

CHAPTER III

THE GENERAL DESCRIPTION OF RESEARCH LOCATION

A. RESEARCH LOCATION GEOGRAPHY

Balun, Turi sub district, Lamongan, is a unique village in Lamongan. There are three religions which are followed by the citizens in this village; they are Islam, Hinduism, and Christianity. Balun village is called as a very heterogeneous village for the standard of village in Lamongan, besides it is also called as the village of Pancasila. Tolerance and kinship in this village are very strong, those can be proved by infrastructure of tabernacles which are located in one location and contiguous, for examples there is a temple on the left side, a mosque on the middle side and a church on the right side with the green field as the center of tabernacles. That is exactly located in Balun.¹ Besides, in one family, Balun people are allowed to have three different religions. According to Mr. Kadi, this kind of case existed but it's rare, one of which is still included from the family of village's head.²

In the structure of village's administration, there are no requisites that specializing Balun people to nominate themselves in the village's leadership. But it is more to their enthusiasms; those who are eager to be the leader, they will nominate themselves. The difference of religion is not a problem in the selection of village head, because people themselves decide who will be the village head, while for those who are not elected can receive it patiently, because they think that who leads the village is their own brother, which is explained by Mr. Edi as the *trantib* of village.³

To determine the relationship of people in each religion in Balun which is popular as The Pancasila's village, it needs to describe how the geographic, demographic, economy, education, religious, and society

¹Observation result on 6 May 2011

² Interview with Mr.Kadi, General Kaur in village structure administration, 11 May 2011.

³ Interview on 7 May 2011.

culture conditions of Balun. Here is the description of the religion in Balun village:

a. Geographic Location

Geographically, Balun is a village located in Lamongan regency which is in the central side is Turi sub district. Based on the data of village's profile, the distance of Balun from Turi sub district is only 4 km, whereas the distance from the capital of Lamongan urgency is 4 km either. The total area of Balun is 621.103 Ha with the total of population in 2010-2011 is 4730 people. Balun boundaries are as the following:

- West side = Tambak Ploso
- East = Gedong Boyo Untung
- North = Ngujung Rejo
- South = Suko rejo village

Those boundaries are aimed to know and hold centralization of authority rights, especially those which is dealing with the administration of regional autonomy. Balun village consists of two small villages (*dusun*), they are Balun and Ngangkrik. Balun is divided into 21 *RT* and 4 *RW*. It is a village located that located in the lowlands with the height 6 mdl from the surface of sea and the rainfall of 6 mm / yr, and the average temperature is 31 Co.

Because there are many embankments and *bonorowo* in Balun, it is included into the flood-prone areas as well as in other regions of Lamongan. It is also supported by the presence of river irrigation which splits the village and flows in Bengawan Solo River. The access road to Balun is very strategic, because it is close to the highway of Lamongan towards other cities. The distance from Balun to the highway is only 2 km by the road conditions made of casted cement and the half is makadaman.⁴

⁴ Observation Result in May 6, 2011.

More details about the potential of natural resources can be described as follows:

Kind	Wide
Rice Field	491. 423 Ha
Farm	88. 165 Ha
Villages	22. 85 Ha
Village casf	12. 4 Ha
Offices	0. 10 Ha
Total	640. 926 Ha

Resource: the profile of Balun village in 2010/1011.

b. Economy

Based on the village profile data between men and women, the population of Balun village in 2010-2011 is 2,322 males and 2.408 females which are from 1.134 families. Balun is categorized as a fertile village and is very potential for fish cultivation, because most of lands in Balun are farmlands of embankments such as Bandeng, Mujaher and Vaname Fish, but most of Balun people work and live as fish laborers because the embankments only become a job public-side.⁵

Based on the information above, the livelihood of the villagers in Balun can be classified as follows:

No.	Kind of profession	Sum
1.	Worker of Fishing	1460
2.	Laborer	423
3.	Trader	88
4.	Military Officer	22
5.	Pensioner	7
Sum		3000

Source: The profile of Balun village in 2010-2011.

⁵ Interview with Mr.Kadi, General Kaur in village structure administration, 11 May 2011.

Based on the classification above, it can be concluded that the livelihood of Balun people is mostly as farmers of embankments which is used as their side work job. But the main livelihood of some villagers is as laborers. It is different with people in other villages, where most of them did not continue to work in higher level after they graduated from junior or senior high school, but they left and migrated to other regions. Balun people prefer to work as a laborer in market and still stay in the village.

