



# Interpersonal Communication Patterns in Creating Interreligious Tolerance in Parapat Village, Simalungun District

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## ABSTRACT

*Interpersonal communication will never be separated from humans with cultural or religious backgrounds, if communication cannot work effectively then conflicts can arise between community groups. So that this does not happen, it is necessary to instill mutual tolerance. The focus of the problem in this research is how the patterns of interpersonal communication in creating tolerance between religious communities in Parapat Sub-District, Simalungun Regency and whether there are obstacles to patterns of interpersonal communication in creating inter-religious tolerance in Parapat Sub-District, Simalungun Regency. This research uses a qualitative type of descriptive approach. The subjects in this study are people who live in Parapat Village, Simalungun Regency, in this case I took 6 residents using a purposive technique, namely with predetermined criteria. The theory used in this study is social penetration and self-disclosure. Which this theory explains how the process of relating to other people and self-disclosure in order to establish good interactions and avoid misunderstandings. The results of this study indicate that the communication pattern used in Parapat Village is an interactional communication pattern or a reciprocal relationship in communication. Obstacles Patterns of interpersonal communication in Parapat Village are language and habitual barriers felt by immigrant communities. But so far the community has been able to overcome it by interacting properly and using language that has been agreed beforehand.*

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## 1. INTRODUCTION

Indonesia is a country with a diversity of cultures and religions, which can be seen in the country's motto, namely "Unity in Diversity" which is different but still one. The diversity of beliefs and ethnicities in Indonesia, on the one hand, adds to the cultural richness of the Indonesian nation, but also has the potential for conflict between ethnic and religious groups.

With ethnic and religious diversity, inter-religious relations, from time to time there has always been a fluctuating process, sometimes among them living in harmony, peace and prosperity. This condition occurs because an attitude of empathy has grown between one another and mutual respect and appreciation so that communication becomes effective and productive (Saefullah, 2011).

According to a source from the Central Statistics Agency (simalungunkab.BPS, 2021) which was uploaded in 2021 Parapat is a village in the Girsang Sipangan Bolon sub-district, Simalungun district, North Sumatra. In this village, there is access to Lake Toba. With an area of 15.00 km<sup>2</sup> with a population of 9,138 people and a population density of 577.00 people/km<sup>2</sup>. Parapat Village is an area with a population consisting of various tribes and religions, where the majority of the population of Parapat Village are Toba tribe and embraced Christianity. The city of Parapat itself is dominated by Protestant Christianity which according to the 2021 Central Bureau of Statistics the number of Muslims is 1,841 people, Protestant Christians are 6,049 people and Catholic Christians are 1,213 people.

Good communication between religious communities has resulted in the community in Parapat Village not making differences a problem when communicating. Communities in the Parapat Subdistrict establish an interaction by understanding a behavior, habit or rule that has been set by each religion. Community activities in Parapat Simalungun Village are interrelated and show tolerance among religious believers.

However, things like this are not seen in communication between Muslims and Christians who take place in Parapat Village. The communication that took place there made the communication quite interesting between those with different cultural and religious backgrounds. And when they interact it seems as if there is no difference between the two. Even though if you look at it from their background they have different cultural, religious or belief backgrounds.

### **Pattern of Communication**

The pattern of communication is a form of interaction between two or more people in the process of sending messages and receiving messages using an appropriate method so that the intended message can be understood and understood. Communication can simply be described as a process of aligning opinions, thoughts, and emotions between the communicator and the communicant (Mulyana, 2002:53).

1. **Linear Communication Pattern (one way)**

Human communication patterns consist of several elements such as sources, senders, and messages to recipients who receive the message (Cangara, 2006). The linear communication pattern is one-way communication, meaning that the sender conveys a message to the recipient, in which the communicant only gives a message to the sender and hopes that the communicant will provide the response and response expected.

2. **Interactional Pattern (two-way)**

This pattern is commonly called two-way communication, this pattern has a process where the receiver provides feedback to the sender regarding the message conveyed. The more experienced the sender of the message, the better the information will take place.

3. **Transactional Patterns**

This pattern is cooperative. Emphasizes that sending and receiving messages occur continuously during the communication period, in which the sender and receiver of the message are equally responsible for the impact and effectiveness of the communication that occurs.

### **Definition of Interpersonal Communication**

Communication or in English communication comes from the Latin word *communicatio*, and comes from the word *communis* which means the same. Even the same in this case means the same meaning. The same thing was expressed by Hafied Cangara, communication comes from the Latin word *communis* which means to unite or build unity between two or more people (Mulyana, 2010).

