

CHAPTER I INTRODUCTION

A. BAKCGROUND OF STUDY

The harmony among believers in Indonesia still leaves much complication. The cases appeared which related to this term are not done completely, such as case of Ambon, Kupang, Poso, etc¹. It still becomes a problem like a fire on a husk which is ready to smolder and heat the situation around. It indicates that the understanding of society about harmony among believers needs to reconsider frequently.² From the matter above, the author wants to complete the harmony among believers. By using local wisdom approach that visible on the society of Balun village³ Lamongan.

In term of the harmony of believers in Balun, their life is very harmonious, so that the village is known as *pancasila* village. Most of Balun people are farmers. It has multi believers, which are Islam, Hindu, and Christianity; even there are some families which the members have different religion.

Balun is one of the old villages that have many historical values, including about Islam expansion by Walisongo's students which is still related to the history of Lamongan's birth. In addition, the multi religions' variety more enriched the culture of Balun and it becomes the special feature which is the social interaction among multi-religions people (Islam, Christianity, and Hindu). Moreover, there is no discrimination or life grouping on their religions, they get along well together.

¹ Badan Litbang dan diklat keagamaan Depag RI, *Konflik Sosial Bernuansa Agama di indonesia*, Jakarta, 2003, page.37.

² In the social theory asserted that it is more homogeneous a country, the lower the potential for conflict. Indonesia has fairly high heterogeneity roots. Therefore doing ways to respond to such complex problems facing the nation this must be different from a homogeneous state. Read *Agama dan kearifan local dalam tantangan global*, pustaka pelajar, Yogyakarta, 2008, page. 6.

³ Balun village is a village which is geographically located in the central part of the Lamongan District of Turi precisely. Based on data from country profile, the distance from the District Turi Balun only 4 km, while the distance from the capital Lamongan also 4 km.

Social interaction which has multi religion background obtained special cultures and the original culture can affect the multi religions' interaction. It makes interpretation on the symbols of different cultures with other villages. For example, when there is *Hajatan*, the women come to help on the event by wearing a veil (it is not *jilbab*⁴) and the men wear *kopiah*. That does not mean that they are Muslim. It means that veil and *kopiah* are more valuable as the symbol of culture, which is defined as a respect on the agenda of *hajatan* or “*ngaturi*”.

Hajatan party is hold in two days, the first day is called as “*ngaturi*” which is come by all people in RT. It is also attended by the village government as a representative of the village and a religion figure as the prayer. The second day meant the purpose of the agenda its self, whether it is about marriage, *sunatan*, etc. The villagers who come are from different religions which are Islam, Hindu, and Christianity. The different religions did not only occur among families in Balun, but also it happened in the family its self, so that every agenda in one of religions involved the family members which have different religion. For example, when there is *Tahlilan* agenda, the Christianity children help their parents (Muslims) holding the agenda. Another custom in Balun is welcoming august month which is celebrated by holding many events. It is usually the idea of the villagers. They usually hold events which involve all of the villagers such as art performances and massive blood donor and it is handled by the village young men (*Karangtaruna*). As the characteristic of multi religions people is an art that is played in the arts performance. There is collaboration from three religions, where Islam played *terbang* or *banjari*, Christianity performed with the band, and Hinduism played *gamelan*.

⁴ What we mean is that width clothes and can cover female genitalia (part of the body which may not be visible while performing a ritual), except for the face and both hands up to the wrist are revealed, while the veil just hood covering the head to the chest only. According to Ibn Manzur in *Lisanul Arabic* saying that means *jilbab* scarves, or wide clothing that women wear to cover the chest, and the back of his body. See Ibn Mandzur, *Lisanul Arabic*, Dar Shadir, Beirut, tt, cet I, Vol. I, page. 272.

Another physical example is by establishment of worship's places which are located contiguously, such as a shrine (*pura*) is located on the left, a mosque is on the middle, and a church is on the right. Then there is a green field as the central of the worship places. By existing plural societies and they live together with great tolerance to each other, it makes Balun called as Pancasila village. Utilization of local wisdom among plural societies is not easy, in addition there is no discrimination and agglomeration of residence and religion, and they live and get along well together.

