

# Cross-Faith Dialogue Education in The City of Medan in Creating Harmony Between Religions

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**Abstract.** This article discusses interfaith dialogue education in Medan City, in this article discusses: (1) The purpose of establishing the Young Interfaith Peacemaker Community (YIPC) in Medan City, (2) Programs from YIPC Medan in increasing interfaith dialogue between people religion in Medan City and (3) What has been achieved by YIPC Medan so far in increasing interfaith dialogue between religious communities in Medan City. The research method used in this study is a qualitative method with an ethnographic approach, data collection techniques using observation and interviews. The results of this study explain the establishment of YIPC in Medan City is to provide interfaith dialogue education for students to become agents of peace in the midst of society, the importance of the role of students in maintaining inter-religious harmony is to create a harmonious community life in peace, in this is the way and role of YIPC Medan to maintain harmony is by holding inter-religious dialogues that discuss inter-religious relations such as holding Student Interfaith Peace Camp, Scriptural Reasoning, World Interfaith Harmony Week, commemoration of religious holidays, and others.

**Keywords:** YIPC Medan, Interfaith Dialogue, Religious People

## 1 Introduction

Medan is the first largest city as well as the capital of North Sumatra Province, known as a plural and multicultural society. The complexity of the diversity of the city of Medan is marked by the existence of 16 different ethnic and cultural groups such as Malay, Karo, Chinese, Javanese, Toba, Pakpak, Simalungun, Mandailing, Angkola, Arabic, Acehnese, Minangkabau, Banjar, Indian, Sundanese, Gayo, Alas, Ambon, and Pakistan. Based on the origin of the settlers in Medan City, it is stated that this city was formed by a confederation of nomads, namely a city formed and composed of migrants. Then, in this city found 6 religious groups such as Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Apart from this “official state religion” group, another religious group was found, namely “Malim”. Different cultural attributes such as ornaments, distinctive colors, special greetings, snacks, and others are found in the city of Medan. Another difference is seen in the status or social class based on the economy as well as the contrasting orientation of political parties.

In other studies, it is stated that Medan City does not have a dominant culture. Although this fact deserves to be corrected today, the situation of the absence of a dominant culture has contributed to the low level of SARA conflicts. However, in the current era of decentralization,

ethnicity and religion have experienced significant strengthening in the concept of politicizing the identity of the general election. In fact, although the dominant culture is not found in Medan City, the seeds of contention, conflict, and even polarization are starting to show their fangs. In the last ten years, for example, several general phenomena that disrupt social harmony have begun to occur in the city of Medan. In general, the explosions that occurred, although not violent, were sufficient to injure social cohesion in the city of Medan. Ironically, the disturbances have the theme of religion or belief that are forced by one group of parties on another group. For example, the CIMB Niaga robbery on Jalan Aksara was met with the shooting and burning of the Police Office in Hamparan Perak. After the incident in Hamparan Perak, the Special Detachment (Densus) 88 carried out raids on groups suspected of being terrorists in Tanjung Balai and Deli Serdang.

