

MARJAMBAR AS A TRADITIONAL COMMUNICATION MEDIUM IN MAINTAINING INTERFAITH RELATIONSHIPS IN THE BUNG BONDAR SUBDISTRICT, SIPIROK DISTRICT, NORTH SUMATRA

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ABSTRACT

This research aims to analyze the meaning of symbols in the implementation of marjambar as a traditional communication medium. Qualitative descriptive research methods were employed to gather data, utilizing techniques such as in-depth interviews, observation, and documentary studies. The results of the research indicate that the implementation of marjambar during religious festivals is interpreted as a form of tolerance among people of different religions, considering that the Batak Angkola community residing in Bunga Bondar is still bound by blood ties. The mandatory foods served during the implementation, namely dodol, leman, and tuangan, carry the meaning of dalihan na tolu. In conclusion, the implementation of marjambar is capable of maintaining relationships among people of different religions. This is evidenced by the harmonious coexistence among followers of different religions, the absence of religious conflicts for centuries, collaborative efforts among residents in social life, and the presence of numerous closely related religious symbols.

Keywords: *Marjambar*, Traditional Communication, Community Relations, Bunga Bondar Sipirok.

Introduction

Bunga Bondar is one of the sub-districts in Sipirok, inhabited by a diverse multicultural community. Looking at the composition of the residents in that area, the majority of the population adheres to Islam, originating from the *Batak Angkola* community, while Christians, hailing from the Batak Toba community, make up the minority. The community, consisting of followers of different religions and cultures, encompasses various clans such as *Siregar*, *Hutasuhut*, *Harahap*, *Lubis*, *Pohan*, *Pulungan*, *Simatupang*, *Siagian*, and others. Despite their diverse religious beliefs and clan affiliations, these groups live together in the same settlement without segregation based on religious beliefs, clan communities, or tribal affiliations. The multicultural composition of the ethnic groups in Bunga Bondar sub-district, Sipirok, can be observed in the table 1.

Table 1: Composition of the Community in Bunga Bondar Village

Religion	Ethnicity	Marga
Islam	Batak Angkola	Siregar
Kristen Protestan	Batak Toba	Pohan
Kristen Advent	Karo	Harahap
Kristen Katolik	Karo	Siagian
		Hutasuhut

Source: Data from the Bunga Bondar Village Office, 2019

The majority of the population residing in Bunga Bundar sub-district comes from the Islamic faith, yet the harmony among followers of different religions and clans is well-maintained. In fact, the traditional leader (*ketua adat*) in the sub-district is chosen from the Christian community by the local residents. This decision is made with the aim of ensuring that the minority population does not feel marginalized in cultural, religious, socio-economic, or community activities. The harmonious coexistence of the multicultural society is intricately linked to the *marjambar* tradition, which has been passed down from one generation to the next.

The term "*marjambar*" originates from the sub-*Batak Angkola* Sipirok language, where "*mar*" means to do or perform, and "*jambar*" signifies exchanging or taking turns. When combined, these two syllables convey the meaning of giving in turns or reciprocating. The Sipirok community has a tradition of exchanging various types of pastries before the celebration of Eid al-Fitr by Muslim followers to Christian followers, and vice versa before Christmas and New Year by Christian followers to Muslim followers. Interestingly, the implementation of *marjambar* is carried out without any command; it purely stems from the voluntary willingness of the community. The ceremonial process of implementing the local wisdom of *marjambar* can be observed in figure 1.



Figure 1: Marjambar Implementation Process.

Source: Research Documentation (2023)

Upon closer examination, the *marjambar* tradition practiced by the community of Bunga Bondar Village has been carried out from generation to generation. When questioned about its origin, the residents are uncertain about the exact commencement of this local wisdom. Their response is usually along the lines of, "This habit has been around since childhood and is still easily observed today." The locals continue to adhere to this traditional wisdom because they find it comfortable and are accustomed to engaging in such activities. From a historical perspective, the initiation of *marjambar* can be traced back to the Dutch policy of sowing discord to divide the communities in Sipirok. Before the introduction of Islam to this region, the people of Sipirok were predominantly *pagan* and did not adhere to any particular religion. The arrival of Islam, brought by the Padri forces, significantly influenced the mindset of the community. According to Forum Komunikasi Umat Beragama in 2009 [1], "The Padri forces entered the Sipirok region in 1816 under the leadership of Tuanku Rao. After taking control of Sipirok, his troops encouraged the locals to embrace Islam. Since 1825, Islam has become increasingly popular among the Sipirok community, referred to as *Silom Bonjo (Islam Bonjol)*."

