

## A PORTRAIT OF RELIGIOUS MODERATION AMID PLURALISM AND DIVERSITY TO BUILD INTERFAITH HARMONY IN BALUN VILLAGE, LAMONGAN REGENCY

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### ABSTRACT

*In the midst of the rising issues of intolerance and radicalism occurring in various regions of Indonesia, Balun Village in Turi District, Lamongan Regency, stands out as one of the cities with a high tolerance index in East Java. This village is even known as the Pancasila Village due to the strong interfaith tolerance. The focus of this research is to examine the patterns of social interaction among different religious communities in building harmony and peaceful coexistence within the multicultural society of Balun Village, Lamongan Regency. It also aims to capture the portrait of religious moderation based on local wisdom in Balun Village to maintain interfaith harmony. The research uses qualitative fieldwork methods to clearly depict the social interactions between religious groups in fostering harmony at the research location. The approach used in this study is phenomenology to empirically understand how the residents of Balun Village, Lamongan Regency, perceive, express, and practice religious moderation based on local wisdom to maintain interfaith harmony. Data for this study were collected using two techniques: interviews and observations. Data analysis is conducted using the analytical methods of Miles, Huberman, and Saldana (2014), which include three steps: data condensation, data display, and conclusion drawing and verification. Social interactions between Muslims and non-Muslims in Balun Village, Lamongan Regency, are characterized by associative processes such as cooperation, accommodation, and acculturation. The empirical portrait of how the residents of Balun Village understand, express, and practice religious moderation based on local wisdom includes various activities such as wedding celebrations (kenduri), death rituals, communal work, arts performances, Nyadran rituals, Tunduan, and mutual cooperation in religious rituals and major religious holidays.*

### KEYWORDS

*Religious Moderation, Multiculturalism, Pluralism, Local Wisdom*



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## INTRODUCTION

Indonesia's diversity and plurality are part of the consequences of religious, ethnic, tribal and cultural diversity. Unfortunately, the social relations of this plural society often cause friction and lead to violence. Especially sensitivities that raise religious issues. So it takes appropriate action to address this phenomenon and if it is not addressed immediately, it will become a time bomb that can be ignited at any time.

In this context, SETARA Institute released the results of their research that starting from 2019 as a national political year (until September 2020), expressions of intolerance and discrimination against religious minority groups tend to increase. During the past year, SETARA Institute noted that there were 200 incidents of violations of freedom of religion or belief (Erdianto, 2021).

Radicalism and intolerance are actions that often occur in the midst of multicultural communities that are not accompanied by moderate and nationalist religious attitudes. The attitude of radicalism that yearns for total change and is revolutionary by overturning existing values drastically through *violence* and extreme actions (BNPT, 2016). While intolerance is an attitude and behavior in the name of religion that aims to obstruct, fight, or deny the civil rights of citizens protected by Pancasila, the 1945 Constitution and the Law. This includes the denial of the rights of those who are not Muslim and those who come from groups that are not favored, despite having religious similarities (Author Team, 2019).

In the midst of a multicultural society, multicultural awareness and understanding are needed to respect differences, heterogeneity and the ability to interact fairly with anyone. A moderate religious attitude is one of the efforts that can be made in the form of recognition of the existence of other parties, being tolerant, respecting differences of opinion and not imposing their will by means of violence. In the midst of the rampant issues of intolerance and radicalism that occur in various regions in Indonesia, Balun Village, Turi Subdistrict, Lamongan Regency is one of the cities with a high tolerance index in East Java. In fact, Balun Village is also known as Pancasila Village because of its strong tolerance among religious adherents.

Balun Village, Turi Subdistrict, Lamongan Regency is one of the portraits of a multicultural society that is able to maintain religious harmony. Since 1967, along with the addition of new adherents and with a high spirit of self-help, Muslims, Christians and Hindus began to build simple places of worship and after passing through stages of development until finally there were magnificent mosques, churches and temples. This village represents a pluralistic society consisting of various religions and getting along well. Three places of worship of different religions are located side by side, but conflicts between religious adherents have never occurred.

