

IMPLEMENTATION OF RELIGIOUS MODERATION THROUGH LOCAL WISDOM OF MUSLIM AND CONFUCIAN COMMUNITIES IN BAGAN SIAPIAPI, ROKAN HILIR DISTRICT, RIAU PROVINCE

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Abstract: *This study aims to explain the implementation of religious moderation through local wisdom in Muslim and Confucian communities in Bagan Siapiapi, Rokan Hilir Regency, Riau. Religious moderation is important in the context of pluralism to encourage religious harmony and tolerance. In this research, emphasis is given to the Muslim and Confucian communities as a representation of the two religions that exist in the region. This research uses a qualitative approach through a case study with the population including Muslim and Confucian communities in Bagan Siapiapi. The sample used was purposive sampling with a number of respondents reflecting social and religious variations. Data were collected through in-depth interviews and participatory observation. The results of this study show that the implementation of religious moderation through local wisdom in Bagan Siapiapi is carried out through a number of concrete practices reflected in tolerance towards other religious groups, participation in interfaith activities, and recognition of universal human values. In the Confucian community, it is reflected in the spirit of interfaith dialogue, respect for local culture, and cooperation with the Muslim community in social activities. However, this study also identified some challenges in the implementation of religious moderation, such as economic uncertainty, negative perceptions of other religions, and a lack of in-depth understanding of the principles of religious moderation. Continued.*

Keyword: *Implementation, religious moderation, local wisdom.*

Introduction

This research is motivated by the practice of implementing religious moderation through the local wisdom of Muslim and Confucian communities in Bagan Siapiapi, Rokan Hilir Regency, Riau Province. This is because of the social fact that people of two different religions can coexist harmoniously and peacefully in an area. This

research is to answer questions about how tolerance, inclusive understanding of religion, and interfaith dialogue can play a role in efforts to maintain harmony and harmony amidst differences in beliefs. This is because Indonesia is the largest country, as evidenced by the latest data which states that there are 17,508 islands in Indonesia.¹ which is inhabited by more than 360 ethnic groups, with 6 official religions namely Islam, Hinduism, Buddhism, Protestant Christianity, Catholicism and Confucianism. However, with so many races, ethnicities, cultures and religions, it is prone to social conflicts, both conflicts between races, ethnicities and between religions.²

If viewed from the point of view of the sociology of religion³, then religion is needed by society. Of course, it must also be accompanied by a good and wise understanding in addressing this diversity. moreover, 86.9% of Indonesia's population adheres to Islam.⁴ The existence of the vulnerability of social conflict from the emergence of this diversity, it is necessary to have a good understanding of religion so that conflicts between ethnic groups and races can be minimized, especially between religions.

Currently, efforts to socialise and instil an understanding of religious moderation have been initiated by the Ministry of Religious Affairs of the Republic of Indonesia in 2019. In general, moderation means moderation, which prioritises balance in beliefs, morals and character, both when treating others as individuals, and dealing with State institutions.⁵

¹ <https://indonesiabaik.id/infografis/jumlah-pulau-di-indonesia-capai-17000>. Diakses 28 Maret 2022

² <https://www.detik.com/edu/detikpedia/d-5742610/apa-akibat-dari-keberagaman-masyarakat-indonesia-ini-jawabannya>. Diakses pada pukul 22.02 wib tanggal 28 Maret 2022

³ Sociology agama melook knowledge yesg memelarn aboutg fenomenona agama denbro manuse peperspective, approachn dan toframework penclear saucelological. Wrong satu question dalam kajian sociallog agama There isthat's it factr whata sayes yesg causen techange occurs religiosity. Sindung Haryanto, *Sosiologi Agama: dari Klasik hingga Postmodern*, (Yogyakarta: Ar-Ruzz Media, 2015), hlm. 31

⁴ <https://dataindonesia.id/ragam/detail/sebanyak-869-penduduk-indonesia-beragama-islam>. Diakses pada pukul 22.09 wib tanggal 28 Maret 2022

⁵ Kementerian Agama, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 15

The purpose of this religious moderation is so that people can care for Indonesianness and diversity as inherited by the founding fathers of the nation and state, namely Pancasila. Pancasila in question is the agreement that Indonesia is not a state based on religion, but also does not separate religion from the joints of the lives of its citizens. So that the State of Indonesia can become a very religious country with a polite, tolerant character and able to dialogue with diversity.⁶

