

Maintaining Local Wisdom - Building a Harmonious Life: Inter-Ethnic Relations in Paya Itik Village, Galang District, Deli Serdang Regency

Junita Setiana Ginting¹, Edi Sumarno², Nina Karina³, M. Azis Rizky Lubis⁴

^{1,2,3,4}Faculty of Cultural Science, Universitas Sumatera Utara

junitasetiana@yahoo.com

Abstract

Diversity in people's lives is a reality that must be accepted. This diversity can take the form of religious diversity, ethnic diversity, and racial diversity. Each of these forms of diversity has a culture that is formed within the community, be it religion, ethnicity or race. The culture that is owned by each religion, ethnicity, and race is what society then practices in everyday life. Of course this is not an easy matter, because every group of people who carry this culture tends to stick to what they believe, without respecting the beliefs carried by others. However, this could be overlooked if the existing boundaries of diversity can be handled wisely. This is what is then seen in the community in Paya Itik Village, Galang District, Deli Serdang Regency, which consists of ethnic Banjar, ethnic Karo, and ethnic Javanese. Community relations in the village are harmonious. This harmony is established thanks to the local wisdom that grows in the community. This paper discusses how village communities build a harmonious life by maintaining local wisdom. The discussion starts from the social life of the community, religious life and community culture, and "Bajoka" (Banjar, Jowo, Karo) as the concept of local wisdom in building a harmonious life. This paper discusses how village communities build a harmonious life by maintaining local wisdom. The discussion starts from the social life of the community, religious life and community culture, and "Bajoka" (Banjar, Jowo, Karo) as the concept of local wisdom in building a harmonious life. This paper discusses how village communities build a harmonious life by maintaining local wisdom. The discussion starts from the social life of the community, religious life and community culture, and "Bajoka" (Banjar, Jowo, Karo) as the concept of local wisdom in building a harmonious life.

Keywords

diversity, local wisdom, harmony



I. Introduction

In the current era of globalization, the challenges faced by society are getting bigger, especially if the society is very diverse. A plural society is a society consisting of two or more elements that live independently without any mixing that occurs in one political unit. (Nasikun, 1991). These elements may consist of ethnicity, religion, and race, or there can also be other elements that can make a difference to each individual in society.

Not only faced with economic problems, society is also faced with the threat of disintegration that occurs in the social fabric. Where, among the four elements, ethnicity and religion are often considered to be the main factors in any horizontal conflict that occurs in society. So, the community is then given the challenge to always maintain a harmonious relationship in their social life.

The conflicts that occur on the basis of ethnic and religious elements occur as a result of the fading of local wisdom that has been passed down from generation to generation by

ancestors. Local wisdom is the values and norms that apply in a society, where the truth is shared, and becomes the basis for acting and behaving in everyday life. Therefore, local wisdom is a subsistence which greatly determines human dignity in the community. (Geertz, 1992)

According Avonina in Amri, (2018) local wisdom that everything associated with traditional forms as a by certain cultures. Local wisdom gained in interacting with indigenous communities thus create peace sense of ease in the interaction with the interaction obtained good values, so as to create decent personality as a mirror traditional values regularly.

Local wisdom is the wisdom or original knowledge of a community that comes from the noble value of cultural traditions to regulate the order of people's lives. Local wisdom can also be defined as local cultural values that can be utilized to regulate the order of people's lives wisely or wisely. Local wisdom belongs to the community whose attitude and personality are mature to be able to develop local potential and resources in making changes for the better. (Sembiring et al, 2019)

As a form of local wisdom, tolerance is a generous attitude shown by individuals in accepting the principles and beliefs of others, without sacrificing the principles and beliefs held by the individual. (Nisvilyah, 2013) Even though it is classified as simple, in reality the values of tolerance as an attitude are very much needed in a pluralistic society.

