



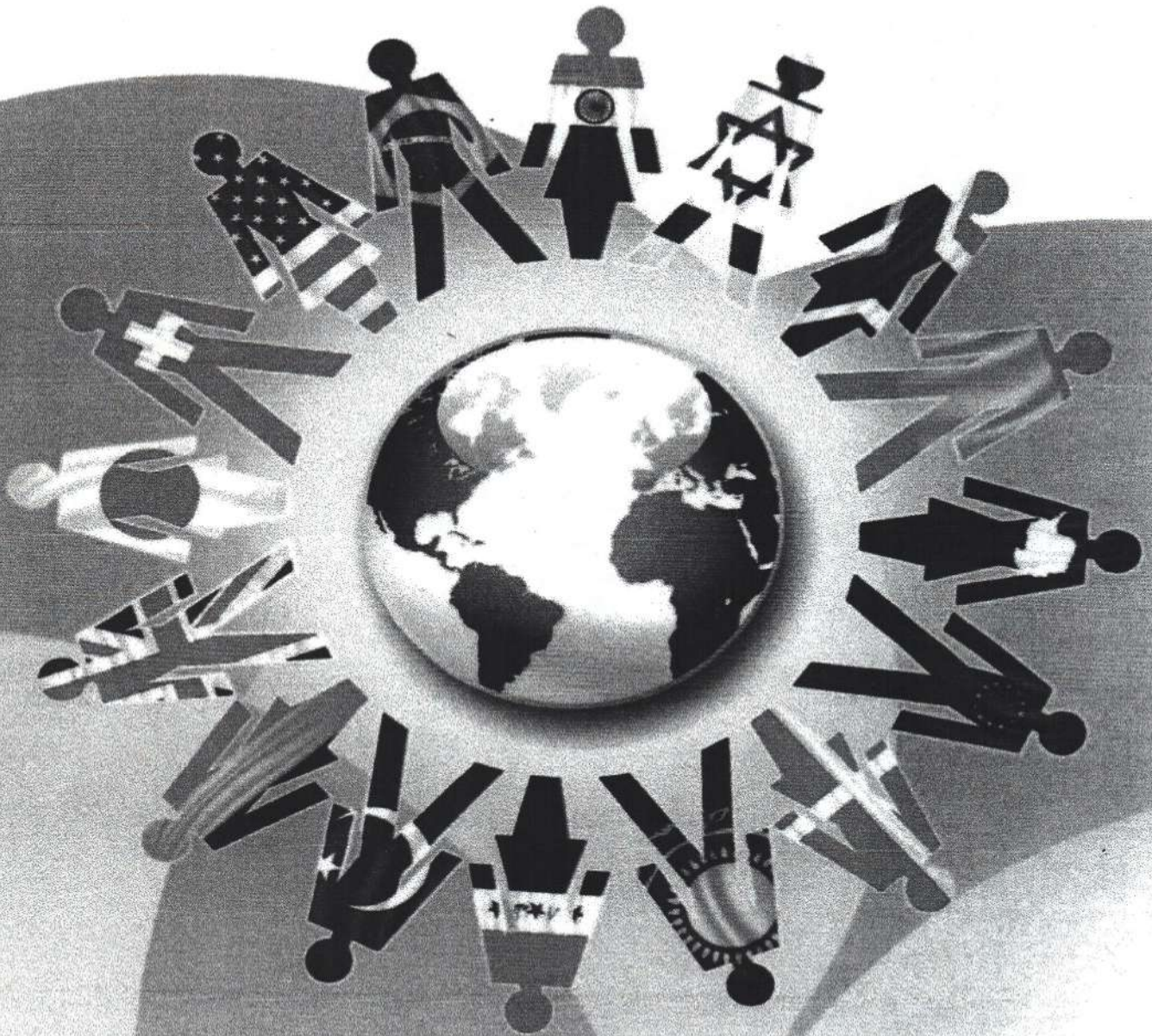
International Journal of Humanities and Social Science Invention

e-ISSN: 2319-7722

p-ISSN: 2319-7714

Volume 6 ~Issue 10
(October 2017)

IJHSSI



International Journal of Humanities and Social Science Invention (IJHSSI)

International Journal of Humanities and Social Science Invention (IJHSSI) is an international journal intended for professionals and researchers in all fields of Humanities and Social Science. IJHSSI publishes research articles and reviews within the whole field Humanities and Social Science, new teaching methods, assessment, validation and the impact of new technologies and it will continue to provide information on the latest trends and developments in this ever-expanding subject. The publications of papers are selected through double peer reviewed to ensure originality, relevance, and readability. The articles published in our journal can be accessed online.

The Features of IJHSSI

- * Open access to all researchers
- * Fast publication process
- * Proper peer review process
- * Suggestion to author if article need modification
- * Post-publishing work like indexing of each article to different database.
- * Journal publishes online as well as print version.
- * Print version dispatch to author within a week of online version
- * Journal provides digitally signed e-certificates to all author after the publication of paper.

