



Interfaith Cooperation between Muslims and Christians in the Construction of Side-by-Side Houses of Worship in Tanah Karo

Dina Anjani Br Ginting ^{1✉}, **Irwansyah**²

^{1,2}State Islamic University of North Sumatra, Medan, Indonesia.

Correspondence Author: dinao604202002@uinsu.ac.id✉

Abstract:

This article aims to demonstrate that there is cooperation between Muslim and Christian communities in the construction of places of worship side by side in Karo land. The research uses a qualitative method with a descriptive approach and data collection through observation and interviews. This study not only discusses the collaboration between Muslims and Christians in the process of constructing places of worship but also delves deeper into the factors driving the success of this cooperation. The results show that throughout the process of constructing a mosque and a church from start to finish, there was cooperation between Muslims and Christians. This can be evidenced by each phase of the construction process: planning, government coordination, fundraising, physical construction, and completion. Behind the success of this cooperation between Muslims and Christians, there are two driving factors that enabled the creation of inclusive collaboration: the factor of solidarity within the community and the factor of religion. The success of building two places of worship side by side, separated only by a wall, is an extraordinary achievement. The cooperation between Muslims and Christians, marked by determination and discipline, has achieved a common goal. Despite religious differences, they can live together harmoniously.

Keywords: Cooperation, Muslims and Christians, construction of worship houses.



<https://jurnal.usk.ac.id/riwayat>

Introduction

Indonesia is a country that is famous for its multiculturalism, not only in terms, but also a reality that is reflected in the daily lives of its people. One aspect that makes Indonesia a country famous for its multiculturalism is the ethnic, tribal and religious diversity that characterizes Indonesia. Although the majority of its population is Muslim, Indonesia is also home to Hindus, Buddhists, Christians, and other traditional beliefs. This religious diversity is reflected in various places of worship spread throughout Indonesia, such as mosques,

Received: Mei 15, 2024 – Revised: July 20, 2024- Accepted: September 18, 2024 - Published online: Oktober 4, 2024

churches, temples, and monasteries. In a multicultural society, social interaction is an inseparable part of social life that is the key to harmony between religious communities.

In Indonesia, horizontal conflicts between ethnic and religious groups sometimes still occur, often triggered by religious differences. Other challenges include discrimination against ethnic and religious minorities, frequent disputes between religious communities in the context of building houses of worship. A house of worship is a place dedicated to religious and spiritual activities, such as worship, prayer, and religious celebrations. A place where religious people gather to worship and strengthen their religious and social ties. A house of worship can be a mosque, church, temple, monastery, or other building used for religious purposes.

In a society of religious pluralism, houses of worship often trigger conflicts. Many studies have examined cases of rejection of the construction of houses of worship, burning of houses of worship, and conflicts in social interactions in houses of worship are concerning phenomena in Indonesia. One of them is a study that examines the conflict over the construction of a church in Pematang Seleng Village, Labuhanbatu Regency, which has been going on since 2002. This conflict began with the plan to build a church for Christians in the village, but was rejected by the local Muslim community because the planned location was near their mosque and settlement. The Muslim community wanted the construction of the church to be carried out in a location far from their mosque and settlement . ([Widya, P. 2024](#)).

This kind of thing does not only happen in Pematang Saleng Village, Labuhan Batu Regency. But it happened to the GKPPD Sangga Beru congregation in Aceh Singkil, the forced demolition of the house of worship and the burning of the house of worship, this happened because according to them the church did not have a permit to build the building. Several methods have been carried out starting with mediation between the congregation and the local government, but what the GKPPD Sangga Beru congregation wanted did not match what was expected, so the construction of the GKPPD Sangga Beru was still not given. Because for Christians in Aceh Singkil, the church is not just a place of worship, but also a self-identity and a symbol of recognition of the existence of Christianity there . ([Despriana, RT 2024](#)).

