

EXAMINING PERANG TOPAT IN LOMBOK: THE INTERSECTION OF ISLAMIC EDUCATION, CULTURAL TRADITION, AND SOCIAL HARMONY

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Article history: Received: August 03, 2023 | Revised: September 24, 2024 | Available online: December 02, 2024

How to cite this article: Muliadi, Erlan, Aishah Hanim Abd. Karim, and Ulyan Nasri. "Examining Perang Topat in Lombok: The Intersection of Islamic Education, Cultural Tradition, and Social Harmony". *Didaktika Religia: Journal of Islamic Education* 12, no. 2 (2024): 220-244. <https://doi.org/10.30762/didaktika.v12i2.3509>

Abstract: This research examines the historical and cultural aspects of the *Perang Topat* ritual in Lombok, Indonesia, with a particular focus on the role of Islamic education in the preservation of this local tradition. This study examines the impact of Islamic teachings on the ritual, elucidating the interconnection between religion and culture. The study employs a qualitative methodology, encompassing ethnographic fieldwork, interviews and document analysis with key informants, including religious leaders and cultural practitioners. The findings indicate that *Perang Topat* is reflective of cultural and religious diversity, with participation from both Muslim and Hindu communities. The ritual is firmly embedded in the historical context of an agrarian society and serves to promote values of gratitude, togetherness and mutual respect. It can be seen that Islamic education plays a pivotal role in influencing the younger generation's comprehension of the ritual and in guaranteeing its cultural significance is maintained. While this research is focused on a single cultural site, further studies in other regions could extend these findings and provide deeper insights into the interplay between religion and tradition in Muslim communities.

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Keywords: *Perang Topat*, Islamic Education, Culture, Lombok.

Introduction

Lombok is renowned not only for its natural splendour but also for its rich cultural traditions, which include the distinctive *Perang Topat* (Rice Cake War) tradition. This annual ritual serves to illustrate the religious harmony that exists between the Muslim Sasak community and the Hindu Balinese residents of Lombok. The tradition entails participants hurling rice cakes at one another and is observed with great enthusiasm and collaboration. The ritual is conducted at the Lingsar Temple, situated within the Lingsar district of West Lombok, West Nusa Tenggara. It is an expression of gratitude and supplication to the Creator, while also symbolising respect and unity between the two different religious communities.¹

Historically, the war topat emerged subsequent to the conclusion of Balinese rule in Lombok and has since become an integral component of the island's cultural and religious heritage. Those of the Muslim and Hindu faiths dress in traditional Sasak and Balinese attire to participate in this symbolic war. The ritual commences with the presentation of offerings, comprising foodstuffs, fruit and crops, which are deposited in the sacred Kemaliq area of Lingsar Temple. Subsequently, the rice cake war commences at sunset, coinciding with the fall of the waru flower, which signals the commencement of the ritual. It is believed that the rice cakes used in this ritual bestow blessings, particularly upon farmers who utilise them as fertiliser to ensure a bountiful harvest.²

The *Perang Topat* ritual in Lombok evinces profound historical and cultural significance, exemplifying the harmonious coexistence of the island's Muslim and Hindu communities. The ritual is rooted in

¹ Erlan Muliadi, Abdul Haris Rasyidi, and Ulyan Nasri, "Islamic Educational Values in the Patuq Tradition (A Local Culture of Kuta Village, Central Lombok)," *Al-Hayat: Journal of Islamic Education* 8, no. 7 (2024): 1072–85, <https://doi.org/10.35723/ajie.v8i3.694>.

² Suparman Jayadi, Argyo Demartoto, and Drajat Tri Kartono, "Interaksi Sosial Umat Hindu Dan Muslim Dalam Upacara Keagamaan Dan Tradisi *Perang Topat* Di Lombok," *Jurnal Analisa Sosiologi* 6, no. 2 (February 13, 2018), <https://doi.org/10.20961/jas.v6i2.18466>; Nujumudin, Abdul Wahid, and Kadri, "Transcendental Communication in the *Perang Topat* Ritual: An Educational Analysis of Local Wisdom Values in Lingsar Village, West Lombok," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (2023): 733–40, <https://doi.org/10.29303/jipp.v9i1.2673>.

the common heritage of the Sasak and Balinese peoples and serves as a celebration of religious tolerance and cooperation.³ This is symbolised by the non-violent act of throwing *ketupat* (rice cakes) instead of weapons. Islamic Religious Education (*Pendidikan Agama Islam*/PAI) plays a pivotal role in the formation of this tradition, promoting values of peace, respect and cooperation among younger generations. The transmission of these values through PAI serves to reinforce the importance of maintaining interfaith harmony and cultural unity within the community.⁴

Figure 1: *Perang Topat* in Lingsar Village, a tradition held during the Pujawali celebration on the full moon of the sixth (6th) month of the Balinese calendar or on the 15th of the full moon of the seventh (7th) month in the Sasak tribal calendar. KEMENPAREKRAF.