One of the areas that implements the practice of religious moderation is Bagan Siapiapi City, which is located in Rokan Hilir Regency. This area is known as an area that has people with various religious backgrounds, especially Muslims and Confucians. These two groups can live and interact harmoniously in the dynamics of religious diversity. Factors such as customs, social norms, and local traditions can have a significant impact on the relationships between religious groups in these communities. It can be seen that there are a lot of moderation practices in this area, one of which is that Confucians help organize Muslim weddings and Muslims also help organize Confucian weddings.⁶ However, sometimes in social communities people show counter-productive attitudes and tend to feel self-righteous, so that it can trigger the emergence of intolerant and intolerant tendencies, to be exclusive in religion, where this attitude is contrary to the characteristics of Muslims who the Qur'an is described as a moderate, just and best people, which is of course in line with QS. al-Baqarah verse 143 as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَيَّ عَاقِبِيهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

And thus (also) We have made you (Muslims), a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). and We do not determine the qibla that is your qibla (now) but so that We know (so that it is clear) who is following the Messenger and who is defecting. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind.⁷

⁶Ibid. hlm. 10-11.

⁷Depag RI. *al-Qur'an Dan Terjemahnya*. (Semarang: Karya Toha Putra, 2008), h. 23

Someone who adheres to wasathiyah values will be able to realize and implement the attitude of *tawassut* (taking the middle way), *tawazun* (balance), *i'tidal* (upright and firm), *tasamub* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform, reconciliation), *aulawiyah* (prioritizing priority), *tathawwur wa ibtikar* (dynamic and innovative), and *tabadbur* (civilized), as well as other positive attitudes which are an important part of Islamic teachings, so that in this way, adhering to the principles of wasathiyah is an endeavor to care for traditions and emulate the idea of friendly Islam, namely Islam rahmatan lil'alamin, which in the aspect of its implementation can also be interpreted as an equilibrium (balancer) in the social life of the community, so that it is capable have characteristics and attitude tolerant, anti-radicalism, able to take the middle way, and also able to balance between dhikr and thought.⁸ The term wasathiyah in the conception of Islamic teachings, is a manhaj that combines spirit and body, world and hereafter, religion and state, subject and object, real and ideal, goal and method, reason and naql, local and global, ijihad and taklid, religion and knowledge, general and special, sacred and profane, *das sein* and *das sollen*, and so on. Islamic moderation will give birth to convergence between dualisms which are often recklessly contested.⁹

Therefore, in order to meet these criteria, it is necessary to have a collective effort to anticipate the dangers of intolerance by involving the role of the government, academics and institutions as well as Islamic mass organizations so that they can provide guidance on Islamic moderation values in people's lives, so as to form an anti-diversity character and intolerance, one of which is the people in Rokan Hilir Regency, Riau. Based on the above, we are interested in conducting this research, and hope that it can make a positive contribution to the people of Riau and Indonesia in order to create harmony and peace in the midst of differences.

⁸Afrizal Nur dan Mukhlis Lubis, 'Konsep Wasathiyah dalam al-Qur'an, Studi Komparatif Antara Tafsir al-Tahrir wa at-Tanwir dan Aisar at-Tafasir,' (Jurnal An-Nur, Vol. 4 No. 2, 2015) hlm. 212

⁹Muhammad Imarah, *Perang Terminologi Islam Versus Barat*, (Jakarta: Logos, 1989), hlm. 265-267..

Research Methods

This study uses a qualitative approach. Herbert Blumer said that qualitative research approaches research subjects in a humane way to gain insight into how the subjects under study carry out moderation activities in the midst of everyday life and how the practice of moderation can affect the people in the city of Bagan Siapiapi. The method that the author uses is direct interviews. The author conducted participant observations related to the implementation of moderation practices in the city of Bagan Siapiapi. Several informants who were involved in these activities were among the community as resource persons. The analysis uses an analytical descriptive approach to provide an overview of the data that has been collected.

