

ONE IN DIVERSITY IN THE LAND OF THE MALAYS: TRACES OF RELIGIOUS MODERATION IN BATAM CITY

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Abstract

The Batam region receives industrial and trade workers from outside Batam which can trigger horizontal and vertical conflicts. This research is a qualitative research. The research method used is the historical method. There are five stages in historical research, namely topic selection, source collection, verification (historical criticism, source validity), interpretation (synthesis analysis) and writing. The research results reveal the creation of good religious moderation in Batam. This cannot be separated from the historical traces and character of the Malay community as hosts who are open to ethnic immigrants. Malay culture as a unifier. The local wisdom possessed by the Malay community strengthens relations between ethnicities and religious followers. The role of the Batam Malay Traditional Institution is very important as a unifying symbol. Another important role in harmonization between religious followers in Batam is the existence of the Batam Religious Harmony Forum (FKUB) which represents interfaith figures.

Keywords: Batam, Historical Traces, Malay Culture, Moderation.

Abstrak

Wilayah Batam menerima tenaga kerja industri dan perdagangan dari luar Batam sehingga dapat memicu konflik horizontal dan vertikal. Penelitian ini merupakan penelitian kualitatif. Metode penelitian yang digunakan adalah metode sejarah. Terdapat lima tahapan dalam penelitian sejarah, yaitu pemilihan topik, pengumpulan sumber, verifikasi (kritik sejarah, validitas sumber), interpretasi (analisis sintesis), dan penulisan. Hasil penelitian mengungkap terciptanya moderasi beragama yang baik di Batam. Hal ini tidak lepas dari jejak sejarah dan karakter masyarakat Melayu sebagai tuan rumah yang terbuka terhadap etnis pendatang. Kebudayaan Melayu sebagai pemersatu. Kearifan lokal yang dimiliki masyarakat Melayu mempererat hubungan antar suku dan pemeluk agama. Peran Lembaga Adat Melayu Batam sangat penting sebagai simbol pemersatu. Peran penting lainnya dalam harmonisasi antar umat beragama di Batam adalah dengan adanya Forum Kerukunan Umat Beragama (FKUB) Batam yang mewakili tokoh-tokoh lintas agama.

Kata Kunci: Batam, Jejak Sejarah, Budaya Melayu, Moderasi.

A. INTRODUCTION

Religious moderation is a moderate perspective on religion, namely understanding and practicing religious teachings without extremes, whether extreme right (a very rigid understanding of religion) or extreme left (a very liberal understanding of religion). The term religious moderation has only recently been coined in Indonesia, but the idea and spirit of religious moderation has been growing and being embedded for a long time in the lives of Indonesian people until now. The challenges of religious moderation experienced in the past still occur in the present and in the future, namely the diversity of people's religious understandings. In this regard, truth claims regarding religious interpretations, if not managed properly, can give rise to friction and conflict. (Massoweang, 2021).

The religious moderation policy is a government program as an effort to ward off radicalism and unite and unite society in Indonesia. This moderation emphasizes attitudes, so this form of moderation can also differ from one place to another, because the parties facing each other and the problems faced are not the same from one country to another. In Muslim-majority countries, the attitude of moderation at a minimum includes: recognition of the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. (Yahya, 2020).

A recent phenomenon, a religious case that has come to the surface a lot, is the conflict over the establishment of places of worship. The conflict over establishing a place of worship stems from two things. First, the applicant has not fulfilled the regulations. Second, the tendency of religious communities to compete to increase the number of places of worship. The issue of places of worship is not an ordinary conflict, but rather a complex one. The actors involved in the conflict are not single. Religious communities and the community, believers and religious figures proposing the establishment of places of worship, own shares. It could be that the government also has a contribution. However, the government was not part of the conflict. The government actually acts as a facilitator and problem solver. There may be government actions that are considered problematic, but the framework always seeks to resolve problems. (Musaki, 2023).

According to Musaki, all conflicts regarding the establishment of places of worship are open and will be revealed in time. It is impossible for the government to condition the

atmosphere as if it were fine, even though it is the opposite, especially regarding the right to worship. What might happen is the awareness of the parties to resolve problems amicably, informally and without commotion. The formation of the Religious Harmony Forum (FKUB) is another way to resolve conflicts over the establishment of places of worship based on the awareness of religious communities and religious assemblies themselves. It requires maturity of the people and religious leaders to build or not build a place of worship. The real needs of the people must be the main consideration. Several issues that are still hampering the process of resolving the conflict over the establishment of places of worship must not disturb the harmony, unity and unity of the nation.

Ethnic and religious diversity is a strength and can also be a problem if it cannot be managed well. The Batam region receives many industrial and trade workers so it can cause difficulties for the government if there are horizontal and vertical conflicts that cannot be resolved properly. Inter-ethnic conflicts usually spill over into inter-religious conflicts caused by the division of areas of residence and work based on ethnic and religious groups.

