

Social Interaction Model Of Different Religious Communities In The Karo District, North Sumatra

Model Interaksi Sosial Masyarakat Berbeda Agama Di Kabupaten Karo, Sumatera Utara

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Abstract: This study observes social interaction models of different religious communities in Karo District, Sumatera Utara. This area is classified as a plurality in terms of religion, ethnicity, class and culture. A qualitative research is employed which data is obtained from interviews, observations and documentary studies. Data analysis techniques using data reduction, data display and verification refer to the opinion of Miles and Huberman. The results found that five social interaction models of different religious. First, Community's Social interactions between local governments and Muslim minority's social. Second, interaction between religions and different religions. Third, social interactions of Muslim and non-Muslim families. Fourth, social interaction between neighbors and neighborsliness. Finally, social interaction between mosque worshipers and church worshipers. From the five social interaction models, it is concluded that people of different religions will be harmonious and respectful each other.

Keywords: Social interaction, Karo ethnicity, Religion.

Abstrak: Penelitian ini mengamati model interaksi sosial umat berbeda agama di Kabupaten Karo, Sumatera Utara. Daerah ini tergolong majemuk dilihat dari segi agama, suku, golongan, dan budaya. Jenis penelitian yang digunakan adalah penelitian kualitatif yang datanya diperoleh dari wawancara, observasi dan studi dokumenter. Teknik analisis data menggunakan reduksi data, display data dan verifikasi mengacu pada pendapat Miles dan Huberman. Hasil penelitian ditemukan lima model interaksi sosial agama yang berbeda. Pertama, Interaksi Sosial Komunitas antara pemerintah daerah dengan komunitas minoritas Muslim. Kedua, interaksi antar agama dan berbeda agama. Ketiga, interaksi sosial keluarga muslim dan non muslim. Keempat, interaksi sosial antar tetangga dan bertetangga. Terakhir, interaksi sosial antara jamaah masjid dan jamaah gereja. Dari kelima model interaksi sosial tersebut disimpulkan bahwa umat yang berbeda agama akan rukun dan saling menghormati.

Kata Kunci: Interaksi Sosial, Etnis Karo, Agama.

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Introduction

Indonesia as the world's largest Muslim population, is now used as an icon and reference material by developed countries and developing countries of the model of harmony between religious communities and world peace (Rasyid, 2019). His rationale is inseparable from the increasingly improved and realistic tolerance between religious believers, social interaction between religions, reduced religious and social conflict, can weave peace without violence, and actively engage in religious dialogue between Islam and Christianity (Saekan, 2017). For example, Mohammad Bakir said that the religious dialogue initiated by Nahdhatul Ulama (NU) with the Vatican church, Rome, proving that Indonesia is mature and professional in dealing with the issue of harmony among religious believers.

Nevertheless, Azyumardi Azra said does that not mean Indonesia is free from religious and social conflicts between Islam and Christianity (Lattu, 2019; Nuriz & Awang, 2018). There is often mistrust, and suspicion of one another. Causing social conflicts such as in Tanjung Balai, Sumatera Utara (2015), Tolikara, Papua (2015), Aceh Singkil, Aceh (2016), and Christian protest over the



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construction of minarets Al-Aqsa Papua Mosque in 2018. The most-recent case is the burning of a mushalla in Minahasa Utara, Sulawesi Utara, in January 29, 2020.

The causal factor is explained by Sahrul in 2018. (1). Establishment of a church without a Building Permit (IMB) in a Muslim majority area or vice versa establishing a mosque in a Christian majority area. (2). Developing a Christian mission in disguise of people who are already religious, causing mutual distrust and suspicion. (3). Excessive religious fanaticism and difficulty accepting the presence of other religions. (4). The high social mobility of migrant communities than the local community resulting in economic and social disparities (Supriyadi, 2014). (6). Paying little attention to local wisdom among religious adherents. For example, drinking and raising livestock such as pigs and dogs. ideally, where the earth is standing there, the sky is held up to mean it needs to be adapted to local culture (Kasdi, 2019).