The strong influence of Islam on the community of Sipirok prevented the acceptance of Christianity until 1861 when it was introduced by Van Asselt. Van Asselt's destination at that time was Parausorat Village, later known as the first location where Christianity entered Sipirok and subsequently spread to the North Tapanuli region. He established a church and school in Parausorat. After baptizing two individuals from Sipirok in Parausorat Village, namely *Jakobus Tampubolon and Simon Siregar (Mangaradja Onggang Parlindungan Siregar, 1964)*.

The baptism event did not lead to conflicts with the Muslim community, and they continued to interact peacefully despite the religious differences. However, based on the hidden agenda of the Dutch, aiming to exploit the natural resources of Sipirok and simultaneously promote Christianity within a missionary framework, divisions arose within the Sipirok community. This was due to the Dutch prioritizing followers of Christianity for key positions at the village level, such as Village Head, clerks on Dutch plantations, or teachers.

This policy led to resistance from followers of Islam against the Dutch administration and fostered a sense of animosity towards Christians who were prioritized by the Dutch, triggering divisions among religious communities. After the independence of the Republic of Indonesia, efforts to reconcile the rift between followers of Islam and Christianity were initiated by religious leaders, community figures, and traditional leaders.

The bond of brotherhood is encapsulated in the traditional concept of "*dalihan na tolu*" (three-pillared hearth), consisting of *kahanggi, mora, and anak boru*. According to Sihombing, 1986 [2], *dalihan na tolu* is an expression symbolizing familial relationships in the Batak ethnic community. Therefore, the Batak society places individuals on an equal footing in social events, traditional ceremonies, as well as during times of joy or mourning for a family member. Gradually, these divisions can be reconciled, and to foster harmonious relationships among them, the local wisdom tradition of *marjambar* emerges. This involves giving locally typical food items, such as indigenous cakes, to neighbors or relatives of different religions on significant religious days observed by followers of Islam and Christianity.

Based on the interviews conducted by the researchers, followers of Islam and Christianity acknowledge that this tradition has contributed to maintaining better relationships among people of different religions. This is supported by the research findings of Muda and Dewi in 2013 [3], which state that religious holidays (Eid al-Fitr, Christmas, and New Year) are not only significant for the followers of a particular religion but are also meaningful to followers of other religions. The influence is highly positive on the daily social life of the community. For example, security forces do not need to go through the trouble of securing places of worship before Eid al-Fitr, Christmas, and New Year. There are no protests or hindrances to the construction of places of worship, and people from different religious backgrounds coexist harmoniously, making it challenging to distinguish them solely based on their religions. The community has become aware of the importance of mutual respect and fostering harmony among them. Given these insights, the author is highly interested in writing an article titled "*Marjambar as a Traditional Communication Medium in Maintaining Relational Harmony among People of Different Religions in the Bunga Bondar Village, Sipirok Sub-district.*"

Literature Review

Traditional Communication Media

Communication is absolutely essential for building relationships in everyday life, considering that communication is the process of sharing meaning through verbal and non-verbal behavior between two or more individuals (Mulyana, 2015) [4]. In rural communities, where a significant portion of the population adheres to traditional values, various social media serve as effective means of interaction. These media have long grown and evolved alongside the community, becoming a tool for socializing values among community members, passing them down from one generation to the next. These are known as traditional communication tools or often referred to as people's media. People's media can take the form of folk songs, folk dances, folk instrumental music, or folk drama (theater).

Human efforts to communicate are evident in various forms of their lives in the past. They established settlements in river valleys and coastal areas to facilitate communication with neighboring regions, using boats, rafts, or sampans. Cangara (2007) [5] adds that the striking of gongs in Rome and the burning of smoke-producing fires in China were communication symbols employed by soldiers on the battlefield. Southeast Asian inhabitants engaged in farming and ocean navigation by interpreting signals through natural phenomena, such as the positions of stars and movements of seawater. Additionally, the Sumerian and Mesopotamian societies inscribed their writings on clay tablets, animal skins, and stone statues, all of which constitute elements of traditional communication. According to Sajogyo (1996) [6], traditional communication is the process of conveying messages from one party to another using traditional media that have long been employed in a particular area before its culture is touched by modern technology.

