

## Religious Behaviour and Social Harmony in the Framework of the NKRI: A Study of Religious Sciences on Religious Harmony in the Toba Area

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**Abstract:** The aim of this research is to explain the understanding of religion and wise religious practices in the Indonesian context from the perspective of the science of religions and also to see how the application of religion in a socially harmonious manner can be implemented in the context of the Unitary State of the Republic of Indonesia (NKRI). In this paper, the author uses qualitative research methods in terms of data collection, analysis and writing of research results regarding the concept of "Religious Behavior & Social Harmony within the Framework of the Republic of Indonesia - Analytical study of the behavior of religious harmony in the Toba area." This research was supported by a presentation of the problem using an approach through documentation and literacy studies. And to ensure and strengthen this writing, the author will use the support of library sources so that this writing can and is truly capable of contributing well to the target in the writing objective points. Based on the research results, the researcher stated that the native residents of the Toba region, especially Balige, need to be sensitive to pluralism and respect for local customs and culture, to maintain the harmony that exists in their region. An attitude that reflects a deep understanding and awareness of the importance of accepting differences and working together in creating a united society is important to realize. Within this framework, people need to continue the traditions and values of their ancestors, which have been tested for centuries, to maintain integrity and balance in society.

**Keywords:** Frame of NKRI, social harmony, religious behavior, religious studies, religious harmony, Toba region

### Introduction.

In simple terms, religion is translated from two words, namely a (not) and gama (chaos). Etymologically, religion is understood as a situation or condition that is not chaotic. Basically, religion has a very broad scope and so does its definition. Religion is simply seen as an effort or action by humans towards their knowledge of God. Karl Barth in his understanding said that religion is based on an acceptance of obedience to God's actions (Barth, 1956). Although, socially and religiously, the term religion is basically taken and comes from Sanskrit (Sanskrit or Pali) and is specifically used within the framework of tantrism or as a means of sacred worship filled with holy books. Religion in its plural form is called "agamas" which can be simply understood that religion is a collection of dogmas which contain procedures and rules regarding the relationship between humans and God, or human beliefs in something that is supernatural (Djarmiko, 2019).

Religion always contains knowledge within the framework of how human life in the midst of the cosmos and the forces active in it can be controlled. That is why religion always concerns human

interaction with the divine, from a meeting place (such as a temple or statue) to arriving at the stages and concepts of ceremonial procedures which are described in symbolic form. It is difficult to find a general history of religions in the world, because it requires a deeper, specific history to understand each of the problems experienced by each existing religion.

Understanding of religion is basically not drawn from "Revelation" which comes from the "outside world", but is drawn from experience or concrete experiences from the past (history) or from current events which aim to achieve the ideals of each individual. In order to achieve peace, justice and spiritual and physical prosperity. For this reason, the experience that is used as a basis for the formulation of religion always includes problems that can overcome life's needs that are unreachable by "empirical" (experience) or "supra-empirical". That's why powerlessness causes failure in humans in the process. Like it or not, humans must be able to admit their failure due to their incompetence, both in groups that are still primitive and also in groups that already have high intellectual values in the world of education and knowledge (Weber, 2019).

Furthermore, Clifford Gertz, in his interpretation quoted in the book *Anthropology of Religion*, states that religion is an institution that encourages humans to find motivation in life and instills a good understanding of life and life to explain how that understanding can actually be seen clearly and not vaguely. vague (Husein, 2007). Religion is basically always related to humans and always has an inseparable relationship between the two. In this case it could also be said that religion is actually as old as humans themselves in their historical journey (Yewangoe, 2016). Religion is needed because it provides balance in life, orientation, even identity and gives rise to a life of peace and harmony (Samosir, 2010). Religion itself is basically intended for humans in social life. In fact, religion contains values and teachings that lead humans to freedom, both within the religion itself and in local and global communities (Mashudf, 2004).

Religion in its development is understood as a type of social system which is basically created by religious adherents and pivots on non-empirical forces which are entrusted and utilized to achieve salvation for those who believe in general. In the study of religious phenomena, a distinction must be made between the meaning of faith and the meaning of religion (religion). Faith is a human's inner strength in responding to something meaningful, which includes supernatural power and the highest spirit (which originates from God) and this power is considered as something holy and sacred that can be obtained by total self-surrender (Priyatna, 2023).

