

## Perang Topat as a Model of Moderation between Hindus and Muslims in Lingsar, West Lombok Regency, Indonesia

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### Abstract

*Introduction.* This study ethnographically discusses the tradition of Perang Topat in Lingsar. It was conducted to explain how traditional communities understand and manage their natural and social environment to live together harmoniously among existing groups and groups such as the Hindu and Islamic Wetu Telu communities. This research aims to develop a model of religious moderation involving two religious groups through local wisdom in the form of the perang topat tradition. A cultural expression that is considered crucial for both Hindus and Wetu Telu Muslims as a building of religious moderation that has been implemented in life. *Method.* This research is a qualitative study, using an ethnographic approach. The ethnographic approach is used to explore the tradition of Perang Topat as a form of religious moderation model about the management of potential religious conflicts in the life of the Lingsar community. The description of the religious moderation model was carried out through 12 stages, namely by determining informants, conducting interviews, making ethnographic notes, asking descriptive questions, conducting ethnographic analysis, making domain analysis, asking structural questions, making taxonomic analysis, asking contrastive questions, continuing with componential analysis, finding cultural themes, and compiling ethnographic reports. *Result.* The result of this research is that the Perang Topat becomes a space to express various conflicts that arise due to differences in daily life. *Conclusion.* A means to vent and express feelings, emotions, and conflicts that arise throughout the year between the two religious communities, namely Hinduism and Wetu Telu Islam.

**Keywords:** Model, Moderation, Hindus, Muslims, Cultural.

### INTRODUCTION

Indonesia has a general religious character, where religious beliefs and practices are placed in the main and dominant position in daily life. Diversity and religiosity on the one hand become cultural identity and wealth, but at the same time also pose potential threats to the integrity of the nation (Geertz, 2005). Several attempts have been made to encourage relations of harmony, tolerance, and cohesiveness between groups and groups in society. The Indonesian Ministry of Religious Affairs launched a religious moderation

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program to encourage excessive behavior of religious groups to the middle position (moderate) (Kemenag RI, 2021). This has succeeded in encouraging an increase in the religious harmony index from 2020 of 67.46 to 72.39 in 2021 (Indah Ayu, 2021). Efforts to encourage moderation need to be accompanied by the dissemination and glorification of positive behaviors, such as practices of moderation, tolerance, and harmony in the community. An in-depth and broad understanding of the moderation that develops in the community is important to be carried out by academics as a first step to disseminating, glorifying, maintaining it, and stemming the efforts of labeling that have destructive consequences. This can cause stress family for inter-religious people, because stress is an uncomfortable condition caused by the surrounding environment, including in worship and religion. (Marasabessy et al., 2020; Mashudi et al., 2019)

Lingsar district, West Lombok Regency, is an area with many potential conflicts Interfaith individuals may experience familial tension due to the stressful implications of navigating differing religious practices and beliefs, as stress emerges as an uneasy state influenced by various environmental factors, including those encountered during religious observances (Noviana., et al 2022; Suhron et al., 2020). The potential for conflict arises because of Lingsar's fertile natural conditions and many water sources. This fact encouraged the expansion of Anak Agung from the Karangasem kingdom in Bali in the early 18th century to control Lingsar. This expansion was one of the starting points for the spread of Hinduism on the island of Lombok. Hinduism spread amid the life of the original religion of the Sasak people (indigenous people), namely Wetu Telu Islam. In addition, the expansion also stimulated the struggle for various important resources such as springs, agricultural land, and religious symbols due to the presence and development of Hinduism amid the existence of the original beliefs of the community, namely Wetu Telu Islam. Religious background strongly underlies the potential for conflict in the community. The settlement pattern of Hindus, which is separated from the Muslim community, seems to explain the polarization that occurs. Although in its development the reality is increasingly melting, with the beginning of the mixing of Hindu and Muslim settlements. Another potential can be seen from the existence of the Lingsar temple as a Hindu holy place that coincides with a holy place for wetu tell Muslims (Kadri, 2022). The interesting thing about the reality of life between the two religious communities is that there has been no record of open conflict involving the two religious communities from the expansion of the Balinese kingdom until now. The people of Lingsar live in harmony amidst differences and potential conflicts. Conflict conditions trigger stress for individuals and families as well as inter-religious communities. Stress conditions will disrupt a person's self-concept which (Suhron et al., 2020), if prolonged, will cause low self-esteem (Suhron et al., 2016; 2017)

