CHAPTER IV

THEOLOGY OF BALUN VILLAGE AND THE IMPLEMENTATION ON THE SOCIAL ETHICS

A. Theology of Balun Village

1. Religion of Balun People

In the book "*The Religion of Java* (1960)", Geertz gave clarification that the religions of Javanese people divided into three parts. They are *abangan* (farmers), students or *santri* (merchants), and gentries or *priyayi* (bureaucrats). In its development, it was related to *Mojokuto* societies and it was never relevant, because the religions' stratification were on Java people. However, the societies remained intact though. Quoting from Koentjaraningrat (1963: 188-198), Muhtarom (2002: 7) stated that since the descent of feudalism in Java, it started by Japan's colonialism (1942-1945), the stratification of Java people changed a lot, where they were separated into four parts. They were *ndara* (noble), *priyayi* (bureaucrat), *santri* (merchants), and *Wong cilik* (villagers).

It is different with the social stratification horizontally; it is divided into two parts. They are *santri* (Muslims) who truly and thoroughly applying Islam teachings. It is usually characterized by the participation of religion ceremonies among people including *ummah* (Muslims) and *abangan* people. The word *abangan* means "red". They usually are categorized as Java Muslims who are not fully and truly obedient to Islam teachings and obligations. (Muchtarom, 2002: 11).

Generally, the religions are believed explicitly; it was believed that following and believing the faith were usually because of the legacy or doctrine of people or environment such as parents, brothers, neighbors, friends, etc. Aside of some factors which influenced people faith, parents are the most possibility factor of affecting someone's faith. They passed on the faith to their children and then their parents and

environment influenced the religions color. It means that in one side, the roles both can be very harmonious, but on the other hand, it can be mutually exclusive.

The harmony occurs when parents' faith are in accordance with the situation of environment. In other words, if the parents are socially categorized as *santri,* and they live in religious environment, they will have a good faith. Parents or family took a role to teach, educate, and guide the children to do as the normative rules of religion, such as praying five times, fasting, etc. Meanwhile, the societies provide the infrastructures of education and religiosity such as building school, worship places, mosque, etc. It is caused by the faith was followed by the social process and the interaction among other societies for a long time, so that the religion is socially patterned.

The harmony did not occur when parents are not relevant with the common condition in the environment. In this context, the children could follow their parents' faith, and tend to follow the religion custom in the environments, or even they tend to be different with their faith. It can happen because the faith and the religions' ideology basically grew over the limits of geographical or social environment.

However, the most common condition is the stereotypes or conclusions that between religions and custom or religious tendencies are relevant with the environment. It can be explained that the religion is categorized as collective, which the adherents or followers of certain language tend to unite with the same ideologies. On the other hand, they tend to keep the distance with other believers. Actually it depends on the harmony of their social life. Moreover, from this side, it can be seen the plurality of each society which have tolerance. It is measured through the capability of any society which gives a space or part to others (O'Dea, 1985: 19-20).

It was explained above that generally, the faith of someone is relative, and believed that the parents' religion will be given to the children. In the context of Balun, people faiths are formulated into the table as follow:

Table of Faith towards Religion

Parents' Faith	Social environment/Education	Children tendencies
Islam	Islam	Islam
	Christianity	Islam
	Hinduism	Islam
	Plural	Islam
Christianity	Islam	Christianity
	Christianity	Christianity
	Hinduism	Christianity
	Plural	Christianity
Hinduism	Islam	Hinduism
	Christianity	Hinduism
	Hinduism	Hinduism
	Plural	Hinduism
Plural	Islam and Christianity	Islam or Christianity
	Islam and Hinduism	Islam or Hinduism
	Christianity and Hinduism	Christianity or Hinduism

The formula above can be described as follows:

1. When the parents are Muslims, it has some tendencies that:

    a. If the parents are Muslims and they live in religious or Islamic environment, the children tend to be Muslims as well.

    b. If the parents are Muslims and they live around Christianity people and Environment, the children tend to be Muslims as well.

    c. If the parents are Muslims and they live around plural environment and societies which has high interaction with Non-Muslims people, the children tend to be Muslims either.

2. When the parents are Christianity, it has come tendencies that:

    a. If the parents are Christianity and they live around Christianity environment, the children tend to be Christianity as well.

    b. If the parents are Christianity and they live around plural environment which has high interaction with other religions such as Islam or Hinduism, the children tend to be Christianity either.

