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PANCASILA VILLAGE AS A ROLE MODEL OF LOCAL WISDOM-BASED RELIGIOUS MODERATION IN LAMONGAN REGENCY

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Abstract: *Balun Village in Turi sub-district, Lamongan Regency, known as a Pancasila Village, is one example of religious abstinence based on local wisdom. The aims of study are to: (1) identify the implementation of Pancasila Village as a demonstrate for devout control, (2) get it the points of view and parts of devout and community pioneers related to Pancasila Village, and (3) create the village as a demonstrate for devout control. This study was conducted in Baran Village employing a subjective approach. Information collection was carried out through in-depth interviews, documentation, and perception with key witnesses, and youth pioneers. The discoveries demonstrate that: 1) The implementation of Pancasila Village in Lamongan has succeeded through mutual tolerance and not the imposition of religious beliefs. 2) Religious and community leaders in Baran Village effectively communicate and prioritize common interface. 3) An interesting finding is the existence of a multi-religious grave digging team in the village.*

Keywords: *Pancasila Village; Role Model; Religious Moderation.*

INTRODUCTION

Balun Village in Tuli District, Lamongan Province, known as Pancasila Village, is one example of religious abstinence based on local wisdom. The objectives of this study are (1) to identify the implementation of Pancasila village as a model of religious moderation; (2) to understand the perspective and role of religious and community leaders in the context of Pancasila village; the village model. The research was conducted in Balun Village using a qualitative approach. Data collection was conducted through indepth interviews, documentation, and observation with key informants, including local stakeholders, community leaders, religious leaders, and youth. The results showed that: (1) The implementation of Pancasila Lamongan village is successful through mutual tolerance and not the imposition of religious beliefs. (2) Religious and community leaders in Baran Village communicate effectively and focus on common interests. (3) An interesting finding is the existence of a multi-religious grave digging team in the village.

Pancasila Village is one of the role models of religious moderation based on local wisdom. This means that the village applies several non-formal policies formed from the initiation of villagers. Pancasila Village residents in Balun have been practicing religious moderation for a long time, even more visible after the early 2000s. Balun Village consists of cross-religions, namely Islam as the majority of about 50%, Protestant Christianity 35% and Hinduism 15%, this is the data from our initial observations in the village (Interview: Khusyair).

According to Abdul Muid Aris Shofa (2022), religious violence and neglect in the village have a truly authentic nature. First, when someone dies, whether in Islam, Hinduism, or Christianity, all levels of society follow the process of religious rituals according to the sharia and rules of their respective religions, and all adherents of other religions also participate in the funeral process. Secondly, the village has a gravedigger team consisting of interfaith members. Third, the Karan Tarna organization in Baran village plays an important role in upholding religious abstinence.

This happens through the gathering of young people from various religions in the village. This finding is an interesting source of research, considering that in some Pancasila-minded villages, such as Balun Village, there are still many young people who are not involved in practicing the theme of religious tolerance and moderation. Another feature is that the young generation in Balun Village plays an active role in religious moderation. Therefore, the role of youth in the village is enough to determine the atmosphere of inter-religious harmony, harmony and peace in Balun village (Interview: Kushairi, 2023).

According to the findings of Asmara, Musuda (2023), this process involves consultation and joint reflection between village level stakeholders and higher government authorities. This decision is usually taken after an extensive process of discussion and evaluation of the benefits and impacts of the name change on local communities.

According to Abdul Muid Aris Shofa (2022), religious violence and neglect in rural areas are very real. First, when someone dies, be it Islam, Hinduism, or Christianity, all levels of society follow the religious ritual process according to the sharia, the rules of their respective religions, and adherents of other religions also follow the religious ritual process.

Secondly, the village has an excavation team consisting of various religions. Third, the Karan Tarna organization of Balun Village plays an important role in upholding religious abstinence.

In fact, the intervention of religious leaders and community leaders does occur in the existing social dynamics. The author sees this harmony uniting the spirit of Balun village and giving birth to the place of Indonesianism and Pancasila. Hasan, Mustaqim (2021) explains that the young generation in Balun Village is classified as creative. Because the source of ideas comes from different religious backgrounds and beliefs. Preparations for religious holidays are also carried out on a large scale by the younger generation under the Karan Tarna.

Therefore, as explained earlier, the role of the younger generation is very important. It is true that the intervention of religious and community leaders occurs in the existing social dynamics. But after the first look, the harmony gave rise to the spirit of a united Balun village and became a place for Indonesianism and Pancasila. Therefore, the young generation of Baran village is quite creative. Because their ideas come from various religious backgrounds and beliefs.

Preparations for religious holidays are also carried out in a big way by the younger generation under the Karan Tarna. Therefore, as explained earlier, the role of the younger generation is very important. That was the initial idea for our research in Balun village. It is true that interventions by religious and community leaders occur within existing social dynamics.