Various local wisdoms that have been maintained by ethnic groups in Indonesia are learned from nature, and consider everything that is good and useful, which they also learn from nature. Of course, the activities carried out continuously and passed on to the next generation are believed by anthropologists as an effort to preserve culture. The experts have poured many ideas related to development which are expected to achieve the balance of nature and human needs. Various environmental ethics have become studies that are often voiced in efforts to preserve environmental ecology. (Pandapotan and Silalahi, 2019)

The emergence of tolerance values as part of local wisdom which is manifested in people's attitudes in everyday life is initiated by an open attitude in society. The attitude of openness that exists between fellow communities can be raised by promoting good communication in social relations between fellow communities. So, a harmonious relationship as expected can emerge by itself.

Harmoniousness is a situation where the state of society is always in harmony, serene, united and calm without any conflicts in social life with the aim of helping each other. (Syarbini, 2011) In other words, a situation like this can also be called integration. Where this integration pattern is focused on increasing deliberation among the community. By means of this deliberation, all disputes that arise in society can be resolved peacefully. In accordance with the value of the fourth precept of Pancasila, which mandates deliberation and consensus in accordance with the crystallization of the noble values of the Indonesian nation.

II. Research Methods

In writing this article, primary and secondary data collection techniques were used. The data is then obtained through observations in Paya Itik Village as the research object area. Searching for supporting data from agencies that are considered competent, such as the North Sumatra Provincial Library, Medan City Library, North Sumatra University Library, and Tengku Luckman Sinar Reading Park to collect archives, books, and other forms of publication that are in line with this research. In addition, oral sources obtained from interviews with local communities were also used. After the data is obtained, the next process is to verify the data obtained, and then interpret it into a written form.

III. Discussion

3.1 The Social Life of the Paya Ducks Village Community

Paya Itik Village is one of the villages located in Galang District, Deli Serdang Regency, North Sumatra Province. Paya Itik Village has an area of \pm 174 Ha, which is divided into three hamlets, namely Dusun I, Dusun II and Dusun III. Of the total area, 40 hectares are used for plantation land, 114 hectares are used for rice fields, 17 hectares are used for settlements, and the rest is empty land.

The people who live in Paya Itik Village come from various ethnicities. However, currently the majority ethnic groups are Banjarese, Javanese and Karoese. Even so, the social relations of the community are still harmonious. Almost as a whole, people depend on agriculture for their livelihoods. Starting from owning their own land, renting land, to just being a farm laborer working on other people's agricultural land.

If seen backward, this Paya Itik Village was an area that was part of the Serdang Sultanate. Where previously the people who came from the Banjar Ethnic, Javanese Ethnic, and Karo Ethnic had not yet settled. The entry of other ethnicities, including the three ethnic groups, began with the development of tobacco plantations pioneered by Jacobus Nienhuys in 1863. (Said, 1990) Even though it started in the Deli area, the large profits it made made tobacco plantations develop, and penetrated other areas that had potential for tobacco cultivation, including in the Serdang area itself.

Because many other entrepreneurs followed in Nienhuys' footsteps, other plantations were then established in the hope of getting the big profits that Nienhuys got. In 1873, there were at least 15 ondernemings standing in East Sumatra. One of the 15 ondernemings stands in the Sultanate of Serdang. In 1884, the number of ondernemings in the Serdang area increased. In that year, there were at least 9 ondernemings operating and owned by foreigners. (Pelzer, 1985)

The development of onderneming in these areas is actually able to absorb labor for the surrounding community. But in reality, the local people (Ethnis Melayu, Ethnis Karo, and Ethnis Simalungun) are not willing to work as laborers on plantations. Local people prefer to work on the land they have in order to make a living. Moreover, the community had previously known and planted several marketable agricultural commodities, such as pepper, rice and including tobacco itself. (Sumarno, 2006)

