

COMPREHENDING THE ESSENCE OF THE PARSAHUTAON COMMUNITY IN NURTURING INTERFAITH SOLIDARITY IN TARUTUNG CITY, NORTH SUMATRA

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Abstract

Interreligious relations become an integral part of the discourse of social parity. The creation of harmony between individuals and groups is very important to review, given that human existence is filled with dynamic aspects, such as culture, situation, and context. This study aims to describe and examine the essence of the existence of Parsahutaon social associations in building social solidarity between religious people in Tarutung City, North Sumatra. A descriptive qualitative methodology was utilized in this research, with literature review serving as the primary data collection technique. The results showed that a prosocial essence was present in the Parsahutaon community. First, it becomes the foundation for realizing compliance in the midst of plurality. Second, the means of implementation in the construction of social solidarity amidst the diversity of faith traditions in the city of Tarutung.

Keywords: Social solidarity; Parsahutaon community; Social relations

Abstrak

Relasi antar umat beragama menjadi bagian yang tidak terpisahkan dari wacana paritas sosial. Terciptanya harmoni antar individu dengan kelompok sangat penting untuk dikaji ulang, mengingat bahwa eksistensi manusia dipenuhi dengan aspek dinamis, seperti: budaya, situasi dan konteks. Penelitian ini bertujuan mendeskripsikan dan menelisik esensi dari keberadaan asosiasi sosial Parsahutaon dalam membangun solidaritas sosial antar umat beragama di Kota Tarutung, Sumatera Utara. Penelitian dilakukan dengan menggunakan pendekatan kualitatif deskriptif melalui studi pustaka sebagai teknik pengumpulan data. Hasil penelitian menunjukkan bahwa, komunitas Parsahutaon memuat esensi yang prososial. Pertama, menjadi basis terwujudnya konformitas di tengah pluralitas. Kedua, sarana sarana aplikatif dalam membangun solidaritas sosial di tengah keberagaman tradisi iman di Kota Tarutung.

Kata Kunci: Solidaritas sosial; Komunitas Parsahutaon; Relasi sosial

A. INTRODUCTION

Indonesia has long been known as a multi-ethnic, multi-lingual, and multi-religious country. According to Geertz, multiculturalism is a social reality in a society made up of elements from many life experiences that are combined in a variety of ways to create one cultural unity (Pals 1996). Because of the hundreds or even thousands of different ethnic groups that are scattered across different regions, each subculture has different subcultures. A country may be considered multicultural if the socio-cultural diversity of geographic conditions is accepted and maintained (Berlian 2015). Multiculturalism is made up of the words multi, which means many, culture, and ism, which is a concept or way of thinking. Therefore, the literal meaning of the word is an awareness of how people can coexist while having distinct and varied cultures (Chorul 2006). The discourse on multiculturalism has an impact on the underdeveloped sense of national integration and unity. In return, it becomes clear that multiculturalism is a notion of the way of life of a nation and a state that recognizes the existence of democratic principles. According to Wiken, a person who is frequently cited when discussing Indonesian multiculturalism, familial links that are developed through brotherhood, whether they be based on blood, regional ties, or national origin, form the foundation of multiculturalism (Tambunan 2021).

Every individual has the opportunity to express their identity through the multicultural phenomenon in society. Diverse identities and features that exist have fused into one in the segmentation of society. As a result, the social structure is filled with subcultures that are non-complementary. The diversity in Indonesian society is not a recent development; rather, it has gone through a complex historical process. This phenomenon

constitutes the social aspect of a society rich in diversity, in terms of religion, culture, and tradition. The diversity that is present is a warning to every individual in society. This undoubtedly creates the potential for many conflicts between individuals, communities, and even institutions in the form of tense events.