However, if we look at it for the first time, we see that this harmony brings out the spirit of Balun village, which is united into a place of Indonesianism and Pancasila. Therefore, the young generation of Balun village is quite creative. Because their ideas come from various religious backgrounds and beliefs. Preparations for religious holidays are also carried out on a large scale by the younger generation under the Karan Tarna. Therefore, as explained earlier, the role of the younger generation is very important.

In the implementation stage, Pancasila Village displays social behaviour with tolerance, appreciation, respect. Through published research results, researchers found digital footprints related to the context of local wisdom-based religious moderation. It was found in Lombok reflected in solidarity, gotong royong and deliberation (Azhari et al., 2012), in Aceh Singkil (2022), in Aceh Singkil found through simplicity, certainty, and balance (Erman Sepniagus Saragih, 2022), in Buleleng Regency in cultural acculturation between Muslims and Hindus present in everyday life (Suarnaya, 2021), and on the Sindoro-Sumbing Slope reflected in Merdi Desa and Gugur Gunung which are carried out without having to see beliefs and cultural or family backgrounds (Erviana & Agus Faisal, 2022).

Second, research conducted by Ramli (2019). In conducting this research, the author traces systematically why the beliefs and culture of the Chinese ethnic minority in Makassar City implement the meeting of community group cultures. Then the discussion of moderate attitudes to ethnicity in China is a study that must be resolved academically related to moderate Islam and everything related to its study such as pluralism in the Bugis

tribe. This type of research is descriptive-qualitative which considers the place and object of research is the religious concept of Chinese Muslim minorities residing in Makassar. The conclusion of this study is the Chinese ethnic minority in Makassar city. The majority of them believe in Christianity, Buddhism and Confucianism. In addition, ethnic Chinese minorities still practice their ancestral culture culturally. Although they are cultured and assimilated with the local culture of Makassar city, including Islamic culture. The conversion of ethnic Chinese people to Islam comes from different backgrounds and even takes a long time. In general, Muslims in Makassar city are not ethnic Chinese.

However, it is more because of converting to Islam due to several factors such as heredity, association, marriage, calling of the heart (*hidayah*) and studies or studies. Building a moderate religious life, especially for ethnic minority Chinese Muslims in Makassar City, is done by involving all elements in proselytizing Islam. This is because effective religious understanding is created by involving or using all activities that call to Islam, namely people who call to Islam, Islamic materials, methods of delivering messages, use of media and targets (ethnic Chinese Muslim minorities).

Finally, research conducted by Mahrus et al. (2020) in West Kalimantan on religious moderation, each group and even individuals tend to assert their respective truths to respond to existing social conditions in the context of *samba* religious practices. This condition has a negative impact on the continuity of social and religious life in the community. In response to this situation, Maharaja Imam *Samba Muhammad Basiuni Imran* initiated a meeting in western Kalimantan, gathering Muslim scholars and religious leaders. The research approach is descriptive, which includes inventorying the manuscripts, identifying the origin of the text, presenting a description of the text, then drawing conclusions that contain the content of the text, and presenting the messages of religious temperance education contained in the text. This article concludes that the collection of Islamic manuscripts contained in the *samba*, which also includes manuscripts by Maharaja Imam *Sambas*, is classified as a research result that is rare and in poor condition.

Thus it can be concluded, based on this background, the objectives of this study are to: (1) find out the implementation of *Desila* (Pancasila Village) as a role model of local wisdom-based religious moderation; (2) find out the perspectives and roles of religious leaders and the community related to *Desila* (Pancasila Village) as a role model of local wisdom-based religious moderation; and (3) find out the development of Pancasila Village as a role model of local wisdom-based religious moderation. This research uses a qualitative approach and descriptive method, the research location is in Balun Village, Turi Sub-district, Lamongan Regency, East Java Province.

RESEARCH METHOD

The approach used in this research is a qualitative approach and descriptive method. The research was conducted in Balun Village, Turi Sub-district, Lamongan Regency. This survey took approximately one month from the preliminary survey to the completion of the survey. This research was conducted with the hope that it could become a reference for further researchers and could also be used as a model of religious moderation based

on local wisdom at the domestic and international levels. This research was conducted in Pancasila Village, precisely in Balun Village, Turi Sub-district, Lamongan Regency, East Java Province.

In our opinion, this village can practice the values of religious moderation, especially the values of sowing and reaping the seeds of local wisdom and peaceful coexistence, which are truly unique and interesting. One of them is the presence of an interfaith grave digger team that prioritizes tolerance in everyday life. This research was conducted until field data collection proved effective.

The data collection techniques in this research include in-depth interviews, documentation, and observation. The interview informants are key informants: local officials, community leaders, influential figures and religious leaders in Pancasila Village, namely Suwit as a Muslim, Sutrisno as a Christian, Manku Tadi as a Hindu, and Harman, one of the Hindu leaders from the youth (chairman of Karan Tarna), Martono, a community leader (guardian of the Muba Arun tomb), and Kushairi (head of Baran village).