RESULTS AND DISCUSSION

Concept of Religious Moderation

The concept of moderation refers to the term *wasathiyah* which comes from the Arabic "wasatha" which means the middle, between two opposite positions. The word "wasatha" is found in the Al-Quran which is mentioned five times, namely in QS. Al-Baqarah verses 143 and 238, QS. Al-Ma'idah verse 89, QS. Al-Qalam verse 28, and QS. Al-'Adiyat verse 5 which in its meaning, the term "wasath" in these verses refers to the meaning of "middle, fair and choice"¹⁰ in his explanation by Quraish Shihab said that the word "wasath" in these various forms implies "to be between the two ends" which when juxtaposed with the context of the description of religious moderation. QS. Al-Baqarah verse 143 is a reference for commentators for the meaning of the word "wasath". In QS. Al-Baqarah verse 143, has mentioned *ummatan wasathan* which means Islam as a middle people. The sentence *ummatan wasathan* in the verse becomes the basic point of the description of religious moderation in the Islamic view, so that moderation is called *wasathiyah*, although in the Qur'an there are also other terms that have the same meaning and are also in line with the meaning of *wasathiyah*,¹¹ In the sense of *wasathiyah* according to Ragib al-Asfahani as quoted by Kansinyo Harto, in simple terms, the word

¹⁰M.Quraish Shihab, *Ensiklopedia Al-Qur'an:Kajian Kosakata*, (Jakarta: Lentera Hati, Pusat Studi al-Qur'an dan Yayasan Paguyuban, 2007), hlm. 1070

¹¹ Shihab, Idem: *wasathiyah; Wawasan Islam Tentang Moderasi Beragama*, (Tangerang:PT. Lentera Hati, 2019), hlm. 6.

"wasath" refers to something that becomes a meeting point between sides such as the center of a circle (center). Then it continues to experience the development of meaning into commendable qualities that humans must have because these traits are in the middle of reprehensible qualities. Raghīb al-Asfahani interprets it as the middle point, a balance that is not too right and not too left, which contains meanings such as justice, glory and equality.¹²

The term "wasath" (root *wasathiyah*) when translated into Indonesian means "moderate". The Big Indonesian Dictionary (KBBI) formulates the definition of "moderate" at two levels, namely: (1) always avoiding extreme behavior or disclosure; (2) tends towards the middle dimension or path, willing to consider the views of other parties. In this definition, a moderate position is placed as a balancer from the extreme side and liberal on the other side. so that nothing is excessive and not neglected, does not exceed limits and reduces, but the meaning of *wasathiyah* is the attitude of following what is more primary, more middle, better and more perfect.¹³

Attitudes that are contrary to *wasathiyah* are commonly referred to as *tataruf* which shows an attitude that tends to mean "to the side, radical, extreme and exaggerated."¹⁴ This attitude is the main enemy of the embodiment of *rahmatan lil alamin*, because the obstacle arises from an ideology that is rooted in the individual Muslims. In describing the scope of the meaning of *wasathiyah* or moderate which varies with the others but supports each other, namely (1) *al-tawassuth*, is in the middle position between the two opposing sides. The two points were not opposed or clashed but met in the middle position. Moderation between *ifrath* (excessive) and *tafrith* (ignoring) attitudes, between being too attached to *zhahir nash* or paying too much attention to the soul of *nash*. (2) *Mulazamatu al-adli wa al-i'tidal*, maintaining a balance and a proportional attitude so that existing problems are addressed fairly. Giving a reasonable portion to *ta'qqul* (rationality) and *ta'abbud* (obedience) which is without reserve. (3)

¹²Kasinyo Harto, *Pengembangan Pembelajaran PAI Berwawasan Islam Wasathiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik*, (Yogyakarta: Semesta Aksara, 2021)hlm. 19.

¹³Agus Zaenul Fitri, "Pendidikan Islam *Wasathiyah*: Melawan Arus Pemikiran Takfiri diNusantara", *Jurnal Kuriositas* Edisi 7, Vol. 1, 2015, hlm. 47

¹⁴Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam : the Qur'anic Principle of Wasathiyah* (New York: Oxford University Press, 2015) hlm. 9

afdhaliyyah/ kbairiyyah, having an attitude and position that is *afdal* does not completely negate opposing opinions but takes the positive or superior side of everything. (4) *istiqamah 'ala al-thoriq*, consistent on the straight path, because the middle position provides stability and stability.¹⁵