Diversity is often understood as a trigger for horizontal conflict. The same thing happened between groups in different parts of Indonesia. In general, the phenomenon of divisions and conflicts becomes a self-conscious discourse for understanding that relationships with other humans do not work well. These conditions become a trigger to focus on establishing positive relationships between groups of individuals. This shows that relationships between groups are important in building social harmony. The purpose of this article is to make a genuine attempt to preserve the hope of Indonesian unity.

According to Izak. Y.M. Lattu, Pancasila, the 1945 Constitution, and the National Anthem, all served as sources of national narratives emphasizing the virtues of *hospitality rather than hostility* (Lattu 2018). According to the author, this represents an effort to preserve peace in accordance with the ideology of the nation. Although ideology has been used as an applicative means to overcome various conflicts that often disrupt the harmony and unity of the nation (Kementerian Agama Republik Indonesia 2019). But various problems and tensions are not always missing even occurring regularly each year. According to Yahya Cholil Staquf, the chairman of the general board of Nahdatul Ulama, religious conflicts that would persist in Indonesia will continue to exist with the presence of the religion itself (Kompas 2022). But it must also be recognized that conflict and tension nuanced religion has experienced an escalation, both in quantity and quality (Setyawan 2017). With this reality, the author realizes that the Indonesian

people should not be complacent based solely on these ideologies. It takes a dynamic effort to create stability in social life.

In describing the above problem, the author sees that one way of creating harmony is cultural decentralization. The growth of creativity in the face of the danger of globalization will be impacted by the provision of space for many cultures in the archipelago. Each existing culture must be considered in a positive paradigm, in order to create creativity for each society in a particular culture to use all existing values. Therefore, the local culture and *wisdom* that is the product of the community become a *social glue*. This is based on the reality of Indonesians who have a tendency to make culture a framework of reference in living their lives. Thus, existing local culture and wisdom are beneficial to maintaining social integration (Nelwan et al. 2022). In addition, it also serves to anticipate the different cultures that exist do not become something defensive and conservative.

According to Chris Jenks, culture is a notion that is widely accepted and used to encompass all respects for people's ways of life, beliefs, rituals, and customs (Jenks 2013). Social scientists tend to mobilize culture into instruments of action. This means that culture is seen as a specific concept such as for example, value systems; *value orientations*. In summary, researchers believe that culture works if it is useful when applied as a concept of differentiation within a community. According to M. Arnold, culture is a huge support or assistance for any future issues because it is an attempt to achieve absolute perfection by learning everything that has been or will be thought of in this world.

Thus, it is clear that local knowledge and culture are functioning on a practical level when people are able to work toward making elements of each culture a source of peace. Due to the significance of social harmony in society, this paper will explore its essence and highlight one culture that is full of positive

qualities, namely *parsahutaon*, one of the application forms of culture that can be used to mobilize people to build bridges of understanding between religions, particularly in Tarutung City. Given that various conflict events that occur often start from the local level and empty into the global zone. Acknowledge the importance of local culture and wisdom to act as a spark to overcome tensions among communities. Which is why the search is presented.

The author has read numerous books and studies that discuss solidarity, particularly solidarity among faiths in Indonesia, but none of them have addressed the following dimensions, namely: not yet related to local wisdom as social capital that must be developed to create and maintain solidarity in religious relationships. This research will fill some of that gap, and it also aims to demonstrate that the cultural wealth in the archipelago will never run out to be used as a useful remedy as well as preventive in an effort to maintain national unity in relations among religious people because, at the local level or certain regions, there are still many local wisdoms that have not been recognized and used contextually.

This research aims to provide a culture in the form of local knowledge, specifically *parsahutaon*, as the foundation for encouraging social harmony and striving to find solutions to problems in the local Tarutung City setting with the goal of promoting national unity. Considering that the *parsahutaon* is able to be a basis for striving for togetherness and maintaining harmony. By acknowledging that all inhabitants and community members are families who belong to the same region. So there is no room for differences that give rise to tension. As a result, unity and solidarity among communities will be achieved so that the commitment to coexist and prioritize others becomes important to implement.