Document data is obtained from data in the form of photos and related documents. Observations were made by going directly to the four villages of Pancasila and specifically observing behaviour patterns in inter-religious life. The data analysis technique used is an interactive data analysis technique consisting of several components: (1) Collecting data in the field; (2) Integrating the data obtained in the field; (3) Presenting the data; and (4) drawing conclusions (Miles, Huberman, Saldana, 2014). Through interactive data analysis techniques, conclusions can be drawn based on data obtained in the field.

RESULT AND DISCUSSION

Religious Moderation and Benchmarks as a barometer

Religious moderation refers to an approach to religious practice that emphasizes tolerance, respect for differences, and adjustment to diverse social and cultural realities. For example, at the community level, religious moderation may be reflected in inclusive attitudes towards people of other faiths, mutual respect, and openness to different religious ideas and practices. As a barometer of phenomena occurring in the research site, religious moderation can be an important indicator of the level of interreligious harmony, social stability and the likelihood of religious conflict. If a region or community is identified as moderate in its religious practices, it could indicate a willingness to adjust to differences, avoid extremism, and create an inclusive environment.

In continuing research or discussion on religious moderation as a barometer of phenomena that occur in a place, the following steps can be taken:

1. Indicator Development

Identification and development of appropriate indicators to measure religious moderation. These indicators can include various aspects, such as the level of tolerance, respect for differences, participation in interfaith activities, and so on.

2. Survey and Research

Conducting surveys or research to collect data on religious practices, attitudes towards other religions, and the level of participation in interfaith activities in the research site. This data can provide a better understanding of the level of religious moderation in the community.

3. Data Analysis

Analyzing the data obtained is to identify patterns or trends related to religious moderation. This can help in understanding the dynamics and factors that influence religious moderation in the research setting.

4. Case Study

Conducting case studies of religious practices, public policies and inter-religious interactions in several locations considered to represent different levels of religious moderation. This comparison may provide additional insights into the factors that influence religious moderation.

5. Consultation with the Experts

Engaging religious experts, sociologists and other experts in data analysis and interpretation to gain a broader perspective on religious moderation and its implications.

Religious moderation is an approach to religious practice that emphasizes tolerance, respect for differences, and adaptation to different social and cultural realities. At the community level, the example of religious moderation is reflected in an inclusive attitude towards adherents of other religions, mutual respect, and tolerance for different religious ideas and practices.

As a barometer of phenomena occurring in the research environment, religious moderation can be an important indicator of the level of interfaith harmony, social stability, and the potential for religious conflict. If a region or community is moderate in its religious practices, it may indicate a willingness to accommodate differences, avoid extremism and create an inclusive environment.

If you want to further examine or discuss religious moderation as a barometer of phenomena happening in a place, you can take the following steps.

1. Indicator Development Identify and develop appropriate indicators are to measure religious moderation. These indicators can include various aspects, such as the level of tolerance, respect for differences, and participation in interfaith activities.
2. Surveys and Research is conducting surveys or research to collect data on religious practices, attitudes towards other religions, and levels of participation in interfaith activities in the research location. This data leads to a deeper understanding of the level of religious moderation in the community.

The researcher analyzes the data obtained to identify patterns or trends related to religious moderation, which helps us understand the dynamics and factors that influence religious moderation in the research context.

Case studies of religious practices, public policies and interfaith interactions in locations considered to represent different levels of religious moderation. These comparisons may provide further insights into the factors that influence religious moderation. Expert

consultation Involve religious experts, sociologists and other experts in the analysis and interpretation of data to gain a broader perspective on religious moderation and its impact.

The addition of the word "tourism" is because Balun Village is now transformed into a tourist destination that is visited by many local residents, who want to witness the diversity and tolerance that exists in Balun Village. In this village, there are three religions practiced by a total of 4,704 residents, namely Islam, Christianity and Hinduism. 75 percent of the population or 3,528 people follow Islam, 18 percent or 847 people follow Christianity, and 7 percent or 329 people follow Hinduism (Ilham Gemiharto, 2017). As for the reasons for the establishment of the village to get the nickname of a tourist village, namely:

1. The village has stunning natural beauty, such as mountains, lakes, rivers, or beaches that attract tourists to visit and enjoy the natural beauty.
2. The village is rich in cultural heritage, such as traditional architecture, distinctive handicrafts or unique cultural festivals. These things can attract tourists to learn and experience the local culture.
3. The village offers a variety of interesting tourist activities, such as hiking, cycling, fishing or adventure. These activities can attract travelers looking for an active outdoor experience.
4. The village has a delicious and unique cuisine or specialty food, this can also be an attraction for culinary tourists who want to try authentic local food.
5. The village has community activities that engage travelers, such as farmers' markets, traditional cooking classes or local festivals. This can create a meaningful experience for visitors.
6. The village has a strong commitment to nature and cultural preservation, and may also offer tours or activities that support environmental conservation and cultural heritage.