Balun Village consists of 2 hamlets, namely Balun Hamlet which consists of 10 RTs and Ngangkrik Hamlet which consists of 3 RTs. And based on population data in 2020, 75% of the population is Muslim, followed by 18% Christian and 7% Hindu. In April 2019 Balun Village was designated as a Religious Tourism Village, Pancasila Village by Lamongan Regent Fadeli. After a series of surveys and

monitoring from FKAUB Lamongan City, the high tolerance among residents and the conduciveness of interfaith harmony made the village win the award (Ardiyanto, 2019).

The focus of the research is to examine the pattern of social interaction between religious communities in building harmonization and harmony in a multicultural society in Balun Village, Lamongan Regency. And a portrait of religious moderation based on local wisdom in Balun Village to maintain interfaith harmony.

## RESEARCH METHOD

The approach used in this research is phenomenology to empirically understand, express, and perform local wisdom-based religious moderation to maintain interfaith harmony. The data for this study were collected through two techniques, namely interview and observation methods. The technique for qualitative data analysis uses theoretical data analysis techniques from Miles, Huberman, and Saldana (2014), namely analyzing with two steps, namely: *data condensation*, presenting data (*data display*), and drawing conclusions or verification (*conclusion drawing and verification*).

## RESULT AND DISCUSSION

### **Social Interaction between Religious Communities in Balun Village, Lamongan Regency**

Multicultural comes from two words, namely multi which means many, and culture which means culture. Multicultural society means that people have various cultures, such as science, kinship systems, language, religion, art, technology, and livelihood systems. Multicultural can also be interpreted as diversity or differences between one culture and another. So that multicultural society can be interpreted as a group of people who live and live in a place that has its own culture and characteristics that can distinguish between one society and another. Each community will produce its own culture that will characterize the community (Suparlan, 2002).

In a multicultural society, human interaction is quite high in intensity, so that the social skills of community members in interacting between people need to be owned by every member of the community. These abilities, according to Curtis, cover three areas, namely: *affiliation (cooperation)*, *cooperation and resolution conflict* (cooperation and conflict resolution), *kindness, care and affection / empathic skills* (friendliness, attention, and affection) (Akhmadi, 2019).

The heterogeneity of ethnicity, religion, language and cultural values that occur in society is a consequence of Indonesia's pluralistic nation. Indonesia's heterogeneity can be an "*integrating force*", which is socially and culturally binding, but on the other hand it triggers friction between multicultural communities with different ethnicities, religions and cultures. On this basis, social interaction is needed to build human resources that are open and tolerant of other cultures so as to minimize the seeds of hostility that can disrupt security stability.

Social interaction in a pluralistic society moves dynamically, covering relationships between individuals and between groups in the form of positive and negative actions that influence each other and have a purpose, Based on

observations in the field, a portrait of inter-religious social relations in the Balun Village community in Lamongan Regency is as follows:

**First, Associative social interactions (*associative processes*), namely:**

**1) *Cooperation***

It is a form of social process in which two or more individuals or groups engage in joint activities to achieve a common goal. Cooperation is found in almost all human groups. Among Indonesians, there is a system of cooperation called *gotong royong*, which adheres to the principle that humans cannot live alone without cooperation with others.

The Balun Village community's pattern of cooperation is voluntary constructive to do certain jobs in order to achieve a common goal, such as the construction of public facilities, building houses of worship and the implementation of community service always runs with full awareness from each member of the community.

Agreement and cooperation in the midst of differences are the main values in pluralism. It is important for every religious believer to foster awareness of pluralism to maintain diversity and harmony. Pluralism is a perspective that recognizes diversity and is actively involved through positive social interactions and relations. So that it can coexist without having to abandon each of the distinctive identities inherent in its different forming elements. The intensity of social interaction of Balun Village residents in the form of cooperation through unification with other groups of different races, religions, origins, values and cultures helps build a harmonious life together. It is interesting to note that the establishment of pluralism in Balun Village is not only supported by mutual openness and dialogue between religious communities, but this portrait of cooperation and mutual *take and give* also helps minimize disintegration triggered by misunderstandings between different groups.

