EFFECT OF CULTURAL OF FAMILY, CONFLICT MANAGEMENT, AND TOLERANCE INTER-RELIGIOUS HARMONY STABILITY OF PEOPLE IN BATAM

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Abstract

The purpose of this study was to determine the influence of family culture, conflict management, tolerance and inter-religious harmony to the stability of people's lives. This study uses survey (survey research), the research aims to identify and determine the position of instantaneous variables (status quo variable) based on the data available at the time, and the relationship between the variables studied. The population in this study are all people of the city of Batam, while While the research targets are religious leaders who are members of Harmony Faith Dialog Forum (FKUB) in Batam that at the time of the study the total number is 300 people and the sample have as many as 172 people , The results showed that the stability of people's lives are directly affected family culture, conflict management, and inter-religious harmony. The study also found inter-religious harmony is directly affected family culture, conflict management, and tolerance. The study also found that tolerance is directly influenced by family culture and conflict management. Based on these findings it can be concluded that any changes or variations that occur in the family culture, conflict management, and inter-religious harmony results in the increase in the stability of people's lives. Therefore, the stability of people's lives, family culture, conflict management, and inter-religious harmony can be used as guidelines in making strategic planning to the stability of people's lives.

Keywords: family culture, conflict management, tolerance, inter-religious harmony, and stability of people's lives

Religion actually teaches people to be able to foster a sense of brotherhood and spirit of cooperation from members of the community. But sometimes religion can trigger conflict in society, if society does not mature each other in mensikapi religious life and this has happened in some place in Indonesia with the happening of conflict between religious people. The existence of this phenomenon is interesting to be studied scientifically by determining various influential variables such as Family Culture, Conflict Management, Tolerance and Harmony among Religious People to Stability of People's Lives, especially the city of logging like Batam City in Indonesia .

Religious symbols in Indonesian society still reflect the behavior of the people in understanding and practicing their religious teachings. This reflection became the basis of the family in the fostering of religious values. The family plays a huge role in creating an atmosphere of harmony and diversity. Disharmony in the family gives space for the emergence of various problems. The gap between parts of diversity life. This is evident from the increasing number of issues that occur between people and between communities. This condition also shows a gap between religious teachings and their understanding and practice. It is necessary to unify the diversity that exists in the community by conducting joint activities and open dialogue among the followers of religion as a precautionary measure of conflict in society. Based on the cases indicated, it can be identified several factors or variables that can affect the stability of

community life, such as; Family culture, conflict management, tolerance, inter-religious harmony, the quality of religious education, service quality, empowerment, and the quality of religious facilities.

1. Stability of Community Life

Social change that takes effect to the community as a whole, changes in one area will be followed by changes in other fields. Ali Imran, (Volume II, No. 1 January-June 2015). Throughout the centuries the history of interaction among religious people more colored by suspicion and hostility under the pretext "in order to achieve God's blessings and to spread the good news that comes from the Almighty. Compiler Team, (2007). As religious people must always be open to something new, new form, new findings in science. Zuhdi, "Pluralism in (2015), religion contributes to the formation of a society, so that many different societies differ from one another, and so also change its style over time. Khadiq, "Religion as the" Capital "of Community Development", Journal of Applications of the Sciences of Religion, Vol. 6, No. 2 (December 2005), Provision of facilitation and service for religious people will certainly support in improving the spiritual human resources. Ridwan Caesar and Zakaria, (2013), In order for their life to be peaceful, orderly and not chaotic. Mohammad and Mustofa, (June 2014), religious education in the community environment plays an important role for the life of society and in improving the moral of the nation and state. Djaelani July-August 2013), Whoever his Lord is the right of everyone according to his own knowledge of Ali, (2005).