Despite their different religions, the people of Pancasila Village have never been in conflict with each other for more than half a century. Islam, which is the original and majority religion in the village, always prioritizes tolerance in various social life.

Balun Village is one of the villages in Lamongan Regency that is pluralistic, multicultural and even has a high level of religious moderation. This means that there is almost no conflict in Baran Village because of religious issues. This is what distinguishes Balun Village from other villages in Lamongan. (Mukayat Al Amin and Imam Supardi, 2018)

The history of the development of these three religions cannot be separated from the history of Balun Village itself. In the past, there was a King of Blambangan known as Mbah Alun, in order to escape from his son, Ki Lanang Dhangira, he headed west to the Brondong area. The place of escape became known as Balun Village. In Balun Village, Mbah Alun began to spread Islam and died in 1654 AD and was buried in this village. Until now, the grave of Mbah Alun is still visited by both Balun villagers and outsiders (Rohmana, 2013).

In 1967, Hindu and Christian migrants entered Balun Village. In that year there was also a purge of village officials who were indicated to have followed the PKI sect. The purge resulted in a vacant government structure in Balun Village. To fill the vacancy, a member of the TNI was appointed as the temporary village head. The TNI member was

named Pak Batih, and he was a Christian. Because of his influence as head of the village, some people then embraced Christianity. In the same year, Hindu immigrants also came from Balun Village's neighbour, Plosowahyu Village, since then Hinduism has also developed in Balun Village (Rohmana, 2013).

Tolerance in the social life of Pancasila villagers is seen from various aspects. In government, all communities have the same rights if they want to participate in the village government. Two of the 10 village officials are Christian and the rest are Muslim. In the socio-cultural aspect, the three religious communities organize an annual event attended by all religious communities in Pancasila village. This activity is to commemorate the birth of Pancasila, which is celebrated every June 1st. The purpose of this event is to remind the community that Pancasila village has cultural and religious diversity that needs to be preserved.

In addition, there is a commemorative event on August 17th called the 17th. The entire village community also participates in the 17th anniversary event. The highlight of the 17th anniversary event is a joint performance of the three religions. Usually Muslims dance banjari and kashida, Christians perform band performances and sound tours, and Hindus perform gamelan and Balinese dance.

This commemoration can also strengthen solidarity and inter-religious harmony in the village. Since there are three religions in the village, there are naturally three places of worship. For Muslims there is the Miftahul Huda Mosque with its magnificent tower architecture, recently inaugurated by the Regent of Lamongan and one of Lamongan's tourist attractions.

Right next to the Miftahul Huda Mosque is the Sweta Mahasshi Temple which is used by Hindus to worship. Meanwhile, Christians can worship at the Jawi Wetan Christian Church (GKJW) which is located directly opposite the Miftahul Huda Mosque. The beauty of tolerance in Pancasila Village is further expressed by the presence of three adjacent places of worship.



Based on the results of surveys and interviews with respondents, one of the factors that make the balance maintained in maintaining diversity in Balun Village is because fellow villagers are still one blood or still one family, for the people of Balun Village, changing

religions is a common thing, especially when getting married. For Balun villagers, religious belief is not something that can be forced. In addition, the preservation of diversity from conflict and friction is caused by Balun villagers who have a deep understanding of the existing diversity. This analysis is strengthened by previous research, namely the results of research from Hadi Pajarianto which states that the development of a culture of religious moderation in the family has a very significant role in developing these issues. The family as the smallest part of the community's social strata proves that the family is one of the strongholds and main layers in the formation of religious moderation that occurs in the land of Toraja Indonesia (Hadi Pajarianto, et al., 2022).

Religious moderation in Balun Village is naturally well maintained, with a strong understanding among religious adherents who never disturb or even discuss their beliefs with each other. Religious tolerance and harmony in the village are also influenced by the participation of religious and community leaders who are enthusiastic in maintaining harmonious relations between religious adherents in Balun Village. This also makes the implementation of religious moderation in Balun Village good with evidence that there has never been a conflict involving interreligious adherents and sarcasm conflicts with religious tendencies (Interview: Sutrisno, 2023).

This is in accordance with the understanding and implementation of religious modernization which can be understood as a moderate religious perspective by understanding and practicing religious teachings from the perspective of rigid religious understanding and liberal religious understanding (Zahroh, 2020).

The atmosphere of tolerance and diverse moderation in Balun Village are not extraordinary for the people of the village. They revealed that religious moderation and tolerance are indeed common and not something strange as is often heard outside the Balun Village community. It is a common thing and it is natural to happen like that. This was indeed conveyed by the youth leader of Balun Village during our brief chat (Interview: Herman, 2023). Thus, the implementation of religious moderation in Balun Village is true and occurs due to several factors that we described above, but the dominant factor is family issues (Interview: Mangku Tadi, 2023).