The conflict that arises and appears between the two communities is only a replica. A war that has been agreed upon by the two religious communities is carried out once a year. The war involving the two communities is direct, using ketupat (topat) as the main weapon. Topat is thrown at each other and aimed at both groups consisting of Wetu Telu Hindus and Muslims. The community recognizes it as the tradition of Perang Topat, a rite that is also a monument of harmony between the two religions (Hinduism and Wetu Telu Islam) in Lingsar. (Indah Ayu, 2021). This study ethnographically discusses the tradition of Perang Topat in Lingsar, West Lombok Regency, and West Nusa Tenggara Province. This is done to explain how traditional communities understand and manage their natural and social environment to live together harmoniously among existing groups and groups. The groups in question are the Wetu Telu Hindu and Islamic communities.

The tradition of Perang Topat becomes a space of communication between the Hindus and Muslims of Wetu Telu (Suadnya et al., 2018). Both communities (Hindus and Muslims) managed to transform the conflict into a ritual called "war" as an expression of harmony, tolerance, and togetherness amid diversity. The tradition became an abstraction of the patterns of moderation that live and develop in the community and was not

narrated as the construction of an interfaith model of religious moderation model based on local wisdom. Based on this description, the problem formulation proposed in this research is, "How is the form of inter-religious conflict management implemented in the tradition of Perang Topat in Lingsar, West Lombok Regency can be a model of religious moderation?"

This research aims to formulate and compile a model of religious moderation involving two religious groups (Hinduism and Wetu Telu Islam) through local wisdom in the form of the Perang Topat tradition. A cultural expression that is considered crucial for both Hindus and Wetu Telu Muslims as a building of religious moderation that has been implemented in life. The development of the model was based on the reality of the patterns and behavior of the Lingsar community amid many interests and the magnitude of potential conflicts. Considering that in recent years global issues related to conflict and violence with religious backgrounds seem to strengthen (Suhron & Amir, 2018; Yusuf et al., 2019;2020). This model can later become an offer and solution for the government, one of which is to create policies to realize world peace. Stress reactions can cause conflict and division in society (Suhron et al., 2018;2023)

A study about Perang Topat itself has been found until now. Some studies discuss the existence of the tradition through the point of view of communication (Kadri, 2022; Suadnya, 2018; Nisbayani, 2021) aspects of function (Nisbayani, 2021; Wayan Utama, 2021), values and local wisdom (Acim, 2019; Sarpin, 2017). Research on religious moderation so far has only been conducted to see the reality within the boundaries of one belief. Studies on religious moderation so far tend to refer to one faith perspective (Islam) (Abdul Kadir Massoweang, 2021; Fauziah Nurdin, 2021). The results of each study seem to explain the importance of religious moderation in a pluralistic society (Akhmadi, 2019; Alfazri, 2021). The study from the Ministry of Religious Affairs of the Republic of Indonesia is more universal, discussing the general concept of moderation and strategies in its implementation (Ministry of Religious Affairs of the Republic of Indonesia, 2019). As a model of religious moderation, Perang Topat is a representation of an idea that is simplified from the actual conditions. Explicitly, Perang Topat is an abstraction or imitation of daily patterns and contains important information to be examined (Achmad, 2008). The patterns represented by the tradition include patterns of communication, negotiation, and convention in managing various potential conflicts. The three patterns are the efforts of two religious communities in Lingsar to present a balance or middle way in carrying out religious practices. Each community realizes a balance between religious practice and respect for inter-community religious practices (Ministry of Religious Affairs, 201).

