



Research Paper

A Portrait of the Religiosity in the Multicultural Society: A Case Study in Pontianak City, West Kalimantan, Indonesia

Muh. Gitosaroso¹; Shobirin²; Abdul Basit³

¹S.Ag., M.Ag., Lecturer, State Institute of Islamic Studies (IAIN) Pontianak, Indonesia

²MPdI, Post Graduate Student, State Institute of Islamic Studies (IAIN) Purwokerto, Indonesia

³Prof. Dr., Lecturer, State Institute of Islamic Studies (IAIN) Purwokerto, Indonesia

Corresponding Author: Muh. Gitosaroso

ABSTRACT: As a provincial capital, Pontianak is a city whose people consist of various ethnicities, cultures, and religions. Symbols of race, culture, and religion are scattered in different corners of the city, such as Rumah Radakng (Dayaks), Rumah Melayu (Malay), Rumah Budaya Madura (Madurese), Masjid Raya Mujahidin (Islam), Santo Yosep Cathedral Church (Catholicism), Vihara Bodhisattva Karaniya Metta (Confucianism), Maha Vihara Maitreya (Buddhism), Protestant Christian Church GKKB (Christianism), Pura Giripati Mulawarman (Hinduism), and so on. Unlike in other areas, the ethnic, cultural, and religious communities in Pontianak City always live in harmony, respect each other and take care of one another so that there is never any conflict that breaks. Especially in religion, they focus on understanding and practicing their respective religions and do not try to interfere with other people's religious affairs. This condition is interesting to study and understand to be used as an example in managing harmony. Using a qualitative approach, data collection methods based on interviews, observations, and documentation, this paper will explain the portrait of religiosity of people of Pontianak.

KEYWORDS: Religious, Multiculturalism, Harmony

Received 10 Jan, 2021; Revised: 22 Jan, 2021; Accepted 25 Jan, 2021 © The author(s) 2021.

Published with open access at www.questjournals.org

I. INTRODUCTION

Since its inception, Pontianak City is a city formed from various ethnicities, cultures, and religions. The city was founded by Syarif Abdurrahman, son of Habib Hussein al-Qadri, the mufti of Mempawah kingdom. The heterogeneity process of this city began when he became the Sultan of Pontianak, other ethnicities came to this city for trade affairs, and finally built settlements [1]. They founded the village after obtaining permission from the Sultan. The villages identify themselves in regions or countries (Arab Village, Chinese Village, etc.), sometimes also using the names of the figures who opened the town, such as Wak Dalek, Ambo Tin, Wan Sagap, and others. Thus, Pontianak residents show that they come from various ethnic groups involved in trading activities, both local and international [2].

Currently, the ethnic groups that inhabit Pontianak are mostly ethnic Malays, followed by ethnic Chinese, Javanese, Madurese, and Dayaks. According to Arnis, ethnic Malays occupy the highest rank in Pontianak City, with 143,348 inhabitants. It happened because those who came from the Dayak ethnic group became Muslim, considered Malay [3]. Malay itself is the result of acculturation of various ethnic immigrants, such as the Arab ethnic, the Bugis ethnic, the Riau ethnic, and the Banjar ethnic group, which are united in the bonds of the Islamic faith. It can see it in the Pontianak Malay Traditional House [4].

Each ethnic group has its characteristics. For example, Malay is a Muslim and uses Malay culture. Dayak is synonymous with native culture and Christianity or Catholicism. Madura is synonymous with Madurese culture and is, of course, traditional Islam. China / Tionghoa is synonymous with Chinese culture, religiously Confucian, or Buddhist.

Meanwhile, Java is synonymous with Javanese culture and various religions (Islam, Hinduism, Buddhism, Christianity, and Catholicism). However, the different ethnic groups live side by side in Pontianak City, without any significant confusion when the conflict occurred in Sambas and several other West Kalimantan areas in 1997, most of the ethnic Madurese exodus massively to Pontianak City.

At a glance, we can see a portrait of religious harmony in Pontianak from the various commemorative moments of religious holidays, such as Imlek and Ziarah Kubur (Konghuchu, Buddhism, ethnic Chinese); Hijriyah New Year, Idul Fitri, and Ramdhan (Islam: all ethnicities, except Dayak); Natal (Christian and Catholic, all races, except Malays and Madurese); Dayak Gawai, Naik Dango (Beliefs, Dayak Ethnic); and, Nyepi (Hindu, a particular ethnicity, Javanese, some Dayak). At each of these sacred moments, all Pontianak City people help each other, especially for security issues. Then, some of the closest neighbors will visit each other. Even for big moments such as the Dayak Gawai, Chinese New Year, and Islamic New Year, Pontianak people are also happy, enjoying together without knowing ethnicity and religion.

This condition is interesting to study, considering that West Kalimantan is an area in Indonesia prone to conflict, especially tribal conflicts. This portrait of the diversity of Pontianak City people is expected to be a model figure for the management of religious harmony in a multicultural society. Furthermore, the government can develop this portrait of diversity to create religious harmony in other areas, especially in Indonesia and generally in the world with the same type of society.

This paper describes the portrait of community diversity in Pontianak, a city consisting of multicultural communities. The central aspect that will be highlighted in this paper is how religious organizations' social interaction can establish harmony.

In the framework of finding a bright spot on how certain community groups carry out the orders and prohibitions of their respective religions amid a diverse society, both religion and culture, researchers use different terms.