Moreover in terms of working, Balun people have limited time to work. They started to work in the morning, and then at 13.00 o'clock they had to back home and gather with their family. Whereas when evening comes, they look at the condition of embankment for those who have it. According to Mr. Rudi, It is not set on their daily activity in the village, but it runs naturally until now.⁶

In terms of job description, the men or husbands become the head of family. They work together to each other to feed their family, without discriminating men or women who has to work. But the hard job as farming in the field is still done by men. So that both husband and wife should work together in fulfilling family needs without compulsive feeling.

a. Education

Education level which Balun people have is a lot of variation. Based on the data of Balun's profile in 2010-2011, it is obtained that generally they are categorized has a good education, because there is no single one of them who didn't study in school and the total of alumnus in Junior and Senior high school is counted more than the whole total of them. Whereas in term of Elementary school curriculum, because the village which have multi religions besides Islam, it is also included on the elementary school curriculum. As the facility of education in this village is still less, those who were graduated from elementary school have to study in another village.

For more details about the number of people who were graduated in accordance with the level of population can be seen in the table as follows:

No.	Level of education	Sum (person)
1.	Uneducated	210
2.	SD/equal	260
3.	SLTP	3238
4.	SLTA	980
5.	S1	32
6.	S2	10
Total		4730

Source: The document of Balun village in 2010-2011.

For educational facilities in Balun village are as the following:

No	Institute of education	building	teacher
1.	Kindergarten	2	7
2.	SD/equal	3	30
3.	SLTA	-	-
4.	SLTP	-	-
5.	Islamic bording school	1	10
6.	TPA	5	15
Total		11	62

Source: The document of Balun village in 2010-2011.

b. Religious

Although Balun is just a rural, but the religions of people are a lot of variations. However, most of them are Muslims; it is proved by the number of mosques there. There is the difference between two villages; Ngangkrik village is more religious because all of them were Muslims. Whereas in people in Balun village which are heterogeneous, are more nationalist, because they have multi religions, they are Islam, Hinduism, and Christianity.⁷

To know the amount of religion of people can be seen in the following table:

No.	Religion	Sum of religious person
1.	Islam	3760
2.	Christianity	688
3.	Catholic	-
4.	Hinduism	282
5.	Budhism	-
Sum		4730

Source: profile of Balun in 2010-2011.

By multi-religion backgrounds, Balun also has three tabernacles; they are Miftahul Huda Mosque, Jawi Wetan Church, and Sweta Maha Suci Temple. Physical buildings that we can see are a temple on the left side, a mosque on the middle, a church on the right side and a green field which become the centre of those buildings.⁸

The mosque and temple are only separated by the village roads with wide 4 m, even if we see from the temple's location, the mosque looks next to the temple. It is not only that building, but also there is Kristen Jawi Wetan church exactly in front of the mosque. Each religion leaders are Mr. Suwito from Islam, Mr. Suwito Spd is from Christianity, and Mr. Adi Wiyono is from Hinduism.

⁷ Interview with Mr. Sudarjo, Kepala Desa Balun, 18 May 2011.

⁸ Observation result Date 6 May 2011.

As for the number of facilities and infrastructures that support the religions are as follows:

No.	Facilities	Number
1.	Mosque	2
2.	Musola	5
3.	Church	1
4.	Temple	1
Total		9

Source: profile of Balun in 2010-2011

Other unique things here is when we go to Balun, the first thing we see is a banner which said “The beggars are forbidden to come after 17.00 o’clock”. According to Mr. Kadi, it was written in order the beggars not to come to Balun anymore, because many people who are praying at that time and they cannot be disturbed. So if the beggars are still around at 17.00 o’clock, they would be expelled for the sake of village’s safety.⁹

c. Culture

Balun is one of old villages that have many History values, including about Islam expansion by students of Walisongo who still have related to the History of Lamongan anniversary. Balun still keeps the old cultures. Besides, multi religions enrich more cultures of Balun, and one of the characteristics is the social interactions among multi-religions people (Islam, Christianity, and Hinduism). Moreover, there is no discrimination in home living and they get along each other well.

Social interaction which comes from the background of multi religion obtained special cultures, and the original cultures can influence the multi-religions interaction. It also obtained the interpretations of cultures’ symbol in other villages. For examples, when there is *Hajatan*, Mr. Sudarjo said that the women come to help and they wore veil (not Islamic veil), and also the men wore *songkok*

⁹ Interview with Mr. Kadi, 27 May 2011.

or *kopyah*, even they are not Muslims.¹⁰ It means that veil and *kopyah* are more than cultures' symbol which are interpreted to appreciate *Hajatan* or *Ngaturi*.