The Karo people and the Simalungun people who live in the highlands of the Serdang region, for example, even though they are still subject to the power of the sultan, the people who come from these two ethnic groups still choose to depend their livelihood on planting rice in the Hulu region. (Schaap, 1907) Some people who come from the Karo ethnic group go downstream to carry out economic activities. In fact, among the people who go downstream to carry out these economic activities choose to stay. Some of the people who came from the Karo ethnic group chose the path to embrace Islam, with the hope of being able to improve their economic life towards a better direction. (Pelzer, 1985)

This fact then raises new problems. The lack of labor on the plantations makes the owners of capital to bring in workers from outside the Serdang area. The arrival of these workers who came from outside the Serdang area then made the people in the Serdang area, including the Paya Itik Village area, become plural. Moreover, workers who come from outside the area choose to stay even though their contracts have expired.

At first, onderneming brought in workers from Java Island. However, onderneming later replaced him with Chinese who had brought in from Penang. This change was caused because the workers who were brought in from Java Island concentrated more on the spread of Islam, rather than focusing on their work as plantation workers. Considered to be more

skilled, meticulous, and resilient in the processing of tobacco leaves, the Chinese were then preferred to be imported in large quantities at the end of the 19th century. (Janssen, 1939)

In the early 20th century, the owners of onderneming returned to bring workers from Java to work on their plantations. The return of people from Java to work on plantations was due to the British Government issuing a "Chinese Protect" policy. The Chinese Protect is a policy that prohibits labor suppliers from taking Chinese workers who are on the peninsula and Hong Kong. For this reason, employment-seeking agents chose to look directly to the Mainland China and Java Island areas. So, even though the plantations brought in workers from Java Island, Chinese workers (Mainland China) were still included in it.

In addition, bringing back workers from Java Island has turned out to be more attractive to plantation companies. Although they were not as skilled, thorough, and tenacious as the Chinese workers imported from the Peninsula, it was considered easier to bring in workers from Java Island. Moreover, the low cost, the daily wage system, and the enactment of the family work system also contributed to this change. (Jan, 1997)

Workers who come from Java Island are not the only ones who have been brought in by the plantations. Banjar people from Kalimantan have also been brought in with the intention of building warehouses, wards, or houses inhabited by gardeners. The work done by the Banjar people means that they are not bound by contracts like what workers who come from Java Island receive.

Apart from being able to construct the buildings needed on the plantation, the Banjar people are also adept at building irrigation systems well. This skill was then used by Sultan Sulaiman, who was then leading the Serdang Sultanate. Sultan Sulaiman plans to improve the existing irrigation system in the Serdang Sultanate to make it better. So that rice production in the region can increase. Moreover, the Sultanate of Serdang has been labeled as a rice granary area, as well as to raise the level of welfare of the population. (Stibbe, 1921) To carry out his decision, Sultan Solomon then returned to bring the Banjar people to the Serdang area. (Van, 1867)

The entry of people from Javanese and Banjar ethnic groups to the Serdang area gave the region its own color. Moreover, with the entry of people from the Karo ethnic group to the downstream area and living in the area, of course it can increase the plurality of the people in the villages they live in, including also Paya Itik Village. Paya Itik Village was chosen as a residential place because it was traversed by the Batu Ginggaing River, making it possible to use it as a place to grow crops.

The emergence of a pluralistic society was inseparable from the transmigration being carried out. Whether it is done officially by the government, or done directly voluntarily by the community, both are triggered by demographic factors and economic factors. (Heeran, 1994) These two factors each influence each other, where when the population increases, the economic pressure felt by the community will be even higher. During the Dutch Colonial Government, these transmigrant populations were placed in areas already occupied by residents while employed in plantation companies. (Mubyarto, 1994)

The workers who come from Banjar and Javanese ethnicities who have settled in Paya Itik Village are well aware of their status as non-indigenous people. Likewise with some members of the Karo Ethnic group who chose to go downstream to live. For this reason, the three ethnic groups are still trying to adapt themselves to their new environment. Adaptation is a process that connects cultural systems with their environment. (David, 1999) The adaptation was carried out so that the three of them could mingle with the surrounding community who had previously settled in Paya Itik Village as a new living environment.

