

Implementation of Local Wisdom Based on Tolerance Character in Pancasila Village, Balun, Lamongan

Ari Susandi^{1*}, Regita Inggar Dinanti², Andi Mandala Putra³
Universitas Muhammadiyah Lamongan, Indonesia
*Email Correspondence: pssandi87@gmail.com

Abstract

Balun Village is one of the Pancasila villages in Lamongan Regency. There are three religions practiced by the village community, namely Islam, Protestant Christianity and Hinduism, they apply moderation and tolerance that varies between religious communities as part of the implementation of Pancasila values. Balun Village is located in Turi sub-district, Lamongan district. This village is often visited by Pancasila tourists from various circles, ranging from elementary school, middle school, high school students, even students who conduct research there. It is good in the village. The nickname of the village "Pancasila" for Balun, Turi sub-district, Lamongan regency, East Java, contains the values of Pancasila and tolerance that develop in it. The village, which is 4 kilometers from the city of Lamongan, is inhabited by three religious adherents who not only respect and appreciate each other but also make inter-religious harmony in their society as an identity for their village. The method used in this study is descriptive qualitative. This approach was chosen because in this study the variable is about "Inter-Religious Tolerance" so that in-depth information is needed through the process of observation, interviews, and documentation.

Keywords Local Wisdom; Tolerance Character; Pancasila Village.

INTRODUCTION

The implementation of cultural values starts from the family environment and continues in the community environment. Community leaders have an important role in influencing the implementation of values, such as ustad, teachers, kiyai, and other community leaders. The role model of community leaders creates a personality and culture. (Syaifuddin, & Ali Aziz, Moh. 2020). Indonesia is a country that has a lot of cultural, ethnic, racial and religious diversity, in accordance with the motto of the Republic of Indonesia's national symbol, namely "Bhinneka Tunggal Ika" which means Different but Still One.

The State of Indonesia provides a guarantee of religious freedom for every Indonesian citizen as stated in the 1945 Law of the Unitary State of the Republic of Indonesia concerning Religion, Article 29 paragraph (1) that "The State is based on the One Almighty God". Article 29 paragraph (2) which reads "The State guarantees the freedom of every citizen to embrace their respective religions and worship according to their religion and beliefs". The existence of this legal guarantee indicates that there is no element of coercion in embracing a particular religion (Musdalifah, I. 2021).

For the life of a pluralistic Indonesian society, it demands to implement a tolerant attitude. However, it is a paradox in the midst of a diverse Indonesian society, the emergence of intolerant attitudes, radicalism, extremism is so concerning. Worse still, the ideology targets the millennial generation, threatening harmony and harmony in the state. As a protection, there needs to be a moderate understanding, especially among the millennial generation (Indraswari, Y. D. 2020).



Internalization of cultural values has benefits as development, filtering and improvement of culture. Internalization of culture can be successful if cultural socialization is understood and carried out in everyday community life. The internalization process is a biological desire and instinctive talent that every individual has since birth. However, the surrounding community environment and individual character have enculturation and an important role in the process of cultural socialization (Pratama, F. F., & Rahmat. 2018). Failure to internalize values and cultural socialization causes various problems in society such as violence and sexual crimes in the family environment, a consumptive economic life, executives and legislators caught red-handed in bribery and corruption cases, fights between students, immoral cases committed by teachers to their students, and many more problems that occur and are reported in the mass media online and visually So that the perception of society seems to be socialized cultural values through the mass media about violence, corruption and the cunning ways of the cunning. Indirectly, there is a process of cultural internalization for someone to cultivate various bad things in their lives (Nuriz, M. A. L. 2019).

The nickname of the village "Pancasila" for Balun, Turi sub-district, Lamongan regency, East Java, contains the values of Pancasila and tolerance that develop in it. The village, which is 4 kilometers from the city of Lamongan, is inhabited by three religious adherents who not only respect and appreciate each other but also make inter-religious harmony in their society as the identity of their village. It is no wonder that researchers from outside Balun call it the "Pancasila" village. In general, the life of religious people in the village inhabited by 4700 residents is built on the principles of harmony and bonds of tolerance that have been going on for a long time and are almost consistent (Shofa, A. M. A. 2022).

