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THE ROLE OF DALIHAN NA TOLU IN KEEP THE INTER-RELIGIOUS HARMONY AT BALIGE DISTRICT. TOBA SAMOSIR REGENCY

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ABSTRACT

At the way of keep the Inter-Religious is not only of government responsibility, FKUB stands for Inter-Religious Communication Forum, and theologians but also the responsibility of custom institutions at the community. In Balige district, Toba Samosir legacy, custom institution that has an important role in the keep the Inter-Religious is *Dalihan Na Tolu*. *Dalihan* its means hearth. *Na* its means that and *Tolu* its means three. *Dalihan Na Tolu* which means the hearth that has three poles those are *hula-hula*, *kahanggi*, and *anak boru*. *Hula-hula* is a person who give *boru* or daughter for married, *kahanggi* is sibling or a same clan and *anak boru* are son-in-law and daughter-in-law. The three elements that can a functioned as a philosophy of life, unifier between a religion or different religion, a place of agreement and conference, media of communication, and the medium of so conflict solution among the faiths. Therefore, until now there is no religion conflict in Balige, even though the muslim population are minority and the majority are catholic and christian protestant.

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INTRODUCTION

In the way of human sunnatallah is religion diverse, culture, nation, ethnic, language, class, profession, and skin color, that distinguish only the level of piety. The purpose of differences are to make the humans know each others, do the social interaction, respect, tolerant, team work, and uphold the differences and similarities. From the sociology side, the diverse are the main asset for knit togetherness at the circle of faiths. Togetherness in here must see from the solidarity side don't say all religions are same. Because, the faith like explained at Q.S. Al-Kafirun/109: 1-6 for you your religion and for me my religion. Something that banned by the religion can't disparage each others, insult all of faiths and say that their religion are the truest while another religions are wrong or fallacious.

This attitude that said by Amin Abdullah *truth claim* its means the unilateral truth claim that often causing the religion conflict happen and social. In Indonesia, too many religion and social conflicts happen, the stand out case is Ambon conflict, Maluku (1999-2002), Poso conflict, North Sulawesi (1999-2001), Dayak-Madura conflict, South Kalimantan (1999-2000), Tolikara conflict, Papua (2015), Aceh Singkil conflict (13 october 2015), and Tanjung Balai conflict, North Sumatera (9 august 2016). Supposition defamation of religion by Basuki Cahaya Purnama a.k.a Ahok (September 2016). The based on research results by Sahrul (2016) dan Sofyan Ghali in Aceh Singkil the causing of religion and social conflict happened. First, there is no permission church bulid building. Second, the private house and stores are becoming the church. Third, understanding of religion people is partial. Fourth, the grudge of religion in the circle of faiths. In line with that research results, Adon Nasrullah said that the religion and social

conflict often happen because the factors: (1). The grudge of religion and ethnic. (2). Missionary and suspicion in the circle of faiths. (3). Issue of majority and minority (4). The truth of unilateral claim by the faiths. (5). The church building doesn't have permission build. The religion and social conflict that happen however, don't want by the people, ruin the principle of social live. Therefore, together duties are to keep the inter-religious harmony, including for optimizing the government responsibility, FKUB stands for Inter-Religious Communication Forum, theologians, preachers, pastor, Budhis and custom institutions that had by the people. Like *ninik, mamak* at the Minangkabau ethnic, LAMR in Riau (Riau Malay Custom Institution), Banua and Ori in South Nias and North, North Sumatera.

In Balige district, Toba Samosir as a location of this research custom institution that given a mandate to keep the Inter-Religious harmony is *Dalihan No Tolu*. *Dalihan* means hearth, *na* means that, *tolu* means three. Therefore, *Dalihan no Tolu* means the hearth that has three poles (*Tri Tunggal*). Consist of, *mora, kahanggi*, and *anak boru*. In Mandailing culture *mora* often called *suhut* in Batak Toba ethnic tradition its called *hula-hula* means the person who give *boru* or daughter for married. *Kahanggi* often called siblings or the same clan or a person who has kinship and friendship. *Anak boru* is son-in-law or daughter-in-law who married by *hula-hula* or *mora*. *Dalihan Na Tolu* in the Batak Toba culture has important functions in the social live. First as a principal of live. Second, the place of unite people with same religion and different religion. Third, as a place of agreement and conference. Fourth, media of interpersonal communication and group. Fifth, the institution of conflict solution in the citizen. From the each of these functions are *Dalihan Na Tolu* said that as a source of live for the ethnic Batak Toba that the position higher than religion.

