

MAPPING RELIGIOUS ACTIVITIES AND PLURALITIES IN HOUSES: CASE STUDY AT BALUN VILLAGE LAMONGAN

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Abstract

Religious activities are basic things that are indispensable in life and are primary needs that must be met. Religious plurality is a social reality in life; it is a challenge to create religious harmony, but on the other hand, it is prone to conflict. The study aims to map religious activities in the settlement of religious plurality, namely Islam, Christianity, and Hinduism, in Balun village, Lamongan. It applied an environment behavior study approach with a place-centered mapping method to find individuals or groups using and accommodating their behavior in a certain time and space, with aspects studied, namely religious activities, space, and time. Data were obtained from direct observation and interviews with purposive, systematic samples. The results showed that religious activities at home with religious plurality were mapped into two categories: the religious activities of individuals or groups

according to their religion; and the religious activities by inviting citizens to their religion and different religions. Mapping of space use showed that the use of semi-public and public space in the home for religious activities result in flexibility in spatial functions and changes in sacred-profane spatial boundaries. The research contributed to the theoretical development of using shared space in the home and creating a space of tolerance in Balun village's religious life.

Kegiatan keagamaan merupakan hal mendasar yang sangat diperlukan dalam kehidupan dan menjadi kebutuhan primer yang harus dipenuhi. Pluralitas agama termasuk realitas sosial dalam kehidupan; merupakan tantangan untuk menciptakan kerukunan umat beragama, namun di sisi lain rawan konflik. Kajian ini bertujuan untuk memetakan aktivitas keagamaan dalam penyelesaian pluralitas agama, yaitu Islam, Kristen, dan Hindu, di desa Balun, Lamongan. Penelitian ini menerapkan pendekatan kajian perilaku lingkungan dengan metode place-centered mapping untuk menemukan individu atau kelompok yang menggunakan dan mewadahi perilakunya dalam ruang dan waktu tertentu, dengan aspek yang dikaji yaitu kegiatan keagamaan, ruang, dan waktu. Data diperoleh dari observasi langsung dan wawancara dengan sampel purposif, sistematis. Hasil penelitian menunjukkan bahwa kegiatan keagamaan di hunian dengan pluralitas agama dipetakan menjadi dua kategori yaitu kegiatan keagamaan individu atau kelompok menurut agamanya; dan kegiatan keagamaan dengan mengajak warga untuk beragama dan berbeda agama. Pemetaan pemanfaatan ruang menunjukkan bahwa pemanfaatan ruang semi publik dan publik di rumah untuk kegiatan keagamaan mengakibatkan terjadinya fleksibilitas fungsi ruang dan perubahan batas ruang yang sakral-profane. Penelitian ini berkontribusi pada pengembangan teori pemanfaatan ruang bersama di rumah dan penciptaan ruang toleransi dalam kehidupan beragama di Desa Balun.

Keywords: *house; mapping; plurality; religious activity*

Introduction

Spiritual needs are one of the basic needs vital for humans to gain faith, hope, and meaning in life. While plurality is a social inevitability in life, one of them is religious plurality. Religious plurality is a challenge and opportunity to coexist in religious diversity with harmony and mutual respect. On the other hand, it is also prone to being a source of conflict and discord. The view of the plurality of several religions shows that in Islam, it is accepted as a historical fact colored by the plurality of human life, both in thinking, feeling, dwelling, and acting (Alamsyah, 2017). Christians bring God's message of salvation through Jesus Christ, and religious pluralism is critically accepted (Rambitan, 2017).

The issue of plurality and harmony is challenging for religions, including Hinduism (Mambal, 2016). Based on this, it is significant to investigate how a society responds to religious differences and diversity (Prasetyo, 2013) and manifest this attitude into the concept of activities and the use of religious space in their lives. To understand the living culture of the community, the study of religious space in religious plurality settlements is crucial (Agustapraja & Aslamiyah, 2022).

Balun is a village in Turi District, Lamongan Regency, East Java Province, located about 4 km north of the center of Lamongan City. Lamongan is one of the regencies in East Java province, located at 6°51'54"-7°02'06" S and 112°04'41"-112°03'12" E. In general, the characteristics of the people in the Lamongan Regency area are homogeneous. However, several villages in the area have heterogeneous communities; such as Balun Village, which has a plurality of religions, namely Islam, Christianity, and Hinduism (Profile of Balun Village, 2018).

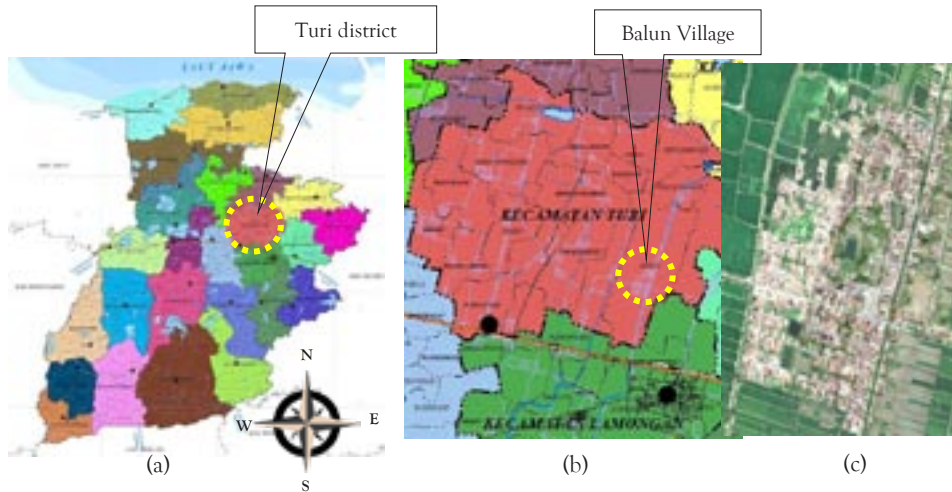


Figure 1. The research location;
 (a) map of Lamongan regency, (b) map of Turi district, (c) village map of Balun