Muh. Syamsuddin (2017) uses the term "The Dynamics of Togetherness" to see the Madurese ethnic community's religious development in Bogor, West Java. Syamsuddin found that the religion adhered to by the Madurese ethnic community in Bogor makes religion their identity, which plays an essential role in improving their daily lives [5]. This research shows that the religious pattern is dynamic, moving towards improving personal, social, religious, and economic issues. Nur Latifah, an academic from STID Islahuddiny West Lombok, uses the "Religious Pattern" to research the diversity of the Muslim community in Lombok, West Nusa Tenggara. This study found the fact that the formation of the religious pattern of the Islamic community in Lombok is influenced by several factors, namely: the inclusion of religious organizations originating from Java, such as the Islamic Union, Muhammadiyah (modern), and Nahdltul Ulama (traditional), where these three religious organizations have colors. Respectively, which paints the diversity of the people of Lombok [6]. The pattern of diversity in Latifah's research is interpreted as a form that has changed from the previous one caused by outside influences. There are lots of research results for the term religious attitude, ranging from theses, theses, dissertations to researchers at research institutions or universities. A religious attitude is interpreted as an act carried out based on prior knowledge of the object in front of her.

In this case, the researcher himself uses the term religious pattern, which is meant to form behavior based on ideological knowledge and beliefs in responding to various phenomena in society. Meanwhile, the community in question is a multi-ethnic, multicultural, multi-lingual, and multi-religious society.

It is what distinguishes this research from previous research, in which Muh. Syamsuddin only examined the diversity of one Madurese ethnic group in Bogor, West Java, and Nur Latifah reviewed the pattern of community diversity in one religion (Islam) in Lombok, West Nusa Tenggara. Meanwhile, this research covers all religions, all ethnicities, and all cultures that exist in a multi-religious, multi-ethnic, and multicultural society in the city of Pontianak, West Kalimantan.

The terms multi-religious, multi-ethnic, and multicultural are referred to as multicultural. The naming of this term is based on why religion and ethnicity can produce different cultures in society. These differences then unite to create a new community culture to establish harmony in life together in the same area.

Meanwhile, the dimension of diversity which is the benchmark in this study is the dimension of diversity based on Glock & Stark's (1965) thesis, as follows: a) Ritual dimension; b) the ideological dimension; c) Intellectual dimension; d) Experiential dimension; and, e) Consequential dimensions [7]; [8]; [9].

Concerning this research, several things will be discussed: 1) How do religious followers in Pontianak City maintain their beliefs? 2) How do religious followers in Pontianak City increase their religious knowledge? 3) How are their experiences in religion? 4) What are the consequences of faith, both for themselves and in a multicultural society such as Pontianak City?

II. RESEARCH METHOD

This paper is a paper compiled based on the results of brief research on the religious patterns of Pontianak people in 2020, which is the period between March and October 2020. This research was conducted by looking at Pontianak City people's spiritual phenomena up close, from various religions, which exist, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

To corroborate these observations, the researcher conducted interviews with various religious leaders who are members of the Religious Communication Forum. Then, the interviews and observations result carried

out were described to obtain an objective picture. It is in line with the qualitative research model suggested by Lexy J Moleong, that qualitative research, namely research aimed at producing data in the form of written or spoken words from the people being observed (Moleong, 2000: 4).

The research will analyze the collected data descriptively with the following stages: data reduction, data presentation, and conclusion drawing (Lexy J. Moleong, 2000: 36). This research is a case study that aims to study in-depth about specific social units, namely: individuals, groups/institutions (Zuriah, 2006: 48). This approach is used to see the diverse community of Pontianak City integrated through social interaction. The social interaction of Pontianak City people in forming inter-religious harmony, between associative and dissociative interactions dynamically towards a condition that is seen today.

III. THE RELIGIOUS DIMENSION'S THEORIES

Here, the term religious dimension uses the Glock and Stark theory that diversity has five dimensions: ideological, experiential, intellectual, and consequential. The ideological size is a belief based on the expectation that religious people will adhere to specific ideas, namely, the held doctrines. Meanwhile, the ritual dimension involves the experience of worship carried out by a community. While the experiential dimension focuses on the personal experience of faith, it can be a transcendent encounter. The intellectual dimension relates to the hope that religious people will get information and knowledge about the basic principles of faith and scripture, such as history, sacraments, and morality [10].

The ideological dimension is a value system that appears in religious people, in which there is a firm belief in what they believe to be absolute truth. Every religion always establishes the beliefs that its followers are expected to adhere to. Glock & Stark wrote:

“On other hand by expectations that the religious person will hold to certain beliefs. The content and scope of beliefs will vary not only between religions but often within the same religious tradition. However, every religion sets forth some set of beliefs to which its followers are expected to adhere (Charles Y. Glock; Rodney Stark, 1965: 20)”.

It is necessary to investigate by asking the following questions, to find answers to the extent to which religious adherents believe in the truth of their religion: 1) Do you believe in the reality of your faith?; 2) How do you view other religious facts?; and, 3) As a spiritual leader in Pontianak City, how do you convey to your ummah regarding each religion's truth?

