those who

are read. The author's steps in analyzing the data are to look for, and record sentences or expressions in the book Republik #Jancukers and God is Fun, which includes religious and social interactions.

THE CONCEPT OF RELIGION

According to Ismail, quoted by Ridwan, Kuswaya, and Misbah, religion etymologically comes from the Dutch "*religie*" and the English "*religion*" both terms come from the Latin root word "*religare*," which means complete suffering in action. The suffering is more likely to lead to worship practices carried out continuously and binding on adherents. Religious adherents carry out several rules or norms that have been determined as a form of obedience and obedience to God. This action is a form of expression of dependence in the form of worship and social obligations carried out by adherents.

Social obligation is a form of interpretation of religious teachings humans apply in the social world. So, religion contains teachings about human relationships with God and human relationships with His creations, such as humans and the surrounding environment. Religious teachings discuss beliefs and norms that can be used as guidelines for people to solve all the problems they face.

The guideline that guides religious people is the holy book. The holy book for Muslims is the Qur'an. Here is a verse that can be a guide for humans to establish relationships with other humans:

1. No prejudice when interacting socially

"O you who believe! Avoid much prejudice. Indeed, some prejudice is sin, and do not find fault with others, and let not some of you backbite others. Would any of you like to eat the flesh of his dead brother? Surely you would be disgusted. Moreover, fear Allah; indeed, Allah is Oft-returning, Most Merciful." (QS. Al Hujurat : 12)

2. Doing good, being fair, and helping each other can be applied in diverse situations.

"Allah does not forbid you to be kind and just to those who do not fight you and drive you from your homes. Verily, Allah loves those who are just" (QS. Al Mumtahanah: 8).

3. Should not put others down during social interactions

"O you who have believed, let not one people make fun of another people, (for) they may be better than those who make fun of them, nor let women make fun of other women, (for) they may be better than those who make fun of them. Do not insult one another or call one another the wrong names. The worst of calls is that of the wicked after faith. Moreover, whoever does not repent is the wrongdoer." (QS. Al Hujurat: 11) (Salman, 2018).

According to Misbah Lembong, quoted by Nurul Asmaa binti Salman in her thesis, interaction is formed from 2 words: inter and action. Inter, which means reciprocating, and action means action (Soekanto & Sulistyowati, 2013). According to Marianna Handayani, quoted by Samsu, interaction is an act of mutual influence on the relationship between 2 parties (Samsu, 2015). According to Soejono Soekanto and Budi Sulistyowati's book, social interaction is a dynamic social relationship between individuals and groups (Samsu, 2015). According to Koestoer Partowisastro, quoted by Samsu, social interaction is a variety of social relationships that function dynamically in the form of inter – personal, inter – group, or personal with groups (Hanif, 2017). So, religious – social interaction is an interaction that occurs between individuals, groups, or individuals against groups that hold religious principles.

HERMENEUTIKA HANS GEORG GADAMER

Hans Georg Gadamer is a hermeneutic figure from Germany. Gadamer was born on February 11, 1900 in Marburg, Germany. His father was a professor of Chemistry. Gadamer's family was Protestant, but religion played a less critical role in his family life. Over time, Gadamer embraced the religion of reason, having grown up in that environment (Hardiman, 2015). According to F. Budi Hardiman, Gadamer's hermeneutics is better known as philosophical hermeneutics. For Gadamer, understanding is not only existential but social. So, understanding not only means "knowing each other but also understanding each other" (Faiz, 2020). For Gadamer, the interpreter's act of understanding is not for the reproduction of meaning but for the production of meaning.

For Gadamer, understanding the text must agree with the object at hand (Hardiman, 2015). The agreement means that the reader realizes that the text, which is the object, has a historical influence or is called adequate history (Faiz, 2020). Adequate history includes the situation, tradition, logic of the times, and self – reflection (Kau, 2014). Objects cannot be separated from prejudice. Prejudice within. According to Gadamer, quoted by Antono Wahyudi, a person's prejudice is formed through the influence of the circumstances of his time (Wahyudi, 2020). So understanding is a process of fusion between the text that is the object and the reader's pre – understanding. An example of horizon fusion is that philosophy students are advised to read Plato – related research rather than Plato's original works or thoughts.

