

QUEUING CULTURE AND THE FORMING OF SOCIAL ATTITUDES IN MULTICULTURAL COMMUNITIES

SUKINO¹

¹Master's Program of Islamic Education of Postgraduate IAIN Pontianak
Street of Letdjen Soeprapto No. 19 Pontianak South West Kalimantan tel. 0561-734170
Email ariefsukino@yahoo.co.id

Manuscript accepted: [October 13, 2021]. Manuscript approved: [15 November 2021]

Abstrak: Budaya antrre merupakan salah satu aktivitas di ruang publik dan bersifat simbolik yang potensial menjadi modal sosial masyarakat menuju kohesivitas masyarakat yang multicultural. Budaya antrre telah dipraktikan oleh masyarakat desa Dak Jaya dalam beberapa momentum. Tujuan penelitian ini adalah menjelaskan kreativitas masyarakat desa Dak Jaya Binjai Hulu ketika berada di antrrean. Kedua menjelaskan terbentuknya sikap sosial masyarakat melalui aktivitas antrre. Studi ini merupakan studi lapangan yang melibatkan informal sebagai alat pengumpul data, data diperoleh dari hasil wawancara dan juga observasi partisipan dan non partisipan. Hasil penelitian menunjukkan bahwa realitas sosial antrre yang menjadi kesempatan terbaik dan menjadi sumberdaya non material adalah (1) antrre pada saat pembagaian dana BLT di kantor desa, (1) Antrre di SPBU, (3) Antrre di Posyandu, (4) antrre di pasar tradisional dan (5) antrre di warung tahfid Quran. Budaya antrre yang dilakukan oleh masyarakat desa Dak Jaya telah memberikan ruang kepada masyarakat desa untuk mengembangkan sikap sosial. Sikap sosial yang terbangun dari budaya antrre adalah (1) antrre melatih masyarakat mengontrol diri dan sabar dalam mengambil hak, (2) antrre menumbuhkan kesadaran masyarakat menghargai waktu, (3) antrre membuka ruang komunikasi secara terbuka (silaturahmi), (4) antrre memberikan kreativitas untuk kejasama dan peduli sosial. Budaya antrre memiliki makna simbolis yang bersifat universal, mendorong prinsip hidup yang egaliter dalam beragam kondisi. Masyarakat dengan budaya antrre yang konsisten berpeluang meraih kesejahteraan secara kolektif.

Kata Kunci: budaya antrre 1, sikap sosial 2, desa Dak Jaya 3

Abstract: *The culture of queuing is one of the activities in the public space and is symbolic, which can become the community's social capital towards a multicultural community cohesiveness. The people of Dak Jaya village have practiced the queuing culture for several moments. This study aims to explain the creation of the Dak Jaya Binjai Hulu village community when they are in line. The second explains the formation of people's social attitudes through queuing activities. This study is a field study that involves informal data collection tools, data obtained from interviews, and participant and non-participant observations. The results showed that the social reality of queuing, which became the best opportunity and became a non-material resource, were (1) queuing at the time of distributing BLT funds at the village office, (1) queuing at the gas station, (3) queuing at the Posyandu, (4) queuing at the market traditional and (5) queuing at the tahfid Quran stall. The queuing culture carried out by the Dak Jaya village community has provided space for the village community to develop social attitudes. The social attitudes that are built from the queuing culture are (1) queuing to train people to control themselves and be patient in taking rights, (2) queuing to grow public awareness of respecting time, (3) queuing to open communication spaces openly (silaturahmi), (4) queuing to give creativity for cooperation and social care. The culture of queuing has a universal symbolic meaning, encouraging egalitarian principles of life in various conditions. Communities with a consistent queuing culture have the opportunity to achieve collective prosperity.*

Keywords: *queue culture 1, social attitude 2, Dak Jaya village 3*

INTRODUCTION

Culture is functional human creativity in a social system so that its existence continues to strengthen as the identity of a traditional multicultural society. Cultural diversity in society is significant because various social problems can be solved using a conventional local cultural approach (Miharja et al., 2019). Multicultural society has enormous potential for social conflict caused by trivial or straightforward problems in everyday life. Such as losing in a sports game from an ethnic group and then being disappointed, which creates hatred and revenge, or because of differences in ownership of motorized vehicles, envy and cheating try to cause harm. So the presence of a positive new culture or good old culture in society will be a channel for people to understand each other's differences and unite the expectations of each member of the community and strengthen one another.