The Balun village community is unique in its activities and use of religious space that accommodates various religious activities from the three religions. In addition, the religious plurality also extends to the family structure, but relations between individuals in the family and between religious groups run very well. The religious activities of the Balun village community are supported by worship facilities in mosques, churches, and temples located in one area in the residential area. They are adjacent to each other and connected by roads and public open spaces in the form of fields. Although the condition of the community is very plural in terms of religion, the fact shows that the people of Balun village are known to be very harmonious and tolerant. Hence, relations between individuals and religious groups run very harmoniously. It is based on direct observations and in-depth interviews about religious activities in each religion in Balun village. This fact is supported by several studies in Balun village, which state that religious values as a foundation for strengthening tolerance are built based on behavioral values, social values, and moral commitment in daily life (Alfariz, 2011). Religious moderation in Balun village occurs in the socio-cultural aspects of the community. It cannot be separated from the role of education in the family (Musdalifah et al., 2021). Religious tolerance is based on local wisdom, including praying for the deceased regardless of religious background. Religious tolerance in Balun village is fostered with inclusive

activities to strengthen a sense of communal solidarity, cohesion, tolerance of interfaith gatherings, and conflict resolution (Azizah et al., 2020).

Based on this interesting phenomenon, this study explored the mapping of activities and the use of religious space in houses in religious plurality settlements in Balun village, Lamongan. It is related to the pattern of space utilization for religious activities by applying an environment behavior study approach with a place-centered mapping method to identify the use of space for religious activities by individuals or groups. Studies on the use of space for religious activities showed that religious activities in public spaces in the form of road corridors, with the participants exceeding the capacity of space, causing density so that it becomes uncomfortable (Sudiaryandari et al., 2016). It requires the place centered mapping technique to examine the use of space by individuals or groups of space and their environment to accommodate their behavior in certain forgings, situations and times.

Religious activities are related to traditional and religious rituals. Traditional rituals are customs that the community has traditionally applied to this day and, by some people, are considered true values and are still being carried out. In contrast, religious rituals are worship activities based on the rules of each religion's teachings based on the scriptures. Religious space is a sacred space where activities related to religion and belief are highly valued and respected. The process of activities in religious spaces is based on religious knowledge and community traditions. Sacred values are applied to distinguish religious buildings or spaces from others (Pataruka, 2018). The diversity of space used in residential homes is often not only used according to its function, but sacred space is also sometimes not only used for worship. Therefore, it is important to understand the diversity of space used for religious activities, how the space is used, and the experience of its users.

Mapping religious activities describes activities observed by individuals or community groups in religious spaces, with measurements of physical traces of their movements and mapping of their behavior in those spaces. It aims to find out the behavioral phenomena of individuals or groups of people related to the spatial system of religious space. Behavioral mapping of religious activities is made by drawing/sketching through the area where humans carry out religious activities, identifying the type and frequency of the behavior, and showing the relationship between behavior with a specific design. It concerns religious activities in homes with a plurality of religions:

1) Islam, 2) Christianity, 3) Hinduism, 4) Islam-Christianity, 5) Islam-Hinduism, and 6) Islam-Christianity-Hinduism. The purpose of this study is to identify the pattern of space utilization for religious activities and how to modify the behavior of religious activities. The expected result is the mapping of religious activities at home with religious plurality in Balun village, Lamongan.

Method

The research to map religious activities and spaces in residential houses in religious plurality settlements in Balun village applied an environment behavior study approach. It employed a place-centered mapping method in residential houses with the religious plurality to find individuals or groups using and accommodating their behavior in a certain time and space. Behavior mapping aims to understand life experience, place, and behavior (Little, 2020). The steps in place-centered mapping are: 1) Sketch a place setting that includes all physical elements affecting the behavior of space users. 2) Make a list of behaviors to observe and define each behavior's symbol. 3) In a certain period, recording various behaviors occurring in the place using symbols on the base map that has been prepared.

The aspects of mapping activities and religious spaces studied are religious activities, space, and time of activities. Various religious activities in residential houses in Balun village consist of Islam, Christianity, and residential houses with religious plurality, namely Islam-Christianity, Islam-Hinduism, and Islam-Christianity-Hinduism. Data collection involved direct observation and in-depth interviews of thirty respondents from systematic purposive sampling. The observation type was non-participatory observation, while the in-depth interview was done with a semi-structured interview system. The researchers prepared interview guide using an open-ended question model and then continue a more specific discussion based on participants' answers.

The research location is in Balun village, Lamongan, which represents the issues and phenomena expressed in the background of this research. The selection of Balun village is relevant because this village is well known as a residential area with a plurality in terms of religion, namely Islam, Christianity, and Hinduism. Therefore, the criteria for selecting study cases

in this study are 1) Religious plurality enters the family structure, and 2) various religious activities occur on a micro-scale (residential houses). Furthermore, the data obtained from the data collection process was then analyzed using several theories on spatial mapping focused on religious space theory, religious activities, and religious plurality on the occupancy scale (residential houses).

Finding and Discussion

The mapping of religious space in residential houses in religious plurality settlements in Balun village was studied based on the religious activities of each religion, space for religious activities, and time of implementation of religious activities. Understanding sacred space and its place in everyday life is very important by looking at the community's religious activities and how the space of these activities is realized (Jones, 2019). Religious space is created by using space for religious activities permanently and temporarily, which has implications for spatial patterns and arrangements at micro, meso, and macro scales. The pattern and spatial arrangement for religious activities will affect the boundaries of sacred and profane zones. Spatially sacred space occupies a central position (Sardjono & Harani, 2018); it is a sacred space with fear and reverence, silence, and soul thrill. At the same time, the profane is something ordinary, general, unsanctified, and temporary outside the religious (Dhavamony, 1995). The results showed that the integration of the sacred-profane zone would have implications for the formation of territorial centers and sacred-profane territorial boundaries, which in this case is called the spatial pattern of religious space.