The culture of *selametan* is still hold by many Balun people. Usually it was held to welcome the holy month of Ramadan and before Ied. fitry of Muslim. For Non Muslim people, they also hold *selamatan*. It is more intended as social act because they are not Muslim. They are supposed to get along well with their neighbors. *Slametan* for the death of people also still becomes a culture by most of Balun people. They invite their neighbors and families including Hinduism and Christianity people. For those who accepting the invitation are the important thing, because there is a strict social control and for those who do not come, they should ask permission before and after the agenda.

When there was a religion ceremony, the tolerance of Balun people is very strong. For example, it is clear visible when there was *Udalan* ceremony. It is a ceremony of Hinduism people held since morning until night with the *gending-gendingan* musical. In addition, the tolerance of Hinduism people towards Muslims is when *adzan* comes for Muslims to pray, they stopped the sound of *gamelan* for a while in order to respect and show tolerance. Moreover, when there was a *Nyepi* ceremony for Hinduism people, Muslims would use loudspeaker for *adzan* inside the mosque, because it is located on the north of shrine. It is supposed to respect and give tolerance towards Hinduism people.

Beside, as the *ta'mir* of the mosque, he said that the respect is also showed during the holy of Ramadhan by Non Muslims people. Hinduism

people who usually pray at 19.00 p.m, they changed the schedule to 18.00 p.m before *Maghrib* to respect Muslims to pray *Tarawih*.

In term of relation among religions in Balun, the tolerance in society is very strong, so that it brings a concord and harmonious relation among religions. It can be seen in the social activities of Balun people. They did not differentiate their religion and tribe. Meanwhile, the religion activities are still going well according to their own religion rules. They are aware of homogeneous environment in their village. Thus, as long as there is no interference and disturbance towards other religion activities, they accept the situation without questioning their each religion business. Therefore the concord in Balun is maintained well.

Agil Husein said that “If believers have sincerity to lean their holy book, they will find quickly that it teaches them about a coalescence of religion.”⁵ There are many quotations can put to prove this process. Although this approach seems normative, but we have to build the new world in religious life becomes more harmonious by using theology of concord among believers.

The concord in each religion is the main requirement of forming the civil society. According to Nur Cholis Majid, civil society or more known by *madani* society is an arrangement of social which set out tolerance, democracy, cultured and appreciate the pluralism.⁶ The glorious social values such as tolerance and pluralism are continuance of creating the cultured values, because they are form of “bond of civility“, it means that each of personal or group in the wider environment of social

⁵Al-Quran for example put forward the common ground that in some principles. First of al-Quran put forward the universality of the teachings of God, that religion (especially the divine religions) are all sourced from one god, the second principle is a unity that emphasized quran nubuwwah (prophetic), all prophets who deliver religious teachings are brothers, the third principle is that the Aqedah can not be enforced even have to contain the willingness satisfaction. See Said agil husein, *fikih hubungan antar agama*. ciputat press, Ciputat, 2005, page. 62.

⁶ Komaruddin Hidayat dan Azyumari Azra, *Demokrasi, Hak Asasi Manusia, dan Masyarakat Madani* (Jakarta : ICCE UIN Hidayatullah Jakarta dan The Asia Foundation, 2006), page. 304.

interaction had an opportunity to get appreciation. There is no discrimination and it does not need to force each other desire, opinion, or personal point of view.

Tolerant ideology is also explained by Tarmizi Taher in his reflection of *Pancasila* especially in the first verse of Pancasila and its implementation towards the description of religion life in Indonesia. He said that “life is characterized by mutual tolerance and a concord among believers. He also mentioned that the concord and tolerance among believers can be built and maintained through religion teaches and cultural approach.”⁷

Besides cultural approach, there are other factors which can create the tolerance and society’s harmony in Balun village. Agil Husain said that “The religion also has a contribution in creating tolerance and harmony of Balun people.” For example, the purpose or characteristic of each religion consist of *da’wah* mission, doctrine or teachings from each religion which recommended in giving tolerance and harmony among Human beings. Moreover, religions’ roles or the figures can keep the boundaries between keeping faith and tolerance in social life.

Considering the matter above, the researcher is interested in conducting research to know how far the pattern which should be applied to keep the tolerance and harmony among religions people in Balun, Turi, Lamongan. In the writer’s opinion, the pattern of relationship among religions of Balun people is very interesting to discuss among plural society, especially on the theology aspect.

B. RESEARCH QUESTIONS

1. How is the comprehension of theology of Balun people?
2. How is the implementation of theology of Balun people in applying social ethics?