The position of culture in society is very urgent in realizing a physically and mentally prosperous society, and culture provides values that become behavioural guidelines for the community so that harmonious living with a plural society is realized (Samsul Ode1, Nur Aini Rachmawati, 2017). High and low understanding and the implementation of local cultural values will determine the community's social welfare level. Community culture plays an essential role in forming an orderly society, and encouraging individuals to respect others is the queue culture. Queuing behaviour is a manifestation of social discipline. Queuing is defined as the social behaviour of a group of people who obey the rules of getting service, getting particular needs in turn according to arrival, ready to come first he will be served.

Queuing culture has become an exciting concern for academics in the field of sociology. The study of queuing culture can be a social control that is manifest and latent in a multicultural industrial society. One of the characteristics of industrial society is that it is busy and demands high time discipline. Therefore, queuing culture has become a sub-culture of society in maintaining order in public places. This will ensure comfort in public places and avoid individual conflicts of interest that trigger large-scale social conflicts.

Rural and urban communities have differences in implementing the queuing culture. Traditional society in the distribution and ownership of specific resources is influenced by social strata or social class and the primordial system that prioritizes the rights of certain groups. In contrast, in modern society in the city does not distinguish social class. Who comes first will receive services. Thus queuing must become a culture that develops by the development of the community. Queuing is the critical word to ensure order and smoothness in public places, especially in obtaining something limited in number. Modern society in the village and the urban environment values time so that every activity is planned when it starts and ends because many agendas are completed. This makes the queuing culture significant to be developed in modern society.

The study of culture has been done by many researchers at home and abroad, through different perspectives, and has inspired many readers, including writers, such as Budiaman Muhammad, 2017 who has seen the Antre culture from the perspective of Law, in his article, it is explained that each individual must obey written not only Law but also unwritten Law. The queuing culture needs to be written about because it has become an obligation to respect other people's time. A study conducted by (Thovuttikul et al., 2012) explains that queuing culture can

be a process of self-introduction to people of different cultures when joining the queue. With a model developed to facilitate queuing in public places, a person's individualism can decrease, and social attitudes increase. Through the developed model, they communicate with friends or new people they know. Research conducted by (L Mann 1969) explains that the cultural values of egalitarianism and order are related to respect for the principle of service according to the order of arrival, which is embodied in the idea of queuing. The importance of time in Western culture is reflected in the rules relating to "serving time" to get a suitable position and the "time-out" rule. Furthermore, (Sharr 2014) writes about the use of technology for sophisticated queuing systems. The cybernetic theory is the basis for developing queuing systems in public facilities such as the airport in Started London with a modern design, making the queuing system more effective.

Based on practical and theoretical studies on queue culture, it is still necessary to develop a more critical study from a different perspective so that the findings can contribute to building an egalitarian social system based on local culture. The author follows this opportunity by examining the cultural elements of queuing in the village community as a form of significant social attitudes in realizing the cohesiveness of a multicultural society. This study is very relevant to the context of rural communities who are heading for a change from a manual work system to a machine and digital work system, and time is an essential side in realizing all success. Through a culture of queuing, people can manage time, so no time is wasted because it is inevitable that affairs in a public place will get good service.

Based on these arguments, this paper critically examines a field study in the village of Dak Jaya Binjai Hulu, Sintang Regency, responding to social change and Islamic education (Sukino & Fauzan, 2020). Furthermore, in recent years people have made a culture of queuing. From the queuing practice, there are at least two exciting things as a sociological study of Islamic education, firstly explaining the portrait of the queuing culture of the community in implementing the queuing culture, secondly explaining the social values formed during the queuing culture as an option in the social interactions of multicultural rural communities.

The purpose of this paper, in general, is to explain that queuing culture is non-object social capital that can function to strengthen a harmonious life among cultural diversity, religion, and social status. While the specific objective is to explain the cultural practice of queuing for the multicultural community in the village of Dak Jaya Binjai Hulu, Sintang Regency, the social values formed during the queuing culture become an option in the social interactions of multicultural rural communities, and thirdly, to explain the latency factors that influence the queuing culture to survive in rural communities. This study provides a scientific contribution, namely, first, the culture of the village community becomes the shaper of community cohesiveness so that it deserves to be studied on an ongoing basis. Then this friend also provides knowledge to the broader community.