Said Aqil Husin Al-Munawwar said that religious differences must be seen as a social reality and a sunnatullah that cannot be denied by humans (Noor & Syah, 2016). For people of faith and piety there is no alternative but to accept and maintain diversity so that it is harmonious and peaceful (Masamah & Huda, 2016). In this way, it is believed that a nation will advance from the point of religion, social, culture, science and technology.

In terms of the Qur'an and Hadith that humans were created tribe, nation, and groups, the aim is to get to know each other, and the noblest people on His side are those who fear (Istianah & Wahyuningsih, 2019). In Q.S. Al-Kafirun / 109: 1-6 for you, your religion and for me, my religion (Suryana, 2011). Here the boundaries of monotheism are clear and there is no compulsion in religion. According to Suciati, these limits should not be misinterpreted as an attempt to divide the harmony and social interaction of different religions (Suciati & Erzad, 2018). In another verse, it is explained that to make effective social interactions between religious believers it is forbidden by Allah to insult the worship of other religions.

In Sumatera Utara, especially in Karo District, that harmony and social interaction of different religions are still maintained and conducive. Among the social interaction models found. First, social interaction between local governments and Muslim minorities.

Second, social interaction between religions and different religions. Third, the social interaction of Muslim families with non-Muslims. Fourth, social interaction between neighbors and neighbors. Fifth, social interaction between mosque worshipers and church worshipers.

There are still some things that interfere with social interactions of different religions. First, it is easy to convert from Islam to Christianity or from Christianity to Islam. The trigger factor is quite simple; economic assistance, given sacrificial meat, family influence, inheritance and marriage. In this condition, it seems as if the teachings of religion are not serious yet, and the religion adopted is not yet fully understood by its adherents. Second, mutual suspicion is still found among religious adherents, especially relating to the delivery of religion to people who are already religious. Third, private homes or shop houses (shop houses) serve as places of worship. This issue is quite sensitive because religion is a fundamental teaching for every individual, family and society (Rahman, 2015).

Apart from some of the forms of social interaction disruption mentioned above, precisely in Karo is quite unique and interesting to be analyzed. Because it succeeded in creating a harmonious, peaceful, understanding and respect for religious differences. It seems quite difficult to practice in other areas where religious fanaticism is very strong, especially in the ethnic of Mandailing, Minangkabau, Melayu, Bugis, Banten and Aceh.

Motivated from above explanation, this study observes social interaction models of different religious communities in Karo District, Sumatera Utara. In summary, this study embarks the following objectives:

- a. Social interaction model of different religious communities in the Karo District, Northern Sumatera is presented.
- b. A qualitative research approach which data is obtained from interviews, observations and documentary studies is employed.
- c. Data analysis techniques using data reduction, data display and verification refer to the opinion of Miles and Huberman (Miles & Huberman, 2014) is used.
- d. Five social interaction models of different religious that people of different religions will be harmonious and respectful each other are presented.

The rest of this paper is organized as follow: Section 2 presents the method of this study. Section 3 presents the obtained results and following by discussion. Finally, Section 4 concludes this work.

Method

Qualitative approach is quite appropriate to be used in this research. The qualitative approach is simply said by Marvasti is a phenomenon experienced by research subjects regarding behavior, perception, motivation, action holistically and is described in the form of written words, which are the result of observations, interviews and documentation studies (Marvasti, 2018). Characteristics are ideal, rational, critical, humanist, objective and empirical.

Qualitative approach is considered insufficient in this study but must be assisted with a phenomenological approach to see social phenomena from the point of view of belief and culture (Ismanto, 2016). Hassan & Alanazi (2018) these two things are certainly related to each other because the religion of revelation and non-revelation is believed to have a culture, and both religions develop in society and produce religious culture.

The research method is conducting interviews, observations and documentaries. The interview was carried out through two stages namely in stages and in depth. Gradually interpreted not all at once but adjusted to the situation and research needs. While in-depth interviews are directed interviews with religious, traditional and community leaders. The figures are the owners of authority, sources of thought and actors who understand well the different models of social interaction between religions.

Observation is direct observation in the field. Its nature is planned and unplanned. Planned means to determine the place, time and research informant. Aids used are five senses; eyes, ears and tape recorder. Unplanned means that the observation time is not determined but adjusted to the needs of the research data. Documentary in the form of written notes, pamphlets or pictures, statistical data, books, research reports, on-line websites of the Karo District government.