The number of Muslims in Balun village is still quite large, namely 75%, followed by Christians at 18% and Hindus at 7% of its residents, however, this does not mean that the majority gets priority in socio-religious activities in Balun. Uniquely, the diversity of religions in the "Pancasila" village of Balun not only decorates village life but also the internal life of families. Until now in Balun, family members can still be found living with three different beliefs. However, the harmony of religious communities in Balun village is a lesson for the practice of religious moderation that needs to be emulated and studied (Ulum, K. 2019). It is estimated that Indonesia will benefit from the second demographic bonus in 2030. The demographic bonus is a condition in which the number of people in the productive age position (15-64 years) is greater than the number of unproductive people. In 2030, it is estimated that the number of people of productive age in Indonesia will reach 70%. Jamhari Makhruf warned that the demographic bonus in Indonesia should not become a demographic curse, for that a moderate religious attitude is needed, respecting differences. Religious moderation can be understood as a way of thinking, attitude, and behavior that always takes the middle position (*washatiyah*), always acts fairly, and is not extreme in religion (Sushartami, W., Sari, Y. K., Maizida, K., & Purwandani, I. 2021).

Moderation in religion is needed to maintain harmony in the socio-cultural environment of Indonesian society. Indonesian society consists of religious groups, tribes,

racas that have different cultures and customs. These differences can be found in the village environment which is part of the scope of the region in Indonesia. One of the villages that has differences in terms of socio-culture is Balun Village, Turi District, Lamongan Regency. There are three groups of people with different religions in Balun village, namely Islam which is the majority of the population, Christianity and Hinduism which are the minorities. Balun village is famous for its tolerance in religion. Among people outside the village, Balun is known as the Pancasila village (Sunoto, I., & Nulhakim, A. L. 2017).

Of course, religious tolerance is one of the ideal Pancasila values to be developed and become a guideline in community life in Indonesia, especially in Lamongan Regency. There is a village in Lamongan that applies the concept of tolerance and civility between religious communities that is extraordinary in the area. Villages have become commonplace and commonplace. This is interesting considering that there are not many areas in Indonesia that can be harmonious and are inhabited by many religious adherents. Balun Village is one of the Pancasila villages in Lamongan Regency. There are three religions practiced by the village community, namely Islam, Protestant Christianity and Hinduism. They apply moderation and tolerance that varies between religious communities as part of the application of Pancasila values. Balun Village is located in Turi District, Lamongan Regency. This village is often a place for Pancasila tourists to visit from various circles, ranging from elementary, middle, high school students and even students who conduct research there. It's good in the village.

So that it can be used as a massive national regeneration media which of course will provide many benefits in the future. Learning outside the classroom certainly has many benefits that can be felt directly by students. This method seems simple but has a big impact related to the application of Pancasila values that they actually see which they do not only know through teaching. the materials they enter Basically, visits to Pancasila villages are an important part of the implementation and internalization of Pancasila values. In addition, it can also bring goodness to villagers in the form of developing the village's creative economy with the many visits made by many groups in the village (Danniarti, Rahma. 2017).

The existing diversity can be a problem for the integrity of the Indonesian nation. The growing cases of intolerance are caused by people who are radical and assume that the religion they adhere to is the most correct religion. The intolerant attitude of various religious groups can trigger conflicts that endanger the integrity of the Republic of Indonesia (Nelyahardi. 2017). The cause of intolerance in Indonesia is a lack of understanding of religion because the perpetrators of intolerance are radical and the decline in nationalism. Most of the religious conflicts that occur in Indonesia are based on religion, this provides an illustration that religion is the cause of various violent behaviors that not only give rise to quarrels between fellow human beings (Sanusi & Muhaemin, 2019:18). Several events in Indonesia show this, as seen from the Ambon and Poso conflicts, in resolving this conflict based on religious figures, it is increasingly clear that religion is a factor in the occurrence of prolonged conflict. The role of religion concerns a person's beliefs about religious values that can influence a person's attitudes and behavior. A country that has a lot of diversity like



Indonesia really needs a harmonious community life condition. So teaching tolerant behavior to children is important for every society in Indonesia.

Based on the description, this research is important to be conducted as a description or example of tolerance for people in Indonesia so that there are no more conflicts regarding religion that can cause division. Balun Village is very well known for its high tolerance in every community. This makes researchers interested in conducting research in the village with the title "Religious Tolerance Between Muslim, Christian and Hindu Communities in Pancasila Balun Village, Turi District, Lamongan Regency".

METHOD

According to Rahardjo, quoted in (Arifudin, 2024), research methods are a way to obtain and search for tentative truths, not absolute truths. The result is scientific truth. Scientific truth is a truth that is open to continuous testing, criticism and even revision. Therefore, there is no best method for searching for the truth, but there is a method that is appropriate for a particular purpose according to the existing phenomenon. Budiharto was quoted in (Paturochman, 2024) that the choice of research method must be adjusted to the research being carried out so that the results are optimal.