Social solidarity has been the subject of numerous prior studies, including Izak Lattu's study entitled *Building Trust and Social Solidarity in the Public Sphere in the Perspective of Indonesia*, which asserted the necessity of social solidarity in interfaith relationships with an emphasis on *mutual understanding* as well as agreement in a commitment to mutual respect and full of tolerance (Lattu 2014). According to Lena de Botton's research, which was inspired by Lattu and is titled *Solidarity Actions Based on Religious Plurality*, stated that social solidarity can be achieved if each person is eager to participate and has the ability to accept others in plurality (de Botton et al. 2021). Then, Yaspis Edgar claimed in an article titled *Indonesia dalam Pusaran Masa Pandemi: Strategi Solidaritas Sosial Berbasis Nilai Tradisi Lokal* that in order to achieve strong solidarity, local cultural values can be used as a strength or moral foundation to accommodate the group sentiments of the community. Then make a solidarity movement based on cultural values (N. Funay 2020). But these studies still leave a gap because they have not yet seen how the social associations that exist in a particular area, such as *the parsahutaon* become a force that can build solidarity between faiths.

B. METHODOLOGY

In presenting this research, the author uses a descriptive analysis method with a literature study (Lune and Berg 2017). The use of the descriptive method, specifically to thoroughly characterize the many essences present in social associations, *parsahutaon*, and finally served as a practical medium for fostering unity among religious people in Tarutung City. In the meantime, the analytical approach, which entails looking at the numerous essences that exist in the *parsahutaon*, serves as the foundation for building social unity, which is the focus of this paper. The

literature review used in this paper is used to collect, read, and document library information up to the management stage (Ratna 2021). Data will be obtained through various research results, journals, documents, books, and various relevant information. By a sociological approach and supported by Karl Mannheim's sociological theory of knowledge as a prism of analysis.

The overall structure of this paper will be as follows: The first section begins with an introduction that provides background information on the issues and troubling circumstances up to the *research gap*. The results and discussions are presented in the second section, which is divided into three parts: social integration and community resilience in Tarutung City; interfaith solidarity in Tarutung City; and an analysis of Karl Mannheim's sociology of knowledge regarding the *pasahutaon* in relation to social solidarity in Tarutung City. In the last section, we will provide conclusions and suggestions.

C. RESULT AND DISCUSSION

1. Interfaith Solidarity in Tarutung City

Through the emphasis on collectiveness or circumstances where the relationship that takes place is founded on moral sentiments and shared ideas which are called social solidarity (Sitorus 2022). Social solidarity is a real influence in two areas, namely socio-political and religious life (Peters 2014). Solidarity is a condition in which individuals in society unite through togetherness based on moral notions and shared beliefs in social relations. Because it is so closely tied to unity in the form of connections that need to be made between people, the space of collaboration, awareness, and willingness is the key aspect of the development of social solidarity.

Therefore, pursuing a strong relationship with the goal of harmony is crucial because it will create a social structure that is

more oriented toward addressing collective needs than individual interests. This is because the communication that is free from dominance will be a key component of this system. As the most perfect of all creatures, mankind bears the responsibility of creating harmony in the world in which life takes place. Even if it is usual to run against many barriers that can delay an attempt, as a being endowed with a wealth of knowledge, thoughts, and concepts it is not a serious issue.

According to Durkheim, the main problem of every social problem is the problem of order, because of how to achieve social solidarity in this very complex life. But according to Durkheim, if every member of society is able to share the same concept, solidarity can ultimately be attained naturally. Therefore, the roles depend on each other so this is a kind of metaphor for modern existence. Each person depends on the other to survive, and each person's tastes and aversions are linked together so that humanity can progress (Ritzer 2003).

