



Exploring Tolerance Practices in the Pancasila Village

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Abstract. Tolerance is essential in life for people of various religions and cultures. Pancasila Village is an example of a real how Pancasila values are integrated in a harmonious manner into daily society. The method used in this study is a qualitative approach. Data is collected through observation, interviews, and documentation. This research has the purpose of identifying several aspects of cultures contributing locally to strengthening tolerance in Pancasila Village. Aspects such as ceremony customs, religious rituals, cooperation activities, and interfaith interactions. Pancasila becomes the base, blending the ideologies of various existing religious and cultural traditions, respecting differences, and pushing cooperation. Besides that, the purpose of this article is Pancasila became the reference for guarding harmony and managing possible conflicts. Research results show that the local culture contains Pancasila values that play a central role in strengthening tolerance in Pancasila Village. This study concludes that the aspect from Pancasila village can provide a foundation for strengthening such as interfaith harmony, promoting respect for each other, and building an inclusive society. Moreover, through mutual help, social justice, and unity, are based on overcoming differences and creating climate harmony in Pancasila Village.

Keywords: Tolerance, Local Culture, Village of Pancasila

1 INTRODUCTION

Pancasila is an important ideology for the Indonesian state and to be a good citizen in Indonesia you must be in accordance with Pancasila and the 1945 Constitution. Pancasila is an important ideology for the Indonesian state and to be a good citizen in Indonesia you must comply with Pancasila and the 1945 Constitution. This is because Indonesia has ethnic diversity, culture, religion, and so on that must be accepted by Indonesian people with responsible for maintaining and caring for diversity [1]. The values contained in Pancasila will teach how to think and act in accordance with state ideology.

Indonesia is currently facing challenges, and a serious matter of reflective tolerance exists in crisis [2]. Crisis tolerance in Indonesia is a problem seriously threatening diversity and unity. According to research conducted by Hazwani (2022), tolerance in Indonesia is experiencing disruption in the era of disruption, especially in social media [3]. This is caused by the existence of deployment information that is not correct or possibly a hoax that triggers conflict between the groups. Besides, social media also

makes it easy to spread hatred and intolerance. Crisis Tolerance in Indonesia is also caused by a lack of awareness of people's religion, which creates peacelessness and a lack of prosperity [4]. In addition, most of the religious conflicts that occur in Indonesia have a religious background. This illustrates that religion is the cause of various acts of violence which not only give rise to quarrels between people (Sanusi & Muhaemin, 2019: 18). Several events in Indonesia show this, as can be seen from the Ambon and Poso conflicts. The resolution of this conflict was based on religious figures, making it increasingly clear that religion can be a factor in the occurrence of prolonged conflict. In the face of a crisis, tolerance is important for all parties, including the government, society, and individuals. Taking concrete steps to strengthen tolerance and build awareness will help people live side by side in a manner of peace and honor.

However, the challenges still exist. This is Pancasila Village which is located in Turi District, Regency of Lamongan, East Java. This study was focused in Balun Village, because Balun is a small village located in Lamongan Regency. The total population in Balun Village is 4,649 of which 3,856 (82.94%) of the population adhere to Islam, 627 (13.49%) adhere to Christianity, and 166 (3.57%) residents adhere to Hinduism [5]. The condition of the community is heterogeneous with three religions, namely Islam, Christianity and Hinduism in one village. The facilities for places of worship are still in one complex and adjacent to the details of the Sweta Maha Suci Temple on the left, the Miftahul Huda Mosque in the middle, and the Jawi Wetan Christian Church across the road on the right which is separated from the field. This is a social phenomenon that differentiates Pancasila Balun Village from other villages.

Social interaction of multicultural society in Balun Village gave birth to cultures that typical, as well as the original culture that influences it multi-religious interactions that occur. Interaction the social community of Balun Village gave birth interpretation of cultural symbols different from other areas. For example when there are Muslim residents who have a celebration, residents the other Balun villages spontaneously got used to it to donate or help those who have celebration. Which is unique even though they are not followers of Islam, but gentlemen always use a songkok or skullcap, and women wear headscarves. This shows headscarves and skullcap more of a cultural symbol interpreted by citizens in terms of respect celebration party. In addition, during the Ogoh-ogoh event held by Hindus, Muslim and Christian youth also participated [5]. Even many cases of religious intolerance, the construction of the church in Balun Village received support from communities of other religions and support for construction permits from the government. Church building also does not cause conflict. The development of Christianity in Balun Village is not a problem for followers of other religions, in fact, it has become an identity of diversity in the village. Pancasila Village in Balun is also unique because there are families of different religions in one house, which means two or three families of different religions live together and live in harmony.