The results of our research also make previous research increasingly into scientific construction, especially religious moderation, related to families when they are children or adolescents need role models, strong examples from the family. Like the results of research conducted and found by researchers, namely the Pancasila education campaign that has been carried out since an early age. Certainly, this is a good reference for the research we are doing, so that our preferences as researchers are increasing. (Erviana & Agus Faisal, 2022)

In fact, recent research conducted by Musda Amara et al., found that the Children's Education Park (TPA) in Kenagarian Air Bangis has shown its role as a non-formal educational institution in instilling and applying the values of religious moderation to students. Teachers in the fields of faith, morals, and etiquette have delivered teaching materials related to religious moderation (Musda Amara, et al., 2023).

The development of Balun Village involves the participation of local stakeholders, including local government officials, religious leaders, and related communities. Furthermore, thanks to the application of the Pancasila tourism village concept, some of these areas have distinctive characteristics. It should be noted that the purpose of establishing Pancasila villages is twofold, namely building the country's economy, fulfilling educational functions, and increasing socio-cultural resilience (Prameswari, Ardhyanto, Kusuma, 2018).

The pattern of life of the people of Balun Village always prioritizes harmonious coexistence, despite different backgrounds. In addition, the cooperation between the village government and the community so as to create harmony between communities despite different backgrounds must be maximally maintained so that it can be a model centre for the villages and other areas.

Perspectives and Roles of Religious and Community Leaders Related to Desila (Pancasila Village) as a Role Model of Local Wisdom-Based Religious Moderation in Lamongan Regency

Religious and community leaders in Balun are communicative and always prejudice each other. Because, the issue of belief or religion that is embraced is a personal matter and not the business of certain groups. Thus, the relationship between religious and community leaders is quite good. With this good relationship, it will certainly relate to good relationships between community members. Religious and community leaders in Balun Village have a central and strong role in avoiding conflict in Balun Village. Although until today there has not been a conflict involving religious adherents in Balun Village. This is because there is a full awareness of Balun Village residents that the issue of belief is a personal matter and cannot be inviolable (Interview: Suwito, 2023).

On the other hand, religious and community leaders never talk about their respective beliefs. Their conversations when they gather are more about village development issues, actual information about the village and the development of the village. Thus, there is rarely a conversation that concerns the beliefs between the beliefs they believe in. These figures are also often related to each other. For example, a Hindu religious figure turns out to be a close relative of a Muslim religious figure. This is what makes religious moderation in Balun Village quite strong and even common place (Interview: Martono, 2023).

The results of our research, also found and further strengthened related to the role of religious leaders, namely the results of research conducted by Abd. Muid Aris Shofa who found research on religious moderation in Bondowoso sub-district. The researcher found that religious leaders and community elders in the district were active in approaching religious moderation. Thus, the study concluded that the role of religious leaders, elders and community leaders in shaping a culture of moderation is quite high (Shofa, 2022).

Tolerant life between religious communities is the main characteristic of the realization of Pancasila villages in each region. In Pancasila Village, the strategy of maintaining inter-religious harmony through special conditioning is important. The habituation process is defined as a process of social conditioning, habituation, and socialization that is carried out continuously to maintain patterns of inter-religious harmony.

Habituation is the internalization of values created through practices and actions, and is also the result of practices and actions created through social life (Nurhakki et al., 2021).

In addition, the involvement of religious and community leaders is not only in socio-cultural issues but also in matters of work. For example, in the Balun Village area, there are many ponds, and the people who work the ponds are not only Muslims, but also Christians and Hindus. Thus, this natural thing makes religious moderation in Balun Village quite high. (Interview: Mangku Tadi, 2023).

This habituation can be seen in the principle: "Bedragiño, yang terpenting adalah keharmonisan", meaning that even though they are different, they still get along well. The concept of community harmony in Balun Village, Lamongan Regency, is one example of the inheritance of tolerance values that are still upheld by the local community.

This local thinking is in accordance with the concept of *Bhinneka Tunggal Ika*, which means different but still one (Alfariz, 2021). Good communication and harmonious relationships are established between one community and another without insulting, mocking, or offending the religion or beliefs of that community or another community, because there is no discrimination and intolerance in communication and interaction in the Baran community. This makes people respect the differences that exist and try to respect each other's beliefs, as shown in the following table. "sing penting rukun" which means although different, but they still get along well, in the concept of community harmony in Balun Village, Lamongan Regency illustrates the inheritance of tolerance values that are still maintained by the local community. This local idea is in line with the concept of *Bhinneka Tunggal Ika*, which means different but still one (Alfariz, 2021).