As previously stated, the intellectual dimension relates to the hope that religious people will receive information and knowledge about the basic principles of faith and scripture, such as history, sacraments, and morality. This dimension is closely related to the previous extent, namely, ideology, where belief requires knowledge to be accepted, as expressed by Glock and Stark:

“The intellectual and the ideological dimensions are clearly related since knowledge of a belief is a necessary condition for its acceptance. However, belief need not follow from knowledge nor, for that matter, does all religious knowledge bear on belief.” [10]; (Charles Y. Glock; Rodney Stark, 1965: 21).

Concerning this issue, the core problem is, how do individuals and religious communities increase their knowledge of their religion? It is crucial, in the framework of strengthening beliefs, individuals and groups must increase their understanding of the faith they profess. When they fully understand their religion, they will undoubtedly be able to understand other faiths.

Next is the Experiential Dimension. This dimension provides recognition of the fact that all religions have certain expectations. However, inaccurate that statement may be that a religious person will one day attain direct knowledge of the ultimate reality or experience religious emotion. Included here are all feelings, perceptions, and sensations shared by an actor or defined by a religious group as involving some communication. However small, with divine essence, God, ultimate reality, transcendental authority. Emotions that different religions deem appropriate or experience by other individuals can vary widely - from terror to exaltation, from humility to joy, from inner peace to a passionate sense of union with the universe or the divine. [11].

Thus, what memorable experiences did the adherent of that religion experience while adhering to that religion? How do they view the experiences of followers of other religions, which they know are very memorable?

Usually, religious experiences cannot be separated from the rituals. When it comes to ritual matters, all religions must have practices. It also concerns belief and knowledge. If a person is sure of his/her faith's truth, He/She will be carrying out the prescribed rituals.

Do routines also determine what rituals are carried out in one day and night, within a week, within a year? With religious patterns, these rituals become one measure. Then, how someone views other religions' traditions of followers will become the standard pattern of diversity when dealing with other people.

Lastly is the consequential dimension. This dimension includes the secular effects of religious beliefs, practices, experiences, and knowledge on individuals. Incorporated under a significant extent are all religious

prescriptions that define what people should do and their attitudes due to their religion. In the language of Christian belief, the consequential dimension has more to do with the relationship between humans and humans than with the relationship between humans and God [12].

Questions in this dimension include 1) What consequences should you accept when you follow the religion you now profess ?; 2) Are you prepared for the effects?; 3) How do you view the consequences of adhering to other faiths as a result of embracing that religion?

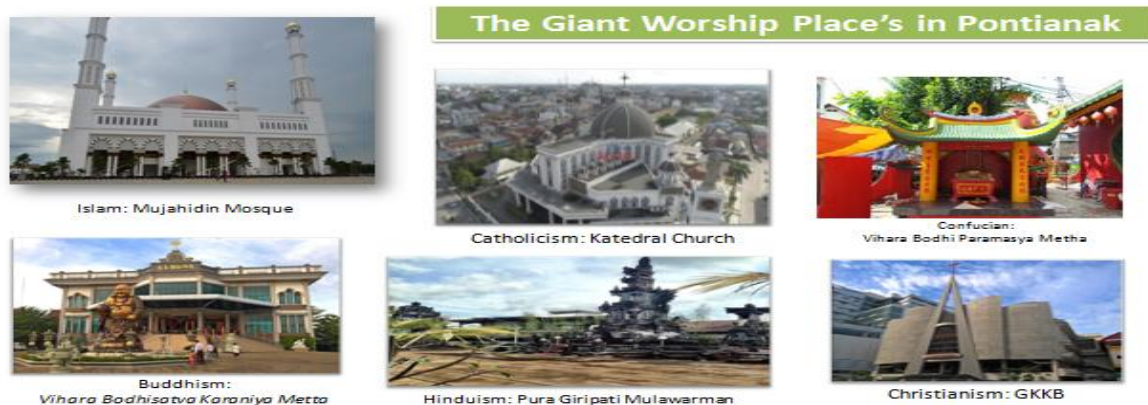
IV. RESULT AND DISCUSSION

6.1 Religion and Ethnicity in Pontianak City

Pontianak City is city that is the capital city of West Kalimantan Province. This city is known as the city of the Equator because of the equatorial monument in one corner. Pontianak City is split into two, separated by a river and the Kapuas estuary. Located at latitude 0o 02 '24 "LU-0 o 01'37 LS and longitude 109 o 16" 25 "BT-109 o 23" 04 "BT. Administratively, Pontianak City is divided into four sub-districts: North Pontianak District, East Pontianak District, South Pontianak District, West Pontianak District, Southeast Pontianak District, and Pontianak City District. Based on Arnis Rachmadhani's records quoted by the Ministry of Religion of Pontianak City, Pontianak City's population mostly embraces Islam, amounting to 412,057 people, followed by Catholics 38,722 people, Protestants 34,984 people, Hindus 2,424 people, Buddhists 5,134 people. Some embrace a religion other than the five religions, totaling 63,490 people [3].

Pontianak City is also the safest city from conflict. When conflicts occur between community groups, it often becomes a place of refuge, even settling in this city's vicinity (Kubu Raya and Mempawah districts). As an urban city with most traders and migrants, people could accept anyone and from anywhere. When viewed from the ethnic components that inhabit the city of Pontianak, there will be three significant ethnicities, namely: Malay, Chinese, and Madurese. The other two races are Javanese and Dayak. Apart from these tribes, there are also other tribes in Indonesia, such as Padang, Medan, Palembang, Arabic, Indian, etc.