In adapting to their environment, the Banjar people recognize one piece of advice that has been passed down from generation to generation, namely "can you maandak crew". The

maandak crew might be advice given by parents to their children to be able to adapt to customs. (Ermina, 2014) This advice becomes a guideline for Banjar people in living their social life in society.

For Javanese people, there are two principles related to social patterns in society, namely, harmony and a normative framework that forms the basis of interaction patterns. The first rule obliges humans to remain in such a way, no matter what situation and condition it is, so as not to cause conflict. The second principle is understood that humans must be able to pay attention to how to speak and carry themselves out, always show respect for others according to their position. (Sulastri, 2013)

The Javanese are well aware that there is mutual dependence on fellow communities, both between them and other ethnic groups and among their own ethnic groups. For this reason, maintaining a good relationship by maintaining harmony is very helpful in achieving a state of peace and serenity. (Mulder, 1996)

For the Karo people, responding to a diverse life in society has also been taught from generation to generation. This diversity has already been felt in the environment of ethnic groups and families. One of that diversity is religious difference. Within the Karo community, religious differences are one thing that is commonly seen. This difference is tied to the concept of Rakut Si Telu or Daliken Si Telu which describes how to organize relationships for balance and harmony. This is in accordance with the meaning of Daliken Si Telu, which means three stone furnaces whose positions form a triangle, so that they are sturdy and able to support the weight of the test they received. The Karo people believe that, by being united, all problems can be solved. (Junita et al, 2019)

With the local wisdom capital brought by each ethnic group, they will easily be able to adapt to a new living environment with a different ethnic group composition. Harmonious social relations in Paya Itik Village are warmly established due to good communication without any suspicion between one ethnic group and another.

3.2 Cultural and Religious Life in Paya Itik Village

Each ethnic group has its own cultural characteristics, (Barth, 1988) as well as the Banjar, Javanese and Karo ethnic groups who live in Paya Itik Village, Galang District, Deli Serdang Regency. The cultural characteristics of the three ethnicities are then carried into social life, so that between culture and society as the bearer of the culture it is fused into one and inseparable. In this case culture is also referred to as a system that has coherence. (Kuntowijoyo, 1996)

Culture appears as a way to make it easier for people to meet their daily needs. Therefore, cultural principles are not static. The resulting culture will move along with the existence of humans as creators and users of culture. The movements that occur can lead vertically or horizontally following what the humans themselves do.

In general, the Banjar people are taught how to regulate the relationship between humans and God, and the relationship between humans and humans. In the relationship between humans and God, the Banjar people, in their religious concept, always emphasize sincerity and gratitude while hoping for the pleasure of Allah SWT. This is also known as "berelaan". In establishing relationships between humans and humans, diversity and kinship systems are interrelated. The relationship between the two is often referred to as "bubuhan".

In social unity, "bubuhan" has a very strong bond with the attitude of mutual cooperation, because the living person must be "true" (please help) not to live "saurang-saurang". As local wisdom, in the concept of "bubuhan" there are important values that must be carried out, such as the value of bedingsanakan (brotherhood), betutolongan (please help), and willing to haja bakalah bamanang (want to lose, win / want to give and receive). These

values are in accordance with one of the human desires, namely the desire to be one with society.

For Javanese people, the inner attitude is always tied to the norms and traditions of society. Norms and traditions are considered capable of creating an atmosphere of togetherness which includes a sense of security, peace and harmony. For this reason, norms and traditions that apply always serve as guidelines in interacting both individually and in groups.