From the case of the demolition of the construction of houses of worship and the burning of the houses of worship reflect the tension and disharmony between religious communities. Communities that have not been able to achieve an adequate level of tolerance are often trapped in prejudice, misunderstanding, and lack of opportunities to interact associatively with people from different religious backgrounds. However, in the Tapak Kuda community that was studied in this study, differences in religious background did not lead them to conflict. The Tapak Kuda village presents a unique opportunity to see how Muslims and Christians work together in the process of building houses of worship that are built side by side and what are the driving factors for the creation of cooperation between Muslims and Christians.

Tapak Kuda Village is located in Karo Regency, North Sumatra, which is known for its ethnic and religious diversity. The majority of the population is the Karo tribe and the community adheres to two religions that grow and develop side by side, namely Islam and Christianity. The construction of their places of worship is also built side by side. In the many places of worship that stand in villages between sub-districts and Karo districts, it is rare for a place of worship to be built side by side. However, in Tapak Kuda Village there is a uniqueness where Islamic and Christian places of worship are built side by side with only a wall separating them. One of the informants, a religious figure (ustad) said

“If the construction of this mosque and church house of worship, the people who request that the house of worship be built side by side, even though there is a lot of vacant land and there is also land provided by the government, they prefer to build a house of worship on land that was waqf by a Muslim congregation so that houses of worship can be built side by side.” (Hariono, p. 2024. Interview results).

Interfaith cooperation between Muslims and Christians in the construction of houses of worship side by side can be seen from the construction process. Muslims and Christians work together in the construction of houses of worship, mosques and churches from start to finish. From the planning stage, government coordination, organizing fundraising, and physical construction through mutual cooperation activities and completion of construction. In achieving this, there are driving factors so that Muslims and Christians can work together in building houses of worship side by side. This will also be studied in this study, not only about the cooperation carried out by Muslims and Christians but also examining in more depth what are the driving factors so that the two communities can work together.

In order to understand the phenomenon being studied and analyze it more specifically, the researcher uses the theory of *ashabiyah* (social solidarity). With the theory of *asabiyyah* (social solidarity) by Ibnu Khaldun can provide an explanation of the cooperation between Muslims and Christians in the construction of houses of worship. According to Ibnu Khaldun, social solidarity is the feeling of groups connected by blood ties, tribal similarities, other bonds that have the same meaning and purpose. Social solidarity in which there are tribes or groups that work together for common interests. In Ibnu Khaldun's thinking, it cannot be separated from the existence of the Companions. *Ashabiyah* is the most important concept from Ibnu Khaldun, as stated by Ibnu Khaldun *ashabiyah* is a person's love or fanaticism towards his lineage, family, and group. The feeling of love arises naturally as a basic human nature which is a gift from Allah SWT. Ibn Khaldun also identified several factors that can influence the level of *asabiyyah* of a group, namely the factor of shared beliefs, culture and religion or understanding of religious teachings so as to create social awareness.

The origin of *ashabiyah* from the glorification of blood ties, which is something *tabi'i* in human nature, this bond gives rise to love for one's relatives, tribe and family. Khaldun expanded the scope of *ashabiyah* to social solidarity that exists among villagers and also city people. (Hanna, W. 2017). As in this study, there is a strong solidarity between Muslims and Christians so that feedback cooperation is created. This is proven in the construction of a house of worship in Tapak Kuda Village, Karo Regency. This solidarity is what will form and bind humans in a social organization which in a small scope is called society, thus creating a harmonious community life.

With the theory of *Ashabiyah*/Social Solidarity by Ibn Khaldun, it provides an understanding of the formulation of the problem in this study that the occurrence of cooperation between Muslims and Christians is based on strong bonds of tribal solidarity, and religious understanding of the teachings of each religion. Each religion teaches the goodness of mutual respect, helping each other and living in harmony with fellow religious people.