## LITERATURE REVIEW

Sugiyono, et al. (2014) explain that a model is a pattern of something that will be made or produced. Briggs (1978) explains that a model is a set of procedures and sequences to realize a process. Guftasson (Jaya, 2019) describes the function of the model as a tool to facilitate communication or regular instructions (algorithms) that are prescriptive for decision-making, or planning instructions for management activities. Etymologically, the term moderation comes from the Latin word *moderatio*, which means moderation or balance, meaning neither excess nor deficiency. The Dictionary of Indonesian Language states that the meaning of moderation is the reduction of violence or the avoidance of extremes. It describes an effort to limit behavior within a conscious framework to avoid violence or extremes to bring about balance. The result of this effort or process is 'moderation' as an attitude that always seeks to find the middle way. Moderate attitudes always prioritize balance in terms of beliefs, morals, and character (Ministry of Religious Affairs, 2019: 15). Essentially, this behavior is an effort to understand differences that are nothing but a form of potential conflict in social life.

Thouless (1988) explains that religion as religion is an attitude and self-adjustment to the world, with a broader environmental scope than the physical world environment bound by space and time. There are at least three characteristics of religious awareness based on subjective experiences that include something very personal, its essence as a form of emotion in behavior based on feelings, and diversity in experience (James, William in Robert W. Crapps, 1993: 17). Religion is suspected as a system of symbols and beliefs, a system of values and institutionalized behavior, and all of them are centered on the most meaningful matter of appreciation (Ancok, 2001).

The prefix *ber-* in the term religion means 'to have or to have', so the term religion can be interpreted as having a religion. Religion can be understood as a verb form that explains a person's attitude in appreciating the existence of an environment that is not bound by space and time that is personal, related to feelings (beliefs), and everyone has different experiences in the process (Manuaba et al., 2012). Religion is a behavior manifested by each individual that explains the differences in appreciation between one another. So it can be explained that the context of religion does not place 'religion' as the subject, but rather the person or each adherent and believer (Rachman, 2012)

The religious moderation model is a set of procedures and sequences that serve as instructions for creating harmony based on managing potential conflicts between religious communities. The religious moderation model is a tool that can be imitated, implemented, and or practiced in daily life as an effort of religious moderation. In this study, the moderation model is based on the pattern of managing various potential conflicts in society and its relationship with the tradition of *Perang Topat* in Lingsar temple (Pramana, 2020)

## **METHODS**

This research is the first step in the process of developing a model of religious moderation based on local wisdom. Formulating a moderation model involving the Hindu and Islamic *Wetu Telu* communities in Lingsar, West Lombok Regency. This research is a qualitative study, using an ethnographic approach

The ethnographic approach is used to explore the tradition of *Perang Topat* as a form of religious moderation model about the management of potential religious conflicts in the life of the Lingsar community (Windiani & Rahmawati, 2016). Researchers in this case will be directly involved as part of the object of research to explain how the Lingsar community understands and manages the natural and social environment to live together in harmony (Dervin and Dyer, 2016). Looking at the cultural landscape as a whole is done to see the interrelated reality of every aspect of community life.

The description of the religious moderation model was carried out through 12 stages following Spradly's views in Sugiyono (2014) by determining informants, conducting interviews, making ethnographic notes, asking descriptive questions, conducting ethnographic analysis, making domain analysis, asking structural questions, making taxonomic analysis, asking contrastive questions, continuing with componential analysis, finding cultural themes, and compiling ethnographic reports. The ethnographic report will later become the basis for formulating a religious moderation model for verification and validation before being established as a model (Setiawati, 2009).

The phenomenological approach which includes an interpretive subjective approach becomes a tool to see symptoms or what has appeared in the tradition of *Perang Topat* (Driyarkara, 2006; Suprayogo, 2001). This effort is made to explain the meaning of the lived experience of the Lingsar community about religious moderation built between Hindus and Muslims from their worldview (Creswell, 1998). The meaning is made through a continuous process of sensing, where meaning emerges when connected to previous experiences through the process of interaction.