In the city of Medan, six years ago, there was a suicide bombing attack at the St. Catholic Church. Yosef Jalan Dr. Mansyur Medan. This incident occurred on a Sunday at the start of worship. Another incident was the demolition of a house of worship in connection with optimizing the land into an office or business center. Then there were several incidents of moving houses of worship, such as the Nurul Hidayah Mosque in the MMTK Jalan Pancing Complex, but after several deliberation and negotiations, the mosque was finally not moved and the Nurul Hidayah Mosque was only renovated and expanded. Then the incident of moving the Silaturrahim Charity Mosque in the Sukaramai area to a new location prepared by state officials. Several subsequent incidents that occurred in the city of Medan, such as the Indonesian Bethel Church (GBI) Philadelphia Medan congregation were blocked and prohibited from worshipping. Then, the disbandment of the lumping horse show in Medan by the Islamic Community Forum (FUI) was deemed to be an act of shirk. Then, Arifinsyah (2018: 2) stated that another incident was that the Indonesian Air Force in Polonia Medan and the community were fighting over land, resulting in the loss of housing for thousands of residents because their houses or dwellings were evicted and their houses of worship were also torn down. Furthermore, in 2016 in the City of Tanjung Balai, a number of temples and temples were burned due to misunderstandings between the community. At least, in the city of Medan there are many phenomena like this found. Another phenomenon is the increase in religious sentiments which can be seen in discriminatory behavior such as the sale or rental of houses, land, dormitories, employee recruitment, mate selection, and others. Social reality shows the formation of behavior that sells or rents out land, houses, including dormitories to other people who share a certain belief. This kind of behavior shows that there are restrictions that are born from individuals with different beliefs that provide social distance to other people of different beliefs. The stigmatization of religious figures in certain religions and beliefs often becomes a painful joke for other communities which sometimes triggers social divisions and conflicts.

The phenomenon as mentioned above arises from two things; (1) limitations of interfaith dialogue. This assumption is reinforced that the more frequent interfaith dialogues, the more open and open-minded people are to accept other groups with different beliefs. Interfaith dialogue brings each different belief to be accepted and understood contextually. This understanding is not at all related to the textual understanding of communities of different beliefs, and (2) the emergence of discriminatory, polarized, disharmony or segmentative behavior. The limitations of interfaith dialogue have implications for the limitations of other communities' faiths. This limitation causes each human being to only understand his beliefs textually without considering the contextual context which causes egocentricity. His own beliefs are considered the most correct while those outside of that belief are considered infidels, idols, going to hell, and so on.

## **2 Theoretical Framework**

Anthropologically, religion or belief is one of the elements of universal culture. As described by Koentjaraningrat (2009: 144), culture is the whole system of ideas, actions and human creations in the life of society that are made into human beings by learning. Then, Koentjaraningrat (2009: 150-151) suggests three forms of culture; (1) the complexity of ideas, ideas, values, norms, regulations, and so on, (2) the complexity of the patterned activities and actions of humans in society, and (3) the complexity of human-made objects. Based on this definition of culture, the YIPC community is related to a religious system and social organization.

According to Galtung (2003), negative peace is the absence of all negative things that can pose a threat to efforts to realize peace, such as conflict or war. In conflict resolution, negative peace is peacemaking which has the aim of eliminating tension between parties who are in conflict tension. On the contrary, positive peace is the absence of conflict tension and the creation of social conditions that are just, safe, comfortable, peaceful, and harmonious. Positive peace is not only focused on the absence of war or conflict but the presence of conditions and situations that are peaceful, warm and full of love, as well as a number of social and moral values that place emphasis on aspects related to fulfilling the needs of human life. Positive peace directly offers a comprehensive approach that requires to build peace through various channels such as education, social, economic, and environmental which aims to minimize all types of violence. In this study, the strategies and mechanisms carried out by YIPC through interfaith dialogue are included in the category of positive peace as explained by Galtung. According to Galtung (2003), there are three models of violence (conflict) resolution; (1) peacemaking, namely in the initial stages of creating peace or when the conflict has not yet expanded, (2) peacekeeping, namely implementing peace promises to maintain and create peace, and (3) peacebuilding, namely reconstructing the basis of peace and preparing various tools in the context of building on something more than non-violence.

According to Knight (2004), peacebuilding strategies have time stages, including; (1) short-term, from 2 months to 2 years, (2) mid-term, from 2 years to 5 years, and (3) long-term, from 5 years to 10 years covering all social, political, economy, and internationally. Peacebuilding is usually played by domestic players, such as citizens or ordinary people, NGOs, the government, or the state. However, it cannot be denied that peacebuilding often also collaborates with international players such as international organizations, donor countries, international NGOs, to provide facilities and provide peacebuilding support.