Source: Indonesia.go.id



³ J.C. Ochando and H.R. Turnquist, "Innate Immune Cell Collaborations Instigate Transplant Tolerance," *American Journal of Transplantation* 14, no. 11 (November 2014): 2441–43, <https://doi.org/10.1111/ajt.12912>; Jay H Konieczka et al., "Recombination of Hybrid Target Sites by Binary Combinations of Flp Variants: Mutations That Foster Interprotomer Collaboration and Enlarge Substrate Tolerance," *Journal of Molecular Biology* 339, no. 2 (May 2004): 365–78, <https://doi.org/10.1016/j.jmb.2004.03.060>.

⁴ Seyed Aliakbar Rabinataj and Ramezan Mahdavi Azadboni, "Religious Foundation of Education," *Procedia - Social and Behavioral Sciences* 47 (2012): 629–33, <https://doi.org/10.1016/j.sbspro.2012.06.708>; Hamza R'boul, "Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice," *Journal for Multicultural Education* 15, no. 2 (August 9, 2021): 213–24, <https://doi.org/10.1108/JME-07-2020-0073>; Najwan Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (November 2023): 102894, <https://doi.org/10.1016/j.ijedudev.2023.102894>.

A number of previous studies have examined the *Perang Topat* tradition from a variety of perspectives, emphasising its significance in the context of education and intercultural communication. One such study, conducted by Arif Widodo, entitled “The Cultural Values of the *Perang Topat* Ritual as a Source of Social Studies Learning Based on Local Wisdom in Elementary Schools”, demonstrates how the *Perang Topat* ritual can be employed as a source of social studies learning (Ilmu Pengetahuan Sosial/IPS) in elementary schools. This research analyses the cultural values embedded in the *Perang Topat* tradition, including religious values, the importance of compromise, the value of solidarity and the value of tolerance. It also considers the relevance of these values to topics in the fourth and sixth grades of primary school. Furthermore, Widodo asserts that this ritual serves not only to preserve local culture but also to foster the character development of students through the integration of local wisdom.⁵

Another study by I Wayan Suadnya and Eka Putri Paramita, entitled “The *Perang Topat* Ritual as a Communication Strategy in Maintaining Diversity”, The article, entitled “Lessons Learnt from the Sasak and Balinese Traditions in Lombok”, focuses on the aspect of intercultural and interreligious communication. The authors highlight how the *Perang Topat* ritual serves as a strategy for maintaining harmony between the predominantly Muslim Sasak ethnic group and the predominantly Hindu Balinese ethnic group. This research emphasises the importance of open communication and dialogue in maintaining differences, and demonstrates that this ritual serves as a living example of harmonious coexistence amidst religious and cultural diversity.⁶

The aforementioned studies collectively elucidate two pivotal aspects of the *Perang Topat* tradition. Primarily, it serves as an educational conduit, imparting moral and social values to the younger generation. Secondly, it functions as a conduit of communication,

⁵ Arif Widodo, “Nilai Budaya Ritual *Perang Topat* Sebagai Sumber Pembelajaran IPS Berbasis Kearifan Lokal Di Sekolah Dasar,” *Gulawentah: Jurnal Studi Sosial* 5, no. 1 (June 4, 2020): 1, <https://doi.org/10.25273/gulawentah.v5i1.6359>.

⁶ I Wayan Suadnya and Eka Putri Paramita, “Ritual *Perang Topat* Sebagai Strategi Komunikasi Dalam Menjaga Kebhinekaan : Lessons Learnt Dari Tradisi Suku Sasak Dan Bali Di Pulau Lombok,” *JCommSci - Journal Of Media and Communication Science* 1, no. 1 (October 30, 2018), <https://doi.org/10.29303/jcommsci.v1i1.6>.

promoting tolerance and diversity in a multicultural society.⁷ The findings of these studies lend support to the notion that the *Perang Topat* tradition is not merely a cultural heritage, but also serves an instrumental role in the dissemination of religious teachings and the formation of community identity, particularly within the context of a Muslim-majority society in Lombok.

The existing body of research on *Perang Topat* has predominantly concentrated on its cultural significance and illustration of interfaith concord. Nevertheless, the part played by Islamic religious education in shaping and preserving this tradition has not been widely examined. This paper seeks to address this gap in the literature by analysing the influence of Islamic teachings and values on the practice of *Perang Topat* and the transmission of these values to the younger generation through formal and informal educational channels.

This research project aims to examine the historical and cultural aspects of the *Perang Topat* ritual in Lombok, with a particular focus on the influence of Islamic religious education in shaping and preserving this tradition. This research examines the ways in which Islamic principles of gratitude, prayer and community cooperation are embedded in this ritual, and how these principles are transmitted from one generation to the next, thereby contributing to the preservation of this cultural heritage. By examining the interrelationship between religion and culture, this study provides new insights into the function of religious education in preserving local traditions in a predominantly Muslim society.