## DISCUSSION

### Pura Lingsar and Kemaliq

Lingsar is one of the villages in Lingsar district, West Lombok Regency, West Nusa Tenggara. This region is fertile and has many springs. Therefore, many Lingsar residents rely on the agricultural sector as the main source of economic support. Lingsar Village has a total population of 4,612 people. Based on the religiosity of the community, Islam is the majority religion with the number of adherents reaching 70%, Hinduism in Lingsar amounts to 25%, and the rest are other religions such as Christianity and Buddhism. Pura Lingsar and Kemaliq are two sacred places owned by Wetu Telu Hindus and Muslims in Lingsar, West Lombok Regency. Both shrines are located in one complex. This place is the purpose of performing rituals for both religious communities. For Hindus, the temple is a place to build communication between humans and God. Kemaliq is a sacred place for the Wetu Telu Islamic community to build communication with their ancestors as one of the cultural practices that are still being practiced. This place is a destination for the community to make pilgrimages and undergo various daily rituals. Lingsar Temple was built during the expansion of Bali's Karangasem kingdom to the island of Lombok in the early 19th century. The shrine was built in the Kemaliq complex, which is also a sacred place for the Wetu Telu Islamic community. In addition, the existence of this shrine is also inseparable from the existence of springs as the main source of life at that time. Expansion, which is often understood by the Sasak people as a form of colonization, was an attempt by the Karangasem kingdom of Bali to control the Lingsar area as an effort to expand the territory. In the context of control, of course, control over the main source of life is an important thing to do (Sodli, 2010). The construction of Pura Lingsar, which is in one complex with kemaliq, in this case, is intended to also control the main source of life owned by the community. The source in question is the main spring owned by the people of Lingsar.

Both buildings (Pura Lingsar and Kemaliq) remain in the control of each religious community until today. Both buildings have been maintained from generation to generation by the mangaka of each community. mangku pura in this case is in charge of maintaining and maintaining the existence of Pura Lingsar. Meanwhile, the mangku kemaliq is tasked with guarding and maintaining the Kemaliq complex. In addition to maintaining the existence of the two places, the figure of the make also plays a role in organizing every rite both in the temple and in Kemaliq, one of which is in organizing the Perang Topat ritual.

### Perang Topat Ritual

The Perang Topat Procession is held once a year and involves both religious communities (Hinduism and Wetu Telu Islam). The ritual takes place during the full moon of every seventh month in the traditional Balinese and Sasak calendars. The culmination of this procession is a war in which the two groups face each other. The people of Lingsar call the war procession Topat Raraq Kembang Waru. This is due to the phenomenon of the falling of Waru flowers, which always occurs at dusk (after Asr time) until just before sunset. The procession is held in the afternoon before sunset. This war is fought with weapons in the form of topat. Each group throws a small or medium-sized topic at the opponent with all their might. The procession of throwing each other was conducted between the two religious communities, namely Hindus and Wetu Telu Muslims at the Lingsar Temple complex. Each group appears expressive and emotional during the ritual. In this space, the two communities seem to be trying to express everything that has been pent up throughout the year. They bring up conflicts through a procession that has been determined and agreed upon. The expression of throwing the topic as hard as possible to the opponent becomes a paradoxical side of the reality of harmony and harmony amid life. Asr time until sunset is the time limit given to carry out the war. In the procession, many of the perpetrators suffered injuries. The pain of the battle must stop in the temple

and Kemaliq complex at sunset. The community is only allowed to express it by using the top at a predetermined time limit. Mangku Pura and Kemaliq act as arbiters and controllers during the procession. After the Perang Topat procession, both communities must return to life as usual while maintaining peace, alignment, and harmony.