B. RESEARCH METHOD

This research use descriptive qualitative approach. The main location of this research is Batam City. In writing, he uses historical research methods. There are five stages in historical research, namely topic selection, source collection, verification (historical criticism, source validity), interpretation (synthetic analysis) and writing. (Kuntowijoyo, 2013). Source collection was carried out by literature study. Library research or often also called library study, is a series of activities related to methods of collecting library data, reading and taking notes and processing research materials. (Zed, 2014). Apart from literature study, information is also extracted through interviews. The literature study was carried out at the Riau Islands Cultural Conservation Center (BPK), STAIN Sultan Abdulrahman (SAR) library and the Muhammad Yusuf Al Ahmadi library. In the Riau Islands BPK library, the book Plaque Association was obtained which was translated and studied by Hasan Junus. (Junus, 1996). Another book obtained was the book Nong Isa, Early Milestones in Batam Government written by Ahmad Dahlan, et al (2014). Meanwhile, at the Sultan Abdurrahman (SAR) State Islamic Religious College (STAIN), the book Potpourri Grounding Religious Moderation on Earth as Segantang Lada was

obtained. (Hudiyani, Zulfa, et.al, 2022). The interpretation is expected to produce historiography or writing of historical traces of religious moderation in Batam City which can still be seen today.

C. RESULTS AND DISCUSSION

Batam City, Riau Islands

Batam City, Riau Islands Province is synonymous with an industrial city and its people are like a mini Indonesia. Almost all ethnicities exist in Batam City, including Malay, Javanese, Minang, Bugis, Sundanese, Batak, Acehnese, Flores, Maluku and others. (Fauzi, 2020). In this city there are also various regional associations (Ulani Yunus, 2017). Data for 2022, with a population of 1,230,216 people, Islam is the majority with the largest percentage of adherents. For more details, you can see the table below:

Table 1: Population of Batam in 2022

No	Religion	Number (soul)
1	Islam	886.845
2	Protestant	217.859
3	Catholic	41.784
4	Buddha	81.491
5	Hindu	750
6	Confucian	1.185
7	Trust Flow	
	Amount	1.230.216

Source: <https://kepri.kemenag.go.id/2022>

The condition of religious moderation that is working well in Batam can be seen from data on the Religious Harmony Index (KUB) and the Tolerant City Index (IKT). Tolerant City Index (IKT) data released by the SETARA Institute, Batam City is in third place in 2022 as a tolerant city in the category of large cities with a population of more than 1 million people. Batam with a population of 1,230,216 people is in third place below the cities of Bekasi and Semarang. At the national level, of the 98 cities in Indonesia that are the object of study, Batam is in 15th position. There are four variables as the main measuring tools for IKT, namely city government regulations, social regulations, government actions, and socio-religious demographics.

(<https://setarainstitute.org/category/publikasi/laporan/> accessed 29 April 2023 at 15.00 WIB).

The good condition of religion in Batam is also reflected in the Religious Harmony Index (KUB) achieved by Riau Islands Province in 2022, which occupies the best position at the national level with a score of 85.78 percent. Batam City, with a population of more than 50 percent of the two million population of Riau Islands Province, is the most heterogeneous area in terms of religion and ethnicity. The religious harmony index in Riau Islands in 2022 increased from 2021, which was in 9th position in Indonesia with a value of 76.20 percent. In the author's notes, in the government sector, an attitude of religious moderation can also be seen from the Batam city government's policy of accommodating cross-religions and ethnic groups in the formation of officials in the Batam City Government. Whoever the regional head is, there is already a kind of tradition for the placement of officials in the Batam City Government, which really takes into account ethnic and religious elements, apart from issues of employee competency. So officials at the Echelon II level of the Batam City Government will definitely be filled with employees from the Javanese, Minang, Batak and other major ethnicities. Apart from that, it also accommodates non-Muslim employees. For example, the position of Head of the Batam City Communication and Information Service (Kominfo) is held by Rudi Panjaitan, who was just appointed in 2023. Previously, there was also the Head of the Batam City Empowerment and UMK Department who was held by Sulaeman Nababan and who had recently entered retirement age.

Not only in the Batam Municipal Government, the placement of officials in vertical agencies in Batam, such as the police chief, head of the district attorney's office or head of the district court, does not take into account religious and ethnic elements. Ethnic and religious issues are not a matter of concern for the people of Batam. Anyone can enter and hold positions in vertical agencies in Batam. At a higher level, for example, the position of Kapolda Riau Islands whose office is in Batam, is also often held by non-Muslim police chiefs. The current Riau Islands Regional Police Chief is Inspector General Tabana Bangun from Tanah Karo who is Catholic. He replaced the previous Riau Islands Regional Police Chief, Inspector General Aris Budiman, who is a Protestant Christian. Previously,

there was also a non-Muslim Riau Islands Regional Police Chief, namely Inspector General Arman Depari.

Not only the position of regional police chief, the position of Commander of the Riau Islands Wira Pratama Korem is also often held by non-Muslim officers. Another interesting thing is that the position of Chairman of the Riau Islands DPRD was held by Jumaga Nadeak for two periods 2014-2024. This Batak man, a Protestant Christian, is a senior politician in Batam who has been a legislative member since 1999-2004 in the Riau DPRD. After the formation of the Riau Islands Province, the Treasurer of the DPD PDIP Kepri moved to the Riau Islands and became a member of the council from 2004 until now. How interesting it is that Batak politicians, Protestant Christians, lead the legislative institutions in Malay Land. There are almost no pros and cons or rejection from society.

In the Batam DPRD for the 2019-2024 period, there are also many non-Muslim council members. PDIP won the most seats, namely eight seats. Five of them are from the Batak ethnic group and are non-Muslims. Nasdem won seven seats and two of them were non-Muslims. One person is of Chinese ethnicity and one person is of Batak ethnicity. Golkar also won seven seats and two non-Muslims. Gerinda won six seats and two non-Muslims. Hanura won four seats and three of them were Batak people and non-Muslims. The Democrats won three seats and one of them was a non-Muslim from the Batak ethnicity. PSI won one seat from ethnic Chinese who were non-Muslim. Of the 50 members of the Batam DPRD, there are 16 non-Muslims or 32 percent.

