

DISKURSUS HARMONI DESA PANCASILA BALUN

Penguatan Nilai-Nilai Moderasi Islam Melalui Kearifan Lokal Lamongan dalam Media Daring Era 4.0

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Abstract: *This study examines the discourse of harmony of Pancasila Balun Lamongan Village as a strengthening of Islamic moderation values through local wisdom that focuses on its representation in online media. In the era of Industrial Revolution 4.0, the influence of online media is becoming increasingly pronounced relative to print media. This research examines the values of Islamic moderation constructed and promoted through online media narratives and, secondly, the forms of local wisdom in Balun Village that play an essential role in maintaining interfaith harmony. This research analyses the lenses of cultural studies and discourse theory to investigate the role of online media in shaping discourses on tolerance, pluralism, and culture. The findings indicate that the discourse constructed seeks to influence public perceptions of Balun Village yet also functions as a hegemonic instrument that underscores the prevailing values of Islamic moderation. Thus, the discourse plays a role in influencing public perceptions and promoting Islamic moderation.*

Keywords: *Balun, Islamic moderation, online media, local wisdom, tolerance*

INTRODUCTION

Local wisdom and Islamic values interact to foster socio-cultural harmony in Indonesia. Local wisdom is human intelligence derived from long experiences of noble value to a group of people and passed down from generation to generation.¹ Local wisdom is a system of ideas that is wise has good value, and develops in a particular community group. Local wisdom becomes an awareness believed to be a universal truth

¹ Iis Nurasih et al., 'Nilai Kearifan Lokal: Projek Paradigma Baru Program Sekolah Penggerak Untuk Mewujudkan Profil Pelajar Pancasila', *Jurnal Basicedu* 6, no. 3 (28 March 2022): 3639–48, doi:10.31004/basicedu.v6i3.2727; I Nyoman Wiratmaja, I Wayan Gede Suacana, and I Wayan Sudana, 'Penggalian Nilai-Nilai Pancasila Berbasis Kearifan Lokal Bali Dalam Rangka Penguatan Wawasan Kebangsaan', *POLITICOS: Jurnal Politik Dan Pemerintahan* 1, no. 1 (2 March 2021): 43–52, doi:10.22225/politicos.1.1.3009.43-52.



value in society. Local wisdom comes from cultural and religious system values used as a way of life.²

Meanwhile, Islam is a religious system based on two primary sources: the Quran and Hadith. The teachings of Islam contain moderate (*tawasuth*), tolerant (*tasamuh*), and balanced (*tawazun*) values that respect all differences so that they can quickly adapt to local culture. These Islamic values create a moderate and inclusive form of Islam. Evidence of Islamic values that acculturate with local culture are works of art such as shadow puppets (*wayang kulit*) by Wali Sanga. *Wayang kulit* is an ancient Javanese tradition that was adopted by the spreaders of Islam to instill Islamic values.³ Hindu-Buddhist heroic stories were transformed into stories full of Islamic messages without removing local cultural elements. This method made the Javanese people accept the teachings of Islam easily.⁴ This shows that Islam is a flexible religion. Therefore, Islam and culture are complementary.

Both Islamic values and local wisdom not only represent cultural identity but also foster tolerance in Indonesian society. The interaction between these elements has long been studied. Some studies suggest that Islamic values and local wisdom lead to cultural acculturation that maintains social harmony.⁵ Deliberation, gotong royong, harmony and mutual respect are part of local wisdom that reinforces Islamic values. Both local wisdom and Islamic values enrich the culture and maintain social harmony within the community. The cultural acculturation shows that the two elements do not necessarily contradict each other. Instead, they can go hand in hand in building a tolerant, harmonious and compassionate society. Therefore, Islam is called a religion that is *rahmatan lil alamin*, mercy for the universe.

Islam as a mercy for the universe can be realised through religious moderation. Islamic moderation or *wasathiyah* aligns with the harmony of Islamic values and local wisdom that characterises the archipelago. Islamic moderation emphasises the balance between social life and religion, which is fair and inclusive. Moderation is manifested in local traditions such as gotong royong, deliberation, and respect for diversity. The practice of Islamic moderation is reflected in the lives of the people of Balun Village, Lamongan Regency.