This refers to previous research by Adipapa Laa in 2023 entitled *Mutual Cooperation and Tolerance between Religious Communities in East Nusa Tenggara in MTQ Activities and Construction of Houses of Worship*. High tolerance between religious communities can be seen from the fact that there has never been an open conflict between religious communities,

even between them there is cooperation between one religious group and another. The results of the study show that tolerance between religious communities in the East Nusa Tenggara community in the construction of houses of worship, there must be Muslims who will help, while if there is an event from Muslims such as MTQ, Christians will definitely help them to do it well. This spirit of mutual cooperation is certainly something that must be maintained by the Indonesian people in general and all the people of East Nusa Tenggara in particular to continue to make this an example of living side by side in this diverse Indonesia. ([Adipapa, L. 2023](#)).

Furthermore, in Ariya Engar Widiyaningsih's research in 2022 entitled *Community Participation in Realizing a Village Aware of Interfaith Harmony in Laban Village, Menganti District, Gresik Regency*. This study focuses on community participation, supporting factors, and inhibiting factors in realizing a village aware of interfaith harmony. The results of the study show that community participation is manifested through activities to build houses of worship, provide assistance to orphans, sedekah bumi as a means of uniting the community, distribute sacrificial meat on Eid al-Adha, condolences when a resident dies, and spiritual services at the Surya Medika Hospital by religious leaders. The mental and emotional involvement of the community determines their participation in building a village aware of interfaith harmony. The supporting factors for community participation in realizing a village aware of interfaith harmony are a sense of family, tolerance, and mutual cooperation. However, there are also inhibiting factors, namely fanaticism. ([Ariya, EW 2022](#)).

Interfaith cooperation between Muslims and Christians in the construction of adjacent houses of worship It is important to study, because the construction of adjacent houses of worship by Muslims and Christians in Tapak Kuda village is a positive example for other communities about the importance of harmony between religious communities. It shows that even though they have different religions, they can live side by side in harmony and respect each other. Thus, the presence of these adjacent houses of worship is not only an architectural achievement, but also a great humanitarian achievement. Tapak Kuda village has shown the world that interfaith cooperation is not just a dream, but a reality that can be realized through a spirit of unity, respect, and genuine cooperation. This is an inspiring example for all communities to pursue peace and harmony in religious diversity.

Research Methods

This study uses a qualitative method with a descriptive approach, to understand a complete event related to cooperation between Muslims and Christians in the construction of houses of worship in Tapak Kuda Village, Karo Regency. The data collected in qualitative research are in the form of words, not numbers. ([Lexy J. Moleong, 2018, p. 11](#)). The location of this research was carried out in Tapak Kuda Village, Tiganderket District, Karo Regency. This research lasted for 2 months, namely May 2024 to June 2024 and related to the subject, the researcher divided it into two types of informants, namely main informants and key informants. The informants in this study numbered 8 people. The main informants consisted of two religious figures (ustad and pastor), one traditional figure, and one Tapak Kuda village head. While the key informants consisted of two Muslim and two Christian people who collaborated in the construction of houses of worship side by side. Data were collected through field observations and in-depth interviews with related parties. Data analysis involves data reduction, data presentation, and verification and conclusions. The validity of the data is tested through extension of research time, observation persistence, and triangulation to ensure the validity and reliability of the research results that can be accounted for.

With this research method, it can produce in-depth findings about the cooperation carried

out by Muslims and Christians in the process of building houses of worship side by side and the factors behind the success of cooperation between Muslims and Christians in building houses of worship. This research is expected can provide insight to the community about the importance of feedback cooperation between Muslims and Christians in the process of building houses of worship that are built side by side. This study can also provide policy recommendations to the government or related organizations to improve or enhance harmony between religious communities through interfaith cooperation in the context of building adjacent houses of worship. In order to reduce conflicts regarding the construction of houses of worship in the lives of religious communities.

Results and discussion

Stages And Forms Of Cooperation Between Muslims And Christians In Building Houses Of Worship Side By Side.