According to M. Rifa'i Abduh, he suggests that the dialog model used in Indonesia related to religious harmony and religious pluralism is the inclusive and exclusive model (Abduh, 2007). The inclusive model is looking at the background of religious harmony which states that harmonious life among religious communities is an absolute requirement for national unity and for national stability and national security. Meanwhile, the exclusive model is reflected in the religious propagation regulations of each religion (Iswanto, 2020). In addition, the interfaith and multiethnic togetherness of the Balun Village community in the frame of diversity so that each party establishes *ukhuwah wathaniyah* (national relations).

In this context, according to Said Agil Husain Al-Munawar, plurality and diversity among tribes, nations, religions and cultures in the understanding of the framework of human unity create moderate attitudes for each individual (Al-Munawar, 2005).

Inter-religious cooperation in Balun Village is based on tolerance, mutual understanding, mutual respect, mutual appreciation in the equality of religious experience and cooperation in the life of society and the state. The portrait of the warmth of multi-religious and multi-ethnic *mukti* helped create a conducive and safe environment so as to avoid unwanted friction.

## 2) *Accommodation*

Accommodation is a process of adjustment between individuals and individuals, individuals and groups, or groups and groups in order to reduce, prevent, or overcome tension and chaos. Tolerance is a form of accommodation without formal agreement.

Tolerance is the granting of freedom to fellow human beings or to fellow citizens to carry out their beliefs or manage their lives and determine their respective fates, as long as in carrying out and determining their attitudes it does not violate and does not conflict with the conditions for the creation of order and peace in society (Hasyim, 1979). Religious tolerance is divided into two types, namely: *First*, passive tolerance, which is the attitude of accepting differences as something factual. *Second*, active tolerance, which is tolerance that involves itself with others in the midst of differences and diversity (Casram, 2016). Inter-religious tolerance in Balun Village is very close, despite having three different major religions, they are able to coexist by upholding tolerance, *tepo seliro* and mutual respect.

The three major religions of Islam, Christianity and Hinduism live in harmony side by side, and the three places of worship are even close to each other. Miftakhul Huda Mosque stands facing the soccer field. Across the soccer field stands the Jawi Christian Church (GKJ) of Balun Village. Meanwhile, the temple is located right behind the mosque.

During Eid al-Fitr, people of religions other than Islam visit Muslims to wish them Eid al-Fitr. Likewise, when Christians celebrate Christmas. During the Nyepi Day celebration, all communities also prioritize tolerance by not carelessly leaving the house. Even because of their tolerance, Christians are willing to postpone worship masses, if Muslims or Hindus are simultaneously undergoing a worship process. Christians do not mind this. In fact, it is not uncommon in evening worship, if it coincides with the Maghrib Prayer schedule, then the worship service is postponed.

Agreement in the midst of differences is the main value in pluralism. It is important for every religious believer to foster awareness of pluralism to maintain diversity and harmony. Religious believers may believe in the truth of their religion, but on the other hand, different groups also have the right to believe in the truth of their religion. This tolerance is closely related to pluralism because pluralism awareness means being open and recognizing differences because there are things that are not the same, cannot be forced but can still go hand in hand. In the context of religion, pluralism means being open and respecting the beliefs of other people while maintaining the distinctiveness of each that distinguishes one from the other.

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In this context, according to Nurcholish Madjid, it is a true bond in the bonds of civilization. Pluralism is a necessity in civilized life, not a condition that should

not be, but has existed and must be accepted. Pluralism is even one of the mechanisms to ensure human salvation (Madjid, 1999).

