

Ivorian Muslim-Christian Socio-Political Activities Impacting Peaceful Coexistence Achievement: A Case Study

Sereme Aboubakary¹, Asst. Prof. Dr. Maroning Salaming²,
Assoc. Prof. Dr. Doucoure Abdou Samadou³

¹Faculty of Islamic Sciences, Prince of Songkla University,
Pattani Campus, Thailand
abousereme@gmail.com

²Faculty of Islamic Sciences, Prince of Songkla University,
Pattani Campus, Thailand
Maroning5222@gmail.com

³Faculty of Islamic Sciences, Al-Madinah International University.
Kuala Lumpur, Malaysia
Doucoure.abdou@mediu.edu.my

ABSTRACT

The aims of this research can be pictured in the elaboration of contemporary Socio -political interaction of Ivorian Muslim and non-Muslim through the point of views of Muslim, and how this manifests itself as a suitable solution for establishing peaceful environment in the Ivorian community. The analytical descriptive approach was used for the achievement of the research objective. Questionnaires were distributed for data collection from 400 participants as the sample of research population. The findings of this study indicated that majority of the study sample either agreed or strongly agreed with most of the statements listed in the study tables, showing their affirmation of interacting with non-Muslim and participating in the socio-political activities hosted by non-Muslims. It also depicted the pictured of peaceful mindset of Ivorian Muslims communities. Based on the study samples' perspectives, it is concluded that there is no objection to a Muslim participating in state social and political activities alongside non-Muslims. if it is well-intentioned also, it is certain that there is no sedition or disrespect to Islamic religion. This is based on the study results reconfirming the Islamic historical continual interaction with non-Muslims in general and Christians in particular, as occurred during the previous era.

Keywords: Muslim-Christian interaction, Socio-political activities, Peaceful coexistence, Côte d'Ivoire.

Introduction

Côte d'Ivoire is characterized by ethnic diversity with over 60 local ethnic groups, each with its own culture and customs. Local ethnic groups are grouped together into five major groups based on shared cultural and historical characteristics (Jean, & Tome, 1980, p. 8). In addition to the ethnic and cultural diversity, religious pluralism is an essential source of the relationship between the Ivorian community, which plays an effective role in the course of state policy. The state's political success depends on controlling religious and tribal conflicts in society.

However, human relationships are very important in the formation of cohabiting and harmonious societies, particularly with the existence of multiple cultures grounds of religion and civilization leads to chaotic and unstable societies. Therefore, relationship between Ivorian Muslims and Non-Muslim in general can be pictured in several phases in connection with the social activities, such as, cultural festivals, religious festival, and political activities in the community. These activities necessitated the participation of both religious and tribal parties, which may lead to peaceful collaboration between them.

To figure out the right way to deal with non-Muslims, whether in Muslim countries or in countries where Muslims are minorities, such as Cote d'ivoire, you need to go back to the Holy Quran and the era of Prophet Muhammed (SAS), because those are the clear backgrounds of how Muslims must socialize with non-Muslims, particularly Christians. Islamic law applies to Muslims and non-Muslims alike because Islam is a flexible, divine religion that welcomes religious diversity in the neighborhood, cohabitation, and citizenship in legislation and application. Thus, demonstrating unequivocally that religious differences do not preclude peaceful coexistence between Muslims and people of other faiths. Rather, the Noble Qur'an, the Islamic religion's constitution, urges Muslims to treat and coexist well with non-Muslims, as Allah said: "Allah does not forbid you from being kind and just to those who did not fight you for the sake of religion, nor expelled you from your homes God loves the just." (Surat Al-Mumtahinah, 60: 8)

Political activities during national elections have a significant impact on driving nation interaction in Ivorian society. As a result, the problem confronting Côte d'Ivoire today stems from the large number of political parties founded on religious or ethnic fanaticism without regard for state interests. People of one area have been divided since politicians manipulate the minds of society under the pretext of ethnicity, tribalism, or religious fanaticism, as they use

society to achieve their ambitions, personal aspirations under the pretext of tribe, ethnic and religion. However, religious pluralism doesn't mean ignoring differences; rather, it means building a welcoming community where we can better understand one another. Because peace cannot be achieved between the civilization without peace between the religions (Tomas, 2007). The scholar pointed out that "the best way to promote an effective understanding of the other person's commitments and concerns, animated by their beliefs, is to operationalize those commitments in shared work" (Robert, p. 304). A similar point of view is also confirmed in the above passage of the Holy Quran, which states that religion is against conflicts that arise between people in the name of religion because Islam clearly affirms compassion for all responsible people, humans and jinn, Muslims and non-Muslims alike. "We have not sent you except as mercy for the Universe" (Surah al-Anbiya, 21: 107). The purpose of this research is to elucidate exchanges through political activities aimed at peaceful coexistence between Muslims and Christians in Côte d'Ivoire.

Research Objectives:

The objectives of this research can be summed up in the fact that this topic aims to find out and explain how peaceful coexistence can be established among Ivorian society through their participation in political activities as a citizen regardless to religious, ethnic and tribal affiliation. Further, to get to know Muslims' views concerning the contemporary interaction with Christians during the nation's election activities.