RESEARCH METHODOLOGY

Research locus

This research is field research with a post positivistic paradigm and educational sociology approach. This research is in Dak Jaya village, Binjai Hulu sub-district, Sintang District, West Kalimantan. This research was conducted from June to August 2021. This study involved village communities who were selected purposively/snowball for reasons of data adequacy. The reason for choosing the location in Dak Jaya Village is because of the diversity of the population and the community's economic development, as well as the progress of Islamic education.

Method of collecting data

The data collection method is carried out by direct and indirect interviews with the community, namely using social media. Observations were made as supporting data. To clarify the actual event, the process was recorded by noting what people saw when queuing for fuel oil at gas stations, queues at Posyandu, traditional shops, and queuing when picking up food and queuing at the Post Office. Interviews were conducted with several community leaders, as well as residents who can provide information.

Data analysis

Analysis of the data refers to Miles, MB, & Huberman, AM in his Hilde Tobi and Jarl K. Kampen (Tobi & Kampen, 2018) to make the data collection process (Data collection). Data Condensation is the process of selecting data according to the research focus, then displaying data and data verification drawing. Data condensation is filtering or shrinking data from interviews and those observed and documented so that the results are in the form of core data. Presentation of data is data that has been filtered made into a simple form or grouped according to the purpose of the study so that the data can be concluded correctly. The data verification is checking the conclusions again according to the researcher's notes so that the results will be more perfect.

RESULTS AND DISCUSSION

The Cultural Reality of Queuing in Dak Jaya Village, Binjai Hulu

The queuing culture looks very popular during the COVID-19 pandemic, not only in some countries but almost all countries in the world have shown an increase in queuing at public service places. In the period before the emergence of the Covid-19 outbreak, queues were also carried out but not as intensively as at this time. There are two possibilities for this to happen, first because they are afraid they won't get what they need so they follow the line, and second because they are used to doing it regularly. But what matters is whether the people in the queue are obedient to the queue rules or not. According to most people, queuing is a boring condition, especially when standing in line, of course, apart from being bored, you are also tired. However, there is another fact behind the queues carried out by village communities whose symptoms partially lead to the strengthening of social cohesion between community groups of various religions, languages and customs. To find out this, the author describes the practice of queuing in Dak Jaya Village based on the results of observations and information from informants.

No	Type of Service and place	Description of Queue behavior
1	Village Fund BLT	Queuing activities in order to wait for the payment of direct cash funds (BLT) at the Dak Jaya village office have been routinely carried out in the first week or according to funds that have entered the treasurer's account. This queue is only for those who get cards from the village/RT. Each resident queues according to the available seats, and they have been given a queue number. There is a place to queue in the blue

	<p>room which is quite spacious, which can accommodate many people so that it is not crowded. Most of them came on schedule at 08.00 but there were still many who came at the end of time. The queue at that time looked orderly, the beneficiaries of the BLT funds seemed happy because they received cash funds that could be used directly for shopping for their daily needs. About 30 people were queuing at the momentum. They line up patiently and fill the waiting time by sharing information. the queue at that time was not so long because the officers arrived on time (Source Ibu Royanti, S.Pd)</p>
2	<p>Binjai Hulu Post Office</p> <p>The people of Binjai Hulu line up to receive social assistance during COVID-19, this assistance is received through the Binjai Hulu Post office. At this post office, there are quite a lot of queues because several villages all line up to go to one place. They met people from several villages and they usually didn't know each other. The queues are quite large so it looks crowded but they keep their distance even though there are still those who neglect to keep their distance and wear masks. In a busy queue, not all of them can occupy the seats in the queue, so some are standing and some are waiting outside. When they are outside the room they share information about work, family and health during the covid-19 pandemic. Not all of the people in line have android phones so they can communicate more openly, while residents who come to the Post Office with their android phones are busy texting and reading WA chats. (Source M. Yasir, M.Si)</p>
3	<p>Gas Station for BBM</p> <p>The people of Dak Jaya village or other villages always queue for fuel at the gas station which is located on the border of Dak Jaya village, this gas station is the largest one so all retail fuel agents line up here. Almost every day when oil arrives, people from various villages are already lining up carrying 20-litre jerry cans. Queuing at this gas station is more often done by retail oil traders, while people who queue as non-traders queue up next to their queues. Queues at gas stations are very different from queues at other public service places. People in line rarely greet each other, unless they have known each other before. But the line of retail traders knows each other because they routinely buy fuel. Communication is established intensively when they are queuing in a state of oil scarcity. In this situation, the queues</p>