## **3 Research Methods**

This research is descriptive qualitative. This descriptive approach was developed by researchers by collecting data from photographs, personal documents, notes and official documents to describe the research subject.

This method is applied to see and understand the subject and object of research which includes people, institutions based on facts that appear as they are. Through this approach, a description of the actualization, social reality, and perceptions of the research target will be revealed. Qualitative research is intended to understand human behavior from the perpetrator's own frame

of reference, namely how the actor views and interprets activities from the point of view of his stance. This research was conducted in Medan City, North Sumatra Province.

The data obtained comes from institutional reports, by following the activities carried out by YIPC Medan to collect data that is considered important to complete the author's writing about the research location in Medan City. Related to this research are data obtained from reports from related institutions, such as books, journals, internet, mass media, and others.

In qualitative research, the researcher also functions as the main instrument that goes directly to the field and tries to collect data. So according to qualitative research, data collection techniques were carried out in three ways, namely: (1) Observation, (2) Interview, and (3) Document Study.

## **4 Results and Discussion**

### **4.1 Overview of the Research Area**

Medan is the capital of the province of North Sumatra, Indonesia. Medan is also the third largest city in Indonesia after Jakarta and Surabaya. Medan is the largest city outside Java Island. The city of Medan is the gateway to the western part of Indonesia with the Belawan Port and Kualanamu International Airport, which are the second largest airports in Indonesia. Access from the city center to the port and airport is equipped with toll roads and trains. Bordering the Straits of Malacca, Medan is a very important trade, industry and business city in Indonesia. According to Population Data, Ministry of Home Affairs (2020), Medan City has a population of 2,435,252 people with a density of 9,522.22 people/km<sup>2</sup>.

The history of Medan begins with a village founded by Guru Patimpus at the confluence of the Deli River and Babura River. The anniversary of the city of Medan was set to be July 1, 1590. Then in 1632, Medan became the seat of government of the Deli Sultanate, a Malay Kingdom. Europeans began to discover Medan since the arrival of John Anderson from England in 1823 (Damanik, 2015). Civilization in Medan continued to develop until the Dutch East Indies government granted city status (*gemeente*) on April 1, 1909 and made it the administrative center of the East Sumatra Residency (Damanik, 2015). In the 20th century, Medan then became an important area outside Java, especially after having a large plantation company.

According to data from Bappenas (2009), Medan is one of four centers of economic growth, along with Jakarta, Surabaya and Makassar. Medan is a multicultural city that has residents with various cultures and religions. Apart from the Malays and Karo as the initial inhabitants, Medan is dominated by ethnic Javanese, Toba, Chinese, Minangkabau, Mandailing, Simalungun, Pakpak, Indian, and others. The majority of the residents of Medan City have daily activities as traders, therefore in Medan there are many shop houses (*ruko*) in the corners of the city.

According to the Medan City BPS (2020), the majority of Medan City residents are from the 0-19 age group as much as 41% and 20-39 years old as much as 37.8% of the total population. The city of Medan is inhabited by approximately 1,377,751 people with productive age, namely at the age of 15-59 years. Then in terms of education level, the average length of schooling of the population has reached 10.5 years. According to North Sumatra BPS data (2020), historically, in 1918 it was recorded that Medan was inhabited by 43,826 people. Of that number, 409 people are of European descent, 35,009 are Indonesian, 8,269 are of Chinese descent, and 139 people are from other Eastern races. Besides being multi-ethnic, Medan is known for its adherents of various religions. Even so, the residents of Medan City still try to

maintain a sense of peace and a sense of community among religious people even though they have various religions and beliefs. In 2016, 64.35% of the population embraced Islam, 20.99% Protestants, 8.27% Buddhists, 5.11% Catholics, 1.04% Hindus and 0.06% Confucians.