In ancient times, traditional communication was carried out by primitive communities through simple means. With technological advancements, traditional communication began to fade and was rarely used. However, there are still some people who continue to employ traditional communication methods, such as rural communities in Bali that still use "kukul" as a traditional communication tool. Kukul is shaped almost like a gong with sounds produced having variations agreed upon by the community. Various aspects of human life in the past actually represent a form of communication—specifically, traditional communication, which is the first generation of the various communication forms we know today. During that time, the majority of the population communicated using traditional methods and through media that were also traditional in nature, hence such communication methods are referred to as traditional communication.

Based on various events from the past, it is evident that traditional communication serves as the starting point that narrates the journey of human communication, dating back to ancient Greece in the form of rhetorical traditions. Traditional communication lays the foundation for the development of human communication, playing a significant role in its evolution towards modern forms. However, with the passage of time and technological advancements, traditional communication has gradually been abandoned by modern society. Therefore, understanding traditional communication is crucial, considering it as a vital element in the development of human communication.

Coseteng and Nemenzo, as cited in Hadirman (2011) [7], define traditional media as verbal, movement, oral, and visual forms that are known and familiar to the people, accepted by them, and presented or performed for them with the intention of entertaining, explaining, teaching, and educating. Walujo (2011) [8] adds that besides providing entertainment, traditional media can also offer information to its audience. Traditional media utilizes expressions and symbols that are easily understood by its enthusiasts. In line with this, media experts on traditional media, such as Ranganath and Dissayanake, as mentioned in Walujo (2011) [8], state the common characteristics of traditional media, including being easily accepted, relevant to the existing culture, entertaining, using local language, having elements of legitimacy, flexibility, the ability to repeat the messages it conveys, two-way communication, and so on.

In ancient times, communication was a part of tradition, rules, religious ceremonies, taboos, and so forth, applicable to specific societies. Communication as a part of tradition exhibited differences between cultures. Traditional communication is of significant importance in a society as it could strengthen friendships and cooperation to counter external pressures. Traditional communication possesses a social dimension, motivating individuals to work, maintain harmonious living, foster a sense of connection, collectively confront natural forces, and be utilized in making joint decisions. Thus, traditional communication is a crucial form of communication for human life. This viewpoint is supported by Mudjiyanto and Hartono in 2010 [10], stating that

traditional media inherently portrays human life, complete with desires, aspirations, and various challenges faced.

Several forms of traditional communication include: (1) Gesture: In the beginning, people used their body parts for "body language" and non-verbal communication. For example, facial expressions, hand movements, and gestures. This is a very simple form of communication. (2) Symbol: Symbols in traditional communication can be observed in the beating of a Roman gong and the burning of smoke-emitting fire in China, performed by soldiers on the battlefield. (3) Movement: Movements in semaphore used to convey a message/information or movements in dance aimed at conveying a story are forms of traditional communication that involve physical gestures. (4) Sounds: Traditional communication in the form of warning signals conveyed through sirens or gongs falls under this category.

Traditional communication requires the presence of media to support the communication process, known as traditional communication media. According to Rachmadi in 1998 [9], traditional communication media are forms of communication among humans using symbols such as sounds, gestures, visual arts, and folk performances. Traditional media functions to enhance and develop spiritual, ethical, and aesthetic values in individuals. Additionally, it serves as entertainment media and a means of disseminating public information, as the narratives in traditional folk art are typically conveyed in local languages and integrated into the life of the local community, making them easily understood and embraced by the people. This perspective is reinforced by research conducted by Ariffudin in 2017 [11], stating that traditional media combined with folk performances has significant potential to reach a wide audience, making it a suitable alternative for conveying messages to traditionally-oriented communities. Moreover, these media are familiar to the audience, rich in variety, readily available, and cost-effective.

Methodology

This research was conducted from September 2023 to December 2023. The study carried out in the Bunga Bondar sub-district is based on the consideration that Bunga Bondar is one of the sub-districts in the Sipirok district where the implementation of its traditional ceremonies (marjambar) is still deeply rooted and natural, held without the influence of various external parties. Meanwhile, in other sub-districts, the implementation of marjambar has been somewhat eroded due to the influx of many outsiders into these villages, especially when these incoming individuals hold higher ranks and positions.