In the construction phase of the Gpdi Mahanaim Church and Jabal Rahmah Mosque, there was cooperation between Muslims and Christians. Roucek and Waren stated that cooperation means working together to achieve common goals. Cooperation is one of the most basic social processes. Cooperation involves the division of tasks, each job is a shared responsibility in order to achieve common goals. ([Sudaryanto, S.pd , 2020](#)). The collaboration between Muslims and Christians in the construction phase of the GPD I Mahanaim Church and Jabal Rahmah Mosque is a real example of the spirit of mutual cooperation and solidarity between religious communities. Starting from the planning stage to the completion of construction, this collaboration shows that despite having different beliefs, we can work together to create an inclusive and harmonious environment for all religious communities. The stages of construction of the house of worship are:

1. Planning Stage

In the planning stage, Muslims and Christians held a deliberation first in Los (traditional house) involving religious figures, traditional figures and village heads and their staff. They discussed the location, construction schedule of the mosque and church houses of worship. The results of the deliberation:

- It was agreed that their houses of worship would be built side by side, separated only by a wall.
- The first place of worship to be built is a mosque because Muslims are a minority religion in Tapak Kuda village.
- The location of the house of worship was built on a waqf land donated by one of the Muslim residents in Tapak Kuda Village. The waqf land was divided into two, because the majority of Christians needed a larger building for worship, Muslims were willing and did not have a problem if the waqf land given by one of the Muslim congregations was divided according to the needs of building a house of worship.
- The schedule determined by Muslims and Christians for the construction of houses of worship is Monday-Thursday.

In the deliberation activities, Muslims and Christians involved Karo culture such as cooking together, eating together, performing dances, singing accompanied by traditional Karo music. This was done for the sake of smooth construction of houses of worship until common goals were achieved. (Interview Results 2024).

2. Government Coordination Stage

The government coordination stage involves aspects of licensing and related regulations, such as building permits, environmental permits, and spatial planning approvals. At this stage, religious leaders in Tapak Kuda village, both ustad and pastors, are responsible as mediators in conveying community aspirations regarding the construction of houses of worship. Muslims and Christians work together to prepare documents that are government requirements, namely development plans, organizational identities, and proof of ownership of land that is donated to obtain permission to build a house of worship. After the documents are ready, religious leaders submit them directly to the government so that the permit issuance process can be carried out immediately. The time for issuing permits from the government is within 1 month, the government also provides technical assistance and support in terms of understanding applicable regulations and administrative processes.

3. Fundraising Stage

The fundraising stage is a critical step in ensuring the success of the construction of the adjacent house of worship. In this stage, both communities, both Muslim and Christian, work together to organize joint fundraising events or fundraising campaigns for the project. Creating charity events, Creating funding proposals and online fundraising. (Interview Results 2024).

In addition, cooperation with financial institutions, non-governmental organizations, or individuals who have an interest in supporting the construction of adjacent houses of worship can also be an effective strategy. It is important for both communities to be actively involved in this stage, both financially and by providing moral and social support to fundraising efforts.

4. Physical development stage

In 2023, the physical construction phase began according to the previously prepared plan, Muslims and Christians carried out their respective duties according to mutual agreement. This phase involves real construction and work. In the construction of houses of worship, mosques and churches, Muslims and Christians participate and are jointly responsible for the physical construction phase process. Starting from Concrete Casting (Mixing, pouring, and leveling concrete for foundations, floors, and other building structures). Installation of building frames (installing iron or wooden frames for building structures including columns and beams). Digging and compacting the soil for foundations and areas around the building, Installation of walls and ceilings, Installation of roofs, Plastering on walls to level the surface and painting for finishing. Installing water pipes, drains, and electrical cables. Installation of window frames and doors is also carried out as well as arranging the area around the mosque and church, including making footpaths and parking areas. This is done by Muslims and Christians together to achieve common goals. (Interview results 2024). In the construction of the church, one of the Muslims who is a religious figure also participated in the installation of the cross tower in front of the church. This can be proven by the results of an interview with Ustad Hariono Bangun, he said

“In the construction of a Christian house of worship, at that time there was not a single community that had the potential to make a cross tower so I myself took part in building the cross tower, I did not feel any objection at all, so that the construction of the church house of worship could be completed. We also work together to ensure that the project runs according to schedule, budget, and the established quality standards”. (Hariono , B. 2024 , Interview Results).