3. When the parents are Hinduism, it can be described that:

    a. If the parents are Hinduism and they live around Hinduism environment, the children tend to be Hinduism.

    b. If the parents are Hinduism and they live around Christianity environment, the children tend to be Hinduism as well.

    c. If the parents are Hinduism and they live around plural environment which has high interaction with other religions such as Islam or Christianity, the children tend to be Hinduism either.

The condition is different when there was a marriage of different religions. The true fact in Balun, it said that the marriage of different religions encouraged or even forced one of them to change the religion. It was supposed to create the mutual happiness.

Here are some opinions of Balun people related to the case:

Usually, changing religions occurred when there was marriage of different faith. For example, when there was Hinduism woman married to Muslim, she would follow her husband's faith. (Supiah, Balun, 22 September 2014).

"I was Muslim, after the marriage, I followed my husband's faith to be Christianity. It was suppose to create harmony and happiness. It was better to do instead of fighting about different religions, so that it is right to follow the same faith, because all religions are right on their own side. (Sarkonah, Balun, 28 September 2014)

Moreover, there were several questions related to the case:

1. Q: What is your faith? Are you Muslims, Christianity, or Hinduism?

   There are two important aspects to answer the question, firstly is related to the identity of someone's faith, and second is related to the faith. The first one is a requirement as Indonesian people who should have religions, and the second one is intended to ideology, faith, and knowledge of some teachings of the religion and how to apply it into a real life.

2. Why do you choose this religion?

   From the interview, it was obtained that Balun people think all religions are good and right. There are no differences except the religions' symbol.

"all religions are good, and the worse is their own deed, (Sumini, Balun 22 September 2014)

"There are no differences among religions, they are the same. Some people said that if someone following religion or faith, but they do not want to work, they cannot eat. Although they are Muslims, but they do not want to work, they cannot eat. It is same case with Christianity or Hinduism. (Supangat, Balun 22 September 2014).

The religion is like when we want to go to Jakarta, we can take bus, train, or plane. May be we usually take a bus, but another day we want to take train or plane. (Adi Wiyono, Balun 23 September 2014)

Here are the ideology of Balun people which described on the table below:

Table of Balun People Ideologies

Religion	Category	Ideology	Identity		
			Identification	**Motive**	**Reason**
Islam	NU	*Santri/Students*	NU	*Follow teacher*	*Taklid*
		Abangan/ Nasionalis		*Follow NU*	*Follow teacher*
Christianity	GKJW	Taat	Jemaat	*Follow pundit*	*Follow*
		Abangan/ Nasionalis			
Hinduism	Kawishon	Kawishon	Dulur Hinduism	*Pray to the Lord*	*Obedient to the Lord*

From the table above, the writer identified that ideology of Balun people are mostly *Abangan.* They obey to the teachings and some religion figures. But it should be clarified that the truth of their loyalty to their religion is based on the right understanding of what has been taught by their religion teacher.

2. Overview of Balun People towards other Religions

As explained above that the point of view of Balun people towards other religions are same. They think that all religions are good and right. There is only one difference in religion own symbol. It is the fundamental right of each person which cannot be forced.

The religion is human's right, there is no need to force it. In Hinduism, following the faith must be based on sincere and comes from heart. When there was who changes the faith, it means that he or she has no sincerity and belief in their faith. (Adi Wiyono, Balun 22 September 2014).

Adi Wiyono also added that there were many similarities between Hinduism and Islam. He even said that the prophet Muhammad SAW is incarnation of God as written in his holy book *Veda*.

The incarnation of Sang Hyang widi in this world has ten kinds. The first one is as the prophet Nuh, and the next one has the shape of three animals: dragon, pig, and bird. The seventh incarnation is as Krishna, and the tenth is as human riding a white horse while holding a sword and leads thousand people.

B. Description of The Harmony among Believers in Balun

The description of the harmony among believers in Balun is very seen by the establishment of three worship places (mosque, church, and temple) which located next to each other. Moreover, it is not only happened in the social environment which has multi-religions, but also in one family has the members with different religions. In

the term of funeral, they buried in one location, though there is the sign which differs the grave of Muslims, Christianitys, or Hinduism people.