This research employs a qualitative descriptive approach, as defined by Creswell in 2021 [12], who states that qualitative research aims to construct meaning about a phenomenon based on participants' perspectives. Qualitative researchers gather information by directly engaging with individuals, observing the behavior of the subjects naturally. As a result, qualitative research produces more natural data due to the researchers' proximity to the study subjects.

The data sources in this research are selected using an emic perspective, emphasizing the views of informants, how they perceive and interpret the world from their own standpoint. The data sources in this study include:

1. Primary Data Sources

Primary data sources consist of various information and details obtained directly from the parties who serve as research informants. According to Sugiyono in 2014 [13], the selection of research informants as primary data sources is determined using purposive sampling, where the collection of data is done with specific considerations. The primary data sources in this research include the results of interviews with the traditional leader, the Sub-district Head of Sipirok, the teacher at SMPN 13 Bunga Bondar, the Chair of the Interfaith Communication Forum in South Tapanuli Regency, the community of Bunga Bondar, the Head of the Culture Department of the Department of Education and Culture of South Tapanuli Regency, youth leaders, religious leaders, and the officials of Bunga Bondar sub-district.

2. Secondary Data Sources

Secondary data for this research include books, journals, and articles that are relevant to the research topic.

Data analysis is a systematic examination of a subject to understand the relationships and components within a study. In qualitative research, the data analysis process involves sorting data into manageable units, identifying important information, and determining what can be described in a study.

The data analysis process in this research is conducted using the model developed by Milles, Huberman, and Saldana [14], involving the following stages:

1. **Data Collection:** Data is gathered and organized in narrative form to construct meaningful information related to the research problem. The data collection in this study involves several stages, including observation, interviews, documentary studies, and focus group discussions.
2. **Data Condensation:** This stage involves selecting, focusing, simplifying, abstracting, and transforming data. It refers to the process of condensing the collected data.
3. **Display Data:** The presentation of data is done to facilitate the researcher's understanding of the problem and to proceed to the next stage as a traditional communication medium in maintaining relationships among people of different religions. Data presentation involves arranging and summarizing the condensed information for drawing conclusions. After collecting data related to marjambar as a traditional communication medium in maintaining relationships among people of different religions, the researcher groups the results of observations, interviews, FGD, and literature review for detailed presentation and discussion. In this stage, the researcher presents the data through brief descriptions of each informant separately based on the research problem to convey the obtained information as an analysis overview of marjambar as a traditional communication medium in maintaining relationships among people of different religions.
4. **Data Verification/Conclusion:** After the stages of data condensation and presentation, the final step is drawing conclusions. Drawing conclusions is a process where the researcher interprets the data from the initial collection, accompanied by pattern-making and descriptions or explanations. Conclusion drawing serves as evidence for the conducted research. In this stage, after presenting data related to marjambar as a traditional communication medium in maintaining relationships among people of different religions, the researcher draws conclusions about marjambar as a traditional medium based on the information provided by the participants and the various stages of data analysis.

Discussion

***Marjambar* as a traditional communication medium in a multi-religious community**

Marjambar can be considered a traditional communication medium because this tradition has been practiced for a long time and employs symbols understood locally by the Bunga Bondar community. This is supported by the statement of Coseteng & Nemenzo in (Hadirman, 2016) [7], which asserts that traditional media takes the form of verbal, movement, and visual expressions known and embraced by the people. It is presented or performed for them with the purpose of entertaining, explaining, teaching, and educating.

The *Marjambar* is a tradition that has been carried out by the Bunga Bondar community for generations, passed down from one generation to another. This tradition is observed by individuals from different religious backgrounds, involving the delivery of essential food items such as *dodol*, *lemang*, and *tuangan* (flower-shaped pastries). These foods are considered mandatory and are distinctive to the Sipirok community. Additionally, some supplementary foods like roasted peanuts, *kue samprit* (a type of cookie), sponge cake, fermented glutinous rice (*tapai ketan*), fermented cassava (*tapai ubi*), and others are included based on the economic conditions of the participants. This practice aligns with the perspective of Liliweri (2004) [15], who states that intercultural communication is a symbolic, interpretative, transactional, contextual process involving individuals with differing degrees of specific interests. This communication aims to provide interpretations and expectations that vary concerning the exchanged meanings, expressed through particular behaviors.