Pancasila, as the basis of the Indonesian state, reflects universal values that can be accepted by all religions and beliefs in Indonesia. Pancasila shows the importance of the unity and oneness of Indonesia, which can only be achieved through tolerance and harmony between people of different religions. Because of that, Pancasila Village became an example of How Pancasila values are implemented in practice in local cul-

ture, where religious plurality is valued and maintained. In the Indonesian context, religious plurality is a very close phenomenon in this country. Indonesia has the country's six official religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism) and more than 150 streams of trust, enough to prove that Indonesia is the biggest pluralist country in the world. The plurality of religions in Indonesia shows the importance of tolerance and harmony between people of different religions, which are important in the lives of nations and states in Indonesia [6].

There is a study that previously researched tolerance in religion with a focus on causes in general and strategies for creating tolerance. Research conducted by Ismail and Nazmudin found that dialogue is the main factor in realizing religious harmony [7], [8]. Interfaith dialogue can open the outlook of every individual by presenting more understanding about other religious beliefs and practices. Through dialogue, people can each other share their knowledge, experience, and perspective about religion, increasing their understanding. Besides That, interreligious dialogue helps rule out suspicions and negative thoughts about adherents of other religions. In an atmosphere of open and mutual dialogue, respect, stereotypes, and prejudice can be overcome. People get to see diversity as wealth and attribute awards to existing religious differences. Dialogue also plays an important role in keeping religious fundamentalism at bay. Through open, individual discussion and learning, people tend to obtain a more comprehensive understanding of their religious teachings and those of other religions. This helps prevent an appearance that is narrow and can cause dogmatism to obstruct tolerance and harmony in religion. Whereas research by Ardiansyah found that influencing factors of middle tolerance plurality are awareness of personal concord and official forum engagement, For interaction, sharing perspectives, and building understanding together, there is also a bond agreement between people of different religions [9].

Based on the various phenomena described above, this research discusses the application of the values of tolerance of the Pancasila village community to local traditions of religious practice, and harmonization in implementing tolerance in the Pancasila Village.

2 METHODS

This research uses an approach qualitative with descriptive methods. Qualitative research is a search for deepen a phenomenon through understanding and exploration of central symptoms [10]. This research site is Balun Village in Lamongan Regency. Data analysis in this study uses interactive data techniques. Data collected through observation, interviews, and documentation is then analyzed based on the systematic stages of research. Data analysis techniques start from data condensation followed by data presentation, and the final stage is drawing conclusions [11]. The data condensation stage is a process of sorting, eliminating, and simplifying data resulting from observation notes and interviews. The aim is to sort data that is in accordance with tolerance between religious communities in the Pancasila village. Data presentation is a collection of information needed in the process of taking action. The activity of creating

conclusions or verifying data is the final stage in order to obtain results on phenomena related to tolerance as strengthening harmony between religious communities.

3 FINDING AND DISCUSSION

3.1 History of the Establishment of Pancasila Balun Village

The location of the research carried out by researchers is Pancasila Village which is located in Balun Village, Turi District, Lamongan Regency, East Java Province. Based on the results of interviews, it is known that Balun Village is an old village in Lamongan which has historical value. The history of Balun Village is related to the grave of Mbah Alun, someone who had a position and was respected in Balun Village. Initially, Balun Village was called Candi Pari Village, where the people there lived prosperously and in harmony with most of their livelihoods being farmers. So this village is known as the village that produces the most rice which is stacked like a temple, this makes many people from outside the village start coming to Candi Pari Village to try their luck.

The name Balun Village itself is taken from the name of a figure named Mbah Alun, who played an important role in the formation of this village since the 17th century. Mbah Alun or also known as Mbah Sin Arih, is said to have been a King of Blambangan with the title Raja Tawang Alun I. He was born in Lumajang in 1574 and was the son of Minak Lumpat, who in the book Babat Sembar is mentioned as a descendant of Lembu Miruda from Prabu Brawijaya from the Majapahit Kingdom. Mbah Alun began his education by studying Islam under the guidance of Sunan Giri IV (Sunan Prapen). After completing his studies, he returned to his hometown to spread the teachings of Islam before finally being crowned King of Blambangan.