The method used in this study is descriptive qualitative. This approach was chosen because in this study the variable is "Tolerance Between Religious Communities" so that in-depth information is needed through the process of observation, interviews, and documentation. The type of research chosen is descriptive because in this study it is about the character of everyone with various religions that exist so that this type of research can describe the data that has been obtained directly (Creswell, J.W. 2014). The researcher makes a coherent description of things in the field related to the formulation of the problem. The presence of researchers in the research process is important. Researchers are the main key instrument to express the meaning of research to the parties involved so that there is openness with informants.

This study requires researchers to go directly to the field to observe and collect the required data. The data in this study were obtained from two sources, namely primary data from research subjects such as the Head of Balun Village, religious figures of Balun Village, the community of Balun Village, and the youth of Balun Village. While secondary data is obtained from documents that can be in the form of photos or files. The data obtained the head of Balun Village who converted from Islam to Christianity due to his interest in Christian teachings. The development of religious communities then adjusted to the situation and conditions of the village. The choice of Christianity was based on the kindness and gratitude of Mbah Bati as a leader at that time, Islam was based on being the majority religion in the village, and Hinduism because its teachings and rituals were not that different (Khotimah, 2020).

Will go through the analysis stage following the steps as explained by Miles & Huberman, namely data reduction, carrying out data display or data presentation and drawing conclusions or data verification. The data validity check in this study uses the source triangulation method which means digging up the truth of exclusive information through

various methods and sources of data acquisition. The final stage in this study is the preparation of the research report and drawing conclusions.

Muhadjir in (Kusmawan, 2025) states that data analysis is the activity of carrying out, searching for and compiling records of findings systematically through observations and interviews so that researchers focus on the research they are studying. After that, make the found material for other people, edit, classify, and present it. Data validity techniques use triangulation techniques including techniques and sources. Data analysis uses the Miles and Huberman model in (Judijanto, 2025) consisting of data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Local Wisdom Based on The Character of Pancasila Village Tolerance

Balun Village is a village where the majority of the people embrace Javanese beliefs or local wisdom, as well as a strong culture from the Majapahit Kingdom which is Hindu-Buddhist (Budiyono. 2020). Then, Islam developed in Balun Village when a figure, namely Mbah Alun or Mbah Sin Arih Raja Blambangan (Sunan Tawang Alun I) came to the Lamongan Regency area to practice Islamic teachings such as studying and studying Islamic knowledge until his followers grew to become the majority. In 1967, Christianity began to spread in Balun Village which was brought by Mbah Bati who was a TNI and also the head of In its social life, Balun Village has a shared social perspective and activities based on local wisdom, even though its people adhere to Islam, Hinduism, and Christianity. One of them is the slogan of Balun Village, namely "Bedo Raginyo, Sing Penting Rukun" which means even though they are different, they still live in harmony and love each other (Fikriyah, 2022). This is one proof of the appropriateness of the term Pancasila Village for Balun Village, because the slogan has the same meaning as Bhinneka Tunggal Ika which means "Different but Still One". Social activities carried out by the community are also based on the principle of minimizing the friction that can be caused by religious activities, so that various cultural and political activities do not look at the religion they adhere to, such as the Hindu ogoh-ogoh culture which is celebrated and assisted by Muslims and Christians, as well as general elections and solid national independence day celebrations (Widiatmaka et al, 2022).

Religious tourism as part of tolerance is a form of tourism related to religious activities through the concept of a vacation to a religious tourist attraction that is visited. Religious tourism, which is generally known, is a form of tourism to increase a person's spiritual values by visiting the tomb of a religious figure in tolerance between religious communities. However, in carrying out religious tourism in Pancasila Village, it is hoped that not only spiritual values will be strengthened, but also the values of religious inclusivism, as is the condition and uniqueness of the village. In the context of education, educational tourism is a tourism concept that combines recreational tourism with non-formal education so that the benefits can be in the form of recreation and a pleasant learning experience.



The reality of tolerance between religious communities in the three religious' harmony in Balun village cannot be separated from the positive contribution of local actors. (Yudarta, I. G., & Pasek, I. N. 2015). These local actors consist of village apparatus officials, religious leaders, community leaders, and the role of youth. Village apparatus officials have a very important role in efforts to strengthen tolerance there. One of them is that the village government always facilitates various activities carried out in building, cultivating, and strengthening tolerance values that are closely related to the study of "Pancasila literacy".