Besides, the culture of *Selametan* is also still hold by Balun people. Usually it is hold to greet Ramadan month, for those who are not Muslims also hold *Selametan*, it is meant as social acts instead of social religious since they are not Muslims. They interpret it to keep social relationship among neighborhoods.

Selametan for the dead people is still done by most of Balun people, and they invited their neighbors and relatives including those who are non Muslims (Hinduism and Christianity). For those that accepting the invitation is an important thing because there is strong social control in the village, for those who can't come, they have to say permission before and after the agenda. It is not only done by Muslims but also in Christianity and Hinduism, started from seven days of the dead until the haul.¹¹ It is also included the haul of Mbah Alun which are visited by the religion figures of Balun and structure of village administration.¹²

In *Hajatan* event consisted of two days, the first day is “*Ngasturi*” which is visited by all of Balun people who was involved and families. The village head also come to the event as a representative of the village, and the religion figures come as in charge of leading prayer. As for the second day is as the purpose of the events, whether it is wedding, *sunatan*, etc. the religion differences are not only among the families, but it also happened in the family its self so in every event from one of religions certainly involves the family members who have different religion. They help each other physically, morally, and materially. As an example, in the event of *Tahlilan*, the Christianity children help their parents who are Muslims.

¹⁰ Interview with Mr. Sudarjo Date 19 May 2011.

¹¹ Interview with Mr. Kadi Date 19 May 2011.

¹² Observation Date 19 May 2011.

According to Mr. Rudi, another custom of Balun people is welcoming August month which are celebrated by many events. It is usually from people initiative. For August of this year, the events which are celebrated in the village are arts performing and public blood donor handled by adolescents of village (*karang taruna*). As the characteristic of multi religion people is art that played on the event. There is collaboration from three-religions where Islam with art of *terbangan marawis*, Christianity with the band, and Hinduism with the Gamelan.

B. The History of Expansion of Islam, Hinduism, and Christianity in Balun.

a. The History of Islam

Islam in Balun has been existed since the founding of the village. Broadly speaking, Balun is included into the map of Islam expansion by Walisongo students and still connected to the History of Lamongan birth, where the word “Balun” defined “Mbah Alun”. He was a figure who served and had a big contribution of build the village since 1600s.

He was known as Sunan Tawang Alun I or Mbah Sin Arih who actually was the King of Blambangan named Bedande Sakte Bhureau Arih who was titled the king of Tawang Alun I, he was born in Lumajang in 1574. He was son of Minak Lumpat who according to *sembar* book was the descendant of Lembu Miruda from Majapahit (Brawijaya). He studied to Sunan Giri IV (Sunan Prapen). After he had studied, he came back to home for a mission of Islam expansion before he became the king of Blambanga.

During his reign (in 1633-1639), Blambangan got an attack from Mataram and Dutch until the throne destroyed. When Sunan Tawang Alun fled to the west for looking for a protection from his son, Ki Lanang Dhangiran (Sunan Brondong), then he was given a place in

ancient village named Candipari (now becomes Balun Village) to hide from the enemy. In Balun Sunan Tawang Alun started to teach Al Qur'an and expanded Islam until he was dead in 1654 in 80 ages as Waliyullah.

Because of hiding his identity as the King, he was known as a religion figure (*ulama* ') called Raden Alun or Sin Arih. Sunan Tawang Alun I who was known as religion figure, student of Giri (Islamic boarding school), he mastered *Laduni* knowledge, fiqh, Tafsir, Syariah, and Tassawuf. He was also known as a distinct, noble, clever, religious, capable, person and famous with his tolerance towards the local custom and other religions.¹³

This village is called by Mbah Alun village and now becomes Balun village, Turi Sub-district. The grave of Mbah Alun is located in the middle of Balun people grave and until now it is still visited by many people from other villages. Moreover, when it is Friday kliwon many group of visitors came to Balun.¹⁴

The correlation of the multi-religion in this village is Islam, Christianity and Hinduism started from 1960. Because mostly Balun people are Muslims, they built a mosque after G30 S/PKI incident. According to *takmir* of mosque, Titis suparno, the mosque which was originally built from *wakaf* of Balun villager in 1960, was built by an Islam expander in Balun at the same year. His relic is a pulpit made from Jati wood and a Bedug which still can be used until now.¹⁵ The special aspect of the mosque compared than other mosques is that the architecture of Middle east which has a big dome in the middle, surrounded by 5 small domes as a symbol of five times praying and built alongside the Hinduism temple and Christianity church.

b. The History of Hinduism

¹³ The Profil of Balun's village history

¹⁴ Observation date 27 May 2011.