Social change in general is for the interests and needs of society. Soekanto, (2007), Any unsuitable act, violates customary norms, or does not interact with general behavior and is considered a social problem. Kartono, (1999: 1-2), promiscuity that violates customary norms and religious norms, deeds violate morals, hedonist habits of urban people, etc. Soekanto, (1990), Classification of socio-economic status of families between one (2006: 73-74). Social stratification also illustrates that within each community group there is a difference of one's position from a high to a low-ranking position, As if it were a layer of sap from top to bottom. Hartomo & Arnicun, (2004: 194), social class in society there are three namely: upper class, middle class and lower class, Astrid, (1977: 16), the gap as well as challenge for the existence of humanity, this question can be answered in talks about Social stratification, Peter (1985: 120) a strategy that is the consequence of finding solutions to disturbed lives in the life of society there are some things that affect social theory in psychoanalytic, where there is a sense of security and satisfaction. Jaenudin, (2015: 151).

Society is basically dynamic, every society will definitely change both traditional society and modern society. Changes occur in various areas of society such as social life, education, economics, politics, science and technology, agriculture and so forth. (Soerjono Soekanto 2014: 55) The social changes that occur give effect to the community as a whole, changes in one area will be followed by changes in other fields. (Ali Imran, 2015: 2.) Over the centuries the history of interaction among religious people is more marked by suspicion and hostility under the pretext of "to achieve God's blessings and to spread the good news sourced from the Almighty". (Ministry of Religious Affairs 2007: 2.) As religious people should always be open to something new, new form, new findings in science. (Zuhdi, 2015: 16). Provision of facilitation and service for religious people will certainly support in improving the spiritual human resources. (Zakaria: 2013: 33). Religion can influence the practical attitude of human beings towards various activities of everyday life. He is seen as a way of life that is held and inherited from generation to generation by human society. In order for their lives to be peaceful, orderly and not chaotic. (Mustofa 2014: 2). The existence of places of worship for the education of community character becomes important to be developed.

The synthesis of the stability of people's lives is the existence of society's condition towards establishment in social life of society. The indicator is 1) feeling calm, 2) feeling secure, 3) feeling comfortable, 4) feeling no disturbance, 5) freedom in social life.

2. Family Culture

Culture is one way of living together, a typical way of human in adjusting to the natural environment and is a human strategy in meeting the needs of his life. Values and traditions in a national culture can change over time, as happens in organizational culture. (Gary Yukl 2005: 496). Tylor in Ndraha (1997: 43) defines culture in the broad sense that includes culture and civilization is: culture or civilization, take its wide ethnographic sense, is a complex whole that includes knowledge, belief, art, morals, law, custom, and any Other capabilities and habits acquired by man as a member of society. The family function according to Friedman (2001: 203) is; 1) Affective and koping functions. The family gives members emotional comfort, helps members in shaping identity and maintains when stress occurs. 2) Socialization function. Families as teachers, instilling trust, values, attitudes, and providing feedback, as well as providing clues in problem solving. 3) Reproduction function. Families give birth to children, grow children and continue their offspring. 4) Economic function. The family provides finances for members of his family and interests in the community. 5) Physical function. The anthropologist who formulated the definition of culture systematically and scientifically is E.B. Taylor in Prasetya, 2013: 29.) Describes culture as a complex whole, in which science, belief, art, morals, laws, customs and other abilities, and habits derived by human beings as members of society.

Judging from the science of sociology, the family is a small form of society consisting of several individuals bound by a descendant, the unity between father, mother and child who is a small unity of the forms of community unity. (Azwar, 2013: 5) In this study family culture is the result of human fruits to achieve perfection of life, one's attitude towards an object is a sense of support or favor (favorable) or feeling unfavorable or unfavorable on the object. Barnadib, 2003: 129). So it can be synthesized that family culture is the order of custom rules values into rules of belief and belief in the family. The indicators are: 1) religious, 2) discipline, 3) desire, 4) sparingly, and 5) utilization of opportunity.