Data analysis techniques used are data reduction, data display, and verification or conclusions. Data reduction is related to summarizing activities, sorting out the main things and not, focusing on the important things, looking for themes, patterns and discarding those that are not needed. Display data that is presented in the narrative form, and look for relationships between categories. While the conclusions in the form of research findings are adjusted to the formulation of the problem and research objectives.

Results and Discussions

Ethnic

The origin of the Karo ethnic group has yet to come to an agreement among historians whom some say to come from *ha* and *ro*, interpreted as *ha* came, there are also mentioned derived from the word *Aru*, *Haru*, means feeling sad or amazed, gradually becomes the word Karo (Bedagai et al., 2019). According to the Karo Language Dictionary version actually comes from the word *Sara* means to break up a fight, separating between people who are fighting, and can also be interpreted helper. This understanding is associated with the ethnic attitude of Karo who likes to help others and others. Dada Moeraxa is of the opinion that it is derived from Arabic namely the word *qara'a* is interpreted as reading. This opinion seems difficult to accept, if it is true. Why don't all Arose convert to Islam? Opinions that are widely quoted by historians are precisely the Karo ethnic ancestors originating from the Indian nation even though many routes were traversed to reach the Karo highlands. This opinion is judged to be true because of the number of 83 clans found including the Brahmin and Depari clans, the highest caste forms in Indian society.

In terms of genealogy, the Karo ethnic group is included in the Batak family, so anthropologists call it the Karo Batak and include the Mandailing ethnic group, also called the Batak Mandailing. Although this opinion is disputed by Mr. Ku Rao that the Mandailing, ethnic group is not appropriately called the Batak ethnic group but is closer to the origin of the Bug is, Makasar and Indian clans. However, if traced in terms of character, culture and language that

between Mandailing Language and Batak Language not far differ mainly in terms of dialects and words.

The speciality of the Karo ethnicity is not only as an ethnic but is used as the name of the Karo District. It is an honor, a characteristic and so easy to remember by their offspring and society in general. According to historical records, Karo was one of the ethnic founders of the city of Medan. The famous figure is Guru Platinous Sembiring. To commemorate his service was made into a street name in the city of Medan, Jalan Guru Platinous, located in the district of Medan Helvetia.

In terms of the adat system, the Karo ethnic group silima clans (five clan groups) (Perdana et al., 2016). The procedure for taking the clan is taken from the father's family (*patrilineal*) not from the mother's (*matrilineal*) as in the Minangkabau ethnicity. For example, the father with the surname Tarigan, the son was given the Tarigan clan as an heir (clan). Unlike the case with girls is not called heirs of the clan because it will marry with another.

Among the four clans. (1). Karo-Karo includes the clans of Bukit, Purba, Barus, Kaban, Surbakti, Sinulingga, Sitepu, Sinuraya, Kacaribu, Sinuhaji, Kemit, Kataren, Sinukaban, Samura, Sinubulan. (2). Ginting consists of Manik, Munte, Saragih, Babo, Beras, Cabab, Gurupatih, Garamata, Jandibata, Suka, Sugihen, Sinusinga, Tumangger and Talingkuta. (3). Tarigan sub clans namely Silangit, Bondong, Sibero, Tegur, Tambak, Tambun, Tondang, Gurning, Jampang, Girsang, and Gana-gana. (4). Sembiring sub clan is Kembaren, Sinupayung, Keloko, Sinulaki, Brahmana, Depari, Meliala, Pelawi, Maha, Colia, Pandia, Gurukinayan, Keling Keling Sinukapur.

Clan regulations are very strict, especially with regard to marriage with one family. If that happens, it means breaking the custom and being given the punishment of cutting two buffaloes and expelling them from the membership of the village community. The same woman is called *iboto* (brother or sister), as a sibling even though he is not half-hearted and a thousand or a cousin. According to Muhammad Amin Pinem's explanation, it was excluded that adherents of Islam were allowed to marry with the same family because religious teachings were far higher than customs. Even so, it was considered strange and funny.

