

Harmony of Inter-Religious Communication in the History of *Perang topat* Ritual

Suhadah^{a,1,*}Nurliya Ni'matul Rohmah^{b..2*}

^{ab}Komunikasi dan Penyiaran Islam Fakultas Agama Islam Universitas Muhammadiyah Mataram, Indonesia

¹suhadah.kadri@gmail.com ²nr.nurliya@gmail.com

INFO ARTIKEL

Riwayat Artikel:
Diterima: Januari 2023
Direvisi : Februari 2023
Disetujui: Maret 2023

Key Words:
Perang topat ritual
Muslim
Hindu
Communication
Tolerance

ABSTRAKSI

Abstract:

This study relates the history of perang topat (the rice cake war) which is a cultural ritual of the Muslims and Hindus in Lombok Island, Indonesia. Through a literature study, in depth interviews and observation this research has revealed that the history of the perang topat ritual cannot be separated from the life story of Datu Milir, an Islamic Leader who was an Islamic Missionary and who is credited with the emergence of a spring which is now known as Kemaliq. The perang topat ritual which is centered at Kemaliq began as an expression of pleasure by the people of Lingsar Village at the emergence of the spring. They showed their pleasure by throwing food at each other. The ritual is still maintained until now even though it has undergone slight modifications; such as the change of sacrificial animal from a cow to a water buffalo at the request of King Karangasem (Hindu) who ruled Lombok until 1759. In this modern era the perang topat ritual has experienced further modification to include artistic and entertainment aspects. These changes that have been incorporated reflect a sense of tolerance by the Muslims in Lingsar District, West Lombok Regency, Indonesia.

I. Introduction

The *perang topat* ritual or rice cake war was a tradition that has been carried on from generation to generation on an annual basis by the Muslims of the Sasak Tribe in the Lingsar District of the West Lombok Regency in the Province of West Nusa Tenggara in Indonesia. The *perang topat* ceremony is often carried out on the fifteenth day of the seventh month of the Sasak Lombok calendar. Calendar which is called the full moon of *Sasi Kepitu* (The Seventh Full Moon) or on the 15th of the sixth month of the Balinese Hindu calendar and called the *Sasi Kenem* full moon (Sixth Month Full Moon). Small rice cakes are thrown towards one another in a happy environment as part of the *perang topat* ceremony. (See Fig -1) Participants from the various Muslim and Hindu religious sects participate in the ritual, which is held in or around The Lingsar Gardens.

The *perang topat* ceremony falls on Datu Milir's birthday, also known as KH. Abdul Malik, a religious figure who is credited by the residents of Lingsar with introducing Islam to the region. The celebration of this birthday takes the form of *berzikir* (prayer bead recitation of Praise to Allah) and *berdo'a* (calling Blessings of Allah on the the leader) and finishes with *begibung* (eating together). As the Hindu Puja Wali ceremony is performed in conjunction with Pura Gaduh's birthday, the *perang topat* rite has evolved into a place where Muslims and Balinese Hindus can interact (Gaduh Temple). This annual ritual is carried out at Pura Gaduh in conjunction with prayers.

It is the coinciding occurrence of these that brings these two different ethnic and religious groups together to take part in the *perang topat* ritual. Their collaboration is also seen in the performance of rituals leading up to and following the *perang topat* ritual. The two ethnic groups coordinate a month before in order to maximise preparations for the *perang topat* ritual. The

string of ceremonies surrounding the *perang topat* ritual begins with the birthday of Datu Milir, also known as KH. Abdul Malik two days prior to the *perang topat* ritual and is followed one day before the main event with a ritual collecting holy water and the procession of *kelilingkaoq* (a procession where the water buffalo is walked around the Pura Gaduh and *Kemaliq* Lingsar complexes).

The tradition of the *perang topat* is rooted in the lives of the people of Lingsar and that of the people of Sasak in general and is specifically associated with the existence of the *Kemaliq*. The *Kemaliq* is the location of the of the spring that has become sacred to the people of Lingsar and the surrounding area and has been made a place where people visit and pray to God. To some of the Sasak Muslims this place at *Kemaliq* is sacred because it is the location where Datu Milir, the Wali (Islamic Preacher to the Lombok area) disappeared. Amangku Suparman, the cultural leader, asserts (Amangku Suparman, 2019), the ceremony of the *perang topat* ritual represents an attitude (fod) out of respect for Datu Milir for his services and as an expression of thanks to Allah through whose Omnipotent Disposition and Will sent Datu Milir, alias KH. Abdul Malik to preach the doctrine of Islam in the land of Lombok. It is this feeling of loyalty and gratefulness for the journeys and struggles of Datu Milir which the congregation of Sasak has symbolically packaged into the cultural ceremony of the *perang topat* containing deep ritualistic values.