The term mono dualist creature directs humans to be able to be responsible for the creation of harmony in life with the whole creatures. This is made clear by the existence of humans, who have a structure and function that are both very close to perfection. Because humans are multidimensional beings, they must interact with one another both personally and socially in order to fulfill the demands of social functions in a socio-cultural context (Bungin 2014). When everyone in a pluralistic society shares the same understanding, order in the social structure is actualized. As a result, each person's function is important for future projections, specifically for achieving harmony in the lives of diverse identities (Ritzer 2013).

Durkheim divided this solidarity into two parts: positive solidarity and negative solidarity (Sitorus 2022). Negative solidarity does not produce anything, so it does not have any influence.

Positive solidarity is characterized by a number of traits, First is the ability of each person to forge direct connections among members of the community without the need for middlemen. In other positive solidarity, the individual depends on society, because the individual depends on the parts that make up that society. *Secondly*, there is a system of distinct and special functions, which express constant relations, even though the two societies are in fact one. *Thirdly*, although the person is a member of society, they continue to exist as a single entity. This third type was created by combining the first two (Usman Pelly 1994:181).

The aforementioned reality results in social solidarity, which is quite diversified and involves interactions between individuals, groups, and groups of individuals as well as collective work. Such a case can be realized in the form of: a). Mutual cooperation (gotong royong) a form of solidarity that we often meet in society is mutual cooperation, it is a sense and social ties that are very firm and well maintained. Mutual cooperation usually occurs in rural communities. The collectivity is seen in mutual cooperation so it makes these activities part of the culture; b). Cooperation is the essence of social solidarity which is furthermore cooperation, social solidarity gives rise to cooperation between individuals and groups. Collaboration is the final process of incorporating. This procedure demonstrates a group of groups in life and how they move as a body with other groups in order to get a result that everyone can appreciate.

The Indonesian government has aimed to establish a Trilogy of harmony, namely: inter-religious harmony; internal harmony of religious people; and harmony of religious people with the government, in order to foster communal togetherness in the middle of a plural society. This trilogy aims at the achievement of social, economic, and political stability. But in reality, there are a variety of tensions that frequently arise in different parts of

Indonesia, including inter-religious clashes in Aceh Singkil, Bekasi City, and the most recent one in Cilegon, Banten (Dirgantara 2022). Thus, the existing phenomenon of conflict shows the inefficiency of the implementation of the Trilogy by the government. According to the authors, the local culture's potential as a concordance project at the lower level (region) is not or has not even been fully realized. This has an impact on, the longer the post-conflict recovery process (Ismail 2011). Transferring various local wisdoms to the media to build harmony is very much needed. But to reach the practical level, cooperation between individuals is necessary. Due to this, the author will discuss the significance of social integration in the following part, as well as how it relates to society's capacity to resolve a variety of tense issues.

2. Social Integration and Community Resilience

It needs unity from each individual community to try to comprehend the purpose and essence of regional elements or wisdom, like *parsahuaton* in Tarutung City, in order for it to serve as a medium for fostering religious tolerance. This leads to social integration. The terminology of integration is a word of absorption in Latin, namely *integrare* which means together and comprehensive. These separate parts are then brought together into a unified whole for joint interests and projects or, in other words, functionally dependent in particular in a heterogeneous society. Similarly, Ralph Linton argues that integration is a progressive process of development of circumstances that leads to harmony between elements, communally aimed at the realization of a universal culture (Linton 1984). Different definitions exist across the paradigm that each culture is a force that has a driving force so that each individual can adapt to the other.

Similar to the idea of social contact, the idea of social integration is a social phenomenon that is strongly tied to the

setting of community life in Tarutung City. In other words, the dimension of social integration reality also includes the macroscopic-microscopic vertical continuum, and the objective-subjective horizontal continuum dimension (Mais, Tasik, and Purwanto 2019). A community whose condition (almost in all its aspects) has changed. The theoretical foundation for comprehension and interpretation must, in this regard, also be pertinent and adaptive to the dynamic context.