Every Karo ethnic clans were assembled in the social structure of *daliken sitelu* (three stoves), namely *kalimbubu*, *senina* and *anak beru*. *Kalimbubu* is meant by those who give their daughters to marry (Perdana et al., 2016). *Senina* is a sibling, a family or a bloodline. *Anak Beru* is a boy who is married to a daughter of *kalimbubu* or can be called a daughter-in-law.

At weddings and culture, *kalimbubu* are the most respected group, and seats are also specially provided. Usually in line with traditional leaders and community leaders. *Senina* is a person who is given the task of organizing all weddings and cultural activities (Luqman et al., 2016). The position is the same as the *kalimbubu*, which is the place to ask questions and the direct representative of *kalimbubu*. Meanwhile, *anak beru* is a line of workers in the kitchen and may not have the same seat as *Senina* and *Kalimbubu*. This position does not mean to demean the *anak beru*, but it is the customary rules that become the benchmark and reference.

Religion

Based on data from the Ministry of Religion in Karo District, 70% adhere to Christianity with details of 60% Protestant and 10% Catholic. Adherents of Islam 25% and malim religion 5%, often also called Parmalim (Miftah, 2016). According to Ibrahim Gultom's explanation, Malim religion is a combination of Islamic and Christian teachings. A belief in God Almighty called *Debata Mulajadi Nabolon*, accompanied by small gods (God).

Adherents of Islam as a minority is found in almost all districts and most in Kabanjahe Subdistrict 22,000 people, Berastagi 15,854 people, umbrellas 10,000 people, Mardinding 6,121 people, Three Binanga 5,882 people, Laubaleng 5,871 people and Three arrows 4,085 people. The least is found in Kuta Buluh 216 people and Muslims do not exist at all, namely in the Districts of Naman Teran, Merdeka and Dolat Rayat. The factor is because it is far from urban areas and includes traditional communities.

Religious communities certainly need houses of worship, namely mosques, prayer rooms and churches (Oktafia & Mawardi, 2017.). Churches are found in all sub-districts while mosques and mushallas are only found in Muslim-populated districts. Total 20 mosques and five mushallas. The mosque is used in addition to the five daily prayers, Friday prayers, the Qur'an and Recitation

Park (TPA), the majelis taklim and the commemoration of Islamic holidays. While the prayer hall is obligatory and recitation of the Koran for children. The location of the mosque is generally in the middle of residential areas and next to the location of the church. For Muslim societies, there is no problem because they are accustomed and indicate that between different religions, they must naturally accept and respect each other.

Culture

Karo Society is a cultured society and has the four most prominent cultures. (1). Language (2). Customary customs (3). Art and (4). Traditional clothes. The language here is related to Karo and Indonesian. Karo is a native language, the daily language between individuals, families and communities (Barus et al., 2018). While Indonesian is used as the national language, unity and official language in the teaching and learning process in schools and offices. Some examples of Karo Language; *salam wari er pagi-pagi* means a good day for all, *uga beritandu* =. How are you? *Ise gelarna* = what is your name? *Piga kam Sembuyak?* How many are your siblings? *Bujur* (thank you).

Culture is a behavior that is practiced in daily life among the community and is mutually agreed upon. Types of customs in between. First, *merdang merdem* (annual party), which is held for the success of the rice harvest, plantations and vegetables. Attended by all groups of people, Muslim, non-Muslim and cutting buffalo. So that Muslims do (Barus et al., 2018) not hesitate and are afraid of their halal status, the buffalo is Islamic cut. Such is the great sense of tolerance between tribes for the sake of shared unity. Second, propose a bride and a wedding. The proposing activity begins with a meeting of two different families, Get to know each other, convey the purpose of the arrival, give a sign (ring) to the bride, and to talk about when the wedding and wedding.

At the wedding party began *ijab kabul* (marriage contract), the traditional flour meal, eating together, *markobar* (traditional tausiah), and *ngulih tudung* (removing the bride) to the in-laws' house. Such a process is almost the same among all tribes, but different languages. For this reason, according to Koentjaraningrat, custom is a system of values and worldviews that are inherited and can be transformed along with social dynamics, the development of science and technology. Its form is in the form of ideas, norms and values, forms of objects in the form of work results.