In its elaboration *wasathiyah* is understood and implemented in individual *amaliyah* practices. A Muslim who has *wasathiyah* values has the following characteristics: *al-tawassuth* (takes the middle way), that is, his understanding and practice avoids the practices of *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings), *al-tawazun* (balanced), namely the understanding and practice of religion in a balanced way which covers all aspects of life, both worldly and spiritual, assertive in stating the principles that can distinguish between *inhiraf* (deviations) and *ikhtilaf* (differences); *i'tidal* (straight and firm), namely placing something in its place and implementing rights and fulfilling obligations proportionally; *tasamuh* (tolerance),¹⁶

As an answer to the development of various ideas and movements of intolerant, rigid, and easily disbelieving radical groups (*takfiri*), it is necessary to formulate the characteristics *wasathiyah* Islam to fight for moderate Islamic values in social, religious, community, national and state life. Moderation is a form of manifestation of Islamic teachings as a mercy to the entire universe. A moderate attitude needs to be fought for for the birth of the best people (*khairu ummah*).¹⁷

¹⁵Satori, Achmad Isma'il, dkk. *Islam Moderat : Menebar Islam Rahmatan Lil Alamin* (Jakarta: Pustaka Ikadi. 2007)

¹⁶Afrizal Nur & Mukhlis Lubis, "Konsep *Wasathiyah* dalam Al-Qur'an, Studi Komparatif antara Tafsir Al-Tahrir wa At-Tanwir dan Aisar At-Tafasir", *Jurnal An-Nur*, Vol. 4 No.2, 2015, hlm. 207

¹⁷Ibnu Asyur, *Maqâshid a l-Syari'ah*, (Yordania: Dâr an Nafais, 2001), Cet. II , hlm. 268

Moderate Features

Therefore, the understanding, concept and practice as well as the application of the religious aspects of a moderate Muslim can be seen with the following characteristics:¹⁸

- a) *Tawassuth* (taking the middle way), namely understanding and practice that is not *ifrâth* (excessive in religion) and *tafrîth* (reducing religious teachings);
- b) *Tawâzûn* (balanced), namely the understanding and practice of religion in a balanced way which covers all aspects of life, both worldly and spiritual, assertive in stating principles that can distinguish between *inhiraf*, (deviation,) and *ikhtilaf* (differences);
- c) *I'tidal* (straight and firm), namely placing something in its place and exercising rights and fulfilling obligations proportionally;
- d) *Tasâmub* (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life;
- e) *Musâwâh* (egalitarian), namely not discriminating against others because of differences in one's beliefs, traditions and origins;
- f) *Shura* (deliberation), that is, every issue is resolved by way of deliberation to reach a consensus with the principle of placing benefit above all else;
- g) *Isblâh* (reform), namely prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times on the basis of the general benefit (*mashlahah 'ammah*) by sticking to the principles of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-aslah* (preserving old traditions that are still relevant, and implementing new things that are more relevant);
- h) *Aulawiyah* (prioritizing priority), namely the ability to identify more important matters that must be prioritized for implementation compared to those whose interests are much lower;

¹⁸Syamsuddin Muir dkk, "Interpretasi Makna Wasathiyah Dalam Perspektif al-Qur'an (Suatu Pendekatan Tematik). "Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan, P-ISSN: 1907-4174; E-ISSN: 2621-0681, Vol. 16, No. 4 Juli - Agustus 2022, hlm. 1572-1574

- i) *Tathawwur wa ibtikâr* (dynamic and innovative), which is always open to making changes in accordance with the times and creating new things for the benefit and progress of mankind;
- j) *Tabaddbhur* (civilized), namely upholding noble morals, character, identity and having integrity as *khairu ummah* in the life of humanity and civilization.
- k) The structure or composition of the community has a platform and purpose to foster peace (*salam*).
- l) Develop a social system that is empathetic (helping and caring for each other) like one body, when one member is sick or bears a heavy burden, the others feel it and are like a building that strengthens each other based on the principle of love. Therefore, the system of capitalism, imperialism, loan-sharking and bourgeoisie, has no place and must be replaced with an egalitarian system of monotheism where wealth must function as social welfare (*al-mashalih al-mujtami'*), and no one is allowed to be full next to a hungry person.
- m) A social system that is free from backwardness and poverty.
- n) Public institutions that function to foster social welfare must be led professionally by experts.
- o) The thoughts of its members should not be restricted, but given the widest possible freedom and freedom to associate, express openly, freely and creatively and be able to access relevant information and have the tools to control (check and balance) government accountability.
- p) As a nation or member nation of the United Nations, it must be involved in efforts to realize the good and welfare of all mankind.¹⁹