#### Perang Topat and Interfaith Moderation

According to Lalu Hadi, one of the Sasak traditional leaders, the Perang Topat predates the expansion of Bali's Karangasem kingdom. For the Wetu Telu Islamic community, the ritual is a procession of remembrance, commemorating the existence of ancestors who began life in the Lingsar area. The community offers a variety of offerings in the procession, one of which uses top. Every year the community commemorates it to remember its origins. This is done so that people do not always forget themselves in the course of their lives. People are aware of their origins so that they do not become arrogant.

“This Perang Topat has existed since long before the Karangasem kingdom from Bali came to Lombok. It is like a haul or a routine ceremony that many Muslims also do in general. This ceremony is to remember the ancestors who once existed in Kemaliq. People come there with offerings such as vegetables, fruits, and food, and one of them is ketupat. The people there come to give thanks to God. Because their harvest is abundant, their lives are calm and serene. They are so happy that they throw the ketupat up like people who are having a party. According to our ancestors, that's how the Perang Topat story began..” (Interview: Lalu Hadi, Agustus 2023)

Various folk tales developed in the life of the Lingsar community related to the existence of kemaliq. The story that develops explains the existence of figures behind the emergence of Kemaliq, such as the figure of Lalu Putra Wangsa or Datu Kyai, who the public believes to be the figure behind the emergence of Kemaliq. A similar figure is also believed by the Hindu community in the Lingsar area as Bethara Lingsar. This figure is considered a holy figure who has advantages, power, and supernatural powers. For this reason, this figure deserves to be worshiped and remembered in the rituals that take place.

Regardless of whether the story is true or not in the middle of society. In the simple life of Indonesian society, the existence of imaginary figures is inherent. Like the mythical figure of Dewi Anjani and Princess Mandalika in the life of the Sasak people. The existence of a figure like this is a form of past cultural strategy in Indonesia related to the preservation of something that is considered important. It is generally intended so that people do not take things arbitrarily. This effort is a form of control system for the community to respect, appreciate, and maintain something that is considered important.

Considering the various symbols that the community raises as a form of expression of gratitude, it is inseparable from the reality of Kemaliq in which there are springs. The reason is quite rational when the community expresses gratitude for the abundant water. This is because the people of Lingsar use the agricultural sector as a production space to fulfill their needs. The abundance of water makes their land fertile and productive so that people can enjoy abundant harvests. This reality leads the community to give some kind of respect to the place where the water comes from. The presence of imaginary figures behind the Kemaliq entity is inseparable from the efforts of the ancestors of the Lingsar community to preserve the spring. The presence of these figures is a control system for the community not to be arbitrary towards Kemaliq. It is what keeps the behavior of the community to always respect and preserve Kemaliq. In this context, the ancestors of the Sasak community in Lingsar have a very large importance for the springs owned, as the main resource in maintaining the survival of the societies..

Through the control of springs and the realization of prosperity, the Wetu Telu Islamic community expresses this by holding rituals every year. A ritual that symbolizes gratitude. The feeling of happiness for the plentiful harvest encourages the community to express it

by throwing and sharing one of the elements of offerings, namely topat. It is believed to be the origin of the Perang Topat. The establishment of the Lingsar Temple in the Kemaliq complex during the occupation of the Karangasem kingdom of Bali had a similar purpose. The goal was to control the existence of the spring. In addition to the interests of Hindu worship, water is an important instrument in realizing prosperity in land control efforts. Because the lands controlled by the Karangasem kingdom will not be able to provide results, without an adequate supply of water. The Lingsar Temple was established in 1759 as one of the strategies to control the spring.