One of the norms and traditions that have developed among the Javanese is the rukun attitude. The attitude of harmony is one of the cultures that is carried out in everyday life. The Javanese define rukun as an attempt to avoid conflict. The effort is carried out by showing the attitude of prasaja (modest), andhap asor (humility / heart), and tepa salira (always aware of the limits in all situations). (Pitoyo, (2008)

Just like the concept of Rakut Si Telu or Daliken Si Telu which is applied in the social life of the Karo people, this concept also lives in the culture of the Karo people. As explained in the section on the social life of the people of Paya Itik Village, Rakut Si Telu or Daliken Si Telu has the meaning of three stone stoves whose position is in a triangle, so that they are sturdy and able to support the weight of the tests they receive. The three stone stoves illustrate the kinship system in which it clearly teaches us how to say hello. The kinship system is divided into three parts, namely Sembuyak / Senina / Sukut, Kalimbubu, and Anak Beru. (Ginting, 2012)

These parts can be universal, and they can be relative. The universal characteristic in question is that these parts remain valid everywhere, both in custom and in everyday life. The relative nature means that these parts can change, depending on the situation in which the individual of the Karo Ethnicity is located. As in the kempu (the position in the Karo lineage) who are adults will have all three parts in the Rakut Si Telu or Daliken Si Telu. Even so, the Karo people must continue to carry out these responsibilities in accordance with the parts that have been obtained, without connecting with religion, position, rank, property, and others.

With the culture brought by the people of the three ethnic groups, it will be faster to unite people from various different ethnic groups. [29] This happens because every community plays a role in forming an order that can interact well, in every cultural practice and the ideals of society. Thus, diversity is only visible in the scope of the family, and uniformity will be reflected in the public sphere.

The existence of marriages that come from different ethnic groups in Paya Itik Village indicates that, the ability and openness has emerged from each ethnic group to accept other people who are different from their ethnic group to enter into the family kinship system. Thus, the diversity in the scope of the family in this village is increasingly clear. In addition, with the openness that emerges from each ethnic group, each member of the group is able to understand and master the mother tongue that comes from outside the ethnicity.

Even though there are those who control actively and some who control passively, this will open up opportunities for each member of the ethnic group to learn about each other's culture. This situation occurs because when communicating with people of different ethnicity, people will try to communicate using their mother tongue according to the ethnic background of the interlocutor. Whether it's Banjar Language, Javanese Language, or Karo Language.

Not only that, every cultural performance that is carried out by one ethnic group, other ethnic groups is also invited to participate in enlivening the event, sometimes even getting involved in helping the event succeed. The people in Paya Itik Village believe that any event organized by one ethnic group is not an event that can only be enjoyed by one ethnic group,

but other ethnic groups must participate in enjoying the event. Thus, a sense of mutual responsibility and a sense of belonging to the event can arise in every ethnic group.

Apart from inter-ethnic relations that are harmonious, the same thing also happens to relations between religious communities. The existence of a belief that is believed by every individual is always respected and appreciated. Islam is the religion most practiced by people in Paya Itik Village. Even so, people who adhere to Islam still respect and respect people who adhere to other religions, for example Christianity. The establishment of a church building as a place of worship for Christians which is adjacent to the wall of a madrasa school building is clear evidence of the existence of harmony in this village.

Not only that, when people who are Muslim are celebrating Eid al-Fitr, people who are Christians also celebrate it. This celebration is used by Christian communities to strengthen ties by visiting Muslim homes. This also applies to the celebration of Easter and Christmas. People who are Muslim do not hesitate to provide assistance to maintain the security of the church as long as the Christian community is doing worship. In fact, people who are Muslim also often play a role in preparing cakes and food.