The following are some definitions by figures from different disciplinary backgrounds:

- a. According to Hovland, the process of delivering stimuli (usually verbal symbols) that enable a person (communicator) to change the behavior of another person (communicant) is also called communication (Mulyana, 2010).
- b. Dance (1967) defines communication within the broad framework of human behavioral psychology through the definition of mass communication as the expression of responses through verbal signs, where these signs act as stimuli for the response that is expressed.
- c. Everet M. Rogers, communication is a process in which an idea flows from a source to a recipient in order to change a behavior (Mulyana, 2010: 69).

From some of the meanings according to the experts above, it can be concluded that communication is information that is conveyed from one place to another by transferring information, ideas, feelings, skills and the like by using symbols such as words, numbers, figures and graphics, thus convincing speech and writing.

Communication is "the process or act of delivering a message (message) from the sender (sender) to the recipient (receiver), through a medium (channel) that sometimes experiences noise (noise). With this it is said that communication must be intentional and cause change (Mufid, 2005).

Interpersonal communication is also called interpersonal communication (interpersonal communication). The word interpersonal is taken from the translation which is divided into two words, namely "Inter" means between, and "personal" means personal. Interpersonal communication is communication that takes place in a face-to-face situation between two or more people, both in an organized manner and in a crowd (Mulyana, 2015: 81).

Another way to understand interpersonal communication is the communication that face-to-face communication will allow each participant to directly perceive the reactions of others, both verbally and non-verbally.

The function of interpersonal communication is to be able to achieve a goal, and the main function of communication is to control an environment in order to achieve certain rewards in the form of material, economic, and social. Thus it has been argued that, non-interpersonal and interpersonal human communication is about controlling the environment to get rewards such as forming, economic, physical and social (Miller & Steinberg, 1975) in (Budyatna & Ganiem, 2011: 27).

### **Interfaith Communication**

The concept of inter-religious communication or inter-religious dialogue is a popular concept in the last twenty years, this is in line with the emergence of various problems relating to inter-religious relations recently.

Inter-religious communication is a process of inter-religious dialogue to find common ground between these religions, so that they have an understanding to live in harmony and peace. Communication between various adherents can take place in interpersonal communication (one

individual with another individual) or in group communication (between one person and several people or a certain religious group and another religious group).

In this case the communication between religious adherents aims to find common ground and strengthen the similarities and minimize the differences. So that there is an understanding between them that differences are natural, and do not need to be exaggerated, they must even respect and appreciate one another. If mutual respect and appreciation is the commitment of all religious groups, there will be harmony between religious communities.

## 2. RESEARCH METHODE

In this study, the type of research chosen was a qualitative method where the qualitative method included searching, collecting, processing and analyzing the data obtained from the research findings. This type of research approach is descriptive, in which descriptive research aims to find out which phenomena are experienced by research subjects.

This research was conducted in the Parapat village, Girsang Sipanganbolon district, Simalungun district, North Sumatra. The object of research is the thing that is studied or the thing that becomes the focus point of a research. The object of research can be interpreted as a situation where the researcher wants to know what is going on. (Sugiyono, 2007:215). In this research, the object is how communication patterns create inter-religious tolerance in Parapat Village.

According to Pujileksono (2015), research subjects include people who participate or act in a reality in order to provide information or data to researchers about the reality being studied. In this case the researcher chose several informants, namely religious shops, formal community leaders, and the general public who live in Parapat Village, especially those who are Christians and Muslims, both men and women, who will participate in this research.

The primary data is a collection of information collected through direct research activities such as interviews. In this study, researchers will interview religious leaders, formal community leaders, and the general public in Parapat Village. While secondary data is supporting data obtained by researchers through literature review, reading materials, knowledge books, journals, internet sites, manuscript sources, and other scientific works related to research. To produce credible data, the authors use data collection techniques in the form of observation, interviews and documentation.

## 3. RESULT AND ANALYSIS

### **Patterns of Interpersonal Communication in Creating Inter-Religious Tolerance in Parapat Village**

In a qualitative descriptive study research, a number of information is needed through interviews with several natural informants, and describes an incident in an area. The initial step taken in terms of qualitative research is field observation and then the field stage. The researcher conducted an analysis of the field observation stage by way of an overview in order to strengthen something that would be carried out at the field stage. In this case the researcher must prepare himself when he enters the field stage, in which the researcher plays a role in gathering information such as interviews with informants which reach data saturation.

In the Parapat sub-district, the majority are inhabited by Batak people and some are Minang and Javanese, but they are in the minority. the Muslim community in the Parapat sub-district are many of Minang and Javanese ethnicity. This can be seen from the many restaurants with Minang and Javanese nuances because the city of Parapat itself is a tourism city so there are many restaurants in this city. In addition, it can be seen from the names of those who do not have a surname because in the Bata tribe they must have a surname behind their name which is hereditary from their father. There are also Batak people who are Muslim. There are also people

with Minang and Javanese ethnicity who are married to the original Batak people. There are also those who change religions, for example from Islam to Christianity or from Christianity to Islam.