Meanwhile, religion is seen more as an external container or as an institution that regulates statements of faith which are manifested in rules, rites and cults as well as prayers (Laksono, 2020). That is why, within its scope, religion is included in three areas, among others (Puspito, 1998):

1. White area: which states human needs that are to be achieved using human power itself
2. Green area: is a business area where people feel safe in terms of morals.
3. Black areas: which include areas where humans radically and totally experience absolute failure due to the incompetence of humans themselves

In his understanding, religion cannot be separated from the challenges faced by humans. That is why religion has a special function, namely as an educational function, where religion is considered capable of providing authoritative teaching that things that are "sacred" cannot be wrong. The rescue function, where humans want salvation both in this life and after death, where "supra-empirical" things can become "empirical" towards a sacred God. The function of supervision is both social and prophetic supervision which is critical, and functions to foster brotherhood which includes quantitative unity and biological organic unity, sociological unity

towards humans and human ideology as well as unity towards brotherhood in the political system. which is pragmatic in the unity of faith in religion.

So based on the above background, religion has basically had an influence that has an impact on social stratification. Social stratification in question is an arrangement that encompasses various social positions based on high and low levels in the structure of society which gives rise to social layers and social classes. People in religion do not constitute a stable social structure, but in the pace of social processes and changes, everything is inseparable from socio-cultural changes that are able to meet with foreign cultures. And from there it can be seen that the influence of religion itself on the field of human life has a study of humankind's attention to very important problems which always tease between meaning and meaning (problem of meaning), that is why in this paper, the author tries to provide opinions and assessments. which is constative and motivational in nature which supports religion as a directive system which is composed of normative elements which form levels of thought, feeling and action according to the desired way in the frame of "Religion Wisely in the Context of the Republic of Indonesia".

The story of the development of religion in the course of mankind has been told in a number of parallel narratives, each relating to a different nation. It is difficult to find a general history of religions in the world, apart from the fact that there are specific histories about each religion, they also have different problematic points. It is true that history has witnessed the continuous development of religion in many areas, as if the minds of all mankind had gone through a simultaneous crisis of thought.

As in its development, in the 6th century BC, it was the beginning of the emergence of Confucius/Lao Zi in China, Gautama in India, the revelation of the Prophet Jeremiah, Ezekiel, and unknown prophets during the exile, the beginning of the writing of the Torah, the emergence Pithagoras, Heraclius, and Xenophanes, as well as the times when mysterious religions emerged and the development of science in Greece.

In the history of their development, these religions have also demonstrated a deeper unity than more ancient religions, a unity based on the same intellectual efforts and spiritual sympathy (Qwodim, 2019). The unification of many kingdoms under the conquest of the Roman empire, and the spread of Greek as a language for communicating with each other, made humans at this time realize the importance of the unity of all mankind, putting aside all racial differences. Philosophy also began to become popular at this time with its cosmopolitan character and began to burden itself with thinking about serious problems, namely problems related to it, namely about man's relationship with his gods and also about his moral obligations. This is also the right time to spread religious teachings that will unite humanity and make all brothers (Pye, 2013).

Every people has embraced a universal religion adopted in a special form, and in which this is followed by the observance of rituals and traditions from the past, and expresses national character and hopes in them. Every nation and every individual must have special beliefs, which arise from their own character and experience and which are not communicated on a large scale with other nations (Galal, 2020). On the other hand, every nation within itself has religious formations that are different from one another as the two nations are also so separated. It is said that no single religious belief or practice can be completely destroyed, and evidence of this can be seen in every nation on this earth. Even after the new religion captured and dominated the hearts and souls of its adherents, remnants of the old religion still persisted, even when the new religion was introduced so aggressively.