The establishments of Pura Lingsar are indicated to coincide with the procession of the Wetu Telu Islamic community at that time. To commemorate the birth of the Lingsar Temple, the Hindu community in Lingsar always holds events every year. The ritual is carried out by Hindus in conjunction with the Perang Topat procession. It is not known exactly when the Perang Topat procession involved two religious groups or communities. However, the two communities have always held the Perang Topat together after the occupation of the Karangasem kingdom in Bali. Observing the reality of Kemaliq as one of the sources of life for the Lingsar community certainly explains the existence of an important resource for life. Each community has the same interest in Kemaliq. This shows the potential for considerable conflict related to the struggle for resources in the form of springs. However, the two communities did not build and activate the conflict but chose to manage the conflict together. The conflict management carried out between the two religious communities was expressed by performing rituals together. The Hindu community then involved themselves in the Perang Topat ritual carried out by the Wetu Telu Islamic community. The involvement coincides with the ritual of celebrating the birthday of Lingsar Temple, known as modal.

The expression that appears is not only to carry out the Perang Topat together. Rather, there are also many consequences as an implication of building togetherness (Widodo, 2020). Unwritten agreements between the two religious communities reflect mutual respect. One of the things that can be seen is the use of buffalo in every ritual as an animal offering. Buffaloes were chosen by the Wetu Telu Islamic community to replace cows which are considered sacred animals by Hindus. Therefore, to respect Hindus, Wetu Telu Muslims do not slaughter cows as sacrificial animals in their ritual practices. Similar to the Muslim community, Hindus in Lingsar also do the same thing, which is to prioritize the aspect of mutual respect in viewing differences. One of them is to eliminate or prohibit the Hindu community in Lingsar from consuming pork. The Lingsar Temple also prohibits the use of pork for various religious ritual events. Therefore, if there is a violation of this kind of agreement, there will be unfavorable consequences for the perpetrator. If someone violates the agreement by continuing to consume pork, then that person must first be purified by spiritual figures in the Lingsar Temple.

The agreement to replace cows and pigs for both religious communities in Lingsar is not only done during the Perang Topat. It is done by both religious communities throughout the year. Each avoids hurting the feelings of other religious adherents. Efforts are made by understanding the symbols of people who have different beliefs. The understanding of these symbols is the basis for religious people to adjust themselves while still taking into account the various rules and teachings of their own beliefs. In the context of the religious moderation model, there is an attempt by the two religious communities to find a middle ground in the form of an agreement. The main purpose of this behavior is an effort to maintain the main source of life in the form of a spring in Kemaliq. Both Hindus and Muslims in Lingsar realize the importance of spring for their lives. The attempt to control the spring by each group is a potential conflict that arises against a religious background. The background is related to the existence of two large religious groups. This can be seen from the establishment of the Lingsar Temple, which is located in the same place as Kemaliq. In understanding differences, both groups of religious communities seek opportunities in the form of similarities and commonalities to build togetherness. This



effort can be seen in the implementation of the Perang Topat ritual. Through the odalan ceremony, Wetu Telu Hindus and Muslims can perform the ritual together. This building of togetherness is not only a medium for the two religious communities to communicate but also appears to be a means of expression for both groups. The expression building in question is a space for both groups to 'realize' the conflict in the form of differences in an activity. Expressing emotions, worries, prejudices, hatred, and all the excesses of the presence of differences into a 'replica' of war by utilizing topat as a weapon.

Perang Topat As a replica of war, the Perang Topat is considered to be an effective way of expressing the feelings and conflicts that have plagued the Lingsar community throughout the year. Despite being a means to express and convey conflict, the Perang Topat is not designed to destroy or damage each group. The utilization of topat as a weapon in the war is considered unlikely to cause serious harm or injury to the opponent. Even though many participants feel pain from the throwing of the topat, it is not considered or judged as a form of physical violence. In the execution of Perang Topat, there is an agreement or unwritten agreement between religious groups. The agreement in this case is that both parties are not allowed to be angry, hold grudges, and engage in open conflict after the implementation of Perang Topat. This is commonly known by the people of Lingsar, both Hindus and Muslims. The war takes place according to a predetermined and agreed time limit. It is intended to maintain the conduciveness and harmony that has existed for many years. Mangku Pura and Kemaliq are important figures in the Perang Topat procession. They become the arbiters during the ritual to maintain and prevent the actual war from happening.

