

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the explanation above about “Theology Aspects in Harmony among Believers (A Case Study in Balun, Turi, Lamongan)”, The conclusions of this research are drawn in accordance with the result as follows:

1. The Teology style of Balun people are mostly *Social Religion*, people who did not completely understand about religion, faith, and they even underestimated the religions’ norms for the sake of their harmony. Thus, because Balun people are original villagers who still has a strong nuance of *kejawen* [a culture and ritual of Javanese people] as well as the east Javanese people or new comers of people from Lamongan. It is proved by the concord of Balun people which has been exist since their ancestors live in the village. Besides, the role of village apparatus or government is very selective in accepting new cultures among the villagers and things which can influence them. The writer can conclude that it is not oly because the three dfferent religions (Islam, Hindu, and Crishtian) can be harmoniouse and tolerance, but even if the six religions in indonesia exist in Balun village, they will be harmonius as well. Their harmony and concord is not truly from the theology, but basically they have been so harmonius for very long time.

The implementation of theology of Balun people towards the social ethics can be clearly seen on the solidarity in every activities such as working together, cleaning the village, even in the religion activities such as *tahlilan*, *nyepi*, *ied.fitry*, *ied.adha*, etc as explained above, so that the harmony is always well-maintained. The practice of concord is caused by the understanding of religiosity of Balun people which are still categorized as *Social Religion*, so that they more concern of tolerance and concord among societies.

B. Suggestion

The harmony among Balun people is very interesting to study in more detailed. The writer expects that this thesis can be a reference or source to study for Balun people later. Therefore, there are some aspects which can be considered for next research or study. They are as follow

1. The implementation of theology of Balun people is very potential to create conflicts or problems, for example the custom of their funeral of each religions is different, meanwhile half of Balun people, there are some families whose the members have more than one religion.
2. The teology or their understanding of religions which taught by their teacher is not completely successful, so that the writer has many hypotheses as follows:

First, Balun people are not completely obedient to the teachings or what the religion figures taught.

Second, the teachers or religion figures did not pay attention or even did not care about their disobedient towards the religion teachings.

Third, from the writer's opinion, the village seems like the village which provided by the governer as the sequential or experimental village (in term of harmony) so that it is called as *pancasila* village. Eventhough the harmony is not based on the norms of religion, it brings popularity for the village, even it becomes an object or icon for a tour next times. It is proved the number of visitors from many places by local or foreign countries.