The research is conducted in Pura Lingsar in West Lombok, West Nusa Tenggara, which represents a convergence of Hindu and Islamic cultural and religious traditions. The ritual's existence is closely linked to the influence of Balinese Hinduism, which came to Lombok when the Karangasem kingdom extended its power to the island. The construction of the temple commenced in 1759 under the direction of Raja Anak Agung Ngurah, the inaugural monarch of the Karangasem lineage in Lombok. Pura Lingsar, and in particular Pura Gaduh within it, holds great significance for the Hindu population of

⁷ Muhammad Iqbal Birsyada and Niken Wahyu Utami, "Social Construction of Kentongan for Disaster Risk Reduction in Highland Java and Its Potential for Educational Tool," *Heliyon* 10, no. 9 (May 2024): e30081, <https://doi.org/10.1016/j.heliyon.2024.e30081>.

Lombok, who frequently utilise it for religious ceremonies on holy days. Meanwhile, the Sasak Wetu Telu community venerates the Kemaliq building, which serves as a venue for traditional ceremonies. The term “Kemaliq” is derived from the Sasak language and signifies a sacred or holy entity.

Additionally, Pura Lingsar is renowned for the Telaga Ageng or Aik Mual, a sizable pond with a plentiful water source that is utilized by the local community for agricultural irrigation purposes. The etymology of the name “Lingsar” is associated with a local legend in which a scholar named Datuk Abdul Malik, believed to be the descendant of a wali (saint), discovered a water source during a drought in Lombok. Upon removing his stick from the ground, water gushed forth, which the local community subsequently designated as “ai mual”. The royal authorities designated it as “Lingsar,” which translates to “clear revelation,” in reference to the blessings that emanated from this water source. The Lingsar area has become fertile due to a constant supply of water throughout the year, which has enabled its inhabitants to enjoy bountiful harvests.

This research employs a qualitative methodology, utilising ethnographic techniques to examine the *Perang Topat* ritual and its implications for education and cultural preservation in Lombok.⁸ The

⁸ Dacia Dressen-Hammouda, “Book Review: Ethnographies of Academic Writing Research: Theory, Methods, and Interpretation,” *Journal of English for Academic Purposes* 60 (November 2022): 101185, <https://doi.org/10.1016/j.jeap.2022.101185>; Christa Jones-Hooker and Deborah E. Tyndall, “Application of Case Study Research and Ethnography Methods: Lessons Learned,” *Applied Nursing Research* 73 (October 2023): 151713, <https://doi.org/10.1016/j.apnr.2023.151713>; Kathrin Kaufhold, “Book Review: Ethnographies of Academic Writing Research: Theory, Methods, and Interpretation,” *System* 110 (November 2022): 102904, <https://doi.org/10.1016/j.system.2022.102904>; Hanako Okada, “Book Review: Ethnographies of Academic Writing Research: Theory, Methods, and Interpretation,” *Journal of Second Language Writing* 63 (March 2024): 101089, <https://doi.org/10.1016/j.jslw.2023.101089>; Bernadette O’Rourke et al., “Integrated Geospatial Methods for Multilingual Cities: Combining GPS, Electronically Activated Recorder, and Map-Based Ethnographic Interviews,” *Research Methods in Applied Linguistics* 3, no. 3 (December 2024): 100147, <https://doi.org/10.1016/j.rmal.2024.100147>; Yuqi Yang et al., “Civic Utilisation Based on Meta-Ethnography Willingness of Government to Open Data Modeling of Influential Factors,” *Heliyon* 10, no. 1 (January 2024): e23778, <https://doi.org/10.1016/j.heliyon.2023.e23778>; Yimin Zhang, “Book Review: Ethnographies of Academic Writing Research: Theory, Methods, and

study was conducted in the village of Lingsar, Lombok Barat, and focused on the annual *Perang Topat* ritual, which serves as a focal point for interactions between the Sasak and Balinese ethnic groups. The data sources include primary informants, such as community leaders, ritual participants and local educators,⁹ who were selected on the basis of their involvement in the ritual and their perspectives on the integration of Islamic teachings.¹⁰ The data collection methods employed include observations, semi-structured interviews and an analysis of relevant documents, with the objective of gaining insight into the transmission of cultural values.¹¹ Thematic analysis will be employed to identify and interpret significant themes pertaining to the values espoused by the ritual and their educational implications. To ensure the rigour of the analysis, strategies such as triangulation, member checking and peer review will be utilised.¹² The objective of

Interpretation,” *English for Specific Purposes* 69 (January 2023): 48–50, <https://doi.org/10.1016/j.esp.2022.09.004>.

⁹ Nurul Hanani and Hajer Abdallah Albshkar, “Adapting Home Educated Learning: The Creation of A Thriving Minority Islamic Education in Blackburn, England,” *Didaktika Religia* 12, no. 1 (June 10, 2024): 157–80, <https://doi.org/10.30762/didaktika.v12i1.3484>.

¹⁰ Sarah Tickle, “Ethnographic Research with Young People: Methods and Rapport,” *Qualitative Research Journal* 17, no. 2 (May 2, 2017): 66–76, <https://doi.org/10.1108/QRJ-10-2016-0059>.

