

The Worldview Of Social Harmony Bulding In The Pluralisme A Phenomenology Study in Balun Village, Turi District, Lamongan Regency

Elvi Widayati

Universitas Negeri Surabaya
elviwidayati@mhs.unesa.ac.id

Keywords:	Abstract
Worldview, social harmony, pluralism	<p>Social harmony phenomenon is interesting because in the midst of religious differences whose build a peaceful and harmonious socio-cultural life system. While in other areas differences in religion or belief become the legitimacy or trigger of conflicts and violence between groups in society. The impact of religious conflict or violence is the occurrence of inequality, insecurity, especially for minority groups, which in turn will affect national integration and unity. From this phenomenon, it is interesting to study how Balun people can process differences in religion, so they can foster and build a culture of tolerance in society. This study aims to uncover the paradigm, factors and models or forms of tolerance in Balun Village, Turi Subdistrict, Lamongan Regency, using research methods with qualitative approaches to informant units, namely Christian (Hindu) and Muslim (figures) and Balun Village Devises. Data collection methods using the method of observation (observation), in-depth interviews (depth interviews) with the Snowball model and literature review and FGD (Focus Group Discussion). Analysis of data using multidisciplinary science, meaning that depends on the data obtained, if the data obtained by religious data analysis uses religious studies and so on. The results of the study, the first Balun community paradigm in understanding its religious teachings (Islam, Hinduism, Christianity) is a substantive inclusive paradigm. Second, the factors underlying the culture of tolerance in Balun are the factors that are understanding of the religious teachings that are substantive-inclusive, pluralist political policies, tolerant socio-cultural traditions, maintained interfaith traditions of marriage. The tolerance model found in Balun is, first, Plural Village (Device) Structure. Second, Multicultural (Democratic) Family, Third, Ngaturi / Kenduri Multicultural and Fourth, Inclusive Da'wah. Hopefully the toll road model built in Balun Village can be an inspiration and mirror for other Indonesian people who are prone to conflict, so that our hopes of building a united, tolerant, advanced, peaceful and harmonious Indonesia can be realized.</p>
Kata Kunci:	Abstrak
Pandangan dunia, harmoni sosial, pluralisme	<p>Fenomena kerukunan sosial ini menarik karena di tengah perbedaan agama yang membangun sistem kehidupan sosial budaya yang damai dan harmonis. Sementara di daerah lain perbedaan agama atau kepercayaan menjadi legitimasi atau pemicu konflik dan kekerasan antar kelompok dalam masyarakat. Dampak konflik agama atau kekerasan adalah terjadinya ketidaksetaraan, rasa tidak aman, terutama bagi kelompok minoritas, yang pada gilirannya akan mempengaruhi integrasi dan persatuan nasional. Dari fenomena ini, menarik untuk dipelajari bagaimana orang Balun dapat memproses perbedaan dalam agama, sehingga mereka dapat menumbuhkan dan membangun budaya toleransi dalam masyarakat. Penelitian ini bertujuan untuk mengungkap paradigma, faktor dan model atau bentuk toleransi di Desa Balun, Kecamatan Turi, Kabupaten Lamongan, menggunakan metode penelitian dengan pendekatan kualitatif kepada unit informan, yaitu Kristen (Hindu) dan Muslim (tokoh) dan Perangkat Desa Balun. Metode pengumpulan data menggunakan metode observasi (observasi), wawancara mendalam (interview mendalam) dengan model Snowball dan tinjauan</p>

pustaka dan FGD (Focus Group Discussion). Analisis data menggunakan ilmu multidisiplin, artinya tergantung pada data yang diperoleh, jika data yang diperoleh dengan analisis data agama menggunakan studi agama dan sebagainya. Hasil penelitian, paradigma komunitas Balun pertama dalam memahami ajaran agama (Islam, Hindu, Kristen) adalah paradigma inklusif substantif. Kedua, faktor-faktor yang mendasari budaya toleransi di Balun adalah faktor-faktor yang memahami ajaran agama yang inklusif substantif, kebijakan politik pluralis, tradisi sosial-budaya yang toleran, mempertahankan tradisi pernikahan lintas agama. Model toleransi yang ditemukan di Balun adalah, pertama, Struktur Desa (Perangkat). Kedua, Keluarga Multikultural (Demokratis), Ketiga, Ngaturi / Kenduri Multikultural dan Keempat, Dakwah Inklusif. Semoga model jalan tol yang dibangun di Desa Balun dapat menjadi inspirasi dan cermin bagi masyarakat Indonesia lain yang rawan konflik, sehingga harapan kita membangun Indonesia yang bersatu, toleran, maju, damai dan harmonis dapat terwujud.