The people are very aware of unity and integrity and how to care for diversity in Pontianak. They try to keep their citizens in harmony and peace by forming associations as part of the way to unravel the social system. For that, they formed associations based on ethnicity and origin. Based on Arnis' notes, seven associations appear and play a vital role in society, namely: 1) DAD (Dayak Customary Council); 2) MABM (Malay Cultural Customary Council); 3) IKBM (Madura Family Association); 4) SSC (South Sulawesi Harmony); 4) PMJ (Java Community Association); 6) KB (Batak Relatives), and; 7) MABT (Traditional Chinese Culture Council) [3].



In various corners of the city, such as Rumah Radakng (Dayak), Rumah Melayu (Melayu), Rumah Budaya Madura (Madura), Masjid Raya Mujahidin (Islam), Santo Yosep Cathedral Church (Katholik), Karaniya Metta (Kong Hu Chu/Confucianism) Bodhisattva Vihara, Maha Vihara Maitreya (Buddha), Protestant Christian Church GKKB (Christian), Pura Giripati Mulawarman (Hindu), and so on, we can see symbols of ethnicity, culture, and religion.

6.2 Religious Characters in Pontianak: Followers

6.2.1 Islam

Islam is a religion that is full of religious doctrines. The six pillars of faith are the formulations of belief itself. Ideologically, Muslims have a core belief in this pillar of faith, while others are part of furu' (branches). According to Informant A (from Islam), Muslims strongly believe in the truth of their religion, even though with different logics according to their respective minds' ability to understand it. Muslims see other religions' truth as a necessity, especially the divine faith (the religion of revelation). Islam itself is a religion that

is a combination of the previous divine religions so that even though there are differences, there are still similarities. Meanwhile, for other religions that are not divine (Ardli religion), Muslims see it as an attempt to find the truth about God's existence. Islam respects their existence by declaring it prohibits Muslims from denouncing their Gods (Surah Al-An'am [6]: 108). Furthermore, in surah Al-Kafirun, it is clear that Islam allows others to embrace the religion they believe in (Surah Al-Kafirun [109]: 6) (Interview with Informant A, from Islam, October 28, 2020).

In preaching to their followers, scholars always emphasize harmony and tolerance in religion. Through the above verses, supported by the scholars' hadiths and fatwas, we also convey this to the Muslim community. Here we have *habl min Allah* and *habl min al-nas* (our relationship to God and our relationship to other humans). We do not cause damage by building hatred in the lives of our fellow humans (Interview with Informant B, from Islam, October 28, 2020).

6.2.2 Catholics

Based on the results of interviews with religious leaders in Pontianak City, the first question regarding their belief in the truth of their religion, all answered with full confidence that they believed in the truth of their faith. Meanwhile, in the context of fellow human beings, other faiths express their beliefs. Informant B (from Catholicism) stated that: "Everyone is free to follow his heart. In our religion, we can see it in the Documents of the Second Vatican Council (*Dignitatis Humanae*), all of that is read about our overall and collegial-instructive views on other religions" (Interview with Informant C, from Catholicism, 2 November 2020).

The researcher's investigation of the document is indeed accurate. Researchers found data: Ecclesiastical Document Series No. 10. *Dignitatis Humanae* (Dignity of the Human Person): A Statement of Religious Freedom. Nostra Aetate (In Our Day): A Statement on the Church's Relationship to Non-Christian Religions. Department of Information Documentation of the Indonesian Bishops' Conference, Jakarta May 1992. Translated by R. Hadrawiryana, SJ. In this document, there is even a special mention of their respect for the two major world religions, namely Islam and Judaism [13].

According to Informant D, the Catholic Church stakeholders always adhere to this document and their mission to the congregation. Pastors always deliver the document's contents to build harmony in society, whenever and wherever they are (Interview with Informant D, from Catholicism, 2 November 2020).

Perhaps this makes religious life, especially the Catholic religious relationship in Pontianak, always be good with followers of other religions. It should be noted, however, that Catholics in West Kalimantan are quite dominant. Therefore their role in creating harmony in the city of Pontianak is very decisive..

6.2.3 Christianity

Christians (especially Protestants) view adherents of other religions positively, as part of necessity, as well as objects to convey a dialogue of truth about the news of God's salvation. As Stanley R. Rambitan in the 2017 Shanana Journal, religious plurality is an absolute reality in people's lives, especially in Indonesia. The views and attitudes of religion and Christians are more positive than negative. Religious pluralism is critically accepted, especially in Christians carrying out the task of bringing the news of God's salvation through Jesus Christ [12].

According to Sukanto, Christian views on other religions surfaced significantly at the International Missionary Conference held in Tambaram, Madras, in 1938. Hendrik Kraemer, a missionary from the Netherlands who worked in Java from 1921-1935, was in the spotlight. He wrote a book with the title, *The Christian Message in a Non-Christian World* (1938). His theological and missiological views are very influential for the Christian community in Indonesia. Regarding how Christianity views other religions, Kraemer argues that there are differences between God and humans, between the truths revealed in Christ and the truths discovered by humans, and between the Gospel of Christ and other religions [14].

As the interview results with Informant E from Christianity, what Rambitan and Sukanto said above is right. Especially in Pontianak, which was already an urban Islamic religious territory, a town founded by Syarif Abdurahman al-Qadri. The existence of Christianity, which has been well accepted, must carry itself (in a positive sense). Holding oneself here can be interpreted by its tolerance, innovation, creativity in its mission, and other positive things. Informant E conveyed it to Christians (Interview with Informant E, from Christianity, November 2, 2020).