Religious harmony in Batam with a heterogeneous population is interesting to study through historical and cultural aspects. The success of religious moderation is an asset in making Batam an attractive investment city for investors. This can be seen from Batam's rapid physical development and also the increasing level of foreign investment in Batam City. From an economic perspective, Batam is one of the regions in Indonesia that has never experienced an economic crisis. When in 1998 national economic growth experienced a contraction of minus 13.1 percent, Batam continued to grow by more than three percent. Historically, until the 1990s, Batam's economic growth always exceeded the national economic growth target. Interestingly, Batam is also a magnet for job seekers and migrants from various regions of Indonesia. This is proven, during the last decade, population growth per year reached more than 15 percent. (Zaenuddin, 2023).

There are a number of studies that discuss the condition of religious moderation in the Riau Islands. Among them, the book *Potpourri Grounds Religious Moderation on Earth A Handful of Peppers*. The book published by STAIN SAR Press in collaboration with the El Bukhari Institute contains articles regarding religious moderation in the Riau Islands. However, there is no article discussing religious moderation in Batam. (Hudiyani, et.al, 2022). Fauzi's (2020) article entitled *The Role of the Batam Muballigh Association (PMB) in Religious Tolerance in Batam City, Riau Islands* is important in providing an overview of the role of an Islamic religious organization in Batam in creating a harmonious Batam. (Fauzi, 2020).

Another important study is Akmal Salim Ruhana's article entitled *The Role of Regional Government in Maintaining Religious Harmony in the Riau Islands Province*. From research it is known that the Riau Islands Regional Government and the Regional Office of the Riau Islands Ministry of Religion are quite optimal in maintaining religious harmony in the Riau Islands. There are many challenges in realizing harmony, such as various religious cases, but they are quickly handled and do not have time to escalate. This would be clear evidence of the success of efforts to maintain religious harmony in this region. (Ruhana, 2015).

Another important research that is a reference in this article is Agus Mulyono's article entitled *Religious People in Batam City: Between the Potential for Integration and Conflict*. He saw potential causes of conflict in Batam, including tribal fanaticism, social jealousy, Ruli development, narrow religious fanaticism, settlements built based on ethnic and religious groupings, the establishment of places of worship in the midst of majority groups, competition for positions in government. Apart from that, there is also the spread of religion to people who are already religious, the unification of cemeteries of one religion with another religion, the use of symbols of other religions, and the construction of places of worship that are too close together. Meanwhile, factors that can create integration include the government providing protection for all religions, a culture of friendship and deliberation, the existence of harmonious relations between religious communities, the mixing of ethnicities, the existence of joint pledges between tribes, the role of the Religious Harmony Forum (FKUB) and, the establishment of various ethnic-based communities. (Mulyono, 2010).

Other secondary sources in this writing include Religious Moderation in Indonesian Diversity by Agus Akhmadi. The conclusion of the research is that multicultural life requires multicultural understanding and awareness that respects differences, pluralism and a willingness to interact with everyone fairly. An attitude of religious moderation is required in the form of recognizing the existence of other parties, having a tolerant attitude, respecting differences of opinion and not imposing one's will through violence. The role of the government, community leaders and religious instructors is needed to socialize and develop religious moderation in society in order to achieve harmony and peace. (Akhmadi, 2019).

The book Religious Moderation in Indonesia written by Mohamad Fahri and Ahmad Zainuri is also very helpful because it describes the condition of religious moderation in Indonesia. This research concludes that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be demonstrated through the attitudes of tawazun (balanced), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), islah (reform), aulawiyah (putting priorities first), tathawwur wa ibtikar (dynamic and innovative). (Fahri, Mohamad, 2020).

Another useful reference is the writings of Mhd Abror in his article Religious Moderation in the Frame of Tolerance: Islamic Studies and Diversity. This study confirms that moderation in religious harmony must be carried out, because this will create harmony between religions or beliefs. To manage the very diverse religious situation in Indonesia, we need a vision and solution that can create harmony and peace in carrying out religious life, namely by prioritizing religious moderation, respecting diversity, and not being trapped by intolerance, extremism and radicalism. (Abror, 2020).

In writing Diversity Becomes One in Tanah Melayu: Practices of Religious Moderation in Batam City, there are three focuses of attention, namely: First, what are the historical traces of religious moderation in Batam City? Second, what is the role of Malay culture as a unifier which is the key to religious moderation in Batam City? Third, what is the role of FKUB and Islamic Organizations in realizing religious moderation in Batam?

Traces of Religious Moderation in Past Batam

There are many opinions about the early history of Batam Island. There are those who divide the development of Batam Island into three different periods, namely the past period, the colonial period and the globalization period. Batam Island was once under the rule of the Malacca Sultanate, Johor Sultanate and Riau Lingga Sultanate. The scorpion-shaped island is inhabited by Selat People or Sea People who are considered indigenous people. When the Sultanate of Johor and the Sultanate of Riau Lingga came to power, the Bulang Island area, which is currently in the administrative area of Batam City, became the center of a temenggung. The sultan resides in Daik Lingga, the Yang Dipertuan Muda (YDM) resides on Penyengat Island and the temenggung resides in Bulang. (Mulyono, 2010), (Dahlan, 2014).