Meanwhile, Gus Dur considers pluralism to be more than just moral tolerance. Or in other words, pluralism does not refer to the reality of recognition of plurality. However, it further requires the active involvement of all parties in addressing the reality of plurality. Gus Dur's pluralism is based on Islamic values, humanity and democracy, in an Islamic and Indonesian context (Fitrotulloh, 2021).

### **3) Acculturation**

Acculturation is understood as a social process that arises when a group of people with a certain culture is faced with elements of a foreign culture in such a way that gradually the elements of the foreign culture are accepted and processed into their own culture, without causing the loss of the personality of the culture itself.

Pluralism awareness means being open and recognizing differences because there are things that are not the same, cannot be forced but can still go hand in hand. In the context of religion, pluralism means being open and respecting the beliefs of other believers while maintaining the distinctiveness of each that distinguishes one from the other. Cultural wealth and religious diversity in plural societies are often considered as causes of friction that leads to conflict or in other words, religion and culture are difficult to find common ground to create harmonization and harmony.

As a multicultural community, Balun Village is able to integrate well between all levels of society in harmony and social cohesion despite the striking differences in religion and culture. The existence of ethnic groups in one location with different cultural backgrounds can be integrated into a harmonious whole. This is characterized by social relations between ethnic groups that remain harmonious and very rarely found social conflicts that are motivated by cultural differences.

This is because the Balun Village community has good social capital in the form of *friendship*, *kinship*, and institutionalized *face-to-face relationships*. Social capital is part of the social organization that is able to facilitate collective action so that each individual or group can open themselves to interact with each other.

The integration of ethnic groups in Balun Village is reflected in the harmony of social relations between ethnic groups that reduce differences in identity and accept other groups' cultural parts as part of their culture but do not eliminate their respective cultural identities. Interestingly, differences in ethnicity, language, culture and even religion do not make them contradict each other in their social life. On the contrary, they still live in harmony, uphold the values of togetherness and respect each other despite social and cultural differences.

Cultural acculturation can strengthen a multicultural society. The following conditions reflect the existence of cultural acculturation in the multicultural community of Balun Village in the form of cultural performances of the archipelago when celebrating religious holidays by displaying the arts of various tribes and religions and the division of the community into cultural groups that have uniqueness Ceremonies in the form of cultural performances when celebrating religious holidays become a forum for the multicultural Balun Village community to establish social relations in cultural rituals. During Christmas celebrations, Muslims perform *tambourines* in the church, while Hindus perform gamelan creations. The same goes for the tradition when celebrating the ogoh-ogoh parade

in commemoration of Nyepi Day. Christians and Hindus also contribute their creativity by playing gamelan and musical instruments.

This tradition then bridges social relations between cross-religious and cross-cultural communities. With the agreement of the residents and the local village government, this performance opens up space for all elements of society who wish to participate in it. In other words, religious and ethnic groups are given space to participate. Every member of the community, whether Muslim, Christian or Hindu, also has the same opportunity to participate. And evidently, most Balun villagers have made it part of their culture. In this context, it is increasingly clear that there is cross-cultural integration that colors the social life of the people living in Balun Village. And this also shows that Islam as the majority religion is open and strongly advocates harmonious relations between all human beings without distinguishing the background of cultural elements. Despite cultural differences, ethnic groups participate in celebrating local cultural traditions together in social spaces, especially through the intermediary of religious and government institutions.

Balun Village's local wisdom is an asset of the community's cultural wealth that can be used as a social glue. Acculturation integration involves adapting to the dominant or minority culture while maintaining each other's cultural heritage, bound together in a unified group despite cultural differences. Therefore, it can be understood that in acculturation, there is an element of acceptance of other cultures that enter or are accepted as if they have their own culture which becomes a shared culture in order to knit a harmonious social life.

The Balun Village community has the same understanding of the implementation of religious and cultural rituals in society that makes them harmonious in diversity. So that differences in ethnicity, language, culture do not make them cross each other in social life. They still live in harmony, upholding the values of togetherness and respecting each other despite having differences in social and cultural matters.