The *Marjambar* tradition is usually carried out by the Muslim community, typically during the 27th day of Ramadan, while for Christians, it takes place around the New Year, specifically on Christmas Eve. In the implementation stage, all the food dishes are arranged neatly in a plate or container. The food is then wrapped with napkins, or alternatively, the entire set of meals is enclosed in plastic packaging. Afterward, these packaged meals are delivered to the homes of relatives who follow a different religious faith.

The observance conducted on religious holidays is perceived by the community as a manifestation of tolerance among individuals with diverse religious beliefs. This perspective is supported by the findings of Sinaga, Tanjung, and Nasution in 2019 [16], where in the Bunga Bondar region, there are two predominant ethnic groups: the Batak Toba, primarily Christians, and the Batak Angkola Mandailing, predominantly Muslims. In the lives of these two ethnic groups, there is a phenomenon of inter-religious harmony that has endured from pre-

independence to the early days of reform and continues to persist. The residents of the area have demonstrated the ability to maintain inter-religious harmony amidst political, social, and cultural changes.

It should be noted that the Angkola Batak community residing in the Bunga Bondar Village, Sipirok District, belongs to the same ethnic group. This is supported by statements from informants stating that:

"*Siregar Dongoran Palti Raja*," the first king who brought the Siregar clan to Sipirok, had three children. His first child, "*Sayur Matua*," resided in the Parau Sorat area; the second child, "*Sutan Baringin*," lived in the Baringin region. The third, named "*Oppu Hatunggal*," resided in *Sipirok Godang* and was the youngest child of "*Siregar Dongoran Palti Raja*." A proverb frequently heard among the Angkola Sipirok community explains that the three children of *Siregar Dongoran Palti Raja* have their own significance. The first, *Sayur Matua*, is interpreted as the one holding *tongkat Tuah* (Personality), *Sutan Baringin* is understood as *Bisu* (Intelligence), while *Oppu Hatunggal* is seen as *gogo* (Strength). Despite the religious differences among them, they are united in wisdom and policy. During that era, the construction of churches and mosques was carried out together, reflecting the unity and brotherhood among them, transcending their different religious beliefs."

The Sipirok community follows a patrilineal descent system, where lineage is traced through the paternal line. This lineage system is also adhered to by the people in the Bunga Bondar Village. Thus, a male child not only serves as a successor to the family line but also inherits the family clan name to pass on to his descendants. Based on this lineage, various genealogical kinship groups known as "*marga*" are formed within the community of Bunga Bondar Village, Sipirok District.

"*Marga*" is a form of kin group whose members are descendants of a common grandfather. Therefore, fundamentally, members of the same "*marga*" are bound to each other by blood ties. As a sign that individuals within a "*marga*" share blood relations, they are referred to as "*markahanggi*" (siblings). The kinship group formed by these "*markahanggi*" individuals is called "*kahanggi*," and each member is also described as having "*kahanggi*" status. For example, if someone named A is "*markahanggi*" with someone named B, then A is considered to have "*kahanggi*" status with B, and vice versa. According to the traditions of the Bunga Bondar Village community in Sipirok District, individuals whose wives share the same father or grandfather are also categorized as "*markahanggi*" even if they are not connected by blood ties (*marpareban*). Therefore, regardless of the religious differences an individual may have, as long as they share the same "*marga*" and "*kahanggi*," they are still considered as siblings.

During the implementation of "*marjambar*," the individuals organizing the event must distribute food to their siblings who may follow a different religious belief. This is because the community in Bunga Bondar Village, Sipirok District, adheres strongly to the philosophy of "*marsiha holongan*" (mutual love). Therefore, during each "*marjambar*" event held on significant religious days, it is not conceivable for an individual celebrating their religious festival to consume the food alone, while their family members of the same blood ties do not eat at their own home. This practice is based on the values of "*holong*" (love) and "*mudar*" (shared blood).

The results of the interview with the informants indicate that they mentioned the possibility of spending millions of Indonesian Rupiah for each implementation of "*marjambar*." This is because the community in Kelurahan Bunga Bondar, Sipirok District, not only forms kinship groups based on blood relations through patrilineal descent, known as large kinship groups called "*marga*," but also establishes various affinity kinship groups (kinship groups based on marital relationships). Based on their status in marital relationships, there are four types of affinity kinship groups in the Sipirok community: *mora*, *anak boru*, *mora ni mora*, and *pisang raut*.