² Kartini Parmono, ‘Nilai Kearifan Lokal Dalam Batik Tradisional Kawung’, *Jurnal Filsafat* 23, no. 2 (20 August 2013): 136, doi:10.22146/jf.13217.

³ Eko Setiawan, ‘Makna Nilai Filosofi Wayang Kulit Sebagai Media Dakwah’, *Jurnal Al-Hikmah* 18, no. 1 (30 April 2020): 37–56, doi:10.35719/alhikmah.v18i1.21.

⁴ Fitri Nuraisyah and H Hudaiah, ‘Wujud Akulturasi Hindu, Budha, Dan Islam Dalam Seni Pertunjukan Wayang’, *Historia Madania: Jurnal Ilmu Sejarah* 5, no. 1 (2021): 102–12.

⁵ Eka Prasetawati and Habib Shulton Asnawi, ‘Wawasan Islam Nusantara; Pribumisasi Nilai-Nilai Kearifan Lokal Di Indonesia’, *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 1 (31 July 2018): 219, doi:10.25217/jf.v3i1.283; Syamsul - Kurniawan, ‘Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, Dan Character Building’, *Analisis: Jurnal Studi Keislaman* 18, no. 2 (1 March 2019): 189–210, doi:10.24042/ajsk.v18i2.3132; Mohammad Muchlis Solichin, ‘Pendidikan Islam Moderat Dalam Bingkai Kearifan Lokal’, *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 8, no. 1 (2018): 174–94; Agus Riyadi, Sulistio Sulistio, and Abdul Karim, ‘Social Harmony through Local Wisdom: Da’wah in the Kalang Obong Tradition’, *Jurnal Dakwah Risalah* 35, no. 1 (28 June 2024): 68, doi:10.24014/jdr.v35i1.29909.



Balun Village is known as ‘Pancasila Village’ and was designated a Religious Tourism Village in 2019.⁶ The village is famous for its inclusive, tolerant and harmonious application of Islamic values in a society with religious differences. In percentage terms, Muslims are dominant, but Christians and Hindus are also quite numerous. This reality shows that the Muslim community in Balun Village has been practising Islamic moderation for generations while also showing acculturation with local wisdom. This element strengthens communal ties that prevent socio-religious conflict. Therefore, Islamic moderation is in harmony with the local culture, even strengthening inter-religious harmony to form a discourse of harmony in Balun Village.

This popularity is reinforced by online media coverage. The role of the media is significant in disseminating narratives about social harmony, Islamic values, and tolerance. The rapid development of technology in the Industrial Revolution 4.0 era also supports expanding access to online media. Online media can reach all levels of society in a short time and has the power to shape public opinion. Therefore, online media allows the spread of discourse quickly and widely. In this case, the discourse on social harmony and Islamic moderation in Balun Village is constructed to disseminate universal Islamic values, rahmatan lil alamin in Lamongan.

This research is based on previous studies that examine Balun Village. Lusia Mumtahana et al. studied religious moderation internalised in Islamic religious education in Balun.⁷ Musdalifah et al. studied religious moderation concerning socio-cultural aspects of society in the younger generation in Balun village.⁸ However, neither study examined Islamic moderation as a discourse from the perspective of cultural studies. Abadi and Azizah studied the local wisdom values of Balun village that characterise the community to maintain inter-religious harmony.⁹ Azizah, Kholis, and Huda also studied the local wisdom-based pluralism model in Balun village.¹⁰ Based on this research, local wisdom has an essential role in strengthening religious harmony in Balun, which is one of the topics in this study, although the object of study is different, namely local wisdom as a strengthener of Islamic moderation. Anas and Rofiq analysed the communication strategy between religious leaders and people to maintain harmony in Balun.¹¹ The main focus of the research lies on the communication strategy, while this research discusses the built

⁶ Kabarone.com, ‘Bupati Lamongan Resmikan Desa Balun Sebagai Desa Wisata Religi’, *Kabarone.Com*, 28 April 2019, <https://kabarone.com/2019/04/28/bupati-lamongan-resmikan-desa-balun-sebagai-desa-wisata-religi/>.

⁷ Lusia Mumtahana et al., ‘Internalisasi Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di Lembaga Pendidikan Dasar Desa Pancasila Balun Turi Lamongan’, *Al Hikmah: Jurnal Studi Keislaman* 12, no. No. 02 SE-Articles (26 December 2022): 163–72, doi:10.36835/hjsk.v12iNo. 02.3950.