Research Problems and Questions:

The research problems address the following questions:

1. What is the aspect of Ivorian Muslim-Christian interaction through socio-political activities in Côte d'Ivoire?
2. What are the popular Socio-political activities affecting Muslim-Christian relations?
3. What are the views of Ivory Coast Muslims regarding the involvement with non-Muslims in Socio-political activities?
4. How can the contribution of two religious' communities (Muslims and Christians) establish a peaceful coexistence in Ivorian society?

Study Significance:

The significance of this research can be multi-dimensional, ranging from its contribution in demonstrating the Muslims-Christians

current socio-political situation in Ivorian society and providing the answer to the above questions by clarifying the study problem. It can also provide additional information on the political interaction that exists between Muslims and Christians in Côte d'Ivoire through elaborating the view of Muslim community, who can be an example to other countries facing similar situations.

Literature Review

Muslims and Non-Muslims Relationship from Islamic Perspective

Justice, safety, care, assistance in human society are some of the primary objectives that Islam is striving to establish worldwide regardless of religious or tribal affiliation in the community. consequently, in Islamic teaching justice and kindness toward all mankind is a platform that relationship between Muslim and Non-Muslim is built on. A number of Quranic verses, Sunnaic traditions of the prophet Muhammed (SAS) and historical dimensions demonstrate that Islam is an open religion to diversity, interfaith relations and Multiculturalism.

The afore statement can be proven by analyzing the primary objective of Islamic shari'ah called (Maqasid) in Arabic, which include the preserving of the five necessities of life: religion, soul, mind, honor, and money. In fact, these can only be preserved if there is tolerance and peaceful religious coexistence. Undoubtedly, the goal of Islamic shari'ah is to realize the good of mankind, ease their difficulties and arrange their lives in such a way that they can live in comfort and peace (Maroning & Sereme, 2020). To Al-Shatibi: "The duties of Islamic shari'ah are due to the preservation of its purposes, and these purposes do not exceed three sections: One of them is the preservation of the five necessities..." (Al-Shatibi, 1997).

Those five necessities had been misinterpreted by many scholars nowadays, as they believe that the preservation of those entities is linked to only Muslims. However, contrary, it's an Islamic law that includes human as whole, as Muslims preserve their religion from any damage, they are equally duty bound to preserve other religions and beliefs as long they live together in peaceful environment. Based on that it was forbidden for Muslim to insult other faith or religion, because every person is proud of what they believe in it as a religion, regardless of it's being a false religion. Allah (SWT) stated in the Qur'an: "And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus, we have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do) (Surah al-An 'am, 6: 108). This verse is clear

statement confirming that respecting other religion and faith is one of a true Muslim duty in life.

There is no doubt that the measures, care and development required to ensure correct interaction between religions, especially Islam and Christianity in Côte d'Ivoire; In order to maintain the continuity of peaceful coexistence, it is necessary to stand on the shari'ah's position and its controls on dealing with non-Muslims. Another example of protecting non-Muslim religion can be depicted in the fact that Islam allows a Muslim to married a Chistian woman without compelling her to change her religion to convert to Islam. It also permits a Muslim to consume any kind of halal food made by Christian. All these are the broad meanings of preservation of religion in Maqasid, as it's cited in the holy Qur'an: "This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you) (Surah al-Maeda, 5: 5). Sheikh Yusuf Al-Qaradawi also clarified:

In fact, Islam is very hard on the Arabs polytheists - because they are against the Muslims - and soft on the Biblical (Christians) because they are close to the Muslims. More Islamic in terms of revelation, prophecy, and the origins of religion in general. Their love for us has been legitimized by their ability to eat their food, accompany them and treat them well, for if they associate with us and learn about Islam in the environment and its people in their real form, in terms of knowledge, action and character, they will clearly see that our religion is their religion with sublime meanings, full form, the purest and purest expression, without beginnings, ignorance and idolatry (Al-Qaradawi, 2012).

These concepts must be implemented in Ivorian society in order to maintain strong relationship between both religious communities, as it can be concluded from the preceding explanation that if respect for other religions and faiths is required in Islam as an essential objective, then preservation of the other necessities: soul, mind, honor, and money should be alike, because the origin of humanity's relationship is peace. Stability and social security are both legitimate and Islamic goals, and any pretext that leads to the imbalance of this divine order in human society is contrary to the goals of Islamic law, and as a result, it has been commanded for all servants to enter peace in the holy Quran: "Believers, all of you, enter the peace and do not follow in Satan's footsteps; he is a clear enemy to you" (Surah al- Baqarah, 2: 208). This divine call is evidence of the establishment of peaceful

coexistence, which is accompanied by social interaction. While the word may be specific to Muslims, its implementation is broad and comprehensive for all human souls. Since it is impossible for a human society to exist without religious and belief differences, and if God's believing servants follow this divine command, peace will be a cover for the common people without distinction in society, just as everyone will gain peace of heart, away from social instability and this is the objective that Sharia seeks to achieve in all human societies.