3. Conflict Management

Conflict contains many insights. There is a negative, neutral and positive sense. (Kartono, 2011: 245.). Conflict prevalent or commonly encountered. (Surdarmanto.2014: 149). Conflict or conflict as a process that begins when one party perceives that the other has negatively affected, or will immediately negatively influence, something of first concern. (Robbins., 2003: 136). Conflicts can not be avoided within the organization. However, conflict between groups at once can be a positive and negative force, so management should not struggle to eliminate all conflicts, but only on conflicts that have disruptive impacts on the organization's efforts to achieve its objectives. (Gibson, et al., 2005: 269). Conflict theory sees conflict as part of a normal social life, even necessary to create social equilibrium, therefore for proponents of this theory the problem is just a matter of good management. (Tjung Ju Lan, et al., 2010: 2). Coser (1956: 151) explains conflict can be an instrumental process in the formation, unification and maintenance of social structures. Conflict can place and keep the line between two or more groups. Conflict with other groups can reinforce group identity and protect it from melting into the surrounding social world. Conflict into two, Realistic Conflict and Non-Realistic Conflict, conflicts stemming from the need to ease tensions from either party.

Burton (2000: 72). Defining conflict resolution means stopping conflict in analytical ways and getting into the root of the problem. Conflict resolution, in contrast to 'management' or 'settlement', refers

to results which in the eyes of the parties involved are a permanent solution to a problem. There are three forms of conflict management, 1) conflict stimulation in the organizational units in which the implementation Activities are slow because the level of conflict is too low, 2) reduction or suppression of conflict if too high or decrease productivity, and 3) settlement conflk. (Handoko, 2009: 349). Conflict management and management should be based on partial realities and specific needs in each location. Therefore, decentralized management of operational conflicts is required.
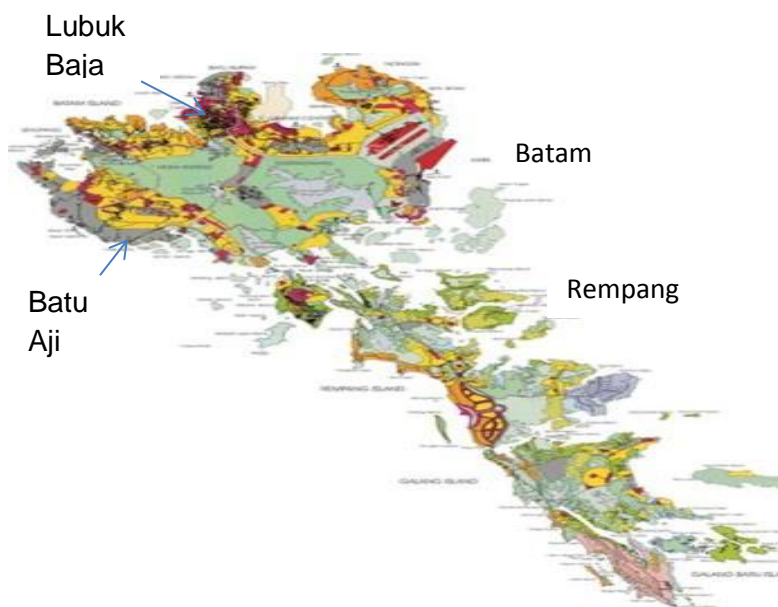
Conflict Management Map in Batam

Conflict management is a process of handling conflict in the community by the government through the authorities. The indicators are 1) resisting conflicts, 2) handling conflicts, 3) grouping conflicts, and 4) filtering out conflicts.

The existence of various problems with the stability of community life and it is indicated that the high stability of community life can be influenced by: a) a family culture that start away from religious values dominated by capitalist culture where the material is put forward than the noble values that Contained in the teachings of religion, b) the management of conflict in society less sharp as a result of the still dull law in prosecuting violators of the law, c) tolerance among religious communities began to fade as a result of the dissolution of Pancasila values in the midst of society, d) Religious people still only serve as a slogan for some adherents of religion due to lack of religious understanding, e) lack of efforts to improve the quality of religious education in schools, f) lack of quality of religious life services in society, g) lack of religious empowerment.