Based on the interview results with the informant, the obligatory dishes served during the *Marjambar* event are *dodol*, *lemang*, and *tuangan*, which carry the meaning of "*dalihan na tolu*." This is because the main ingredients used in preparing these foods, such as *dodol* made from coconut milk, sugar, and flour; *lemang* made from glutinous rice, coconut milk, and salt; and *tuangan* made from flour, coconut milk, and sugar/salt, all consist of three ingredients that are analogized as "*dalihan na tolu*" or a three-legged stove. The stove is arranged in such a way that the pot can be firmly supported and is difficult to topple over.

"*Dalihan na tolu*" is a social kinship system of the Batak tribe. In the Batak Angkola community, "*dalihan na tolu*" consists of "*mora*" (the giving side in a marriage), "*kahanggi*" (those of the same lineage), and "*anak boru*" (the receiving side in a marriage). These terms hold specific positions in Batak society, with each position having its own functions and responsibilities. The elements of the "*dalihan na tolu*" kinship include "*somba mar mora*," which means that to maintain a good relationship with relatives in the position of "*mora*,"

everyone must consistently show respect and honor. "*Manat-manat marhakanggi*" signifies that to avoid conflicts with relatives in the position of "*kahanggi*," everyone must always act with care and caution. "*Elek mar anak boru*" implies that everyone must skillfully express affection and persuade relatives in the position of "*anak boru*."

The importance of the roles of the three elements in "*dalihan na tolu*" can be observed from the fact that traditional ceremonies in the community can only be conducted if relatives with the statuses of *mora*, *kahanggi*, and *anak boru* actively participate together in their implementation. If any of them does not play a role, the traditional ceremony must not be carried out.

Thus, the position of kinship groups is highly significant. This is because kinship groups play a crucial role as functional components within the social system of the community. In this case, although there are various genealogical and affinity kinship groups in the Bunga Bondar sub-district of Sipirok society, only three directly contribute as elements or functional components in the social system, namely the elements of "*dalihan na tolu*" (*mora*, *kahanggi*, and *anak boru*). Therefore, the philosophy embedded in "*dalihan na tolu*" carries the meaning of whether an individual can maintain good relationships with fellow family members, relatives, and extended.

Meanwhile, in the daily communication interactions between people of different religions in Bunga Bondar, they are bound by customary rules (*baso*), namely *tutur*, *turi*, and *sapa*. *Tutur* represents the essence of the lineage or can be referred to as the genealogical lineage of a generation. By examining this genealogy, we can identify which clans are related to us. Of course, in communicating with someone who has a familial connection, it is essential to prioritize politeness and courtesy. *Turi* is a form of valuable teachings passed down from ancient times to the present, and one of the positive teachings mentioned in this communication context is *marjambar*. Then, *sapa* is a form of language used in everyday communication. In the Bunga Bondar community, it is strictly prohibited to directly address someone by their real name because they consider it impolite and believe it can degrade a person's status. The way to address someone is replaced with terms like *ipar* (address for a sibling of the wife), *lae* (address for a brother of the husband's sibling), *namboru* (address for the mother of the husband or those in the same lineage), *nantulang* (address for the mother of the wife or those in the same lineage), and so on.

CONCLUSION AND RECOMMENDATION

The implementation of *marjambar*, carried out from generation to generation, has fostered harmonious relationships among people of different religions in the Kelurahan Bunga Bondar. This is evident in the absence of conflicts between religious communities in Bunga Bondar. The observance of religious festivities holds the significance of tolerance among followers of different religions. It emphasizes that these religious celebrations are not exclusive to those who observe them but should also be experienced by individuals of diverse religious backgrounds. The mandatory dishes served during these occasions, such as *dodol*, *lemang*, and *tuangan* (Kembang Loyang), made from three ingredients, symbolize one of the philosophies of the Batak community, namely *Dalihan Na Tolu*. This philosophy is interpreted as a three-legged stove that cannot stand if the legs are not aligned. In other words, the importance of kinship relationships is paramount for the Batak Angkola community, regardless of the religion they follow.

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