This concern demonstrates the dignity of human soul, whether Muslim or non-Muslim, and the divine dignity that God bestowed on man, saying: "We have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of Our creation" (Surah al-Isra, 21: 70). Human dignity comes before all affiliations, and thus preserving this great dignity in our modern societies, regardless of color, race, or religion, is seen as a means to achieve the goal of the nature of the Islamic view of the human soul in general, as well as the flexibility and aesthetics that distinguish Islam from other religions. Dealing with bilateral or multi-religious societies and cultures like the Commonwealth of Côte d'Ivoire is based on the principle of human brotherhood from the perspective of Islamic law: This principle can be understood from the hadith number 23489 of the prophet, peace be upon him, "O people! Indeed, your Lord is one and your father is one. There is no preference for an Arab over a non-Arab, nor for a non-Arab." O over an Arab, nor a red over a black, nor a black over a red, except with piety" (Musnad Ahmad ibn Hanbal, 1969). The hadith is evidence of the unity of human origins and a foundation for recognizing others on the basis of their humanity and self-dignity, regardless of religion, creed, gender, or color. That mean, collaboration among people for the sake of achieving a common goal in life, such as political activities and social assistance, is not forbidden in Islam; rather, Muslims are encouraged to be just, kind, and fair to all mankind. as its cited in Quran: (Allah commands justice, goodness, and generosity towards relatives. And He forbids immorality, injustice, and oppression. He instructs you, so that you may remember) (Surah al-Nahl, 27: 90). According to Al-Saadi:

The justice that God has commanded includes justice in his right and in the right of his servants, so justice in that is the full fulfillment of rights, provided that the servant performs what God has enjoined upon him in terms of financial and physical rights, and the compound of them in his right and in the right of his servants, and he treats people with complete justice, so he performs everything that he owes under his guardianship. Both include the Great Imamate's mandate,

the judiciary's mandate, the deputy caliph, and the judge's deputies. (2000, P: 447).

The statement of Al-Saadi demonstrates that the verse's command to treat people with justice does not apply only to Muslims, but to all humans. All these elaborations proved that Islam is a religion that welcome diversity, interfaith, and multiculturalism.

To sum up, according to the preceding elaboration, Islam is a religion of peace, and its ultimate goal is to establish peace for all accountable beings in both lives: this temporary life and the eternal life in the hereafter (Ismaeel, 2003, p: 6). Additionally, peace can never be expected without the collaboration and understanding of the entire community. Thus, achieving peace and happiness is the primary goal of Muslims, whether through political assistance or social contribution. Islam is willing to cooperate in maintaining peace over any kind of social violence. Allah says: "O you mankind We have created you from a male and female and made you into nation and tribes to know each other. The best among you is the most pious" (Surah al-Hujurat, 49: 13). This verse truly shows that there is no distinguishment between mankind in this life; we all had been created from the same soul and we deserve to be treated alike in this universe to maintain the system of life inherent in preserving the five necessities, because we essentially need each other for the better. Thus, "it becomes clear that Islam did not come to break the ties between relatives and human being, or to instill hatred and enmity between them, or to encourage blood shedding. Nor did Islam come to eliminate the freedom of choice in this life, which was secured for them by God". (Ismaeel, 2003, p: 6).

Past and Present Muslims and Non-Muslims Socio-Political Relationship

The political aspect of Côte d'Ivoire is linked to the historical aspect, as the state of Côte d'Ivoire began its political movement from multiple central systems in traditional societies, passing through colonial rule, until it became a republican country in 1958. Then, as a result of independence, it became a dependent state with a president and a legislative body, the National Assembly of Representatives, whose members are elected to take over the state's duties within five years. (Coulibaly, 2007, p. 49). Returning to the historical phenomenon of Cote d'Ivoire, it can be summarized that from the state's independence in 1960 until the end of 1992, the political situation of the state was stable under the leadership of the first president Félix Houphouët-Boigny. Then after the president's demise in 1992, things became more complicated, because the president's religious policy and initiatives had been beneficial to both Muslims

and Christians. This demonstrated remarkable stability and reassurance in the coexistence of Islam and Christianity, in addition to the ongoing call for peace that supported this political system, whether inside or outside the state. Rather, President Félix Houphout-Boigny always made it clear to residents that progress and prosperity weren't possible in the absence of security and stability, which were associated with peace, cooperation, and good understanding among members of society. According to him, "Peace is not just words, but a comportment" (Lamothe, 1967, p. 123).

During the presidency of President Felix Houphouët-Boigny, there were some commendable changes in Muslim-Christian relations, in which he attempted to awaken the consciences of religious officials, particularly Muslims and Christians, to the fact that despite their differences, they were forced to coexist in peace within the same homeland, and that their common interest demanded cooperation and concerted efforts in serving the nation to which they all belonged (Sereme & Maroning, 2022). The leader of the independence movement (President Félix Houphouët-Boigny) had a special political view in dealing with the French colonialists, and this is what guided him to achieve his goal of liberating the people of Côte d'Ivoire from colonialism. He believed in peaceful political struggle with the colonialists, and therefore it should be noted that he proceeded the same political thought after independence, which is represented in gradualism, understanding, dialogue and peace away from violence and agitation. Therefore, based on this political direction with the French colonizer, the state's relationship with France has become stronger and better to date.

However, it is worth noting that the first president, Felix Houphout-Boigny, the state's founder, from independence until his death in 1993, did not accept multi-parties until 1990. During his presidency from 1960 to 1990, the President adopted one-party system for several reasons, which he clarified by saying:

Côte d'Ivoire includes more than 60 tribes, so one-party system is not forever. Rather, it is a means of fighting for national unity, and allowing the multi-party system during that time period will lead to the call of every tribe to its own party – which may lead to political conflict and social, religious and tribal division. He assured the people that the idea of partisan pluralism is written in the constitution, but it will be allowed if conditions are right. (Bally, 1989, p. 300).