⁸ Intan Musdalifah et al., ‘Moderasi Beragama Berbasis Sosio Kultural Pada Generasi Milenial Desa Balun Kecamatan Turi Kabupaten Lamongan’, *Sosial Budaya* 18, no. 2 (31 December 2021): 122, doi:10.24014/sb.v18i2.15437.

⁹ Galang Setia Abadi and Asrofatul Azizah, ‘Membangun Kerukunan Antar Umat Beragama : Belajar Dari Desa Balun, Kabupaten Lamongan’, *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 12, no. 2 (3 August 2020): 154–69, doi:10.52166/madani.v12i2.2005.

¹⁰ Imroatul Azizah, Nur Kholis, and Nurul Huda, ‘Model Pluralisme Agama Berbasis Kearifan Lokal “Desa Pancasila” Di Lamongan’, *FIKRAH* 8, no. 2 (16 November 2020): 277, doi:10.21043/fikrah.v8i2.7881.

¹¹ Moh. Azwar Anas and Ainur Rofiq, ‘Strategi Komunikasi Tokoh Agama Dalam Membina Kerukunan Antar Umat Beragama Di Desa Balun Kecamatan Turi Kabupaten Lamongan’, *Busyro: Jurnal Dakwah Dan Komunikasi Islam* 3, no. 1 (1 November 2021): 30–41, doi:10.55352/kpi.v3i1.230.



discourse. Vaisyal and Riyadi trace the harmony of Balun village since the religious transformation after the G30 S tragedy.¹² However, the study did not discuss strengthening Islamic moderation through mass media during the Industrial Revolution 4.0 era.

This study addresses several issues based on the explanation and review of previous research. First, the causes of local wisdom in Balun Village, such as deliberation, gotong royong, and inter-religious harmony, play a role in strengthening Islamic moderation values. Second, the process of online media in the 4.0 era shapes and disseminates the discourse of Pancasila Balun village harmony, Lamongan, related to strengthening Islamic moderation values. This research aims to understand the discourse built in online media in strengthening Islamic moderation through local wisdom in Balun Village during the Industrial Revolution 4.0 era.

This research uses the perspective of Cultural Studies, which explores the production, distribution, and use of meaning maps. In this research, the cultural studies perspective is analysed by analysing the discursive formations in online media related to Islamic moderation and local wisdom. The analysis focuses on the process of meaning formation, construction, and distribution through various cultural practices represented in online media. The data collected came from online media. The data collected is reduced to identify the main discourses that appear in the text or material being analysed. The results of data reduction were analysed by creating discourse categories. Each discourse is critically analysed to see if a particular agenda or ideology drives the narrative. The final step is to compile the results of the analysis in scientific writing.

THE ROOTS OF BALUN VILLAGE: LOCAL WISDOM

Balun Village is one of the villages in Turi Subdistrict, Lamongan Regency. It is located in the central part of Lamongan. According to folklore, the name Balun comes from a 16th-century figure. The name of the character is Sunan Tawang Alun I. This figure is believed to be the King of Blambangan Bedande Sakte Bhreau Arih, who fled during a war and changed his name to Raden Sin Arih or Mbah Alun. In historical records, the Blambangan Kingdom was the last Hindu-style kingdom in Java. Meanwhile, the local people believe that Mbah Alun was a propagator of Islam because he had learnt the Quran at Kedaton Giri as a student of Sunan Giri IV (Sunan Prapen). Sunan Tawang Alun died in 1654 AD. The area where he was buried was called Mbah Alun Village. In its development, the community more easily called it Balun.¹³

This folklore represents Balun Village as a meeting place of local religion, Hinduism and Islam. Blambangan is a symbol of the last Hindu civilisation in Java, while Mbah Alun is a symbol of Islamisation in this region. These symbols signify the socio-cultural dynamics that occur in Balun Village. Although Islam has been the dominant religion in the village

¹² Vikky Nur Vaisyal and Riyadi Riyadi, ‘HARMONI MASYARAKAT DI DESA BALUN, KECAMATAN TURI, KABUPATEN LAMONGAN PASCA TRANSFORMASI RELIGI SEBAGAI DAMPAK PERISTIWA G30S PKI MASA ORDE BARU’, *Avatara*; Vol 10 No 1 (2020): *Avatara*; 2354-5569, 2021, <https://ejournal.unesa.ac.id/index.php/avatara/article/view/37524>.