### **Empirical Portrait of Religious Moderation Based on Local Wisdom in Balun Village**

Cultural diversity is natural due to the interaction of various individuals and groups in Indonesia's heterogeneous communities bringing with them different and specific cultural behaviors such as diverse ways and values of life, customs, and religious practices. Social reality as heterogeneous creatures (Al-Quran and its Translation 2014 Q.S. al-Hujurat: 13) In another verse, Allah SWT confirms with His iradah it is not difficult for Him to make one people (Al-Quran and its Translation 2014 Q.S. Hud: 118) So, humans who are created differently are a blessing to get to know each other, understand and accept diversity. Thus, Islam has explicitly described multi-culturalism (Rosyidah, 2021).

The noble values of local culture have harmony with the values of religious moderation Religious moderation based on local culture itself is important because local culture can help realize a climate of religious moderation in people's lives. As explained above, local culture has noble values that are positive and help everyone lead to goodness.

Related to the idea of local culture associated with religious moderation lies in its characteristics that can be used as one of the strategic instruments in resolving problems and conflicts that occur in a plural society. In this context, according to

Wagiran, local wisdom is the capital of noble character building. Noble character is the character of a nation that always acts with full awareness, self-purification, and self-control. The contours of local wisdom are always centered on efforts to abandon lust, minimize desires, and adjust to *empan papan*. Local wisdom is a discourse of the greatness of the moral system (Wagiran, 2012).

Meanwhile, the main parameters of religious moderation based on empirical reality in Indonesia today have four (4) parameters according to the Ministry of Religious Affairs of Islam, among others: national commitment; level of tolerance; anti-radicalism and non-violence; and religious expressions that are accommodating to local culture. The characteristics or indicators of attitudes or behaviors that reflect the nine values of religious moderation include: *tawassuth* (middle), *i'tidal* (upright), *tasamuh* (tolerant), *al-Syura* (deliberation), *qudwah* (pioneering), *ishlah* (repair), *muwathanah* (love for the country), anti-violence (*la al'unf*) and anti-violence (*la al'unf*).

Based on semi-structured interviews conducted with several key informants in Balun village who were selected based on *snowball sampling* to facilitate researchers to find informants of different positions and religions according to the recommendations of the first informant. The informants involved in this research include Muslim, Christian and Hindu religious leaders; Muslim, Christian and Hindu youths; and Balun village officials. Among the empirical portraits of local wisdom-based religious moderation in Balun Village are as follows:

#### **First, Wedding Celebration (*Kenduri*)**

Indonesia is known for its rich culture, traditions, customs and rituals that occur in almost all regions, especially in rural areas that are still steadfast in maintaining and preserving from generation to generation. Likewise, Balun Village, Turi Subdistrict, Lamongan Regency has a tradition in the sacred procession of marriage, namely *kenduri*. *Kenduri* or prayer together to ask for the smoothness of the event to be held. This ritual is performed before the wedding ceremony takes place and is the first ritual before other processes in the wedding series. This *kenduri* is the initial stage in marriage. So, this ritual is one of the symbols to ask for blessings from God Almighty.

It is the custom of the Balun Village community to *ngaturi* (give information) before holding a *kenduri*, 2-3 days before the event procession by inviting all neighbors regardless of religious differences. Meanwhile, the wedding ceremony is exclusive, inviting and involving the role of neighbors of different faiths. All those present follow the whole series of events until the end. Even non-Muslim invited guests also wear caps and headscarves as a tribute to the *shohibul hajad*.

In the midst of the different beliefs of the Balun Village community, they consider interfaith marriages as commonplace and not a problem. As a result of this marriage of different beliefs, the family can have different religions in one building. For example, a Muslim mother, Hindu father and Muslim child then decide to marry a Christian and vice versa.