History of Bagan Siapiapi City and Chinese Ethnicity

Bagansiapiapi, better known as Baganapi or Bagan, is the capital city of Rokan Hilir Regency, Riau Province, Republic of Indonesia. Bagansiapiapi is located at the mouth of the Rokan River, precisely on the north coast of Rokan Hilir Regency. In the past, this city was known as a strategic port for international trade because of its location close to the Malacca Strait and made Bagansiapiapi one of the locations for international trade traffic at that time.

¹⁹Syamsuddin Muir dkk, "Interpretasi Makna Wasathiyah Dalam Perspektif al-Qur'an (Suatu Pendekatan Tematik)", hlm. 157

At that time Bagansiapiapi was the capital of Bangko District. With three national territories in Rokan Hilir, namely the land of Kubu, Bangko and Tanah Putih, each region is governed by the Head of State who is directly responsible to the Sultan of Siak. With its connection with the administrative system of the Dutch East Indies government, the Tanah Putih District was established which was the first district in 1890.²⁰

In the past, in the City of Bagansiapiapi, around its territorial waters, there were fishery fields with great potential in Indonesia, where their development was closely related to the Chinese community who were part of the population on the east coast of Sumatra. In a written source that during the time of Emperor Tongzhi (1862--1874), to be precise during the Qing Dynasty Hong Shifan and 10 of his friends from Tong An County, Fujian Province, migrated to that place and started fish farming (Kong Yuanzhi).²¹

According to the results of population calculations in 1930, of the 9,811 Chinese who worked in the fishing sector throughout the Dutch East Indies, 54.7% were in East Sumatra, especially in Bagansiapiapi. Then in 1928, more than 400 fish breeding businesses at the port in Bagansiapiapi were owned by ethnic Chinese.²²

Bagansiapiapi is a place that can be called a Chinatown. This is because of the Chinese nuances that are everywhere in the city. In this city itself there are temples built by Chinese people such as: Eng Hok Kiong Temple (Ing Hok Kiong), Tjin Hai Kiong, Tianwusandoumugong (Tian Wu San Dou Mu Temple), Doumugonglongshansi (Dou Mu Gong Long Shan Temple), Xuantangong (Temple of Xuan Tan), Jinlongdian (Mas Dragon Temple), Qinshangong (Blue Mountain Temple), Wudangshan (Wu Dang Mountain Temple), and Engaodang (En Gao Dang Temple).²³

The transfer of the center of government carried out by the Dutch made various changes in Bagansiapiapi, including developments in people's lives which made the Dutch change the center of government. The progress of the area is of course closely related to the development of the Chinese community who are the main figures in the progress of

²⁰Lucas Partanda Koestoro, *Jejak Pangan Dalam Arkeologi*, (Medan : Balai Arkeologi Medan, 2009), hlm. 35

²¹Lucas Partanda Koestoro, *Jejak Pangan Dalam Arkeologi*, hlm. 35

²²Lucas Partanda Koestoro, *Jejak Pangan Dalam Arkeologi*, hlm. 36

²³Lucas Partanda Koestoro, *Jejak Pangan Dalam Arkeologi*, hlm. 36

the Bagansiapiapi area. This progress cannot be separated from the socio-economic situation of the Chinese Ethnic in that area. The Chinese Ethnic who are immigrants from Thailand, of course, bring their original culture which blends and changes according to the local culture. During the Dutch colonial period, the Dutch East Indies government called Bagansiapiapi Eén China in Oost Indië, which means China in the East Indies. The title was because at that time the Bagansiapiapi area was dominated by ethnic Chinese, even until 1945, 80% of the 30,000 residents are ethnic Chinese. Because it is the Chinese ethnic who live longer in this area compared to the native population.²⁴

During the colonial era, the economic activities of the ethnic Chinese in Bagansiapiapi were generally traders. Generally they export and import goods, where goods from the local land are sold to Singapore. And goods from Singapore, such as rice, will be sold in the Bagan Siapiapi area. In their daily trade, they use the retail system. The goods they get usually come from Singapore and Malacca. And the goods sold are usually general goods. The ethnic Chinese in Bagansiapiapi are not originally from China, but from South China who have migrated to Thailand and were later expelled due to several political problems that occurred as a result of the conflict in Thailand. At first they used barges to sail to other areas, However, due to unwanted events occurring on the high seas, only one barge with 18 people, led by Ang Mie Kui, survived. The names of the 18 people are written in the Bagansiapiapi City museum.