Based on ethnicity, the majority religions in Medan City are: (1) Islam, mainly embraced by Coastal Malays, Minangkabau, Javanese, Acehnese, Arabic, Mandailing, Angkola, and some ethnic Karo, Simalungun, Pakpak, and Chinese, (2) Christianity, Protestants and Catholics are mainly embraced by the Toba, Karo, Simalungun, Pakpak, Nias, and some Angkola and Chinese ethnicities, (3) Hinduism, mainly by Indians, (4) Buddhists, especially by the Chinese, and (5) Confucianism, especially embraced ethnic Chinese.

#### **4.2 Background and Dynamics of Interfaith Institutions in Indonesia**

Inter-religious dialogue, especially Muslims and Christians, has been started since 1969, and this dialogue movement was first initiated by Mukti Ali. In his paper, "Dialogue between Muslims and Christians in Indonesia and its problem" presented at the World Council of Churches in 1970, he said that in November 1969 there was a meeting between Mukti Ali representing Muslims, two Catholics and three Protestants at a Catholic College. . Then it was continued at the next meeting in December of the same year. The meeting discussed the Vatican's attitude towards non-Christians (Daya, 2004: 3-4).

In academic space, IAIN Sunan Kalijaga Yogyakarta in 1961 has supported the urgency of dialogue between religious believers by establishing a Department of Comparative Religion at the Ushuluddin Faculty. There are a number of courses related to the study of religions such as comparative study of religion, history of religion, and science of religion, all of which cannot be separated from the role of Mukti Ali. In 2002, Gadjah Mada University created a study program that focuses on inter-religious and cultural issues which was named CRCS (Center for Religious and Cross-Cultural Studies), followed by the establishment of ICRS (Indonesian Consortium for Religious Studies) in 2002. 2007. This educational institution opened a doctoral program in collaboration with three campuses, namely UGM, UIN Sunan Kalijaga, and Duta Wacana Christian University.

The term religious harmony was formally used for the first time when an inter-religious meeting was held by the government on November 30, 1967 at the Jakarta Supreme Advisory Council building. The meeting was held not without reason. The meeting was held because at that time the country was experiencing a peace crisis and the people who belonged to different religions were in a state of tension, thus threatening the integrity of the country. (Mantu, 2016:57).

Then in the reform era, the seeds of the birth of PKUB in 2001 had actually begun to be planted since the leadership of the minister Tarmizi Taher who was responsible for the birth of the Institute for the Study of Religious Harmony (LPKUB) in Yogyakarta at the end of the heyday of the New Order era. This is because LPKUB was not established as a functional institution in inter-religious relations activities, but rather as a research institution to find factors causing conflict and post-conflict adhesives that are not directly related to religious and social institutions (Syaefullah, 2007: 175).

With the establishment of PKUB, the Ministry of Religion functional role in dealing with interreligious conflict and its prevention programs has become more explicit. PKUB is the backbone of the Ministry of Religion in carrying out reconciliation programs in various regions, conflict mapping, workshops, orientations, and dialogues on harmony, also most importantly facilitating the birth of the Religious Harmony Forum (FKUB) which disseminates ideas for

inter-religious harmony at the community level. Broadly speaking, FKUB programs can be divided into three, namely: (1) interreligious conflict prevention activities, (2) reconciliation and post-conflict recovery activities, and (3) strengthening interfaith cooperation. Until now, FKUB has been formed in almost all provinces and districts in Indonesia (Banawiratma and Bagir, 2010: 79).

### **4.3 Life of Inter-religious Youth in Medan City**

Harmony and peace between religious communities in the city of Medan is very important. Because the city of Medan is a metropolitan city (metropolitan urban) and its people consist of various ethnicities, religions, races, and groups. This can result in conflict occurring in the community, not only vertical conflict but also horizontal conflict. Harmony between religious communities is very important in the city of Medan because of its diverse and multicultural area, so it is very important to maintain its diversity and convey a message of peace to the community, especially young people and women. They must be aware of the differences that have been created by God Almighty so that all human beings should be grateful.