¹³ Khoirul Ulum, ‘Budaya Toleransi Studi Living Islam Di Desa Balun, Lamongan’, *Living Islam: Journal of Islamic Discourses* 2, no. 1 (30 June 2019): 147, doi:10.14421/lijid.v2i1.1881.



since the 17th century, local Hindu traditions still survive. The adherents of the local religion also still practice their belief system. This reality shows that the Muslim community of Balun village behaves adaptively and tolerably towards differences. However, the existence of local religious adherents began to be threatened by the G30 S tragedy.¹⁴

This tragedy resulted in many villagers being arrested for their alleged involvement with the PKI. This chaos made people anxious. Adherents of local religions were advised to register their state-recognised religion on their ID cards. Many local believers chose Hinduism because of its traditional and cultural affinity. Since then, Hinduism has increased. The Hindu community conducts worship at the residence of a religious leader because they do not yet have a place of worship. Despite this, the Muslim and Hindu communities maintain harmony. Religious conflicts have never occurred because the Muslim community also nurtures the differences that occur. The Hindu community in Balun Village continued to grow, requiring a special place of worship. At the end of the 1980s, the Hindu community had a special place to worship, although it was still simple. The construction of places of worship continues to be carried out independently. In 1996, Balun village Hindus already had a temple as a place of worship located just north of the mosque.¹⁵

Meanwhile, the existence of the first Christians also stems from the G30S tragedy. The first Christians were Balun villagers who became interested in the gospel in 1967. The Balun village head at that time was also interested in Christianity. Christianity soon proliferated. This development led to the need for a church. The Christians of Balun village built a church on land adjacent to the mosque. The surrounding community did not question the construction of the church. This shows that the Balun village community avoids conflict between religions by maintaining harmony.

Based on this reality, the harmony roots in Balun village have been cultivated in community life. The social bonds of the Balun community are relatively strong. Social activities such as community service and village events become the glue of the village community. The tradition of gotong royong also strengthens community togetherness and harmony regardless of differences in beliefs. The community also still practices deliberation to make decisions together, thus strengthening the sense of community solidarity. Balun village's local wisdom, such as deliberation, gotong royong, and harmony, play an essential role in strengthening the values of Islamic moderation. Local wisdom fosters unity, tolerance and mutual respect among the community. These practices align with the principles of Islamic moderation as they emphasise balanced relationships and peaceful coexistence. Deliberation encourages inclusive decision-making, gotong royong builds a sense of community, and religious tolerance enhances empathy and understanding, strengthening a society that values harmony and diversity through Islamic teachings.

¹⁴ Vaisyal and Riyadi, *op. cit.*

¹⁵ Ulum, *op. cit.*, 150.



STRENGTHENING ISLAMIC MODERATION VALUES IN ONLINE MEDIA

Religious moderation is a tolerant and equitable approach to religious belief and practice that emphasises coexistence and understanding between different religions. Religious moderation promotes harmony in plural societies and avoids religious conflict.¹⁶ Religious moderation is a way to suppress intolerance and sectarianism to achieve harmony and peace.¹⁷ The purpose is to strengthen inter-religious relations and avoid interference with the worship of people of other religions. The roots of this concept come from classical to contemporary Islamic practices that emphasise building peaceful relations between different religions.¹⁸ Therefore, Islamic moderation can be understood as promoting tolerance and integrating inclusiveness in Islamic teachings to foster harmony in religious diversity.¹⁹

In the Industrial Revolution 4.0 era, online media significantly influences discourse. Online media platforms strengthen the discourse of Islamic moderation through narratives of tolerance and harmony that can reach global citizens instantly. The broad reach of the narrative allows for rapid feedback so that the discourse becomes more dynamic and responsive than conventional media. Online media has the power to foster collective awareness of Islamic moderation as a value system that protects people of diverse faiths. In addition, the ease of access to social media and digital news allows this discourse to become part of everyday communication to strengthen public opinion. This accessibility can influence local policies and inspire other communities to use the same model to build interfaith and intercultural harmony.

In some online media, Balun village is constructed as a symbol of Islamic moderation, as shown in the following article.