The *perang topat* isn't an entertaining product of our modern times but a cultural ritual with historical roots and steeped in the strong beliefs of the Sasak people, especially those in the Lingsar area. The *perang topat* ritual is believed to have taken place long before the expansion of the Karangasem Kingdom into Western Lombok area and has been further preserved since the King of Karangasem and has continued on into the modern era. To gain a comprehensive picture of the *perang topat* ritual requires a contextual explanation of the events that form its background and development.

Any explanation of the history of the *perang topat* ritual cannot leave out the records of several things pertaining to its existence such as the history of Datu Milir alias KH. Abdul Malik, the existence of the *Kemaliq*, and the history of the expansion of the Karangasem Kingdom, especially the king's decision with regard to the *Kemaliq* and the *perang topat* ritual. Explanation of the history of the above points will complete the analysis of the *perang topat* ritual presented in this writing.

II. Method

This study focusses on the history of the *perang topat* ritual which has become a ritual performed from generation to generation by the Sasak Muslim population in the Lingsar District of West Lombok Regency in Indonesia. The research took place from October 2018 till December 2019 using three techniques to collect data including literature studies, in depth interviews and observation. The literature studies were performed by tracing written information sources that revealed the history of the *perang topat* rituals such as the records of the Sasak Cultural Leader at Lingsar and also related research results.(Gardner, 2012)

Interviews were performed to acquire information from reliable Amangku Lingsar (Cultural Leader of Lingsar District), the Archeological Staff and Tourist Guides at the Lingsar Gardens, Public Figures, and Village and District government staff in order to learn about the latest developments relating to the performance of the *perang topat* ritual. Direct observations were necessary to see the historical objects associated with the *perang topat* ritual that were in the Lingsar Gardens such as *Kemaliq* spring and other buildings. The data collected was then analyzed using a qualitative analysis approach and using a method which joined all the collected data together to achieve a complete structure of the *perang topat* ritual (Huberman, A Michael, Miles, 2014).

III. Research Finding

A. *Datu Milir and Origins of the Perang topat Ritual*

Amongst others the ritual of the *perang topat* is part of an effort to commemorate the presence, contribution and muksah (disappearance) of Datu Milir. There is not a lot of literature that can be used as reference to the existence of Datu Milir. Even if there is some, it is only from historical records of the Sasak people who heard the stories of Datu Milir's existence through stories from their elders or from collected and believed stories about Datu Milir handed down by the Sasak people regarding this Islamic Preacher.

There are a number of opinions concerning the origins of Datu Milir. K.H. Abdul Malik, also known as Raden Mas Sumilir or Datu Milir and whose real name was Raden Mas Kerta Jagad, was a religious figure whose followers considered him to be the Wali Allah (Islamic Saint). He was from the Demak region of Central Java. Story has it that he was a descendant of Raden Fatah, the First Sultan of the Kingdom of Demak, and he came to Lombok in the 16th century to spread the religion of Islam with his brother (I Wayan Suadnya, 2017).

Syarani (Syarani, 1986) explains in great detail about the history of Datu Milir as handed down by the elders and referenced to in *surat lontar* (bamboo strip manuscripts). Datu Milir is described as having been a knowledgeable king, wise, honest and well-mannered. He enjoyed travelling around, entering and leaving even the most isolated villages by climbing cliffs and mountains and crossing rivers to see for himself the lifestyles of the people and performing his Islamic preaching.

From an early age Datu Milir studied religious knowledge before leaving his home to spread Islam on the Island of Lombok. After spending some time on the island of Lombok and having achieved success in delivering Islamic doctrine to the people he was raised to the status of king with the title of Datu Milir. He continued his preaching responsibilities for so long as he continued his stay in Lombok so that he was never able to return to his home in Java. It was this that made his family in Java to miss him and so one of his brothers was sent Lombok to find Datu Milir.

One of the descendants of Amangku Lingsar by the name of Jamhur (Mulyadi, 2014) told the story about the history of the travels of Datu Milir based on information received from ancestors in Lingsar. According to the story, he mistook Datu Milir's brother for Datu Piling when he arrived in Lombok. Datu Piling's presence which at first had been intended as a visit his elder brother, Datu Milir, led finally to his involvement in performing preaching with Datu Milir. Together they became good partners and complemented each other in the spreading of Islamic doctrine in Lombok.

One day Datu Milir came out of his house carrying just a few clothes, an al-Qur'an which he placed in a *gegandek* (a woven bamboo bag) and holding on to a wooden staff to support him. On his journey he came to rest at the location now known as Lingsar Gardens where Datu Milir found that the condition of the soil was parched and dry. Syarani adds that in this place of resting Datu Milir gazed at Mount Rinjani which loomed high into the sky and thought about the destiny of his people living in lands that parched and dry. He prayed continuously that the land of Lombok would be blessed with fertility. Datu Milir thrust his staff into the earth to act as a support to rest upon from his journey through the parched and barren land. In this resting place Datu Milir performed his *shalat* (prayers) and prayed until the dawn. After praying the dawn prayer, he got up from the seated position and stared again at Mount Rinjani with a meaningful gaze and gripped his staff. As Datu Milir continued to pray for the fertility of the land the staff that he held began to shake and his body began to shiver and as he spoke the words *Bismillaahirrahmaanirrahiim* (In the name of Allah, The Most Beneficent, The Most Merciful) the staff was cast out of the ground and a strong flow of clear water burst forth. This strong flow is called Ai Lingsar in the Sasak language. (Novi Suryani, 2004)