1. Introduction

Indonesia is a country rich in diversity. The diversity of tribes, cultures, customs, languages and religions makes Indonesia a country different from other countries in the world (Ismail Suardi Wekke, 2010). Since the founding of the State of Indonesia, the founding figures of this country are aware of the diversity of this nation. This diversity is a very expensive nation's wealth that must be accepted, recognized and respected (M. Ridwan Lubis 2010).

Religion occupies a space between innate differences and acquisition, namely religion can be inherited from the next generation from previous generations, or it can also be developed through personal beliefs (Ismail Suardi Wekke, 2010). The fact is that most religious beliefs are inherited collectively rather than individually developed, making acceptance of religion something important for human welfare and harmony (Wang Zuan, 2013; 210-213).

The differences that exist in the Indonesian nation should not be eliminated because it is one of the assets owned by the Indonesian people (Marwan Sholahudin 2010; 63). This is what shows that Indonesian society is a pluralistic society. The term plural society has the same meaning as a pluralistic society, namely a society consisting of various ethnic groups or diverse communities. On this basis the Indonesian state slogan reads "Unity in Diversity" which means "different but still one too".

This plurality is a challenge for the Indonesian people because with this plurality the potential for disintegration is very high (Eric Appau Asante, Stephen Ababio, and Kwadwo Boakye Boadu, 2017; 1-7). Therefore, there is a need for unity and national commitment that considers that the diversity of tribes, races, languages, and religions is a cultural repertoire that actually must be a unifying element of the nation (Abdul Munir Mulkhan; 2001).

To realize and support pluralism in Indonesia, tolerance is needed. There are two kinds of interpretations of the concept of tolerance, namely negative interpretation of tolerance and positive interpretation of tolerance (Abdul Munir Mulkhan; 2001) Interpretation of tolerance can be interpreted first that tolerance only requires enough to let and not hurt other people or communities (Alexsius Ibnu Muridjal, 2010; 1-6). Whereas the second interpretation of tolerance can be interpreted as saying that tolerance is not just letting or hurting others, but needing assistance and support for the existence of other people in communities.

Tolerance in the lives of diverse people is a necessity that is necessary and continuously to be brought to life. With tolerance, can release the barriers that occur in any particular social group either in the name of religion, ethnicity, or others. Tolerance can arouse the spirit of brotherhood to protect each other's personal and group interests as long as they do not interfere

In addition to exploring the universal teachings of each religion, many parties believe that the philosophy of perenialism can be used as a philosophical frame in realizing harmony among adherents of different beliefs in society. This philosophy emphasizes the unity of the sources of truths of religions which are particularly different. The approach taken, thus, is to bring together various religious beliefs through the similarities of each. In other words, the universal side of religion is put forward rather than its particular side.

Beyond all that, actually society has its own wisdom (local wisdom) to build social relations. This side needs to get special attention in order to explore genuine values that are owned by the community. These values are assumed to be unique that can inspire the formation of peaceful civilizations in the context of inter-religious relations.

The Balun village community can be categorized as a pluralist society because its population consists of a variety of different religious communities, Islam, Christianity, Hinduism and Buddhism. In general, such a community situation is prone to cause conflict. However, in the practice of the daily life of the community there has been a dialectical relationship between adherents of that religion and the local culture, thus creating a harmonious, peaceful and harmonious society. For example tradition culture, mutual cooperation, helping each other. Is harmony due to the symbiosis between religion and local tradition so that cultural conservation is needed so that all religious adherents are held in high esteem, or the active role of leaders to maintain harmony between them, or due to other factors. This is what will become

In the perspective of sociologists and religious anthropologists is a system of beliefs there are adhered to and the actions that a group or society embodies in interpreting and responding to what is felt and believed to be supernatural and sacred (Suparlan, 1968). Whereas Hendropuspito (1984) gave the definition that religion as a type of social system made by its followers who pivoted on non-empirical forces that they believed could be utilized to achieve salvation for themselves and the wider community in general. Based on this definition, religion means that it is empirically functional in human life, therefore ideally religious people always live side by side, harmoniously and peacefully, both among religious adherents or between adherents of different religions. If religious people believe in the existence of the greatness of God, surely they still believe that religion is still functional and necessary in human life.