Good communication and harmonious relationships are established because no one offends, mocks, and insults the religion and beliefs of one community to another. There is no discrimination or intolerance in the communication and interaction that takes place in the Balun Village community. This makes the community try to respect differences and appreciate the beliefs among them, as shown in the following table:

Table
Role Model of Religious Moderation
VILLAGE "PANCASILA" BALUN

No	Theme	Family	Community
1	Tolerance (<i>Tasamuh</i>)	Exemplary parents, religious leaders, and all citizens to respect each other	Socio-cultural activities occur harmoniously and peacefully
2	Moderate (<i>Tawasut</i>)	Never discuss religious beliefs with each other	Not interfering with each other in worship

3	Helping hands (<i>Ta'awun</i>)	Never impose beliefs even if one member	Helping each other in family religious activities
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The table above is part of the principle of religious moderation that we found in the field. In this right, it can be understood that moderation is an understanding that takes the middle way not too right on radicalism and not too left on liberalism. There are several principles that characterize religious moderation including 1) Tawassuth (taking the middle path), 2) Tawazun (balance), 3) I'tidal (straight and firm), 4) Tasamuh (tolerance), 5) Musawah (equality), 6) Shura (deliberation), 7) Ishlah (reform), 8) Aulawiyah (prioritizing priorities), 9) Tathawur wa ibtikar (dynamic and innovative), 10) Tahadhdhur (civilized) (Mustaqim Hasan, 2021).

The results of our previous research have been conducted by researchers Fahrudin, et al, who conducted research related to the Balun Village Community located in Turi sub-district, Lamongan Regency, which was named the Pancasila village. This social attribute is attached not only because its residents have theological diversity as a multireligious society, but because of their success in managing religious diversity into a harmonious and almost conflict free social order (Fahrudin, A. H., Maskuri, M., & Busri, H, 2021).

As a description of the phenomenon in the field, in addition to researchers conducting in-depth interviews with key informants and through accurate observations, in this case it was found that the community looked very accommodating and collaborative. So, people who have religious differences are still intertwined to get along, through the pattern of socio-cultural activities as much as possible involving people of different religions in a community activity.

Development of Pancasila Village as a Role Model of Local Wisdom-Based Religious Moderation

Balun Village has also become one of the religious tourism destinations that in recent years has become a study destination for many people, but the most frequent visitors are elementary and secondary school students who are in Lamongan regency and its surrounding areas who want to know the religious diversity that exists in the village (Interview: Khusyairi, 2023).

In line with that, each religious believer can each treat others respectfully, recognize differences, and live each in harmony and friendship. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity for religious life and the state (Ministry of Religious Affairs, 2019).

Balun Village itself consists of three different religions, namely Islam, Christianity (protestant) and Hinduism. The religious adherents in Balun Village have never been involved in a conflict in the name of belief or religion. In fact, one of the residents as well as the caretaker of the tomb named Mbah Martono stated that as long as he lived in Balun Village, there had never been a conflict involving religious adherents that was motivated by belief or religion itself (Interview: Martono, 2023).



Researcher Documentation

According to Mangku Tadi as a Hindu religious figure. All of these religious and community leaders stated that there had never been a conflict in Balun Village that involved religion as a source of conflict. The conflicts that do occur are usually during the seventeenth of August celebrations between sports supporters (Interview: Suwito, 2023). Thus, we conclude that religious life in Balun Village has been peaceful and tolerant for a long time.

This also reinforces the findings of previous research, namely I Putu Suarnaya's research which examines religious moderation in Buleleng Regency where there is good religious moderation between Hindus and Muslims, in the research it is also explained about the tolerant attitude between the two different religious communities. Thus, Buleleng Regency is an area in Bali with good religious moderation (Suarnaya, 2021).

DESILA's research highlights the role of local wisdom in promoting religious moderation. This is in line with Suarnaya's findings showing good religious moderation in Buleleng Regency, where local wisdom and cultural factors may also play an important role. In the context of Buleleng Regency, where villages are often known for their tourism potential, the promotion of good religious moderation and interfaith tolerance can be an additional driver for the development of villages as inclusive and interfaith friendly tourist destinations (Fachruddin., et al, 2021). Thus, the two studies together provide a deeper understanding of religious moderation, tolerance, and the role of local wisdom in the context of local communities in these areas.

There are several unique things that we found in Balun Village, the first of which is about the sociological approach when someone from the Balun Village community dies. For example, if a Muslim dies, in the process of burial, there is a grave digging team that was formed and formed from various cross-religions in Balun (Interview: Mangku Tadi, 2023). Certainly, the funeral is also carried out in a different place because each religion in Balun Village has its own burial place. So is the issue of slametan for the event of the deceased. Each religion in Balun also does things that are almost the same as those done by Muslims such as there are 7-day, 40-day, 100-day, and 1000-day slametan which certainly use rituals according to their respective religions (Interview: Sutrisno, 2023).