My research in Balun Village shows sociological facts related to the Islamic pattern of the Lamongan community, which portrays a moderate face: peace and tolerance. Islam, as the majority religion, can be a protector for minorities. The Islamic majority does not become an excuse for hegemony, let alone bullying and discrimination against the Hindu-Christian minority.²⁰

The article entitled “*Wajah Islam Lamongan dalam Bingkai Desa Balun*” shows how the discourse of Islamic moderation is constructed to promote a moderate and peace-loving Islam. The article constructs a narrative about religious harmony and Islamic

¹⁶ Agusman Damanik et al., ‘Building Religious Moderation Based on Al-Qur’an Values in Education in Medan Tembung District’, *QISTINA: Jurnal Multidisiplin Indonesia* 1, no. 2 (25 December 2022): 185–90, doi:10.57235/qistina.v1i2.198.

¹⁷ Syarifudin Syarifudin and M. Khatami, ‘Membumikan Moderasi Beragama “Ikhtiar Dalam Mewujudkan Masyarakat Cinta Damai”’, *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 8, no. 2 (25 December 2022): 65–77, doi:10.46963/aulia.v8i2.592.

¹⁸ Lukmanul Hakim, Aziza Meria, and Sartika Suryadinata, ‘Religious Moderation in Indonesian Context’, *Al-Albab* 12, no. 1 (27 June 2023): 95–112, doi:10.24260/alalbab.v12i1.2619.

¹⁹ Abdul Wahid, ‘Moderasi Beragama Dalam Perspektif Pendidikan Agama Islam: Implementasi Dalam Pendidikan Multikultural Di Indonesia’, *Scholars* 2, no. 1 (29 June 2024): 29–36, doi:10.31959/js.v2i1.2367; M. Shalahuddin et al., ‘Strategy for Implementing Religious Moderation in Islamic Education Management’, *Journal Corner of Education, Linguistics, and Literature* 4, no. 1 (8 July 2024): 47–55, doi:10.54012/jcell.v4i1.311.

²⁰ Sholik Al Huda, ‘Wajah Islam Lamongan Dalam Bingkai Desa Balun’, *Pwmu.Co*, 22 November 2022, <https://pwmu.co/266371/11/22/wajah-islam-lamongan-dalam-bingkai-des-balun/>.



moderation that strengthens the values of inclusiveness amidst differences in beliefs. The article, published in online media, highlights Balun Village as a model of harmony. This article produces the truth about moderate Islam as the most legitimate discourse to maintain social harmony. The discourse depicts Islamic moderation as the answer to religious conflict and radicalism juxtaposed with the local wisdom of Balun village. This creates a standard or norm considered ideal for Indonesia's pluralistic society.

The narrative presented in this article seeks to affirm that the Islamic moderation practised in Balun village is an ideal form of religious life. It becomes a hegemonic tool to regulate perceptions and control diverse Islamic discourses while suppressing potential counter-discourses that may see religious pluralism from a different perspective. Meanwhile, an article entitled "*Moderasi untuk Kehidupan Beragama yang Harmonis dan Sosial yang Baik*" on the Lamongan Regency Government website discusses the importance of religious moderation in creating social harmony in diversity.

The Prophet taught us a moderate life by becoming a *wasathan ummah*, a balanced life which is neither radical nor liberal. According to Lamongan Regent Yuhronur Efendi, this is to create a harmonious religious life, good social life, and conducive conditions for the community, especially in Lamongan Regency.²¹ Discursively, the narrative of moderation can be understood as an attempt to shape a discourse that emphasises *wasathiyah* (moderate) Islam as the norm in diversity. This discourse constructs public perceptions of tolerance and harmony while emphasising the importance of national commitment, non-violence, and accommodation of local culture. This dominant construction is built to maintain social stability, especially in the Lamongan region. This article disseminates hegemonic information about moderation values built as norms through online media, creating a hegemonic effect that strengthens the state's position in directing religious life towards a more moderate and tolerant direction.

In another article, discourse is built with a narrative about Islamic moderation practised by switching off mosque loudspeakers during *Nyepi*. This action is a concrete example of Islamic moderation that respects religious differences. This discourse creates new norms about how moderate Islamic practices should be integrated with local culture, where power lies in spreading tolerance values through online media.