If social classes continue to mix to fight over things of material value, religion will not be able to develop other than becoming a primitive tribal religion. Because the living conditions of this

primitive tribe prevented them from developing their thoughts, their religion could not develop or improve, but instead became a religion that promised security or protection from threatening dangers. After the events of September 11 2001 which were marked by the collapse of the WTC in New York, Islamic discourse at the global level experienced changes. Especially for the United States and British public, the image of Islam is viewed negatively because it is perceived as a religion that gives rise to violence and terrorism. Until the situation in which academics created books and reports about Islamic movements that were linked to violent movements, this temporarily overpowered the neutral and sympathetic Islamic studies that had begun to develop before this incident.

The further development of religion in such a diverse community must depend greatly on education and the increase in the standard of living of its people. When more and more members of society are free from the threat of lacking basic needs and concerns and are then free from views that are material and dirty, their spiritual tendencies will continue to develop. Then there will arise in their hearts the need for the presence of God Himself, rather than the need for His grace, and it is at this stage that they are able to develop religion to the highest level, they will feel its beauty and drink from its well of abundant strength and tranquility. Even when humans have discovered religion at the highest level like this, many of its main elements have now disappeared. This impression seems to damage and disrespect human civilization in peace where Judaism and Christianity, which are both Abrahamic religions, as well as Hinduism, Buddhism, Confucianism are religions together fighting to fight for peace for human life.

Various efforts have been made to prove the truth of its teachings and also to help this ancient religion in regaining its former position. However, with increasing experience, the world is becoming increasingly convinced that the simplest and greatest religion ever spread on this earth is the best and most trustworthy religion. For those who agree with the conclusion regarding the history of religion in the world, it will discuss how religion has been since the beginning of time and how religions accept each other and create a harmonious life. When various orders and beliefs begin to be regarded as something that is not fixed in nature, something that continues to grow from its beginnings, only to tend to resemble something very different, then what emerges is disobedience, jealousy, or hatred. If we consider religion as stages of religious evolution, then believers will have no motive to denigrate or negate the former in order to uphold the latter. The early development of a religion will offer interesting characteristics, such as humans' connection to their ancestors.

It is not permissible to view religion as something black and white, that the only true religion is Christianity while other religions are heretical. You should not consider other religions as superstition, or a heretical path that has deviated from God's path. You cannot understand your own religion without understanding the origins of its development, therefore you should not ignore its origins. By studying them carefully, you will find out how wrong the concept of these religions is, that every religion must teach goodness no matter how small it is and you should not view other religions as simply something bad and heretical. That religion is something that has developed from the beginning, like law and art (Schreiter, 1991). The best way to learn it is to follow its development from the beginning.

Early Religions found a religion that had no place in the process of this series of developments. It must be remembered that much has been lost as well as survived in human history, and that like empires, religions have experienced the ups and downs of progress. One cannot be too confident that one will be able to do this easily amidst the diverse wilderness of human religious sentiments and practices. However, at least we found evidence of how the direction of development of this



religion is moving. To trace any trace of the evolutionary process, it is essential to define what it is that has evolved.

The idea of evolution is that the identity of the evolving subject does not change during the process, that the germ and the end result have the same entity. The only difference is that one is still growing, while the other has developed (Aritonang, 2004). People living in the eastern world are actually very influenced by religion. There is an extraordinary closeness between the people of the eastern world and religion. In fact, this closeness sometimes triggers a union between religion and culture. In local religions or what is currently known as adherents of local beliefs or beliefs (tribal religions), it is difficult to distinguish between culture and religion. This shows how religion actually has a central position in the lives of people in the eastern world (Sari, 2020).

Titaley said that God will never be understood by humans completely and completely. That is why religious, social and political activities in the name of God are an excessive attitude. If religion desires to control the State then what will happen is that religion will be used by the State to achieve certain political goals (Titaley, 2013). One of the ideologies that developed in the world of politics in Indonesia after the collapse of the New Order government system in 1998 was the emergence of the ideology of "Radicalism" which aimed to achieve personal interests in the world of politics in Indonesia. The rise of community organizations with an understanding of exclusivism is actually being exploited by several elite groups in society using the name of religion as a way of politics (eg Islamic mass organizations that fight for Islamic law through cultural channels, Islamic preaching and demonstrations, both to parliament and to the State Palace).