4. Tolerance

One of the conditions for the realization of a democratic modern society is the realization of a society that values diversity and diversity of society, ethnicity, ethnicity and religion. Tolerance is defined as giving a person's freedom or to fellow citizens to live their beliefs or manage their lives and determine their own destiny. (Mustafa, Volume 6 No. 1 June 2014 .: 2), In other words tolerance is a chest-grained attitude toward the principles of others. (Khotimah, Volume XX No. 2, 2013: 214), Tolerance is a matter of personal habits and feelings, and tolerance is said to be co-existence is merely acceptance of the other

side, which does not go beyond the absence of conflict. And it is also called pluralism that is the institutional form in which acceptance of diversity encompasses a particular society or the world as a whole. (Osman, 2006: 2). In other words, there needs to be universal standards for all. The standard should lead to international morality or global ethics, namely human rights, freedom, democracy, justice and peace. These things are universal and transcend the interests of a particular people. (Tamara and Taher, 1996: 163.) In addition, discussion and accepting attitudes toward a pluralistic society become something that is decisive in the future. (Zainul, 2016.:12), that awareness can be our main driving force to always learn and improve. (Wahid & Ikeda 2010: xii-xiii), the view of the relationship between religion and culture is important. Because not infrequently the problem of disharmonization of life among religious people emerged from the dynamics of cultural friction. (Effendy, 2001: 25-27). Based on the theories and explanations above, the cystesis of tolerance is a matter of personal habits and feelings, and tolerance is also said co-existence is merely acceptance of the other side, which does not go beyond the absence of conflict. The indicators are; 1) Recognize the rights of others, 2) Respect the beliefs of others, 3) Agree in difference, 4) Mutual understanding, 5) Awareness and honesty.

5. Religious Harmony

Harmony of religious people is a state of religious relationships based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in the life of society, nation and state in the unitary state of the Indonesian republic based on Pancasila and the constitution of the republic of Indonesia 1945. (Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs, 2006; 8), the guidance of the religious soul in general is an inheritance from the life of his social environment. (Department of Religion RI, 1979: 14-15) With this policy in the era of Minister of Religious Affairs Mukti Ali introduced the basic principle of harmony that is agree in disegreement. Then in the time of Minister of Religion Alamsyah Ratu Perwiranegara developed a trilogy approach to harmony, namely internal harmony, between and between religious communities and government (Muhaimin, 2004: 16-18). When viewed from the interests of religions themselves and their urgency in building and fostering society and nation, the harmony between religious people aims; 1) maintaining the existence of religions, 2) maintaining the existence of Pancasila and the 1945 Constitution; 3) maintaining the unity and sense of nationhood; 4) maintaining national stability and resilience; 5) supporting and making development successful; 6) realizing the religious community. (Husin, 2003: 17-33).

The Ministry of Religious Affairs provides "Secretariat and Facilities" which provides a means of service for the needs of the deliberations and procedures in the form of meetings between religious councils and religious departments at the central level. (Ministry of Religious Affairs, 1983: 45-46), Some other places of worship are not so visible as a contribution to the increase of inter-religious harmony, because social activities are limited to the internal religious community concerned. (Judge 2004: 1-4.), The existence of a sacred task is found in every religion and is formulated in different sentences both words and nuances, but essentially the same. Then for other peoples, as exemplified by the 'ulama and umara' of classical Islam, analogical reasoning can be applied. (Madjid1995: 91-92.)

Based on the explanation and the theories described above, it can be synthesized that the harmony of religious people is the improvement of quality in fostering harmony of religious people as well as to create a safe, peaceful and prosperous atmosphere as well as to minimize conflict in society due to religious differences, and so that each Residents in carrying out their religious teachings can take place in a smooth and orderly manner. The indicators are 1) the internal harmony of the faithful, 2) the harmony

between the religious community, and 3) the harmony between the religious community and the government.

METHODS

This research used survey method (survey research) ,. The research approach with quantitative method is used to analyze the influence of some independent variables (independent variable) used to dependent variable (dependent variable). Population is the whole society of Batam city. While the target of research is the religious leaders who are members of the Interfaith Harmony Forum (FKUB) in the city of Batam which at the time of the research total number is 300 people spread in 6 (six) religions recognized in Indonesia. Random sampling is balanced (proportional random sampling). The total population in this study is 300 people.