This discourse conditions how people perceive the role of religion in everyday life and promotes the idea that tolerant actions are part of the 'truth' that Islamic societies should follow. This discursive formation constructs the view that inter-religious harmony, reinforced by the moderate actions of Muslims, is the solution to religious plurality in Indonesia, especially in areas such as the highly multicultural Balun village.²²

In another article entitled "Gandeng Akademisi Unisla, Kemenag Lamongan Kembangkan Kampung Moderasi Beragama", the term moderation is used linguistically

²¹ Bagian Protokol Dan Komunikasi Pimpinan, 'Moderasi Untuk Kehidupan Beragama Yang Harmonis Dan Sosial Yang Baik', *Lamongankab.Go.Id*, 2022, <https://lamongankab.go.id/beranda/prokopim/post/6123>.

²² Radar Lamongan, 'Toleransi Di Desa Balun Kecamatan Turi Kabupaten Lamongan Saat Nyepi Dan Awal Ramadan Bersamaan, Muslim Matikan Speaker Bagian Luar Masjid', *Radarbojonegoro.Jawapos.Com*, 2024, <https://radarbojonegoro.jawapos.com/lamongan/714429893/toleransi-di-desa-balun-kecamatan-turi-kabupaten-lamongan-saat-nyepi-dan-awal-ramadan-bersamaan-muslim-matikan-speaker-bagian-luar-masjid>.



to strengthen the discourse that is built. This narrative produces knowledge about moderate Islamic values that must become the foundation of social life. This article shows the use of language that shapes the dominant discourse through the discourse of religious tolerance. The strengthening of Islamic moderation values here is organised through the collaboration of the state and academics.²³

Strengthening the values of Islamic moderation is also shown in the article “Pawai Ogoh-ogoh Representasi Kerukunan Warga Desa Balun Lamongan”. In the article, discourse is shown through words such as: ‘harmony’ and ‘tolerance’, showing how interfaith identities and interactions in Balun Village are celebrated and recognised. The parade is a Hindu ritual and involves all residents, demonstrating a concrete form of Islamic moderation and interfaith collaboration. The context of Pancasila Village reinforces the narrative that diversity is not a barrier but a force that supports the values of moderation in religion. The discourse reflects strengthening collective identity as a peaceful and tolerant community. It creates an understanding that interfaith harmony is not just an aspiration but a fundamental practice in daily life. This discourse also reflects efforts to strengthen Islamic moderation in diversity.²⁴

Detik.com, in an article entitled ‘The Beauty of Tolerance in Balun Village, Lamongan’s Pancasila Village,’ uses a narrative that focuses on religious harmony and tolerance in Balun Village. Linguistically, the article highlights essential terms such as ‘diversity,’ ‘diversity,’ and ‘tolerance,’ which illustrate Islamic moderation. By portraying the diversity of religious believers living and working together, the article builds a discourse emphasising peace and harmony between religions.²⁵ The discursive formation formed through this article constructs the image of Balun Village as a model of diversity that can survive in the context of Indonesian diversity. This discourse strengthens the values of Islamic moderation as a foundation for maintaining social and religious balance in a plural society.

The Kumparan article entitled “Balun: Desa Unik, Desa Pancasila, the author builds a narrative about Islamic moderation and religious harmony that contains an ideological structure. The article focuses on its symbolic role in exemplifying national unity in diversity. Linguistic choices, such as ‘harmony’ and ‘rukun’ (conciliatory), reinforce the narrative of peaceful coexistence, framing Balun as a microcosm of the ideal of plural coexistence in Indonesia.

Power relations and discourse production concepts appear in the narratives constructing Balun’s identity. The article narrates the religious harmony that is an essential aspect of the village and positions the ideological apparatus of the Indonesian state as the shaper of this harmony. The repeated mention of Pancasila signifies a

²³ TIMESINDONESIA, ‘Gandeng Akademisi Unisla, Kemenag Lamongan Kembangkan Kampung Moderasi Beragama’, *Timesindonesia.Co.Id*, 2024, <https://timesindonesia.co.id/indonesia-positif/496430/gandeng-akademisi-unisla-kemenag-lamongan-kembangkan-kampung-moderasi-beragama>.

²⁴ jatimnow.com, ‘Pawai Ogoh-Ogoh Representasi Kerukunan Warga Desa Balun Lamongan’, *Jatimnow.Com*, 2023, <https://jatimnow.com/baca-57118-pawai-ogohogoh-representasi-kerukunan-warga-desa-balun-lamongan>.