According to Hendropuspito (1984), the function of religion is: a) Educational, which is to provide authoritative teaching, including things that are sacred and life after death; b) Rescue, in a way that is typical of religion guarantees to achieve the last activity; c) social supervision, meaning that religion is also responsible for the sustainability of moral norms that apply to the community of adherents; d) the function of fostering brotherhood, where in human history it has been proven that the situation of harmony is more positive than conflict; (5) Transformative, where religion is able to change people's lives to be more advanced. The

concept of harmony in the countryside (Mursyid Ali, 2003: 70) in general has become their culture.

The decision to maintain harmony between citizens and the environment, is taken through mutual agreement, consensus in deliberations led by elders and figures in their environment. Harmony in the countryside is supported by the existence of "village consultation meetings", namely a tradition of deliberation attended by representatives of the community supported by geographical conditions and problem areas within their reach because the population is limited, issues discussed are also simple supported by kinship ties, economic life the average of agricultural products and socio-cultural life.

In this case Mulder gives the term harmony with harmony, which means overcoming differences, differences, cooperation, mutual acceptance, calm heart and harmonious life (Mulder, 1984: 82). The whole community must be imbued with a harmonious spirit, behavior in relation to the worldly realm, with superiors having to be respectful, polite, obedient, in their relationship with the community they must be as close as family members, miss and pleasant. Harmony reflects reciprocal relationships that are characterized by mutual acceptance, mutual trust, mutual respect and respect and an attitude of mutual understanding together (Ridwan Lubis, 2004: 24).

Based on the results of the analysis of the Interfaith Religious Harmony Study Team, the factors that provide opportunities for harmony are: (1) the existence of a pattern of kinship; (2) the existence of grassroots / community groups (3) the existence of non-governmental organizations; (4) the existence of noble values that are lived out by the community; (5) the existence of harmony between religious communities; and (6) the existence of religious leaders and influential community leaders (Mughtar, 2003: 225).

With the presence of the era of globalization which has resulted in the widespread flow of information and communication where the cultures of various places within a community group, it will have the effect of weakening the culture of local communities and the fragility of social harmony. However, if the public is aware of this and they always maintain and preserve (conserve) their culture, social harmony will be maintained.

One of the uniqueness is found in the Balun Village community, Lamongan. Located in the West of Lamongan City, this village is somewhat different from the surrounding villages, including the diversity of its people based on differences in religious ownership (about 70% Muslim, 20% Christian, and 10% Hindu) (Balun Village in numbers, results of the BPD Economic Census; 2016)

However, they live in harmony, so in the Lamongan community, Balun Village is known as the Pancasila Village. The title was given because the people of the village upheld the harmony of religious people. Balun village has five places of worship at once, namely two musala, mosques, churches, and temples. The location of mosques, churches, and temples next to each other, namely to the east of the mosque there is a church and to the south of the mosque there is a temple. The location of the three places of worship is only separated by roads.

Besides being reflected in the establishment of places of worship that are located side by side, the harmony of the villagers is evident in various social and religious activities. They have unique habits in social relations, the implementation of local traditions, and even

religious events. Of course this harmony is built through the process of internalizing certain values that are simply expressed in their local wisdom.

This study wants to reveal the meanings contained in harmonious phenomena of social relations between various adherents of religions in the village. This effort is very useful to obtain a proper understanding of the elements of local wisdom as a determinant aspect in realizing a culture of peace in the midst of religious-based plurality. In this paper the author will discuss how public awareness in building a worldview to create social harmony in Balun Village communities.

2. Methodology

This study seeks to understand in depth the social phenomena in the form of community relations between religious people in Balun in a naturalistic, complex and an interaction of subjective and objective reality in society. Therefore the design of the research is qualitative design. Sanapiah Faisal (in Bungin, 2003: 66) explains that the ultimate goal of qualitative research is to understand the social phenomena being studied, the key word is understanding so that it is in process. (Danim, 2002: 51). A qualitative approach is used to explore individual understanding of the Islamic community, Kresten, Hinduism in Balun which also determines its objective reality in society. Qualitative design is also used to read empirical facts that occur in the socio-cultural context of Balun village people who are interrelated (Noeng, 2000: 6-8)

Location & Length of Research This research is located in Balun Village, Turi District, Lamongan Regency. The area was chosen because in Balun Village it can be said to be an Inclusive Village, where a culture of tolerance among religious people is highly upheld with differences in three religions (Islam, Christianity, Hinduism) they can live together harmoniously and peacefully. The duration of this study is around - / + 8 months. **Research Informants** Informants in this study consisted of individuals in religious communities, namely Islam, Christianity and Hinduism.