As a nation rich in local wisdom values, Indonesia has a strong noble character derived from the values extracted from the culture of its people. The values of local wisdom are not an obstacle to progress in the global era, but an extraordinary transformational force in improving the quality of human resources as the capital of a nation's competitive and comparative advantage. Local wisdom



has noble values that unify the community and become the glue of diversity in Indonesia so that it becomes a strong capital to build religious moderation in the form of moderate religion by tolerating diversity of beliefs.

Here indirectly, the Balun Village community with the local wisdom of wedding celebration (*kenduri*) has contained the insertion of religious moderation values through characteristics or indicators of attitudes or behaviors that reflect religious moderation in the form of *tasamuh* (tolerant) values, namely respecting differences in ethnicity, religion, race, and Intergroup (SARA), accepting differences as human nature, not blind fanaticism towards one's own group, accepting the truth from other groups and respecting other religious rituals. Or in other words, culturally the idea of religious moderation has been embedded in the ancestral heritage of the Balun Village community which provides direction to understand each other and have a sense of tolerance for others who have different beliefs.

### **Second, Death Ceremony**

The last phase in the human life stage is death. In the Javanese tradition, there are *rituals* that are still held even though the deceased has been dead for a long time such as tahlil 7 days, 40 days, 100 days, haul one year and 1000 days. In Balun Village, a unique and cool scene can be seen from the participation of all residents in mourning despite different religions and ritual processes according to their respective beliefs.

Meanwhile, Balun villagers who are Muslims perform tahlilan to pray for people who have died. And it is customary for residents to invite their non-Muslim neighbors even though their presence is a fulfillment of the invitation and join in praying with their respective beliefs not to join tahlilan because there are their own tahlil members for Muslims. And vice versa, if the leader of the prayer is a Hindu leader because the deceased is Hindu, Christians and Muslims also follow the event until it is finished with their respective religious rituals.

In addition, the Balun Village community also has a culture that continues to be preserved from the ancestors to make a pilgrimage to the grave of Mbah Alun which is followed by all interfaith communities with prayer rituals according to their respective beliefs. Meanwhile, the Balun community cemetery pattern is made into one complex regardless of religious beliefs or in other words, in one village cemetery complex there are graves of Muslims, Christians and Hindus into a reconciling view.

The process of death ceremonies and tahlilan in Balun Village with the involvement of all elements of society regardless of differences in beliefs has occurred since the time of the ancestors. The local wisdom values of the previous community were then inculturated with the emergence of major religions, so that the positive values were carried along with the belief systems of major religions. So actually the arrival of these religions, in advance, the lives of the people have been mixed and have a basis of togetherness, openness, no conflict, and brought to the appreciation of their respective religions.

So, in this context, the local wisdom of death rituals in Balun Village has contained the values of religious moderation in the form of *'itidal* (upright) in the form of proportional in assessing something, not one-sided, putting something in its place, maintaining a balance between rights and obligations, maintaining

personal rights and giving other people's rights and being consistent. Or in other words, the local wisdom of the Balun Village community's death ritual has effectiveness in building a climate of religious moderation in the local community, because local wisdom in the form of religious rituals can be used as social capital to knit unity in the midst of differences.

### **Third, Community Service**

Community service is an indigenous social solidarity that occurs in the life of the community has become a *local* wisdom value (*local genius*) of the Indonesian nation. This community service is an activity carried out by a group of people to make the environment better and beautify the environment. Environmental cleanliness is a gateway in achieving a healthy community life. everyone's dream. Community service has the spirit of gotong royong which is carried out together to achieve a positive result of the goals to be achieved by consensus and deliberation together.

In Balun Village, community service activities are carried out in certain events such as approaching religious holidays, August 17 or urgent matters that are deemed necessary for community service. In the midst of a heterogeneous and interfaith community, community service is carried out with a spirit of kinship and humanity All forms of local wisdom are carried out jointly by residents regardless of religious background.