Norm system is a special rule that regulates people's behavior. It can also be understood moral rules and guidelines for social life. Examples of norms in the Karo custom are not allowed to marry with the same family because they are seen as violating customary norms. While values are good, true and fair ideas. The forming factors as said by Alo Liliweri is social environment, history, gradual social processes, social contact, communication, education, religion, economy. Kinship. From these various, factors produce several forms of values, namely honesty, mutual respect, tolerance, responsibility, greetings, manners, and social solidarity.

Art is a human creation to describe the expression of the soul, norms, customs and beauty. Through music, calligraphy, painting, dance (*landek*) sound art and literary arts. All types of art are owned by ethnic Karo. Therefore, it is not surprising that the Karo community loves culture and produces many of the top singers in the country.

One well-known form of dance is the tor-tor dance, which continues to be exhibited at weddings, cultures and death ceremonies. There are three types of tor tor dance that are quite popular (1). *Tor tor gundala-gundala* dance (2). *Tor tor Ndikkar* dance, (3). *Tor tor Piso tor dance surit*. *Tor-tor gundala-gundala* dance is a dance used to ask for rain because of the prolonged dry season, including masks, robes, and gloves. Tailored to the character and color of the dancer's skin.

Ndikker tor tor dance which is in the form of martial arts to defend themselves from enemy attacks and criminals. The dancers in general use their bare hands, wearing all-black clothes, a rope tied around the head and waist like a *pencak silat* who is ready to fight. While *tor tor piso surit* dance is a type of dance of men who are waiting for lovers to come but never arrive. Men are described as long-tailed birds, good at singing, melodious and charming. Even now it is used as a song, *Piso Surit*, the author, Djaja Depari.

Karo traditional clothing is called *uis gara*. *Uis* means cloth and *gara* means red. Simply put is red clothes. In the Toba and Mandailing Batak communities, it is called ulos. In order not to look flashy red clothes combined with black wrapped with a golden thread motif so that the beautiful eyes. In the beginning, it was a day-to-day community outfit but given that the people really like and are accustomed to using it. It has been used as the official Karo ethnic dress until now.

Tourism

District of Karo or Berastagi from the past, until now, known as a famous tourism area not only among local tourists but also foreigners (Ginting et al., 2017). Among the favorite tourist spots are Bukit Kubu, Bukit Gundaling by horse riding, Lingga Village, Lake Kawar Lake, Sikulikap Waterfall, Sidebuk-debuk Bath (hot water or forbidden), Fundland Mickey Holiday, Karo Heritage Museum, Two colors Waterfall, and the Tonggoh Botanical Garden. The tenth tourist objects are quite natural, neatly arranged, clean and interesting to visit every year as a year-end vacation location (Ginting et al., 2018).

Discussion

Results Empirically found five forms of social interaction of different religious communities in Karo District, Sumatera Utara. First, social interaction between local governments and Muslim minority communities. It is quite accommodating and not intolerant. This was evident in the offices of the Regents, sub-districts, village heads and Muslim hamlet heads. Likewise, in the general public, Muslim Civil Servants (PNS) are given the freedom to carry our prayers, fasting, pilgrimage and commemoration of Islamic holidays.

The basis of the reference is Pancasila, the 1945 Constitution and the Joint Regulation (PBM) between the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006 concerning harmony between religious believers. Pancasila is the basis of the state, ideology, the source of all sources of law and view of life of the entire Indonesian nation. The 1945 Constitution is the constitutional basis and the Joint Regulation (PBM) as an operational basis.

Pancasila as the basis of the state contains five precepts. (1). Godhead of the One (2). Just and civilized humanity (3). Indonesian Unity (4). Democracy is led by wisdom in representative consultations (5). Social justice for all the people of Indonesia. The five precepts are held firmly by the whole community and must not be anti-Pancasila.

The 1945 Constitution is a constitutional basis, especially in article 28 E paragraph 1 and 2 of the results of the third amendment dated November 9, 2001 and the fourth dated August 10, 2002, containing:

- a. Everyone is free to embrace religion and worship according to his religion, choose education and teaching, choosing a job, choosing citizenship, choosing a place to live in the territory of the country and leaving it and entitled to return.
- b. Everyone has the right to freedom of belief, to express his thoughts and attitudes in accordance with his conscience.
- c. Everyone has the right to freedom of association, assembly and expression of opinion.
- d. The constitutional guarantee of the above-mentioned rights is reinforced again in article 29 paragraph 1 and 2 as follows:
- e. A State based on the Almighty God
- f. The State guarantees the independence of each resident to embrace their respective religions and to worship according to their religion and belief.