5. Development completion stage

In 2024, the completion of the construction of the house of worship had a few obstacles in completing the construction of the church house of worship, this was because the available land was not enough to build an access road to the church. Although Muslims had received a small portion of the land, Muslims still provided the remaining land from the construction of the mosque house of worship for access to the church house of worship. After that, the handover to the owner or responsible party, Muslims named their mosque as “Jabal Rahmah”, while Christians named their church “GpdI Mahanaim”. At this completion stage, Muslims and Christians held an inauguration ceremony for the house of worship and began using the facility for worship activities and other social activities. (Interview Results 2024).

By working together in the planning stages, coordinating with the government, fundraising, physical construction, and completion of construction. Muslims and Christians strengthen interfaith relations and build trust in each other. This also provides a good example for the wider community about the importance of interfaith cooperation in creating a peaceful and harmonious environment.

Driving Factors For Cooperation Between Muslims And Christians In The Construction Of Houses Of Worship

The success in building two houses of worship side by side with only a wall separating them is an extraordinary achievement, the cooperation between Muslims and Christians with persistence and discipline. Able to realize the desire to achieve common goals. Behind the achievement of cooperation carried out by Muslims and Christians, there are driving factors so that inclusive cooperation can be created. The driving factors for cooperation between Muslims and Christians are:

1. Factor of tribal solidarity ties

The culture that is appreciated and maintained by Muslims and Christians in Tapak Kuda Village, Karo Regency is Karo culture because all of its people are Karo. Unlike Kutabuluh Simole Village which is adjacent to Tapak Kuda Village, there are already several immigrant tribes such as Javanese and Nias tribes in the village.

The Karo tribe has a strong kinship bond because they have a history of adhering to the same belief, namely the Pemena religion. Pemena is a traditional belief or religion of the Karo people, Pemena has the meaning of the first belief held and understood by the Karo tribe. At that time before the entry of religions that were officially recognized by the government such as Islam, Christianity, Catholicism, Hinduism, Buddhism, the people in Tapak Kuda village embraced a belief called the Pemena religion.

The community carries out activities together, one of which is praying together and eating together. This makes their tribal bonds of brotherhood stronger. Describes a very close family and friendship relationship in everyday life. As stated by Ibn Khaldun in the study of the theory of social solidarity (ashabiyah), a person's love or fanaticism for their descendants, family, and group. Feelings of love arise naturally as a basic human trait which is a gift from Allah SWT so that it can realize social awareness in society.

This close value also determines how people interact, work together, and maintain harmony in society. This very close relationship continues to flow until the early days. This can be proven from the results of an interview with Mr. Trisno Perangin-angin as one of the people in Tapak Kuda village who adheres to Islam, he said

“Although now the Karo people no longer adhere to one belief, they have different

religious backgrounds, there are Muslims and Christians, it is not an obstacle for us to live together in this Tapak Kuda village, because we are all brothers. So we took the initiative and made a joint agreement to build a house of worship side by side which is only separated by a wall, so that relations between religious communities are maintained and do not cause conflicts based on religion. So even though we are no longer the same in worship, at least we can worship side by side". (Trisno, P. 2024. Interview Results).

From the description above, it can be concluded that cooperation between Muslims and Christians can occur because of the very close relationship/ethnic solidarity and a sense of love or fanaticism towards their group. I myself also feel that the Karo tribe is very strong in tribal solidarity. This was felt when I was far from my parents, when I met the Karo people and they found out that I was also of the same tribe as them and immediately gave me a warm hug as if they considered me part of their own family, even giving me money even though they had just met. Strong social solidarity is based on traditional religion (pemena). Although now there are differences in religious beliefs, the people in Tapak Kuda village still maintain brotherhood and cooperation in building houses of worship side by side. Even though they have different religions, they can live side by side in peace and respect each other, showing the values of harmony and tolerance in their daily lives.