¹⁵ Interview 26 may 2011.

According to Mr. Adi Wiyono, Hinduism existed in Balun after Islam. In 1966, Balun villager from Hinduism (Mr. Sukambang) invited Mr. Sulaiman to help expand Hinduism. In the next year, 1967, there was Hinduism expander who came from another village which is Plosonyawuh village. One of Hinduism elder figures is Mr. Tahardono Sasmisto. Once again, Hinduism did not bring any impact to Balun people. The reasons of people entering to new religion are actually caused by personal interest without any coercion. Previously, Hinduism in Balun was known as Budha Jawa Wisnu which came in 1964 after G 30 S/PKI incident. It is caused the government still acknowledge that there were only two religions in Balun which are Islam and Christianity.

In 1969, Budha Jawa Wisnu people made the associations and got a protection from group of Hinduism Kawishon in Surabaya. After that in 1970, it is destroyed by the government. Finally Hinduism figures in Balun went to Erlangga dormitory to find a solution. And then they came back to Balun to expand Hinduism by the reasons that this religion is a religion from Majapahit (Hinduism). And in 1972, Hinduism was acknowledged the existence in Balun. As a new religion in Balun, Hinduism expanded slowly. They started to pray in religion figures home, then by the increasing of new followers and higher motivation, they build the place to pray. Finally after they have been through the development steps, they could build a big temple where it is located beside the mosque and church.¹⁶

c. The History of Christianity

Christianity was brought and expanded by the original villager (Mr. Badhi) who was served as the head of village. He received Christianity from outside of village. According to Mr. Kadi, it occurred when there was a villager who was getting sick. As the head of village, he helped his villager by inviting his Christianity friend to

¹⁶ Interview 19 May 2011.

cure. From that moment, the sick villager got cured and decided to change his belief which was used to be Islam to Christianity. The belief changing is similar to what Mr. Badhi have done who was named Muhammad Badhi changed to Matius Badhi.¹⁷

Appearing the Christianity in Balun started from the founding of a church in 1966-1967. Before it was built, there was a place of worship yet still simple. When the church was being built, there were many supports from other religions such as given the permission to build but it is not materially. Overall, besides the founding and construction of the church was financed by donator, it was also supported by Christianity people in Balun and the government.

The expansion of Christianity in Balun was not blocked and there was no disturbance from other religions, because Balun new comers had already each belief. Although Christianity followers are fewer than Islam, they still get along each other well so that it supports the brotherhood among Balun people.¹⁸

C. The Relationship Among Islam, Hinduism, And Christianity

In terms of relationship among religions in Balun, the tolerances are embedded strongly so that it obtained a harmonic relationship among religions. It can be seen when there is a certain activity which is done by the elements of society; they do not differentiate the belief and ethnic. Meanwhile, in religious activities still keep running as the way each religion, they aware of their homogeneous environment. Thus, as long as they do not disturb the activities of other religion and accept it without questioning each religions, it will make the harmonic relationship in Balun is always maintained.

¹⁷ Interview on 7 June 2011.

¹⁸ Interview with Mr. Suwito, Christian, 7 June 2011.

Since entering of Hinduism and Christianity in 1967 and Islam as the original belief, there was no conflict among religions whether it is pressure or abusing among religions. They appreciate and respect to each other. Globally, the conflict in Balun only existed in rumor at all, as the conflict of grave allocation which is in state land. Balun people never consider it as a matter. The news instead came from the outsider. It is unfortunate for Balun people who expecting there was no interference from the outside.¹⁹

It is also felt by the writer when he first entered Balun to meet and confirm for conducting a research to the head of village. The first thing which they emphasize is do not let the research disturb the social culture and the harmony of village. The crucial things and idealism of each religion are emphasized not to identify too deeper.

Even in asking permission for conducting a research in BAKESBANG, the writer had difficulties because at that time, there was a case of Ahmadiyah. By getting investigation atmosphere, the writer was given a lot of questions by the staff, including the research questions and what things would the writer do during the research.