LIST OF JOURNALS :

- **International Journal of Engineering and Science Invention (IJESI)**
- **International Journal of Pharmaceutical Science Invention (IJPSI)**
- **International Journal of Business and Management Invention (IJBMI)**
- **International Journal of Humanities and Social Science Invention (IJHSSI)**
- **International Journal of Mathematics and Statistics Invention (IJMSI)**

Contact US :

Web : www.ijhssi.org

Email : ijhssi@invmails.com



International Journal of Humanities and Social Science Invention

Volume: 6 ~ Issue:10

Version-III

October 2017

Contents :

- Penerimaan Bahasa Melayu Sebagai Bahasa Kedua Dalam Kalangan Murid Berbangsa Bajau Khairul Nizam Bin Mohamed Zuki** 01-11
- Neuroprosthesis: A Step Towards Complete Control Over Prosthetic Limbs** 12-17
- Stakeholders Evaluation of the Computerized Drivers Testing System in Ghana** 18-26
- Married Adjustments Below On Java And Melayu Community In District Deli Serdang (Analysis Of Law No. 1 Year 1974 And Compilation Of Islamic Law)** 27-36
- Reconsidering Gender Roles In Modern Islam: A Comparison of the Images of Muslim Women Found in the Works of Sayyid Qutb and 'Â'ishah 'Abd Rahmân** 37-42
- The Role of Cooperative in the Indonesian Economy** 43-46
- Which Generation Cohort is more "Open to Change": An Ordinal Logistic Regression Model Analysis** 47-52
- Muslim-Christian Relations In Dairi, North Sumatera, Indonesia** 53-60
- A Relationship Mother Parenting and Mother's Education To Personal Social Development of Children At Kindergarten School Negeri Pembina 3 Puuwatu** 61-64
- How To Diagnose The Thinking Of Cardinal Number To Children Of 3, 4 And 5 Years?** 65-74

Muslim-Christian Relations In Dairi, North Sumatera, Indonesia

Hadis Purba

UIN Sumatera Utara, Indonesia
Corresponding Author: Hadis Purba

Abstract: *The harmony of religious people in Indonesia is one of the issues that emerge lately. Local wisdom in Indonesia actually provides a means to solve the problem. This study reveals the interaction between Christians and Muslims in Dairi society. This research is a qualitative research with use method of sociology approach, and ethnography. The limitation of research is in Silemboyah Village, this article proposes that the harmony of the religious community that occurred in Silemboyah Village, Siempat Nempu Hulu Sub-district of Dairi is inseparable from intense interaction patterns that are hereditary, such as tolerating each other, respecting differences, respect and admiration for the spirit of the ancestors, togetherness embodied in the work of devotion, sincere, peaceful, undiscriminating, exposed the outside values and consistent. There are no horizontal conflicts occurring as a result of the religious activities of the Muslim community although the majority of these villagers are Christian. Chairman of the custom as a protector at Silemboyah Village decided and mediate social problems in addition to existing government tools. Ethnic and indigenous tribes became the key of harmony between Islam and Christianity in Dairi.*

Keywords: *Dairi, Batak, religion, dialogue, Muslim, Christian*

Date of Submission: 26-08-2017

Date of acceptance: 02-11-2017

I. INTRODUCTION

Indonesia is a country that has diverse diversity of customs, tribes, races, religions and cultures. It can be said that Indonesia is assembly and association of various races, in addition being one of the rich countries in culture and race. Similarly, the diversity of religious beliefs in Indonesia, there are at least six religions recognized by the Indonesia Government, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism.¹ Each religious community group believes that its religion is true so follow one of these religions can deliver it to its life purpose. This belief encourages its adherents to carry out religious activities and rituals in life so its followers can reach God's path. In this case, every religion has a place that is used as a medium to carry out different religious rituals as the guidance of religious teachings and be a guide to the existence of its adherents, so unrealistic in a village there is a place of worship such as mosques, churches and temples if it is not there Adherents. Therefore, every adherent seeks to establish a house of worship in the settlement he occupied in order to be an indication that in a region there are adherents of one religion in accordance with the teachings of the religion.²

The mosque as a symbol of the Muslims worship house is a place of worship for its adherents. But the function of the mosque is not just a place for prayer, but it can also function as an education center, Islamic studies and various other activities aimed at the improvement and development of the ummah. Therefore, the mosque for Muslims is a symbol and a media that must be maintained, cared, and preserved. The existence of the mosque for education development and means da'wah for Muslims has occurred since the emergence of Islam itself in the sixth century, where the Prophet Muhammad as the messenger of Allah While doing the hijra from Makkah to Medina. The mosque is the first building made by the Prophet. The mosque plays a very central role for the development of the spiritual and physical dimensions of the Muslim Ummah. In the mosque, the Prophet performs congregational prayers and deliberations on religious and social matters and the mosque has become a milestone in the rise of Muslims.

Humans as social beings require interaction with other human. The interaction can be lead to mutual acceptance and conflict. Mutual acceptance occurs when two different members of the group are able to ignore some of the differences and emphasize the interests of living together. The conditions are commonly referred as

¹See Ja'far, *Agama dan Modernitas* (Banda Aceh: PeNA, 2013), p. 34-67; Ja'far, *Dialog Agama dalam Berbagai Perspektif* (Banda Aceh: PeNA, 2013), p. 67-89.