			are often disappointed because they do not get oil and have to queue early the next day. (Source Nijo, S.Ag)
4	Dak Jaya Posyandu	Village	<p>Posyandu is the place most frequently visited by young mothers of productive age to carry out health checks. This place is also often seen queuing for health services including pregnancy check-ups, vaccines for toddlers, and maternal and child health. queuing at the posyandu is very fun, the atmosphere is full of joy, mothers and children gather. When the communication line is very intensive, they ask each other and provide information about children's health conditions, share experiences in maintaining children's health. If there are problems with their children, they also share tips in solving their child's health problems. Posyandu is a pleasant healthy home, different from being in a hospital. The queue that is done is not like queuing when taking BLT they will be called based on the card delivered to the officer (midwife assistant) and they wait for the sauce to accompany the child to play and some talk (huddle) about many events in their environment. (Source Asmah's mother)</p>
5	Traditional Market (shop)		<p>People queue up at traditional markets almost every morning. The favourite place for the people of Dak Jaya village at this time is a convenience store owned by Mr. Kuswono. Every morning people change and generally are mothers who study. When they shop, they mingle to choose the items they need, the merchandise here is spread out so that under certain conditions they fight each other to get a few items. If the goods are few, many other mothers do not get the goods. Because when you pick up the goods there is no queue. From all sides, they can take what they are looking for. Disappointment is of course with them but so far there has been no conflict due to being late in taking the closest position to the rare item. The queue will be seen when after they take the goods and pack them in a bag when they will pay they have to queue because the cashier is limited. Traditional stores are very different from modern stores which are equipped with sophisticated digital technology. Pak Kuswono's shop is still serving by counting the items purchased manually with the help of a calculator, so there may be an inaccuracy in the calculation. In addition, the service is slower. In this situation, sometimes those who shop are impatient and ask to be served faster by handing their purchases to the clerk or cashier. This situation often confuses cashiers because they queue not sequentially but in</p>

	<p>parallel from the middle, the left, and the right are filled with all buyers.</p> <p>Residents who shop at traditional markets conduct social interactions with a fairly high frequency, as can be seen from the way of communicating that involves many people. When finished greeting one person will say hello and talk for at least 1 minute they talk about light themes. Such as the theme of the state of the business and also the theme of his child's school. This place of shopping and when queuing is an unplanned informal meeting forum, an arena that can bring together various social statuses that may be difficult for most people to get unless there is a formal invitation. (Source Kuswono)</p>
6 Warung Pondok Tahfid	<p>Another interesting queuing activity to observe is the queues carried out by the students at the Tahfidz Quran Islamic Boarding School. This habit of queuing has been introduced by the cottage managers since they entered the dormitory. Queues do when they pick up food for breakfast, lunch and dinner/afternoon. Santri queue up following the instructions from the caregiver, where there is no special line in the queue so they follow the line that is already in front of them. Mixed from several students from different blocks. Even though they are in the same hut, but because of the different blocks and classes when studying, they don't fully know each other well, during the queue they can see the figure of the theme because they can see and talk for a while, they usually tell each other a lot of things including their problems as a teenager who is going through puberty. Because the schedule is so tight and must be followed seriously and under the supervision of the acids, there is not much time that can be used to communicate freely about the theme during study time and also memorizing the Koran. (Source Mrs. Asmanah, S.PdI)</p>

Queue culture and the formation of religious social attitudes and cohesiveness

Communities in villages and cities since entering the industrial era 4.0, their mobility can hardly be limited by time of day or night, almost all of their time has been filled with various work agendas or other activities that also take a long time. Each of them is busy at the office, at the market, in the garden, at sea, and so on. They rarely meet with relatives or neighbours, they only meet with colleagues or employees daily, this situation makes interpersonal relationships with the environment outside the workplace increasingly difficult. And the momentum that can be used to do the best social interaction is when queuing.