Habermas stated that religion cannot fully occupy the function of a government system because it will cause the state to become theocratic. Religion must be strictly separated from politics and included in the private sphere because the locus of religion in the world of democracy is to participate in providing reasoning and the use of reason to the public based on religious roots. Religion must create a deliberative democracy regarding global issues with the aim of the essence and nature of religion not being faded by politics and modernism (Pre-Potsmodrenism) (Menoh, 2019).

Likewise, Yusuf al-Qardhawi stated that the main factor in the emergence of religious radicalism is the lack of correct and in-depth understanding of the essence of the teachings of Religion (Islam) itself, where Religion (Islam) is only understood superficially and partially. Religion is not understood from a social-historical background, because it is written down and struggled with by humans in a certain situation (assuming our religion is ideal and absolute) so that they forget to project religious life on the human side so that religion becomes unrealistic. And the result is that religion is considered to be the most true, holy and most blessed while other religions are not true and holy so they must be discriminated against.

Indonesia is a country consisting of a diversity of religions and cultures that are bound by one philosophy of state life, namely *Bhinneka Tunggal Ika*. Indonesia adheres to the principle of *Bhinneka Tunggal Ika*, namely diversity, including religion. This also serves as a bond that shows how diversity exists in Indonesia. That is why, as citizens, we are not required to live in religious exclusivism by assuming that the religion we adhere to is the most absolute and true religion in its essence, thereby ignoring the values of multicultural togetherness in the Unitary State of the Republic of Indonesia.

Apart from that, in principle, within the framework of the Republic of Indonesia, religion and culture both have a significant role in shaping the behavior of individuals and groups in society. Both have complex and interrelated influences, often influencing human worldviews and actions. Based on the Norms and Values aspect, religion and culture often work together in forming norms

and values that regulate human behavior and religious norms such as moral and ethical commands can complement cultural norms in directing how individuals interact and behave in life. public. In the aspect of socialization, religion and culture play an important role in the socialization process. Families and religious communities help transmit religious and cultural values to the younger generation and in this process, individuals learn not only religious norms and values, but also coexisting cultural values.

Then, in terms of the Gender Role aspect, both religion and culture can have an influence in regulating gender roles. Some religions may encourage certain patterns of behavior based on their views on the roles of men and women. However, cultural norms and values can also play a role in shaping how individuals interpret gender roles in society. In terms of communication aspect, religion can influence the way of speaking and communicating in society. Language used in a religious context can have special meanings and values that are reflected in everyday communication. Cultural norms about communication can also play a role in how individuals interact, both in religious contexts and in everyday life.

Furthermore, in terms of Tradition and Ritual, Religion often involves traditions and rituals that shape behavior. Religious traditions such as worship, celebratory rituals, and religious ceremonies can shape the way individuals participate in society and Cultures also have their own traditions and rituals, which can interact with religious practices and shape individual behavior. In terms of consumption culture, religious and cultural values can shape views about consumption. Some religions encourage modesty and self-satisfaction, which can also be reflected in society's consumption culture. In the aspect of decision making, religion often provides moral guidance for decision making. Religious and cultural norms can together shape an individual's view of what is right and wrong in decision making. Also in terms of reactions to conflict, religion and culture can shape the way individuals respond to conflict. Religion may teach values such as peace and tolerance, while cultural norms may play a role in how conflict is dealt with.

In fact, in terms of the Innovation and Adaptation aspect, reactions to innovation and change can be influenced by religious and cultural views. Some religions may support innovation that aligns with their values, while culture may play a role in accepting or resisting change. In terms of aspects, people's behavior towards the environment, religion and culture can also shape human views towards the environment. Some religions may teach responsibility towards nature, which can impact people's behavior towards the environment. Thus, religion and culture interact to shape the behavior of individuals and society as a whole. The influence of both is dynamic and complex, with many aspects that influence each other and shape human worldviews and actions (Sahasrad & Al Chaider, 2017).