In realizing inter-religious harmony in the city of Medan, the youth can become the foremost pioneers. When today's youth can understand differences in religious beliefs and then they establish good relations with each other and unite on the basis of religious differences, religious harmony and interfaith relations are well established. Efforts that can be taken are to unite all components of society, then the youth are aware of each other for different religions, build good interfaith relations with each other, and unite against provocations that cause chaos, and together in making activities that make people to be with each other, respect in all forms of difference.

Therefore, the Young Interfaith Peacemaker Community (YIPC) was born in Medan City as an organization or community engaged in the field of harmony and peace. The background for the establishment of YIPC was because the majority of the dialogue that took place between religious communities was provided by the government and only religious figures attended it. Meanwhile, inter-religious dialogue that occurs at the grassroots level or at the grassroots level is very rare. In this context, students as agents of change should be involved and contribute to create a dialogue space for inter-religious people at the grassroots, so that in the lower community there is true religious harmony.

According to Sumardi (2013: 36), Indonesian youth are those who are expected to play a positive role in many areas of the life of the nation and state in the future. As part of Indonesia's young generation, young people face a big challenge to be able to play an active role in managing religious pluralism so that it is not a threat that can disintegrate the nation and state, but rather a socio-cultural wealth that functions integratively and inspires the progress of the nation in the future. To be able to play an active role, young people need to prioritize nationalism as Indonesian citizens and patriots of the nation. Indonesian nationalism must be above any religious primordialism, it must even act as a controller and brake for religious primordial and other primordial impulses.

According to Sirot (2013: 5), youth is a period of change. During youth, there are rapid changes, both physically and psychologically. The emotional upheaval that occurs rapidly in early youth is known as the storm and stress period. This emotional increase is the result of physical changes, especially hormones that occur in youth. In terms of social conditions, this increased emotion is a sign that youth are in a new condition that is different from the previous period. At

this time many demands and pressures are placed on youth, for example they are expected to no longer act like children, they must be more independent and responsible. Independence and responsibility are formed over time, and are evident in late adolescence, which is in the early days of college.

According to Judhariksawan (2010: 25), to maintain religious harmony in a sustainable manner, it is necessary in several fields, including; (1) the religious sector, namely by holding inter-religious deliberations to understand their respective religions, working together to create a sense of security, (2) the education sector, namely by increasing education, increasing the potential of the community, and (3) the social sector, namely by holding social services, cleaning houses of worship at the same time, working together to make events organized by the community successful.

#### **4.4 Young Interfaith Peacemaker Community (YIPC) in Medan City**

**Rationale.** YIPC values are derived from the statement Loving God, Loving Others (love God, love others), and take from the 12 values of peace. According to Lincoln and Amalee (2007:5), the 12 values of peace are: self-acceptance, prejudice, ethnic differences, religious differences, gender differences, economic status differences, group or gang differences, diversity, conflict, rejecting violence, recognizing mistakes, and apologize. The 12 scores reach 4 peace points; namely: (1) making peace with God, acknowledging God Almighty as the Creator and the only one to be worshiped, loving God with all your heart, with all your mind, with all your strength, (2) making peace with yourself, accepting yourself as God's unique creation. uniquely gratefully, (3) making peace with others, loving others as oneself, accepting and respecting differences and diversity of ethnicity, religion, gender, economic conditions, etc., rejecting all forms of violence, resolving conflicts directly such as apologizing and forgiving, and (4) impacting the environment, providing a transformative impact on the environment and society. In the future, YIPC members can apply these values in their lives, namely loving God and others, and always trying to spread and apply the 12 values of peace that they have learned to themselves, their families, and their environment.