RESULTS

1. Description of Family Culture Variables (X1)

The result of descriptive statistic is obtained that family culture variable has mean value equal to 126,69 with standard deviation 15.294, mode 145 and median 130. From statistic data to 172 respondents can be presented in the following table. Table 4.1 Frequency Distribution of Family Cultural Variables (X1)

No.	Interval class	Frequency	Relative frequeincy	Frequency comulative
1.	83-91	4	2,3%	2,3%
2.	92-100	11	6,4%	8,7%
3.	101-109	11	6,4%	15,1%
4.	110-118	24	14%	29,1%
5.	119-127	27	15,7%	44,8%
6.	128-136	40	23,3%	68%
7.	137-145	55	32%	100%
	Total	172	100%	

Based on the above table shows that the highest absolute frequency is found in the interval class of 137-145 which is 55 respondents and the relative frequency is 32%. Meanwhile, the smallest number of absolute frequencies is found in the interval classes 83 - 91 of 4 respondents with a relative frequency of 2.3%.

2. Description of Conflict Management Variable (X2)

The result of descriptive statistic is obtained that conflict management variable has mean value equal to 118,360 with standard deviation 16.237, mode 145 and median 117,5. From statistical data to 172 respondents can be presented in the following table. Table 4.2 Frequency distribution of conflict management variables (X2)

No.	Interval Class	Frequency	Relative frequency	Frequency comulative
1.	76-85	3	1,7%	1,7%
2.	86-95	14	8,1%	9,9%
3.	96-105	20	11,6%	21,5%
4.	106-115	35	20,3%	41,9%
5.	116-125	48	27,9%	69,8%
6.	126-135	21	12,2%	82,0%
7.	136-145	31	18,0%	100%
	Total	172	100%%	

Based on the above table shows that the highest absolute frequency found in the class interval 116-125 that is as many as 48 respondents and the relative frequency 27.9%. Meanwhile, the smallest number of absolute frequencies is found in the 75-85 interval class of 3 respondents with the relative frequency being 1.7%.

3. Description of Variable Tolerance (X3)

The result of descriptive statistic shows that the tolerance variable has a mean value of 99.412 with standard deviation of 11.222, mode 145 and median 115. From statistical data to 172 respondents can be presented in the following table. Table 4.3 Frequency variable tolerance distribution (X3).

No.	Interval Class	Frequency	Relative frequency	Comulative Frequency
1.	69-76	6	3,5%	3,5%
2.	77-84	11	6,4%	9,9%
3.	85-92	33	19,2%	29,1%
4.	93-100	35	20,3%	49,4%
5.	101-108	46	26,7%	76,2%
6.	109-115	41	23,8%	100%
	Total	172	100%	

Based on the above table shows that the highest absolute frequency found in the class interval 101-108 that is as many as 46 respondents and the relative frequency 26.7%. Meanwhile, the smallest number of absolute frequencies is found in the 68-76 interval class of 6 respondents with a relative frequency of 3.5%.

4. Description of Interreligious Harmony Variable (X4)

The result of descriptive statistic shows that interreligious harmony variable has mean value equal to 116,994 with standard deviation 13,048, 135 mode and median 119. From statistical data to 172 respondents can be presented in the following table. Table 4.4 Distribution Frequency of interreligious harmony variables (X4).

No.	Interval class	Frequency	Frequency Relative	Freq Comulatif
1.	84-90	5	2,9%	2,9%
2.	91-97	13	7,6%	10,5%
3.	98-104	16	9,3%	19,8%
4.	105-111	26	15,1%	34,9%
5.	112-118	24	14,0%	48,8%
6.	119-125	38	22,1%	70,9%
7.	126-135	50	29,1%	100,0%
	Total	172	100%	

Based on the above table shows that the highest absolute frequency found in the class interval 126-135 that is 50 respondents and the relative frequency is 29.1%. Meanwhile, the smallest number of absolute frequencies found in 83-90 interval class as many as 5 respondents with the relative frequency is 2.9%.