RESEARCH METHODS

Kind of this research is qualitative research that for describing the research results with the written words that is the result of observing, interviewing, and documentation learning. The characteristics of qualitative research are empiricism, idealism, humanism and rationalism. The data resource in the from of primary data and secondary data. Primary data is from the headman, subdistrict head, the leaders *persadaan* (united), traditional leaders, religion, and administrator of FKUB stands for Inter-Religious Communication Forum Balige district. Whereas the primary data is gotten from the books, magazines, bulletins and booklet. The tools of collecting data are observation, interview, and learn of documentation. The research method that used is ethnography that is a way of work to understand the characteristic of people social culture live in the general and special used *emik and etik method*. *Emik* is seeing the culture from inside while *etik* is seeing the culture from the outside. Ethnography research steps are: identification culture that is researched, identification the significance variable in the culture that is researched, doing study of library, learning and understanding culture, finding and defining the informer, collecting data, analyzing data, description culture, developing theory. The data analysis is used domain, taxonomy, and componential. The domain analysis is used for analyzing culture from the surface only. The steps with choosing one of semantics connecting culture, preparing one piece of domain work analysis, choosing one sample question of research informer, formulating the

questions and making all of domain lists. Taxonomy analysis is finding the connecting from the parts of researched. The steps are choosing one of domain for analyzed, finding the similarity from the basic of semantics correlation, finding the extra term, finding the bigger and shorter domain, doing the deeper interview and resulting the complete conclusion. While componential analysis is a systematic searching of various attributes (meaning component) that related by the culture symbols. The technique of examination validity is doing by (1). The extension of joining for avoiding the refraction research. (2). The importance of accurateness observing and interviewing (3). Triangulation means check again the findings research such as data resource, method, and theory that used. Burhan Bungin is adding one important point about the importance of triangulation, the honesty of researcher with the result that there is no refraction.

RESULTS AND DISCUSSION

The general representation of Balige district, Toba Samosir

Balige district is a district in the Toba Samosir regency before 1998 this area get in to North Tapanuli regency shortened Taput. Based on The Letter of Domestic Decision Number 12 Years 1998 Taput is separated into two regencies those are North Tapanuli and Toba Samosir. Therefore Balige district is in Taput area and switched become area of Toba Samosir regency, with the capital city is Balige. The term of Toba Samosir is related to the beautiful Toba lake and Samosir is in Toba lake namely Samosir and also become a clan that is Samosir. Geographically, Balige district is in 2°15'-2°21' North Latitude and 98°58'-98°01' East Longitude. The north is in the edge of Toba lake and the south is in the edge of Bukit Barisan Mountain with 905-1200 mdpl so that the temperature is cool and moist. The wide of area is 91,05 km² and consists of 35 villages. Demographically, the number of people in the Balige district 44.389 people consists of man 21.786 people and woman 22.603, much more woman than man.

Considering from the religion side, majority of people are catholic 10.838 people, protestant 32.142 people and muslim 1859 people. House of worship consists of church and mosque. From the ethnic side consists of Batak Toba, Batak Karo, Nias, Mandailing, Minangkabau, and Java. Mostly ethnic is Batak Toba. From the clan side is Simanjuntak, Napitupulu, Tampubolon, Siahaan, Hutagaol, Sianipar, Siagian, Silalahi, and Sihotang. From the social interaction side, Balige people including the agreed people, peaceful, solidarity, tolerant, and help each others. Those things are showed by the custom party, wedding, born, the death, christmas and eid. In wedding party people together are invented for coming with two ways. (1.) by given the formality invitation (2.) by invited to the houses with bringing betel box that the contents are betel, gambir, areca cut, and tobacco, the host is *anak boru* side son- or daughter-in-law. The model of invitation like that seen much more honorable from the invitation in the written form because the people feel glorified and visitor generally can't refuse, must come. If don't come there will be bashful feelings and said un-respectful the people who inviting and breaking the custom rules. When the coming time the visitors aren't bare hand (don't bring anything) but bringing rice, coconut, banana, even chicken. Rice and coconut are gotten in to the chop sticks with carried and upheld on the head. Cook together, for helping, to ease the load people who held the