There are many conflicts because there are prejudices and misunderstandings. Therefore, to create an interfaith community that knows, respects and trusts each other, dialogue is vital. As Hans Kung (2010:47) said, "there is no interreligious peace without interreligious dialogue," so dialogue is very vital in interreligious relations. Banawiratma (2010: 9), suggests 7 areas in the interfaith dialogue that were carried out together to open the perspective of each religious group, although they still have a strong religious identity but are able to accept and respect different groups. The 7 areas are: (1) life dialogue, (2) ethical social dialogue, (3) faith experience dialogue, (4) religious tradition dialogue, (5) theological dialogue, (6) action dialogue, and (7) intra-faith dialogue.

Through dialogue, although finding differences (generally already known), at the same time finding similarities (generally less known). Therefore, the tendency to see other groups only based on differences will be balanced with an insight that other groups also have many similarities. Through dialogue, we are enabled to understand more clearly the differences that often cause conflicts between groups so as to eliminate prejudices and foster mutual respect. Through dialogue as well, as part of society and the nation, both groups are able to see that there are common problems that must be faced and resolved together.

**YIPC Medan Programs.** The programs or activities carried out by YIPC Medan are peace education and interfaith relations/dialogue. This peace education is manifested in several core programs, namely: student interfaith peace camp (SIPC) which is held twice a year, peace club (which is held regularly), young interfaith peacemaker national conference (YIPNC) which is held once within a year, commemoration of the international day of peace (every September 21), and scriptural reasoning (SR) or gathering with other members and holding friendships, Live IG (Instagram), which discusses several themes of harmony and peace, and also discuss other relevant themes.

Scriptural reasoning that is usually done is to discuss chronologically the stories of the prophets or figures in the Holy Scriptures, such as: the Tanakh, the Bible, and the Koran, then discuss and imitate the stories of the Prophets, such as: Adam, Cain or Kabil and Abel, Noah, Abraham or Ibrahim, Moses, David, Solomon or Sulaiman, Yohanes or Yahya, Maria or Maryam, or Jesus or Isa. Apart from scriptural reasoning, theological dialogues were also conducted on themes that have often been polemics between Muslims and Christians, such as; The oneness of God and the Trinity, the death and resurrection of Isa Al-Masih, the authenticity of the scriptures, whether Jihad is the same as terrorism, polygamy and monogamy, etc. With healthy dialogue, there will be a better understanding between the two peoples. Then, there is also a social dialogue that is carried out for the transformation of society regarding the themes of corruption, drugs, pornography, and others.

In addition, there are several incidental activities that are tailored to the needs and situations such as the celebration of religious holidays together, namely: Eid al-Fitr, Eid al-Adha, Christmas, Birthday of the Prophet Muhammad. Then there are World Day celebrations, such as the international day of peace every September 21, international anti-corruption day every December 9, world interfaith harmony week every 1-7 February, the commemoration of Youth Pledge Day every 28 October. In addition, YIPC Medan also held several Social Action activities such as distributing fruit parcels to patients at a hospital in Medan City.

**YIPC Medan Achievements and Sustainability.** For a period of 9 years, YIPC Medan has carried out and held activities and activities in the field of harmony and peace in the city of Medan. YIPC Medan has provided dialogue rooms for Muslim and Christian students in order to clarify existing prejudices. YIPC Medan also has social media accounts, such as Whatsapp, Facebook, and Instagram. Meanwhile, YIPC Center already has a Facebook, Twitter, Instagram and YouTube channel accounts. YIPC Medan often posts activities on social media such as: peace camps, seminars, FGDs, world day celebrations, scriptural reasoning, selling merchandise, watching movies together, peace walks, takjil on the road (distributing food for breaking the fast), fundraising for Rohingya Muslims in Myanmar, Ngamen for Peace (fundraising for the victims of the earthquake in Lombok), raising funds for victims of the earthquake and tsunami in Palu, being invited as a speaker at Radio Medan and Visi FM Medan stations, holding a writing competition, and so on.