6.2.4 Hinduism

Hinduism once existed and had a strong influence in West Kalimantan, especially in the pre-Islamic period, shown by the existence of the Tanjungpura Kingdom in Sukadana and the Kingdom in Sambas. That means, ideologically, the presence of Hinduism has strongly influenced civilization in West Kalimantan. Especially for Pontianak, historically, it has not been found, but Hindus still exist and are quite numerous.

The issue of plurality has become commonplace in Hinduism. In our Vedas, it will be straightforward to find the Sloka that talks about plurality issues, such as Atharvaveda XII.1.4 5 (Horizontal Plurality),

Yajurveda XVIII.48 (Vertical Plurality), and Bhagawad Gita 4.11 (Religious Plurality). So, Hindus never question differences [15].

Even though there are not too many of them, Hinduism's belief is still firmly held by the people in Pontianak. Hindus always try to build harmony with each other. As religious leaders, we never forget to convey to people to maintain peace, as a characteristic of Hindus everywhere. Interview with Informant F, from Hinduism, 2 November 2020)

6.2.5 Buddhism

Every religion must ask that its adherents believe in the truth of that religion. Likewise, with Buddhism, such efforts are made in various ways, such as formation, teaching, and modeling. However, when faced with other religious truths, then must recognize them. According to Dharmaji Chowmas, "*there are six Dharmas which aim for us to remember each other, love each other, respect each other, help each other, avoid arguments, which will support the harmony of unity and integrity*" [16].

Then Dharmaji continued, quoting the views of Anguttara Nikaya III, 288-289, that the six Dharmas are: First, radiating love (metta) in our daily actions, then peace, harmony, and harmony and unity will manifest; Second, using love in every word to speak with good ethics, not spreading rumors, gossip, and slander; Third, Always directing the mind to virtue, absolutely not wanting others harm; Fourth, receiving good karmic fruit, happiness, trying not to be greedy and sharing that happiness with others and a sense of social care; Fifth, carry out moral (sila), ethics seriously in social interactions. Please do not do something that hurts other people's feelings; and, sixth, having the same view, which is to free oneself from suffering and lead them to act according to that view, live in harmony, not quarrel because of differences [16].

What was explicitly written by Dharmaji was admitted by Informant G, that for Buddhists, other religious beliefs are just the dharma path chosen by its adherents? There is no problem for Buddhists, and the most important thing is that Buddhists will always radiate Metta (love) to others (Interview with Informant G, from Buddhism, November 12, 2020).

6.2.6 Confucianism

Confucianism is a religion that is synonymous with ethnic Chinese in Indonesia. Although not all ethnic Chinese are Confucian, some are Buddhists, Hindus, Christians, Catholics, and even many are Muslims. Especially for ethnic Chinese who are Muslim, there is a long history of the archipelago associated with the famous Hanafi ethnic Chinese, namely Lakshmana Cheng Ho. However, for West Kalimantan, the narrative is a little different because the exodus of the Chinese people to this area was driven more by the gold mining economy in the kingdom of Mempawah and its surroundings. Thus, many of the ethnic Chinese here are of indigenous descent who have not mixed with residents (Interview with Informant H, from the Confucian religion, November 13, 2020).

The Chinese are well aware that they come from their ancestors from the Bamboo Curtain country. On the one hand, on the other hand, they love Indonesia, which has become their homeland. Therefore, they try to protect Indonesian land during the war against the Japanese in the Pontianak in 1944. Together with the Dayaks and Malays, the Chinese worked for hand in hand to fight on the battlefield. As stated by Abu Bakkar, an elder in the Kubu Raya community, who knows quite a lot about Kubu Raya and Pontianak's history, lives in Arang Limbung, Sungai Raya, Kubu Raya. "According to ancestral stories, during the war against Japan, the Dayaks were good at fighting, so they advanced as soldiers. The Chinese were, on average rich, they supported food and made weapons. The Malays gathered the residents in the refugee camp. While the Javanese, as couriers, disguised themselves while sending food to the soldiers. So, everyone plays a role here, without exception" (Interview with Abu Bakkar, September 6, 2020).