¹¹ David Barrett and Alison Twycross, “Data Collection in Qualitative Research,” *Evidence Based Nursing* 21, no. 3 (July 2018): 63–64, <https://doi.org/10.1136/eb-2018-102939>; P. Gill et al., “Methods of Data Collection in Qualitative Research: Interviews and Focus Groups,” *British Dental Journal* 204, no. 6 (March 2008): 291–95, <https://doi.org/10.1038/bdj.2008.192>; Ilaria Vanni and Alexandra Crosby, “Place-Based Methodologies for Design Research: An Ethnographic Approach,” *Design Studies* 85 (March 2023): 101168, <https://doi.org/10.1016/j.destud.2023.101168>.

¹² Dalal AlMashaan and Rufaidah AlMaian, “A Qualitative Data Analysis for Investigating Barriers of Knowledge Sharing and Transfer in Power Station Projects Sector at Kuwait Ministry of Electricity and Water and Renewable Energy,” *Journal of Engineering Research*, July 2024, S2307187724002025, <https://doi.org/10.1016/j.jer.2024.07.009>; Oleg Derzho, “Qualitative Difference between Large Waves in Deep and Shallow Fluid Formulations,” *Wave Motion* 130 (October 2024): 103388, <https://doi.org/10.1016/j.wavemoti.2024.103388>; Paul Mihás, “Qualitative Research Methods: Approaches to Qualitative Data Analysis,” in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 302–13, <https://doi.org/10.1016/B978-0-12-818630-5.11029-2>; Thomas A. Schwandt, “Qualitative Data Analysis: A Sourcebook of New Methods,” *Evaluation and Program Planning* 9, no. 2 (1986): 184–87, [https://doi.org/10.1016/0149-7189\(86\)90041-8](https://doi.org/10.1016/0149-7189(86)90041-8).

this research is to analyse the manner in which the *Perang Topat* ritual embodies values such as gratitude, community cooperation and tolerance. Furthermore, it seeks to identify how these values are transmitted to younger generations through both formal and informal educational channels. In addition, it aims to highlight the interplay between cultural practices and educational frameworks within the Muslim community in Lombok.¹³

Historical Context of the *Perang Topat* Ritual

The *Perang Topat* ritual has historical roots dating back to the end of Balinese dominance over Lombok. It symbolises the transition of power and the emergence of a unique cultural identity for the Sasak people. This ritual serves to illustrate the harmonious relationship between the predominantly Muslim Sasak community and the Hindu Balinese, representing a significant cultural synthesis in Lombok. It is noteworthy that the term ‘war’ is typically associated with negative connotations, including hatred, anger, bloodshed and even death. However, for the inhabitants of Lingsar village in Lombok, this concept is transformed into a joyous celebration devoid of tears or injury.¹⁴ In contrast to its historical context, the *Perang Topat* ritual is now regarded as an occasion for festivity and community cohesion, characterised by expressions of mirth and jubilation. The findings demonstrate that the *Perang Topat* is not merely a cultural celebration;¹⁵ it is firmly rooted in the region’s

¹³ Sarah Pink, “Ethnography of the Invisible: Energy in the Multisensory Home,” *Ethnologia Europaea* 41, no. 1 (January 1, 2011), <https://doi.org/10.16995/ee.1082>.

¹⁴ Silke Anger et al., “War, International Spillovers, and Adolescents: Evidence from Russia’s Invasion of Ukraine in 2022,” *Journal of Economic Behavior & Organization* 224 (August 2024): 181–93, <https://doi.org/10.1016/j.jebo.2024.03.009>; Zi-Luo Lin, Wen-Pei Ouyang, and Qing-Rui Yu, “Risk Spillover Effects of the Israel–Hamas War on Global Financial and Commodity Markets: A Time–Frequency and Network Analysis,” *Finance Research Letters* 66 (August 2024): 105618, <https://doi.org/10.1016/j.frl.2024.105618>; Nuno Palma and Carolyn Sissoko, “Crowding in during the Seven Years’ War,” *Journal of Government and Economics* 14 (2024): 100109, <https://doi.org/10.1016/j.jge.2024.100109>.

¹⁵ Aaron J. Lacy et al., “A Celebration with Unforeseen Consequences: Celebratory Gunfire Causing Injury,” *The American Journal of Emergency Medicine* 58 (August 2022): 350.e1-350.e3, <https://doi.org/10.1016/j.ajem.2022.04.048>; Jason Luger, “Celebrations, Exaltations and Alpha Lands: Everyday Geographies of the Far-Right,” *Political Geography* 96 (June 2022): 102604, <https://doi.org/10.1016/j.polgeo.2022.102604>; Nada Alnaji, Bree Akesson, and Alma Gottlieb, “The Cultural Significance of Syrian Refugees’ Traditional

historical narrative, promoting values of gratitude and community cooperation. Moreover, the historical accounts provided by community leaders indicate that the ritual has undergone changes over time, reflecting shifts in societal values while maintaining its fundamental purpose as a form of gratitude to God and a celebration of community unity.¹⁶

Figure 2. On the seventh full moon in the Sasak tribe's calendar, which falls on Monday, November 27, 2023, hundreds of Hindu and Muslim devotees gather at Pura Lingsar in West Lombok, preparing to carry out the *Perang Topat* tradition. The conflict is waged with the use of *ketupat* as weapons. Documentation by Fitri Rachmawati. Source: Kompas.com



The principal instrument of this distinctive festivity is the *ketupat* (rice cake), which is locally designated as *topat* in Sasak. The

Childbirth and Postpartum Practices,” *Midwifery* 139 (December 2024): 104180, <https://doi.org/10.1016/j.midw.2024.104180>.