5. Description of Variable Stability of Society's Life (Y)

The result of descriptive statistic is obtained that the life stabiitas variable have mean value equal to 107,058 with standard deviation 14,428 mode 130 and median 109. From statistical data to 172 respondents can be presented in the following table. Table 4.5
Distribution Frequency variable stabiitas life of society (Y)

No.	Interval class	Frequency	Relative Freq	Comulatif frequency
1.	71-80	7	4,1%	4,1%
2.	81-90	19	11,0%	15,1%
3.	91-100	26	15,1%	30,2%
4.	101-110	40	23,3%	53,5%
5.	111-120	49	28,5%	82,0%
6.	121-130	31	18,0%	100%
	Total	172	100%	

Based on the above table shows that the absolute frequency is found in 111-120 interval class that is 49 respondents and its relative frequency is 28,5%. Meanwhile, the smallest number of absolute frequencies can be found in the 70-80 interval class of 7 respondents with a relative frequency of 4.1%. The histogram data in the following figure:

1. Linearity Test Result

The model of the structural regression 1 with the test results using SPSS version 20.0 is illustrated in the following table: Table 4.7 Linearity Test Results Equation Structure One $Y = \beta yx1\ X1 + \beta yx2\ X2 + \beta yx3\ X3 + \beta yx4\ X4 + e4$

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-1.723	6.581		-.262	.074
Family culture	.153	.069	.164	2.219	.028
Conflict Management	.174	.064	.196	2.719	.007
tolerancy	.334	.113	.260	2.962	.004
Interreligious harmony	.300	.102	.271	2.935	.004

    a. Dependent Variable: Stability of People's Lives

A) Equation Structure 2: Y = βx4x1 X1 + βx4x2 X2 + βx4x3X3 + e2

The model of the structural regression 2 with the test results using SPSS version 20.0 is illustrated in the following table: Table 4.8 Linearity Test Results Equation Structure Two X4 = βx4x1 X1 + βx4x2 X2 + βx4x3 X3 + e3

Coefficientsa

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	15.228	4.833		3.151	.002
Family Culture	.141	.051	.167	2.763	.006
Conflict Management	.151	.047	.188	3.227	.002
tolerancy	.687	.067	.592	10.318	.000

    a. Dependent Variable interligiuos harmony

B) Equation Structure 3: Y = βx3x1 X1 + βx3x2 X2 + e3

The model of the structural regression 3 with the test results using SPSS version 20.0 is illustrated in the following table: Table 4.9 Linearity Test Results Equation Structure Three X3 = βx3x1 X1 + βx3x2 X2 + e3

Coefficientsa

	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.
1 (Constant)	30.374	5.069		5.992	.000
Family Culture	.322	.053	.443	6.025	.000
Conflict management	.240	.051	.346	4.709	.000

a. Dependent Variable: Tolerancy

C) Equation of Structure 4: $Y = \beta x2x1\ X1 + e4$

The model of the structural regression 4 with the test results using SPSS version 20.0 is illustrated in the following table: Table 4.10 Linearity Test Results Equation Structure Four $X2 = \beta x2x1\ X1 + e1$

Coefficientsa

	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.
1 (Constant)	26.239	7.371		3.560	.000
Family Culture	.729	.058	.695	12.591	.000

a. Dependent Variable: Conflct management

After analyzing the relationship between variables using regression coefficients, it can be shown the following path diagram coefficients :
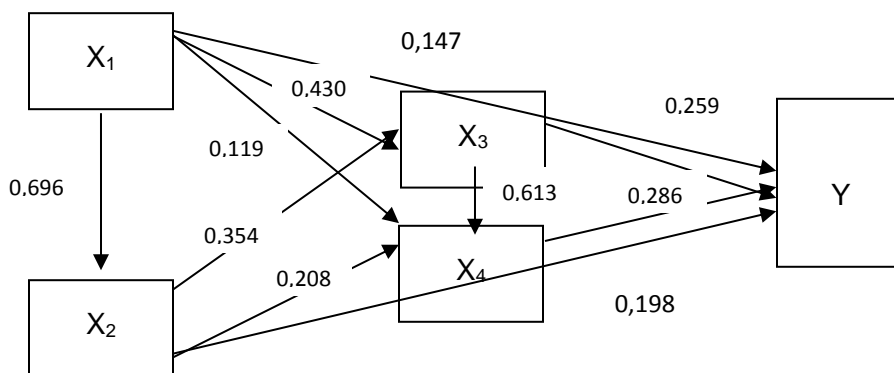