The story of Datu Milir told by Syarani is similar to the story told in a palm letter with Balinese letters belonging to Ida Pedanda Ketut Guest Geriya Punia Sindu Cakranegara, which copied in Latin letters. It was edited and printed on a computer by I Komang Suartha and I Gede Matra. (Sujana, 2006) However in that palm letter Datu Milir was not written but Datu Selaparang. While the story about process of traveling and finding the spring (which is now at the *Kemaliq* location) is the same as the story that was reviewed by Syarani.

The sound of this water was heard to a great distance and eventually fell on the ears of Datu Piling and the people who had been searching for Datu Milir for days. Datu Piling and the people immediately rushed towards the source of the water and soon there was a meeting between Datu Milir and his younger brother Datu Piling. This meeting is described by Syarani as follows:

“This moment of meeting between elder and younger brother is a moving story as it became an unexpected parting. The day was Sasih Kepitu, the full moon of the 15th of the month according to the Sasak people. At this meeting of elder and younger brother the elder brother gave his brother the instruction – “Whomsoever wishes to meet with me he should look for me in this place” Once he had made this declaration Datu Milir disappeared from the sight of his brother by the Omnipotence and Will of Allah, without leaving any part of him behind – In the language of the Sasak this is called Musne, or to the Javanese is called Muksa, or in the Arabic language Muftah. (Syarani, 1986)

The history of the *perang topat* ritual is connected with the *Muksa* (the disappearance) of Datu Milir at *Kemaliq* Lingsar which then became a center for water with the drawing out of his staff. Syarani (Syarani, 1986) tells us that the people took part in the search for Datu Milir whom they hadn't seen for days. They brought food including vegetables, chickens, beef, rice and others. When they arrived at the spring which they had never seen before they were surprised to see Datu Piling by the spring looking sad. With a heavy heart Datu Piling told them of his elder brother's disappearance without trace. The people were also sad and so they prepared and cooked all the food while reciting praises to Allah and pronouncements of faith.

While the people felt sad at being left by Datu Milir, the people also felt grateful and pleased at having been given a clear, strong flowing spring for their needs. They gave thanks to Allah for the gift and blessings and they're thanks to Datu Milir whose prayers together with the generosity of Allah had brought water which would make their dry and barren land fertile. This happiness and gratefulness were expressed by forming a procession and a party of thanks with music wherein they threw rice cakes at each other without emotion or vengefulness. From this began the *perang topat* ritual which has been preserved until now by the people of Lingsar and the surrounding area. (Sujana, 2006)

B. The Existence of Kemaliq Lingsar as the Centre of Perang topat Ritual

Kemaliq today has been made the centre for the people of Lingsar and the surrounding area and it possesses many special features. As well as being the centre for the rice cake war it is a water source that has been made sacred for its properties. *Kemaliq Lingsar* has also become part of the history of the spreading of Islam in the Island of Lombok and especially in Lingsar. At least that is what is believed by the Sasak people who come to visit *Kemaliq Lingsar* (*Kemaliq* building can be seen in figure 1).



Fig. 1. Ritual activities in *Kemaliq* building : Source photo archive from Suhadah, 2019

Kemaliq is an original Sasak term from the word *Maliq* meaning pure, illustrious, devoid of any fault. (Sumertha, 2016). Something which classified as *Maliq* means that it is something to be respected, valued, and to be kept free of forbidden deeds. In other words, *Kemaliq* means that the place is illustriously pure, must be kept from forbidden deeds whether it is from the perspective of cultural practises or religion. In another meaning, *Kemaliq* can be said to come from the Arabic word *Maliq*, meaning king or as in the Sasak word *Datu*. This word *Maliq* or *Datu* was first introduced by *Datu Milir*. In performing *dakwah*/preaching in Lombok, *Datu Milir* used a cultural approach that was in line with the culture of the Sasak people. (Syarani, 1986)

At that time the Sasak people were enamoured with the concept of kings (*bedatu-datuan*), whereby whoever was the most *sakti* (powerful) was made king. In seeing that this was the culture of the Sasak people *Datu Milir* introduced the concept that the real King/*Datu* was in reality Allah, and that He was *Al Maliq* so that the effect upon daily life was considered *Maliq* and that it should not be offended against. Because the location at *Kemaliq* in Lingsar was the place where the Sasak people learnt about the true Essence of Allah whose name is *Al Maliq* the place was henceforth named *Kemaliq*, meaning the place where Allah *Al Maliq* became known (Syarani, 1986)

After the Kingdom of Karangasem took control of Western Lombok (including Lingsar), the *Kemaliq* building was rearranged and made tidy together with the *Gaduh* Temple building which was nearby. As stated by Handayani (Sumertha, 2016), the building of the *Kemaliq* Lingsar took place in 1759, the year in which control by the kings of the Karangasem in Mataram in Lombok, centred at Cakranegara, came to an end. Following the renovation of the *Kemaliq* complex by the Karangasem Kingdom, the rituals performed by the Muslims and the Hindus have become more comfortable and remain so till today.