The diversity of the population in Batam in the past, although not in detail, can be traced from data on the population of the Riau Lingga Islands. In 1849 the population of the Riau Lingga Islands was interpreted to number 10,580 Malays (including sea people and land people), 6,472 Bugis, 9,838 Chinese, 388 foreign natives, and other foreign eastern people, as well as 62 Europeans. At the end of 1895, the population of the Riau Residency and surrounding areas was reported as follows: 1. 180 Europeans including 103 men; 2. 22,218 Chinese including 19,739 men; 3. 10 Arabs including 7 men; 4. 353 Foreign Orientals (Keling) including 222 men; 5. 85,100 native people. The total number is 107,861 people. It is suspected that the number of native people is close to reality (previously interpreted as too high), approximately 18 thousand people for the Seven Islands so that for the entire Riau Lingga Islands there are 80,861 people including 8 thousand Bugis. Thus, the native population is no more than 81,861 people compared to 22,218 Chinese. Of this number, 19,739 adult males were found among native people, the number is no more than 16 thousand (DG. Stibbe en HJ de Graaf. ENI, 1919, Martinus Nijhoff, hlm. 442-443).

After Indonesia's independence, the Riau Islands region, including Batam Island, was within the Central Sumatra Province. In 1957 Riau Province was formed with the capital in Tanjungpinang. The Batam area has sub-district status and is included in the Riau Islands Regency area. Batam's status was upgraded to Batam Municipality in 1983. The face of the island bordering Singapore changed after the Indonesian government

transformed it into an industrial city in the 1970s. Batam became an autonomous city with the issuance of Law Number 53 of 1999.

Traces of religious moderation existed long before Batam was developed into an industrial city in the 1970s. In the 19th century, the Riau Lingga Sultanate at the end of the 19th century issued a policy to place its officials in the Batam area, specifically in the Nongsa area and its surroundings. Raja Isa Ibni Raja Ali Marhum Bayan Island Yang Dipertuan Muda V was given the power to hold command over Nongsa and the surrounding area under the orders of the Sultan and Yang Dipertuan Muda Riau. This event occurred five years after the Treaty of London in 1824, and was marked by a letter from the Commissioner General and Resident of Riouw, Lieutenant Colonel Cornelis P.J. Elout on 22 Jumadil Akhir 1245 Hijriah which coincides with 18 December 1829. (Swastiwi, 2019). Later, the date of King Jesus' appointment became the basis for determining the 2009 Batam Anniversary.

The Sultanate of Riau Lingga and the Residency of Riau give equal rights to all existing ethnic groups to undertake business or carry out economic activities, including religious affairs in their territory, including on Batam Island and its surroundings. Yang Dipertuan Muda (YDM) Riau. The same rights are also given to tauke from Malays, Bugis and other ethnicities. The plaque stated that the Riau Lingga Kingdom would severely punish anyone who disturbed the Chinese gambier business. The plaque was issued in 1277 H or 1861 AD. (Junus, 1996). Here is an excerpt from the plaque:

Bahwa kita Raja Muhammad Yusuf seri paduka Yang Dipertuan Muda Riau di dalam Kerajaan Riau Lingga dan Riau dengan segala daerah takluknya sekalian, maka sekarang barang tahu kiranya kamu sekalian yang kita telah mengizinkan kepada segala Cina pergi ke Pulau Cembul dan ke Pulau Bulang akan membuka ladan gambir dan lada hitam di dalam tanah itu. Maka jangan siapa-siapa membuat haru biru diatas orang Cina membuat ladang, niscaya akan kita hukum sepenuhnya hukuman adanya.

The sultanate provides equal opportunities to all residents to apply for permits to use land for gardens and so on. There are no special privileges given to certain ethnic groups, whether Malay or Chinese. For anyone who has obtained permission, within a certain time, their land will be taken by the sultanate and can be transferred to another

party. In the plaque signed by the Sultan of Lingga Riau, Abdul Rahman Muazzam Syah in the month of Syahban 1304 H, various rules were also made to create order in society. This plaque also serves as a guide to creating harmonious relations in a multi-ethnic society. In article 4 it is stated: every village that has a head must guard its village adequately from seven in the evening until seven in the morning. There must be four people guarding each village. In article 5, it is never permissible to fire cannons or rifles at night or during the day. In the meantime, perhaps you also want to maintain a garden that is being destroyed by pigs, so the owner of the garden should come to the Lingga Court so that he will be given a certificate. In article 6, all violations in article 5 must be punished by a fine for each offense of \$1.00 to \$6.00.

The practice of religious moderation in Batam can be seen when the Flores people from East Nusa Tenggara entered Batam, which became the forerunner to the development of Catholicism in Batam. Around 1956, migrants from Flores, East Nusa Tenggara in the names of Theodorus Salaka, Moses Musa and Markus Kopong arrived in Batam. Then also came his colleagues, Petrus Piatu Atawolo, Bernardus Lera and Alo. At that time, Batam Island was still a wilderness. Many people live in the coastal areas of Batam Island. Theoderus Salaka, who commanded the building of the chapel for worship, was located in the Batuampar area in 1961. The simple chapel was made of wood and was named the St Maria Chapel. This is the forerunner to the history of the first church in Batam City. *(Diakses dari Sejarah | Paroki Santo Petrus Batam (wordpress.com), May 4 2023, 23.00 WIB).*

The number of Flores migrants increasingly came to Batam in the 1960s. Between 1962-1963, around 18 more migrants from Flores arrived in Batam. The atmosphere of prayer and worship activities at the Chapel of St. Maria became even more lively. The faith fellowship at that time was led by Petrus Orphan Atawolo. The emergence of a community of believers in Batuampar finally reached the ears of Pastor Rudolf Reichenbach, SS.CC, Tanjungpinang Parish Pastor. In 1963, Father Rudolf visited Catholics in Batuampar. At that time Father Rolf celebrated Holy Mass at St Mary's Chapel. That was the first mass in Batam.