⁷ Tarmizi Taher, *Menuju Umatan Wasathan Kerukunan Beragama di Indonesia*, (Jakarta: Pusat Pengkajian Islam dan Masyarakat-IAIN, 1998), page. 2.

C. RESEARCH PURPOSES

In line with research question, this study has purposes to find out:

1. The comprehension of theology of Balun people
2. The implementation of theology of Balun people in applying social ethics

D. SIGNIFICANCES OF RESEARCH

By conducting this research, hopefully the writer will get some experiences and knowledge directly such as:

- Increasing the knowledge about the pattern of a concord and harmony in Balun people who have different religions.
- Increasing the social literature how to be able to live peacefully among plural societies.

E. LITERATURE REVIEW

Considering the topic discussed about the concord and harmony in this thesis, there are some research have been done related to this topic. It is supposed to support writer activities in conducting the research, they are:

1. *Riuh di beranda Satu, peta kerukunan umat beragama di indonesia, badan litbang dan Diklat Keagamaan, Departemen Agama RI(2003)*. The main focus in this book is portraying more detailed and mapping about potential societies, such as conflict and concord potential in some research locations. It is considered urgently, especially for the sake of the better nation's concord in the future. Naturally, everyone needs peacefulness, because the potentials need to be developed in preventing the disturbance and other violence actions.
2. *Potret kerukunan umat beragama di provinsi Jawa Timur, Departemen Agama, Badan Litbang dan Diklat (2011)*. This book

explained about multi-potential in East Java, such as concord, conflict potential that has religion nuance, and the solution and new discourse of religious concord, because East Java is a heterogeneous province which has biggest inhabitant in Java. The big amount of people is an unsafe social concentration to various societies if it is unmanaged well. This book is as one of author references, because the research was conducted in East java.

The object of this research is Balun village. Because it is a research place which has been examined by many researchers and article writers, such as:

1. *Relasi Antara Agama Islam, Hinduism Dan Kristen (Studi Tentang Hubungan Umat Beragama Di Desa Balun, Kecamatan Turi, Kabupaten Lamongan)*, thesis Rustin Armala, 2011, Ushuludin faculty, UIN Sunan Ampel Surabaya. Considering the topic discussed in this thesis about “The pattern of relationship among Islam, Hindu, and Christianity (A relationship study of believers in Balun, Turi district, Lamongan)”. The writer can take conclusion as follows:
 - a. The history of entering religions in Balun in the beginning is Islam, because it is an original religion of Balun people. The next religion is Hindu, and the last is Christianity in Balun. The religions in Balun were brought and spread by Balun people themselves.
 - b. Although Balun people are multi-religion societies, the relationship among religions is very harmonious without any conflict. By the establishment of three religion worships which are located next to each other, it is proven that the relationship of Balun people is very harmonious and balanced.

c. Balun people are heterogeneous societies, because their harmonic relationship is very well. There are supporting factors affecting their relationship among religions, they are:

- They have strong tolerance of societies
- They complete to each other
- They have good understanding among religions so that it decreases the conflict
- They communicate to each other well

d. The history of religion founder is people Balun themselves

Dialog Peradaban Lintas Agama Dan Budaya, Putri Ratnasari, 2013, faculty of pharmacy, Airlangga University. Makalah ini menjelaskan beberapa pendapat dari dialog antar tokoh di desa balun, yang pertama dari kepala desa menjelaskan pentingnya gotong royong dalam membangun suasana desa yang tentram dan aman.

2. *Dialog Peradaban Lintas Agama Dan Budaya*, Putri Ratnasari, 2013, faculty of pharmacy, Airlangga University. This thesis discussed about some opinions of dialog among figures of Balun. The first one is from the village head that explained about how important of togetherness in creating a safe and peaceful situation in the village. It is described in Balun societies that Balun is a village with the fastest settlement of PBB. The second one is from Islam figures that Balun people are very respectful towards the concord of village with the high tolerance. The example of their tolerance is when there is an agenda in the church on Sunday, but Muslims also have Ied.Adha. They started the agenda of Ied.Adha *qurban* earlier at 08.30 a.m, and then the agenda on the church is started later. The third one is from Hinduism figures said that the term of concord and tolerance are the real situation in Balun, it is not fake. Although Hinduism people are fewer, they are still able to pray peacefully. When there was *Nyepi* ceremony which was on Friday, Muslims pray *jum'atan* without using loudspeaker and the

lamp in the mosque is also turned off without any order. It is supposed to respect them.