However, a value orientation is needed that can affect changes in the pattern of division of labor, social solidarity, or collective consciousness, following the tendency of the process of changing mechanical solidarity to organic solidarity, which can result in the dysfunction of the system mechanisms and the occurrence of disintegration. In his renowned book *Folkways* (1906), American sociologist William Graham Sumner (1840–1910) stated that sociological studies should not only focus on the process of attributing one's external behavior to a general pattern but also on the process of socializing the individual mind (Sumner 1906). With it, he attempts to develop the viewpoint of society as a process of interaction and seeks a more accurate understanding of human existence.

Human beings for him consist of body, soul, or mind that have biological instincts and also tend to be egotistical or individualistic. In the process of social association, or socialization, egoism serves as the foundation for social behavior; negative social experiences, conflicts of interest, inconsistent thoughts, attitudes, and behaviors, as well as conflict, all contribute to the creation of dispersing antagonisms. Because of this, cultural means are necessary for realizing a common life in a society; the habits of the people (*folkways*), formed collectively, are the result of the selection of life experiences or habits that are thought to be useful and

effective in the struggle of life; preventing conflict and growing feelings of love, cooperation, and unity.

Based on the above explanation, it is possible that circumstances that integrate into social life translate into resilience in the communal body. Especially in the context of the community in Tarutung City. In this case, resilience is understood as the effort or ability of each individual to overcome various divisions. Such circumstances refer to habits that encourage social adaptability and seek the safety of self and group in safer and respectful ways. Moreover, habit also produces relatively consistent and compromising patterns of behavior (between selfishness and altruism), and is supported by the majority of members of society. These ingrained behaviors are constantly being adjusted to new situations; at first, they are just behaviors (*habits only*), which later develop into oral customs that are not binding, but aspirational (the will of society's members), and later, specific behavioral patterns of these behaviors raise their cultural status into social norms that bind the conscience.

3. Parsahutaon Solidarity in Tarutung City in Sociological Analysis

Tarutung is the capital city that is also the administrative and economic center of North Tapanuli District, North Sumatra Province. As the capital city in general, Tarutung City is the main destination for every individual community to just stop by or stay. Therefore, the phenomenon of urbanization in Tarutung is inevitable. Slowly but surely the occurrence of urbanization has ushered in a new chapter of the socio-cultural community of Tarutung. Furthermore, Tarutung City is known as a “religious tourism destination”, especially for the Christians. Many foreign and local tourists visit this city. Therefore, heterogeneity becomes an inseparable part, especially in religious matters. Although most

of the population of Tarutung is Christian, the presence of the mosque and Mushola is a sign that the city supports plurality. This is realized as a symbol of the creation of different spaces in Tarutung City.

The community of Tarutung City is heterogeneous consisting of various tribes, such as Batak (Angkola, Toba, Simalungun, Karo, Pakpak/Dairi, and Mandailing); Nias, Padang, Javanese, and even Chinese. There are several religions, among others, Christianity, Catholicism, Islam and not forgetting the adherents of the Parmalim Believer. However, circumstances that are different from these different ways cannot be denied also have their own positive and negative dimensions. This reality leads to the paradigm of the possibility of collegial collective conflict. As Huntington's Prophecy states related to *the clash of civilizations*. The conflict between people and religions has the potential to happen at any time, especially in places where similarities and differences actually exist. Like the city of Tarutung which is very close to the plural community. On the other hand, the different disparities that do exist can also serve as a foundation or source of strength for fostering unity amidst diversity.

Relationships between people who live and work in the same location may not necessarily be inhibited by religious differences. Interaction between people never stops even though there are differences here. In the context of Tarutung City, the author sees that the pattern of social relations is still maintained. This happens because of awareness and also the result of cooperation between individuals and communities. Particularly with the Tarutung City citizens' conception of the notion of life or philosophy, namely *Marsipature Hutana Be* (Striving for order in one settlement/village). This concept is reinforced by the *parsahutaon social* association which is a breakthrough to prevent divisions between people living in the same region.