Based on the data from observations and interviews about queuing activities carried out by the Dak Jaya Binjai Hulu village community, it can be analyzed using a sociological approach to education, namely informal education, this perspective will open up insights about the formation of social attitudes in the community by first having a process of internalizing social values. . Social value is something that is considered good and right, coveted by society, the social value which is also an aspect of moral and good mentality that is created in society. And this can be achieved through social interactions that are developed by the community in various ways, and one of them is through the Queue activity. Thus queuing contributes to the internalization of social values and attitudes in a plural society to support the creation of a harmonious society.

Queues and Strengthening of Village Community Self-Control

Village communities, including Dak Jaya village, often line up activities at several public service points. According to the people of Jaya Binjai Hulu, queuing is very important. They view that in the life of a society consisting of various ethnicities, religions, and cultures, they must take care of the feelings of others. The queue that people do is of course because there is a very basic need, therefore everyone must be able to control themselves to be polite and disciplined.

People who queue psychologically certainly want to quickly get their turn to be served. Sometimes this urge to be served is also something that cannot be controlled so that actions that are unpleasant for others appear. It's like screaming, hitting the difference around it and it doesn't make other people calm when in line. For people who often follow the queue, the state of waiting is used to it and is not a problem in itself. On the other hand, for people who never or rarely queue, let alone queue in large crowds, they will feel anxious and irritated in that situation.

People who often line up according to observations from village administrators such as Mrs. Rohyanti, who serves as an employee at the village office stated that the people of Binjai Hulu, especially in Dak Jaya village, seem to be getting more mature in responding to social problems. This can be seen from his attitude when queuing up to collect BLT funds in the village and social assistance funds at the post office. they are orderly in line. People are increasingly aware that with the implementation of queuing, the situation becomes safe and orderly. Everyone concerned will adapt to the environment at that time. They sat in line without seeing the side of his personal life. From this queue, the public also grows a fairly high awareness that everyone has the same rights, their selfish attitude is restrained even though it is possible that someone feels more capable or smarter. In a queue, they both need what is expected so patiently wait until the time is called to make a transaction.

In this context, the scholars have given a rule that reads *Kullu man sabotage ila mubah fahua ahaqqu bihi* which means that in every permissible case, the person who first gets it, then he is the most entitled to it. This method is also supported by the hadith. The Messenger of Allah strictly forbade a person to order another person to move from his seat and then sit on it, because that is the right of the other person, not his. Likewise in the problem of queuing. From Ibn Umar *radhiyallahu 'anhuma*, from the Prophet *sallallahu 'alaihi wasallam* , he said, " It is not permissible for a person to tell another person to stand or move from his seat and then he sits in his place " (Muttafaquun 'alaih).

Queuing and strengthening attitude Respect time

Almost all people feel that time is very important, even village communities with information disclosure are aware that in life they do not realize they are living in competition to

achieve a better life. Each family will try to make their lives improve their welfare. For that, they must work regularly following the time specified. For the village community, a small aid from the government is a very valuable fortune, it will be welcomed with pleasure. By the time the schedule arrived to pick up basic food packages or BLT in villages or social assistance during the covid-19 pandemic, which was centred at the Binjai Hulu post office, the community had been prepared by managing time, completing tasks at home before being left in line.

Based on the experience of Mrs. Sarmi, 55, who was the recipient of the assistance, when she was about to collect cash assistance, she tried to use her morning time to complete tasks such as cooking, washing and cleaning the house, so at 7.30 she was ready to go to the village office. When he got there, he immediately took the seat that had been provided. This activity shows that queuing can get people used to realize that time is very valuable. Timing is an effective way to help someone in organizing everything according to work goals. Time management is organizing or moving and monitoring the productivity of time. Managing time is the same as managing performance resources. The other side of the wisdom of queuing is the effective use of time, time-wasting does not occur when someone has planned his work and made time mapping. With this regularity they avoid stress. (Dejanasz, SC 2002).