The sociological approach seen in the practice of burial and slametan in Balun Village is the recognition and respect for religious diversity in the community. In this context, the

sociological approach refers to an understanding of how social interactions and social structures influence patterns of behaviour and activities in society.

Our research findings are supportive and have significance in relation to a society that has implemented religious moderation. There is a form of basic morality in a form of social environment that exists in society. Sumbulah tried to explain this in the research. That humans cannot live without differences. Therefore, religious moderation actually becomes a dynamic that actually has to happen. But sometimes the issue of religious moderation becomes complicated when it is related to the conditions of non-modern or traditional societies (Sumbulah et al., 2022). Suarnaya's research also highlights the tolerant attitude between religious communities in Buleleng Regency, while DESILA's research focuses on tolerance and harmony between religious communities in the Lamongan regency which is the focus of her research from DESILA's research highlights the role of local wisdom in encouraging religious moderation. This is in line with Suarnaya's findings showing good religious moderation in Buleleng regency, where local wisdom and cultural factors may also play an important role.

In the context of Buleleng Regency, whose villages are famous for their tourism potential, increasing good religious moderation and tolerant attitudes among religious communities is an inclusive and interfaith effort. This can be an additional impetus to develop villages as eco-friendly destinations.

The combination of these two studies provides a deeper understanding of the role of religious moderation, tolerant attitudes, and local wisdom in the community in the region. There are some unique things that we found in Balun village. A sociological approach when one of the Balun villagers dies. For example, when a Muslim dies, a team of grave diggers from the various religious groups in Balun is formed during the burial process (Interview: Mangku Tadi, 2023). Of course, each religion in Balun Village has its own burial place, so the funerals are also held in different places. This is a slametan question about what happened to the person who died.

Each Balan religion does the same thing as Muslims. For example, there are people doing slametan 7 days, 40 days, 100 days, and 1000 days who certainly perform rituals according to their respective religions (Interview: Strysno, 2023). The sociological approach expressed in the practice of Funeral and Slametan in Balun Village is the recognition and respect for religious diversity in the community. The sociological approach in this context refers to the understanding of social interactions and social structures affecting patterns of behaviour and activities in society.

Our research seems to support societies where religious moderation is practiced and important. There is a form of morality in the social environment that exists in society. Soumbra tries to explain this in his research. So religious moderation is a dynamic that really needs to happen in practice, but the issue of religious moderation can be complicated when it comes to the context of non-modern or so-called traditional societies (Sumbulah et al., 2022).

Then for those who pray in Balun Village, there are indeed people who are specifically formed to do prayers (such as tahlilan). Each religion in Balun Village has its own team,

Christianity has a prayer team for tahlil events, Hinduism and Islam as well. Although in the commemoration or slametan, the followers of other religions also come and sit together to perform the slametan for the death of the resident (Interview: Sutrisno, 2023).

The research results can be used to strengthen religious moderation in other villages in Indonesia. In connection, role models are said to be when someone sees a figure, artist, religious leader, or even a certain profession in our minds may think that we want to be like them. That is the simple analogy of the term role model (Bruce 2009). An attitude to be like others or even want to resemble others is an attitude and a special part of role model theory. So, in certain terms this role model is not only an individual but can also be an organization, movement, country, or even a concept of ideas. Therefore, role model has multiple meanings (Suprijono, 2011).

This means that until the social issue of death, the Balun Village community is very moderate, but certainly uses religious rituals according to the laws of each religion. Then on the commemoration of religious holidays, both Islam, Christianity and Hinduism. All religious communities also participate in security and cleanliness when there are commemorations of religious holidays. For example, there are Eid al-Fitr prayers and Eid al-Adha prayers, the security carried out involves Hindu youth and Christian church youth. Likewise, when there is a Christmas way, then those involved in security are mosque youth (Islam) and Hindu youth. Likewise, when there are Nyepi activities from the Hindu religion, security will be carried out by mosque youth and Christian church youth (Interview: Herman, 2023). With these activities, there is almost no conflict between religious adherents in Balun Village.

Furthermore, on the issue of interfaith marriage, from the recognition of many parties, there has never been an interfaith marriage in Balun Village. This is because it is not in accordance with Indonesian law (Interview: Sutrisno, 2023). So, if there will be a marriage between religions, one of the prospective brides will join one of the beliefs or religions of one of the brides. This then makes a unique harmony in Balun Village. Because, after the marriage process occurs by following one of the religions adhered to by one of the brides, in one KK (Family Card) there can be two religions in one KK (Interview: Mangku Tadi, 2023). This claim was also agreed by all respondents (religious and community leaders) we met in Balun Village. Thus, the religious harmony that occurs in Balun Village is more due to family ties or blood relatives. So, in other words, there is no possibility of conflict between religious adherents in the village because they are all still one family (Interview: Mangku Tadi, 2023).