Apart from celebrating religious holidays, the same thing also happened at weddings and news of grief. At a wedding ceremony held by a Christian community, for example, the buffet table is separated between the hallal and the non-hallal ones. Even to avoid suspicion of food, the host asked for help from Muslim communities to become cooks at weddings held nationally. When there is news of grief that befalls a member of the community, no matter what religion, or from which ethnic group, the community will always be present to give encouragement while showing grief for feeling lost, to the family who is being hit by disaster. As a society who embraces one religion, the belief that the religion that is embraced is the best and the truest religion is one of the obligations that must be had, because truth enters the realm of each religion. Moreover, when it comes to matters of a theological nature. However, the differences that exist in each religion are not something that must be debated and equated so that people can be free to believe and practice the teachings of their respective religions. However, differences need to be taken seriously so that tolerance and harmony in social life are maintained. For that, the principle of "agree in disagreement" is a principle that must exist. So that fellow religious communities can freely practice the teachings of their religion, without any interference by other communities on the internal affairs of the religion itself. With mutual respect and mutual respect among religious followers, harmony in religious life can be realized as happened in Paya Itik Village, Galang District, Deli Serdang Regency.

3.3 "*Bajoka*" (Banjar, Jowo, Karo) As the Concept of Local Wisdom in Building a Harmonious Life

In addition to the community having wisdom in their respective ethnic groups, the people in Paya Itik Village also have their own local wisdom. Local wisdom is considered as part of the cultural wealth that grows and develops in society, which is known, trusted, and recognized as important elements that can strengthen social cohesion.

Local wisdom that grows and develops in the community in Paya Itik Village is "BAJOKA". The word "BAJOKA" is an acronym for the three tribes, namely the Banjar Tribe, the Jowo Tribe (Javanese) and the Karo Tribe who live in the village. When and who first popularized the term "BAJOKA" is not yet clear. However, "BAJOKA" which was originally a simple acronym, has now turned into a force that shows a strong bond of togetherness.

As local wisdom, "BAJOKA" becomes a strong form if diverse communities are united. This unity arises as a result of the existence of strong brotherly ties among people between ethnic groups. A sense of brotherhood can arise when people are able to find

political structures that can reconcile themselves in a just and acceptable way. The prevailing political structure must also not be in the form of a community that can take over and carry out collective and binding decisions.

Although society is required to find a political structure, "BAJOKA" is not a community that unites the three ethnic groups. More than that, "BAJOKA" is an identity of a village that describes the togetherness between ethnic Banjar, ethnic Javanese, and Enis Karo which has been very well established. The dynamics of social relationships that exist are formed from the awareness of the similarity of cultural characteristics, without neglecting their characteristics. So, other people can differentiate the existing culture in each ethnic group.

In its concept, there are two strengths that exist in "BAJOKA" as one of the local wisdoms that exist in society, namely internal and external forces. Internal strength in the concept of "BAJOKA" is indicated by the ability of the community to suppress the ego attitude possessed by each member of each ethnic group in Paya Itik Village.

This internal strength can be seen in the context of the socio-political life of society. Paya Itik Village, consists of three hamlets, namely Dusun I, Dusun II, and Dusun III. The interesting thing about this hamlet is that each hamlet head comes from the majority ethnic group that lives in the hamlet. Hamlet I is led by someone who comes from Javanese ethnicity. This is because Javanese Ethnicity is the majority ethnicity in the Dusun. Hamlet II is led by someone who comes from the Karo ethnic group, according to the majority ethnic group in Dusun II. In Dusun III, the majority of the people come from ethnic Banjar. So that the Head of Hamlet III comes from Ethnic Banjar.

The division of power in each hamlet makes socio-political life in Paya Itik Village run smoothly. Apart from having a role in running the hamlet administration, the hamlet head is also considered the elder in his respective ethnic group. It is hoped that the figure of the hamlet head drawn from each of the majority ethnic groups from each hamlet can bridge the social relations of the village community, in order to achieve a harmonious relationship. This kind of model has proved to be quite effective in reducing the seeds of conflict that have started to grow. The horizontal conflict that has occurred is the rejection made by several people from the Banjar ethnic group to the election of one of the new hamlet heads who came from the Karo ethnic group and was a Christian. However, this only happened in the early days of the hamlet head's leadership.