Religious activities within the scope of residential houses in the Balun village settlement are religious activities in residential houses inhabited by families and family members with various religions, namely: a) Islam, b) Christianity, c) Hinduism, d) Islam-Christianity, e) Islam-Hinduism, and f) Islam-Christianity-Hinduism.

Islam

Religious activities in Islamic houses consist of five daily prayers, death rituals, *yasiinan* and *tahlilan*, and *Sholawat Nariyah*. Five-time prayers are routine worship carried out five times daily, namely dhuhur, asyar, maghrib, isha', and dawn prayers. Death rituals are prayers for family members who have died by holding *Yasinan-Tahlilan* and commemorate the passing after 1-3, 7, 40, 100, and 1000 days. *Yasinan-Tahlilan* is recitation of Quran in group held at home alternately every Tuesday after maghrib; one group has about 150 people. *Sholawat Nariyah* is a prayer activity by young women carried out at home every Monday after Magrib; one group has about 75 people.

Based on the mapping procedure on the use of religious activity space in residential houses using the place-centered mapping method, applying the stages of steps, namely; 1) create drawings of floor plans and physical elements of space that can affect the behavior of space users, 2) make a list of the behavior of users of religious space and make codifications, 3) record behavior that occurs in religious space and 4) record the time religious activities take place, namely daily, weekly, monthly and certain times if there are activities. For example, five-time prayer activities are carried out in a special prayer room (*musholla*) or carried out in the bedroom with space use activities are prayer and prayer with implementation times according to the provisions of prayer times, namely dawn, dhuhur, asyar, maghrib, and isha'.

On the other hand, death-ritual activities are carried out in the family room, living room, terrace, yard, and front street of the house, with space-use activities including; reading Surat *Yasiin*, *tahlil*, praying, and eating together. These activities are carried out on particular days after the passing of the death. *Yasiinan* and *tahlilan* activities are carried out in the same rooms as death-ritual activities with almost the same space and are carried out once a week. As for *Sholawat Nariyah* activities, the use of space and time of implementation is almost the same as *Yasiinan* and *Tahlilan* activities, but the activities are in the form of reading the *Sholawat* of the Prophet Muhammad SAW. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 1.

Table 1. Mapping religious activities in Islamic residences

Religious activities	Rooms	Activities	Time
1. Pray five times	special prayer room (<i>musholla</i>), sleeping room	pray	Subuh, dhuhur, asyar, magrib dan isya'
2. Death rituals	living room, living room, terrace, courtyard, street	read yasin, tahlil, pray and eat together	1-3, 7, 40, 100, 1000 days (if there is a death of a family member)
3. <i>Yasinan</i> and <i>Tahlilan</i>	living room, living room, terrace, courtyard, street	reading yasin and tahlil	Once a week
4. <i>Sholawat Nariyah</i>	living room, living room, terrace, courtyard, street	Reciting the Prophet's prayers	Once a week

Mapping religious activities on the use of space in Islamic residential houses can be grouped into several space zones based on their nature: private, semi-public, and public. The private zone is a special room for worship and a bedroom that is used for worship activities by the residents of the house; the semi-public zone is the family room, living room, and terrace, and the public zone is the courtyard; the road in front of the house is used for religious activities that are carried out by inviting community members. The pattern of use and spatial arrangement of religious activities in Islamic residences can be graphically seen in figure 2.

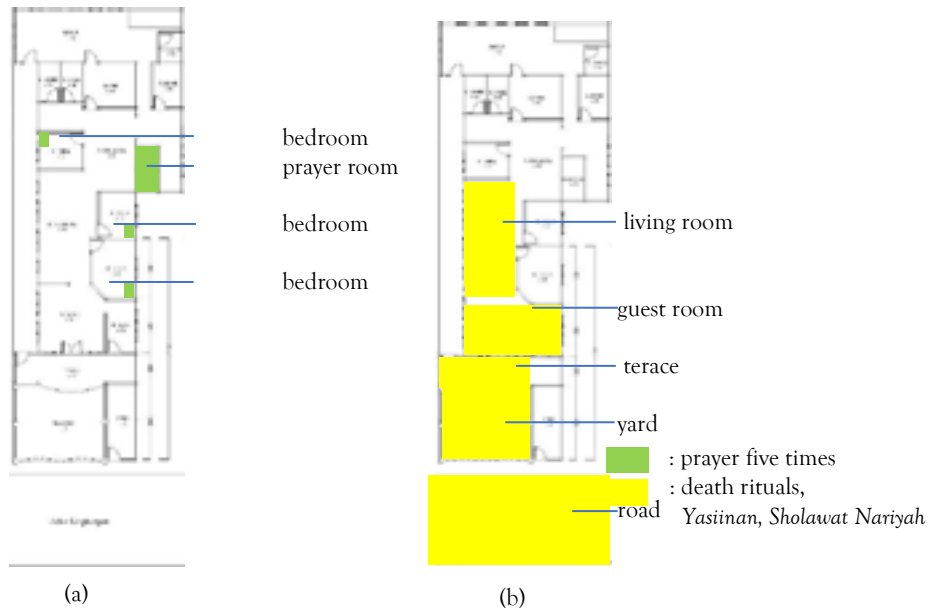


Figure 2. Religious spaces of Islamic residences; (a) Religious activities by residents, (b) Religious activities by inviting citizens



Figure 3. Religious spaces and activities of Islamic residences; (a) Front street of the house, (b) yard, (c) terrace, (d) guest room, (e) living room, (f) prayer room

Based on the tables and figures of the mapping results of religious activities above, it shows that religious activities in Islamic residential houses can be mapped into two, namely: 1) Religious activities by residents, either individually or together, carried out in private rooms, namely prayer rooms (musholla) or bedrooms. 2) Religious activities by inviting the community, carried out in the family room, living room, terrace, yard, and front street of

the house with the use of space for religious activities adjusted to the number of activity participants and the capacity of space.