¹⁶ Renée Clermont, Jeanne Samter, and Ardis Fisher, “A Celebration of Cultures in a Long-Term Care Facility,” *Geriatric Nursing* 14, no. 5 (September 1993): 273–76, [https://doi.org/10.1016/S0197-4572\(07\)81062-7](https://doi.org/10.1016/S0197-4572(07)81062-7); Mohd Shazali Md. Sharif et al., “The Significance of Hari Raya Food Towards Malay Community in Malaysia,” *Procedia - Social and Behavioral Sciences* 201 (August 2015): 175–81, <https://doi.org/10.1016/j.sbspro.2015.08.166>.

ketupat are notably distinct from the conventional rice cakes utilized for consumption. They are smaller in size, akin to those consumed by children, and weigh approximately 30 grams, in contrast to the standard 150 grams. This alteration serves to accentuate the jovial ambience of the occasion while simultaneously signifying a departure from the aggressive associations frequently linked with combat.

The location of the *Perang Topat* at Pura Lingsar, the largest Hindu temple in Lombok, is of considerable significance. The 26-hectare temple complex is representative of the geographical and cultural landscape of the region, situated in alignment with the sacred peaks of Gunung Agung and Rinjani. The site serves as a communal space where both Hindu and Muslim traditions coexist, as evidenced by the village emblem, which includes both a mosque and a temple. This coexistence is indicative of the intricate socio-religious dynamics present in Lingsar, where approximately 70% of the population identifies as Muslim and 25% as Hindu, with a minor proportion adhering to other religions. The diversity of religious practices, including the *Wetu Lima* and *Wetu Telu* Islamic sects, serves to illustrate the cultural richness and pluralism that characterise the village.

Figure 3. *Perang Topat* as an expression of cultural nobility and interfaith tolerance. Source: www.lombokbaratkab.go.id



The *Perang Topat* is performed during the Pujawali festival, which coincides with the full moon of the sixth month in the Balinese calendar, or the 15th of the seventh month in the Sasak calendar. This timing serves to align the ritual with significant phases of the moon, thereby reinforcing its connection to the agricultural cycles and spiritual beliefs of the community. In 2021, the event was held on 19 November, thereby demonstrating its continuity as an annual celebration that serves to promote community solidarity and interfaith dialogue.

These findings demonstrate that *Perang Topat* is not merely a cultural celebration; it is also deeply embedded in the historical narrative of the region, promoting values of gratitude and community cooperation. Moreover, the historical accounts provided by community leaders indicate that the ritual has undergone changes over time, reflecting shifts in societal values while maintaining its fundamental purpose as a form of gratitude to God and a celebration of community unity. The transformation of the concept of war into a ritual of joy and cooperation demonstrates the resilience of cultural identity in the context of historical transitions. Furthermore, it illustrates the role of communal practices in fostering peace and understanding between different religious groups.

Cultural Values Embedded in the *Perang Topat* Ritual

The *Perang Topat* ritual is a manifestation of several cultural values, including tolerance, mutual respect, and cooperation between different religious groups. A study of the ritual in question revealed that participants engaged in acts that symbolised goodwill and emphasised cooperation over conflict. This is exemplified by the sharing of *ketupat* (rice cakes), which serves as a conduit for reconciliation and cultural exchange. Interviews with members of the community revealed that these values are actively promoted through Islamic teachings, which emphasise the concepts of brotherhood and community service. The Islamic Religious Education (IRE)¹⁷ curriculum plays a pivotal role in inculcating these values in the

¹⁷ Najwan Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (November 2023): 102894, <https://doi.org/10.1016/j.ijedudev.2023.102894>; Pathangalil Sreekumar Sujitha, Riza Zamrin Kabeer, and Ridha Fathima, "Prevalence of Voice Problems and Associated Risk Factors in Islamic Religious Orators," *Journal of Voice*, October 2024, S0892199724002893, <https://doi.org/10.1016/j.jvoice.2024.08.036>.

younger generation, thereby ensuring that the *Perang Topat* ritual continues to serve as a conduit for promoting interfaith harmony and cultural respect.

The *Perang Topat* ritual in the village of Lingsar represents a profound manifestation of cultural values, exemplifying the principles of tolerance, mutual respect, and cooperation between disparate religious communities. The ritual is rooted in the historical context of Lombok and serves to symbolise the harmonious coexistence between the predominantly Muslim Sasak community and the Hindu Balinese community. Furthermore, it serves as a testament to their shared cultural heritage.