wedding party. Moreover in the form of food, are served bag and box that place get in some money for charity exempling the wedding party in the town. Helping like money looks more effective than helping in form of food. When the christmast, muslim are invited too to come to christmast in the offices and custom houses especially ustad, indigenous elders, public figures. So that when *eid halal bihalal* parson of christian, headman, pastors, and public figures. Is the one of term that quite hard to be avoided is christmast in the family circle and friendship, because in the family mixed between muslims and christian, otherwise christian parents but the children are muslims because married with a woman muslim. From the language side, in the society every day using Batak Toba language and Indonesian especially in the offices and schools. When ustad are delivering Friday khutba and discourse religion in taklim and in mosque mixed between Batak language and Indonesian. Because, not all pilgrims understand Indonesian. The parsons in the khutba at the church are using Batak Toba language. Its means for communication that is delivered easy to understand for the pilgrims.

From the custom side, very firm holds the customs that in inheritable by ancestors even the custom position sometimes are higher than the religion. One of the custom form that until now still maintained is memorize pedigree and clan. This thing is one of mainly ethnic Batak Toba, in every where they are. When they do *silaturrahim* to the people houses, in the offices, in the market, and in the coffee so that is asked is not about the profession but also where do you from? And what is your clan? If you answer Nasution its means same as Siahaan clan Batak, from the talk side is mentioned *kahanggi*, because the same clan, occurred fraternal relations and social friendship. If the woman is called *iboto* (sister) and can't married in the way of custom, although in the Muslim can married. From the friendship that occur, invited to the house for *silaturrahim*, glorified as a visitor, eat and drink, helped all needs even though is asked to stay in the house as long as there is a duty and necessity. For Javanese and Malay that don't have clan are given the new clan for social interaction more familiar and looks as a sibling. Reviewing from ancestry side, its *patrilineal* its means ancestry of father, because from the father side the clan is inheritable, not from the mother side like tradition in Minangkabau ethnic. Therefore for Batak Toba ethnic people and Mandailing so expecting the boys from the girls as a heir of offspring. If the girls later after married can't bequeath clan anymore but the children who is borned attributed to the husband. This comprehension is not means degrading to women but because its important in the social live continuer clan. In the custom way is legal its not as a form of violation to the religion. In the art is tortor and choir, tortor divided into four kinds those are *hasuhuton* (who have intent), *tortor with sabituha* (siblings), *tortor hula-hula* (mora) and *tortor boru* (sisters). From the worship cloth side, muslims are using sarong, koko, cap, robe, or lobe and there is using batik. For the christian man is using coat, tie, black cap, shoes and hold the Injil, the woman pilgrims are using long dress, bun and hold Injil. The teenagers and children who do the worship to the church is using neat clothes to because face the God must be politely dressing.

Dalihan Na Tolu function in the keep inter-religious harmony

Based on the research result is found each functions of *Dalihan Na Tolu* in the social live.

First, as a principal of live (live orientation). Batak Toba ethnic since then until now had a principle of live that is illustrated in the form of language "*Manat mardongan tubu,, somba marhula-hulaand etek marboru*", *manat* means be carefull, *mardongan tubu* means keep your attitude to the siblings and the same clan, *somba marhula-hula* honor it *hula-hula* or *suhut* who give the daughter, *elek marboru* means loves your daughter. This language expression same way with T.M Sihombing said in the beautiful poem and full of meaning. (a.) *Molo naeng ho gabe, hormat ma ho marhula-hula. Molo naeng ho sangap, denggan denggan marsibatuha, molo naeng ho marmora, elek ma ho marboru*". Means if you want to be success, honor it *hula-hula*. If you want your name good and honorable by the people so do the good things to the siblings and the same clan. If you want to be a rich man, loving the girls. (b.) *togu urat ni bulu, toguan urat ni padang, togu na dok ni uhum, toguan na nidok ni padan*, means its true bamboo root is strong, but the agreement and conference are agreed that much more stronger.