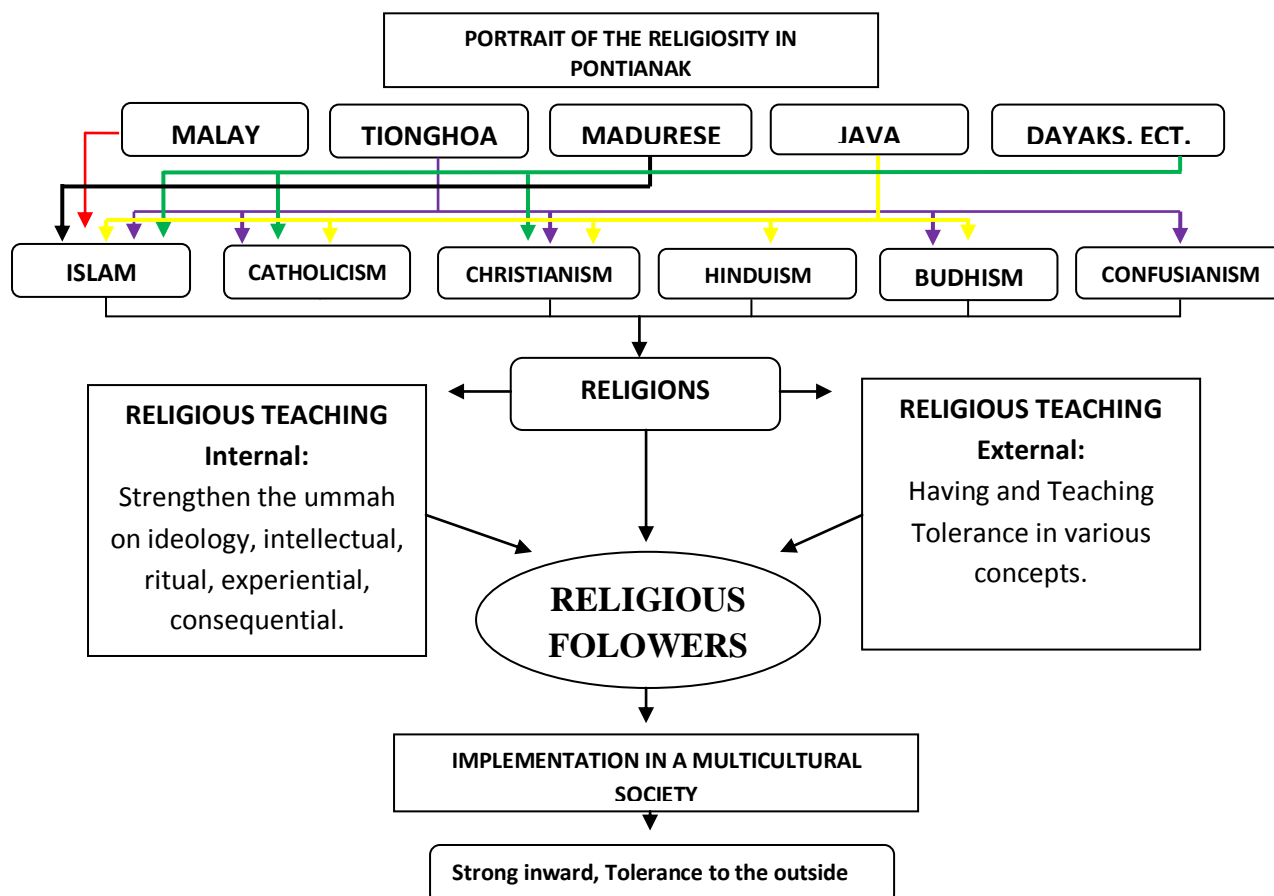
For ethnic Chinese in Pontianak, belief in the Confucian religion is a belief in ancestors' existence, so it is difficult to separate, whether it is religion or is it a culture. Even though Buddhists, Christians, or Catholics, Confucian teachings are still being carried out (Interview with Informant H, from Confucianism, November 13, 2020). This statement is also true, based on the results of Sulaiman's research on Confucianism: History, Teachings, and Organization in Pontianak, West Kalimantan, that back then when Syarif Abdurrahman has crowned Sultan in Pontianak, many Chinese had embraced Islam, Buddhism, and Hinduism, however, they still do the tradition of worshipping their ancestors [17].

Furthermore, according to Sulaiman: that in its history, Confucianism originated from the belief of Ru Jio. This belief underwent four refinements, and the last perfection was carried out by the prophet Kong Zi. This traditional belief is divided into two kinds, namely Taoism and Confucianism. This belief also has to do with Buddhism. Buddha came from India, whose holy book is different. But in the end, these three things were mixed into one, so that it was known as "Sam Kaw," namely Buddha, Confucianism, and Taoism. That is why these three religions are very tolerant of one another because they view that they both uphold their ancestors' culture and values [17].

6.3 Portrait of Religious Community in Pontianak City

Pontianak city people are well aware that they live in a city with diverse cultures, customs, ethnicities, and religions. They all know about the consequences of living in such a diverse environment. Therefore, they are used to living in a high tolerance. To live in this kind of condition, they have their strategy, namely strong inwardly, tolerating outward. It means that every religious person tries to strengthen their respective beliefs and, as religious leaders, always indoctrinate their people to believe in their religion. When dealing with people of other faiths, they will put forward an attitude of acceptance within humanity's limits.

We can formulate the religious portrait of the people of Pontianak City in the following diagram:



The diagram shows that the people of Pontianak City are multi-ethnic and religious communities. Each ethnic group is affiliated with a specific religion in the majority. Ethnic Malay and Madurese are synonymous with Islam. Dayak ethnicity, synonymous with Catholicism/Christianity. Ethnic Chinese is synonymous with Confucianism. Other races mingled with various religions.

Some teachings are internal (among themselves) and external (to the wider community of different faiths) in each religion. This teaching is firmly held by each religious adherent so that the relationship between fellow believers is accommodative but not syncretic. There is no picture like in other places, where religious activities are carried out together, for example, Christmas and the Prophet Muhammad's birthday, held at the village office, or in locations classified as neutral. Here, each religion practices its religion under the teachings established by that religion. However, they do not interfere with other people's religious affairs.