Furthermore, in the external concept, "BAJOKA" as the local wisdom that exists in the community becomes a symbol which indicates that, even though Paya Itik Village is a multicultural village, the people always protect and protect each other in case of conflicts between villages. Of course this is a consideration for other villagers if they want to make trouble in the village.

The success of the people in Paya duck Village, Galang District, Deli Serdang Regency in building harmonious relationships because the community has an open, generous, voluntary attitude, gentleness, mutual respect, mutual acceptance and respect in the midst of cultural diversity and human character in the village. Thus, suspicion that can lead to horizontal conflict can be anticipated and even avoided so that it does not occur.

V. Conclusion

The term "BAJOKA" has been accepted by the people of Paya duck Village as part of their identity. Although the Banjar, Javanese and Karo ethnic groups each have their own local wisdom and culture. This is a new, positive paradigm as part of the local wisdom of the community. The culture and local wisdom that has long been attached to the three ethnic groups does not hinder the development of their group members, but instead supports members of that ethnic group to mingle and create new local wisdom. The term "BAJOKA" is proof that the plural community of Paya Itik Village has a philosophy of life that can be used as an identity in carrying out all activities related to religious, cultural and social values. Thus, diversity can only be seen from within the village but still harmonious.

Acknowledgments

This article couldn't be published without financial support from "Penelitian TALENTA USU skema Penelitian Dasar" with the contract number 4142/UN5.1.R/PPM/2020 dated 27 April 2020. We also thank Lembaga Penelitian USU which has accommodated this research. In addition, we would also like to thank Arsip Nasional Republik Indonesia because the sources of this article are widely available there.

References

- Amri, Y. (2018). *Mangupa; An Oral Tradition of Angkola Community*. Budapest International Research and Critics Institute-Journal (BIRCI-Journal). P. 51-61.
- Amrih, Pitoyo (2008) "Javanese Wisdom." Yogyakarta: Pinus Book Publisher: 96.
- Binti Supian, Siti Norshahanie (2017) "Inter-Religious Tolerance (Study Against the Relationship between Islam, Christianity and Buddhism in Sipitang, Sabah, Malaysia)." Undergraduate Thesis (Not yet published). Bandung: UIN Sunan Gunung Djati: 10
- Barth, Fredrik (1988) "Ethnic Groups and Their Boundaries." Jakarta: UI Press: 12.
- Breman, Jan (1997) "Taming the Coolie: Colonial Politics at the Beginning of the Century 20th" Jakarta: PT. Pustaka Utama Grafiti: 66-67.
- Cats Baron de Raet, JAM van (1867) "Vergelijking van den Vroegeren Toestand van Deli, Serdang en Langkat. " Tijdschrift voor Indische Taal, Land en Volkenkunde van Batavia Genootschap, Deel XXIII: 32.
- Casram (2016) "Building Religious Tolerance in Plural Societies." Insights: Religious and Socio-Cultural Scientific Journal volume 1 No. 2, July: 188.
- Ermina Istiqomah (2014) "Cultural Values of the Banjar Community of South Kalimantan: Indigenous Studies. " Journal of Theory and Applied Psychology Number 1 Volume 5 Years 2014: 5
- Haba, John (2007) "SWOT Analysis of Local Wisdom in Conflict Resolution, Revitalization of Local Wisdom: A Study on Conflict Resolution in West Kalimantan, Maluku, and Poso(ed) Alpha Amirrachman. " Jakarta: ICIP: 328.
- Heeren, HJ (1979) "Transmigration in Indonesia." Jakarta: PT. Gramedia: 16.
- Geertz, C. (1992) "Culture and Religion" Kanisius Press, Yogyakarta, 1992b.
- J. Pelzer, Karl. (1985) "Toean Keboen and Peasants: Colonial Politics and Struggle Agraria in East Sumatra 1863-1947 (trans. J. Rumbo). " Jakarta: Sinar Publishers Hope: 51
- J. Pelzer, Karl. (1985) "Toean Keboen and Peasants: Colonial Politics and Struggle Agraria in East Sumatra 1863-1947 (trans. J. Rumbo). " Jakarta: Sinar Publishers Hope: 54.