The description above can emphasize that queuing makes people appreciate the time, besides that queuing is also a human habit in managing time efficiently to achieve goals. This was also conveyed by (Muhammad Abdul Jawwad, 2004) that the success of being a manager is when they can understand the time to meet the basic needs in their lives. When someone becomes a top manager, of course, he must be able to manage time to complete his priority work, if we return to the problem of queuing, it means that a housewife as a top manager at home must also divide the time from dawn to complete her main work because at the time of queuing can not be predicted when to get a turn. Thus it can be concluded that the habit of queuing can foster a productive soul by utilizing time efficiently and effectively.

Queue and Openness of Communication (friendship/Silaturahmi)

The activity of queuing for some people or even the perpetrators themselves do not realize that queuing is an important place to build new relationships or strengthen interpersonal relationships with limited opportunities. According to Asmanah, when they pay attention to people in line they are very familiar with each other, they communicate with each other, for those who are familiar with them the interaction is deeper, but for those who are not familiar with them, at least they communicate with body language by smiling or nodding their heads or bodies as a sign of greeting. see you. So queuing is an opportunity to build communication between residents which is difficult to obtain if not in the same situation. Village communities are increasingly busy with work activities in their respective fields, so they are rarely able to gather in one place.

Villagers who are entering a new phase, namely the plantation industry, have changed their lifestyle to become people who are busy with work outside the home, many young people work outside the village, while mothers are busy with their work as shopkeepers, selling around, and some also go to oil palm plantations as pickers of fallen palm fruit (brodol). With such busyness, the opportunities for mothers/fathers to meet directly, meanwhile to communicate with cell phones are sometimes difficult to signal, and that is rarely done if there are no very important matters. Therefore, only when queuing is the opportunity for people to stay in touch, strengthen relations like brothers and sisters of citizens of different religions, ethnicities and cultures.

There are differences in behaviour in rural and urban communities when queuing, people in cities when queuing look less communicative with the people beside them. They pay more attention to themselves by focusing on viewing/reading chats on WhatsApp or watching videos on Facebook, on the other hand, the queues made by the community in the village are more communicative by greeting each other, shaking hands or for those who are familiar with each other, sticking the right cheek and left cheek. In this situation an important point is obtained, a very valuable lesson, even though the duration of time is limited when waiting in line but can change perceptions, feelings, and thoughts. For example, when there are mothers who require information to overcome the problem of their children who have difficulty eating vegetables when they are waiting in line at the posyandu they can share tips to get their children to eat nutritious food. From that communication, one of them gets something new, and for those who provide information, there is a feeling of pleasure because they can share experiences.

According to Mrs. Asmah (40), the communication that occurs during the queue can strengthen relations between communities, with small talk they give each other verbal messages which are interpreted as positive things and the principle is to motivate each other. They also respond to others with a wave of their hand and also a thumbs up which is interpreted as an appreciation for all their business achievements. This communication is usually done when queuing for shopping at Pak Kuswono's stall or shop while waiting to pay for the purchased items such as vegetables, fruit and other necessities, they exchange information about many things, while the issue that is often raised is the theme of children's education in college, such as education and boarding costs.

The social interaction created in the culture of queuing when viewed from the theory of symbolic interactionism. symbolic interaction is social life is the human interaction that uses symbols that represent what they mean to communicate with each other (Stryker, 2008) and see also in (Layder & Giddens, 1988) based on this theory it can be explained that a society that is standing in line to exchange symbols both verbally and physically or non-verbally. The symbolic interaction shown by the people of Dak Jaya Binjai Hulu village is a characteristic that is a marker that the interaction between them is a natural picture of unconditional communication. Each person involved in interpersonal communication with each other equally draws meaning from the stimulus it provides. People who queue indirectly because the response is done without permission, such as when waiting for them to smile and say excuse me when passing in front of them. This is often done without being asked by the community. Non-verbal interactions are carried out by people lining up, such as at the posyandu, in traditional stalls. The quality of the response given by a person (actor) is very dependent on its meaning through the thought process and the results of the thinking will be issued in the form of a feedback response. Blumer explains in this case with a premise that humans move not only because of the stimulus, but do something because of the interaction with themselves through the process of thinking, and the response issued by a person is the result of the construction of the interaction within oneself. (Ahmadi, 2008).