Social commentary from the principle of live the first expression is explaining about the importance of honoring the parents especially *hula-hula* lines, people can give the daughter to be married. Because the key word of successfulness in the live honor to the parents and to the siblings or the same clan and can't degrading to woman. In the other side, can understand that *hula-hula, kahanggi, and anak boru* (son-, daughter-in-law) are tri tunggal that had a solid unity. *Hula-hula* in Mandailing language is called *mora* can't do the *siriaon* activity (happiness) and *siluluton* (sadness) without supported by the siblings and the same clan. As well as son-, or daughter-in-law can't do custom activity if don't supported by *mora* and *kahanggi*. Social commentary at the second expression explain about how the strong the agreement result decision and conference beat the law power or bamboo rot and thatch.

Second, as a place for unite people who has a same religion and different religion. In the *Dalihan Na Tolu* tradition the same religion position its easy to knit togetherness but a little difficult if its different religion for example Islam and Christian Catholic and Protestant. Therefore, for binding the differences people religions from the custom. A clan or descent seen as a sibling, had a same blood tie, when held the *siriaon* (happiness) like wedding party, borning children, get in to the new house, grateful become a bureaucrat and become a member of DPRD and others so that we must be happy to. Must come the invitation if don't come is given the moral punishment and considered violate custom rules. As well as when our siblings get the *siluluton* (sadness), for example the death so we must sad to and come to entertain the family who stay, moreover there is relationship. Apart of siblings, difference faiths is accused had a social bond and emotional much more stronger than religion. Because, in the real of people, religion differences that embraced is often separating siblings and neighborhood. Often suspicious each other between the faiths. In every people activities there is no dividing between Islam and Non Islam and used the custom as united. Almost don't found the dividing between the people layers but unite in togetherness. For describing the social familiar relations, there is a Batak Toba language that quite interesting for observed "*Ompu na jolo martungkuon siala gundi, pinungka ni ompuna na parjolo, ihut honon ni akkana parpudi*" means the ancestor and history kings had bequeathed the customs that must obey by the next generations.

This advice that realized by Balige people and they don't want break the ancestor traditions that if broken causing occur the disaster and calamity. Why that how the importance the custom positions? because, the custom is tradition that manage the relations between the humans, the culturing humans are the cultured human are habitual humans and understand about its culture. Otherwise people is not cultured is a people who don't adhere to the culture of their ancestors. There are some ethnics that sampled of Balige people that is Japan and Chinese. Advancement both of these nations because they don't leave ancestors cultures although they dominate of science and technology.

Third, as a place of agreement and conference. Agreement means agree or deal and preference is discussing or conferring about the custom party, wedding, born, getting into new house, christmast, and death ceremony. In the conference is lead by *hula-hula* lines and *hurajaon* (king) who manage all of programs and officials are *anak boru* (lines of son-, or daughter-in-law) as well from the man side or woman. When the wedding conference program for example where *hula-hula* sit and king mustn't in lines with *kahanggi* and *anak boru*. It doesn't mean show the differences of social class but as a honor to the *hula-hula*. *Anak boru* position is an official who ready to told by *hula-hula*, can't argue but submissive and faithful. A high social status that had *anak boru* (son-, or daughter-in-law) don't apply even in the government important position like mayor, governor, in university are lecturer, academic title, third level (Doctor), secondary level (Master) and in the company as a director and manager. Custom position its managing, for *anak boru* don't feel humiliated dignity but exactly feel lofty and proud subjugate to its Mora.

In wedding ceremony all layers talk start from king, *hula-hula*, *kahanggi*, and *anak boru*. Therefore, when the custom ceremony wasting much time, midday time comes and lunch time sometimes hasn't done the ceremony. Visitors feel bored, nervous, uniquely don't refute and don't leave the wedding place to. The materials talked all almost same for example when giving advice to the both of brides man and woman, the point is for understanding the meaning of household, agreed in household, to know each others, husband understand his responsibility to the wife and so does wife, respect to the parents-in-law side, when have a kid later love your children and visit to the *opung* (grandfather) regularly. Fourth, media of communication. (a.) First, interpersonal media (private) mainly between FKUB officers who had an ethnic religion, profession religion and class. The point of this communication is to keep inter-religious harmony, the faiths harmony of religion with government, faiths and internal harmony between the faiths. (b.) Group communication is for establishing cooperation with social religion institutions like PSSSI (*Parsadaan Simanjuntak Sitolu Sada Ina*), Communication Between the Institutions Forum shorted FORKALA, Balige of Mosque Teenagers Forum and United of Nomads People, Balige. Based on discussing with the leaders of PSSSI Balige is found that statements like; fellow the organization area, united clan join to keep inter-religious harmony in Balige. We *Persadaan* (unite) together with the people especially Simanjuntak clan *sada ina* (one mother) full of supporting to institutions *Dalihan Na Tolu* that is founded in 1999, we as Batak Toba ethnic even though, different religion but must can keep inter-religious harmony, hold firm the custom rules that inherited by ancestral, if only there is not suitable, different idea so that we