The *Kemaliq* has become a sacred place and, for some of the Sasak people, a source for taking pure water filled with benefits and has a historical connection with the lifestory of *Datu Milir* alias KH. Abdul Malik. Syarani tells us that the spring which continues to flow at *Kemaliq* began when the walking staff of *Datu Milir* was pulled from the earth. Some of the sasak believe that the water from this source contains great benefit and can cure illnesses and, for that reason, should be considered sacred and that its purity should always be protected. It is for this reason that women who are menstruating are forbidden to enter the place. (Mulyadi, 2014)

A tour guide who comes from the Village of Lingsar, Sofi (Sofi, 2019) has her own story to tell about the sacredness and purity of *Kemaliq* – One day when a group of German tourists were visiting Lingsar Gardens a young girl fainted after entering the *Kemaliq* complex. When enquiries were made it was found that she was menstruating. Apparently, the guide had failed to let them know that it was forbidden for menstruating women to enter the *Kemaliq*. This German visitor was so impressed by what had occurred that she was keen to promote the *Kemaliq* as a tourist destination and was willing to accompany her colleagues to visit *Kemaliq Lingsar*.

The purity of the *Kemaliq* is trully controlled by both the Muslim and Hindu communities in Lingsar. The Hindu community is not allowed to take pig meat into the *Kemaliq*. According to the cultural leader of Lingsar, Suparman (Amangku Suparman, 2019), inside the location of the *Kemaliq* is a spring called *kalbutain* which means the cleanser of the heart or soul. This *Kalbutain* cleansing water is also called *Air Wudhu* which gives the message to visitors who come to the *Kemaliq* that they must always *bertauhid* (believe in only One God) and to never worship, ask for anything or surrender them selves to any other than Allah *Al Maliq*.

Next to the spring there is a place called *petaulan*. *Petaulan* comes from the Arabic word “*taul*” which means connecting rope. Because of this, the place where we connect to Allah or place where we pray to Allah is called a *petaulan*. It is because of this that the Head of Lingsar, Suparman (Amangku Suparman, 2019) stated that the *Kemaliq* with all that it contains can't provide any benefit or ill. That the *Kemaliq* is only a place to visit and to remember the services of K.H. Abdul Malik alias Raden Mas Sumilir alias *Datu Milir* who taught about the religion of belief in One God (*Tauhid*) – Islam, and that the *Kemaliq* at Lingsar is only a place to make

prayer to the One God so that Allah provides us with safety in this world and the next, strength of faith in Islam throughout life and in death, and to pray for the preacher who taught the Tauhid (Islam).

In spite of this, the people demonstrate their sanctification of the *Kemaliq* during the *perang topat* ritual, including during one day before and the day after the *perang topat* ritual, because the *Kemaliq* is the centre for the *perang topat* ritual. One day before the *perang topat* ritual, for example, they perform the ritual of *kelilingkaoq* by leading a water buffalo around *Kemaliq* accompanied by *sesajen* (offerings to spirits) with the accompaniment of Sasak gamelan music. After completing the encirclement of the *Kemaliq* building the ritual continues inside the *Kemaliq* by accompanying the *sesajen* and praying to the *sesajen* which is led by the *Pemangku Adat* (the Sasak customs leader in Lingsar). At the time of the performance of the *perang topat* ritual, the *Kemaliq* becomes the centre of the first ritual before the *perang topat* begins. The *Pesaji* (*sesajen*) that has been carried into the *Kemaliq* is placed on an altar and *ngaturangPesaji* (organizing of the *sesajen*) is made, led by the *Pemangku Adat* (cultural leader).

C. The *Perang topat* Ritual and Tolerance of the Karangasem Kingdom

The *perang topat* has been a cultural ritual that has long been performed by the Muslim community around the area of Lingsar. This ritual took place even before the Karangasem Kingdom expanded to the Western area of Lombok in the middle of the 17th century, or in 1740 to be exact. The control of the area, including the area of Lingsar where the Sasak people had performed the *perang topat* ritual for generations, didn't automatically cause cultural rituals to disappear. *Perang topat* phenomenon can be seen in Figure 2.