During his reign from 1633 to 1639, Blambangan faced attacks from Mataram and the Dutch, which resulted in the destruction of the Blambangan kedaton. In this situation, King Tawang Alun fled west to Brondong to seek protection from his son, Ki Lanang Dhangiran or Sunan Brondong. He was then given a place to live in an ancient village known as Candipari, which is now Balun Village, to save himself from pursuing enemies. In Balun Village, King Tawang Alun I began to teach Islam and spread it until the end of his life in 1654 when he was 80 years old. Even though he has the status of a king, Raden Alun is better known as a cleric with the name Raden Alun or Sin Arih. He is the result of studying at the Giri Kedaton Islamic Boarding School and has in-depth knowledge in various aspects of religion, including Laduni, Fiqh, Tafsir, Sharia and Sufism. Apart from that, he is famous for his firm, chivalrous, intelligent, pious, wise, persuasive character, as well as his tolerance for other people, local culture and other religions.

Over time, the place where Mbah Alun was buried became known as Mbah Alun Village and is currently known as Balun Village, which is located in Turi District, Lamongan Regency. His grave is still a popular pilgrimage destination, often crowded with pilgrims from various regions of Java and Sumatra, especially on Kliwon Fridays. In 1967, several Christian and Hindu immigrants began to settle and grow up in Balun

Village. In that year, there was a change in village leadership due to a purge involving village members suspected of being involved with the Indonesian Communist Party (PKI). As a result, there were vacancies in the positions of village heads and village officials. As a temporary measure to run the village government, a member of the TNI named Pak Batih, who is Christian, was appointed as acting village head. In this position, many villagers became his followers. Moreover, thanks to the openness and high tolerance of the people of Balun Village, the introduction of Christianity did not cause serious conflict. Additionally, Christian clergy also practiced their religion without making aggressive efforts to convert the local population.

At the same time, several Hindu immigrants also began to settle in Balun Village, especially those from Plosowayuh village which is close to Balun Village. Even though Hinduism is a minority religion in this village, their acceptance occurs without any turmoil. The change of religion of the Balun Village residents to a different religion was more influenced by personal interest than by pressure or coercion from any party. With gradual development, Christians and Hindus began to carry out their religious rituals in their own homes, and over time, they even built quite large places of worship, including churches and temples. The social interactions that occur in the multicultural society in Balun Village have created a unique culture that reflects an attitude of tolerance and respect for religious and cultural diversity. For example, when Muslim residents have celebrations or celebrations, village residents representing various religions voluntarily participate by providing assistance or donations. This reflects the use of cultural symbols such as the songkok or skullcap by men and the use of the headscarf by women as a sign of respect for the celebration or celebration, even if they are not adherents of the Islamic faith.

3.2 Practice of religious tolerance in Pancasila Balun village

Tolerance is one of the values contained in the motto *Bhinneka Tunggal Ika* whose role is to maintain unity and unity in diversity. Tolerant necessary in the digital era that can be destructive the morale of the nation's children and destroy the harmony diversity in Indonesia [12]. Implementation of tolerance values in the Village Pancasila cannot be separated from the attitudes, behavior, and actions of society which are manifested in everyday life. Society really prioritizes an open attitude and inclusiveness in religious life. Tolerance between religious communities in the Village Pancasila is seen when there is a celebration of a religious holiday, namely by not making noise. Religious people live based on belief in their respective religions and do not force others to adhere to the religion they believe in. Tolerance varies means not mixing things up in the context of each religion. Life social communities between religions are one unity without any grouping based on religion. In reality, inter-religious communities remain firm in religious beliefs which are embraced without cornering and blaming other people's religion.