3. *Kebhinekaan dan Solidaritas Sosial Masyarakat Lamongan, Nikita, 2012, Ayu Devianti, communication department, Airlangga University.* This thesis explained more about the marriage of different religions people and the case of Muslim who is bowing unto God and the other religions above him which is spread on the Internet. But it can be explained by each religions figure in Balun. They said that there was no marriage among different believers. If there are two people with different religion who want to get married, they should discussed about who will change the religion. The case above did not ever happen in Balun, it was only on the internet.
4. *Hidup Bertoleransi Antar Umat Beragama dengan Bekal Kemampuan Entrepreneurship di Lamongan, Wanudya Yoga Ayu Chandra, 2012, social faculty, Airlangga University.* This essay explained more about the reflection process of the concord in Balun. It was written that after G30S PKI in 1967, there was sweeping of PKI people from Balun including the village head who was involved, and finally the village head is changed by a soldier from Christianity. From the incident above, Christianity started to expand, but it did not give an effect and without any force or violence. In the same year, Hinduism came from Plosowayuh village and it can spread well and peacefully. Since that day, there are three religions which can live peacefully in Balun. The government of Lamongan give a decision letter that Balun is an example village or well-known as *Pancasila* village.
5. *Aroma Keharmonisan Kebhinekaan Pada Masyarakat Desa "Pancasila" Lamongan, Moch Batinur, 2012, Airlangga University.* This article discussed about the history of Balun which is able to create the harmony of societies. It was written that the

history of Balun which live harmonious and peacefully with three different religions. It is a village located in Lamongan regency for about 4 km from Lamongan city. Based on the history, Balun is from the figure named Mbah Alun who is known as Sunan Tawang Alun I or Mbah Sin Aring. He was the king of Blambangan named Bedande Sakte Bhreau Aarih or the king of Tawang Alun I. he was born in Lumajang 1573, he studied to Sunan Giri IV (Sunan Prapen) and he become king and spread Islam in the village. Shortly, after G30SPKI incident in 1967, Christianity and Hinduism started to develop and spread in Balun. Until now, Balun is very harmonious and peaceful village.

6. *Toleransi Antar Umat Beragama dan Kerukunan Atas Keragaman Budaya. Essay Study Excursie in Lamongan, by Muhammad Reza, 2012, Airlangga University.* This thesis conducted at boarding school Sunan Drajat, Paciran, Lamongan and Balun. Here the author explained how the cultural diversity found in the village. Moreover, it was also written about the various behaviors of the rural communities in maintaining harmony. This study is very useful for the author, as a preliminary description before I conducted more research.
7. Mas Upik, *Balun Sebagai Cermin Keberagamaan*, this article explained about lacking of people awareness on the differences. It can be created by people tolerance in Balun. By some factors such as the location of worship places, keeping a good communication among societies, and paying respect and appreciate to each other. It was also written some arguments of Balun people, one of them said that “*nganut agama kuwi yo wes dadi urusane dewe-dewe, ojo dipeksone agamo nang wong liyo*” (following the religion is a personal business, do not force someone to follow a certain religion). Thus,

it can be concluded that it is unable for them to follow only one religion in the village.⁸

8. Reformata.Com, (2010). *Desa Pancasila, Umat Beda Agama Rukun*. This article discussed about the location or worship place as a symbol of concord among religions people in Balun. Besides, the villagers also should respect to every agenda in each religion. According to the writer, this village proved that the term of multi-religion is not a negative thing which can break this nation. The several of religions become prove that it is a nation's wealth that supposed to maintain.⁹

Considering the observations of writer about the matters above, the writer should appreciate them which contribute many knowledge and references in this thesis. Aside from the subjective or objective values, those are very useful for this research. It can be concluded that those above explained about the history and process of religion expansion in Balun, people tolerances, and their concord. There are still a lot of things should be completed; they are the teaching of each religion, the doctrines of tolerance in their religion and the concord of the villagers. Thus, the writer would like to discuss about the concord of Balun from theology aspect.

F. RESEARCH METHOD

In conducting the research, the writer used a relevant method. The writer used field research method which is a research method to find out specifically the reality among societies.¹⁰ In writing this thesis, the writer used the method as follows:

⁸ Mas upik, (2012). *Balun Sebagai Cermin Keberagamaan*. Diunduh pada tanggal 22 maret 2014 from http://upikabu-abidin.blogspot.com/2012/07/balun-sebagai-cermin-keberagamaan_5741.html.