The results of mapping religious activities, spatial patterns of space were formed based on the structure, territory, and dynamics of religious space. The space territory is formed from changes in the function of space and spatial territory boundaries. While the dynamics of space are formed from; changes like space use, changes in spatial boundaries, spatial practices, spatial representation, and space representation. The spatial pattern of religious space in Islamic residences is as follows; 1) Religious activities by residents either individually or together, namely praying five times. It formed a pattern of using space in clusters in the prayer room (musholla) or bedroom of each occupant, with the orientation of the room facing the Qibla (west) according to the provisions in prayer worship. There is a change in the territory of the room in the form of a change in function, namely the addition of functions in the bedroom for worship activities with territorial boundaries in the form of a private room area, namely the prayer room and the bedroom. In addition, there are dynamics, namely changes like private bedrooms into sacred private spaces, changes in space boundaries for religious activities (prayers). The spatial practices where religious space is a private space, representation of space where religious space is sacred, and representation space in the form of prayer mats to form a sacred space. 2) Religious activities by inviting the community, namely death-ritual activities, *Yasinan-Tahlilan* and *Sholawat Nariyah*; Forming a cluster-linear pattern of space use, namely the family room-living room-terrace-courtyard-street with an orientation facing towards the leader of religious activities. There is a change in the spatial territory in the form of a change in function, namely changes in the function of semi-public space and public space for religious activities. There is no firm territorial boundary, and it is adjusted to the area of use of religious activity space. In addition, the occurrence of spatial dynamics in the form of changes like semi-public and public spaces in residential houses turning into sacred spaces, changing the boundaries of semi-public spaces and public spaces into one space for religious activities, Spatial practices are formed where religious activities utilize space inside the house and space outside the home. The representation of religious activity space is a sacred space and the representation room in the form of an area for religious activities is characterized by an activity room in the form of a mat or carpet.

Christianity

Religious activities in the house of Christianity consist of daily prayer and Bible study, devotion to people's homes, and death rituals. The daily worship such as common prayer is done at the dinner table in gratitude to God. Bible study involves exploring and understanding the teachings and messages within the scriptures. The devotion within the people's home is held every Friday night (around 7.00 PM), or the time can be adjusted if there are community activities. The devotion of residents' homes is carried out in turns. There are six groups of people's house devotion, groups of 40 people. Home devotional activities are a means of spiritual formation and praise (3-4 praises). The death rituals or memorial service is done for commemorating the death of family members on 1-3, 7, 40, 100, and 1000 days

With the same procedure in mapping the use of space, religious activities in Christian homes include daily worship activities in the form of joint prayer, which are carried out in the dining room/table, while Bible study is in the family room area. These activities are held periodically at meal times together and certain times. Devotional activities of residents' homes are carried out in the living room and terrace with space-use activities in the form of praises to God and closed with prayer. While death rituals are executed in the family room, living room, terrace, yard, and front street of the house, with space use activities including praise, prayer, and eating together. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 2.

Table 2. Mapping religious activities in Christian homes

Religious activities	Rooms	Activities	Time
1. Daily worship			
a. Common prayer	dining room	prayer	breakfast, lunch, and dinner hours
b. Bible studies	living room	The study, meditate on the content of scripture	evening
2. Devotion in People's Homes	living room and terrace	Spiritual formation and praise (3-4 praises)	Friday night (at 7.00 PM) or the time can be adjusted

3. Death rituals/memorial service	living room, living room, terrace, courtyard, street	Prayer and praise	1-3, 7, 40, 100, 1000 days if there is a death of a family member
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The results of mapping religious activities on the use of space in residential houses can be grouped into several space zones based on their nature: private, semi-public, and public. The private zone in the service area, namely the dining table, is used as a room to pray in gratitude for the blessings and fortune of God Almighty. The semi-public zone is the family room as a place for reflection and Bible study with family, the living room and terrace for devotional activities. The public zone, namely the yard, the front street of the house is used for death saving activities by inviting interfaith community members. The pattern of use and spatial arrangement of religious activities in Christian residences can be graphically seen in figure 4.



Figure 4. Religious spaces of Christian residences; (a) Religious activities by residents, (b) Religious activities by inviting residents

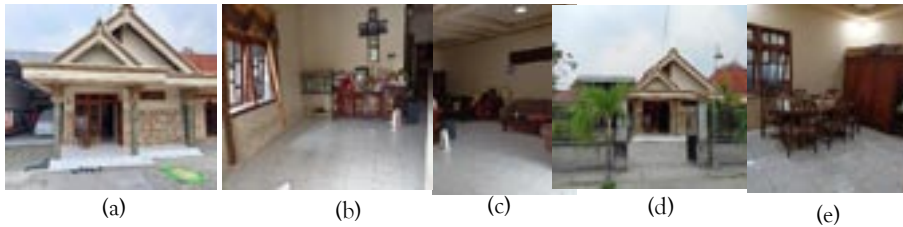


Figure 5. The religious activity room of a Christian residence;
 (a) terrace and courtyard, (b) living room, (c) family room, (d) courtyard and street, (e) dining