- Junita Setiana Ginting, Edi Sumarno, and Nina Karina (2019) "Kampung Islam in Tanah Karo: Local Wisdom on Religious Diversity in Kampung Tiga Beringin and Pergendangan intersection, Tiga Binanga District, Karo Regency. " Final report Basic Research TALENTA(Not yet published). Medan: University of Sumatra North: 12.
- Janssen, CW and HJ Bool (1939) "Praying Maatschappij 1889-1939.) Amsterdam: Boek en kunstdrukkerij v / h Roeloffzen-Hübner en Van Santen: 23 and 67.
- Kaplan, David (1999) "Cultural Theory." Yogyakarta: Offset Student Library: 112
- Kuntowijoyo (1987) "Culture and Society." Yogyakarta: PT. Tiara Discourse Yoga: Introduction
- Lely Nisvilyah (2013) "Inter-Religious Tolerance in Strengthening Unity and National Unity (Case Study of Dusun Christians and Christians
- Mubyarto. (1994) "Indonesian Economic System and Morals." Jakarta: LP3ES: 168- 169.
- Mulder, Niels (1996) "Person and Society in Java." Jakarta: Pustaka Sinar Hope: 144
- Nasikun. (1991) "The Indonesian Social System." Jakarta: CV. Eagle: 31.
- Nugroho, Heru (2013) "Multiculturalism and Anti-Violence Politics." In Journal of Sociological Thought Volume 2 No. 2, November: 3.
- Pandapotan, S and Silalahi, H. (2019). Social Capital as a Local Wisdom of Farmer in Managing Agricultural Resources in Lubuk Pakam Sub-district, Deli Serdang District. Budapest International Research and Critics Institute-Journal (BIRCI-Journal).P. 469-476.
- Parekh, Bhikhu (2012) "Rethinking Multiculturalism: Cultural Diversity and Political Theory. " Yogyakarta: Canisius: 263.
- Said, Mohammad (1990) "Koeli Tempo Doeloe Contract with Suffering and His anger." Medan: PT. Daily Alert: 27-28.
- Schaap, G (1907) "Uittreksels Uit De Memorie Van Overgave Van Het Bestuur Over De Residentie Oostkust Van Sumatra. " Tijdschrift Van Het Nederlandsch Aardrijkskundig Genootschap: 161.
- Segaran, Dlanggu District, Mojokert Regency, Moral Studies and Citizenship Number 1 Volume 2 Year 2013: 384
- Sembiring, A. et al. (2019). Character Formation Based on North Sumatra Local Wisdom Through Orchestral Learning in Music Education Study Program, Universitas Negeri Medan. Budapest International Research and Critics Institute-Journal (BIRCI-Journal). P. 315-325.
- Setiana Ginting, Junita (2012) "Merdang Merdem Socio-Cultural Change as Tradition in Karo Society." Medan: Bartong Jaya: 33.
- Syarbini, Amirulloh. Et al. (2011) "Al-Quran and the Harmony of the People Religious." Jakarta: PT. Gramedia: 73.
- Sumarno, Edi (2006) "The retreat of the traditional port cities in East Sumatra In the Colonial Period ", in Historisme Edition No. 22 / Year XI / August: 2.
- Stibbe, DG & EM Uhlenbegk (1921) "Encyclopedie van Nederlandsch Indie." Leiden: EJ Brill: 753.
- Sulastri (2013) "Building Tolerance of Local Wisdom: In Plumbon Hamlet, Banguntapan, Bantul, Yogyakarta. " Bachelor Thesis (Not yet published). Yogyakarta: UIN Sunan Kalijaga Yogyakarta: 2