Bagan Siapiapi itself is one of the areas in Rokan Hilir Regency, Riau Province which has regional agencies/services in assisting the performance of Regional Heads or Regents, such as in managing the barge-fueled culture, which was initially managed by the Department of Culture, Tourism and Sports Youth. However, in 2017 there was a separation, that is, culture will be managed by two agencies, namely the tourism and sports youth services, and the education and culture office. At this time Rokan Hilir Regency already has 15 Districts, namely, as follows:

- a. Bangko District with the capital in Bagansiapiapi
- b. Bangko Pusako District with the capital in Bangko Kanan

²⁴Lucas Partanda Koestoro, *Jejak Pangan Dalam Arkeologi*, hlm. 37

- c. Rimba Melintang District with the capital city in Rimbang Melintang
 - d. Kubu District with the capital in Merbau Bay
 - e. Babussalam Kubu District with the capital in Rantau Panjang Kiri Hilir
 - f. Tanah Putih Sub-District with the capital in Sedindingan
 - g. Tanah Putih Tanjung Melawan sub-district with the capital city in Melayu Besar
 - h. Bagan Sinembah District with the capital in Bagan Batu
 - i. Pujud District with the capital in Pujud
 - j. Batu Hampar District with the capital in Bantaian
 - k. Simpang Kanan District with the capital at Simpang Kanan
- b) Rantau Kopar District with the capital in Rantau Kopar
 - a. Pasir Limau Kapas District with the capital city in Panipahan
 - b. Sinaboi District with the capital in Sinaboi
 - c. Pekaian District with the capital in Pekaian

Social Conditions of the City of Bagan Siapiapi

The condition of the population of the town of Bagansiapiapi, which is located in Bangko District, was the area where the ethnic Chinese first came and the economy grew rapidly. Based on data obtained from the Population and Civil Registration Office of Rokan Hilir Regency, which ranks second with a high population level after the Bagan Barat Village with a total of 13,955 people with a percentage of 18.08%, is the Bagan Hulu Village with a total of 11,225 people with a percentage of 14.54 %, while the area with the smallest population is Labuhan Tangga Baru Village, which has 1.379 people with a percentage of 1.79%.

With this high population, it can bring up various ways of society in the economic process, especially in terms of trade. To support a good economy, adequate facilities and infrastructure are needed to facilitate the community in buying and selling transactions with the surrounding community and people outside the area. Facilities and infrastructure are supporting population commodities in developing the economy in terms of trade by the people of Bagan Siapiapi City.

The condition of Bagansiapiapi City until after the division of the district gave rise to a heterogeneous character, even though ethnic

Chinese were more dominant as residents who inhabited the city center. With a population of around 644,680 people, Rokan Hilir Regency has the potential for stunning scenic beauty and panoramic views, and has a wealth of marine resources and was once dubbed the second fish producer in the world after Norway. The fertility of the soil is used for agricultural, plantation and livestock products which also provide a large portion for Rokan Hilir Regency, besides that it also develops the tourism sector which is well known to foreign countries, such as natural tourism as well as historical tourism, man-made tourism and cultural tourism.

As for cultural tourism which is very well known, namely the national tourism event burning barges so that it becomes a tourism destination whose visitors come from domestic and foreign tourists Bagansiapiapi is no longer thick with the marine fisheries economy and also in the rubber plantation sector it is replaced by the Bagansiapiapi Typical Batik Shirt business, swallow breeding, peanut souvenirs, restaurants and others. Most of the residents in Bagansiapiapi still rely on agriculture, including food farming such as rice, fruits and vegetables. And also rely on plantations such as oil palm which can be found in Bagansiapiapi. In addition, the Bagan siapiapi community also has businesses in the trading sector such as mini market businesses, shops, stalls, street vendors, boutiques and others.