This is because research on Plato will relate more to the reader's current situation (Kaprisma, 2011). Pre – understanding or the reader's horizon will continue to develop according to the objects encountered previously (WM., 2014). For Gadamer, cited by Abdul Hadi W.M., the interpreter's horizon is an incident of solid and perfect understanding (Hardiman, 2015). In short, interpretation is the meeting of the interpreter with the text, as well as the presence of the reader's present situation and the history that shaped the text (Tejo & Kamba, 2019).

THE REPUBLIC OF #JANCUKERS AND GOD IS FUN

1. Republic #Jancukers

This book is Sujiwo Tejo's contemplation derived from developing his writing on Twitter. Sujiwo Tejo wants to convey messages to readers spontaneously, as they are, and simultaneously, according to the nature of Twitter. The message in this book is an imagination that describes the rules of social life based on the desire to communicate intimately and openly, so it is titled Republik #Jancukers.

The Republic of #Jancukers consists of 85 posts and 14 songs at the beginning of each chapter. So, in total, there are 99 presentations. The presentation contains the expression "Jancuk," either directly or implicitly, which describes the character frankly and as it is. It is this character that is used as a means to remind the reader. The means is through expressions that look haphazard. Urakan is the answer to hypocrisy. Because, often, people today are fooled by norms that look polite but are only a mask for themselves.

2. God is Fun

The book God is Fun is a collaboration between Sujiwo Tejo and MN Kamba. It consists of 28 chapters. The initial discussion of each chapter is stimulated by dialog, which is played by children who are the main characters in the book. The dialogue is presented in simple language, but often, humans do not realize the concept. God is Fun

is a book that discusses God from a different perspective. If you usually discuss God, it is inseparable from the rules with all its consequences, including heaven and hell. However, this book invites readers to recognize God in essence.

The essence can be seen in how the author recognizes God through love. Present every action with love. Love invites a person to do anything without expecting anything for the beloved's sake. Religion with love will foster a sense of joy in every situation, including misery. Misery is often present in religion. Misery arises because it does not match expectations. Expectations want to equalize views on differences, whereas differences are inevitable. That inevitability can be accepted with the awareness of love. The opposite of love is hatred. Hatred will show that something that can coexist will be impossible even though it can be done.

SUJIWO TEJO'S CONCEPT OF RELIGIOUS SOCIAL INTERACTION

The author finds in the book Republik #Jancukers and God is Fun that the expressions in it categorize religious social interactions divided into 2, namely Vertical and Horizontal Interactions.

1. Vertical Interaction

This interaction is the relationship between the servant and God. Here are some expressions that show vertical interaction:

"However, because Kresna always misses Bima, in the eyes of this incarnation of Vishnu, Bima is not insolent. Bima is just insolent. Bima believes only God deserves to be worshipped and given kromo inggil." (Hardiman, 2015).

The author found this expression in the book "Republik #Jancukers" in the thumb chapter. The phrase expresses that Bima looks insolent to others but not to Kresna. Kresna thinks Bima is just a rascal (she does not follow the norms and behaves arbitrarily). Bima did this because of his belief that only God deserves respect and polite speech. In this case, the author categorizes the expression in vertical interaction as manners with God. Manners with God is a relationship that should only be done by individuals or groups towards God. Because God is higher than his creation, these manners should not be applied to other individuals or groups. These manners reflect that only God has the title of perfection. Specific individuals or groups should not apply them to His creation. When Muslims interact with Catholics, they should not discuss the merits of Islam. This illustrates the fusion horizon. One of Gadamer's hermeneutics discusses the fusion horizon.

According to Gadamer, quoted by F. Budi Hardiman, the horizon of interpretation is a prejudice formed through influenced traditions. The interpreter's horizon does not exchange with the author's. The horizon is constantly moving. Interpretation is the current situation where the text meets the tradition that influences it (Tejo, 2020). Thus, the fusion horizon is the fusion between the author's horizon through the text influenced by his tradition and the interpreter's horizon with the current situation.

The fusion horizon lies in Muslims not boasting about their group or religion when interacting with Catholics. Another expression related to showing manners with God is:

"Do not let a person or group of people overstep the boundaries and play the role of God, for example, with the existence of religious authority building social interactions that assume superiority over people outside their group." (Faiz, 2020).