The President's plan succeeded, and he led the state to death without a challenger overpowering him, so the outcome of all elections was decided in his favor, with the approval of everyone with the success of a president achieved in advance, and if the alternative happened,

it would be among the members of the party only. However, in 1980 and 1990, the state signed the first campaign of multi-political parties, which was witnessed by the establishment of political parties, and then free elections were organized at the level of the Procuratorate Councils and the Presidency of the Republic (Bally, Y. 1989).

As previously discovered in the previous results of our other article titled "Contemporary Muslim-Christian Interaction in Ivory Coast", the reality of cohabitation between Muslims and Christians prior to state independence was complex and aggressive. However, after the country gained independence, the climate of mutual interaction between the two religions transformed into a more peaceful coexistence, implying that colonialism played a role in igniting the fire of strife among Ivorian society under the guise of religion. By establishing principles of respect for all religions, the first president actively promoted the spirit of tolerance and understanding between religions. Following the state's independence, the flames of conflict between adherents of the two religions rekindled after his death in 1993, due to political issues. When President Ouattara took over the destiny of the country in 2011, in a short period of time, he restored the Ivorian society to the way it was at the time of the first president, and this represents the reality of Muslim-Christian interaction in Côte d'Ivoire nowadays (Sereme & Maroning, 2022). As a result, it is possible to conclude that the political relationship between Muslims and non-Muslims in Côte d'Ivoire in the past and present has gone through three major stages: 1). the conflict preceding independence. 2). stability following independence under the first president's leadership, and 3). The conflict from Henri Konan Bédié's period to Koudou Gbagbo Laurent.

In the researcher's views, the current political problems in Côte d'Ivoire stem from one source: the large number of political parties based on religious or ethnic fanaticism, which is what the first president was fighting against. Evidence for proving this problem can be seen during the reign of the first president, Felix Houpt-Boigny, who was able to prevent partisan pluralism and maintain a close relationship with the French colonialists by creating close ties with France that overcame ethnic and religious fanaticism and brought security and stability in the state and among the tribes, and thus he was better. With his passing, Côte d'Ivoire's social security and national unity came to an end.

Accordingly, the Ivorian society is in dire need of peaceful interaction in their country, and this is confirmed by the researcher Konate Arna,

in a statement of the Ivorian leaders' concern for peaceful coexistence, when he said:

The issue of peaceful coexistence between religions in African countries in general, and in Côte d'Ivoire in particular, occupies a prominent place in political speeches, denominational platforms, and media pages, demonstrating the importance of this coexistence. The interpenetration of cultures and civilizations, as well as the transformation of the world into a small village through the use of modern technologies, are all well-known in these parts. It was imperative for senior officials and thinkers interested in future studies in these areas in particular to find encouraging prospects for rapprochement, understanding and dialogue between the constituent groups of societies, in order to achieve a common life that enables all parties, regardless of their ethnic or tribal affiliations, and their spiritual, ideological or political orientations, to enjoy peaceful coexistence in light of cultural diversity, ethnic pluralism, and intellectual differences (Konate, 2007).

The scholar emphasized the importance of sound management, superior preservation and care, and ongoing development in accordance with time and place to prevent religion from being used as a tool to fan the flames of partisan or tribal con. Because the majority of people in Côte d'Ivoire practice either Islam or Christianity, the scholar stressed how important it is for the two communities to continue living in peace. Religion, which serves as a bridge between people and their Lord, is important so that politics does not breed blind religious fanaticism and social inequalities do not transform people from the same nation into adversaries, belligerents, and hostile of one another. All of them are considered in order to protect the intimacy and affection symbol (Konate, 2007).

Therefore, the current global need is to give maximize chances of research and conference recommendations to have a practical character in society. This issue affects both communities and leaders of religions, since numerous studies have been opened, books written and conferences held annually around the world, bringing out nice recommendations from scholars of both religions. However, they are exerting no effects on the ground due to the lack of application, therefore, scholars and heads of state must take action to address this issue, which concerns both religious leaders and communities. in society, so that the efforts of scholars have a tangible benefit.

Research Methodology:

Based on the design objectives of this study, the researcher followed the analytical descriptive approach.

A descriptive approach has been used by the researcher to collect information directly from achieve and find out the reason of the phenomenon studied.

Analytical approach to study and analyze the date and facts information obtained through research.

Research Tools and Sample:

To obtain theoretical information from the research, the researcher used a variety of methods, including books, articles, and websites. The questionnaire was designed to gather data for the study and to ascertain the community's viewpoint on political activities pertaining to the interaction between Muslims and non-Muslims in Côte d'Ivoire. Furthermore, the researcher distributed the questionnaire to the study sample, focusing on the following cities: Yamoussoukro, Abidjan, Bouake, San-Pedro and Man, for their views on political issues related to how Muslims are dealing with non-Muslims in Côte d'Ivoire during political activities. Participants in the study were 400 Ivorians.