Awareness is an important element in building an agreement. The awareness in this case is related to the potential for conflict that arises because of the importance of each group. Religious communities must understand that there is a high potential for conflict from efforts to maintain life and realize welfare, in this case, the importance of springs in Kemaliq. To keep getting the source of life, the community must maintain awareness of the importance of maintaining harmony and harmony. Because horizontal conflict between religious communities will put Kemaliq in a dangerous position. Another awareness is fostered to negotiate. The awareness in question is related to the existence of differences in the middle of social life. It is an effort to show mutual respect and respect. Based on this awareness, negotiation is then carried out internally by each group to bring about an agreement from within the religious group. Negotiations are carried out to change elements in religious practices in each group. However, the changes made did not change the essence of the existing teachings. The changes made are intended as a form of respect from one group of religious believers to other religious believers.

## **CONCLUSION**

Perang Topat as a model of moderation between religious communities is a ritual used to transform conflict into a replica of conflict by the residents of Lingsar. Its existence becomes a space to express various conflicts that appear due to differences in daily life. A medium to express feelings, emotions, and conflicts that appear throughout the year between the two religious communities, namely Hinduism and Wetu Telu Islam.

The ritual procession of Perang Topat is the culmination of the way to channel the various feelings that arise in the face of differences. This is considered a must so that the community can maintain its conduciveness throughout the year. Through this space, the community ventilates any implications of the presence of differences. This momentum is always awaited by the people of Lingsar so that they can return to their daily lives in harmony. Various conflicts that arise in daily life are managed by both religious groups and are raised once a year by the Lingsar community in the form of the Perang Topat.



The background to the appearance of the Perang Topat is inseparable from efforts to control life resources in the form of springs. Both religious groups' interests in Kemaliq date back to the expansion of the Karangasem kingdom of Bali in Lingsar. Both groups realized the importance of the spring in the Kemaliq complex for their survival. The springs in Kemaliq Lingsar are used by the community to fulfill all their needs such as for eating, washing, and also for agricultural activities (Jayadi, et al., 2017). Because the majority of the population relies on their economic resources from the agricultural sector. What can be seen in this pattern is that human interest in realizing welfare for themselves always triggers the emergence of potential conflicts in life. Moreover, this is reinforced by the strengthening of differences between groups in one population.

Religious figures play an important role in the realization of this space for expression, to avoid the emergence of an actual 'war'. Avoiding open conflict throughout the year. In this case, the two figures in question are seen in the presence of Mangku Pura and Mangku Kemaliq as mediators in the implementation of the Perang Topat procession. In the implementation of the ritual, religious figures act as arbiters. They will ensure that the implementation of the war replica takes place as it should so that no excesses arise in its implementation.

In daily life, the perspective of appreciating, and respecting, other groups is an important modal that needs to be put forward. It is the basis for religious figures to understand the symbols of other religions to be translated, and understood in creating agreements. The agreements made and implemented are not to suppress other religious groups but to suppress their groups. Supervise and give examples to their people in implementing the agreements that arise from both parties.

The agreement that arises is an attempt to make people think moderately. Thinking is balanced by changing behavior or habits in their religion and replacing it with another form. The effort was made without changing the essence of religious teachings. In this case, Hindus in Lingsar eliminated their habit of consuming pork to respect the Wetu Telu Islamic community. On the other hand, Wetu Telu Muslims do not slaughter cows and replace them with buffaloes. Understanding the symbols of other religions in this case is used to produce new symbols.

Procedurally, this model of moderation between religious communities in Lingsar must be led by their respective religious figures. Hindu and Islamic Wetu Telu religious figures have a significant role in the realization of inter-religious moderation. The important role of this figure is not only to establish communication with other religious leaders but also to provide boundaries and change the habits of the community in their religion to be adjusted. Adjustments are made by not eliminating the essence of the teachings of the religion they believe in.

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