The principle of gotong royong in community service is to make a job lighter and faster. Among the functions of community service is to increase cohesiveness between residents, make the relationship tighter, eliminate the status gap between poor and rich residents, cultivate harmonious life between residents and foster a sense of caring and togetherness among fellow residents. The value of religious moderation in the form of *al-Syura* (deliberation) through community service activities is a form of attitude or behavior indicator that reflects consensus deliberation as the spirit of local wisdom that continues to be carried out by the Balun Village community in the midst of religious, racial and ethnic differences. *Al-Syura* (deliberation) has noble values of religious moderation in the form of discussing and resolving affairs together, being willing to recognize other people's opinions, not imposing personal opinions and respecting and complying with joint decisions not imposing personal opinions.

### **Fourth, Art Performance**

Local Wisdom is a part of a culture that exists in a society that cannot be separated from the society itself, In works of art, especially traditional art, local wisdom will be reflected in language, both orally and in writing: proverbs, rhymes, songs, or advice. Traditional performing arts are part of local culture that contains various elements of local cultural wisdom. It contains knowledge, both the values of moral teachings, religion, education, and material elements as a cultural heritage. With the content of these various values, traditional performing arts function as guides and moral messengers for the people who own them (Bahardur, 2018).

In Balun Village, art performances are often held at certain events such as commemorating the anniversary of Indonesian Independence Day, which are organized collaboratively from all elements of the community without distinguishing between religions, ethnicities and groups.

In the performance of art, the Balun Village community has an openness in respecting differences, not imposing the truth of their beliefs on other beliefs, because of the relativity of the cultural context that must be understood and respected. In addition, the strong spirit of brotherhood with fellow citizens and love for the homeland live peacefully without having to negate or conflict because of religious differences. The values of tolerance that have been embedded in the construction of *beliefs* at the personal and social levels, preserved through traditions and noble teachings, are displayed in cultural works as a sign of the presence of religious tolerance and love for the homeland (*muwathanah*) in the community.

### **Fifth, Nyadran and Tunduan Rituals**

As a multicultural community, Balun Village is also known to have a variety of cultural heritage that continues to be preserved today, including the *nyadran* ritual and *the tunduan* ritual.

*Nyadran* (grave pilgrimage) is a stage that must be carried out by the bride and groom before and after the marriage and accompanied by the bride and groom's family. While for couples who are unable to attend, they are required to bring the clothes of the bride and groom which are then placed in the grave as proof of the presence of the bride and groom in the grave of Mbah Alun. Meanwhile, the *tunduan* ritual is a ceremony to celebrate the child when it starts to walk or tread.

Indonesia is known for its rich culture, traditions, customs and magical rituals that occur in almost all regions, especially in rural areas that are still steadfast in maintaining and preserving from generation to generation. Ritual is defined as a series of ceremonial processes that are thick with magical elements carried out by certain community groups. The elements of ritual include, the place and time of performing the ritual, the ritual process, the tools used in the ritual and the people who perform the ritual.

Through the *nyadran* ritual and the *tunduan* ritual, there is a seeding of culture and local wisdom in the midst of religious plurality. The value of religious moderation among the Balun Village community is actually united by a variety of cultural expressions and local wisdom supported by the use of symbols, identities and *nyadran tunduan* rites as social glue without religious barriers.

One of the indicators of the religious dimension is the ritual dimension. In this process, each adherent has a diverse perspective in seeing ritual traditions. Local traditions are highly qualified with various ritual activities that use a set of instruments or tools used in rituals. The dimension of ritual, namely, aspects that measure how far the obligation of a religious believer to carry out his religious teachings. Religious rituals have meaning for adherents stored in their experiences which of course cannot be expressed in words but can be felt. Each has a distinction in finding their religious spirituality. The perspective of religious fidelity has various typologies with its uniqueness or distinctiveness. The typology of religious belief is a variant that can be used as a source of knowledge so that every religious adherent does not think of discriminating against the views of adherents of other religions. The variety of religious adherence strengthens the view that adhering to religion does not have to be rigidly fixed on one point of view but is elastic and easy to understand other religions by recognizing the existence of their religion. Ritual practice is a necessity for religious adherents because the essence of ritual is a way to get closer to God.