This facilitation process is carried out by the village government by opening discussion forums-deliberations before the implementation of religious holidays from the three religions there. This process is what is then able to realize everything that the Balun community wants to aspire to. This ideal is none other than the realization of a harmonious, prosperous, and prosperous society, and religious life above diversity. Harmony in diversity is not only an ideal, but must be implemented in real life in community, national, and state life. The responsibility to realize it is not only borne by the government, but must be supported by the responsibility of religious leaders, community leaders, village governments, and youth leaders (Wahidah, B. Y. K. 2019). The role of religious leaders is also an important part of the meaning of positive contributions towards the creation of harmony in diversity. Religious leaders in Balun village are able to uphold the values of tolerance in various religious activities involving 3 (three) religious communities there. What they convey in these activities does not reach the stage of offending the feelings of other religious communities. These religious leaders are able to measure themselves, measure the statements that will be conveyed in the forum, where the substance is always directed at creating a good horizontal life and harmonious harmony. There are no attempts at statements that will cause conflict between religious communities there. All of them have upheld the meaning of tolerance which is indeed the soul of the Indonesian nation.

Religious Tolerance Based on The Cultural Wisdom of Pancasila Village

The reality of the culture of tolerance in Balun Village can be found from the beginning when we first set foot in the village. There is a large writing on the village gate that reads "Welcome to Pancasila Village; Balun Village, Turi District". This is what then sticks in our minds that Balun Village gets the title or designation as Pancasila Village. Substantively, the term title or designation "Pancasila Village" in Balun Village has actually been around for a long time. This happens because the practice of tolerance between religious communities has been established for decades.

However, the term "Pancasila Village" in Balun Village only went viral in 2013. Even the term "Pancasila Village" also originally came from residents outside Balun Village. Balun Village is a village area located approximately 1 kilometer from the main road of Pantura Surabaya-Tuban, East Java Province. The concept of tolerance can be seen if it meets several indicators. The concept of tolerance is something that is closely related to the concept of multiculturalism contained in the motto *Bhinneka Tunggal Ika*. This concept aims to continue to uphold and maintain the values of the practice of unity and integrity in cultural life (Muzakir, M., & Suastra, W. 2024). Tolerance is an essential substance contained in the

motto Bhinneka Tunggal Ika which plays a role in maintaining unity and integrity in diversity. Indicators of tolerance values can be known and understood when we find the applicable realm, namely: (a) being able to accept all differences, (b) respecting each other even though they have different backgrounds such as ethnicity, religion, race, culture, and others, (c) respecting differences in religion, beliefs, beliefs between each other, (d) not having behavior that forces opinions or will on others, because everyone has the right to express opinions that are guaranteed and protected by the state. Tolerance must be used as the main foundation and must be instilled from an early age in the younger generation in order to face the challenges of increasingly dynamic developments (Rahmawati et al, 2020).

On the celebration of religious holidays, both Islam, Christianity, and Hinduism, there is a very extraordinary sight. If we look back, that in our beloved country, Indonesia, there are still things that can tarnish the meaning of tolerance in religious life. At least in 2022 there were 175 events and 333 real actions that have the potential to damage the essence of tolerance in freedom of religion and belief. And sadly, some of these cases were carried out by state actors. This is very different from what happened in Balun village, Pancasila village. One of the strengths possessed by the Indonesian nation is the power of tolerance (Azizah, I., Kholis, N., & Huda, N. 2020)

According to Walzer, the principle of tolerance can be understood if there is a social reality, namely: (a) being able to accept differences in a wise manner, (b) being able to standardize something based on the name of a group into a group that upholds multiculturalism, (c) being able to accept, appreciate, and recognize the rights of each individual, (d) respecting and respecting the existence or existence of other individuals, e) recognizing ethnic and cultural diversity and realizing that all of that is a gift from the creator (Alfariz, F, 2021). During the celebration of the big day for Muslims, namely Eid al-Fitr and Eid al-Adha, members of the Balun village community who are Christian and Hindu always channel their energy and time to maintain security and order around the Miftahul Huda mosque in Balun village. During the celebration of the big religious holiday for Christians, namely Christmas, the Balun village community who are Muslim and Hindu are ready to help secure and regulate conditions around the East Java Christian Church in the village. This condition also applies when Hindu villagers hold religious services at the Sweta Maha Suci temple. Uniquely, the places of worship starting from the Miftahul Huda Mosque, the East Java Christian Church, and the Sweta Maha Suci Temple are not far from one building to another. This is a picture of the strength of tolerance between religious communities which actually strengthens the foundation towards realizing a superior national integration. Idealistic thoughts that use the name of religious faith should have their perspectives changed. Indeed, substantively, each religion is definitely different, both in terms of how to worship and the level of individual religiosity.