Sample Selection Method:

The size of the study population is large, and it is not possible to fully enumerate all of the Ivorian Muslim's population, as shown by the RGPH 2014 statistics that states that 42.9 percent of the Ivorian community is Muslim. As a result, the researcher took a number of steps to facilitate the process of selecting the sample by random method, focusing on five Cities in accordance with the possibility and time specified, and these steps included:

The first step: The researcher identified the following cities in Table 1 as the target groups of the research population. The communities in these cities are 4,241,640.

Table 1: Target groups in the research population

No	City	City Population	Muslims Percentage	Muslims Population
1	Abidjan	5616633	65%	3650811
2	Yamoussoukro	279977	35%	97991
3	Bouake	728733	45%	327929
4	San-Pedro	293444	65%	117378
5	Man	198048	24%	47531
Total				4,241,640

The second step: The researcher used the Taro Yamane approach, which is a mathematical approach to select a suitable sample for the research, and it is done in this manner: $n = N / (1 + N (e)^2)$, where

small (n) refers to the sample size, and the big (N) indicates the study population, while (e) denotes the margin of error (0.05). Accordingly, Taro Yamani's approach was the formula that was relied upon to calculate the sample size of the research population (Yamane, T. 1967).

The last step: The researcher used (My Surveys) application to calculate the size of the research sample, so the recommended size was 400, which is the middle number that can be relied upon while maintaining a confidence level of 95%, as shown in the image below.

Margin of Error Calculation			
Population Size	Confidence Level (%)	Sample Size	Margin of Error
4,241,640	95	400	5%

This number is valid for study and its results can be applied to other groups. After data collection the researcher used SPSS using appropriate statistical techniques and are presented in both graphs. The Frequencies method was used for research purposes, and the analyses are presented in chronological order.

RESULTS

The results of the literature review confirm that Islam opposes prejudice and all forms of socio- political, tribal, and religious intolerance that cause social division and violence. As a result, it is the responsibility of Muslims to spread the teachings of Islam without coercion, as Islamic law places equal emphasis on protecting the soul and upholding a healthy environment. As it was made clear earlier, there is a connection between the successful management and regulation of socio-political activities in Ivorian society; the documentation of peaceful coexistence and good treatment between religions in general, and the two largest religions (Concile Oecumenique, 1967, P: 107).

This section of the study presents the findings of the research sample's point of view on the socio-political questions. The questionnaire results are presented in the tables below.

Findings and Evaluations

Section 1: Demographic Information

Table 2: Gender

Answer	Frequency (f)	Percentage (%)
Man	337	84.2%
Woman	63	15.8%

Total	400	100%
--------------	------------	-------------

Table 2 depicts research population samples. Males are the majority (337) representing 84.2 percent of the total study sample, and females (63), representing 15.8 percent of the total sample. This demonstrates that males outnumber females in social-political activities in Ivorian society.

Table 3: Age

Age	Frequency (f)	Percentage (%)
Less than 25	194	48.5%
26 to 40	198	49.5%
More than 40	8	2.0%
Total	400	100%

It is clear from Table 3 that the study population's age ranges between 25 and 40 is 194, with a rate of 48.5%, while the number of elderly people ranged from 26 to 40 is 198 people, with a rate of: 49.5% of the total number of the main sample and finally those over 40 years old had no more than 8 people, with a rate of 2.0%. This is explained by the fact that young people are the lead and the future of Ivorian social-political activities, as they represent the majority of the population in Côte d'Ivoire.

Table 4: Cities

Residence	Frequency (f)	Percentage (%)
Abidjan	233	58.4%
Yamoussoukro	14	3.5%
Bouake	50	12.4%
San-Pedro	23	5.9%
Man	36	8.9%
Other	44	10.9%
Total	400	100%

Through Table 4 indicates that the majority of the samples of the research population totaling 233 were residents of Abidjan, with a rate of: 58.4%) of the total number of the original research sample, followed by the population of Bouake (50) with a percentage 12.4%. Then residents of other cities numbered 44, with a rate of 10.9%, were followed by the city of Man (36), with a rate of 8.9%, while the number of San Pedro residents did not exceed 23, with a rate of: 5.9%. The city of Yamoussoukro totaled 14, with a percentage of 3.5%. Therefore, the city of Abidjan had a higher percentage of the study sample than other cities because it is the economic capital and

has the majority of the population, combining Muslims or non-Muslim, which made it more active in social-political interaction between both religions than cities. As for the high percentage of the study sample in the city of Bouake, it is due to the large number of Muslim residents.

Table 5: Districts

Districts	Frequency (f)	Percentage (%)
Muslim Districts	317	79.2%
Non-Muslim Districts	83	20.8%
Total	400	100%

Table 5 shows the majority of the research sample (317 in total) lives in Islamic district, accounting for 79.2%) of the total number of participants in the main study, while the number of those living in non-Islamic district (totaling 83), accounted for 20.8%. This result demonstrated that, Muslim living in non-Muslim districts need more interaction and collaboration with the society.