Data collection methods in this study data will be collected using the method observation, literature literature (literature library), and in-depth interviews (depth interviews) with the snowbal method. Shoffian (2012), the snowball method is the determination of informants who are initially small in number because of limited information, so the first sample is chosen to be asked to inform the next informant who can be asked for information. This method is used to determine the informant by first determined one or several informants are the Muslim, Christian and Hindu communities to be interviewed, so that it acts as the starting point for data collection, then the next informant is determined based on the instructions from the previous informant. In addition, the data collection method also uses the Focus Group Discussions (FGD) model.

3. Results of research and discussion

3.1 One Village "Tiga Tuhan": History of the Entry of Three Religions in Balun

The beginning of the process of Islam entered and developed in Balun Village for a long time. In the history of Balun, it was stated that Islam entered into Balun, estimated from the

end of the Majapahit Kingdom. So that Balun Village is known to be one of the old villages that has conditions with various historical values, including about the spread of Islam by the students of Walisongo's students and is still related to the history of the anniversary of Lamongan City. Where the word Balun comes from the name "Mbah Alun" a devoted figure and played a major role in the formation of the balun village since the 1600s. (Wikipedia / history-balun.lamongan / 5-7-2014).

Mbah Alun, known as Sunan Tawang Alun I or Mbah Sin Arih, is said to be the King of Blambangan named Bedande Sakte Bhreau Arih who holds the title Raja Tawang Alun I who was born in Lumajang in 1574. He is a child of Minak Lumpat who according to the tripe book is a descendant of the Miruda Ox from Majapahit (Brawijaya). Mbah Alun studied the Koran under the care of Sunan Giri IV (Sunan Prapen). After completing the study he returned to his place of origin to broadcast Islam before being appointed King of Blambangan. (Wikipedia / Sejarah-balun.lamongan / 5-7-2014)

During his reign (1633-1639) Blambangan was attacked by Mataram and the Netherlands until the Blambangan Kedaton was destroyed. At that time Sunan Tawang Alun fled to the west towards Brondong to seek protection from his son, Ki Lanang Dhangiran (Sunan Brondong), then given a place in the ancient village named Candipari (now Balun village) to hide from enemy pursuit. This is where Sunan Tawang Alun I began teaching teaching and broadcasting the teachings of Islam until his death in 1654, 80 years old as a Wali Allah. Because hiding his identity as a King, he was known as a scholar as Raden Alun or Sin Arih. Sunan Tawang Alun I as the ulema of the Giri Kedaton Islamic Boarding School was mastered the knowledge of Laduni, Fiqh, Tafseer, Shari'a and Sufism. So that he is known to be firm, knight, intelligent, Alim, Arif, persuasive, and what is famous is the nature of his tolerance for others, towards the local culture and his tolerance for other religions. (Wikipedia / history-balun.lamongan / 5-7-2014).

According to Suwito (an Islamic leader), in fact the majority of Balun's residents were formally Muslim, but the Islamic model was that of Kejawen and Islam, there were no Hindus and Christians. Kejawen Islam is the teachings and traditions of Islam that are mixed with Javanese philosophy and traditions or better known as Sinkretism. (Clifford Geertz, 1959) After the G30S / PKI events, Christianity and Hinduism began to enter and develop in Balun until now. The process of Hinduism and Christianization began after the crackdown or murder of people involved and allegedly involved in the PKI, where at that time the surrounding Turi region (Desa Balal) was a PKI base, so many Balun people including village officials were killed and thrown away. The impact of the G30S / PKI event was that the Balun village government structure was empty because many of the devices (Village Heads and Village Staff) were killed. Then the residents of Balun called the village son who was a member of the TNI named Bathi Mathius, maybe a Muslim but converted to Christianity while serving outside Java. At that time Pak Bathi at the service in Irian Jaya (Papua) was called to return to Balun to ask for security protection, because at that time the atmosphere of Blaun was very frightening and tense because there were many disturbances from outside parties. At that time there was the election of the Village Chief, Mr. Bathi Mathius joined in nominating the Village Chief and was elected, since then Christianity and Hinduism were able to enter Balun. (Interview, 07-17/2014)