The quote explains that you should not feel superior when interacting with other people. When Muslims interact with Catholics, they should not feel superior. This illustrates the fusion horizon. One of the Hermeneutic concepts is the Fusion horizon. According to F. Budi Hardiman, a fusion horizon is a fusion between the author's horizon and the reader (Bisri, 2019). The fusion horizon is that Catholics in Indonesia are a minority group, and Muslims are the majority.

The phrases in the book were influenced by Mustofa Bisri (Gus Mus), one of his spiritual teachers (Tejo, 2012). One's influence in Gadamer's Hermeneutic theory is often called adequate history. Adequate history is a dialectic that comes from the environment around him, including from his spiritual teacher.

The following is Gus Mus's expression that corresponds to the quote: Humans should know the limits of servants. The limitation of being a servant differs from the earth's ruler and regulator. It can be done by not claiming oneself to be the most correct, and those who do not fit the mindset or opinion can be declared wrong. God is the one who has the absoluteness of right and wrong. Everything different on this earth is considered as God's mercy. A discussion faced with a very fierce situation should still be able to create an atmosphere of familiarity and harmony, even if it can joke so that the situation can return to what it was before the discussion occurred (Tejo & Kamba, 2019).

The second category of vertical social interaction is the internalization of religious teachings. The following expression shows this:

"Scripture should not be treated as a law book or read as a plain text. God's words invite man to dialogue with himself. If you get a meaning that contains goodness because the content of the Scriptures is all goodness, then the meaning is internalized so that it becomes a personal trait and character. After internalization, externalization is continued by revealing the goodness from within. Next is socialization, which reflects personal traits and characters in social interactions. This is the process of identity formation based on Scripture." (Tejo, 2012).

The internalization of religious teachings towards oneself is that specific individuals or groups can apply their religious teachings within themselves and be implied in social life. The phrase illustrates that the holy book is a specific religious guideline for its adherents. Arini read QS. Al Mumtahanah verse 8, which means:

"Allah does not forbid you to be kind and just to those who do not fight you for religion nor drive you out of your country. Verily, Allah loves those who are just".

Arini's coworker is a Catholic named Ike Maheswari. When the break comes, Arini not only invites her Muslim friend to go to the canteen but also invites Ike Maheswari. Arini's attitude towards Ike Maheswari includes a fusion horizon. The above expression is formed because of the tradition that has influenced the author. Sujiwo Tejo once stated on one of the television station programs that he likes QS. Al Fatihah. He understands that the implication of the letter is to be open to anyone, such as associating with Catholics, Buddhists, Hindus, and others. In Gadamer's hermeneutics, it is called adequate history. Adequate history is the history of an author's influence on the situation or tradition of his environment (Subadi, 2006).

2. Horizontal Interaction

Horizontal social interaction is between person to person, group to group, person to group, and vice versa. The first horizontal interaction should not be prejudiced and easy to

hate. The following expressions describe horizontal interaction in the category of not being prejudiced and hating quickly, namely:

"Do not see the ugliness of Cakil. Instead, look at the various world dance styles, including tango and breakdancing, performed and combined without losing jealousy of Cakil's movements" (Tejo, 2012).

"Most of life's problems are about misconceptions." I used to think that golf was not a sport, let alone chess. It turns out Tiger Woods and Kasparov thought it was a sport. So, do not think that a thumbs-up is just an unemployed person's job with nothing to do with health (Hardiman, 2015).

"The main problem with the mainstream is its assumption that there are other possibilities outside it. Therefore, it is straightforward to judge anything outside the mainstream as being wrong" (Tejo & Kamba, 2019).

"Let us smile no matter how hard your life is. Do not hate anyone or anything" (Tejo, 2020).

The first horizontal interaction is not to be easily mistaken and hateful. When it is easy to put on a suspicious attitude, what happens is low trust, so hatred quickly arises. Based on the above expression, establishing good relations between individuals or groups should not mean something that looks bad. It could be that what is seen is just prejudice. Look at it from another point of view, so it is not easy to hate something that might be unusual for you.

Sembodro, an Aqidah Philosophy of Islam student, has a sister named Nisa who studied at a pesantren from childhood to adulthood. Nisa has always been taught that understanding the Qur'an must be precisely the same as the text and must not be contextualized. One day, Nisa visited Sembodro. Her Catholic friend Elodie was in Sembodro's house. After Elodie went home, Nisa said that she did not like Elodie because she was not Muslim. Nisa thinks that Muslims should not be friends with non – Muslims. Sembodro was not angry with Nisa's response; he wanted to befriend Elodie because she was lovely.