In the last census, it was stated that the total population of Indonesia in 2020 was estimated to be around 270 million people. This archipelagic nation consists of more than 16,000 islands which are home to more than 650 language groups, most of them ethnically based. Around 86.93% identified themselves as Muslims, 7.47% Christians, 3.08% Catholics, 1.7% Hindus, 0.74% Buddhists, 0.03% Confucians and 0.05% believers (ethnic religions). Due to the diversity of religious hegemony, the Indonesian population has become attached to their respective cultures before Islam and other major religions came. Culture is an identity that shows the identity of each religion in Indonesia, but in the future there is friction between the two, giving rise to stigma against religion and culture (Madjid, 1995).

On this basis, radicalism basically arises as a result of self-righteousness from religion itself, the result of which is that religion is no longer a mirror of peace in the values of diversity. Indonesia in its religiosity has been regulated in the 1945 Constitution which is inclusive and transformative so that anyone and whatever their background, remains equal before the law. Being closed off from

diversity makes religion easier to indoctrinate by groups of people who have personal interests. That is why religion must improve its theology in Indonesia. Consensus or rules that glorify God function as a moral source. Therefore, religion must review and form a theology that includes state and social life that supports beautiful and strong unity and integrity for the Unitary State of the Republic of Indonesia (NKRI). Religious openness will create togetherness in religious diversity.

## **Methodology of the Study**

In this paper, the author uses qualitative research methods in terms of data collection, analysis and writing of research results regarding the concept of "Religious Behavior & Social Harmony within the Framework of the Republic of Indonesia - Analytical study of the behavior of religious harmony in the Toba area." This research will be supported by a presentation of the problem using an approach through documentation and literacy studies where the author will collect data from certain subjects and objects to strengthen and enrich this article. And to ensure and strengthen this writing, the author will use the support of library sources so that this writing can and is truly able to contribute well in accordance with the target in the writing objective points. Religion is a system that regulates human faith, belief and worship of Almighty God as well as rules relating to interactions between humans and their environment. In religion, in general, there are prohibitions and commands that must be carried out and summarized by one community and members, which are always based on the principle of obligation and must be obeyed. A community group will be influenced by their lifestyle by religion. Religion is always a solution to the process of solving existing problems. The influence exerted by religion in general is very strong and has also become part of human identity. Harmony will be a solution in creating harmony within the Republic of Indonesia. This article will discuss the general religious context in Indonesia, regarding how the 1945 Constitution and religious dogma create a frame of social harmony in the context of the Unitary State of the Republic of Indonesia (NKRI). And through that, the regional research boundaries in this paper include the major territorial capacity, namely Balige, Kab. Toba, North Sumatra, Indonesia.

## **Findings and Discussion**

### **1. Investigating the Historical Context towards Social Religious Harmony in Toba, Especially Balige**

In the historical context of the Toba area, especially Balige, the relationship between religions that have great traditions such as Christianity, Islam and Catholicism has been proven through the existence of tolerance and harmony between them. This can be seen from the closeness between King Sisingamangaraja XII and the Sultan of Aceh in facing the Dutch colonialists. The concept of tolerance itself has two different meanings. First, there is a negative interpretation of tolerance, where each religious adherent simply allows the existence of other religions without considering them as enemies, and does not interfere with adherents of other religions in carrying out their religious teachings. Second, there is a positive interpretation of tolerance, which involves support for other groups, especially in terms of social relations or religious activities that are not included in formal worship of God (Simanjuntak, 2019).

Historically, people in the Toba area have shown success in implementing these two interpretations of tolerance. They not only respect each other and allow religious diversity, but also provide support to other religious groups in various aspects of social and religious life. This is what strengthens harmonious relations between different religious communities in the area (Simanjuntak, 2019). In the case of Balige, history also records the closeness between King Sisingamangaraja XII and the Sultan of Aceh, which is an example of synergy and cooperation between Christianity and Islam in fighting the invaders. This closeness shows that in a historical

context, the Toba people have succeeded in establishing strong ties between different religions, prioritizing harmony and maintaining harmony in carrying out the teachings of their respective religions. Through understanding and applying the concept of positive tolerance, the Toba people in Balige can continue to build harmonious and mutually supportive relationships despite their religious differences. By continuing the legacy of tolerance and harmony from the past, they can create an inclusive environment, where every individual can practice their beliefs without sacrificing the social relationships and religious life that are meaningful to them (Pardamean, & Gurning, 2019).