Parsahutaon is a set of two words in the Batak language, namely, *parsa* has the meaning of unity or association. Whereas *huta* is a residence where everyone who lives has the same lineage or comes from one ancestor (Double 2012). Thus, the meaning of *Huta* cannot be equated in the ethnographic and administrative sense, namely villages or subdistricts (Silalahi 2013). Through this understanding, it can be concluded that the *parsahutaon* is a gathering of several individuals who are still classified as relatives who decide to settle or settle in one area. This understanding leads to the understanding that in *parsahutaon* the value of family and harmony is highly respected. As a result, all types of conflict, including those that arise even before they start, can be avoided by being conscious of the commonalities that everyone shares, especially close relatives. In order to inspire and serve as a reminder that everyone is family in social situations, especially when they are in close proximity—at least in terms of blood, clan, region, and country. The *parsahutaon* acts as a symbol of togetherness or association amongst a number of people who are still related, serving as a reminder and a way to understand that every society that exists in a single environment is a family.

As a result, because of the sense of togetherness that comes from being woven into a neighborly existence, individual differences are not a problem. Through this understanding, the *parsahutaon* in Tarutung City is better known as *gemeinschaft*. In English, it is called *communal society*. In Indonesian it is called *paguyuban*. The various terms that exist give the understanding that the *parsahutaon* is a union or association consisting of several people who have a close bond with each other. The basis of unity is a sense of mutual ownership between individuals so that solidarity bears by prioritizing common interests.

Then *parsahutaon* is a social association that is able to become a medium for building solidarity and maintaining harmony

in the social life between religious people because a sense of unity has been formed naturally through the similarity of identity which is then realized in interactions between individuals. *Parsahutaon* as a social association in Tarutung City has now become a kind of collective memory for every community. This is demonstrated by the rise in positive community contact (Silalahi 2013). It is not overstated to say that the *parsahutaon* came into being as a result of a shared desire to create a community that seeks to uphold harmony and promote warmth in the midst of diversity.

This is in line with *parsahutaon's* sense that requires understanding and prioritizing common interests, not personal ones. On the basis of this concept, it can be deduced that social solidarity is only attained when each person or group recognizes the presence of others despite their differences and is able to remove all barriers through a variety of different activities, such as the use of *parsahutaon* in the city of Tarutung. Conclusion: The prosocial nature of the *parsahutaon*, as the author has indicated above, is consistent with the aim of the research topic that the author has established, namely fostering cooperation among faiths. In terms of practice, every religious community, as well as individuals belonging to the *parsahutaon* should *become* aware of how important it is to strive for solidarity in the social body.

The author will then examine the social solidarity of the *parsahutaon* in Tarutung City using Karl Mannheim's sociological theory of knowledge in the process of making the *parsahutaon* manifest as a foundation for creating interfaith unity. In the previous sections, the author has described various terms of solidarity, integration, and prosocial essence contained in the *parsahutaon*. As a result, the author will examine the phenomena of solidarity in this portion of *parsahutaon*, which will serve as an application medium to foster harmony and concern for wholeness in the Karl Mannheim paradigm.

According to Mannheim's ideas on sociological analysis, which fundamentally investigates and reveals what is thought of or recognized as knowledge, even events in the context of specific societies can be interpreted, understood, and maintained in the social conditions of society (Mannheim 1954). Mannheim's sociological analysis thus boldly admits these links, demonstrates them within the purview of science itself, and employs them as an applicable tool in the social life of society (Mannheim 1954). It is tasked with finding solutions to issues through the social conditioning of knowledge. On this basis, the authors realize that every good knowledge that is locally produced and generally acknowledged has its own space as well as being different in practical subjects. Not only that, but any global knowledge that has resolved or can resolve a variety of conflicts and issues will *fit in* or fit on a lesser level. On the other hand, knowledge, ideas, and concepts developed locally or in a specific location will not provide solutions to a wide range of issues that affect people everywhere, necessitating the need for knowledge that acknowledges the connections between the production of science and a specific societal environment.