The existence of St Mary's Chapel had to end after the presence of a company which received permission to open its business in Batuampar. St Mary's Chapel was demolished

without compensation. Catholics have difficulty praying. The company wanted a Catholic church to be built in Tanjung Uma, but the Catholics refused because many of them lived in the Batuampar and Sei Jodoh areas. Tanjung Uma community leader, H R Muhammad, gave his garden land for the construction of a cash church located not far from the Sei Jodoh Grand Mosque. The St Mary's Chapel house of worship in Jodoh has been rebuilt. The church and mosque were built close together to become a symbol of harmony among the people of Batam at that time.

In 1983, the Sei Jodoh area, Batam was developed into a trade and tourism center. Community settlements there were moved to other areas, such as Seraya, Pelita, Baloi Indah, Baloi Center and Block II to Block IV. St. Patrick's Chapel Maria Sei Jodoh had to be transferred. The Batam Authority as the manager of Batam Island gave permission to build a church in the Bukit Baloi area. The church built was named St. Peter's. St. Mary's Church Building Peter was blessed by Pangkalpinang Diocese Administrator Msgr. Reichen Bach, SS.CC and inaugurated by the Head of the Batam Authority, Sudarsono. On top of Baloi Hill, the magnificent St Peter's Church was built. During its development, St Peter's Church was no longer able to accommodate the congregation. In 2005, work began on rebuilding St. Peter is able to accommodate more people. On May 10 2009, the new St. Peter's Church building was inaugurated by the Chairman of the Indonesian Bishops' Conference (KWI), Mgr Martinus Dogma Situmorang OFM Cap together with the Bishop of Pangkalpinang, Mgr Hilarius Moa Nurak SVD.

Data for 2022 shows that the number of places of worship in Batam is quite large. A number of houses of worship have become religious tourism destinations. For Islamic religious tourism, including the Sultan Mahmud Riayat Syah Mosque, which is the largest mosque in Sumatra which can accommodate 25 thousand worshippers. Another mosque that is often visited by tourists is the Muhammad Cheng Hoo Mosque in Bengkong which has oriental architecture typical of Chinese building styles. Other mosques that are often tourist destinations are the Jabal Arafah Mosque in Nagoya and the Baitul Makmur Mosque in Seraya, as well as the Great Batam Mosque in Batam Centre. The Batam Grand Mosque used to be the mascot of Batam City.

Another house of worship that attracts tourists in Batam is St Peter's Church which is the first church in Batam. The church has beautiful architecture with European style

architecture standing majestically in the Baloi Hill area. When Buddhists go to Batam, they definitely visit the Duta Maitreya Vihara. In this monastery with a capacity of up to 6,000 people, there are three large houses consisting of the Avalokitesvara Bodhisattva Graha, the Sakyamuni Buddha Graha, and the Satyakalama Bodhisattva Graha. Reportedly, Vihara Duta Maitreya is the largest monastery in Indonesia. During Chinese New Year, in Batam the biggest celebration is usually at the Tua Pek Kong Temple or Tua Pek Kong Bio, also known as the Budhi Bhakti Vihara, located in the Windsor area, Nagoya. This temple is also a favorite location for foreign tourists who come to Batam, especially from Singapore, Malaysia and China. Pura Agung Amerta Bhuana, which is a place of worship for Hindus, is also busy with visitors. The location is very beautiful, spread out over lakes, green and beautiful hills in the Sei Ladi area. The number of places of worship in Batam can be seen in the table below:

Table. 2: Number of Places of Worship in Batam City in 2022

No	Worship place	Amount
1	Mosque	904
2	Prayer room	647
3	Protestant Church	397
4	Catholic church	34
5	Temple	3
6	Vihara/temple	104
	Amount	2089

Source: <https://kepri.kemenag.go.id/public>, 2022

Malay Culture as a Unifier

The implementation of religious moderation running well in Batam City cannot be separated from cultural factors. In Batam, Malay culture as the host is not dominant over other cultures. The open and peaceful nature of Malay culture is able to strengthen inter-ethnic relations. In dealing with various problems or disputes, Malay culture always refers to the principle "so that cracks do not lead to division, so that clefts do not lead to rupture" or as it is said "big mistakes are reduced, small mistakes are finished" through the wisdom of deliberation and consensus. Conditions of religious life in the Riau Islands, as an area with Malay culture, generally appear conducive. In terms of cultural studies, Malays are often identified with gentle, tolerant qualities. This condition, among other things, contributes to the conduciveness of security and order in the Riau Islands.(Ruhana, 2015).

The tolerant Malay culture is also reflected in the works of the Malay writer, Raja Ali Haji. His works are full of the value of tolerance which is the embodiment of religious moderation. The value of tolerance can be seen in the attitudes and actions of a human being who respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. This value of tolerance is found in Gurindam Dua Belas (GDB), one of Raja Ali Haji's greatest works. Below is presented one of GDB's verses:

Jika hendak mengenal orang baik perangai, lihatlah ketika bercampur dengan orang ramai. (Malik, 2015).