2. Religious factor

In addition to the factor of tribal solidarity, religious factors also encourage the creation of cooperation between Muslims and Christians in developing houses of worship side by side. In general, "religion" is considered to be a word that comes from the Sanskrit language which means "not chaotic", it contains the understanding that religion is a rule that regulates human life so that it is not chaotic.

The presence of religion in the midst of community life has a complex and varied impact. On the one hand, religion can be a pillar of morality and ethics, the theory of *asabiyah* by Ibn Khaldun provides an understanding that religious factors can influence the level of solidarity of a group such as compassion, kindness and justice, so that harmony between religious communities is created. Because every religion teaches the goodness of mutual respect, mutual assistance and living in harmony among religious communities. Religion is also often a source of comfort and hope for individuals in facing life's challenges. However, the existence of religion can also trigger a conflict amidst differences. If we have not been able to instill religious values and have not been able to apply them in life, then fanaticism and intolerance will be the root of a conflict.

In the village of Tapak Kuda, the community adheres to two religions that grow and develop side by side, namely Islam and Christianity, differences in religious background do not lead them to conflict. One of the residents with a Christian mother, Ginting, said

"In this village, the people live harmoniously, there has never been a conflict about religion because religious teachings prohibit us from doing bad things to someone, so we must respect and accept each other." (results of an interview with Keristiani Ginting, June 28, 2024).

This will strengthen the bonds between the two religions in addition to a sense of solidarity.

As a tribe, religion also binds their relationship because religious values are embedded in their souls and can apply them in social life. Encouraging them to cooperate in building houses of worship side by side. This collaboration reflects the love between the two religious people in Tapak Kuda village

Conclusion

The researcher concluded that the importance of interfaith harmony in Indonesia, especially in the context of building houses of worship. Although there are still horizontal conflicts between ethnic and religious groups in several areas, Tapak Kuda Village offers a positive example of interfaith cooperation in building houses of worship side by side. This reflects the spirit of mutual respect, cooperation, and building tolerance amidst differences in beliefs. Interfaith cooperation is not just a dream, but a reality that can be realized through a spirit of unity and genuine cooperation.

Behind the achievements of cooperation carried out by Muslims and Christians, there is a factor of solidarity ties between tribes where Muslims and Christians already consider themselves as their own siblings. Religious factors also encourage this cooperation, the understanding of religion that they have successfully applied in community life, so that inclusive cooperation can be created. This cooperation not only creates space for religious communities to worship, but also promotes tolerance, understanding, and mutual respect between religions. This is a concrete example of how togetherness in a joint project can strengthen interfaith relations and create an inclusive environment for all.