However, when we raise a perspective based on horizontal substance, it certainly has a different meaning from the vertical substance. So it is fitting that we as a great nation, a nation that has the strength of brotherhood, let us all uphold the values of tolerance that are manifested in the portrait of harmony between religious communities, especially the portrait in Balun village can be a good example. In addition to the above, the portrait of harmony



between the three religions in the village is manifested in the form of cooperation and tolerance in general community activities such as village cleaning, village celebration events, as well as community gatherings and jagongan (community gathering events) (Alfariz, F., & Permatasari, R. Y. A. 2023).

In fact, the value of tolerance must be upheld and used as a perspective and benchmark in living one life, namely one Indonesian nation. If broken down into a more specific meaning, then living one nation will definitely include living within the scope of religion. This is what then gave birth to the concept and practice of a culture of tolerance between religious communities (tri religious harmony) which upholds the values of unity and oneness in the realm of horizontal life. One of the noble cultures, a culture that is rarely possessed by other nations, namely a culture of tolerance based on religious culture, has been possessed by the Indonesian nation since ancient times (Wahyuddin, I et al.,2022)

This is what is later referred to as an altruistic attitude, namely an attitude that causes him to melt and melt in the midst of a sea of people without a person. In this context, the "Pancasila Literate" Study can be seen in the reality of tolerance which is manifested in the entity of interaction patterns between 3 (three) adherents of religion, namely Islam, Christianity, and Hinduism. How they are able to blend and help each other in various religious activities or ceremonies without any sense of looking down on each other, the loss of hatred for each other, and the melting of traits and attitudes that feel they are righter than others. The spirit of helping each other that stands on the foundation of tolerance is also manifested in other social activities such as mountain fall activities, village community service, village celebrations, and national day activities such as Indonesian Independence Day, Pancasila Day, Youth Pledge Day, and many other activities (Cahya, N. R. 2017).

In addition to the practical description related to the pattern of interaction of tolerance between adherents of the three religions in Balun village, there is also how the role of the village government and local community in efforts to support the realization of a high tolerance entity in Balun village. The village government consisting of the village head and village officials has an extraordinary spirit and soul in advancing the potential of Balun village, especially to encourage the creation of a village that actually has diversity in terms of religion. It is not easy to unite the community, especially when faced with different nuances of belief (Irawan, A. S., & Muzakki, A. 2021). However, all of that was refuted when faced with the reality that occurred in Balun village, where the three religions were able to show a positive attitude in upholding the meaning and essence of tolerance in living together and in society in Balun village. The role of community leaders and youth also has a very positive trend. They have been taught from an early age how to respect each other, how to help each other. This is what then reminds us that early education is a very important education to be taught first at the family level. The concept of three centers of education has reminded us that family education is the first and foremost education. So from here we can learn and apply and be inspired, how the existence of Balun village as a Pancasila village which contains the values of Pancasila which must be upheld in the superior Indonesian culture.

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CONCLUSION

Indonesia is a country with religious diversity, so the values of religious inclusivism are values that have the potential to create a harmonious and harmonious Indonesian society. Every official religion in Indonesia has religious inclusivism values in its teachings, so that this is a solution to religious problems in Indonesia. The Pancasila Village itself is a village that is considered to be able to represent the life of an inclusive religious society, so that it can be an inspiration in adapting an inclusive social life pattern for Indonesian society holistically. The program is in the form of a religious-educational tourism program through image and video media uploaded to the website or other social media. The program then presents various content about the life of the inclusive Pancasila Village community through interesting and interactive media, so that the process of strengthening the values of religious inclusivism can be carried out through methods that are based on recreational values.

Tolerance is a positive attitude that must be understood and implemented in a diverse religious life. Indonesia is a nation that stands on diversity, one of which is diversity in terms of religion. A regional reality called Balun Village, in Turim District, Lamongan Regency, has taught us the importance of upholding the meaning of tolerance. Tolerance that is manifested in the form of mutual assistance and mutual respect is the essence of the identity of the Indonesian nation whose essence must be transmitted to other communities. The practice of tolerance that is manifested in various religious activities and national holidays is a manifestation of the values of Pancasila that have been implemented in real terms in Balun Village. Of course, this cannot be separated from the positive correlation, positive spirit, and positive values of Pancasila that have been upheld by both the government and village officials, religious and community leaders, and the role of young people who are very



wise in efforts to support and advance Balun Village which is able to uphold the spirit of Unity on the principles and realities of tolerance of diverse religions. This is what then underlies why we must be “Pancasila Literate” based on the reality in Balun village which is known as the Pancasila village.

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