Tolerance and Mutual Respect

As Suparman, a Sasak leader in Lingsar, elucidates, the timing of the *Perang Topat* ritual, which occurs subsequent to the Asr prayer, exemplifies the integration of Islamic practices with local traditions. Furthermore, the planting of waru trees by villagers around the village and temple also serves to illustrate a mutual respect for both nature and religious symbolism. The participation of individuals from both religious traditions in this ritual serves to illustrate the pluralistic nature of the community, wherein diverse beliefs are able to coexist harmoniously. The *Perang Topat* ritual can be explained in terms of the Social Connectedness Theory developed by Berkman and Glass, which emphasises the importance of social relationships in building individual mental and physical health.¹⁸ In the context of *Perang Topat*, the ritual provides opportunities for members of the community with diverse religious backgrounds to interact and engage in joint activities,

¹⁸ Jimmy Capella and Eva H. Telzer, "A Framework for Integrating Neural Development and Social Networks in Adolescence," *Developmental Cognitive Neuroscience* 69 (October 2024): 101442, <https://doi.org/10.1016/j.dcn.2024.101442>; Vanessa Y. Oviedo et al., "Social Connectedness in Spatial Audio Calling Contexts," *Computers in Human Behavior Reports* 15 (August 2024): 100451, <https://doi.org/10.1016/j.chbr.2024.100451>; Adam R. Roth and Siyun Peng, "Streams of Interactions: Social Connectedness in Daily Life," *Social Networks* 78 (July 2024): 203–11, <https://doi.org/10.1016/j.socnet.2024.03.001>; Lukas Von Flüe and Sonja Vogt, "Integrating Social Learning and Network Formation for Social Tipping towards a Sustainable Future," *Current Opinion in Psychology* 60 (December 2024): 101915, <https://doi.org/10.1016/j.copsyc.2024.101915>; Melanie C. Willis et al., "The Impact of Positive and Adverse Childhood Experiences on Social Connectedness in Young Adults," *Journal of Experimental Child Psychology* 247 (November 2024): 106033, <https://doi.org/10.1016/j.jecp.2024.106033>.

thereby reinforcing their social networks. This process contributes to an improvement in community mental health by reducing feelings of alienation and increasing a sense of belonging.

Community Collaboration

The spirit of cooperation is clearly discernible in the preparation and execution of the *Perang Topat*. This ritual is characterised by extensive community involvement, as evidenced by the participation of thousands of individuals in the procession, which collectively contribute to the ambience of the event. The distribution of *ketupat* serves to foster a sense of unity and collective celebration, as well as facilitating the reconciliation of differences. The act of throwing *ketupat* in lieu of weapons effectively transforms the concept of ‘war’ into a celebratory event that serves to reinforce the bonds of community. A pertinent theoretical framework for elucidating the phenomenon is the Cultural Resilience Theory, which elucidates the capacity of communities to withstand and flourish amidst social and cultural transformation. As put forth by Sampson and Yeo, this theory underscores the significance of tradition in upholding community identity and integrity.¹⁹ The *Perang Topat* ritual provides an illustrative case study of how the Sasak and Balinese Hindu communities can engage in the celebration and preservation of their cultural identities through the implementation of inclusive practices, even in the context of broader societal transformations.

Religious Education and Value Promotion

Islamic Religious Education (*Pendidikan Agama Islam/PAI*) plays a pivotal role in instilling these values in the younger generation, with

¹⁹ Ozgur Gocer et al., “Cultural Tourism and Rural Community Resilience: A Framework and Its Application,” *Journal of Rural Studies* 107 (April 2024): 103238, <https://doi.org/10.1016/j.jrurstud.2024.103238>; Michaela Gusman and Leah Doane, “Latent Trait Cortisol: Considering the Interplay of Adversity and Cultural Resilience Factors in Latino Adolescents,” *Psychoneuroendocrinology* 153 (July 2023): 106149, <https://doi.org/10.1016/j.psyneuen.2023.106149>; Janet Muñiz and Michael David Aquino, “Coping on La Cuatro: How Business Owners Display Cultural Resilience through Development,” *Emotion, Space and Society* 53 (November 2024): 101049, <https://doi.org/10.1016/j.emospa.2024.101049>; Xinhui Wu and Zhenjie Yuan, “Understanding the Socio-Cultural Resilience of Rural Areas through the Intergenerational Relationship in Transitional China: Case Studies from Guangdong,” *Journal of Rural Studies* 97 (January 2023): 303–13, <https://doi.org/10.1016/j.jrurstud.2022.12.001>.

an emphasis on the teachings of brotherhood and community service. The incorporation of PAI into the ritual serves to perpetuate the legacy of interfaith harmony and mutual respect, thereby fostering a culture of peace and cooperation among future generations. The social learning theory proposed by Albert Bandura posits that social behaviour is acquired through social interaction and observation. The *Perang Topat* ritual provides an opportunity for younger individuals to observe and learn the values of harmony and tolerance through the actions of their elders. The Islamic Religious Education (PAI) curriculum, which emphasises the values of cooperation and mutual respect, plays an important role in fostering positive attitudes towards pluralism and interfaith interaction among the younger generation.²⁰

In conclusion, the *Perang Topat* ritual represents a powerful symbol of cultural synthesis in Lombok, embodying significant values of tolerance, respect and cooperation between different religious communities. This ritual serves not only as a celebration, but also as a living testimony to the ongoing dialogue between cultures, thus making it an invaluable part of Lombok's cultural identity. By employing a theory-based approach, it becomes evident that the *Perang Topat* serves not only as a cultural event, but also as a platform for fostering enhanced interfaith relations and promoting constructive values within society.