Thus, the participation of interfaith communities in Balun Village is true. This can be seen in some of the religious activities we described earlier. On the other hand, for the composition of the administrators of both the Youth Organization and Village officials, all religions in Balun Village also become administrators or Village officials (Interview: Khusyairi, 2023).

So, indeed, religious moderation in Balun Village both socially and social community institutions have merged without barriers. However, rituals are still in accordance with the teachings of each religion and this is what must be maintained by each religious adherent

(Interview: Suwito, 2023). This is in line with the context of relevant and significant role models, namely local wisdom defined as wisdom or noble values contained in local cultural assets such as traditions, sayings and life mottos. Widjono said that local wisdom is the ability to address and empower the potential of noble cultural values and is an entity that determines human dignity and dignity that has been traditionalized in an area (Widjono, 2016). Local wisdom is also a philosophy of life and science in the form of activities carried out by the community in answering various problems in meeting their needs. This is called local wisdom in English, which includes elements of local knowledge, intelligence (local genius) and symbols (local symbol) (Yin Cheong Cheng in Yuliaty, 2015).

The village government as a local actor plays an important role in realizing a tolerant life in Balun Village. Moreover, according to religious people, it is religious leaders who are responsible for internalizing universal and humanistic values in the heart and conscience. Therefore, tolerance is not only interpreted as something artificial. Religion is a source of guidance and ethics of life that motivates humans to act honestly, fairly, wisely, and refrain from various behaviours that damage interfaith harmony (Zainuri, 2020).

There is a strong relationship between the village government, religious leaders, and the community in realizing tolerance and interfaith harmony (Asmara, Musda. et al., 2023):

1. The village government plays an important role in encouraging and promoting tolerant living in Balun village.
2. They can organize interfaith development and dialogue programs and develop policies that support interfaith harmony, such as managing separate burial grounds for each religion.
3. Religious leaders have a great responsibility to instill universal values and humanity among religious communities in Balun village.
4. They not only spread religious teachings, but also educate their citizens to understand and appreciate diversity and practice values such as honesty, justice and peace.
5. Village governments and religious leaders can work together to organize activities that increase tolerance and interfaith harmony, such as seminars, interfaith dialogues and joint religious events.
6. Their synergy can strengthen the message of the importance of tolerance and mutual respect in everyday religious life.
7. Religion plays an important role as a source of bioethics that motivates the people of Baran Village to act honestly, fairly and wisely.

A deep understanding of religious teachings teaches the community to refrain from actions that undermine inter-religious harmony. The village government is always present, trying to adapt to the community and help each other despite different backgrounds, especially religion.

The village government always encourages cooperation with the community and encourages them to help each other and work together to create a Pankasaira village that upholds a safe, peaceful, happy and tolerant lifestyle. The village government is always there, trying to adapt to the community and help each other despite different backgrounds, especially religion. The village government prioritizes cooperation with the community and

encourages them to help each other and work together so that Pankasaira Village can maintain a safe, peaceful, happy and tolerant lifestyle.

For us, Balun Village is a model of religious moderation in Lamongan Regency. The evidence we have discussed above is one of the proofs that makes Balun Village worthy of being a model of religious moderation not only in Lamongan Regency but also at the national and even international levels. Balun Village also proves that religious differences are not a problem, but in fact a unifying difference.

CONCLUSION

The results of our research in the context of religious moderation make new findings, especially one of the national priorities, namely strengthening religious moderation. First, the implementation of Desila (Pancasila Village) as a role model of local wisdom-based religious moderation in Lamongan Regency through local wisdom, namely mutual tolerance, respect, respect, mutual cooperation, and never imposing religious beliefs.

The principle of local wisdom in Baran Village is “Bedragiño, yang terpenting adalah selaras” which means different but in harmony. The concept of community harmony in Baran Village is a legacy of tolerance values that are still maintained today. This local idea is in line with the concept of *Bhinneka Tunggal Ika*, which means "different but one".

Second, the perspective and role of religious leaders and the community related to Desila (Pancasila Village) as a role model of local wisdom-based religious moderation in Lamongan Regency through the active role of religious and community leaders in Balun Village communicating with each other and always prejudging each other, always prioritizing common interests above personal interests. Because, the issue of belief or religion that is embraced is a personal one and not the business of certain groups. Thus, the relationship between religious leaders and the community is relatively good. In this socio-cultural process, the community through local wisdom facilitates communication and interaction between people of different religions to live in harmony, peace and happiness.

Third, the development of Pancasila Village as a role model of religious moderation based on local wisdom through the unique findings that we get in Balun Village, namely about the sociological approach when someone from the Balun Village community dies. For example, if a Muslim dies, in the burial process, there is a grave digging team that was formed and formed from various cross religions in Balun. With different funerals, because each religion in Balun Village has its own burial place. So is the issue of *slametan* for the event of the deceased. Each religion in Balun also does almost the same thing as that done by Muslims, according to their respective beliefs, both Christians and Hindus.

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