As for the total population, especially Bangko District which is located in Rokan Hilir Regency, there are 77,197 people where there are various ethnic groups, such as Malay, Chinese, Minang, Batak, Javanese, and others. It is not only ethnic groups that are diverse in Bangko District, but also religions, which consist of Islam, Christianity, Buddhism, Catholicism, Hinduism, Confucianism and other beliefs. Below is a table explaining the diversity of religions and the number of people who follow each religion.

Meanwhile, there are 6 religions that are developing in Bangko District, namely, Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism which consist of 15 Villages/Kelurahan. The religion that has the largest population is Islam with a total of 66,783 people with a percentage of 82.75%. And the religion that has a small total population is Hinduism with a total of 17 people with a percentage of 0.02%.

Public Understanding of the Concept of Religious Moderation

Basically, the implementation of religious moderation in the midst of society can be categorised as good, especially if seen in the teachings and invitations made by religious leaders in Bagan Siapiapi City. The teachings and invitations about tolerance, diversity which are part of the core of religious moderation are spread by religious leaders. This has been confirmed by Darmanto as an ordinary community member who works as a Buddhist teacher at Wahidin College.²⁵

The concept of tolerance in Islamic teachings is often called *tasamuh*, and this is indeed taught in religious teachings. However, according to Khairul²⁶ as a community figure, that the inter-religious tolerance that exists in the Bagan Siapiapi community is basically not from the community's understanding of religious moderation as the concept of religious moderation is in a book published by the Ministry of Religion of Riau Province. Because tolerance in this community has taken place in accordance with the development of time, where heterogeneous local social conditions demand that we be able to understand each other. Not to mention at the time of the burning of the barges, where migrants were not only from within the province, but from various provinces to foreign countries. Such as Taiwan, Malaysia and Singapore.

Many things were explained about the understanding of religious moderation conveyed by the speakers. It's just not an understanding in terms of the concept of moderation that has been formulated by the Ministry of Religion, but in terms of practices that can be seen in everyday life. This was also conveyed by Siti who explained that social relations between ethnic and religious groups, both Muslim, Christian and Chinese, have been going well. However, it is not explained conceptually, but with things that are practised by the local community.

²⁵Wahidin College There isthat's it sathat's it satu institution edidea teold di Chart be ready oleh etnis tlonghua yesg dwake up pada known 1957 yesg beforelater bname *Qlong Hoa Kong Ok*. Moment This peteacher Wowidin tethat's it manSo schoolthat's it nasional private. [https://id.wikipedia.org/wiki/Bagan_siapiapi_\(kota\)#Pendidikan](https://id.wikipedia.org/wiki/Bagan_siapiapi_(kota)#Pendidikan).Diakses pada pukul 09.03 wib, tanggal 12 Juni 2022

²⁶Wawancara dengan Khairul, Kasub Bag Kementerian Agama Bagan Siapiapi Tanggal 19 Juni 2022.

The Practice of Religious Moderation in the Bagan Siapiapi Community

There are several forms of religious moderation practices through social interaction carried out between Muslim and Chinese communities which can be specified into several activities, namely weddings, new year, barge burning, worship and economics. Here's the explanation:

a) Permarriage

Loyal adherents of religions and ethnicities have their own way and culture of carrying out marriages. The custom of the Malay people is to hold a very lively wedding reception. Some even rent buildings, some use beautifully decorated tents. When preparing for the installation of the tents, they often help with their energy for setting up tents or other needs without having to be invited or hold an event preparation meeting. This was also emphasized by Suhaimi who stated that this was based on the awareness of neighbors to help each other, so that calls or invitations were not needed to hold a wedding committee meeting. Inviting laws is something that must be done, not only within the same religion, but also across religions and ethnicities.