Islamic Education Values in the *Perang Topat* Ritual

Islamic education provides students with a comprehensive curriculum that encompasses not only religious knowledge but also ethical and social values that are pertinent to their daily lives. In the context of the *Perang Topat* ritual in Lombok, several Islamic educational values are evident, including gratitude, peace, harmony, brotherhood, and social responsibility. These values are internalised through the educational process, which involves teachers, religious leaders and the wider community. This ensures that the tradition remains alive and relevant in Lombok's multicultural society. The

²⁰ Joan E. Grusec, "Social Learning Theory," in *Encyclopedia of Infant and Early Childhood Development* (Elsevier, 2020), 221–28, <https://doi.org/10.1016/B978-0-12-809324-5.23568-2>; Mark A. Smith, "Social Learning and Addiction," *Behavioural Brain Research* 398 (February 2021): 112954, <https://doi.org/10.1016/j.bbr.2020.112954>; Frederick Walborn, "Albert Bandura: Social Learning Theory," in *Religion in Personality Theory* (Elsevier, 2014), 215–22, <https://doi.org/10.1016/B978-0-12-407864-2.00009-6>.

following section outlines the key values incorporated into the *Perang Topat* ritual.

First and foremost, there is gratitude to Almighty Allah. Gratitude constitutes a pivotal element of Islamic education, as evidenced by its prominent role in the *Perang Topat* ritual. The ritual is conducted following the conclusion of the rice planting season, serving as an expression of gratitude to Allah for the blessings he has bestowed upon the local community. Islamic education inculcates the importance of gratitude towards Allah for the blessings of nature and peace. In the context of *Perang Topat*, this gratitude is expressed by the symbolic throwing of *ketupat* (rice cakes), which is believed to seek blessings and security. Local madrasahs and religious educational institutions emphasise that this tradition is not merely a cultural ritual; rather, it is an act of worship that expresses devotion and recognition of God's bounty.²¹

Secondly, the promotion of peace and interfaith harmony. Islamic teachings espouse peace as a core value, and this is reflected in the curriculum of Islamic education. The *Perang Topat* ritual symbolically represents the brotherhood and peace between the Wetu Telu Muslim community and the Balinese Hindu community in Lombok. Despite its designation as a "war," this ritual effectively elucidates the significance of coexistence and concord in the context of religious divergences. The curriculum of Islamic education in madrasahs encompasses the inculcation of values pertaining to tolerance, respect for diversity, and the significance of fostering harmonious relationships with other communities. In this sense, the *Perang Topat* ritual serves as a practical means of applying the values of peace taught in Islam.

Thirdly, the concept of brotherhood (*ukhummah*). The concept of brotherhood in Islam, both among Muslims (*ukhummah Islamiyyah*)

²¹ Achilleas Kostoulas, "Challenging Normative Influences in Refugee and Migrant Education: Reflections of a Trainee Teacher Cohort," *Teaching and Teacher Education* 139 (March 2023): 104454, <https://doi.org/10.1016/j.tate.2023.104454>; Leonardo Garnier, "Education: Why Not a Race to the Top?," *International Journal of Educational Development* 104 (January 2023): 102964, <https://doi.org/10.1016/j.ijedudev.2023.102964>; Mark Bray, "Still in Need of Confronting: Shadow Education and Its Implications in the Sustainable Development Goals," *International Journal of Educational Development* 104 (January 2023): 102967, <https://doi.org/10.1016/j.ijedudev.2023.102967>; Priya Gauttam et al., "Education as a Soft Power Resource: A Systematic Review," *Heliyon* 10, no. 1 (January 2023): e23736, <https://doi.org/10.1016/j.heliyon.2023.e23736>.

and humanity at large (*ukehunnwah insāniyyah*), is also reflected in the ritual of *Perang Topat*. The Islamic educational tradition places significant emphasis on the value of maintaining unity and solidarity within society. During *Perang Topat*, both Muslims and Hindus engage in a shared activity that serves to reinforce the social bonds between them. The act of throwing *ketupat* is not intended to be a symbol of aggression; rather, it is a gesture of gratitude and solidarity that serves to reinforce interfaith relations. The Islamic education system in Lombok fosters an understanding among students that Islam espouses a doctrine of brotherhood that transcends religious and cultural boundaries. This is seen as a crucial element in the formation of an inclusive and harmonious society.²²

Fourthly, social commitment and responsibility. Islamic education instills in every Muslim the values of social engagement and responsibility. In the context of *Perang Topat*, participation in this ritual is not only an expression of personal piety but also a social responsibility to preserve a tradition that strengthens social and community ties. Students are taught that their responsibilities as Muslims extend not only to God but also to society.²³ By participating in *Perang Topat*, they contribute to the maintenance of the social and cultural harmony that has been transmitted through the generations.