In realizing religious moderation in Batam, FKUB Batam takes an approach in building a culture of tolerance. There are two entities that play an important role in building a culture of tolerance in society. Firstly religion and secondly customs. Building a culture of tolerance in an area cannot but use both approaches, namely religion and custom. (Azizah, 2018).

All religions claim to be peacemakers, no religion teaches intolerance. Islam, for example, claims to be a religion of salvation or a religion of peace. Islam itself means safety, submission, obedience and peace. Christians and Catholics also claim that Jesus came into this world to act as a savior or peacemaker. Likewise, Hinduism, Buddhism and Confucianism have the doctrine that everyone should do good deeds. So in all religions there is a common point that they are against evil and intolerance.

What is no less important is the approach to local wisdom (customary) values which are values that develop in society and are carried out from generation to generation. The principle that where the earth stands, there the sky is upheld." Entering the goat's cage, bleating, entering the tiger's cage, roaring are the principles that live in the people of Batam City that bind every citizen. This principle is the basic capital for developing religious moderation in Batam. Chairman of the Batam City Malay Traditional Institute (LAM), Nyat Kadir, said that Malay people can live tolerantly because they respect their culture. Malay society openly accepts other ethnicities. Malay people uphold the humanitarian attitude of life found in local Malay wisdom. The expressions include: Life is approaching, it hurts to visit. Roomy and leggy, narrow and close, with more give, less filling. (Nainggolan, 2018).

The development of an attitude of unity in life, is known in the expression that reads:

Hidup sekampung sehalaman, tidak boleh tengking menengking, tidak boleh tindih menindih, tidak boleh dendam kesumat, pantang membuka aib orang, merobek baju di badan, menepuk air di dulang, kalau berjalan beriringan, yang dulu jangan menunjang; yang tengah jangan membelok, yang dibelakang jangan manumit. Lalu ada istilah: Yang lupa diingatkan, yang bengkok diluruskan, yang tidur dijagakan, yang salah tegur menegur, yang rendah angkat mengangkat, yang tinggi junjung menjunjung.



Figure 1. Batam City Malay Traditional Institution (LAM) Office

Source: Suprizal Tanjung Documentation, 2020

The umbrella of FKUB Batam remains LAM Batam City. The Batam FKUB management always coordinates and communicates with the Batam City LAM. Almost every month there is always a meeting. So the two parties don't meet if there is a problem that needs to be resolved. This is a form of FKUB Batam's recognition of local wisdom. LAM is a representation of the local Malay community. (interview with Chairman of FKUB Batam, Chablullah Wibisono, 1 May 2023). From a cultural aspect, Malays have a tolerant nature. With this attitude, Malay people are open, like to do good to people regardless of their origin, ethnicity or religion. They like to sacrifice their wealth, energy and thoughts to help people and take care of other people's feelings, do not want to do anything wrong, think long and wide, and are sensitive to other people. The emanation of this attitude of tolerance is clearly visible in the lives of Malay people. According to their customs and traditions, Malays like to give in and maintain public order. With tolerance, there will be no disputes and cross-disputes between community members. With tolerance, there will be no conflict, let alone fights. (Hertina, 2010).

The Malay Traditional Institution (LAM) in the Riau Islands, including in Batam City, is also able to act as a protector for the Malay and other ethnic communities. Not infrequently, figures from other ethnicities are included in the LAM management. On the other hand, a number of figures who are considered to have contributed to the region are given traditional titles. There are two Chinese figures who received traditional titles, namely Hengky Suryawan, Amat Tantoso, a money changer entrepreneur in Batam who was given the title Datok by the Zuriat of the Riau Lingga Sultanate. If there is an issue of inter-ethnic dispute and it escalates into a religious issue, Batam City LAM becomes the mediator. The parties were summoned and mediated by LAM and asked to resolve the problem properly. If a common ground is not reached, then other efforts can be taken, such as taking legal action.

At government events in the Riau Islands, including in Batam City, officials and employees who are non-Muslims also usually wear Malay clothing, be it clothes brackets and tanjak. On billboards or banners, officials in both the executive and legislative branches usually display photos dressed in Malay clothing even though they are not Muslim. This is a form of Malay culture that is shown through clothing, which can act as a unifier. Malay people also have no problem with non-Muslim people wearing Malay clothes, or Malay tanjak. In educational institutions, such as schools in Batam City, school children also wear Malay baju kuning. Even though there is no compulsion, non-Muslim school children also like to wear Malay clothes. The difference is, non-Muslim women do not wear the headscarf or hijab when going to school. Male and female students on certain days wear Malay clothes.

The Role of FKUB Batam in Religious Moderation

The forerunner to the existence of the Batam City Religious Harmony Forum (FKUB) existed before the formation of Batam City in 1999. The history of empowering harmony in Batam began in 1995. It was initiated by interfaith figures and facilitated by the Batam Municipal Department of Religion. Interfaith leaders gathered and held social service activities. These religious figures include Adamri Al Huzaini, Tengku Azhari Abbas (Islam), Pastor Rony Bolung, Pastor Boyke Turangan (Protestant), Pastor Felix, Bastoni Solichin, Thomas Suprpto (Catholic), I Putu Wijaya Kesuma, I Ketut Mertaadi, I Wayan Catra Yasa (Hindu). From Buddhism there are Djohan Arifin, Rudi Tan and JS

Soedarmadi. (<https://www.fkubbatam.or.id/index>). The name of the Batam Kodya Religious Community Communication Forum was changed to the Batam City Religious Community Deliberation Forum during the inauguration of the management on September 29 1999 at the Mandarin Hotel, Batam. The chairman of the forum is Razali Jaya, secretary I Wayan Catra Yasa and treasurer Rudi Tan.