Fig. 2. Figure 2: *Perang topat* Ritual-Source: photo archive from Suhadah, 2017

The Karangasem Kingdom was known as a kingdom that was tolerant towards matters of religion and culture. This is shown in the way they occupied the area of Western Lombok. The religion of Islam which was being followed by the local people was never a problem, let alone disturbed. The same thing occurred with regard to the Sasak culture practised by the people of Lombok. Budiwanti (Erni Budiwanti, 2000) states that the government by the people of Bali in Mataram in fact displayed great awareness and tolerance towards the local people. They left the local people to embrace and practise the teachings of Islam.

The *perang topat* as a tradition and culture of the Sasak people in Lingsar is one of the cultural traditions preserved by the Karangasem king serving in Lombok. Syarani states that:

... when he arrived in Lingsar Anak Agung the King of Karangasem met with Lengsari, the father of my grandfather, (my grandfather's name was Amaq Nurawan). He was named Lengsari because he took care of the *Kemaliq*, as the story goes, his parents had been part of the large group of people who searched for Datu Milir. At the time of the meeting with Anak Agung (The King of Raja Karangasem) he told Amaq Lengsari that if he took control of that area he would build a place of worship in line with the belief and customs of the people. When he was able to

take over part of the area of Lombok he did in fact build a place of worship for the Balinese Hindus and also one for the Sasak people who were Muslims.(Syarani, 1986)

Amangku Suparman, the head of Lingsar's cultural community (Amangku Suparman, 2019) stated that long before the Karangasem Kingdom came, the Sasak Muslims had made the *Kemaliq* into a sacred place well as a place to pray because they believed that being the place of the *muksa* (disappearance) of Datu Milir who was known as the spreader of Islam in Lingsar and the surrounding area, that he was also a *wali* or saint who had been the power behind the existence of the spring which until today is a blessing in the lives of the people of Lingsar and the surrounding area. Control over the Lingsar area by the Karangasem Kingdom did not, Suparman contends (Amangku Suparman, 2019) wipe out the *Kemaliq*, nor forbid or prevent the Muslim citizens from performing rituals inside it, that in reality the king of Karangasem had tidied up the building and built the Gaduh Temple beside it.

According to Sastrodiwiryo (Sastrodiwiryo, 2010) renovation of the *Kemaliq* and the building of the Gaduh Temple were done at the same time as the building of the Lingsar Gardens in 1759 by King Anak Agung Gede Ngurah, the descendant of the Balinese Karangasem King who ruled over part of Lombok in the 17th century. The presence of the Gaduh Temple as a ritual place for the Hindu populace, and the Lingsar *Kemaliq* as a ritual site and sacred place for the Sasak populace who were Muslim, made for the atmosphere of tolerance in the Lingsar Gardens to be seen clearly.

The King of Karangasem didn't only maintain the physical condition of the buildings such as the *Kemaliq* as place of ritual for a part of the Sasak community but also maintained the ritual of the generation-to-generation *perang topat* ritual of the people of Lingsar of Western Lombok. Suparman believes that (Amangku Suparman, 2019), King Anak Agung of Karangasem Kingdom continued to maintain the *perang topat* as the Lingsar people's cultural tradition and Anak Agung only changed that the animal to be slaughtered to become a water buffalo. The Muslim inhabitants also asked that the Hindu congregation not be allowed to slaughter or carry pig meat into the *Kemaliq* and the area of Lingsar Gardens. The above policy was a form of tolerance by King Anak Agung towards the local people of Lingsar who were Muslim and also the understanding and tolerance of the Muslims of Lingsar towards the presence of the Gaduh Temple and the Hindu congregation that lived along side them in Lingsar Village.

The rule of not carrying pig meat into the *Kemaliq* is followed consistently by the Hindu congregation. The Hindu religious leader contends, Mangku Gede Purna (Purna, 2019) he has strongly reminded the the Hindu congregation who come to pray at the Gaduh Temple to not carry or eat pig meat while they are in the *Kemaliq Lingsar* complex and the Lingsar Gaduh Temple.

D. Consistency and Ideals of the Perang topat Ritual

The *perang topat* ritual represents a tradition handed down from generation to generation that has been carried out since the 17th century, before the arrival of Anak Agung, the King of Karangasem who controlled the Western part of Lombok. This tradition had already been arranged by the Amangku Lingsar. The Amangku, in Sasak tradition, are the cultural leaders who have the responsibility to take care of the culture. Until now there have been 11 Amangku(s) that have led the *perang topat* ritual. The 11 Amangku (s) can be seen in table 1.