²A.M. Ghazali, "Teologi Kerukunan Beragama dalam Islam: Studi Kasus Kerukunan Beragama di Indonesia," in *Analisis: Jurnal Studi Keislaman*, Vol. 13, No. 2, 2013.

cultural pluralism or multi-culture societies that unite to achieve a peaceful life together.³ Another possibility may arise as a result of the interaction, namely the existence which separating between each group, so each group lives exclusively with its own environment. The interaction occurs in certain moments, even trying a simple way so it is not exceed the limitations. The conditions in South Africa known as Apartheid and currently termed segregation.⁴

In the final stages will be appeared a conflict, where each group feels another group as a threat, so small differences that appear will be regarded as triggering the tension that often leads to a widening conflict that leads to war between groups, such occurred in Indonesia namely in Sampit, Papua, and Ambon. The conflicts basically do not occur if each member of the group understands the common goal compared with the struggle to control the region. In line with the condition, Park and Burgess share the form of social interaction into several models.⁵ First, competition is a social process which individuals/groups try and struggle to achieve profit at the same time. Second, the conflict (interaction) of social interaction where individuals/groups is tries to achieve the goals with opposing the opponent through threat or violence. Third, accommodation is the interaction process in which individuals/groups try to make adjustments to overcome tensions. Fourth, assimilation is a social process to reach closer stage, marked with efforts to strengthen good relationship in the form of attitude, acts and other common interests.

The distribution of interaction patterns that Park and Burgess describe above illustrates that humans need interaction each other but on the way there are factors that make a conflict. First, there is the differences opinion or feelings between individuals. Second, the differences personality and character because differences in background and culture. Third, the differences individual or group interests are still existence. Fourth, the occurrence of rapid social changes in a society in line with changes in values / ethics, culture and systems that applies.

According to the Religious perspective, the conflict between religious groups in the houses of worship case takes from narrow religious and mind-sets and tends to polarize differences. Consequently, when religion is understood narrowly and intolerantly to other religions so, religion becomes subjective and separating media, thus making possible the emergence of the following two attitudes. First, the fanaticism to an exaggerated religion so there is no chance of tolerance (tasamuh). Second, prejudice, the assertiveness that views other religions is low and inappropriate to be appreciated. Both of these attitudes, if developed and cannot be denied so, disintegration and conflict will be more widely between different religions.⁶

The historical evidence of religious life records that from ancient times until now there has always been conflict and even war between people of different understandings, ideologies and religions, especially between Muslims and Christians or Muslims with Jews.⁷ As a result, the occurrence of minority tyranny when Muslims as a minority in the midst of a non-Muslim as a majority, pressure, disturbance and threats often arise when minorities engage in religious activities. The highest of it is burning houses of worship, as happened recently in Papua when Muslims doing prayer of Eid Fitri. In Indonesia, several religious conflicts have occurred. These conflicts occur among religious adherents as well as conflicts between schools within a particular religion. Inter-religious conflict in Indonesia such as Ambon conflict,⁸ Poso conflict, Tolikara conflict, and Singkel conflict. In addition, religious conflicts such as the conflict between Muslim communities with Ahmadiyah⁹ and Shi'a followers.¹⁰

³Nur Ahmad Fadhil Lubis, "Multikulturalisme dan Persinggungan dengan Agama dan Ummat," dalam *Media Kerukunan*, October-December, 2008, p. 13

⁴*Ibid.*, h. 13.

⁵Slamet Sentosa, *Dinamika Kelompok* (Jakarta: Bumi Aksara, 1992), p. 31-36.

⁶Abbas Pulungan, *Profil Kerukunan Hidup Beragama: Kasus Desa Sibaruang Kecamatan Siabu Tapamuli Selatan* (Laporan Penelitian, Balitbang Departemen Agama, 1991), p. 1-2.

⁷Samsu Rizal Panggabean, *et al.*, "The Patterns of Religious Conflict In Indonesia (1990-2008)," in *Studia Islamika*, Vol. 17, No. 2, 2010.

⁸Muhamad Ali, "Confrontation and Reconciliation: Muslim Voices of Maluku Conflict (1999-2002)," in *Journal of Indonesian Islam*, Vol. 1, No. 2, 2007; Badrus Sholeh, "Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia," in *al-Jami'ah: Journal of Islamic Studies*, No. 46, No. 1, 2008.

⁹Muhamad Zuldin, "Konflik Agama dan Penyelesaiannya: Kasus Ahmadiyah di Kabupaten Tasikmalaya, Jawa Barat," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 37, No. 2, 2013; Al Jam'iyatul Washliyah responses on Ahmadiyah, see Ja'far, "Respons Dewan Fatwa Al Jam'iyatul Washliyah terhadap Isu Akidah dan Syariah di Era Global," in *al-Manahij: Jurnal Kajian Hukum Islam*, Vol. 10, No. 1, 2016, p. 97-118.