The essence of the two articles above emphasizes four main points. (1). Religious life is regulated by the state and acknowledges the existence of religion; Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. (2). The state is declared based on the Almighty God (3). The right of freedom is given to every citizen to embrace one religion (4). Given the right to freedom of worship in accordance with religion and beliefs. Thus, every Indonesian citizen has the same rights without exception.

In an effort to support the constitutional foundation, the government is not enough to rely on the constitution alone but more concrete regulations are needed namely the Joint Regulation (PBM) between the Minister of Religion and the Minister of Home Affairs Number 9 and 8

concerning the trilogy of harmony between religious believers, including (1). Harmony between internal religious communities (2). Harmony between religious believers (3). Harmony between religious believers and the government. These three forms of harmony are called the trilogy of harmony. Among the contents of the Joint Regulation (PBM) is the most important that emphasizes the importance of harmony between religious believers that is based on a spirit of tolerance, mutual respect, maintaining social interaction, cooperation in social life, nation and state under the auspices of the Unitary State of the Republic of Indonesia, based on Pancasila, Law The Basic Law of 1945. In addition, it also emphasized the importance of maintaining social interaction and harmony among religious believers for joint efforts between ethnic, national and group without exception.

In the effort to implement the three foundations above. The regional government gives freedom to each adherent of religion to practice the teachings of his religion, establish houses of worship, and commemorate religious holidays that have been set by the government nationally. Likewise, the minority community and the majority may not impose religious will on other groups. With this basis also, until now, among religious believers get along well.

Second, social interaction between religions and different religions. Seagram means one religion (Islam), a different religion, namely a different faith. Seagama for example, fellow believers of Islam. The difference in religion is the different beliefs held by the community. To bridge the interests of different religions and harmony between religious believers, an institution called FKUB (Religious Communication Forum) was established in 2007 throughout Indonesia. This institution aims to regulate relations, tolerance, resolve religious conflicts, social, equality, non-discrimination, religious dialogue and the construction of houses of worship. The establishment of this institution is considered very appropriate as a means to maintain the condition of religious life throughout the country. Because all religions are given constitutionally the same position.

The role of FKUB (Communication Forum for Religious Groups) as said by Katimin in Karo District is a means of communication, dialogue and silencing all forms of religious, social conflict, hate speech and intolerance but weaving together in the umbrella of multiculturalism. The results up to now have been a harmonious religious life, mutual respect, and interaction between clans, neighbors and society in general.

Other roles are used (1). The place for social interaction between internal religious communities is mainly related to mutual tolerance, solidarity and mutual respect among religious adherents. (2). A mediation container if there is a religious and social conflict in the community (3). A means of socialization to every religious adherent who is incorporated in FKUB so that they are not exclusive and view adherents of other religions as enemies but brothers. (4). Containers to help the government to socialize development programs in the fields of religion, education, economy and social welfare (5). Channels of political communication to muffle all forms of SARA (Ethnic, Religious, Racial and Intergroup) issues, politics and religion in the community, especially during the presidential and vice presidential elections, regional heads and the election of legislative members at the provincial and district level.

In addition to FKUB, there is also the LAKONTA (Karo Cultural and Cultural Institute). His task is to take care of social and cultural issues based on regional sociality to preserve the culture of the ancestors inherited from children, grandchildren and young generation of Karo so that it still exists even though faced with the advancement of science and technology. The managers are from various clans, ethnicities and religions. There was a kind of confusion by not seeing only certain religions. The aim is not limited to supporting development programs but preserving culture, means of communication, and to reduce all forms of social and religious conflict in Karo.