Islam is still the majority religion embraced by the Balun community. This can be seen from the number of balun residents based on religion, Muslims who make up 70% of the population of Balun. Already have a place of worship (Miftahul Huda Mosque) itself and magnificent adjacent to the Church and Temple. According to Suwitio, the land built for the mosque was the village treasury that was given by the Village Head (Mbah Bathi) at the time, including land for the Church and Pura buildings as well. The Village Chief (Mbah Bathi) at that time was deliberately given land to build a place of worship (Church, Mosque and Pura) and was located very close to one complex, with the aim of being harmonious, tolerant and not conflict. (interview, 7-17/2014)

The history above can provide two descriptions: First, historically the existence of Islam has developed and proceeded for a long time (read; since the end of the rule of the Majapahit Kingdom) in Balun. So that it can be said that Islam is the indigenous religion of Balun people despite the mixing with Javanese tradition (Kejawen Islam). Until now, Islam is still the majority religion of the Balun community. From this plot it can be understood that Muslims in Balun have provided a foundation and contribution to the development of tolerance among people of different religions in Balun. Secondly, the socio-cultural history above shows that the foundation or basic building of tolerance culture in Balun has been built for a long time and has a long process. It means building a culture of tolerance amid religious differences cannot be instant, but it requires a long process of building socio-cultural and socio-religious awareness and it must be directly in contact with the community. So if so far the inter-religious harmony program promoted by the government has only stopped at the seminar level, training held at hotels and inviting representatives of religious elites is only a project. This means that it is difficult to expect that there will be a name for harmony between religious groups, because only the elite while members are never invited to be involved in the process of building awareness of tolerance among people of different religious backgrounds.

The tolerant socio-cultural tradition in the Balun community cannot be separated from the early traditions (Javanese traditions) and the transformation of outside cultures (Islam, Hinduism and Christianity). This means that the socio-cultural tradition that exists in Balun has been mixed from a variety of incoming cultures (Javanese, Islamic, Hindu, Christian). So that the symbol or identity of the community which as a community (Islam) is considered a symbol of Islamic religion, in Balun the symbol is a particular religion Islam. For example, the tradition of selamatan people died and "Kopyah" (songkok). In some Islamic communities in other places, it is assumed that the tradition during the death of people and "Kopyah" is a symbol of Muslim identity. But in Balun, the traditions and symbols do not belong to one religion (Islam) but have become a tradition and cultural identity for all religions (Christianity and Hinduism). Like the opinion of Mr. Suwito (an Islamic leader), when there was a celebration to donate or help many women who wear headscarves (not headscarves) and many men who wear songkok or kopyah, even though their religion is not necessarily Islamic as in other communities.

This means the veil and kopyah are more meaningful as cultural symbols that are interpreted as honoring the celebration or event "Ngaturi / Kenduren. The culture of salvation is to pray for people who have died, and many are still practiced by most Balun people. Including the tradition of salvation of the deceased was also carried out by Hinds and

Christians. However, the spirit and purpose may be different from what is done by Muslims. (Interview, 17/7/2014)

According to Rokhim, the salvation activities carried out by Hindu-Christians are more intended or interpreted as social actions rather than religious actions because they are not Muslims. They interpret to bond between neighbors and about the time they harmonize with the choices of Muslims. The salvation for the dead was also still carried out by most Balun people, and invited neighbors and relatives including those who were Hindus and Christians. For them fulfilling the invitation is something important because there is strict social control. For those who do not come must say goodbye before or after. (Interview, 7/7/2014).

3.2 Worldview on pluralism in Balun Village

A nation is a collection of various interrelated components that have their own interests in social space interactions. Indonesian society is famous for its cultural diversity which has five religions. The Indonesian miniature can be found in Balun Village, Turi District, Lamongan Regency. A village whose people have heterogeneity in terms of beliefs (Islam, Christianity, Hinduism) but are able to maintain the existence of a social system that has been built for years. Community life in the village is wrapped in a strong element of diversity accompanied by a thick variety of life. Harmony in religious life is felt when presented with views of each place of worship (mosque, church, temple) which was built with relatively close distances. This evidence that management of rural communities with a portrait of characteristics not far from the description of the plurality of Indonesian society.