¹⁰Zulkifli, "Education, Identity, and Recognition: The Shi'i Islamic Education in Indonesia," in *Studia Islamika*, Vol. 21, No. 1, 2014; Said Agil Siradj, "The Sunni-Shi'ah Conflict and the Search for Peace in Indonesia," in *Journal of Indonesian Islam*, Vol. 7, No. 1, 2013; Masdar Hilmy, "The Political Economy of Sunni-Shi'ah Conflict in Sampang Madura," in *al-Jami'ah: Journal of Islamic Studies*, Vol. 53, No. 1, 2015.

However, some of Indonesia's diverse regions from ethnic and religious aspects are still quite secure, where there has never been any inter-religious conflict. Among of it is in Siempat Hulu Nempu Hulu Subdistrict which is one of the areas in Dairi Regency with the majority of the population is Christian. Almost in most villages, Subdistrict and Regency in Dairi become the basis of Christian settlement. While some people embrace Islam. Muslims as a minority live and build mosques as a means of worship. The Social interaction between Muslims and Christians in this area is harmony and peace, the religious activities inside and outside the mosque organized by Muslims has never been disrupted by the Christians. Infrequently, in every celebration activities of Islam (PHBI), Christians actually make a moral contribution to the event can run smoothly. Of course, this fact will raise questions about the condition of religious harmony in Siempat Nempu Hulu Subdistrict in Dairi Sumatera Utara Indonesia, as well as reveal the factors that make the interaction of the majority Christians with minority Muslims in the area can harmonious and peaceful.

II. RESEARCH METHODOLOGY

The research is located in Silemboyah village, since 1985 Siempat Hulu Sub-district became the capital city after the expansion territory from Siempat Nempu District. Silemboyah is the capital city of the Regency, because the location of this village is 11 Km from the west of Sidikalang city which is the capital city of Dairi Regency. In addition, the Silemboyah village is connecting Tiga Lingga subdistrict in Dairi, so it can be said mobility access to this village's with the outside area especially with Sidikalang City and Tiga Lingga subdistrict quite good. The people in this village depend on agriculture and plantation, with the fertile soil is perfect for planting. Even so, the topography of this area is hilly, so it is not suitable to be used as rice field's area. The community generally cultivates their gardens and farms with coffee, beans, chilies and various other crops.

The center of interaction that is commonly found in the Silemboyah village is done in the Coffeehouse, Market, School, Bath Shower and places of worship. Drinking coffee in a stall is a habit of Silemboyah community to interact and spend time after gardening. There are at least 10 coffee shops as a medium of community to do interaction. Four (4) places are in the upper Silemboyah settlement and six (6) places in Silemboyah beneath. Most people who come to coffee shops are not just for drink coffee, but rather chatting and even discussing about the village is done in coffee shops, so the people who meet the coffee shop not only from old people but also teenagers with different religious backgrounds (Islam and Christians) participate in interpersonal communication.

As the capital of the sub-district, Silemboyah village is the largest or more populated village than the other villages in the Siempat Nempu Hulu subdistrict. According to census data in 2010, Silemboyah village has population 1,446 people consisting of 350 families. The populations are in two settlements, namely Silemboyah upper settlement (KM 11) and Silemboyah settlement beneath.

From the religious aspect, Silemboyah village with population 1.444 people embraces Islam or Christian religion. In the upper Silemboyah, the Muslims population amount 106 people while embraced Christianity as many as 349 people. In the lower Silemboyah, the population of Muslims amounted to 129 people and the population of Christian as many as 862 people. It means the majority of the Silemboyah villagers embraced Christianity. For worship places, there is 1 mosque, 1 unit surau (Musola) and 16 unit's church in Silemboyah village. In detail, in upper Silemboyah there are 1 Musola and 8 churches while in beneath Silemboyah there is 1 mosque and 8 churches. The eight churches located in the upper Silemboyah settlement are Pentecostal Church, Church of God (GSJA), Protestant Batak Christian Church (HKBP), Indonesian Christian Huria Church, Pentecostal Church, Grevormen / Bethel Church, Indonesian Protestant Christian Church (GPKI) and Catholic Church. The eight churches located in the Lower Silemboyah are the Pentecostal Church, the Church of God (GSJA), Huria Kristen Batak Protestan (HKBP) Church, Indonesian Christian Huria Church, Pentecostal Church, Methodist Church, Indonesian Protestant Christian Church (GPKI), and Catholic Church.

From the tribal aspect, the people of Silemboyah village consist of only two tribes namely Pakpak and Toba. The majority of the societies are Batak Toba tribe consisting of various clans. While Pakpak tribe only five families. They are descendants of the Kaloko clan, the Kudadiri clan and the Manik clan.

The majority of Silemboyah villagers live from farming. Only a small people live from employment as civil servants. It is rich from the latest population data of Silemboyah village that information about civil servants is 63 people and most of them (56 people) are teachers and health workers and 7 others as administrative staff in government office. The rest of the people live from farming by growing rice, coffee, corn, beans, chili, onions, ginger, and other crops. However, the main crops are rice and coffee. Furthermore it can be added that these villagers no one works as a member of the POLRI and members of the TNI. The number of civil servants who work as teachers in this village is none other because in this village there are 3 units of elementary school level education (SD) with the status belong to country and 1 Unit of high school state.