⁹ Reformata.Com, (2010). *Desa Pancasila, Umat Beda Agama Rukun*. Diunduh pada tanggal 22 maret 2014 dari <http://reformata.com/news/view/4697/desa-pancasila-umat-beda-agama-rukun>

¹⁰ Kartini Kartono, *Pengantar Metodologi Riset Sosial*, Bandung : Mandar Maju, 1990, page. 32

1. Data source

- a. Primary source

Primary source is a main source which means as a research objects in writing this thesis. Because the thesis is field research, the primary source is data obtained from the field which is Balun. It is conducted through interview and observation directly based on the data in Balun.

- b. Secondary source

Secondary source is a source which means as supporting subjects to complete the analysis of the research. They are books which are relevant to the problems of the research.

2. Data collection

- a. Interview

Interview is a dialogue between interviewers to obtain certain information from interviewee. It was used by the researcher to assess the condition.¹¹ The data source used in the research called informant which chosen through purposive sampling. The researcher chooses the informant whom considered understand and know about the information and reliable to be the data source. Even in collecting the data, the choice of informant can develop as the necessary of the researcher to obtain the data.

The researcher come directly to the location and questioned about certain information from the first informant. From the explanation of first informant, the researcher find out the second informant who understands more about the information needed. And then the third informant can give more information so that the researcher can meet and question more about the case. Thus, until the researcher can find out the data completely, the work process is called as snow ball

¹¹ Suharsimi Arikunto, *Prosedur Penelitian (Studi Pendekatan Parktek)*, Jakarta : Rieneka Cipta, 1998, page. 145

sampling, which started with the smallest ball, rolling further and bigger.¹²

The writer interviewed some figures as follows:

- a. *Ulama'* and social figures from Islam, Hindu, Christianity in Balun
- b. Half of Muslims, Hindu, Christianity people in Balun

The interview is supposed to collect the data in words form and the data become one of primary sources from the informants, and then the primary source is written by the researcher.

b. Observation

Observation is an effort to collect the data by using observation and note systematically about the phenomenon. It also means observing and comprehending, finding out the answer, looking for prove about the social phenomenon as long as it is not influenced the observed phenomenon, by noting, recording, picturing the phenomenon to obtain the data analysis.¹³ The researcher came directly to the research location to see the condition and observed to obtain a valid data, also note systematically. The observed objects are respondent and social religious life in Balun.

3. Data Analysis

According to Lexy J. Moleong, quantitative data analysis is an effort by working with the data, organizing, choosing, synthesizing, finding out pattern of the data, finding out what important and what to learn and deciding what to tell to others.¹⁴

The data analysis process started by collecting the whole data from all sources which are interview, field observation, personal document, official document, image, picture, etc. after reading, collecting and finding out the data, the next step is using data reduction through abstract.

¹² Imam Suprayogo, Tobroni, M.Si, *Metodologi Penelitian Sosial Agama*, Bandung, Remaja Rosda Karya, 2001, page. 165-166

¹³ Ibid, page. 128

¹⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), page.248

Abstraction is an effort to make resume of main, process, and questions which need to keep.¹⁵ The next step is data interpretation. The data was interpreted into the category as a part of the theory and completed with the hypothesis descriptively. In order to obtain the conclusion, the data was interpreted using sociological perspective. It was used to explain the implementation of the concord and the relationship activities among believers who are from plural societies in Balun, Turi, Lamongan.

G. ORGANIZATION OF WRITING

In order to make this research comprehends; the researcher will divide the thesis into five chapters as follows:

Chapter I presents introduction which explained about the general background of the study, research questions, purposes, literature review, method, and writing organization.

Chapter II presents certain information about the theory used to analyze the data which in the third chapter later and it consists of theology theory, concord theory, and civil society. The religious concord as a primary needs.

Chapter III presents the data about research objects and a description of Balun location on the sociological or economical sides, such as geographical location, population, and religion, history of religion, conflict cases, and local wisdom in Balun.

Chapter IV presents the data analysis which obtained from the previous chapters, it provided the answer of chapter I which is affecting factor of concord, and implementation of social ethics in Balun.

Chapter V presents closing and it consists of conclusion and suggestion for Balun people or other societies in creating the concord of religious societies in Indonesia.

¹⁵ Ibid, 247