Through this queuing process, the community has built a populist civilization that is beneficial for them collectively in building social cohesion. Verbal and non-verbal communication from a symbolic interaction has become a medium for internalizing social values which mean realizing a peaceful society, mutual understanding of the rights of others to avoid communal conflicts (Suheri, 2018). The symbolic interaction also gives the meaning that the multicultural community in the village is more potential in building egalitarian social relations or relationships. They are more sincere in establishing communication with various community groups, there is almost no prejudice and suspicion among them. Even though they are of different religions,

ethnicity and culture, when they meet in public, they greet each other and smile as a sign of brothers.

Queuing Culture: Formation of Social Care and Cooperation

The activity of queuing has the potential to become an arena for the growth of the seeds of caring for others and cooperation. When queuing, it is not uncommon for some of them to get out of line or their seats because they have temporary needs such as urinating or taking things in their vehicles. M. Yasir (50) stated that while waiting for their turn to be called by officers in order to take care of their ID cards in the district of Binjai Hulu, they gave each other the mandate to guard the queue by asking the queue next to them for permission to leave because they wanted to cough or spit. . From the interaction of the community who gave the message to keep the queue in place, it gave a symbolic message in the form of words which were then accepted and interpreted as a form of good-value. By keeping the trust of their brother they feel meaningful to their brother. The interaction above is an event of a person's adaptation to a new environment, which eventually forms an attitude of cooperation that is incidental without being planned.

Caring for others is a positive response, that they realize that everyone needs someone else at some point. According to (Thoyib IM Sugiyanto, 2002) social care attitude is a form of sincere concern and is manifested in acts of kindness such as helping those in distress or contributing ideas to the problems experienced by someone. From the context of this queue, it is clear that what someone does with good intentions realizes that the human side of every individual is the same, namely wanting to be happy with their achievements in life like they are happy when they have managed to get an Identity card after following a long process or procedure and having to queue. Abi Abdillah Muhammad, tt) which reads *indeed a Muslim is a brother to another Muslim, he must not persecute and also give it to the enemy. Whoever helps his needs, Allah will repay to help his needs, whoever frees someone from trouble, then Allah will free himself from distress on the Day of Resurrection...* (HR. Bukhari)

CONCLUSION

Queuing culture is a popular phenomenon not only in urban communities but also in villages developing a queue culture as social capital for the village government to build social cohesion. The queuing culture has been practiced by the people of Dak Jaya village for several moments. Among the momentum that has become an opportunity for the community to creatively manage time as non-material resources are (1) queuing at the distribution of BLT funds at the village office, (1) queuing at gas stations, (3) queuing at the Posyandu, (4) queuing at traditional markets and (5) queue at the tahfid Quran stall. The queuing culture carried out by the Dak Jaya village community has provided space for the village community to develop social attitudes. The social attitudes that are built from the queuing culture are (1) queuing to train people to control themselves and be patient in taking rights, (2) queuing to grow public awareness of respecting time, (3) queuing to open communication spaces openly (silaturahmi), (4) queuing to give creativity for cooperation and social care. The culture of queuing has a symbolic meaning that is universal, encouraging egalitarian principles of life in various conditions. Communities with a consistent queuing culture have the opportunity to achieve collective prosperity.

Culture is a symbolic social capital that has a broad impact, including being able to mobilize latent resources to form social cohesion in a plural society that is implemented by people with various social attitudes. Queuing is a picture of Indonesian culture that is being developed in various situations in public services. Queuing has a very broad social impact on people's lives which are changing from traditional society to modern society. The characteristics of a popular modern society are people who value time as the main non-material capital.

THANK-YOU NOTE

The author would like to thank Mr. M. Yasir who has provided information about the queuing behaviour of the community when in the sub-district and the post office of Binjai Hulu, Mr. Kuswono, Mrs. Ruliah who has become a data informant for the non-Jaya community who shop at the store, Mrs. Sarmi, Asmah and Mrs. Asmanah Sinta Dea Utami, Farida, Maryam, who provided information on the queuing attitude of tahfid Quran students and Mrs. Rohyanti who provided information regarding queuing at the Dak Jaya village office and Posyandu and Mr. Nijo who had been an informant about queuing at gas stations.

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