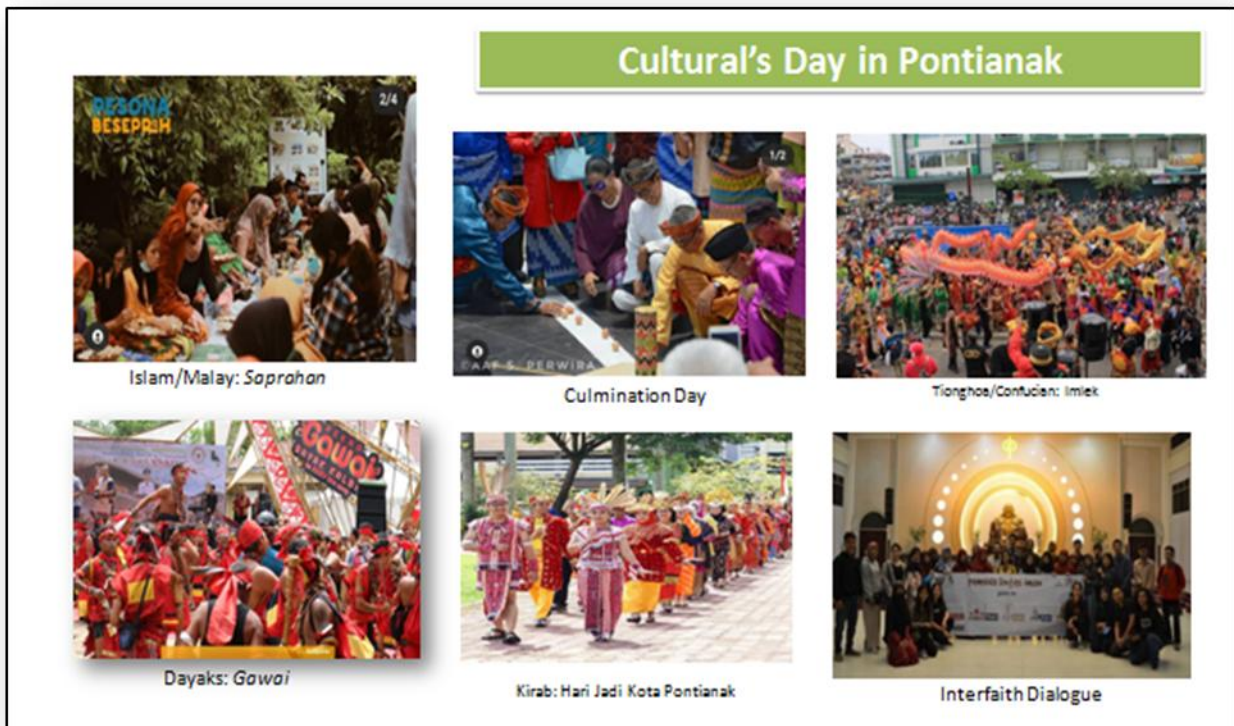
Religious and ethnic identities are the same. For Muslims, the characteristics are straightforward to see. For example, if women want to go outside the house, it is almost sure that they wear a headscarf. In schools, both public and private, who are Muslim, Muslim women must be veiled. We can see it in various schools in Pontianak City. It would be effortless to distinguish Muslim women or not when in public schools, those who are Muslim women must be veiled, while those who do not veil are almost certainly not Muslim women.



Senior High School Students in Pontianak Identity: Muslim wearing veil, and non muslim are does not. (Photo Doc. Tribun Pontianak).

Ethnic identities can also be distinguished, where those who come from the Dayak ethnicity will show their traditional tattoos as a symbol. Malays are synonymous with Islam. Likewise, with the Madurese, Islam is the main inherent characteristic. Those who are somewhat neutral usually come from Javanese ethnicity because they are affiliated individually to various religions, except Confucianism. Ethnic Chinese are also very easy to identify, even though they have mingled with the surrounding community. They will occasionally use their original language, namely Chinese from the Ming Dynasty, especially from the Fujien (Fukien) and Guangdong (Kwan Fu) regions.

Furthermore, we can see the implementation of the respective religious teachings in the culture of high tolerance in the people of Pontianak City. A strong inward, outward tolerance characterizes each religious adherent. They can distinguish which ones are personal and which are social. Religion is a private matter; relations with fellow citizens of the city are social. There is a relationship to Allah SWT in Islamic religious terms, and there is a relationship to fellow human beings; in Christianity, there are horizontal relationships, and there are vertical relationships. This relationship portrait is held and used by the people of Pontianak City as a whole in their daily life.



The Evens that the people become one in Pontianak City: *Saprahan*, Culmination's Day, Imlek (Chinese New Year), Gawai Dayaks, City's Anniversary (Hari Jadi kota), Dialog Lintas Iman (Interfaith Dialogue).

The form of religious harmony will be seen when there are religious and ethnic holiday events. There are several major events held in the city of Pontianak, such as *Gawai Dayak* (Ethnic Dayak), *Saprahan* (Ethnic Malay), *Tajhin Resem* (Ethnic Madura), Imlek (Ethnic Tionghoa). All ethnic groups mingled into one at each of these events, participating in celebrating the joy together. Likewise, in religious activities, such as Musabaqah Tilawatil Qur'an (Islam), Praying the Grave (Tionghoa), Christmas (Christian and Catholic), Nyepi (Hindu), and so on, religions that do not celebrate will always keep the situation conducive, safe, and comfortable.

V. CONCLUSION

Based on the recent description, we can conclude that the Pontianak City Society consists of various ethnicities, including Malay, Chinese, Dayak, Javanese, Batak, etc. Each ethnic group is predominantly affiliated with a particular religion. For example, Malays (Bugis, Sambas, Kayong, etc.) are affiliated with Islam. The Madurese are Muslim. Dayak, are Catholics/Christians because when they embraced Islam, their customs became Malay. At the same time, others blend into various religions.