Figure 4.11
Empirical Model of Inter-Variable Structural Relations Based on Calculation of Path Analysis

Hypothesis testing

Table Summary of Hypothesis Testing Results

O	Hipotesys	Statistic exam	Decision	Conclusion
	There is a direct influence of the family culture on the stability of people's lives	$H_0: \beta_{y1} \leq 0$ $H_1: \beta_{y1} > 0$	Ho rejected	Direct influence
	There is a direct influence of conflict management on the stability of people's lives	$H_0: \beta_{y2} \leq 0$ $H_1: \beta_{y2} > 0$	Ho rejected	Direct influence
	There is a direct influence of tolerance to the stability of people's lives	$H_0: \beta_{y3} \leq 0$ $H_1: \beta_{y3} > 0$	Ho rejected	Direct influence
	There is a direct influence of harmony on the stability of people's lives	$H_0: \beta_{y4} \leq 0$ $H_1: \beta_{y4} > 0$	Ho rejected	Direct influence
	There is no direct influence of family culture on harmony among religious people	$H_0: \beta_{y1} \leq 0$ $H_1: \beta_{y1} > 0$	Ho accepted	No Direct influence
	There is a direct influence of conflict management on harmony between religious communities	$H_0: \beta_{x41} \leq 0$ $H_1: \beta_{x41} > 0$	Ho rejected	Direct influence
	There is a direct influence of tolerance towards harmony between religious communities	$H_0: \beta_{x2} \leq 0$ $H_1: \beta_{x42} > 0$	Ho rejected	Direct influence
	There is a direct influence of family culture on tolerance	$H_0: \beta_{x3} \leq 0$ $H_1: \beta_{x3} > 0$	Ho rejected	Direct influence
	There is a direct influence of conflict management on tolerance	$H_0: \beta_{x32} \leq 0$ $H_1: \beta_{x321} > 0$	Ho rejected	Direct influence
0	There is a direct influence of family culture on conflict management	$H_0: \beta_{21} \leq 0$ $H_1: \beta_{21} > 0$	Ho rejected	Direct influence

DISCUSSION

Based on the test results all the calculations are then carried out the discussion as an analysis with the description as follows:

1. Family culture has a positive effect on the stability of community life in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is

coefficient beta (β) standardized. Family culture has a significant influence on the stability of community life with a standardized beta value of 2.012. This proves that family culture factor in Batam City give contribution and influence to stability of society life in Batam City. Thus, the existence of a family culture adopted by the community participate in influencing the stability of community life in Batam City.

2. Conflict management has a positive effect on the stability of community life in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Conflict management has a significant effect on the stability of community life with a standardized 2,717 beta value. This proves that the factor of conflict management in Batam City contributes and affects the stability of community life in Batam City. Thus, the existence of good conflict management in the community also affects the stability of community life in Batam City.

3. Tolerance has a positive effect on the stability of community life in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Tolerance has a significant effect on the stability of community life with a standardized value of 2,924 beta. This proves that the tolerance factor in Batam City contributes and affects the stability of community life in Batam City. Thus, the existence of good tolerance in the community also influence the stability of community life in Batam City.

4. Harmony between religious communities have a positive effect on the stability of community life in the city of Batam.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Harmony among religious people has a significant influence on the stability of community life with a beta value of 3.125 which is standardized. This proves that the factor of harmony among religious people in Batam City contributes and affects the stability of life in the city of Batam. Thus, the good inter-religious harmony in the community also contributes to the stability of people's lives in Batam.