The Origin of Villagers

There is no informant can explain the exact year of Silemboyah village starts to build. But the society claim that the first person who opens a settlement in this village is Kaloko surnamed, and this clan is regarded as the founding king of this village. The Kaloko clan in this village is the fifth generation of the descendants Kaloko clan who opened this village.

The community recognition the Kaloko clan as founder and king of the village is shown in several forms. Firstly, every Silemboyah villager performs a customary party, no matter how small the party, it becomes a necessity to give wages (*jambar*) to the Kaloko clan as the village opener. Wages (*jambar*) is functioning as a respect of citizens to Kaloko clan who has meritorious to open the village as well as to perpetuate history. Second, every citizen of Silemboyah village that there are members of his family died and want to be grave outside public cemetery/*waqf* should permission to Kaloko Clan firstly.

The stories obtained from various informants said that after opening the village (Kaloko Clan) settled in this village and then took the closest relatives to move to this village. The close family is Kudadiri clan and Manik clan. It is understood that the original population of the Silemboyah village is Kaloko clan, Kudadiri clan and Manik clan; the three clans are Pakpak tribe.

After a long time Kaloko clans and their close relatives settled in this place, then Batak Toba tribe from other villages interested to move to the Silemboyah village. According to the informant's story, the Batak Toba tribe who were accepted to move to this village were diverse in Islam. The Muslim Toba Batak tribe is come into this village consists of several clans, namely Sihite clan, Sitanggang clan, Manullang clan, Situmorang clan, Lumban Gaol clan, Silaban clan, and Purba clan. The factors that interest the Toba Batak people to move to this village because of the fertility soil that is suitable to be used as agricultural areas such as growing coffee, rice, chili, peanuts, corn, and patchouli. After that was crowned by the acclamation of the first village chief of Silemboyah from Kaloko clan named Muhammad Ali Kaloko, who served until 30 years.

From description above can be known that the Silemboyah original villagers are Muslim, both Pakpak tribe and Toba Batak tribe who came then. Because it is interested in the fertility of Silemboyah village land which suitable for agricultural areas. In the future, the family of Batak tribe from various regions interested to move to this village. At first, the Kaloko clan and his family were unwilling to accept the arrival of the Christian Toba Batak tribe to this village. But with family reasons, Toba Batak tribe who are Moslems and have settled in this village appealed to the Kaloko clan to be willing to accept their arrival even if not Moslem.

Using this approach, gradually the Christian Toba Batak tribe ultimately dominates or becomes the majority of Silemboyah villagers until now, while the Muslim population is almost non-existent except for the descendants of the local population. Along with that, in every election of village head, since the end the position of village head from Muhammad Ali Kaloko until now the election of the head village is always won by the Toba Batak tribe who are Christian.

Despite the ethnic and religious conditions of the population, there are majority and minorities, but discrimination against ethnic minorities never occurs in this village. Between the villagers who are the descendants of the village co-founders and the villagers who came later did not discriminate. There has never been any disturbance and disagreement among the people due to differences in tribes, customs and religions. The societies always sit together in social activities such as work togetherness, parties or attend public events without any tribal separators.

The Interaction of Christians and Muslims in Dairi Society

In geographically and ethnographically, people at the Silemboyah village Dairi North Sumatra, belong to the Batak tribe. It means the existence of Silemboyah society still departs from one descendant and considers each other is brother. Based on the author's interview with the local customary head although the Silemboyah community is divided into two religions, each religion respects each other and still maintains their origins culture. There are at least three forms of activities carried out jointly between adherents of different religions in the Silemboyah village which can serve as an indicator about the creation of social interaction that healthy and harmonious.

First, *marbinda* is an activity in the form of cutting livestock with the cost of it togetherness, done together and shared among Silemboyah villagers without differences ethnic, clan and religion adopted by the community. This activity is held every welcoming Ramadan, welcoming the feast of Eid Fitri, welcoming Christmas, and welcome the New Year. Usually the animals slaughtered are oxen or buffaloes, and that cut from the administrative circle of the mosque and then done together. Secondly, *marsiruppa* is a form of cooperation among the citizens of different tribes or different religions in doing the work in farm/lawn with Mutual and interchangeable ways. This kind of activity occurs almost every day among some residents who are neighbors. Thirdly, *mamiring* is an activity to provide food and beverages during the feast of Eid and New Year. In the season of Idul Fitri, Muslims give food and drink (*mamiring*) to the neighbors, relatives and their non-Muslims

families. On the contrary, in the New Year's season Christians take food and drink (*mamiring*) to their families, relatives and families.

Clearly the social interaction of people in the Silemboyah village runs in harmony and peace. There has never been any disagreement and commotion due to differences in tribes primarily due to religious differences. When the dry season happens prolonged, between people of different religions in this village have prayed together. At the event, Muslims and Christians gathered together according to the religious group that was held in the football field. Each religious group is praying according to the religious teachings are followed. Then, each religious group eats together. The conditions above arise due to the communication that was built departs from the basic values of community life and culture in the Silemboyah village.