²⁵ Detik.com, ‘Indahnya Toleransi Di Desa Balun, Desa Pancasila Lamongan’, *Detik.Com*, 2023, <https://www.detik.com/jatim/budaya/d-6750246/indahnya-toleransi-di-desa-balun-desa-pancasila-lamongan>.



hegemonic discourse to reinforce the intertwined narratives of national identity and religious moderation. The hegemonic narrative reinforces a religious vision that is aligned with state interests. Moreover, the discourse of moderation serves not only to highlight Balun as a model of Islamic moderation but also to regulate and normalise certain types of religious interactions. By celebrating religious harmony, the article implicitly reinforces discourses that frame diversity and tolerance as virtues essential to national identity that align with broader state narratives.²⁶

Online media framing Balun village discourse as a symbol of Islamic moderation uses several main patterns. Online media articles highlight the symbol of unity by reporting on places of worship that stand close to each other so that they visually represent tolerance. The article also describes standard local wisdom practices such as deliberation and gotong royong to be framed as an integral part of Islamic values. The article emphasises that traditional customs are in line with moderate principles. The following pattern includes interview quotes from local leaders or residents that reinforce the discourse and portray Balun village as an area that consistently applies moderation. Online media articles often link Balun village to the principles of Pancasila by framing the village as a small-scale example of an Indonesian society that prioritises religious and cultural harmony in its social life.

In the media frame of the article, articles emphasise Islamic moderation values such as *tasamuh*. Articles narrate how Islam nurtures adherents of different religions so that people can coexist in peace and respect each other's beliefs. The narratives also emphasise communal activities and celebrations that depict a society that values togetherness and symbolises inclusiveness. The narrative also contains the message of *ihthiram*, which is respect for every human being as *Akhlaqul mahmudah*. Islam is the key to community life, which respects Christians and Hindus in Balun village and shows positive social relations. These patterns strengthen the discourse of Islamic moderation by showing the harmony between local traditions and Islamic values that frame Balun village as a successful model.

Based on the explanation above, strengthening Islamic moderation values is constructed through the discourse of tolerance, harmonious coexistence, and community collaboration across religious boundaries. The depiction of Balun Village as a 'Pancasila Village' emphasises that Islamic teachings align with broader values such as mutual respect, inclusiveness, and national unity. Media representations consistently highlight everyday events and practices that integrate religious diversity, thus promoting an image of Islam that values peace and coexistence as integral to the community's cultural identity.

The discourse constructed in Balun village has an impact on increasing awareness and understanding of Islamic moderation in a practical way in a multicultural context, thus encouraging similar behaviour in other communities. As a model of Islamic moderation, Balun village can promote the village as a symbol of unity and tolerance, which can inspire the surrounding areas. The narrative also encourages interfaith dialogue, presenting Balun village as a living example of religious diversity that can strengthen rather than divide communities. By displaying the harmonious relationship between local wisdom and

²⁶ Rifatus Sholihah, 'Balun: Desa Unik, Desa Pancasila', *Kumparan.Com*, 2023, <https://kumparan.com/rifatus-sholihah/balun-desa-unik-desa-pancasila-20axHCZPp4z>.



Islamic values, Balun village has inspired other regions to strengthen cultural traditions and Islamic tolerance, which are essential components of the progress of Indonesian society in the era of the Industrial Revolution 4.0.

CONCLUSION

Online media in the era of the Industrial Revolution 4.0 has had a significant influence on shaping discourse, especially on Islamic moderation. It reinforces narratives of tolerance and harmony with a broad reach that enables quick responses, making it more dynamic than conventional media. Online media increases collective awareness of Islamic moderation as a value system to protect diversity. With easy access through social media and digital news, this discourse can influence public opinion, even policy, and inspire other communities to build harmony. Local wisdom discourses in Balun Village, such as deliberation, gotong royong, and interfaith harmony, play an essential role in strengthening the values of Islamic moderation. These practices are deeply rooted in local culture and align with Islamic tolerance and mutual respect teachings. Through online media in the era of the Industrial Revolution 4.0, the discourse on harmony and the values of Islamic moderation in Balun Village can be spread more widely and quickly. Online media forms a narrative that shows how local wisdom supports religious harmony and increases public awareness of the importance of Islamic moderation in building a tolerant and inclusive society.

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