Third, the social interaction of Muslim and non-Muslim families. In the ethnic, Karo found some family typologies. (1). Muslim fathers and mothers, all Muslim children and families up to the early generation of grandparents. (2). Non-Muslim father and Muslim mother or vice versa Muslim father and non-Muslim mother. Uniquely, the father did not believe in Islam and Christianity but lived together (the household). The wife does not feel uneasy and ashamed of the unclear status of her husband's religion. The religion adopted by children becomes quite diverse; follow the mother's religion and follow the pattern of father's beliefs. (3). Muslim father and mother but there is a son or daughter married to a non-Muslim. (4). Muslim father and

mother but many relatives from the father (uncle) and younger sibling of the mother are still many non-Muslims. (5). The family is quite unique, namely non-Muslim fathers and mothers, but among children, there is a status of *muallaf* (new convert's to Islam) and Christianity. Boys marry Muslim women or vice versa. Girls marry Muslim men. The contributing factors include continuing education in cities A and B, where the majority of the population is Muslim, guidance, rational thinking, being close to Muslim families and reading Islamic books.

Even so, it does not cause broken social interactions between families and is still well established. Especially on Eid al-Fitr, Eid al-Adha, Christmas and New Year. Wishing you a happy holiday and Christmas, sorry for all the mistakes and mistakes. Likewise, when invited at a family wedding reception, they participate in helping the preparation; spreading invitations, decorating, welcoming guests, cooking, and contributing congratulations to the bride and groom, wish you happiness and lasting marriage until the old days.

Socially, it is not wrong to connect the silaturahmi between Muslim children and non-Muslim parents. What is forbidden is to follow the beliefs of parents, and eat non-halal food provided by the family in other languages, the command of *hablumminnansi* (human relations) is still well guarded but there is no compromise about belief in you for your religion and for me my religion. This model of social interaction is illustrated in the story of Lukman in the Qur'an. If your parents invite and force you to unite Allah SWT, then you must not obey his commands and maintain social relations in the world well, and full of love.

Another harmonious model of social interaction is also found in the distribution of assets inherited from different religions. In Muslim societies, children of different religions or apostates (converting religions) and killing parents are not entitled to inheritance for violating Islamic teachings. The method of division used is far aid law based on the Qur'an and Sunnah. In addition, there is also a legal grant with a note that 2/3 of the property are divided according to *faraid* law but another 1/3 may be granted to the child before the parent dies. His rationale so that there is justice between boys and girls. If based on far aid legal reference the portion of a boy is much greater than that of a girl. Because the responsibilities are far more than girls, for example, supporting themselves, children, wives, parents and relatives. The occurrence of differences in division does not mean degrading the dignity of women and disturbing feelings of injustice but behind that, there is wisdom.

In the Karo ethnic community, religious differences are not a barrier to the inheritance. Division based on *patrilineal* line (father's lineage). Inheritance is divided into four terms. First, *erta tading-tadingen* (heritage) which is a legacy from parents or ancestors, such as land, rice fields, forests and traditional houses. This treasure can be carried by a husband or wife before there is a marriage bond called bachelor's property on their own efforts. Secondly, *erta bekan encari* means treasure joint search after marriage. Among movable property, types are buffalo, bull, goat and immovable property such as house, land, rice field or garden. This type of property is generally not given to girls but to boys. The argument is because daughters cannot inherit clans, are given honest (*maha*) money, and later they will be married by their husbands. Third, property owned by husband and wife during marriage. If a divorce occurs, it will be divided according to customary and court decisions. Fourth, property given by the father and mother at the time of marriage. This tradition is applied to show affection, and it is feared that children are unhappy from the beginning of marriage, of course family support is needed. The problem that often arises is that not all heirs are of the same religion, but different religions are found. This problem is even more complicated when one party prohibits obtaining inheritance, but on the other hand, it allows it. The impact that can cause debate, hurt, revenge and polemic between families during life on the fatherly and thousand. Even the most extreme bloodshed occurred among the brothers. Children kill their parents or siblings kill each other.

Seeing the impact that will occur then the solution is taken that religious law is not used as a basic benchmark in the distribution of inheritance but the customary law is used. This is where the unique ethnic Karo, different religions do not prohibit family inheritance. Therefore, the transition from a religion to a new religion, for example, from Islam to Christianity or from Christianity to Islam, is considered normal, meaning that it is not taboo, strange and includes religious crime.