In 2006, FKUB Batam was formed with management led by KH Didi Suryadi who served until 2012. The position of Chairman of FKUB Batam was then led by Rustam Efendi Bangun. The Batam FKUB management relay was continued by Prof. Chablullah Wibisono, who led FKUB Batam for two terms. The Chancellor of Batam University and Muhammadiyah activist will lead FKUB Batam until 2027. Azizah's research (2018) shows that FKUB Batam has an important role in fostering a culture of religious tolerance in Batam City. There are two approaches taken in fostering harmony, namely the tolerance education approach and local wisdom. FKUB Batam is also considered to have an important role in resolving cases of intolerance that have occurred in Batam. FKUB acts as a mediator and facilitator. There are almost no cases of inter-religious conflict in Batam on a large scale. Cases of intolerance can be resolved well and do not proceed to legal proceedings. (Azizah, 2018).

Cases of disputes related to religious adherents in Batam that have been resolved by the Batam FKUB include residents' protests against the existence of the HKBP Church in Bengkong Permai, Batam. Residents asked for the church to be moved because the congregation was small, among the predominantly Muslim population of Bengkong Permai. The problem is that the church was built first, then the area was busy being built. The solution taken was for the HKBP Church to be moved to a new location with costs charged to the Batam APBD.

Quoted from the website <https://kepri.kemenag.go.id/>, the latest case mediated by FKUB Batam with other related agencies is the rejection of the Rempang Cate community over the construction of a house of worship for the Sei Langkai Resort HKBP Church in Kampung Ulu Buton, Rempang Cate Village in 2022. In several meetings a solution was found, the HKBP Resort Sei Langkai Church will take care of permits according to applicable laws and regulations. While waiting for the church's permission to be issued, the church congregation is allowed to carry out worship at the home of one of the

congregation. In Batam City there are many religious organizations, both from within the religion itself and a combination of each existing religion, such as FKUB. Within each internal religious circle, organizations were also formed, such as the Dharma Gita Development Institute (LPDG), Batam City Inter-Church Cooperation Agency (BKAG), Catholic religious organizations, Tiban Divine Mercy Parish, Pandita Sabha Budha Dharma Indonesia (PSBDI), Majelis Indonesian Confucian religion, and there is also PMB (Batam City Muballigh Association) for internal Islamic circles.

PMB as one of the organizations that accommodates preachers has a role in creating religious moderation in Batam. Organizationally, PMB also plays a role in cross-organizational and cross-religious activities to help create a tolerant life in Batam. This is because Batam is a metropolitan city with a very plural population with various ethnicities and religions. In such conditions, PMB Batam takes a position to create a peaceful and serene atmosphere by always providing input to related parties if problems of religious intolerance are found in Batam. Even if there is an intolerant attitude, the PMB recommends that the case be followed up wisely by the relevant parties so as not to cause prolonged excesses. (Fauzi, 2020;51)

PMB was formed on 08 Jumadil Akhir 1420 H. or coinciding with 18 September 1999 AD in Batam. This organization is a continuation of the previous organization, namely MDI (Islamic Da'wah Council), which was founded during the New Order, but after the New Order ended, this organization changed to PMB. Fauzi's research (2020) states that there are two directions of tolerance carried out by PMB. First, intratolerance. In principle, PMB is an Islamic organization that is open to every Muslim who wants to participate in da'wah, regardless of what tribe or community they come from. This concept has been an important formulation from the start for the establishment of PMB. One of the founders of PMB, who is now Chancellor of Batam University, Prof. Dr. Chablullah Wibisono, is a Muhammadiyah figure and was once Chairman of the Muhammadiyah Regional Management for the Riau Islands Province, while the other founding figures came from al Washliyah (Zulkifli Aka), Didi Suryadi (NU), H. Khudri Syam (Tarbiyah), and Efendy Asymawi (Nahdhtul Wathan).

Second, external tolerance. There are several roles for PMB in terms of inter-religious tolerance. First, as an explanation in order to cover developing issues. A plural

life is a life that unites various differences. Because of this, it is not uncommon to find things that can trigger conflict and lead to division. The PMB's task here is to find as much detailed information as possible and then explain it to the wider community through lectures, sermons whether delivered on Fridays or other big holidays or whatever the occasion is so that the potential for conflict that is starting to open up can be reduced. In matters that are considered beyond the limits of tolerance, PMB will initiate a report to the police. For example, once a figure from another religion wrote a book that insulted Islam. This means insulting Islam by mixing Islamic teachings with the teachings of other religions. In this case, PMB cannot accept the intolerant attitude of the religious figure. Therefore, the case was then reported to the police and processed legally.

Apart from the role of institutions such as FKUB, PMB and other organizations, the media also has a big role in creating religious moderation in Batam. Abdul Hamid, a media activist in Batam, said that the mainstream media which is a reference for readers in Batam, whether daily newspapers or online media, provides an equal portion for reporting on the activities of all existing religions. The media in Batam really avoids news that is ethnic, religious and racial (SARA), not only because it is regulated in the journalists' code of ethics but also because the news will have a bad impact on the image of Batam City. It is feared that news related to SARA will give rise to conflict which will have an unfavorable impact on Batam. As a consequence, people will be reluctant to invest and come to travel to Batam (Interview with Abdul Hamid, media activist in Batam, 2 May 2023).