Sembodro's attitude shows a fusion horizon. Sembodro, when interacting, does not prejudice Elodie. He sees another point of view: Elodie is also a creature of God. Elodie is also kind to him; he allows her to do so during prayer. The phrase has described adequate history. Adequate history comes from his admiration for Soekarno. According to Yusni Biliu, one of Soekarno's thoughts is humanism. Humanism is a form of love and tolerance for humanity. According to Yusni Biliu, Soekarno said that for Soekarno, true nationalism is not like the West but because of the love of humans and humanity (Hardiman, 2015).

The second horizontal interaction, which the author categorizes as progress, is a necessity. Diversity in a condition anywhere must exist; therefore, it is called a necessity because it cannot be avoided. God created various kinds of people with diverse thoughts, characters, and other things to learn from each other. The following expressions are included in this category:

"I do not believe that people are suddenly becoming more incensed against outsiders nowadays. These other people step on the Scripture than insiders, the same people who insult the essence of the Scripture by corrupting it". (Tejo, 2020).

"Indeed, it is not appropriate for human beings to put up barriers that separate them from each other. The diversity of skin color, ethnic origin, and race should enrich the treasures of life, not narrow the space for movement. The variety of cultures and cultures is an open house for anyone who wants to enjoy togetherness. It is ironic when religion is used as a barrier between people" (Tejo & Kamba, 2019).

"This is normal. We should not let anything be the only one in the world. We do not have to go far. Pontianak is also one of many cities on the equator. There are others, such as Bonjol in West Sumatra" (Tejo, 2012).

"Why do you play wood with others as strong as the rasamala wood and even as strong as the teak muscle of your flesh? Instead of fighting, fighting for the upper hand, let us be friendly with each other or influence each other like the painters Gauguin and Van Gogh" (Tejo, 2012).

"The unified selves are not necessarily uniform. The substance may be one, but roles must be diverse" (Tejo & Kamba, 2019).

"Religious behavior is also affected by the mindset formed based on experience, education, and prejudice. Religious Scripture can be one, but the interpretation and understanding differ according to the environment and social conditions. The differences can even be at the individual level because each person has their own experience" (Tejo & Kamba, 2019).

The phrase illustrates that today's understanding of religion is not essentially easier to get angry with those who are different, keeping a distance from those considered foreign, even though in this world, not only certain groups are the only ones. They even compete to recognize the truth. Meanwhile, truth can arise in various ways, and it happens according to the experiences of each individual or group. It is better if fellow humans work together to achieve peace.

Dewi follows Nahdlatul Ulama (NU), and Caca follows Muhammadiyah. Dewi does community service in the schoolyard, and in between, she talks about the 7 – day, 40 – day, and 100 – day celametan traditions for the deceased to other friends, including Caca. Caca listens to Dewi's discussion; she does not object to even the teachings contained in Muhammadiyah and continues to carry out her duties. This illustrates the fusion horizon. The fusion of horizons between the author and the reader will lead to a new pre – understanding, which can be found in Caca's attitude towards Dewi. Caca does not block or even get angry with Dewi. Caca also does not express the teachings of Muhammadiyah to Dewi, but they continue to work together. Caca realizes that the experiences and traditions she believes in with Dewi are different. Caca does not argue and does not even respect Dewi.

The phrase provides an understanding that differences are present to create harmony. Harmony is part of the Holy book's teachings in one of the sentences in one of Nurkholis Majid's works. Nurkholis Majid is one of the national figures that Sujiwo Tejo admires, so in the theory of compelling history, Gadamer includes a situation where the figure is influential in his thinking.

CONCLUSION

Based on the expressions in the book Republik #Jancukers and God is Fun related to the social concept of religion, which is focused on social interaction, the author finds that religious social interactions are grouped into 2: vertical and horizontal. Vertical interaction is the interaction between servants and God. At the same time, horizontal interactions are interactions between individuals, groups with groups, and individuals with groups, and vice versa. The author again categorizes each of these social interactions as vertical, with the principles of manners with God and the internalization of religious teachings on self. On the other hand, horizontally, with the principles: do not readily suspect and hate, and pluralism is necessary. In this case, the author concludes that when interacting, a person needs to understand and apply the boundaries between vertical and horizontal interactions according to the principles he teaches by looking at the situation and conditions that should be used.

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