Before major religions were introduced in the Toba area, especially in Balige, the people had developed their own system of institutions that regulated relations between each other and with different groups. This system includes a very patrimonial kinship system and Dalihan Na Tolu. In this context, the kinship system becomes a strong basis for adapting to new religions entering the area, because it has become a tradition of the Toba people to respect diversity and practice pluralism. A cultural approach to religion has proven to be much more effective in understanding the local conditions of a society and encouraging the growth of a sense of tolerance. In this case, Dalihan Na Tolu has an important role in rooting respect for others in the form of respect for various religious theological values. Dalihan Na Tolu is a traditional Batak Toba system that includes three main principles: relationship with God, relationship with fellow humans, and relationship with the natural environment. Through Dalihan Na Tolu, the Toba people understand that diversity of religious beliefs and practices is an integral part of their lives. They recognize that each individual has a unique relationship with God and has the freedom to practice their religious beliefs.

In this context, Dalihan Na Tolu strengthens respect for others by respecting and recognizing diverse religious theological values. In Toba society, respect for diverse religious theological values is the basis for establishing harmonious relations between religious believers. The Dalihan Na Tolu system promotes mutual understanding, tolerance, and respect for differences as part of people's identity and life. Through the principles of Dalihan Na Tolu, the Toba people can maintain harmony and build strong cooperation between religious communities. In this way, the understanding and practice of Dalihan Na Tolu in the lives of the Toba people is able to root respect for others in the form of respect for various religious theological values. This allows for harmony and harmony between religious communities in the Toba area, as well as strengthening the foundation for building an inclusive and peaceful coexistence society.

The majority of Balige people today are Christians and Catholics, while Muslims and Parmalim are only a minority. Despite this, the community in this area continues to live in harmony, dominated by the Toba ethnic group. Even though the reform era has given rise to identity politics which can have negative impacts, the city of Balige still maintains calm and harmony. In fact, this city has become the capital of Toba Samosir Regency after it was expanded in 1999. Relations between Christians and Muslims remain harmonious in this area.

The harmony and tolerance maintained in Balige can be caused by unique local institutions, such as the kinship system and Dalihan Na Tolu, which have been an integral part of Toba people's lives since ancient times. These principles are the basis for the Toba people in forming respectful relationships, accepting differences, and maintaining harmony between existing religions. Apart from that, the role of culture and cultural approaches in the implementation of religion also plays an important role in forming a deep sense of tolerance and understanding towards the local community.

Dalihan Na Tolu, as a deep traditional institutional system, has the capacity to root respect for others in the form of respect for various religious theological values. This concept enables the Toba



people to understand and respect the diversity of religious beliefs and practices as an inseparable part of their lives. They recognize that each individual has a unique relationship with God and has the freedom to practice their religious beliefs. In this context, Dalihan Na Tolu provides a strong foundation for the Toba people to build relationships of mutual understanding, tolerance and respect for religious differences. The principles of Dalihan Na Tolu teach them to mutually understand, accept and respect the theological diversity of existing religions. By upholding these values, the Toba people can maintain harmony and build close cooperation between religious communities.

Through local institutions such as Dalihan Na Tolu, the Toba people can instill respect for each other in the form of respect for various religious theological values. This paves the way for maintaining harmony and tolerance between religious communities in Balige, as well as strengthening the foundation for the development of an inclusive society and peaceful coexistence. Thus, it can be concluded that success in maintaining harmony and tolerance in Balige can be attributed to local institutions such as the kinship system and Dalihan Na Tolu, which are able to root respect for others in the form of respect for diverse religious theological values. Cultural approaches and cultural understanding of religion also play an important role in forming a sense of tolerance and deep understanding of local communities (Manullang, 2016).