Section 2: Socio-Political Activities

Socio-Political Questions

Based on the objective of the study the researcher will focus in showing the highest percentage from the obtain result in the discussion section as it's list in the following tables:

Table 6: Social Activities

No	Questions	Frequency %			
		SA	A	SD	D
1	Celebrate Labor Day with non-Muslims coworkers.	33.7	42.1	11.4	12.9
2	Celebrate International Women's Day with non-Muslims.	37.6	34.2	13.9	14.4
3	Celebrate Independence Day with non-Muslim.	44.6	39.6	9.4	6.4
4	Celebrate Mother Day or Father Day with non-Muslims.	32.7	32.7	13.9	20.8
5	Celebrate Cultural Activities with non-Muslims.	41.1	41.6	6.4	10.9
6	Participate in non-Muslims' Birthday.	23.8	27.7	21.3	27.2
7	Invite non-Muslim friends to Celebrate Muslim Birthday.	36.1	34.7	15.8	13.4
8	Attendance non-Muslim weddings.	31.2	49.5	7.4	11.9
9	Invite non-Muslims to Muslims' wedding.	38.1	49.0	5.9	6.9
10	Participate in non-Muslims' cemetery cleaning.	28.2	39.6	9.9	22.3
Total		100%			

Table 6 demonstrates the distribution of people's point of view about social activities with non-Muslims, which is related to agreement and disagreement in participating in the list social activities. The results indicate that 42.1% out of 100% agreed with the statement number

1 (Labor Day celebration with non-Muslims coworkers) that confirm their well interaction with non-Muslim. Likewise, 37.6% of the study sample from the total of 100% strongly agreed with the statement number 2 (International Women's Day celebrations with non-Muslims). As 44.6 % from the total of 100% strongly agreed with the statement number 3 (Independence Day celebrations with non-Muslim). And 32,7% of the study sample from 100% strongly agreed with the statement number 4 of the table. Furthermore, the result of statement number 5 (cultural celebrations with non-Muslims) was 41.6% which the agreement of the study sample, and 27.7% was the result of statement number 6 (participation in non-Muslims' birthday celebrations). The study sample strongly agreed with statement number 7 (Invite non-Muslim friends to Muslim birthday celebrations) with a 36.1%. as they agreed with statement number 8 with 49.5%, and statement number 9 with 49.0%, and 39% of the whole sample agreed with the statement number 10.

Table 7: Political Activities

No	Questions	Frequency %			
		SA	A	SD	D
1	Participate in political or religious debates with non-Muslims	47.0	43.6	2.0	7.4
2	Participate in non-Muslim candidate campaign activities	30.2	50.0	5.0	14.9
3	Participate in the elections by voting for a non-Muslim candidate.	24.8	56.9	5.0	13.4
4	Participate in non-Muslim-organized social demonstrations for wage increases	36.1	51.5	2.5	9.9
5	Participate in the establishment of a commercial company with non-Muslims	41.6	50.5	5	7.4
6	Participate in the sale of tools and goods with non-Muslims	41.6	51.0	7.4	-
7	Purchase tools, goods, and merchandise from non-Muslims	46.0	50.0	4.0	-
8	Establish political cooperative centers with non-Muslims	39.1	52.0	2.5	6.4
9	Rent the house to a non-Muslim for political activities	34.7	48.0	2.5	14.9
10	Work for a non-Islamic organization that promotes women's or children's welfare	43.1	44.6	5.0	7.4
Total		100%			

Table 7 depicts the distribution of people's perspectives on political activities with non-Muslims, as it relates to agreement and

disagreement in participating in the list of political activities. According to the findings, 47.0% of Muslims strongly agreed with statement number 1 (Participate in political or religious debates with non-Muslims) confirming their positive interactions with non-Muslims. Similarly, 50.0% of the study sample agreed with statement number 2 (Participation in non-Muslim candidate campaign activities) out of a total of 100%. As 56.9% from the total of 100% agreed with the statement number 3 (Participate in the elections by voting for a non-Muslim candidate). And 51.5% of the study sample from 100% agreed with the statement number 4 of the table. Furthermore, the result of statement number 5 (Participation in the establishment of a commercial company with non-Muslims) was 50.0 percent which means the agreement of the study sample, and 51.0% was the result of statement number 6 Participation in the sale of tools and goods with non-Muslims). The study sample agreed with statement number 7 (Buying tools, goods and merchandise from non-Muslims) with a 50.0%. as they agreed with statement number 8 with 52.0%, and statement number 9 with 48.0%, and 44.6% of the whole sample agreed with the statement number 10.

Discussion

According to the results of both tables, the positive interaction and peaceful coexistence according to Islamic perspective can be seen in the responses of the study sample, regardless of the permissibility or prohibition of the socio-political activities listed in the tables in Islamic law, because hosting those socio-political activities in cultural and religious diversity by inviting each other to celebrate without discrimination shows respect, care, and social support. This is not a new phenomenon in Islamic history, Muslims and Christian had been supportive to each other for eons. So therefore, being a Muslim doesn't make other religion people enemies at all, it rather makes a Muslim more supportive to them as a duty giving to a Muslim by Almighty Allah.