One of the forms of tolerance found in Balun Village that often occurs is during Eid al-Fitr and Eid al-Adha, interfaith youth usually help in the security sector. Furthermore, Mr. Khusyairi as Head of Balun Village also explained forms of tolerance during

Islamic religious celebrations. The non-Muslims guarded the entrances and also conditioned the field, the parking lots for people carrying out their worship were guarded by non-Muslim youth so that when they prayed, Muslims really felt comfortable. When fasting there is also an iftar event which is attended by all residents of Balun Village, not only those who are Muslim. The traveling takbiran held in Balun Village for non-Muslim teenagers also participated in this. Based on the explanation above, all residents participate in religious activities in Balun Village, just to help, not to participate in worship.

Additionally, one of the Christian religious celebrations in Balun is Christmas. The tolerance of Muslims and Hindus in this village is very well maintained. During Christmas, Muslims and Hindus definitely participate in helping but do not follow Christian religious rituals, usually only helping with security. When Christmas eve shows something, but not when it comes to worship, there is a collaboration between young people. There is also Hinduism from Islam, only tolerance and support.

Hinduism in Balun Village is a minority religion, even though it is a minority, it does not mean that Hinduism in Balun is discriminated against. In fact, residents of Balun Village who are Muslim and Christian really respect Hindus because this is an image or reflection of tolerance. Such as during the celebration of the Hindu religious holiday, namely Nyepi, and during the event before Nyepi, namely the Ogoh-Ogoh parade. When Ogoh-ogoh himself paraded around the village, it was not only Hindu youth but Muslim and Christian youth, and of course, also helped in the security sector. Moreover, the people in Balun Village show respect for the differences that exist, so during Nyepi Day, which is a big day for Hindus, which in their belief is a symbol of fighting worldly desires, so the electricity must be turned off, the people in Balun Village whose houses are close to Hindus will turn off the lights. road. The explanation above proves that the people of Balun Village really respect existing religious differences and help each other when there is a religious celebration.

3.3 3.3. Analysis

The phenomenon described previously reflects the importance of tolerance amidst ethnic, religious, racial, and cultural diversity to strengthen harmony in religious diversity. In the context of religious plurality, it is important to maintain harmony without compromising each individual's religious beliefs. The concept of pluralism reflects the diversity of individual backgrounds, including religion, in social life. Strengthening harmony in a diverse society such as Pancasila Village means that each religion has different characteristics. In a theological context, each belief does not claim that all religions are the same. This is caused by the differences in teachings in each religion and the values that teach them to live side by side peacefully, without being hostile to each other [13]. This happens because each religion has unique teachings and encourages its followers to live without conflict with each other. Pluralism not only covers religious issues but also involves social aspects. Every individual must have the ability to maintain and maintain good relationships with God Almighty, with nature, and with fellow humans. Differences must be considered as a natural part and accepted by all

individuals. Tolerance measures must be implemented consistently and fully to maintain harmony in diversity.

Harmony between followers of different religions is a representation and principle that must be realized from Pancasila. It is not surprising that this village is recognized as Pancasila Villages because they have shown real examples of inter-religious harmony in their daily lives. The harmony of religious communities in Pancasila Village illustrates that differences should not be a reason to divide unity. On the contrary, these differences are actually rooted in strengthening the unity between followers of Islam, Catholicism, Protestantism, Buddhism, and Hinduism. The harmony in religious diversity seen in Pancasila Balun Village has been developed from an early age by previous generations who always instilled the values of mutual respect and cooperation.

4 CONCLUSION

Pancasila has a very important role as a pillar of tolerance in local culture in Pancasila Village, East Java. Pancasila values such as unity, mutual cooperation, social justice, and respect for religious and cultural differences are a strong foundation for building harmony and tolerance among diverse communities. Pancasila Village is a clear example of how Pancasila values are integrated into people's daily lives. Traditional ceremonies, religious rituals, mutual cooperation activities, and interfaith interactions are integral parts of strengthening tolerance in this village. Pancasila is an ideological reference that respects differences and encourages interfaith cooperation.

In addition, Pancasila also provides a basis for maintaining harmony and managing conflicts that may arise. The concepts in Pancasila serve as guidelines for overcoming differences and creating a climate of harmony in Pancasila Village. The implementation of Pancasila as a pillar of tolerance at the local level makes an important contribution to building a society that is inclusive and respects religious and cultural differences. This reflects the moral and social commitment of the Pancasila Village community to maintaining harmony and mutual respect. The implementation of Pancasila values in the Pancasila Village of East Java can be an inspiration for other communities to build harmony and tolerance in the midst of religious and cultural diversity.

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