The mapping of religious activities, spatial patterns of religious space in Christian residences were formed as follows; 1) Religious activities by residents either individually or together, namely daily worship activities in the form of joint prayer and Bible study; Forming patterns of cluster room use in dining rooms and family rooms, space orientation is centered in the dining table area and family room. The territory of the room changes in the function of the dining room and family room for prayer and Bible study with territorial boundaries, namely the dining table and family room area. There is a spatial dynamic, namely a change like space to be sacred; space does not have firm boundaries for religious activities; the formation of spatial practices of religious space in service and semi-public spaces; and the representation of space as a sacred space that is silent and peaceful. 2) Religious activities by inviting the community, namely death ritual activities and the devotion of residents' homes, form a pattern of using cluster-linear space, living room-terrace of the house for religious activities, and the orientation of the room facing towards the leader of religious activities. The spatial territory changes in function of semi-public space for religious activities and territorial boundaries adjusted to the area of use of religious activity space. The dynamics of spatial functions in the form of changes like semi-public space in residential houses turning into sacred spaces, the boundaries of semi-public space into one space for religious activities, spatial practices of religious money by utilizing space inside the house and outside the home, the representation of religious space is a sacred space. In contrast, an activity room in the form of a sacred pedestal characterizes the representation space for religious activities.

Hinduism

Religious activities in Hindu houses consist of daily worship, *Catur brata Nyepi* day, *tingkeban*, and death rituals. Daily worship is performed three times a day: morning, afternoon, and evening/night, done on average 10-15 minutes each time. The prayer room (holy room) is equipped with *plangkiran*, a place containing the holy water and *sajen* in the form of leaves, fruit, flowers, water, and fire which are packaged beautifully to be offered to God. Prayer can be done in the bedroom or any room as long as it is clean. Prayers are performed facing East. *Catur brata Nyepi* is the silence day when Hindus pray and do self-reflection with the four prohibitions: not to light fires, or lights (as fire symbolizes anger, and all bad thoughts), not carry out daily activities, not traveling outside the home, and not having fun. *Tingkeban* is performed as traditional baby shower to celebrate the expectant mother's pregnancy in the seventh month, to pray for the health and safety of both the mother and the baby. Death rituals are to commemorate the deceased on the 1-3, 7, 40, 100, 1000 days.

With the same procedure in mapping the use of space, religious activities in Hindu residences, it includes; daily worship activities in the form of prayers carried out in a special prayer room or the bedroom. In addition, *Tingkeban* and family death rituals are carried out in the family room, living room, terrace, yard, and front street of the house. In contrast, *Catur brata Nyepi* is carried out in the family room or bedroom. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 3.

Table 3. Mapping religious activities in Hindu residences

Religious activities	Room	Activities	Time
1. Daily worship	Bedroom	Pray	morning, noon, evening
2. <i>Tingkeban</i>	family room, living room, terrace, yard, and front street.	speech of religious leaders- praying	If a family member is pregnant

3.	Death rituals	family room, living room, terrace, yard, and front street.	speech of religious leaders- praying	1-3, 7, 40, 100, 1000 days to commemorate the deceased
4.	<i>Catur brata Nyepi</i>	Living room, bedroom	self-reflection prohibition from fire, work, traveling, and entertainment	06.00 AM to 06.00 AM the next day

The mapping of religious activities in Hindu residences can be grouped into several spatial zones: private, semi-public, and public. The private zone is a bedroom and a special prayer room. The semi-public zone is the family room, living room, and terrace. The public zone is the yard; the front road of the house. The pattern of use and spatial arrangement of religious activities in Hindu residences are presented in figure 6.

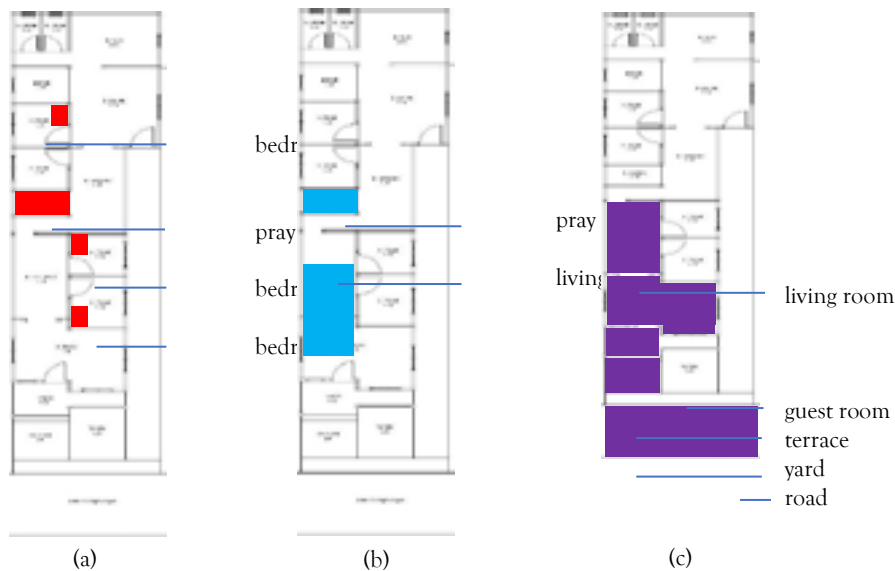


Figure 6. Religious spaces of Hindu residences; (a) Religious activities by residents, (b) Religious activities by inviting residents

- : Daily prayers
- : *Catur brata Nyepi*
- : Death rituals and *tingkeban*



Figure 7. Religious activity room of Hindu residence;
 (a) living room, (b) family room, (c) terrace, (d) courtyard and street, (e) prayer room

The mapping of religious activities, spatial patterns of religious space in Hindu residences were formed as follows; 1) Religious activities by residents of the house, either individually or together, namely daily prayers, form a pattern of using cluster space in the prayer room or bedroom with an orientation facing East. The territory of the room changes the function of the bedroom used for prayer. In addition, there are dynamics, namely changes like the bedroom becoming sacred, changes in spatial boundaries in the area used for prayer, which is spatially a sacred space, a representation of sacred space, and a silent representation space. 2) Religious activities by inviting the community, namely death and death ritual activities that form a pattern of using cluster-linear space; living room-living room-terrace-yard and front street of the house for religious activities, with room orientation facing towards the leader of religious activities. Changes in territory that occur due to changes in functions in semi-public spaces to the public in residential houses for religious activities with territorial boundaries adjusted to the area of use of religious activity space. Space dynamics occur in the form of changes like space; semi-public and public spaces in residential homes turn into sacred spaces. The boundaries of semi-public spaces change into spaces for religious activities that are spatially practical. The religious space utilizes space inside and outside the home that represents sacred space, with space of representation. An activity room in the form of a holy and holy pedestal marks the area for religious activities.