Batam Madani Award for Diversity Figures

The city of Batam, which was formed based on Law number 53 of 1999, has from the beginning until now carried the concept of making Batam a Civil World City. Madani is defined as a city where the growth and development of civilization from various peoples and nations. The concept of civil society in Medina became an inspiration in building Batam. Batam's harmony is a combination of immigrant communities and local communities. (Dahlan, 2014).

In 2009, the Batam Madani Award was given by the Batam City Government to 22 figures. Two people from Malay traditional figures, namely HR Zainuddin and Machmur Ismail. There are 15 people from government circles, namely former Deputy Mayor of

Batam from 1983 to 2004. They are Raja Usman Draman, Raja Abdul Aziz, Nyat Kadir, Nazief Soesila Darma, Manan Sasmita, and Asman Abnur. The government category of the Batam Authority (OB) is (late) Ibnu Sutowo, BJ Habibie, Abihasan Said, (late) Soedarsono Darmoseowito, Seopandi, Soeryohadi, and Ismeth Abdullah. From the Batam DPRD, namely Taba Iskandar and Soerya Respationo. Meanwhile, the business entity categories are PT Mc Dermott Indonesia, PT MI Indonesia, PT Agramas Inti Nusantara, PT Esqarada and Batam View Resort.

Batam's anniversary fell on December 18 1829. This date refers to the appointment of Raja Isa ibni Raja Ali by the Sultan of Riau Lingga, Abdurrahman Syah as the holder of command over Nongsa and its surroundings. This was the beginning of a government milestone in Batam. The Batam DPRD ratified Regional Regulation Number 4 of 2009 concerning the 2009 Batam Anniversary. The Mayor of Batam, Ahmad Dahlan, at the Batam Anniversary celebration gave a speech that inspired enthusiasm for developing Batam. The building of Batam is depicted in Malay thimbles: sedencing like iron, seciap like a chicken, setukul like a hammer. Going home with medudu, downstream and reminiscing. We share togetherness like aura with cliffs, like nails with flesh. Togetherness is built like white eyes and black eyes: white damage perishes black, black damage perishes white.

In 2022, the Batam City Government will give the Batam Madani Award to 13 figures who are considered instrumental in Batam's development, including religious figures. These figures are Saptono, Ramon Damora (cultural sector), Imam Bachroni, Ponco Indro Subekti, Yumasnur, and Suratno (City Planning), Muhammad Dirham, Suyono (religious), Alex Sander, Aryanto (businessman), Eko Wahyu, Vera Tan, and Tisnawati. The figures who received awards from the Batam City Government consisted of cross-religious and ethnic groups. What is assessed is his life's work in contributing to the development of Batam City. (<https://batam.tribunnews.com/20 December 2022>).

D. CONCLUSIONS AND SUGGESTIONS

Batam City, Riau Islands Province can be called mini Indonesia because its residents come from all over the archipelago with various ethnicities and religions. Batam is a popular industrial area not only because of its strategic location near Singapore and neighboring countries, but is also supported by security conditions and the well-being of

religious communities in Batam. The good condition of religious moderation in Batam can be seen from data from the Religious Harmony Index (KUB) and the Tolerant City Index (IKT). Tolerant City Index (IKT) data released by the SETARA Institute, Batam City is in third place in 2022. Meanwhile, in the KUB index, Riau Islands Province is in first place in Indonesia, of course the barometer is Batam City with the largest and multi-ethnic and religious population.

Good religious moderation in Batam cannot be separated from the role of a number of parties. The regional government, in this case, the Batam City Government, together with other agencies have the same commitment to creating a good religious life in Batam. Religious moderation which creates peace in Batam is the key to Batam's attractiveness in the investment sector. The word harmony is always a thought in the minds of Batam leaders. If Batam's security conditions are disturbed, for example due to the impact of inter-ethnic wars or conflicts between religious followers, it is certain that investors in Batam will flee. Batam will be abandoned and its main attraction as the economic center of western Indonesia will disappear.

The creation of good religious moderation in Batam cannot be separated from the character of the Malay community as hosts who are open to ethnic immigrants. Malay culture as a unifier. The local wisdom possessed by the Malay community strengthens relations between ethnicities and religious followers. The role of the Batam Malay Traditional Institution is very important as a unifying symbol. Another important role in harmonization between religious followers in Batam is the existence of the Batam Religious Harmony Forum (FKUB) which represents interfaith figures. Small ripples that have the potential to create conflict can be resolved by FKUB Batam. There are almost no cases of conflict between religious believers in Batam that have ended up in court. On average, religious cases can be resolved by the Batam FKUB in coordination with the Batam City Government and other agencies. The existence of the Batam Muballigh Association also plays a role in creating peaceful Islamic preaching in Batam. The PMB includes muballigh members from various organizations, such as Nahdatul Ulama, Muhammadiyah, Tarbiyah, Al Wasliyah, Nahdatul Wathan and other organizations.

There are two recommendations from the results of this research, namely:

1. Studies on religious moderation in the Riau Islands, especially Batam City, are still minimal. Even though this area is very multi-ethnic and religious. It requires studies from various other perspectives, such as media studies, the role of the younger generation, theological roots or other themes.
2. There is a need to study religious moderation in Batam from the perspective of other religious communities. For example, from the perspective of Christianity, Catholicism, Buddhism, Hinduism or Confucianism. Existing studies discuss more from the perspective of Islamic organizations.

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