This is commonly referred to as the assimilation process, in which assimilation is a social behavior that arises when there are groups of people with different cultural backgrounds, interact intensively with each other for quite a long time, so that the cultures of these groups change can change its nature and individual elements so that it changes form into a mixed culture.

Researchers can find communication patterns of people who live in Parapat Village, both those who are diverse in Islam and Christianity. The communication relations that the Parapat sub-district community created went very well, they maintained good relations with each other. Community communication patterns according to 5 informants and 1 additional informant in this study are interactional communication patterns.

The people in Parapat Village have maintained good relations with one another for decades, from children to the elderly. One of their ways to maintain a good relationship is to maintain tolerance. The six main informants and 1 additional informant, namely Mrs. Safrida, Mr. Rahimal K. noor, Mr. Parinsan Simanungkalit, Mr. Udin Siboro, Mrs. Ella Maya Sari Saragih and Mrs. Ru Minta Simangunsong often greeted and interacted with each other. the informants in terms of interacting use language that is comfortable and also avoid discussing religion which is intended so as not to cause misunderstandings between one another. The six informants had a neutral attitude and never felt that the religion they believed was the most correct religion, the informants also had an open attitude and quickly adapted to each other and those of different religions. In order to strengthen the relationship between the informants, they often interact by exchanging ideas. Informants also very often carry out interpersonal communication both with each other and with different religions.

Interpersonal communication often occurs in every community living in Parapat Village, Simalungun Regency. Communication that exists between people which involves two or more people and gives feedback to each other. Communication in the community is not always formal but sometimes occurs informally. One example of interpersonal communication that occurs in this kelurahan is the Muslim community who sells and the non-Muslim community buyers where they have carried out interpersonal communication in which the Muslim community gets the effect in the form of sustenance given by the non-Muslim community and the non-Muslim community gets the effect in the form of satisfaction with what which he bought.

Interpersonal communication is needed in order to create a tolerance which will foster a harmonious relationship. so that communication can work well, the community must instill mutual respect for one another. The people who live in Parapat Village really understand what tolerance is and apply it in their daily lives, according to them the essence of tolerance is mutual respect and understanding without having to interfere with each other's personal matters. One of the tolerance things that they do is come to events that are open and present dishes that can be enjoyed by all groups and vice versa and also come when there is an accident. Space has also never been strictly limited by every religion in Parapat Village, but this can be realized with a simple attitude, namely knowing each other's boundaries. Researchers can conclude that the community invites one another, but not with events that are sacred. Informant I, Mrs. Safrida Sinaga who was invited to a trinity (Christian school) graduation ceremony, Mrs. Runtak Simangunsong who attended her brother's wedding in Greja.

Theories of social penetration and self-disclosure can be descriptive or evaluative in nature. Which this theory is descriptive in the community in the Parapat Simalungun Village area, namely

by allowing to share facts about oneself with others, while it is evaluative which can express opinions or personal feelings about things he likes or dislikes.

One example of the penetration theory applied by the community is where Mrs. Ru Minta as a newcomer as well as a mualah is able to adapt and quickly blend in while the self-disclosure theory is one example where Muslims openly inform about what is allowed and what is not allowed by their religion, to Christians. Well this is intended so that there will be no misunderstanding between them.

The differences that exist do not make a relationship distance but do not have distance from one another, both in terms of ethnicity and religion. The relationship that is established with one another is maintained strongly by the community so that they maintain harmony, the community often interacts and also has an intimate and open relationship. There has never been a conflict in the Parapat Village because they have never raised a problem, let alone a problem related to religion.

The communication pattern used specifically is an interactional communication pattern because it has a reciprocal relationship between the communicator and the communicant.

### **Communication in the context of creating inter-religious tolerance in Parapat Village**

Religion is a feature of universal human social life, in this case that all people have ways of thinking and patterns of behavior that meet the requirements to be called "religion". Many of the structures included in religion consist of typed messages, symbols, images, beliefs and specific values by which humans interpret their existence. However, religion also contains ritual components, so as a religion it is also included in the social structure and even the culture of society.

In the life of society we will be faced with various layers of society of different religions. In order to avoid conflict between heterogeneous communities, it is necessary to have an attitude of religious tolerance. Religious tolerance is mutual respect between one religion and another, not disturbing each other and looking after each other how religious activities work. Whereas in Christian teachings religious tolerance is mutual respect and respect for each other, fellow here is interpreted regardless of ethnicity, race or religion.