Religious Plurality

A residential house with a plurality of religions in Balun village is a residence with family members with religious diversity, namely between; Islam-Christianity, Islam-Hinduism, and Islam-Christianity-Hindu. Religious activities are carried out following the provisions of each religion. Activities and religious spaces in residential homes with religious plurality can be seen in table 4.

Table 4. Activities and religious spaces in homes with religious plurality

Religion	Activities	Room
Islam	Pray five times	prayer room (musholla)/bedroom
	<i>Yasinan</i> and <i>tahlilan</i>	living room, living room, terrace, courtyard, street
	<i>Sholawat Nariyah</i>	living room, living room, terrace, courtyard, street
Christian	Common prayer	dining room
	Study the Bible	living room
	Devotion in people's homes	living room, terrace
	Death rituals	living room, living room, terrace, courtyard, street
Hindu	Daily prayers	prayer room/bedroom
	<i>Tingkeban</i>	living room, living room, terrace, courtyard, street
	Death rituals	living room, living room, terrace, courtyard, street
	<i>Catur brata Nyepi</i>	prayer room/bedroom/living room

Islam-Christian Religion

Religious activities in houses with a plurality of Muslim-Christian religions are carried out according to their respective religions. The daily activities of each religion are carried out in the bedroom (there is no special room for worship). Religious activities that invite the public are carried out according to their respective religions and held in the living room, terrace, even to the courtyard and the front road of the house according to the capacity of the space. The results of mapping the use of Muslim-Christian Protestant religious space can be seen in figure 8.

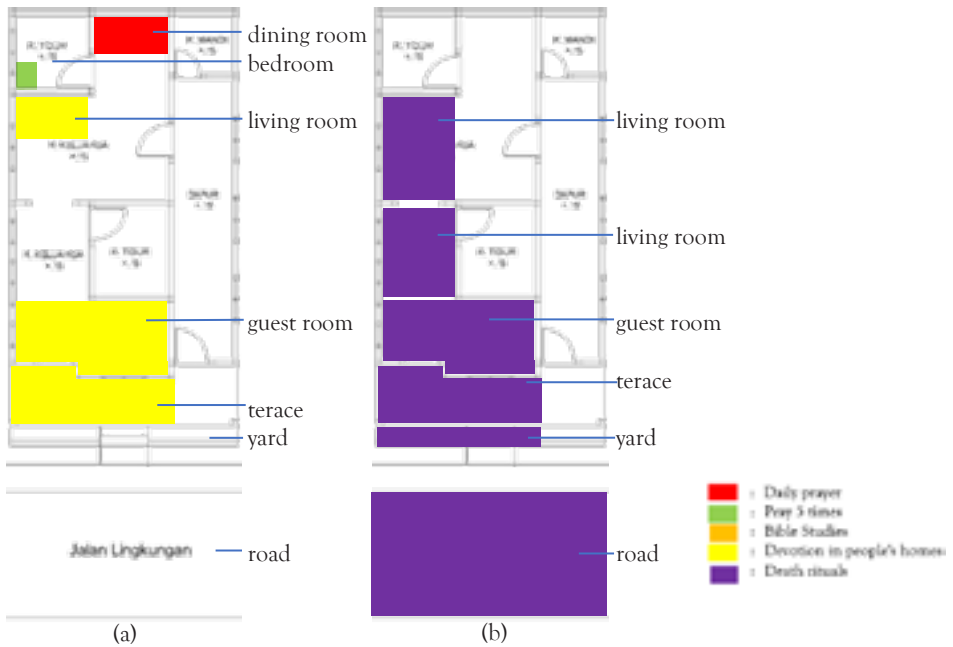


Figure 8. Religious spaces of Islamic-Christian residences;
 (a) Religious activities by residents, (b) Religious activities by inviting residents



Figure 9. Religious activity room of Islamic-Christian residence;
 (a) front street of the house, (b) terrace, (c) living room and family room

Based on the results of the mapping of religious activities, spatial patterns of religious space in residential houses with a plurality of Islamic-Christian religions were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form a pattern of

using cluster space for individual worship of each religion and central; centering in the living room, living room, terrace and front street of the house, with space orientation; individual worship; to Qibla for prayers, joint activities; in the direction of the activity leader. Space territory occurs due to changes in function; the living room, living room, terrace and front street of the house became a space for religious activities and territorial boundaries. The area in the house starts from the family room to the front street of the house, and there is no firm limit, depending on the capacity of the room and the number of participants. The dynamics of space function occur due to changes. Private and semi-public spaces become spaces for religious activities and cause changes in spatial boundaries that adjust to their spatial needs. Spatial practice; religious space is a sacred space, a representation of space. The house's atmosphere becomes sacred, representing a sacred space.

Islamic-Hindu religion

Religious activities in Islamic-Hindu residential houses are carried out according to their respective religions. Prayers for Muslims and prayers for Hindus are held in the bedroom. Religious activities by inviting the community are carried out according to the provisions of their respective religions. The living room, family room, terrace, and front street of the house are religious activity rooms that are used if there are Islamic or Hindu religious activities.