The religious portrait of the people of Pontianak City rests on each's ethnicity/ethnicity and religious teachings. Because each religion has five instructions: Ideology, Ritual, Intellectual, Consequential, and Experiential, they have a strong attitude towards outward tolerance. It is done to maintain harmony in society in Pontianak City.

The patterns developed by the people of Pontianak, their religious portrait forms a cultural mosaic (*La mosaïque culturelle*: France). The city of Pontianak is a mixture of ethnic, linguistic, religious, and cultural groups that coexist in society. The portrait of the Pontianak people's religiosity is in the form of a cultural Mosaic which applies the Salad Bowl model in which different cultures are brought together but do not form together into a single homogeneous culture; each culture keeps its distinct qualities.

REFERENCES

- [1]. Hasanuddin dan Kristanto, "Proses Terbentuknya Heterogenitas Etnis Di Pontianak Pada Abad Ke-19," *Humaniora*, vol. XIII, no. 1, pp. 64–81, 2001.
- [2]. P. Patmawati, P. Patmawati, and F. Sukmawati, "Utin Cendramidi dalam Pendirian Kerajaan Pontianak Melalui Politik Keluarga," *Raheema*, vol. 5, no. 1, pp. 78–86, 2018, [Online]. Available: <http://jurnalaiinpontianak.or.id/index.php/raheema/article/view/1097>.
- [3]. A. Rachmadhani, "Demensi Etnik dalam Kerukunan Umat Beragama di Kota Pontianak Provinsi Kalimantan Barat," *Panangkaran J. Penelit. Agama dan Masy.*, vol. 2, no. 1, p. 1, 2018, doi: 10.14421/panangkaran.2018.0201-01.
- [4]. M. Hidayat, B. Prayitno, and D. H. Ratmi, "Akulturasi religi dalam arsitektur vernakular rumah Melayu Pontianak," *ARTEKS J. Tek. Arsit.*, vol. 5, no. 2, pp. 277–286, 2020, doi: 10.30822/arteks.v5i2.405.
- [5]. M. Syamsuddin, "Dinamika Kehidupan Keberagamaan Masyarakat Madura di Kabupaten Bogor," *Mukad. J. Stud. Islam*, vol. 2, no. 1, pp. 159–184, 2017.
- [6]. N. Latifah, "Pola Keberagamaan Masyarakat Islam di Lombok Nusa Tenggara Barat," *J. Elkatarie J. Ilmu Pendidik. dan Sos.*, vol. 2, no. 1, pp. 117–145, 2019.
- [7]. Wahyudin; Larisa Pradisti; Sumarsono; Siti Zulaikha; Wulandari, "DIMENSI RELIGIUSITAS DAN PENGARUHNYA TERHADAP ORGANIZATIONAL CITIZENSHIP BEHAVIOUR (Studi Pada Universitas Jenderal Soedirman Purwokerto)," in *Prosiding Seminar Nasional & Call for Papers (SCA-2) 2012*, 2012, pp. 1–13.
- [8]. Manju Kumari Sinha, "A COMPARISON OF GLOCK'S DIMENSIONS OF RELIGIOSITY, THE WAYS OF YOGA AND THE MECHANISMS OF SACRALIZATION," McMaster University, Hamilton, Ontario, 1974.
- [9]. Kustana; Adon Nasrullah Jamaludin; Muhammad Zuldin; Hudi Nuramin, "Analisis Kritis Pola Keberagamaan Dalam Perubahan Sosial di Tengah Wabah Covid-19," Bandung, 2020. [Online]. Available: <http://digilib.uinsgd.ac.id/30703/>.
- [10]. B. Holdcroft, "REVIEW OF RESEARCH WHAT IS RELIGIOSITY?," *Cathol. Educ. A J. Inq. Pract.*, vol. 10, no. 1, pp. 89–103, 2006.
- [11]. Charles Y. Glock; Rodney Stark, *Religion and Society in Tension*, 5th ed. California: Rand McNally, 1965.
- [12]. Stanley R. Rambitan, "Pluralitas Agama dalam Pandangan Kristen dan Impikasinya Bagi Pengajaran PAK," vol. 1, no. 1. pp. 93–108, 2017.
- [13]. KWI, "Dignitatis Humanae (Martabat Pribadi Manusia)," 10, 2013.
- [14]. Sukamto, "Teologi Kristen Protestan Terhadap Agama-Agama Lain di Indonesia 1966-1990," *Reli. J. Stud. Agama-agama*, vol. 9, no. 2, pp. 197–221, 2019, doi: 10.15642/religio.v9i2.1205.
- [15]. I. B. P. Mambal, "Hindu, Pluralitas dan Kerukunan Beragama," *Al-AdYan*, vol. 11, no. 1, pp. 1–18, 2016.
- [16]. D. Chowmas, "Kerukunan Antar Umat Beragama Dalam Pandangan Agama Buddha," *Toleransi*, vol. 1, no. 2. pp. 156–167, 2009, doi: 10.24014/trs.v1i2.449.
- [17]. Sulaiman, "AGAMA KHONGHUCU : Sejarah, Ajaran dan Keorganisasiannya di Pontianak Kalimantan Barat," *Analisa*, vol. 16, no. 01, pp. 50–63, 2009.