In Parapat Village, there has never been a conflict between Muslim communities and non-Muslim communities because Muslim communities and non-Muslim communities in Parapat Village have a sense of togetherness, with this sense of togetherness, religious tolerance arises which is a factor of success. non-Muslim community in Parapat Village. Because in the Parapat Village the system does not look at religion, ethnicity, race and others because one of their principles is to live in harmony because Parapat is a tourism city with Lake Toba as a symbol of tourism

Muslim communities and non-Muslim communities as social groups have never had conflicts because of religious differences. But as individuals, Muslim communities and non-Muslim communities have had conflicts. Many of these conflicts are caused by when their children fight and then their parents fight too. This usually spreads to the problem of religious differences. In the end they didn't make up for a certain period of time even though the child who caused them to fight had returned to playing together again.

Another example is when non-Muslims keep dogs and let them roam. In Islam, dogs are one of the animals that are forbidden, even if we have contact with dogs, we have to equal them. Usually this can cause commotion among neighbors where there are non-Muslim people who keep dogs and are allowed to roam. The Muslim community remains in its position that their dog cannot enter their home area and non-Muslim people who have the dog still want to keep the dog

without keeping the dog in a cage. This can cause animosity between them. Usually as time goes by they will reconcile, sometimes they will reconcile when a disaster befalls one of them, then neighbors will come to their house and people who are in conflict are encouraged to come to their house and they will reconcile as usual.

### **Communication Barriers in Creating Interfaith Tolerance.**

The communication barrier is something that can hinder or interfere with the creation of effective communication, communication barriers will complicate the delivery of clear messages that can hinder the understanding of the recipient.

There are several characteristics of communication barriers and become factors inhibiting community communication in the Parapat sub-district, namely:

- 1) Personal barriers which in these barriers usually consist of attitudes, emotions, prejudices. In the daily life of the Parapat community, the communication that is established is very good, but sometimes there is also a sense of prejudice, for example, the Muslim community is suspicious of the provision of food from non-Muslims whether the food is halal or unlawful. However, they can handle it, as Mr. Rahimal said, just accept it, it's our business whether we want to eat it or not, but don't know who gave it.
- 2) Cultural or Cultural Barriers in which in this case differences in culture and habits are also obstacles in communicating, just like in the Parapat village there are already many immigrant tribes who have different cultures and languages but they can overcome them by both agree to use Indonesian or mix Indonesian with the Batak language.
- 3) Physical barriers are obstacles related to the physical, namely for example there is one community in Parapat who has a slight deficiency in the hearing department and makes it difficult for other people to communicate with him, but they overcome it by speaking with a clear mouth so he can pay attention mouth of the interlocutor.

While the research was being carried out, the researcher did not encounter any fatal obstacles in this community. The only obstacle that existed was Mrs. Ru Minta Simangunsong, who besides being a foreigner, was a convert to Islam. The initial obstacle he faced was where the habits were different so that it was difficult for him to build communication, but because the residents who continued to embrace made him feel how close brotherhood and high tolerance were in this Parapat Simalungun Village.

According to the narrative of another informant who has long lived in Parapat Village, they have never encountered barriers to brotherhood there as long as they have an open attitude to each other, maintain good communication, and continue to create an attitude of tolerance and never interfere with someone's personal matters, especially regarding beliefs and also do not like to enlarge problem, the barriers that occur are usually in terms of language because the residents who live are not all of the Batak ethnicity but they can overcome them by using Indonesian so as not to trigger problems.

Interactional patterns or reciprocal relationships in the communication process and for obstacles there are no significant obstacles that occur in Parapat Village.

Things that are used to avoid conflict include frequent visits, quick problem solving, participating in social activities, attending events that are held, be it weddings or funerals, frequent interpersonal communication, speaking in relaxed language, instilling an attitude of tolerance, and

being open to each other to avoid misunderstandings, and the latter avoiding conversations or chats about religion in order to avoid debate between them.

#### 4. CONCLUSION

Based on the findings of research data and discussion of patterns of interpersonal communication in creating inter-religious tolerance in Parapat Village, Simalungun Regency, the following conclusions can be drawn:

1. The people who live in Parapat Village have a harmonious relationship in terms of religious differences, both Muslim and Christian. This is evidenced by the good interaction between one and another, so that inter-religious communication is well established. Interpersonal communication in the community in Parapat Village, Simalungun Regency uses linear (one-way), interactional (two-way) and transactional communication patterns. In a linear or one-way communication pattern, religious leaders act as givers while residents act as recipients, for example in recitation. Meanwhile, in an interactional (two-way) communication pattern, it will work well if communicators and communicants provide feedback in the process. An example is when people often greet and interact with one another. Finally, in the transactional communication pattern, this is not just ordinary communication, but communication that occurs continuously with the aim of building a relationship, for example, the Parapat people often gather together. However, among these three patterns, the Parapat community often uses interactional or two-way communication patterns.
2. Obstacles Patterns of interpersonal communication in order to create inter-religious tolerance in Parapat Village are language and habitual barriers that are felt by the immigrant community. But so far the community has been able to overcome it by interacting properly and using language that has been agreed beforehand.

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