Balun Village is one of the pluralistic villages because there are three religions in the village, namely Islam, Hinduism and Christianity. But differences are not seen as a hostility but as a union that starts from differences. The difference is very beautiful for the people of Balun Village because God created everything that is on earth there is nothing in common but still one.

The view (Worldview) which considers that the difference (disparity) of religion as a source of disaster (the driver of violence) is not entirely true and correct. This view and assumption is refuted by sociocultural facts that occur in, better known as "Pancasila Village". Where differences (disparities) in religion or belief become a driver, a binder and a catalyst to build a culture of tolerance. Even though the majority of religions remain mostly Muslim, there are 3,498 people (75%) out of 4,644 the total population and the least religion is Hinduism, 289 people (7%) and the rest are Christianity 857 people (18%), but they maintain each other tolerant. Similarly, there is no grouping of places of residence based on religion, they mix and spread evenly. www.lamongan.go.id/balun. The above facts can be a picture that not always religious differences are a source of disaster but differences can be a blessing for the ummah.



Image 1: Christian and Hindu Muslim places of worship side by side in balun village

(Source: <http://balun123.blogspot.com/2017/07/>)

Some factors have influence, culture often shows the same thing, similarity on the basis of ancestors can make consciousness itself. Individuals or groups directly or indirectly have committed together in one dealatika. Interacting with one another, helping each other, greeting, neighbors, such patterns illustrate a form of evidence of the nature of togetherness towards unity. Things like this can bring a feeling of spacious soul, the flow that engrossed in the individual managed to melt emotional, anger, passion and others.

The essence of pluralism can be seen clearly in symbols, cultures, interactions as an example of collectivity that leads to unity. On the other hand the forms of pluralism are also reflected in the presence of political communication treatises from several observations within the government system. They never differentiate between an existence of hostility, manifest conflict, the opportunity to become a leader or to be anything that might be a village leader. Such harmony is an example of an appreciation for differences.

Back to the social situation in Balun Village, social conditions are formed due to latent coercion, due to social fact factors. One of them was built because of mutual needs, complement each other's shortcomings and even prevent excesses that could trigger the conflict. In other words, something that becomes a social fact occurs not only because there is a consequence, but sometimes something that arises is a need to share. Then religious pluralism is able to make its own ideology in a small village in Lamongan, and able to provide mutual encouragement as a new culture as a result of interactions, communications, patterns within the existing scope.

Pluralism makes a solidarity based on equality without the dependence of religion on one another. Although in essence there are obvious differences, namely religion. But keep in mind that religion can be said as an individual work, as a result of patterns that exist in the community, there are interactions that experience fluidity within individuals or groups that have a shared commitment in the community.

The community will experience a dilemma without the existence of religion, because it is realized or not their religious beliefs are created for a harmony in achieving essential unity. Unity means to God and fellow individuals, if individuals need a unity in a group then it is

possible to make religion a benchmark for unity. Seeing the reality in Balun Village, embedded unity is an example of pluralism.

The same emotion, the same feeling, is clearly seen in the social construction of the community, without blocking and reducing unity. Emotional shared is also realized when looking at the layout of the village, understand a crowd on one side. The same sense as an example of harmony in carrying out worship, upholding religion, respecting pluralism in a social one.

3.3. Forms of Pluralism in Balun Village

The development of a harmonious life in Balun Village can be applied in Indonesian society so that differences will create extraordinary beauty. The tolerance of the people in Balun Village is not tolerance that is forced but rather flows and is real. This was reinforced by the awareness of citizens in establishing differences between religious communities.

Durkheim argued that society and religion are one and the same thing. Religion is the way society expresses itself in the form of nonmaterial social facts. Religion is an integrated system of various beliefs and worship related to separate and forbidden objects, beliefs and worship that unite all those who adhere to a moral community.

In general, Balun villagers consider religion to be a means to achieve a better life for the community, so that if there are people who are not good in their lives, then they must carry the name of religion. They believe that the essence of what is taught by religion is something good for humans.

Harmony is an agreement on differences that exist and makes the difference as a starting point to seek and foster sincere mutual understanding. Like the Balun Village apparatus, which is to maximize the great cooperation to build a developed village. In addition, the residents also have high enthusiasm for what is determined by the village apparatus such as community service, August celebrations and so on. They do it happily, there is no fear and taunt each other among other diverse people.