Undeniably, feasts and funerals are some of the major social activities that take place within the society by countries, regardless of the relationship among the people in that society. The issue of participation in festivals and celebrations between Muslims and non-Muslims in general and Christian in particular is an old phenomenon, as religious pluralism requires this most of the time. Therefore, the results from the research are affirmation of historical phenomenon which can be confirmed from the History of Andalusia (Spain) according to Professor Abdul Karim Faizi who explicated that "Despite religious warnings and doctrinal fears expressed by some Andalusian jurists and scholars who considered Andalusian Muslims'

participation in Christian holidays heresy, Andalusian society frequently violated these jurisprudential prohibitions. This participation reflects the spirit of tolerance and civilized coexistence, and it is due to the common life that Muslims and Christians have lived in Andalusia for many centuries" (Fayzi, 2016, pp. 196-206).

additionally, as Ibn Quzman stated in his poems: "on the basis of the principle of religious interaction resulting from coexistence, Muslims used to wear the best clothes on Christian festival days, as they gathered loved ones and friends to spend the night in celebration, so the tables were filled with varieties of sweets, dried fruits, and other various grades. Muslims sellers of dry fruits used to knock on people's doors to sell what was required for this occasion, expressing their feelings and participation" (Ibrahim, 1993, p. 93). Among the Christian festival days in which Andalusian Muslims participated are the feast of Nowruz or the birthday of Christ (peace be upon him) - and the feast of Pentecost or the birthday of the Prophet Yahya bin Zakariya (peace be upon him) including Easter, and the feast of the old man's night to which an occasion relates. Others are known as the fifth of April (Muhammad, pp. 13-20).

Based on that, the socio-political activities in African countries specially in Cote D'Ivoire cannot be ruled out as the earlier era of Islamic states due to the nature of the contemporary state politics, and the black pages of the conflict between the adherents of the two religions in Cote D'Ivoire emanating from political fanaticism. it is up to us to consider the political issues according to the current situation, because the conditions of the states in our world as they are today are not compatible with some of the political rulings that were arranged by the jurists of the different schools of thought on the basis of Islamic and non-Islamic states. It is a crystal-clear fact that there is no difference between the policy of the state described as Islamic and other secular states. Most of the African countries are categorized as either majority Muslim and minority ones, where all citizens have the right to vote or present themselves as a candidate in election. From this, it is possible to conclude that some of the previously stipulated in jurisprudential books are among the conditions for assuming the presidency. It does not apply as a necessary condition to citizens of secular countries such as France and America, as well as the majority of African countries subject to this policy due to colonialism, including Côte d'Ivoire, because the laws of those countries allow all those who meet certain legal conditions, regardless of religious or creedal affiliations, to seek the presidency. It is permissible for a Muslim in the same way as it for a non-Muslim. This is contrary to the first condition for assuming the

presidency in the old Islamic jurisprudence perspective, and this is the consensus of the scholars of the nation in advance.

In addition to that, anyone familiar with past Muslim writers will notice that the majority of them discussed the ruling on electing non-Muslims in Islamic countries while making no effort in non-Islamic environments. The truth is that Muslims' situation is not the same as it was in the past, so non-Muslim and Muslim nationals enjoy equal rights, even if non-Muslims live in an Islamic country. As a result, Contemporaries discussion among the Muslim scholars regarding the ruling on the participation of non-Muslims in the elections of Islamic countries, in which some agree to allowance and other group disallowed that fact (Abd al-Karim Zaidan, 1984, p. 84; Farid Abd al-Khaleq, 1998, pp. 170-172). This shows the change happening in the current political issue that affecting Islamic Fiqh. Therefore, scholars should study contemporary socio-political issues carefully by referring each single issue to its unique environment and the consequences.

Conclusion and Recommendations

Closing, the researcher believes that there is no objection to a Muslim participating in state socio-political activities alongside non-Muslims, if it is well-intentioned. Also, it should be ascertained that no sedition or disrespect exists to undermine Islamic religion. Excluded from this are political debates in order for political parties to demonstrate their goals and planned projects for the development of the state and the welfare of society. This is required during all municipal elections, as the community cannot choose a president without first learning about their plans for the state. Furthermore, if religious debates result in sedition or insult to Islam, they are prohibited to obstruct the pretext. The ruling in socio-political activities is inclined to consider the consequences of disposition. And the permissibility here agrees with the result of the research sample, as the result of their opinions indicated that they were very much in agreement with this issue. This is in line with the confirmation of the Islamic historical interaction with non-Muslims in general and Christians in particular.

According to the study findings, majority of the study sample either agreed or strongly agreed with all the statements listed in the research questions, showing their affirmation of interacting with non-Muslim and participating in the social-political activities hosted by them. It also showcases peaceful mind of Ivorian Muslims communities, which is a result of good teaching and efforts of Imams and religious scholars, plus the Ivorian constitution which categorically prohibits any propaganda aiming at the elevation of one social sect over another (Ivorian constitution 2016, pp. 130 – 144).

Consequently, to maintain a strong relationship between both communities, the following are emphasized:

1. Both Muslims and non-Muslims religious leaders must educate their communities about the correct interpretation of their scripture and use it as a tool for peacebuilding rather than dividing societies of the same land and nationality.
2. The researcher recommends the revision of fiqh subject related to Islamic politics in accordance with contemporary socio-political issues and activities. This is so because the results of the study show the change happening in the current political issues that are affecting Islamic Fiqh.
3. The researcher advises Ivorians to stop using political elections as a tool for social division and instead vote for and support candidates based on their capacity and social development projects.
4. Due to the fact that the results of the study show that the majority of Ivorian Muslims agreed to participate in the socio-political activities listed in the questionnaire, for the virtue of that peacebuilding must be a priority for all religious leaders, government officials, and political party leaders. And these outcomes must be visible in society in order to educate those who are unaware of the goals of Islam, because collaboration and understanding of the entire community are critical to the success of peacebuilding.
5. The researcher urges Ivorian Muslims scholars and researchers to publish more articles on religion and scripture guidance concerning interfaith relationship, so that future generations can learn from them and avoid violence, unnecessary conflict and racism in the society.
6. The study recommends that Ivorian Muslim scholars work with the Doha International Center for Interfaith Dialogue (DICID) in Qatar to gain access to training and conferences for young leaders. They must also be linked to the global peacebuilding committee.
7. The study recommends government and religious leaders to maximize the utilization of researches findings and conferences recommendations to benefit society.