Referensi

- Adipapa, I., Yanuarius, T., & Wuryanta. (2023). Gotong Royong dan Toleransi antara Umat Beragama di Nusantara Tenggara Timur dalam Kegiatan MTQ dan Pembangunan Rumah Ibadah. *Jurnal Iimiah Universitas Batanghari Jambi*. 23 (2), 1102-1105.
- Ahmadi, R. (2016). *Metode Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media).
- Amelia, N. H. (2023). Interaksi Sosial antar Umat Beragama di Kelurahan Kingking Tuban. *Jurnal multikulturar & multireligius* . Volume 22 no (1). 187-207.
- Anjar, R., & Muhammad, T. Y. (2015). Pola Interaksi antara Umat Islam dan Kristen di Desa Lemah Putro Kecamatan Sidoarjo Kabupaten Sidoarjo. *Jurnal Kajian Moral dan Kewarganegaraan*. Volume 02 Nomor 03 hlm 713-726.
- Arikunto., & Suharmi. (2011). *Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta).
- Ariya, E. W., & Muhammad, T. Y. (2022). Partisipasi Masyarakat dalam Mewujudkan Desa Sadar Kerukunan Antarumat Beragama di Desa Laban Kecamatan Gresik. *Journal of Civics and Moral Studies*. 7 (1), 44-60.
- Despriana, R. T., Bernhardt, S., & Nurelmi, L. (2024). Bertahan dalam Pencobaan Yakobus 1: 12-15 dan Refleksi Teologisnya Terhadap Jemaat GKPPD Sangga beru. *Jurnal Teologi Injil dan Pendidikan Agama*. 2 (3), 239-255.
- Effendi., Masri, S., & Sofian. (1989). *Metode Penelitian Survei* (Jakarta: LP3ES).
- Evi, R. H., Irwansyah, & Neila, S. (2023). Interaksi Sosial Muslim dan Kristen Pasca Pembakaran Gereja di Pasar Sibuhuan Padang Lawas Sumatera Utara. *Jurnal Studi Agama-Agama*. Volume 3 No (1)
- Hanna, W. (2017). Ashabi Yah Ibnu Khaldun dan Relevansinya dengan Nasionalisme di Indonesia. *Jurnal Filsafat Agama & Pemikiran Islam*. Vol. 2, No. 2.
- Hariono, B. (2024). Toleransi umat beragama di desa tapak kuda kab.karo. Hasil Wawancara
- Imran, M. F. (2024). Criminological Examination of Physical and Psychological Violence

- Committed Against Children in the School Environment. *Riwayat: Educational Journal of History and Humanities*, 7(1), 41-47.
- Junita, B. P. (2024). Kerjasama antara Umat Muslim dan Kristiani dalam Pembangunan Rumah Ibadah di Desa Tapak Kuda Kab.Karo. Hasil Wawancara.
- Kristiani, S. (2024). Tahapan Pembangunan Rumah Ibadah di Desa Tapak Kuda Kab.Karo. Hasil Wawancara.
- Lexy, J. & Moleong. (2018). *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya).
- Lilam, K. N. (2015). Integrasi Sosial Pengelolaan Rumah Ibadah Islam dan Kristen di Surakarta. *Journal of Social Science and Religion*. Volume 22 No. 01 Halaman 29-41
- Liza, A. B. G. (2024). Kerukunan Umat Beragama di Desa Tapak Kuda Kabupaten Karo, Hasil Wawancara.
- Marpuah. (2019). Toleransi dan Interaksi Sosial antar Pemeluk Agama di Cigugur, Kuningan. *Jurnal harmoni*. Volume 18, No (2)
- Meri. (2023). Pembangunan Rumah Ibadah dan Kerukunan Umat Beragama di Gayo Lues (Suatu Pendekatan Sosiologi Agama). Skripsi, Repository. Ar- raniry. Ac.id.
- Rakhmad (2021). Identitas Agama dan Toleransi dalam Interaksi Sosial Studi Kasus dalam Menyuarakan Pembangunan Rumah Ibadah di Garut. *Jurnal interaksi online*. Volume 10,no (1), 92-101.
- Romulo, C. S., & Dalimunthe, Z. (2024). Effect of related party transaction and tax haven utilization on tax avoidance moderated by Country-by-Country reporting. *Riwayat: Educational Journal of History and Humanities*, 7(1), 26-40.
- Setiawati, I., Wardani, S., & Lestari, W. (2024). Development of Wordwall-based Indonesian Geographical Condition Assessment Instrument in Modipaskogo E-Book for Elementary School Students. *Riwayat: Educational Journal of History and Humanities*, 7(1), 48-65.
- Sudaryanto, S.pd, Interaksi Sosial, (2020). Penerbit buku Alprin.
- Trisno, p. (2024). Ikatan Solidaritas Sesuku di Desa Tapak Kuda Kab.Karo. Hasil Wawancara.
- Widya, P., & Irwansyah. (2024). Gereja Methodistb dalam Perspektif Sosiologis di Desa Pematang Selang, Kabupaten Labuhanbatu. *Jurnal Pendidikan, Sejarah, dan Ilmu-Ilmu Sosial* 8 (2), 439-447.