Forms of social interaction between the Malay community and the Chinese community in Bagan Siapiapi also occur in the adoption or adoption of children who are usually female. This is quite interesting, because not a few Malay Muslims in Bagan adopt children from non-Muslim ethnic Chinesehua then educated and raised with the teachings of Islam and the traditions of Muslim Malays in general, then after adulthood there are those who are married to Chinese men descended from Muslim families or non-Muslim Chinese who then embrace Islam or become muallaf, so they can marry. This is one of the factors in the growth of the Muslim population among ethnic Chinese and mingle with other Muslim communities in the area and carry out Malay traditions. The only difference is the colour of the skin and eyes with the original Malays which physically cannot be changed.

b) Bakar Barge

One of the traditions of the Chinese community in Bagan Siapiapi is barge burning. The barge burning invites non-Chinese Muslims to participate in attending and witnessing the barge burning procession, which in its development not only functions as a ritual tradition, but also as an attraction that invites people outside Rokan

Hilir to become a tourist destination and attract both domestic and foreign tourists. Today, judging by the involvement of many parties in the barge burning ritual, it seems that this tradition is not only the property of the Chinese community but also the Malay Bagan people.

In this barge burning celebration which is an annual celebration attended by various parties including all Chinese people who have an interest in organising the barge burning ritual and also attended by the Malay Muslim community as well as various other tribes and religions and did not escape the attention and active contribution of the Rokan Hilir regional government who attended and witnessed the barge burning procession. The involvement of the Bagan Siapiapi Malay Muslim community is not only limited to attending invitations or witnessing, but also taking part in the organising or implementing committee as conveyed by the Head of Islamic Bimas Section of the Ministry of Religion of Bagan Siapiapi that he was once asked to take an active part in the activity and was given uniform clothes as a committee. This was also corroborated by the Head of the Administration Section of the Ministry of Religion of Bagan Siapiapi that there were also Malays who became security for the vehicle parking lot.

c) Perworship

Another form of implementation of religious moderation is also practised in religious activities or worship. One of them is what is done by Muslims at the time of recitation, adhan or prayer using loudspeaker facilities. The Chinese community did not protest as a form of objection. In this case Siti emphasised that not only the above activities, but also annual religious activities, such as in the month of Ramadan, Eid al-Fitr or other Muslim holidays. In addition, when the Chinese perform grave prayers, the Malay community also guards the graves of the Chinese during the implementation of grave prayers. At the grave worship event, Chinese residents in Rokan Hilir Regency visit or make a pilgrimage to the graves of their ancestors and family to perform grave worship rituals (Cheng beng) located on Jl. Pusara Bagan Jawa, Bangko District, Rokan Hilir Regency. This ritual is a tradition for Chinese people which is carried out regularly every year starting on 26 March until its peak on 5 April.

During this ritual event, the city of Bagansiapiapi as the capital of Rokan Hilir Regency becomes increasingly crowded with many Chinese people who come from outside the region and even foreign

countries who have migrated to various regions to carry out grave prayers as a way of remembering the services of parents, family and ancestors.

The local government is very concerned about this tradition and as a form of concern for the local government, usually the Regional Secretary of Rokan Hilir reviews directly to the location to greet Chinese people who are carrying out grave worship rituals to ensure the condition and safety of the grave worship location. The implementation of Cheng Beng is a magnet for the economy of Bagan Siapiapi residents and has a positive impact on the economy, such as residents can sell with increased income, including from the transportation side, such as pedicab drivers can also increase their income, not to mention the increase in hotel or inn occupancy needs. The residents of Bagan Siapiapi generally welcomed the implementation of this event and the Rokan Hilir regional government also hopes that this Cheng Beng event can be preserved as one of the tourist destinations that is a regional asset in addition to barge burning.

d) Economy

Interaction in the economic aspect in the form of partnerships between ethnic Chinese and Malays in the economic field is generally in the form of partners between Malays as suppliers of raw materials or labour. Many low-income Malays work for the Chinese as shop employees or construction labourers. The majority of shop owners are Chinese and in this case the ethnic Malays have never disputed it. Although many ethnic Chinese are traders, it does not reduce the buying interest of the Malays. Economic improvement is also carried out through providing basic food assistance to interfaith during major events, such as Chinese New Year celebrations.

Conclusion

The results of the discussion are that there are several forms of religious moderation practices through social interaction carried out between Muslim and Chinese communities including activities related to marriage, barge burning, worship and the economy. All of the above activities make the Malay and Chinese communities maintain tolerance, understand and help each other for every activity that takes place. Even from these activities there are also those that can help the economy of other people, so that social interaction between the people of Bagan is more harmonious and well established. From the point of view of the understanding possessed by the Malay and Chinese people, it can be

categorized as quite good. Even though the concept of religious moderation is not very popular for them,

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