Another interesting understanding is that religion is not a theological issue simply because religion has not actually been used as a source of teachings, norms and values in social life. The source of teachings is interpreted as a way of life, rules, education, spiritual guides, guides of right and wrong and the position of religion are used as the number-one source of reference (Huda, 2015; Qomaruzzaman & Busro, 2019). Norms understood are special rules that bind people's lives; city and village. While values are ideas that are considered to contain goodness, truth and justice. Once the central position of adat was commented on by Azhari Akmal Tarigan that religion is not an internal (internal) element but an external (external) element that enters the Karo ethnic life. Therefore, their custom is like a body and spirit. Without tradition or tradition, life becomes empty. In terms of religious community theory, even without life religion would become hollow.

Adhering to the Karo ethnicity towards adat, all religions, including Islam, Christianity, Hinduism, Buddhism and Confucianism are seen as second. Even for them is a great disgrace and wrong doing if it does not uphold custom. The situation is very different when they do not obey the teachings of their religion. Disobedience is a personal matter and is not given legal sanctions. For example, removed from family members and the community. In fact, when violating adat, there are moral sanction, exclusion and exclusion from members of the *parsadaan* (unity) of clans and customs.

So loosely religious rules for ethnic Karo cause frequent conversion of religions. Thus, the relationship between blood and adat is far stronger than the position of religious teachings. This factor is used as an excuse to get inheritance despite religious differences. In addition, the importance of respect for clans as heirs of property and descendants. On the one hand, this social phenomenon is quite positive in order to regulate and strengthen family social interactions. However, on the other hand, the position of religion to be low in terms of religious teachings is the revelation of God, the message carried by the prophets intended to regulate the life of His servants.

Fourth, social interaction between neighbors and neighbors. Neighbors are interpreted as individuals and families directly next to the house. For example, that separates the walls, fences and roofs of houses. Whereas neighborliness means the process of socializing and social contact because of neighbors or neighborhoods. To create harmonious relations between neighbors and neighbors of different religions, four principles are needed. (1). It is not allowed to offend and question neighbor's religious beliefs; true or false. (2). It is not permissible to denigrate other religious symbols. (3). Do not deal with internal problems in neighboring households (4). Making neighbors is a relative and extended family because the location of the house is close together. On that basis, there is an attitude of mutual respect, courtesy and greet. Nevertheless, there are still problems, which are hampered by the neighbor relations. According to Abdillah's explanation, there are many culinary restaurants for pigs and roasted dogs on the side of the road and pigs in residential areas. Rancid, smoke and strong odors that interfere with health. For Muslims, of course, these two types of animals are forbidden, not only touching but their feces are considered unclean. However, it is customary in the midst of society and as a Muslim minority society is seen as a trial. Another problem is that private homes and shop houses are used as churches and are in conflict with the Joint Regulation (PBM) between the Minister of Religion and the Minister of the Interior.

Fifth, the social interaction of mosque worshipers and church worshipers. There has not been any friction between worshipers even though houses of worship and houses of residents are close by. On Friday and the five daily prayers the Muslims perform worship to the mosque and *mushalla*. Meanwhile, the Christian community carries out worship at church with two waves, namely the congregation of children and fathers and mothers. The close relationship between worshipers is because there are family, neighborhood and village relations. The unique is when the Eid al-Fitr and Eid al-Adha together with Christian religious holidays. Muslims go to mosques and fields to pray, and the Christians pray for the church. In the middle of, the road exchanged greetings and mutual respect. Each adherent of religion believes in the truth of the religion that is embraced.

Conclusions

The social interaction that occurs in the Karo ethnic group, Sumatera Utara, reflects that different religions are not a hindering factor for social interaction between adherents of the religion instead of becoming an adhesive factor. The basic guideline is Pancasila, as an ideology, the 1945 Constitution as a constitutional basis, the Joint Regulation (PBM) between the Minister of Religion and the Minister of the Interior as an operational basis, giving birth to the Religious Communication Forum (FKUB), traditional institutions and social structures sturdy family. On the basis of these references until now social interaction is classified as harmonious, peaceful and shady between adherents of different religions. Even so, points were found that disrupted social relations, including the ease with which some apostates (converted), private homes and shop houses were turned into churches, culinary pigs and dogs were located alongside roads and residential areas.

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