Komaruddin Hidayat argues that there are three communicative environments that are gradually important in modern society, namely the environment of scientific rationality, the environment of religious equality and the environment of basic values.¹¹ The scientific rationality environment is a communicative environment between scientists from the same field as physicians, chemists, philosophers, and social sciences experts, as well as the environment in which experts from the various sciences meet. The actualization of the environment could be in the form of activities at universities, teaching and research institutions, in seminars and workshops, through the publication of professional and scientific magazines. People of different faiths and even non-believers can communicate fluently in a meaningful way. At the surgeon's congress, a Muslim heart surgeon can communicate with an atheist heart surgeon or anesthesia colleague who Christian. It is same with the case in economics, environmental technology, crime handling, psychoanalysis, language philosophy and traffic science.

The environment with same religious remains a crucial element to choice friends of communication, especially in search of psychic security. In a unified environment of basic values, the meaningful communication will occur between experts, professionals or the laity. The purpose here is the common belief in universal human values, such as freedom from oppression, democracy, social justice, human rights, labor and small rights, freedom of conscience, faith, religion and political opinions, tolerance Religious and fundamental awards to the others beliefs, the freedom of knowledge and information, the ideals of the environment, the rejection of totalitarian forms of racism and discrimination, the denial of violence, terrorism and war as a means of achieving political interests.

The same people believe the basic values above can communicate profoundly and very meaningfully despite their different religions. In fact, it is often easier to get along with people of different faiths, but embrace the same ethical values, than with people who are religious but do not embrace those values. For the post-traditional society, the differentiation between the three environments is typical. In traditional societies, the three are united, especially the unity of religion with the unity of the basic values. In modern society, the two values are no longer united. The differentiation of the three environments is essential for the unity and coherence of a pluralistic society. Thus, it is more assured that despite differences in scientific expertise and understanding, or in religion, or in socio-cultural values (e.g. there are "conservatives" and some are "progressive"), but there is always unity. People of different faiths can unite in the struggle for the fate of the workers. Different religion can also communicate and formulate the same ideals in the environment of professional equality and expertise.

Another case which showing the tolerant attitude at Silumboyah Village Siempat Hulu sub District Dairi Regency North Sumatera can be seen from the location of the mosque near the Christian majority settlement and adjacent to the public showers which is the place for people of Silemboyah village to fulfill their daily needs every day. Every religious activity carried out in the mosque, will immediately be immediately known by Christians, both for those who live close to the mosque and away from the mosque. Because everyone who comes to the public shower so close to the mosque will hear the activities that take place in the mosque. Muslims have never felt any intervention or intimidation or disturbance of any kind from Christians, so they feel safe and comfortable in carrying out Mosque activity or other religious activities. Therefore, they never feel uneasy and afraid in the daily activities of the mosque even though they are in the middle of the majority group of Christians.

At the time of Muslim community to carry out on a daily basis especially during the Idul Fitri and Eid al-Adha or at the Islam celebration (PHBI), Christians in this village seemed to restrict to come to public shower (which is located beside the mosque) to make Muslims who want to ablution as a rule to come to the mosque. From the informants explanation (Christian leaders) such as K. Simamora, M. Purba, S. Ompusunggu and P. Lumban Tobing, It can be concluded that the Christians deliberately to postpone their interests to take water or bathe or wash dirty clothes when Muslims want to carry out activities in the mosque, because they understand that Muslims before entering the mosque are required to take ablution. "So to make Muslims community do not feel disturbed, we delay to come to public shower at the same time. Better we go to public shower when the

¹¹Komaruddin Hidayat and Muhammad Wahyuni Nafis, *Agama Masa Depan Perspektif Filsafat Perennial* (Jakarta: Paramadina, 1995), p. 6.

Muslims have entered the mosque or before Muslims use the public shower. "Furthermore it can be concluded that Christians in this village never feel disturbed with the religious activities carried out by Muslims. Therefore, they feel that they do not have benefit if they disturb or obstruct the Muslims in carrying out their religious activities, their opinion that if Muslims are better in carrying out their religious teachings, they will become good people in the community. Therefore, although different religions, Christians are actually encourage Muslims to be better in carrying out the teachings of Islam itself.

Another indicator that shows the Christians' positive response to Muslims religious activity in this village can be seen from the cooperation in enlivening the Ramadan and the welcoming of Idul Fitri. The cooperation in the form of *marbinda* is an activity in the form of cutting livestock with together cost, done together and shared among Moslem and Christian Silemboyah villagers. Similar activities were held in welcoming Christmas and New Year's Eve. Usually the animals slaughtered are oxen or buffaloes, and who cut it is from the administrators of the mosque and subsequently worked together.

Being tolerant does not just mean nullifying, not fighting, not being hostile. Tolerance is nothing more than an attitude of restraint, tolerance, encouragement. Tolerance is not yet a positive attitude. In order for interfaith relations to be positive, tolerance must be developed into mutual respect. Mutual respect means respecting the rights of people and others to following their religion. The ability to respect the attitudes means a wise attitude in seeing the development of a culture by heart.