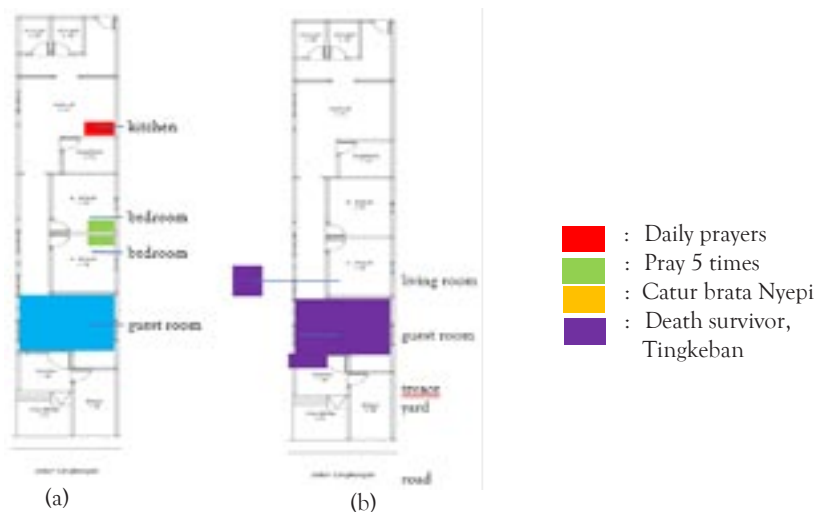


Figure 10. Religious spaces of Islamic-Hindu residences;
(a) Religious activities by residents, (b) Religious activities by inviting residents



Figure 11. Religious activity room of Islamic-Hindu residential house; (a) front street of the house, (b) yard and terrace, (c) living room, (d) family room

The spatial patterns of religious space in residential houses with Islamic-Hindu plurality were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form patterns of space use: clusters; individual worship of each religion and central. Centered in the family room, living room, terrace, yard and front street of the house. Space orientation is to Qibla for Muslims, and East for Hindus. In joint activities, it is in the direction of the activity leader. The formation of territories changed in function; family rooms, living rooms, terraces, courtyards, and front streets of houses become religious activity spaces and territorial boundaries. The occurrence of spatial dynamics in the form of changes like space, private space, and semi-public space for religious activities, changes in spatial boundaries. The spatial boundaries adjust to the needs of religious space.

Islamic-Christian-Hindu religion

Religious activities in residential homes with a plurality of Islamic-Christian-Hindu religions are carried out according to their respective religions. Prayer services are in a special bedroom prayer room (musholla). Prayer activities and *Catur Brata Nyepi* for Hinduism are carried out in the bedroom, and there is no special room for worship for Christians. Religious activities that invite the community are carried out according to the provisions of their respective religions. The use of space in Muslim, Christian, and Hindu residential houses is illustrated in figure 12.

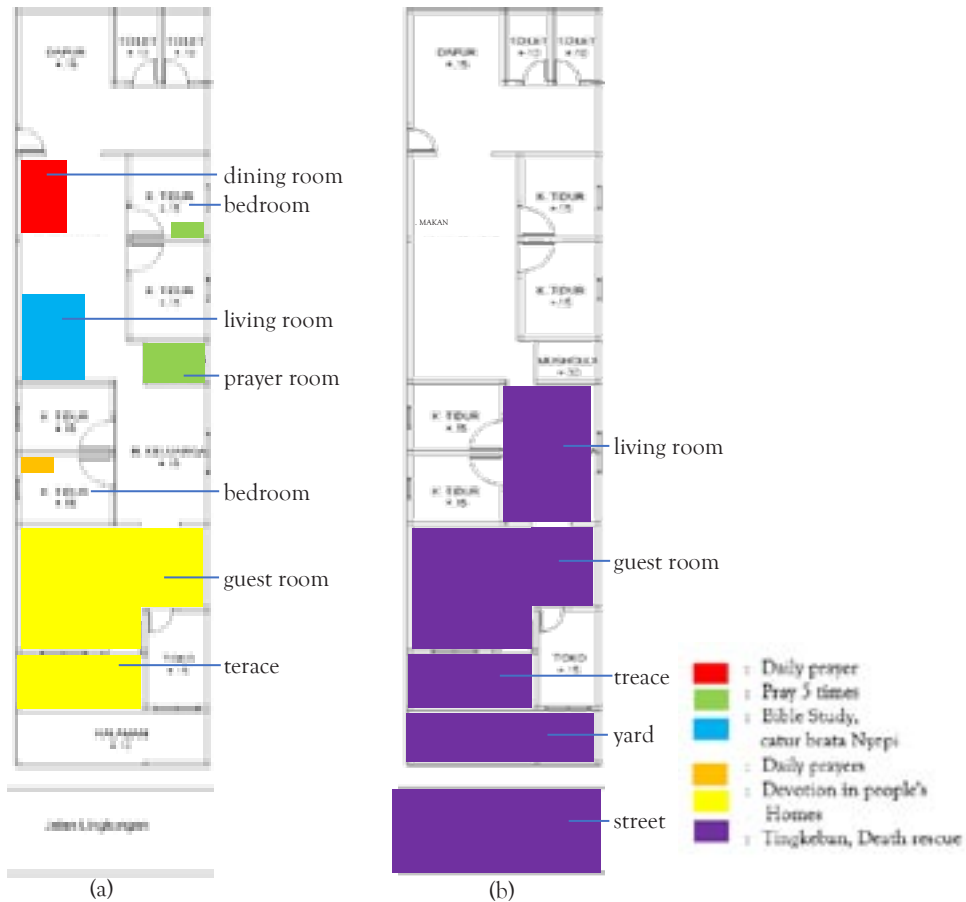


Figure 12. Religious spaces of Islamic-Christian-Hindu residences; (a) Religious activities by residents, (b) Religious activities by inviting residents