The close relationship between religious adherents in Balige is strongly influenced by existing history and traditions. The Toba area played an important role as an early meeting place between two major religions, namely Islam and Christianity. Islam entered this area first through traders from Barus who were associated with the expansion of the Padri. Then, after colonialism, Christianity developed rapidly through the efforts of missionaries from Germany and the Netherlands. The arrival of these religions had a significant influence in shaping relations between religious adherents in Balige. This historical journey reflects the religious diversity that is now a characteristic of society in the area. Even though these religions have different historical roots and influences, the Balige people have been able to build strong ties and mutual respect between adherents of different religions. Through a combination of historical factors, traditions and religious development in Balige, a framework for cooperation and mutual understanding between different religions was formed. This has helped maintain harmony and tolerance among religious believers in the area. Apart from that, the close relationship between these religions also provides opportunities for people to learn from each other and understand different religious values and practices, which ultimately enriches the cultural diversity and spirituality in Balige (Manullang, 2016).

## **2. Exploring the Factors that Shape Religious Behavior in Toba Land**

Toba Batak culture has a strong role in shaping religious behavior in this area. Traditional values, social norms and religious rituals are an important part of the daily life of the Toba people. This cultural heritage can influence religious behavior through religious practices, participation in traditional ceremonies, and maintenance of certain religious traditions. The Toba area has rich and strong culture and traditions. Religious values are often reflected in local culture, such as customs, rituals and celebrations. This rich culture can influence and shape the religious behavior of local communities.

Religious education and the teaching of religious values in schools and religious institutions have an important role in shaping religious behavior in the Toba area. Through the religious curriculum taught, individuals can gain a deeper understanding and knowledge about their religion, as well as practice the teachings of that religion in everyday life. The religious education provided in the Toba area can have a major impact on religious behavior. Religious schools, teaching in places of

worship, and other religious institutions can shape people's religious understanding, beliefs, and practices.

The family plays a central role in shaping individual religious behavior in the Toba area. Religious values and practices taught by parents and other family members can influence an individual's understanding and acceptance of religion. Family efforts to maintain traditions and transmit religious teachings from generation to generation can also influence individual religious behavior in this area.

The social environment around individuals can also influence religious behavior in the Toba area. Factors such as peers, neighbors, and local communities can play a role in shaping an individual's beliefs, practices, and participation in religious activities. The existence of social support from the surrounding environment can also strengthen and motivate individuals to be actively involved in religious practices. The social environment also plays an important role in influencing religious behavior. Family, friends and neighbors can have a significant influence. If the social environment encourages and rewards religious practices, individuals are likely to be more involved in religious activities.

The influence of globalization and the development of information technology can influence religious behavior in the Toba area. Easier access to information and diverse worldviews can present new challenges and opportunities for individuals in understanding and practicing their religion. Globalization can also bring social and cultural changes that can influence the way of life and religious views of the Toba people. Media and technology can also influence religious behavior. Through social media, television, radio, or online platforms, individuals can be exposed to a variety of religious teachings, views, and practices. This can influence people's religious understanding and behavior.

Religious leaders, such as priests, ulama, or shamans, have an important role in guiding and influencing religious behavior in the Toba area. The example, teachings and advice given by religious leaders can influence people's religious practices (Siagian, 2016). In addition, economic and social factors, such as income level, education, and social status, can also influence religious behavior. Stable economic conditions, access to education, and good social opportunities can influence the priorities and time individuals devote to religious activities.

### **3. Legitimacy of Religious Freedom in Indonesia**

Basically, only tolerance can save this great Indonesian nation amidst its existing diversity. Protection of religious freedom was not initially a successful system. However, after WWI, based on article 22 of the League of Nations Covenant, which guaranteed freedom of religion and belief. After WWII, article II of the genocide convention specifically included in the definition of genocide the intention to eradicate, in whole or in part, a "religious group" (Rudiarta, 2020).

Indonesia also has protections for religious freedom. Protection of religious freedom is also clearly stated and regulated in articles 28 and 29 of the 1945 Constitution (Armiwulan, 2016), and is emphasized through Law No. 39 of 1999 concerning Human Rights and through the ratification of various international conventions. All religions based on the constitution have the right to enjoy all human rights to be free from all forms of discrimination on the basis of religion, to have equal legal protection and equal treatment under the law and to be free from discrimination in obtaining legal protection (Lerner, 2010).