In the village administration, Balun has some staff with different background; it is almost all religions have a contribution to be the village staff. When there was religion ceremony like *Udalan*[1], and *Nyepi*. Because the worship places located next to each other, *adzan* coming for Muslims to pray, the sound of music is stopped. The interaction among Balun people in term of religion in daily life is never a matter. They prefer to talk about their job or something funny to joke around. Moreover, there is no discrimination or groping of social based on their religion, they get along together well.

When there was agenda like *hajatan*, the women helped by wearing veils and the men wearing *songkok* or *kopyah*, and sarong although they are not Muslims.[2] The host invited the neighbors and families including Hinduism and Christianity people. It is not only applied by Muslims, but also Christianity and Hinduism people. The agenda to clean village was usually held before the ceremony of great days such as Ied.Fitri or Christmas. When there was Ied.Adha, all villagers helped each other in distributing the meats.

C. Implementation of Ideology towards Social Ethics of Balun People

The harmony of Balun people has been tied since long time and well-kept until now. It can be long lasting till now is because of the support and participation by many people including the government. It can be clearly seen when there was agenda to clean the village together before ceremonial of great days such as Ied.Fitri or Christmas. It is actually something common and natural for Balun people especially or other societies. In addition, the administration system of Balun consists of the villagers with the background of different religions. It is also not a new thing in other villages; it is not only in Lamongan.

The harmony can also be seen by the building of worship places (mosque, church, and temple) which located next to each other in one location. It becomes the icon of harmony in Balun so that it is called as "Pancasila village". It is not only based on the tolerance of Balun people, but the government also has contribution in setting the places next to each other in one location.

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[1] *Udalan is a ceremony for Hindu started from morning to night by using musical instrument of gamelan.*

[2] *Selamatan* of dead people was held by Muslims.

The temple, mosque, and field were just a river. The government then suggested building the mosque and temple. Meanwhile the church was a land which bought by the villagers near the mosque. (Kadi, Balun 23 September 2014)

In addition, when there was agenda like *hajatan*, the women helped by wearing veils and the men wearing *songkok* or *kopyah*, and sarong although they are not Muslims. The clothes were used by the villagers since long time. Non-Balun people are not able to differ which one is Muslims, Hinduism, or Christianity. They will know when Balun people pray according to their own religion. In the term of funeral, they buried in one location, though there is the sign which differs the grave of Muslims, Christianitys, or Hinduism people.

You cannot differentiate which one is Muslims, Christianitys, or Hinduism when they gathered in one occasion wearing sarong or songkok and veils for women. We can differentiate when they praying according to their own religion. (Adi, Balun 23 September 2014).

The graves now are in two locations. The first location is a public grave for Balun people including Islam, Christianity or Hinduism. The second one is a special grave for Christianity people who want to be in one grave with other Christianity. It is located behind the church. (Agus, Balun 24 September 2014)

The grave location in Balun is the implementation of their ideology towards each religion which considered all religions are good and right. It is clearly seen when there was a funeral or agenda called [*Kirim Dungo*] by all Balun people with different religion background. Even the tolerance happened when there was a marriage of different religion people which caused someone to change the same faith.

Usually changing the faith is because of marriage with different religions. There is Hinduism person who married to Muslim, and then he followed his wife as Hinduism. (Supiah, Balun, 22 September 2014).

"I was Muslim, after marriage I followed my husband as Christianity. It was supposed to keep harmony and happiness. It is better to do instead of fighting. All religions teach the goodness. (Sarkonah, Balun, 28 September 2014)

"There are no differences among religions, they are the same. Some people said that if someone following religion or faith, but they do not want to

work, they cannot eat. Although they are Muslims, but they do not want to work, they cannot eat. It is same case with Christianity or Hinduism. (Supangat, Balun 22 September 2014).

The marriage of different faith indicates that the theology of Balun people is not truly believed. Even probably they ignore the religion norms. They think all religions are good and right, it does not influence their social life. It actually answers the writer's question towards Balun people's religion are mostly *abangan* people who do not completely understand about the teachings of each religion. It is added by argument of one of religion figures:

"*Religion or faith are human right for everyone, there is no need to force. But we should be more fanatic towards our own faith, as long as it is not over influenced us.* (Adi Wiyono, Balun 27 September 2014).

The opinion is agreed by other religion figures. They think that every religion teaches the tolerance and harmony to one another but it must be on the line.