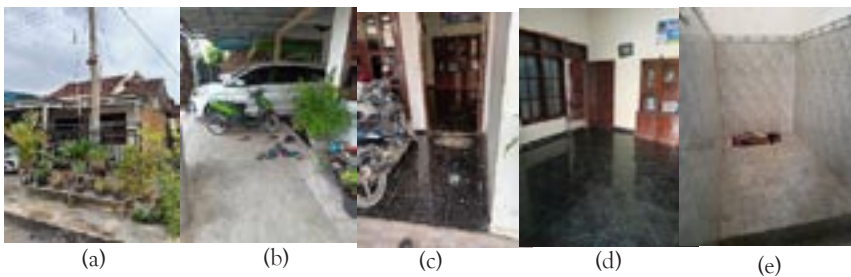


Figure 13. Religious activity room of Islamic-Hindu residential house; (a) front street of the house, (b) courtyard, (c) terrace, (d) living room, (e) prayer room

The mapping of religious activities, spatial patterns of religious space in residential houses with Islamic-Hindu plurality were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form patterns of space use: clusters; individual worship of each religion. Central; Centered in the family room, living room, terrace, yard, and front street. Space orientation; individual worship; to Qibla (prayer), prayer (Hindu) facing east, joint activities; in the direction of the activity leader. Space territories are formed due to changes in function; family rooms, living rooms, terraces, courtyards, and front streets of houses become religious activity spaces and territorial boundaries; The area in the house, starting from the family room to the front street of the house, there is no firm limit, depending on the capacity of the room and the number of participants in religious activities.

Based on the results of mapping religious activities in residential homes, religious plurality shows that: 1) Religious activities of residents of each religion are carried out in private and semi-public spaces quite flexibly. 2) Religious activities that invite the community are carried out in semi-public spaces (family rooms, living rooms, terraces) and public spaces (yards to the front street of the house); the use of space for religious activities is very flexible according to the capacity of space. The family room, living room, terrace and yard, and front street of the house function for religious activities, so there is a change in space use in residential homes; private spaces can become semi-private or public, where it happens definitely and routinely (Indeswari et al., 2013).

Religious space is created by using space for religious activities permanently and temporarily, which has implications for the pattern and spatial arrangement in residential homes. The pattern and spatial arrangement for religious activities will affect the boundaries of sacred and profane zones. The results show the integration of sacred-profane zones, which will have implications for the formation of territorial centers and sacred-profane territorial boundaries. Changes in the function of space can result in changes in territory, namely private, semi-public, and public territories (Altman, 1984). The study results found changes in the territory of semi-public-public space for religious activities with very flexible territorial boundaries so that the territorial boundaries of sacred-profane space are very flexible in the micro, meso, and macro spheres. The flexibility of territorial

boundaries creates a common space for religious activities for one religion and interfaith, forming a space of tolerance.

Space dynamics occur due to changes like space use that the space production process can understand; the space production process consists of spatial practice, production, and reproduction of spatial relations between objects and products of space that ensure the continuity of production of social space and its cohesivity, representations of space; relating to the form of imaging as well as symbols and representational space; The state of the space presented (Levebvre, 1991). Space dynamics can occur harmoniously because of the balance between humans and the environment, even though there are changes in spatial boundaries, both physical and social boundaries (Markus & Cameron, 2002). The dynamics of space use in residential houses occur very flexibly according to the type of activity and the capacity of space use, and this makes community relations with religious plurality harmonious and not prone to conflict. For example, the family room, which was originally semi-public and even private, became public for religious activities, so control over space boundaries became looser; there were openness and closure arrangements for an individual by forming control boundaries (Razali & Talib, 2013). These changes include changes in the function, the character of space, and the meaning of space related to the context of time and influenced by human activities (Santosa et al., 2014).

The use of space in the house for religious activities, in addition to creating spiritual space, is also a space for the existence of religion and religious and cultural identities that require space. In its development, it tries to dismantle the boundaries of space (Setiawan, 2018). The use of the same space for various religious activities is formed in the same space (Ayu et al., 2015). Behavior based on mutual respect between family members and the community, concern, and common goals can strengthen the realization of spatial territory even though it is different (Rochimah & Asriningpuri, 2018).

Conclusion

Research on mapping religious activities aims to determine the use of space and the pattern of spatial structure, territory, and dynamics of spatial functions in residential houses for religious activities. The method applied is limited to place-centered mapping, which is a technique to examine the use of space by individuals or groups in a certain place and time situation;

methods can be developed in person mapping centered on observing the flow of movement and behavior of a person specifically in several places at certain times, on finding out in detail a person's behavior in the use of space. The results of mapping religious activities in the residential houses of religious plurality settlements in Balun village, Lamongan, show that religious activities determine the basis for each religious community's formation and use of space. Religious activities in the family environment (individually or in groups of family members) to community participation (religious activities by inviting citizens) are based on tolerance and togetherness without distinction of religion. The use of space in the house for religious activities is formed by utilizing the space of the family room - living room - terrace - front street of the house. The use of space for religious activities is adjusted to the number of activity participants and space capacity. As a result, there is a change in profane space into sacred space (religious activity space), forming flexibility in spatial functions and changes in the territorial boundaries of sacred-profane space. The time of implementation of religious activities is adjusted to the provisions of each religion while respecting each other and maintaining togetherness.

This research contributes to the theoretical development of alternating use of space in the house of religious plurality to create a space for religious tolerance in family and community life in Balun village. Further research that can be carried out is about the existence of tolerance for the use of space for religious activities on the scale of family life in connection with the socio-cultural development of the community. In addition, it can be used by urban planning experts and stakeholders in planning and structuring residential areas with religious plurality.

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