The heart culture is the ability to honor the sacred, noble and divine to the hearts of others regardless of our beliefs. The attitude will be seen in the way of speaking and writing about other religions, as well as if no one from the other religion is present. The person who has this heart culture never speaks of degrading others, cynical, mocking about others believes as their lord. The attitude of mutual respect will greatly support the good relationship between religions. The ability of a person's to respect the others beliefs are a sign of one's steadfast faith. The attitude of respect for other religions and beliefs does not mean that religion and beliefs should be considered true. We may even think their beliefs are wrong, incorrect, incomplete, and imprecise.

The respect for other religions is one recognizes the right to existence beliefs and other beliefs. He does not recognize the truth of that belief. But he accepts both person and people can live according to their beliefs. Therefore, the respect for others religion has nothing to do with proverb "all religions are the same". If mutual respect between religions can be established, there is only a small step to the attitude that seems to lock the positive relationship, the ability to respect each other. Respect means to positively acknowledge the existence of others, including beliefs. Respect, beyond reverence means seeing positive things in the religion and others beliefs. This attitude does not mean entering into relativism, cosmopolitanism or religious syncretism.¹²

The Harmony of Religious People in Dairi Society

In other places there have been disputes and disrupt each other among people of different religions, especially in minorities who want to carry out religious activities. But especially in the village of Silemboyah, this situation has never happened even if not excessive if it is said to be difficult to happen. There are several factors supporting the emergence of a different religion positive response to the religious activities of other people in this village. First is kinship factor, Silemboyah villagers though different religions but many of them are tied to kinship, whether cousin, family brotherhood due to cross-breeding, even many of the different religions in siblings still.¹³

Second is the customs factor. The existence of kinship ties among the people in Silemboyah village, although different religion but they live in one order of Batak custom. In Batak customs, it is taught that girls (boro children) should be respectful to a brother who is the same clan as (*hula-hula/mora*), otherwise the brothers group (*hula-hula/mora*) must love the sister group (*boru*) and fellow a clan (*dongan tubu/kahanggi*) must be careful to avoid any disagreements. The attitude of family relationship in Batak custom is called with *dalihan na tolu* term. The term of *dalihan na tolu* is taken from a cooking stove consisting of three (*tolu*) supporting poles.¹⁴ In order for a furnace to stand firm and function properly, the three poles should support each other. Similarly, in Batak custom, so that the life of each citizen can run well, the three attitudes must be implemented properly. The implementing of each attitude and function correctly, community harmony even if different religions will be created.

Third is the public awareness factor. The community at Silemboyah village seems to have a high awareness about the importance of heterogeneity in social life. The heterogeneity is actually seen as a factor of

¹²See R.C. Majumdar, *Hindu Colonies in the Far East* (Calcutta: Firma K.L. Mukhopadhyay, 1963), p. 99.

¹³Mailin, "Acculturation of Malay and Toba Batak Cultural Value on Malay Societies in Tanjung Balai City Asahan North Sumatera," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 41, No. 1, 2017.

¹⁴Lelya Hilda, "Revitalisasi Kearifan Lokal *Dalihan Na Tolu* Masyarakat Muslim Mandailing dalam Menjaga Harmonisasi Lingkungan Hidup," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 40, No. 1, 2016.

the tolerance growth and the cooperation in social life. Along with that, they do not interfere each other in religious matters.

Fourth is coaching from the government. The conception of religious harmony in the Silemboyah village is inseparable from the guidance implemented by the local government through expansion of the religious sector. The government started from the Village Head, Sub-district and Regent Head are not continuously implementing the religious development in this area. It can be seen from the statement that the government are very rarely absent to provide guidance in the religion field in every religious event held by the community. For example, Sub-district Head Siempat Nempu Hulu always gives his official car for transportation for contingent MTQ sub-district Siempat Nempu Hulu to follow MTQ activity at district level.

To realize the harmony in religious diversity such as in Indonesia is not easy because each religion has its own religious doctrine which the principle of the religion is right. According to Mukti Ali, there are some thoughts about efforts to achieve the harmony in the religious interfaith. According to these opinions, the harmony can be pursued in several ways, namely syncretism, preconception, synthesis, substitution, and agree in disagreement.¹⁵ From the fifth, how to agree in disagreement is the best solution to achieve harmony among religious people. Thoughts this way, believers must be convinced that their religion is the best and the most righteous and others are also comfy and even rewarded to belief and trust their religion is the best and most true religion. If a person does not believe that his religion is the best and true religion then it is a folly for the believers. Religion must be an acute fever of an acute fever, a new religion that seems to have value for its adherents.

But it must be admitted that there is a difference between one religion and another religion in addition the similarities. The simultaneously among other things, that all religions wants their adherents to live peacefully and happily so that they are not allowed to do anarchic action especially if they kill one another. The Claims on its religion can be answered while religious understanding is a theological, normative, dialogical and convergent theological approach that conceptually can solve the problems that arise.¹⁶ Based on that sense, mutual respect and appreciation arises, in addition to the unwavering attitude of one another. Thoughts this basis then harmony in people religious life can be created.