References

- Abd al-Karim, Z. (1984). *Rulings on the Dhimmis and Trustees in Dar al-Islam*, Al-Quds Library – Baghdad.
- Aoubakary, S. & Salaming, M. (2022). Contemporary Muslim-Christian Interaction in Ivory Coast. *Dirasat: Human and Social Sciences*, 49(4) pp. 539-551.

- Al-Qaradawi, Y. (2012). The Permissible and the Prohibited in Islam, 1st Edition. Wahba Bookshop – Cairo. (الحلال والحرام) (2012). يوسف القرضاوي، (2012). (في الإسلام، ط1، مكتبة وهبة – القاهرة).
- Al-Saadi, A. N. (2000). Tayseer al-Karim al-Rahman in the interpretation of the words of al-Manan, 1 edition, investigation: Abd al-Rahman bin Mualla al-Luwayhaq, Al-Risala Foundation. (السعدي، عبد الرحمن بن ناصر بن عبد الله، (2000) تيسير الكريم الرحمن في تفسير كلام المنان، تحقيق: عبد الرحمن بن معلا (اللوحيق، مؤسسة الرسالة، ط1).
- Al-Shatibi, M. (1997). Al-Muwafaqat, 2 edition, ar Ibn Affan – Cairo. (الشاطبي، (1997). إبراهيم بن موسى بن محمد اللخمي، الموافقات، دار ابن عفان – القاهرة).
- Bally, Y. (1989). Religious sects in ivory coast: their beliefs, aspects, activities, and the attitude of Islam and Muslims towards them. Riyadh, Saudi Arabia, Umm Al Qura University. (يونس بالي، (1989). الفرق الدينية في ساحل (العاج عقائدها وأوجه نشاطها وموقف الإسلام والمسلمين منها، رسالة دكتوراه، قسم (العقيدة، كلية أصول الدين، جامعة أم القرى).
- Concile Oecumenique, C.F. (1967). Vatican II, Editions du Centurion, Paris, Cité Par: L'homme et L'érudit.
- Constitution Ivoirienne. Art : 30 of Chapter2. (2016). Official Journal of the Republic of Cote d'Ivoire, 6.
- Coulibaly, L. (2007). Arab Schools in Ivory Coast, Their History and Impact on the Islamic Cultural Rooting, Master's Thesis on Da'wah and Civilization.
- Farid Abd al-Khaleq, (1998). In Political, Islamic Jurisprudence, 1st edition Dar Al-Shorouk – Cairo.
- Fayzi, Abdul Karim, Manifestations of Religious Tolerance in Andalusia Through Feasts and Religious Celebrations, Al-Hikma Journal of Islamic Studies, Issue 7.
- Ibrahim, A, (1993). Morocco and Andalusia in the Almoravid Era, 1st edition, Dar Al-Talee'a – Beirut.
- Ismaeel, S. (2003). Muslim and non-Muslim Relation, Islamic Publication, Toronto, Ontario, Canada.
- Jean, M. And Tome. (1980) La population francophone de Côte-d'Ivoire: données statistiques et estimation pour, p8. Memoriale de la Côte D'ivoire, P :96.
- Konate, A. (2007). Islamic-Christian coexistence, west Africa: Cote d'Ivoire as a model. Tetouan, Morocco, Abdelmalek Essaâdi University. (كوناتي أرنا، (2007) التعايش الإسلامي المسيحي إفريقيا الغربية كوت ديفوار أنموذجا، رسالة دكتوراه، كلية الآداب والعلوم الإنسانية، شعبة الدراسات الإسلامية، جامعة الملك السعدي، المملكة المغربية).
- Lamothe, M. (1984). The prophetic dimension of the constitutions and statutes of sisters of the assumption of the holy virgin. Trois-Rivières, Canada. Quebec university.
- Maroning, S. and Sereme, A. (2020). Permission and Prohibition in the light of Islamic Purpose, college of Islamic Studies, Prince of Songkla

University, Thailand. (مارانينج ساليمينج، وسيريمه أبوبكاري، التحليل والتحرير في)
(.ضوء مقاصد الشريعة، كلية العلوم الإسلامية، جامعة الأمير سونكلا، فرع فطاني- تايلاند

Muhammad, E. (Nd) Religious holidays and celebrations are a prominent manifestation of tolerance and peaceful social coexistence between the monotheistic religions in Andalusia, studies and research, No. 10, p. 13-20.

Survey Monkey. Retrieved on <https://www.surveymonkey.com/mp/margin-of-error-calculator>, accessed 19 July, 2023.

Tomes, S. (2007) Interreligious Dialogue and Peacebuilding, Die Friedens-Warte, JSTOR, 2 (82) pp. 173-187.

Yamane, T. (1967). Statistics an Introductory Analysis, 2 editions, New York, Haper and Row.