Besides, the staff also anticipates by recruiting the young men and children of Balun as reported on TV about recruiting young men in order to build a religion state. After finishing the permission step in BAKESBANG, the writer was asked to meet the head of sub district. According to the head of sub district of Balun, it is done to keep a harmonic relationship among Balun people.

a. Harmonic

Although there are three religions in Balun, the harmonious relationship among people still keeps maintained. The real prove that we can see is there are people who have three different religions in one family (Islam, Christianity, and Hinduism). Besides that, there is no discrimination on home living; they get along each other well. According

¹⁹ Observation, 11 May 2011.

to Mr. Suprayitno (a former pastor) whom the writer met in the event of Lamongan anniversary, if there is someone dead (in family who have three different religions), they want to be in one grave with their family. Meanwhile, the Christianity people who want to be buried with other Christianities, there was the grave where is located behind the church.

Whereas, Mr. Prayitno (Christianity), the internal relationship among religions to one another run smoothly and harmonious, it is almost the whole people in Balun are brothers or families.²⁰

b. Tolerance

When there were religion ceremonies, the tolerance of Balun people is very strong and it is clearly seen as at Udalan ceremony, which is a Hinduism ceremony done since morning to night by using musical instrument like *gending*. The tolerance of Hinduism people towards Muslims is because their mosque and temple are located next to each other. When there is *adzan* for Muslims to pray, the sounds of *gending* are stopped for a while. Similarly, it is the same thing when there was *Nyepi* for Hinduism people, Muslims would use inside loudspeakers for *adzan*, because the location of mosque is exactly on the north of the temple. It is done to respect and tolerate their religion.

Another thing that showed their tolerance is by participating of Hinduism and Christianity people in Haul of Mbah Alun, who was one of figures and had a big role in founding Balun village. He also had a role in expanding Islam with students/*santri* of Walisongo. Although the visitors are not only from Muslims, Non Muslims who came also pray together as their own religion. The visitors consisted of multi-religions people eating together without any grouping or discrimination among religions.²¹

Moreover, according to Mr. Titis as the *takmir* of mosque, the tolerance and respect also showed during the holy month of Ramdhan for Muslims by other religions. Hinduism people who usually pray at 19.00

²⁰ Interview with Mr. Adi wiyono, 19 May 2011.

²¹ Observation, 19 May 2011.

WIB, they changed to 17.00 before *Maghrib*, because at 19.00 o'clock is for Muslims to pray *tarawih*.²²

c. Solidarity

The interaction among Balun people related to religion cases in daily life is never discussed. They prefer to talk about embankments as their job. In terms of their job, there is no discrimination or any religions symbol. Balun people often wears sarong for doing a pray or in daily life, and non-Muslims wear it either.²³

d. Cooperation

As other villagers, when Ied. Fitrié is coming, Balun people hold activity to clean the village, included the graves. Muslims and non-Muslims in Balun cooperate and help each other to do the activities. In addition, when the Christmas day is coming for Christianitys, Balun people cooperate and help each other to clean the Christianity graves without any force, because they have awareness and tolerances in their heart since they were child.²⁴

D. Factors Affecting The Harmony Among Religions In Balun

According to Mr. Adi Wiyono (Hinduism), Mr. Suwito (Muslim), Mr. Suwito (Christianity), and Mr. Sudarjo (The head village of Balun), the tolerance and harmony among religions occurred because the religions expansion in Balun is from Balun people, so that there is family tied. In one family, they may have three different religions. Moreover Balun Muslims are from NU ideology (characterized as cultural *da'wah*) and Christianitys are from GKJW (Gereja Kristen Jawa Wetan), so that there is no discrimination and the relationship with Hinduism people is good either.²⁵

It is similar to the case in Suwaru, South Malang. The tolerance and harmony among religions in Balun have relations with the society

²² Interview, 6 May 2011.

²³ Interview with Mr. Sudarjo, on 18 May 2011.

²⁴ Interview with Mr. Kadi, 19 May 2011.

²⁵ Interview on 19 May 2011.

structure of Balun which is still agrarian. It made Balun people as a role figure, so that if they do not make it as a matter, the others surely will follow.

Actually it is not easy to maintain the harmony and tolerance of Balun people. The development ways have a big influence for them, where they understand what to do and what to keep for maintaining the tolerance in the village. The local wisdoms are used well, which is they handle the problems by gathering all religion figures, included the leaders so that their ideas and thought can bring solutions and solve the problems. In case of building the worship places also strengthen that Balun village has very great tolerance and harmony. The social roles are important to maintain the tolerance, which the belief, network, and social norm existed among Balun people.

From the whole explanation above, it can be concluded that the factors affecting the relationship among religions in Balun which run smoothly are because of Balun people themselves. They have a strong emotion, good communication, and values which are still added with the village cultures. The tolerance among Balun people are automatically planted on themselves since they were children.