Such a picture opens the meaning that high harmony or solidarity has played a role in society, humans as human social beings will never live on their own. Community life is sufficient for mutual needs without any viewpoint, moral in society is very important too, as a complement will emerge noble values, respectful culture, mutual culture please help until respect. On the other hand, solidarity was built in a small village on the basis of collective similarity, namely mechanical solidarity, they built high solidarity based on external stimulus, which was called the impact of social facts. Social in society is built by itself. Communities and individuals unconsciously carry out dialectics, patterns that are carried out and collective agreements between individuals and religious groups (religions in Balun Village).

Social groups and religious sentiments are built with confidence, with their respective functions. Structurally with the concept of solidarity. Society builds on balance, realizes shared strength, patterns that are often carried out even functions that are moved in a society create functional balance in the form of solidarity. In terms of community cooperation, it does not distinguish ethnicity, ethnicity and religion because they think something is sacred. The sanctity of religion lies in each other's hearts. Religious truths are seen as their respective beliefs and not to be disputed unilaterally.

The basic concept of Balun people to establish and build and preserve harmony is to believe in the truth of each religion. And guided by Pancasila as the main ideology. Without hesitation and hesitation togetherness is built intact without a political interest. But for the love of the homeland, love for ancestors and appreciate history. Thus solidarity will be intact and developing, will get a harmony, something when experiencing a commitment to easily get a prize in the form of harmony, how not when individuals interact, do things that are worldly, they indirectly occur friction between individuals. Such forms can be pricelessly expensive.

The form of harmony is reflected in voluntary work, a decent life, harmony as a product of harmony, greeting one another is breakfast for Balun village. It is not uncommon for them to fill in village activities such as in villages in general which are not just fellow believers. It has a moral interaction, because sometimes moral issues become a slap that hurts when morality criticizes individuals. But on the other hand the social harmony that Balun Village has is like fellow religionists, not even a few villages with one religion have prolonged conflicts and result in violence. However, harmony in Balun is very visible, such as the nearby places of worship there.

The theory of solidarity views these social phenomena as the impact of shared living habits, the existence of religious education, the role of religious leaders, which indirectly becomes a social fact for both individuals and groups. For example in school education there is religious education according to their respective religions. Such a factor can be a trigger for harmony because individuals believe in their respective religions and do not reduce empathy for others. Solidarity on the other hand provides a new culture for the Balun community, namely the "legawa" culture, various life systems and different products.

4. Conclusion

From the results of the study, the first Balun community paradigm in understanding its religious teachings (Islam, Hinduism, Christianity) is a substantive-inclusive paradigm. From inclusive understanding then it is implicated in sociocultural, socio-religious behavior that is tolerant amid the differences that exist in Balun society. The factors behind the tolerance building that thrive in Balun Village are as follows: first, the Balun community paradigm in understanding its religious teachings which are inclusive and substantial.

From inclusive understanding then it is implicated in the behavior of sociocultures, social-tolerance that are tolerant in the midst of differences that exist in the Balun community. Second, pluralist political policies, a political policy that distributes power (village apparatus) to all existing elements / groups of society, power not only belongs to the majority (Islam) but is divided into roles by minorities (Christians and Hindus) so that mutual ownership will be built to build a village.

Third, a socio-cultural tolerant tradition that thrives in society. A tolerant socio-cultural tradition greatly influences the different religious tolerance order in Balun. Fourth, the marriage traditions of different religions are still maintained, thus contributing to an attitude of tolerance, because from interfaith marriages this will require bonding in family ties despite different religions. The tolerance model patterned in Balun Village is as follows: First, pluralistic village instruments come from all elements of different religious communities, Islam, Hinduism, Christianity. Secondly, Multicultural Families consisting of various

religions (Islam, Hinduism, Christianity) on one roof of a house are one family house. Third, Kenduri / "Ngaturi" Multicultural, is an activity in responding to the life cycle (Pregnancy, Birth, Getting Rezeqi, Death) or in important moments in community (Republic of Indonesia Anniversary, Fasting, Hari Raya) by holding religious leaders' events with prayer ritual with food offerings and can be "blessed" kenduren, by inviting all citizens regardless of religious background.

Fourth, Inclusive Da'wah is a way to invite people to do good and warn people not to do evil by being polite, tolerant, respectful and respectful with groups of different cultures, religions. Hopefully the tolerance model built in Balun Village can be an inspiration and mirror for other Indonesian people who are prone to conflict, so that our hopes of building a united, tolerant, developed, peaceful and harmonious Indonesia can be realized.

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