all together do the discussing, conference and must not do the social conflict and fighting. Don't because different religion we war each others and hate each others. Language is not different to like what leader of FORKALA Balige said: Custom Institutions in Balige are working partner of government in order to keep inter-religious harmony, media of communication between the custom institutions, clan united, mediation of institution when the conflict occurred and enmity in society. This institution must be unifier institution between Muslims and Catholic Cristian and then Protestant. Although we are different religion, different clan, profession, class, but we are one in *Dalihan Na Tolu*. There are some superiorities from the group communication. (a.) organized because involve a lot of people. (b.) occurred intense communication between the head of custom, religious leaders, the leaders of *parsadaan* (unite) and government start from the leaders of environment, headman, mayor, and governor. (c.) communication involved and emotional relationship and know each other between the faiths. (d.) media of communication for socializing together rules between religious minister and interior minister about the inter-religious harmony and the government, inter-religious harmony and internal faiths. One of important point that is socialized is the importance of permit build the mosque and church. Based on 14 section

The Regulations Along Religious Minister And Interior Minister.

- The house worship building must fulfill administrative requirements and technique requirements of build building.
- Except to fulfill the requirements like (1) subsection said the house worship building must fulfill special requirements include:
- Name list and Identity Card worship house members the fewest 90 (ninety) people who ratified by local officials with the level area boundary like 13 section and 3 subsection said.
- Supported of local community The fewest 60 (sixty) people who ratified by the mayor/headman.
- Written recommendation from the leader of Religion Department Office regency/town and
- FKUB recommendation regency/town
- In the requirement thing like (2) subsection said letter (a) fulfilled incumbent facilitates availability the location of worship house bulding.

Fifth, solution conflict. There are some form of social conflicts in the society those are land disputes, pregnant out of wedlock, accident between the motorcycles and neighbor disputes. Those cases are must not taken to the realm of law but solved from the agreement and conference *Dalihan Na Tolu*. Because, if we are taken to the realm of law will waste money and occur the dispute that not its peace. If win at the court so people who litigate will happy but if supposing lose at the court like proverb said blacksmith charcoal iron depleted perish. therefore, in tradition Batak Toba custom the same clan relationship and different religion much stronger from the custom institution from the law enforcement through the courts.

The obstacles of custom institution Dalihan Na Tolu in Keep Inter-Religious Harmony in Balige District

There are some obstacles that faced *Dalihan Na Tolu* in keep the harmony of inter-religious. First, conviction different religion. Although *Dalihan Na Tolu* agreed as a facility for

keeping inter-religious harmony for the Muslim not suitable culture higher than religion. The religion is produced by Allah SWT who set the human relationship to the Allah and relationship to the humans. Allah who send the prophet, given vision (scripture) that must be believed by its people. Therefore, culture is an idea or concept, rite practice, language, symbol, art, and science. In the West version the religion is a culture system. For superintending the both of differences that back ground so need to distinguished between the sky religion and earth religion, sky religion is revelation. Jewish, Christian, and Muslim that is monoteism. While, earth religion is human produced, prophet and scripture are made and assigned by the human based on minds. Besides that, conviction of Islam, must be based on principal of theocentric (monotheism) as well the culture that produced must be theocentric. If there is a culture that contradict with the Islam and ruin the faith so that culture must be avoided and mustn't be practiced because including kind of shirk which its sin will be not pardoned by Allah SWT. Second, *Dalihan Na Tolu* is *tri tunggal* same as trinity lesson in Christian that is God Father in Heaven, God Child and Purest Spirit. When rises this perception so very wrong its meaning in culture thing pure *Dalihan Na Tolu* custom there is no relation with the conviction of religion that embraced by each faiths. Third, in the custom ceremonies that often become a problem is about the kosher of food and mustn't married with the same clan. In the Islam view that pig and dog are the most illegitimate animals that is mentioned by Quran and Hadits, but for the another religions it allowed caring and eating it. Therefore, for don't offending inter-religious relationship when there is a culture ceremony and wedding ceremony is served the kosher food for Muslim. Cooking the food is Muslim family and that is the one of the deal between *Dalihan Na Tolu* managements. Prohibition married with the same clan is a culture but related to the religion married is allowed because not including of *mahram* category, the people who illegitimate to be married. This tradition obtain in Spirook people to and North Padang Lawas and South.