III. CONCLUDING

Based on the study above, it can be concluded that the Dairi community in the Silemboyah village comes from the Batak tribe, and adheres to unequal religion, where most of its people embrace Christianity, while a small proportion of them embrace Islam. Although Muslims become minorities, Christian communities have never disrupted the religious activities of Muslim societies as Muslims never engage in radical action to the Christian community. They can live in harmony, where they conduct harmonious and peaceful social interactions. There are three forms of activities such as *marbinda*, *marsiruppa*, and *mamiring*, where these three activities are an indicator that the harmony of religious life has been created in Dairi. There are four factors that promote the harmony of religious life in this area, namely kinship, Community awareness, and coordination of government.

REFERENCES

- [1]. Ali, Muhamad. "Confrontation and Reconciliation: Muslim Voices of Maluku Conflict (1999-2002)," in *Journal of Indonesian Islam*, Vol. 1, No. 2, 2007.
- [2]. Ali, Mukti. *Kehidupan Beragama dalam Proses Pembangunan Bangsa*. Bandung: Proyek Pembinaan Mental Provinsi Jawa Barat, 1975.
- [3]. Ghazali, A.M. "Teologi Kerukunan Beragama dalam Islam (Studi Kasus Kerukunan Beragama di Indonesia)," in *Analisis: Jurnal Studi Keislaman*, Vol. 13, No. 2, 2013.
- [4]. Hidayat, Komaruddin, dan Muhammad Wahyuni Nafis, *Agama Masa Depan Perspektif Filsafat Perenial*. Jakarta: Paramadina, 1995.
- [5]. Hikda, Letya. "Revitalisasi Kearifan Lokal Dalihan Na Tolu Masyarakat Muslim Mandailing dalam Menjaga Harmonisasi Lingkungan Hidup," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 40, No. 1, 2016.
- [6]. Hilmy, Masdar. "The Political Economy of Sunni-Shi'ah Conflict in Sampang Madura," in *al-Jami'ah: Journal of Islamic Studies*, Vol. 53, No. 1, 2015.
- [7]. Ja'far. "Respons Dewan Fatwa Al Jam'iyatul Washliyah terhadap Isu Akidah dan Syariah di Era Global," in *al-Manahij: Jurnal Kajian Hukum Islam*, Vol. 10, No. 1, 2016.
- [8]. Ja'far. *Agama dan Modernitas*. Banda Aceh: PeNA, 2013.
- [9]. Ja'far. *Dialog Agama dalam Berbagai Perspektif*. Banda Aceh: PeNA, 2013.
- [10]. Lubis, Nur Ahmad Fadhil. "Multiculturalisme dan Persinggungan Dengan Agama dan Ummat," dalam *Media Kerukunan*, Edisi Oktober-Desember, Tahun 2008.

¹⁵Mukti Ali, *Kehidupan Beragama dalam Proses Pembangunan Bangsa*: Bandung: Proyek Pembinaan Mental Provinsi Jawa Barat, 1975, p. 43.

¹⁶Muhataadin Mustafa, "Reorientasi Teologi Islam dalam Konteks Pluralisme Beragama: telaah Kritis dengan Pendekatan Teologis Normatif, Dialogis dan Konvergensi," in *Hunafa*, Vol. 3 No. 2 Juni 2006.

- [11]. Mailin. "Acculturation of Malay and Toba Batak Cultural Value on Malay Societies in Tanjung Balai City Asahan North Sumatra," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 41, No. 1, 2017.
- [12]. Majumdar, R.C. *Hindu Colonies in the Far East*. Calcutta: Firma K.L. Mukhopadhyay, 1963.
- [13]. Mustafa, Muhatadin. "Reorientasi Teologi Islam dalam Konteks Pluralisme Beragama: telaah Kritis dengan Pendekatan Teologis Normatif, Dialogis dan Konvergensi," in *Jurnal Husefa*, Vol. 3 No. 2 Juni 2006.
- [14]. Panggabean, Samsu Rizal, et al. "The Patterns of Religious Conflict in Indonesia (1990-2008)," in *Studia Islamika*, Vol. 17, No. 2, 2010.
- [15]. Pulungan, Abbas. *Profil Kerukunan Hidup Beragama: Kasus Desa Sibarung Kecamatan Sibuh Tapandi Selatan*. Balitbang Departemen Agama, 1991.
- [16]. Sentosa, Slamet. *Dinamika Kelompok*. Jakarta: Bumi Aksara, 1992.
- [17]. Sholeh, Badrus. "Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia," in *al-Jami'ah: Journal of Islamic Studies*, No. 46, No. 1, 2008.
- [18]. Siradi, Said Agil. "The Sunni-Shi'ah Conflict and the Search for Peace in Indonesia," in *Journal of Indonesian Islam*, Vol. 7, No. 1, 2013.
- [19]. Zuldin, Muhamad. "Konflik Agama dan Penyelesaiannya: Kasus Ahmadiyah di Kabupaten Tasikmalaya, Jawa Barat," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. 37, NO. 2, 2013.
- [20]. Zulkifli. "Education, Identity, and Recognition: The Shi'i Islamic Education in Indonesia," in *Studia Islamika*, Vol. 21, No. 1, 2014.

Hadis Purba Muslim-Christian Relations In Dairi, North Sumatera, Indonesia." *International Journal of Humanities and Social Science Invention(IJHSSI)*, vol. 6, no. 10, 2017, pp. 53-60.