Table 1
Amangku (s) Kemaliq of Lingsar

No	Name	Period
1	Amangku Mbe' Bage	I
2	Amangku Mbe' Segar Batu	II
3	Amangku Indrawan	III
4	Amangku Lingsari	IV
5	Amangku Balu Nurawan	V
6	Amangku Nurawan	VI

7	Amangku Papu Nurawan	VII
8	Amangku Samsiah	VIII
9	Amangku Artaman	IX
10	Amangku Rahmat	X
11	Amangku Suparman	XI (currently)

^a. Source: Syarani (1986)

The basic substance of the *perang topat* ritual has not changed since the beginning of its performance in the period of the first Amangku Lingsar (Amangku Mbe' Gawe) right up to Amangku Suparman who presides in that position now. Basically, the *perang topat* ritual takes place in 3 stages: first the pre *perang topat* ritual or opening called *penaekgawe* which takes place at least one day before the height of the *perang topat* ritual. In this stage there are several activities including *kebonodeq*, exclusively Sasak male and female fertility symbolism ritual and the ritual of *keliling kaoq* (parading the buffalo around the *Kemaliq* building). The second is the performance of the *perang topat* ritual. On the day of the *perang topat* ritual the agenda is minimally the *nampah kaoq* (slaughter of the buffalo) and the making of the *Pesaji* (offerings) in the morning, *nyerahan topat* (handing out of rice cakes) in the middle of the day, and the *perang topat* (the rice cake war) in the afternoon. The third stage is after the *perang topat* and consists of *beteteh* ritual (the cleaning up and disposal of the *perang topat* ritual waste) at a place called Sarasuta. The ritual of *beteteh* is at the same time the closing ceremony and marks the ending of all the *perang topat* rituals.

All types of activities mentioned are substantial stages of the *perang topat* rituals. According to Amangku Suparman (Amangku Suparman, 2019), all these activities have remained unchanged since the beginning of the *perang topat*'s performance. Where there may have been changes, they were limited to changes in the types of entertainment or activities outside the essence of the *perang topat* ritual at the time of preliminary event and were conditioned by the finances of the organizing committee. According to the Lingsar Village Head, M. Abdul Hadi (M. Abdul Hadi, 2019), before the era of regional autonomy in 1998, the performance of the *perang topat* ritual was made using contributions from the people. Financial support from the government of the district was gained after the *perang topat* ritual was placed on the tourism agenda when regional autonomy was introduced following the reformation (which began after President Soeharto fell in 1998).

Changes in the *perang topat* ritual occurred with the presence of King Anak Agung from Karangasem Kingdom in 1740, specifically with regard to the animal to be used in the ritual and for consumption during the rice cake war. According to Amangku Suparman (Amangku Suparman, 2019), before the arrival of Anak Agung of the Karangasem Kingdom, the sacrificial animal in the rice cake war was a cow. This was also done in the era of Amangku Indrawan. On the request of Anak Agung from then (era of Amangku Lingsari) the animal which has been paraded and slaughtered has been changed to a buffalo.

These days, the *perang topat* ritual has become an agenda of cultural tourism agenda for the government of West Lombok Regency. As a consequence, the arrangements and artifacts that go with the ritual have been modernized such as by using promotional banners and advertising in the mass media and there has been additional entertainment with stages set up for invited guests and tourists. Even though there has been a material intervention and the organization are being made by the regional government the substance of the *perang topat* ritual is not lost by the Sasak community and is still under the command of the Lingsar Cultural Leader.

IV. Discussion

The *perang topat* ritual is an inheritance from the ancestors of Lingsar bequeathed from one Amangku to the next and taught from generation to generation. Every event of the *perang topat* ritual always involves the younger generation, both as members of the committee or as participants in the *perang topat* ritual. Because of this the *perang topat* ritual has the significance of being a form of communication ritual for transferring cultural values to the next generation. This is

in line with the function of communication according to Lasswellas being the transmission of the social heritage from one generation to the next. (Lasswell, 1960)

The *perang topat* as a cultural ritual is preserved through communication which continues to be performed by the people of Lingsar. The performance of the ritual is a non-verbal form of communication. Because of this the continued existence of the Lingsar people's performance of the *perang topat* ritual the more consistent the transfer of the culture to the new generation of people in Lingsar. According to Sendjaja (Sasa Djuarsa Sendjaja, 2018), culture is created and maintained through the communicative activities of all the members of a community through the selective behaviour of the community in creating a (cultural) reality which is binding and must be followed by every member of the community.

The communication that takes place during the ritual of the *perang topat* represents a form of preserving the culture. Fiske (Fiske, 2016) states that communication has a central role in the continuation of a cultural lifestyle and any form of culture will die without communication. The *perang topat* ritual also reflects that there is a history that the Muslim people and the people of Balinese descent have gone through together. At least this can be seen in their having the same place of ritual, the symbols used in the same participation of the two ethnic groups in the *perang topat* ritual. Hall (Hall, 1990) states that a cultural identity is a reflection of a united history and based on the cultural codes that form a group of people that unite even though externally they appear different.

Perang topat and *Kemaliq* are communication space for Muslims and Hindus. That intense communication can create social sensitivity and solidity between them. During their meeting, they were able to discuss many things, including the problems that hampered the realization of harmony between them. According to Muhtadi (Muhtadi, 2019), intense communication between different religions communities will be able to unravel the freezing of communication between religious believers which can be one of the causes of religious based conflict.