So, in this context, local wisdom in Balun Village has contained the values of religious modification in the form of *'i'tibar al-'urf* (Respecting Culture) in the form of living the values that develop in society, preserving customs and culture, respecting the traditions carried out by the local community, not easily accusing *heresy* and heresy, and being able to place themselves wherever they are.

### **Sixth, Gotong Royong in Worship Rituals and Religious Holidays**

Balun Village has religious diversity and harmonization that is peaceful and cool. In this village, the location of three religious places of worship (Mosque-Temple-Church) is located in a complex that is close to each other while maintaining mutual tolerance by adjusting the activities of each religion so that they do not collide. This multi-religious place of worship is an effort to prepare a place of worship facility for each religion while still upholding the values of humanity and brotherhood.

The establishment of houses of worship was initiated by community leaders and supported by religious leaders from all existing religions and supported by all elements of society, with the aim of building togetherness to overcome differences, as well as to create religious harmony in Balun Village. Meanwhile, in celebrating Eid al-Fitr after successfully passing a month of fasting Ramadan, all Balun Village communities without distinguishing religions and tribes worked together to secure the Eid prayers with a family spirit.

In addition, Eid al-Adha, which is celebrated every 10th of Dhul Hijjah, has a deep meaning for Muslims as a momentum to improve relationships with others and get closer to Allah SWT. This is a great day of humanity and faith marked by the slaughter of sacrificial animals. This worship, which is full of social messages and humanitarian values, is not only understood by Muslims, but other religions in Balun Village also participate in reflecting social generosity and love for humanity regardless of differences in beliefs. An interesting fact is that the celebration of Sacrifice Day in Balun Village is carried out by all religious believers but with different purposes. Hindus and Christians also celebrate the Day of Sacrifice with the intention of giving merit to Muslim family members.

The celebration of Nyepi Day for Hindus is not celebrated with fanfare and joy. To celebrate, Hindus prefer to be silent, reflect and not do any activities. There are at least four taboos in commemorating Nyepi Day, namely not working, not lighting fires, not traveling and not having fun. Although Hindus in Balun Village are a minority group, the tolerance of Muslims and Christians shown by Balun Village residents is an empirical portrait of how religious moderation can coexist well.

In the worship rituals of each religion, of course, it has been arranged in accordance with the teachings of each belief. Religious rituals have a meaning for adherents that is stored in their experiences which of course cannot be expressed in words but, can be felt. The meaning of religious rituals is a belief that no one has great power except God, the creator of the universe.

In the context of worship rituals and commemoration of religious holidays in Balun Village at least contains religious moderation values *Qudwah* (Pioneering) in the form of being able to be an example / example, willing to introspect, do not like to blame others, start good steps from yourself, become a pioneer in goodness such as preserving the environment. In addition, the value of *Ishlah* (Repair) also

appears in the form of trying to improve the situation, willing to make changes for the better, prioritizing common interests, willing to reconcile disputes for the common good. As well as containing the value of *Al-La 'Unf* (Anti-Violence) in the form of Love peace, prioritizing peaceful means in solving problems or overcoming disputes and not tolerating acts of violence.

The Balun Village community in the midst of pluralism is able to express peace, harmonize social cohesion between the values of local wisdom and religious moderation, and can control each other's ego religious fanaticism, so that they are able to build peace and unity between community members.

## CONCLUSION

Social interaction between Muslims and non-Muslims in Balun Village, Lamongan Regency is in the form of *associative processes*, including cooperation, accommodation and acculturation. Meanwhile, empirically, the residents of Balun Village, Lamongan Regency, in understanding, expressing, and practicing local wisdom-based religious moderation to maintain interfaith harmony include Wedding Celebrations (*Kenduri*), Death Celebrations, Community Service, Art Performances, *Nyadran and Tunduan* Rituals and Gotong Royong in Worship Rituals and Religious Holidays.

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