Conditioning of any applicable existing media to get various benefits. As emphasized in the presentation of social solidarity that must be practiced in specific locations, various local elements, such as local culture, must be used in an effort to control conflict between religious people. However, with the provisions, there is awareness and a willingness for the community to act on local cultural elements as a basis for fostering harmony. Then it is necessary to understand the conditions and development of local communities into the utilization of components in local culture as a tool or media in anticipation and even conflict resolution. In other words, the various methods listed above must be suitable for

implementing one or more aspects of local cultures, such as the *parsahuaton*.

As a part of the local knowledge, *parsahuaton* merits serving as the foundation for achieving uniformity via the attitudes and deeds of every community in Tarutung City when extending hospitality. This reality must also be created through proactive and creative actions in building two-way communication. In the *parsahuaton* of adaptive and constructive communication, this is the basis for the realization of hospitality that comes down to communality. However, this is very likely to lead to relationships that compete and dominate each other. It is what makes every individual aware that each individual must be aware of the reality of the life he/she is living with others. Then there comes the connection between one person and another called social solidarity. In this case, the author realizes that at a special level, namely local communities, group consciousness is very strong and is regarded as very important for mutual completeness (Jones 2011).

Helping and wholesome behavior can be manifested in prosocial actions. According to Clarke (Agus Abdul Rahman, 2014), prosocial behavior is any action that leads to giving (material and non-material) addressed to one or many people. There are prosocial behaviors such as sharing, cooperation, giving, helping, and being able to take into consideration other rights and obligations. Prosocial behavior like this becomes the basis of community life in Tarutung City and is supported by the philosophy of life transitional *dalihan na tolu* which is full of social relations in the frame of a family.

Parsahuaton becomes a means of affirmation for every community in Tarutung City to carry out attitudes and actions. This situation is created by a system of work that involves individuals who are in a certain environment to take part in an

organized work process as well as substitution. This model is called *marsiadapari*. In such a work system, everyone (adult age) will give time and energy to help others in one particular job. It's like planting rice. When someone has assisted a neighbor for two days, they then do the same for them on another occasion. Furthermore, the people in Tarutung City are always familiar with and close to each other, as evidenced by the actions of various activities carried out by one party and involving the other. The people of Tarutung City will behave actively by contributing to the event's success, much as they do while organizing weddings or other such events. And what a form of action that is. *Marhobas* (a form of action taken by one individual to assist in the preparation of an event). The priority in this system is cooperation and working together.

Last but not least. Through the purpose and substance of Karl Manneim's theory, namely the sociology of knowledge, which seeks to understand or be thought of as valuable information for the common good, it is not just for the benefit of the individual. So the author in this case agrees with what is the main purpose and function of the sociology of knowledge. As a result, the author claims that *parsahutaon*, which derives from local knowledge in Tarutung City, is a valid alternative to realize conformity developed into a positive method. It is not without basis, but is created and has gone through such a long process.

E. CONCLUDING REMARKS

Because this is evidence that people in the social body acknowledge one another's presence without attempting to control or intervene in the aim of conversion, the reality of diversity in Indonesia will never lessen or even disappear. Given that the notion of being identical and having complete unanimity has been rejected in human speech, each individual or set of communal

communities has its own individuality that should not be erased but rather acknowledged with sincerity. Existing heterogeneity must be accepted through consciousness and the clearness of the heart. In this way, good relations among believers must be continuously pursued with the hope of creating and maintaining order in social life. Another way to do this is by reinterpreting and giving new meaning to all knowledge that is full of community. Then the use of various social associations such as *parsahutaon* that exist in certain areas to be transferred as a medium in building solidarity and maintaining harmony in social life, especially between people of different religions. Because actualization of the achievement of harmony is the result of actions taken by each individual in a common relationship.

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