In the context of historical education, *perang topat* can be interpreted as a form of learning history based on local history. According to Hardiana (Hardiana, 2017), This kind of learning can instill the values of local wisdom in a person through figures or local events so that they are sensitive to the surrounding environment, respecting cultural diversity and getting to know their identity. During the annual ritual of the *perang topat*, Participants are asked to remember the wise Islamic figure (Datu Milir) and the tolerant Hindu figures (the Karangasem kings who had served in Lingsar) and as the result both religious people (Islam and Hinduism) could live in harmony in Lingsar Village until now.

The citizens of Lingsar Village consistently perform the *perang topat* ritual. Even though there have been changes, these have only been things which have been insubstantial to the ritual of the *perang topat*. These changes, such as the change from a cow to a buffalo as the sacrificial animal at the behest of the king of Karangasem, were made as a form of tolerance. From a cultural perspective, the willingness of the Muslims of Lingsar to accept the suggestion of the King Anak Agung shows the form of their willingness to accept the acculturation by the Sasak Muslim and Hindu Bali cultures without detracting from the substance of the rice cake war. The way to consider a cultural acculturation of this sort is stated by Van Oudenhoven and Ward (Oudenhoven, 2013) as being an effort to connect an offer of change from outside with the existence and reality of a house or environment and personal reality.

Basically, the citizens of Lingsar are consistent in performing the ritual of the *perang topat* as a ritual handed down from their ascendants. Even if there have been changes to several aspects of the performance from year to year these have not infringed upon substantial aspects of the *perang topat* ritual. Changes, such as changing the cow to a buffalo and adding entertainment agendas for the purpose of tourism suggested by the regional government can be considered as being the Sasak communities cultural wisdom in adapting to modern developments which by Moore (Moore. W. E, 1967) are categorized as being social changes. The social changes that have taken place with the *perang topat* ritual can be categorized as changes from above (Lauer, 2003)

because they were initiated by the elite such as by King Anak Agung Karangasem and from the regional government of West Lombok.

The willingness of the Muslim people to accept the suggestion of the King of Karangasem to change the sacrificial animal and the wisdom of the King of Karangasem to preserve the cultural rituals of the Lingsar people reflects the high attitude of tolerance between the two religious' groups. This tolerance is still handed down to today in the social lives of the Muslim and Hindu congregations in Lingsar Village of West Lombok Regency. To bring this about is not an easy thing and required the willingness and readiness to accept each other's differences. According to Syarbini (Syarbini, 2012) this sort of acceptance can only come about because there is an attitude skill that values difference and variety.

Kemaliq is a magnet of tolerance between Muslims and Hindus. They often meet in *Kemaliq* to pray and perform cultural rituals such as *perang topat*. The tolerance and harmony between religions that has been practised from generation to generation in the *Kemaliq* not only has a personal effect but also a social one. The *Kemaliq* doesn't only teach inclusiveness to each religious community that are present within it but also has an effect upon the the harmony of social life around Lingsar. The inclusive attitude of the people within the *Kemaliq* generates a positive energy that infects the people around when they interact. The accumulation of this inclusive and tolerant attitude contributes to the formation of Lingsar village as an area that never has conflict between religions and which has been declared a national example model of a socially harmonious village. Based on this reality we can say that the practice of tolerance in a small space (as in the *Kemaliq* in Lingsar), if done consistently and internalized seriously to become an inclusive attitude will then affect or will be capable of creating new inclusive spaces with an even wider scope. This assumption is strengthened by the research of Mustivia et al (Mustivia, 2016) who found that there is an expansion or increase of public territory when the cultural ritual event of *Perang topat* in the *Kemaliq* and Lingsar Gardens takes place.

V. Conclusion

The *perang topat* is a cultural ritual that is maintained by Muslims from the Sasak community in the Village of Lingsar in the Regency of West Lombok. This ritual is performed with a variety of rituals before and after the main *perang topat* event. The height of the *perang topat* ritual is marked by throwing small rice cakes at each other in an atmosphere of gladness involving the Muslim and Hindu populus and takes place in the late afternoon of the 15th day of the seventh month at the full moon of *sasih kepitu* on the Sasak Lombok calendar or on the 15th day of the sixth month around the full moon of *sasih kenem* according to the the Hindu Bali calendar.

The history of the *perang topat* ritual is intertwined with the life history struggle of Datu Milirin spreading the teachings of Islam in Lombok and especially in the area of Lingsar. Datu Milir had a great involvement in the presence of the spring that can now be soon at the *Kemaliq* following the drawing of his walking staff from the earth. At the time when the people were happy with the emission of water, they were also made sad because Datu Milirmuksa or disappeared at Lingsar and left them. It is because of this that after the residents of Lingsar prayed for Datu Milir they expressed their joy over the abundant supply of water by throwing the rice cakes they had brought as food supply in their search for Datu Milir at each other. This throwing food at each other in an atmosphere of joyfulness became the origins of *perang topat* ritual.