The fifth aspect to be considered is that of piety and worship. Furthermore, the *Perang Topat* ritual is also indicative of a devotional practice directed towards Allah. The *ketupat* that is thrown serves as a symbol of the prayers that are offered to God for protection and

²² Najwan Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (November 2023): 102894, <https://doi.org/10.1016/j.ijedudev.2023.102894>; Robert D. Tennyson and Ashley Volk, "Learning Theories and Educational Paradigms," in *International Encyclopedia of the Social & Behavioral Sciences* (Elsevier, 2015), 699–711, <https://doi.org/10.1016/B978-0-08-097086-8.92036-1>; Moneef Rafe' Zou'bi, "Science Education in the Islamic World: A Snapshot of the Role of Academies of Sciences," *Procedia - Social and Behavioral Sciences* 192 (June 2015): 359–63, <https://doi.org/10.1016/j.sbspro.2015.06.051>.

²³ Muhammad Nadeem, "Distributed Leadership in Educational Contexts: A Catalyst for School Improvement," *Social Sciences & Humanities Open* 9 (2024): 100835, <https://doi.org/10.1016/j.ssaho.2024.100835>; Saada, "Educating for Global Citizenship in Religious Education," November 2023; Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (March 2022): 102534, <https://doi.org/10.1016/j.ijedudev.2021.102534>.

blessings. Islamic education provides students with an understanding that any action, including traditional and ritual practices, can be a form of worship if performed with sincere intentions towards Allah.²⁴ The value of piety is instilled at an early stage in Islamic educational systems, with the understanding that any action undertaken with benevolent intentions constitutes a form of devotion to God. The *Perang Topat* ritual provides a conduit through which piety can be manifested in everyday life.

A further key concept is that of unity in diversity. Furthermore, Islamic education in Lombok also emphasises the significance of unity in diversity. The *Perang Topat* festival demonstrates how Islamic teachings encourage followers to live harmoniously in the context of religious and cultural diversity. The involvement of both Muslims and Hindus in a common ritual, as observed in the *Perang Topat* tradition, serves to illustrate the significance of fostering an understanding and respect for differences while maintaining one's religious identity. In the context of Islamic education, this value is of paramount importance in the formation of a generation that is not only devout in their religious observance, but also capable of living harmoniously in a pluralistic society.²⁵

Islamic education plays a significant role in the transmission and reinforcement of the values inherent to the *Perang Topat* ritual. The aforementioned values are conveyed to students through both formal and informal educational channels. The integration of these values into everyday life serves to demonstrate that *Perang Topat* is not merely a cultural ritual; rather, it is also a means of practising Islamic teachings in social life. This tradition serves to reinforce interfaith ties in Lombok, whilst simultaneously reinforcing the religious and social identity of the local community.

²⁴ Zou'bi, "Science Education in the Islamic World."

²⁵ Hazri Jamil, "The Aspiration for Educational Rights in Educational Policies for National Integration in Malaysian Pluralistic Society," *Procedia - Social and Behavioral Sciences* 9 (2010): 158–73, <https://doi.org/10.1016/j.sbspro.2010.12.130>; Ofra Maysel and Arie Kizel, "Preparing Youth for Participatory Civil Society: A Call for Spiritual, Communal, and Pluralistic Humanism in Education with a Focus on Community of Philosophical Inquiry," *International Journal of Educational Research* 115 (2022): 102015, <https://doi.org/10.1016/j.ijer.2022.102015>.

Conclusion

The *Perang Topat* ritual in Lombok represents not only a tradition but also a reflection of the cultural and religious diversity present in society. The three key areas of focus—historical context, cultural values and Islamic educational values—illustrate that this ritual plays a pivotal role in maintaining social harmony. Firstly, from a historical perspective, the *Perang Topat* ritual emerged as a response to the needs of an agrarian society, involving both Muslim and Hindu communities in a practice that celebrates diversity and unity. This ritual serves not only to preserve tradition but also to reinforce the collective identity of the Lombok community in the context of modern challenges. Secondly, the cultural values embedded in *Perang Topat* include gratitude, togetherness and mutual respect. This practice serves to reinforce the commitment of the people of Lombok to interfaith harmony and cooperation, thereby reinforcing existing social bonds. Thirdly, Islamic educational values are of significant importance in defining the meaning and purpose of *Perang Topat*. The younger generation is encouraged to engage with this ritual through education that integrates Islamic values, facilitating not only comprehension but also active participation. This fosters a sense of belonging, peace and social awareness in accordance with the tenets of the religion in question. In conclusion, *Perang Topat* provides a concrete illustration of the manner in which education, culture and history interact to create a harmonious and integrated society. This ritual serves to guarantee the continued flourishing of noble values derived from both local traditions and religious teachings, despite the challenges posed by changing times.

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