More detailed rights to freedom of religion can also be found in the international covenant on civil and political rights article 18. This covenant has been ratified by the Indonesian government through Law no. 12 of 2005. The contents are as follows (Putri, 2011):

1. Everyone has the right to freedom of thought, belief and religion.
2. No one may be coerced so as to interfere with his freedom to adhere to or accept a religion or belief of his choice.

According to Law no. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination, racial and ethnic discrimination is defined as any form of differentiation, exclusion, limitation or selection based on race and ethnicity, which results in the revocation or reduction of recognition, acquisition or implementation of human rights and basic freedoms in equality in the civil, political, economic, social and cultural fields (Utoyo, 2013).

This definition is in accordance with the definition in the International Human Rights Convention on the Elimination of racial and ethnic discrimination, which is defined as "all forms of differentiation, exclusion, limitation or priority based on race, skin color, descent or nationality or ethnicity, which has the intention or effect of eliminating or undermine the recognition, achievement or implementation, on the basis of equality, of human rights and basic freedoms in the political, economic, social, cultural or areas of community life (Fulthoni, 2009).

In Indonesia, everyone is obliged to accept and treat every Indonesian as a fellow citizen with equal rights and obligations; This means that he is obliged to respect the beliefs and opinions of his fellow citizens even though they may not agree in accordance with the provisions that "everyone has the right to freedom to convey information and opinions by any means and regardless of (state) borders" (Adisusila, 1985).

Fair and civilized means that upholding religious freedom in Pancasila is the natural desire of every human being to achieve the only goal of life which is called perfect happiness. Perfect happiness is related to matters of God, if people pay attention to human nature. Human relations are all about self-relationship, about the relationship between one human being and another human being or fellow human beings as well as the relationship between humans and God or *causa prima*. This is intended so that every human being respects the happiness of other humans, including through expressing themselves in God (Notonagoro, 1983).

## Conclusion

The cosmological view regarding the relationship between God, nature and fellow humans in the Dalihan Na Tolu principle is the most determining factor in the religious harmony of the Toba people. The Dalihan Na Tolu principle is a system that covers the totality of the existence of Batak society, with groups of wife givers (Hulahula), wife recipients (Boru), and brothers (Dongan Tubu). The concept of Dalihan Na Tolu is not something that exists in the profane world, but originates from the sacred realm which is identified with three gods or three realms. Almost all Batak people adhere to the concept of Dalihan Na Tolu, which makes them an open type of society that understands relativism in human position.

However, sometimes the concept of Dalihan Na Tolu can be a source of conflict in social relations and in the context of Christianity and customs among the Toba Batak community. Conflict has become a part of their lives. However, this does not apply to inter-religious relations, especially between Christianity and Islam. In fact, the relationship between the two religions has become the glue of harmony and tolerance in religious life in Balige.

The Dalihan Na Tolu principles provide a foundation for the Toba people in building harmonious and mutually respectful relationships amidst their diversity. Even though there is potential for conflict, understanding and appreciation of this concept has also helped in maintaining religious harmony in the area. This concept teaches the values of solidarity, brotherhood, and understanding

of human relations with God and the universe. By strengthening this understanding, the Toba people can continue to build interfaith harmony and strengthen social harmony in their daily lives.

The pluralism that exists in Indonesian society, which is reflected in various ethnic, socio-cultural and religious backgrounds, has become a reality that cannot be ignored. This plurality is not only a symbol of national wealth, but also has the potential to trigger conflict if not taken seriously. Therefore, the problem of integration in Indonesia, with its very diverse social conditions, is a strategic issue. Integration is the basis for achieving national unity and integrity, and is also an important prerequisite for creating national stability which is very necessary for successful national development. Unfortunately, several recent conflicts in Indonesia have disrupted development progress in Indonesia, and even threatened the integrity of the nation as a whole. Therefore, more serious efforts are needed to overcome this integration challenge in the future (Setiawan, 2019).

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