Since 2013, YIPC Medan has held Student Interfaith Peace Camp (SIPC) events 15 times, namely in: April 2013, November 2013, November 2014, May 2015, December 2015, May 2016, November 2016, May 2017, October 2017, April 2018, October 2018, April 2019, November 2019, December 2020, and March 2021. Supposedly, YIPC Medan will hold a Peace Camp in April 2020, however, due to the current Covid-19 pandemic in the world including Indonesia, Peace The camp was cancelled, for the sake of mutual safety and comfort. Furthermore, in December 2020 and in March 2021, YIPC Medan innovated by holding a virtual

E-Peace Camp event. Then, until the end of 2021, YIPC Medan has never held a Student Interfaith Peace Camp (SIPC) event again, YIPC Medan has mostly carried out online/virtual activities or events through the zoom application, google meet, live IG (Instagram ). YIPC Medan usually discusses topics that are relevant/related to harmony, peace, youth, discussing the Holy Qur'an and the Bible, current social issues, and so on.

In addition, YIPC Medan also has several times established relationships, communication, and friendship with student organizations or Student Activity Units (UKM) on campuses in Medan City, and so far it has been established quite well. Several times YIPC Medan has visited the secretariat office of UKM-UKM at the University of North Sumatra (USU), Medan State University (Unimed), North Sumatra State Islamic University (UINSU) such as the Ar-Rahman Unimed Islamic Student Activity Unit (UKMI), Unit Protestant Christian Student Activities (UKMKP) Unimed, Islamic Student Association (HMI) Faculty of Ushuluddin and Islamic Studies (FUSI) UINSU, Indonesian Christian Student Movement (GMKI) Faculty of Social and Political Sciences (FISIP) USU, Student Executive Board (BEM) School College of Theology (STT) Abdi Sabda Medan, Department of Sociology USU FISIP, Unimed Student Senate, to establish friendship, communication, and cooperation. Members exchange ideas, opinions, and discuss together in understanding current issues, especially in the theme of harmony and peace.

YIPC Medan's relations with relevant government agencies in Medan City are also quite good, such as being invited several times to seminars from the government, especially regarding the theme of harmony and peace. Although the communication that has been established has not been too intense, in the future good cooperation can be established with the relevant government agencies. YIPC Medan's relations with religious organizations in the city of Medan are also quite good, such as: the Indonesian Ahmadiyah Congregation (JAI) Medan Branch. YIPC Medan's relationship with youth organizations is already quite good and is well established and has several opportunities to collaborate, such as: Kawanku Community, Muhammadiyah Student Association (IMM) Faculty of Islamic Economics and Business (FEBI) UINSU, Ahmadiyah Youth (PA) Medan, Community Hijrah Together.

## **5 Conclusion**

From the results of the research above, it can be concluded that (1) the efforts of YIPC Medan in increasing interfaith dialogue in Medan City, namely by conducting interfaith dialogue and carrying out better organizational arrangements and trying to complement the existing deficiencies, (2) The involvement of the community, government, and institutions in increasing interfaith dialogue in the city of Medan is very necessary for the sake of increasing harmony and peace in the city of Medan, (3) the impact that can be felt by the community in increasing harmony and peace in the city of Medan is twofold, namely in the economic field, for example: increasing people's income, opening up new job opportunities and opening up business opportunities for the community through business units developed by YIPC Medan, especially in Medan City. Meanwhile, in the socio-cultural field, there is a positive impact that can be felt, namely increasing public insight about historical values, culture, tolerance, and harmony in the city of Medan. (4) Interfaith dialogue is an approach that is relevant to the condition of the people in Medan City, because Medan City has various natural, environmental, economic, social and ethnic potentials. The city of Medan can become the largest museum of religious harmony in the world, (5) The need to involve experts in social and cultural sciences in increasing inter-

religious harmony and peace, and (6) The need for socio-cultural studies before promoting inter-religious harmony and peace in Indonesia. an area.

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