Fourth, there is a worry in Muslim circle in Balige that all religions are regarded same, whereas different from the faith side, the way of workshop, house of worship and morals. Indeed latter language that is said all religions are found in the religious minds, culture and social, the purpose is for obscuring religion meaning. Fifth, Eid, Christmast and New Year. Religious people and Islamic lean disposed don't want say merry christmast to another faiths based on Isa a.s prophet opinion is Allah messenger and not God. For the muslims Balige almost difficult to be avoid because the the relationship between the unique family each other, like christian father but the children become Islam because married with Islam woman. Between the man father and woman from the besanan custom, when the family ceremony from the man side there is parents obligation from the woman side to come at the wedding ceremony, must come because of custom. Another example, between the siblings are found that Islam brother, and Islam sister but the brother and sister still embrace Christian. When christmast and New Year, we come visit to their houses and that can't be avoided because the family relationship. Meanwhile, when Eid they come to the our houses to and say Happy Eid Mubarak, forgive me body and soul, case like this not only occurred at the Batak Toba ethnic but also for Pak Pak Simalungun Ethnic (karo) to. Sixth, different religion married. This case model occur in Balige married between the Muslim man and Christian woman or Muslim woman and Christian man. Married between the Muslim man and

Christian woman didn't found the problem because before the wedding held so first the woman Christian faiths hold Islam. Difficult problem Muslim woman married with non Muslim man. This problem often make the social conflict between two families who had different religion. The way out is from the civilian married.

Solution

Therefore *Dalihan Na Tolu* in Balige district had an important role in the way of keep the inter-religious harmony, needed some solutions in superintending social conflicts in society. First, religion conviction for the faiths must be sturdy, mustn't say all religions are same. In the concept of Islam referenced to Q.S. Al-Kafirun/109: 1-6, for you your religion and for me my religion. All of culture forms contain of shirk must be discarded because its contradict with Islam morality. Second, from the social side, religion must be functioned from some aspects. (1.) religion is live orientation for the faiths. (2.) religion is a spiritual guiders and appease the faiths heart. (3.) religion as an education that educate, open the wide minds, not exclusive (closed) and opened. (4.) religion is a tool of social control or social driver. In the Quran language is *amar ma'ruf* and *nahi munkar*. *Amar ma'ruf* means invited humans to the good way and *mungkar* the contradict action with the religion, custom, norm, and value. Applying of *Amar ma'ruf* and *nahi munkar* are government, ustads, and people praying, its means the people hate to denials occurred. Third, important religion discussing for the different faiths. Religions discussing is not to find true or false its a religion but to find the meeting point of the religion from social side. All religions teach about goodness and there is not one of religions in this world that asked the faiths to do something bad. Another important thing that discussing open the outdoor its closed in the society. From the faiths will make a hatred, suspicion, physical abuse, war on behalf of the religion even suicide bombing occurred. In Balige, *Dalihan Na Tolu* evidently is used for discussing means religion because that until now don't occurred the conflict between the religions.

Closing

The people in Balige district who minority of Muslim and majority of Protestant Christian and Catholic still keep inter-religion harmony and until now hasn't been religion conflict except in the form of social conflict. That success can not be separated from the function *Dalihan Na Tolu* in the social live and religious. Its functions are; becoming as a principal of live, the place of people unite who had the same religion and different religion, the place of agreement and conference, media of interpersonal communication and the groups and solutions conflict institution. Therefore *Dalihan na Tolu* had been functioned, but, still is found some constraints that is faced in keep inter-religious harmony in Balige district. First, different religious beliefs. Second, doubtful halalness of food in the custom ceremony. Third, feared rises the view all religions are same. Fourth, Eid, Christmast and New Year and wedding different religion. To overcome that problems how importance monotheism are that strong in the circle of faiths, functioning of religion in the social live and discussing of religion sustainable.

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