5. Family culture has no positive effect on harmony among religious people in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. The family culture has no influence and insignificant to the harmony between religious communities because the beta value of 1,963 is not standardized. This proves that family culture factors do not contribute and do not affect inter-religious harmony. Thus, the family culture does not participate influence harmony among religious people in Batam City.

6. Conflict management has a positive influence on harmony among religious communities in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Conflict management has a significant influence on harmony between religious communities with a standardized beta value of 3,509. This proves that the conflict management

factor contributes and influences the harmony among religious people in Batam City. Thus, the existence of good conflict management in the community participate influence harmony among religious people in Batam City.

7. Tolerance has a positive influence on harmony among religious people in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Tolerance has a significant influence on the harmony between religious communities with a beta value of 10.626 which is standardized. This proves that the factor of tolerance to give contribution and influence to harmony among religious people in Batam City. Thus, the existence of good tolerance in the community participate in influencing harmony among religious people in Batam City.

8. Family culture has a positive influence on tolerance in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Family culture has a significant effect on tolerance with a standardized beta value of 5,809. This proves that family culture factor contributes and affects the tolerance of society in Batam City. Thus, the existence of a good family culture in the community participate in influencing the tolerance of religious communities in Batam City. Some of the conflicts that started from inter-religious disputes are common in Indonesia. An example is the terrorist bombing carried out in Bali at that time. The incident also originated from religious disputes. Another case is the shooting of Muslims who want to go hajj, brawl between students triggered by religious differences in Ambon and much more.

9. Conflict management has a positive effect on tolerance in Batam City

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Conflict management has a significant effect on tolerance with a standardized 4,778 beta value. This proves that the conflict management factor contributes and influences the people's tolerance in Batam City. Thus, the existence of good conflict management in the community participate in influencing the tolerance of religious communities in Batam City.

10. Family culture directly affects conflict management in Batam City.

From result of analysis and method used that variable having big contribution small influence is based on coefficient value obtained from result of survey then conducted data processing that is coefficient beta (β) standardized. Conflict management has a significant effect on conflict management with a standardized beta value of 12,641. This proves that the family culture factor contributes and influences the management of community conflict in Batam City. Thus, the existence of a good family culture in the community participate in influencing conflict management in Batam City. This positive influence shows that a good family culture will have implications for improving conflict management. Factors such as 1) resisting conflicts, 2) handling conflicts, 3) grouping conflicts, and 4) filtering out conflicts. Conflict occurs when people pursue conflicting goals.

CONCLUSION

The conclusion of the theoretical model in this research, then supported by the data of conclusion result described as follows: First, There is a direct positive influence of family culture on the stability of community life in Batam City, which means that the increasing influence of family culture will lead to increased stability of life in the city of Batam. Secondly, there is a positive direct effect of conflict management on the stability of community life in Batam City, which means that increased conflict management will lead to increased stability in community life in Batam City. Third, There is a positive direct influence of tolerance to the stability of people's lives in Batam City, which means that the increased tolerance of the community will lead to increased stability of life in the city of Batam. Fourthly, there is a positive direct influence of harmony among religions towards the stability of community life in Batam City, which means that increasing religious harmony will lead to increased stability of life in the city of Batam. Sixth There is no influence between family culture on harmony among religious people, which means that the increasing influence of family culture will not lead to increased harmony among religious people in Batam. The seventh, there is a positive direct influence of conflict management on the harmony between religious communities, which means that increased conflict management will lead to increased inter-religious harmony in Batam City. Eighth, There is a positive direct influence of tolerance towards harmony between religious communities, which means that increased tolerance will lead to increased harmony among religious communities in Batam. To nine, There is a positive direct influence of family culture on tolerance, which means that the increasing influence of family culture will lead to increased tolerance in the city of Batam. To ten, There is a positive direct effect of conflict management on tolerance, which means that increased conflict management will lead to increased community tolerance in Batam City. Eleventh There is a positive direct influence of the family culture on conflict management, which means that the increased influence of family culture will lead to increased conflict management in Batam City.

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