The *perang topat* ritual has been performed by the residents of Lingsar as a consistent ritual until today. The substance of the *perang topat* ritual has always been preserved even though a few aspects have undergone changes, such as accomodating the request of the King of Karangasem to replace the sacrificial cow with a water buffalo as a sign of tolerance by the Muslim residents of Lingsar. The tolerance and understanding were also shown by Anak Agung the Karangasem King in maintaining the *Kemaliq* and the *perang topat* as a cultural ritual of the Sasak Muslim residents, especially for those at Lingsar

DAFTAR PUSTAKA

- Amangku Suparman, C. L. (2019). *Interview*.
- Erni Budiwanti. (2000). *Islam Sasak: Wetu Telu versus Waktu Lima*. LKIS.
- Fiske. (2016). *Pengantar Ilmu Komunikasi* (3rd ed.). Grafindo Persada.
- Gardner, C. (2012). Roland Barthes. In *Film, Theory and Philosophy: The Key Thinkers*.
<https://doi.org/10.4324/9781351305846-8>
- Hall, S. (1990). *Cultural Identity and Diaspora* (Jonathan R). Lawrence & Wishart.
- Hardiana, Y. (2017). Pembelajaran Sejarah Indonesia Berbasis Peristiwa-Peristiwa Lokal di Tasikmalaya untuk Meningkatkan Kemampuan Berpikir Kritis. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 1(1).
- Huberman, A Michael, Miles, M. B. (2014). *Qualitative Data Analysis A Sourcebook of New Methods*. Sage Publications.
- I Wayan Suadnya, E. P. P. (2017). *Komunikasi Ritual Perang topat sebagai Media Pemersatu Kebhinekaan di Lombok* (Bunga Ramp). ASPIKOM dan Buku Litera Yogyakarta.
<http://repository.uksw.edu/handle/123456789/13386>
- Lasswell, H. (1960). *The Structure and Function of Communication in Society*” in *Mass Communication, a Book of Readings Selected and Edited by the Director of the Institute for Communication Research at Stanford University* (Wilbur Schramm (ed.)). University of Illinois Press.
- Lauer, R. . (2003). *Perspektif tentang Perubahan Sosial*. Rineka Cipta.
- M. Abdul Hadi. (2019). *Interview Lingsar Village Head*.
- Moore. W. E. (1967). *Order and Change : Essays in Comparative Sociology*. Jhon Wiley and Sons.
- Muhtadi, A. S. (2019). *Komunikasi Lintas Agama*. Simbiosis Rekatama Media.
- Mulyadi. (2014). *Sejarah Gumi Sasak Lombok, Laporan Penelitian Institut Teknologi Malang*.
- Mustivia, A. & A. M. R. (2016). Aktivitas Ritual Pembentuk Teritori Ruang Pada Pura Lingsar Lombok. *Jurnal Mahasiswa Jurusan Arsitektur*, 4(2).
- Novi Suryani, dkk. (2004). *Laporan Penelitian Pola Interaksi Sosial Antara Masyarakat Bali dan Masyarakat Sasak Dalam Melaksanakan Upacara Perang topat Dan Upacara Pujawali Pura*.
- Oudenhoven, J. P. V. dan C. W. (2013). Fading Majority Cultures: The Implications of Transnationalism and Demographic Changes for Immigrant Acculturation. *Journal of Community and Applied Social Psychology*, 23(2), 81–97.
- Purna, M. G. (2019). *Interview, Hindu Religious Leader*.
- Sasa Djuarsa Sendjaja. (2018). *Teori-Teori Komunikasi*. Universitas Terbuka.
- Sastrodiwiryono, S. (2010). *Perjalanan Danghyang Nirartha Sebuah Dharmayatra (1478-1560) Dari Daha Sampai Tambora*. BP.
- Sofi. (2019). *Interview Tour Guide Lombok*.
- Sujana, I. M. P. (2006). *Upacara Perang Tupat dalam Kehidupan Masyarakat Suku Sasak Waktu Telu dan Umat Hindu di Pura Lingsar Kecamatan Lingsar Kabupaten Lombok Barat (Kajian*

- Bentuk, Fungsi dan Makna*). Program Pascasarjana Institut Hindu Dharma Negeri Denpasar.
- Sumertha, I. W. (2016). *Simbol-Simbol Hindu dan Islam Wetu Telu dalam Interaksi Sosial Religius Umat Beragama di Desa Lingsar, Kecamatan Lingsar, Kabupaten Lombok Barat, Provinsi Nusa Tenggara Barat*. Institut Hindu Dharma Negeri.
- Syarani. (1986). *Sejarah Timbulnya Bangunan Kemaliq Lingsar, Lingsar Lombok Barat*.
- Syarbini, A. (2012). *Mutiara Al-Qur'an: Pesan al-Quran untuk Mengatasi Problematika Umat dan Bangsa*. Prima Pustaka.
-

Copyright Holder:

©Suhadah, Nurliya Ni'matul Rohmah

First Publication Right:

Jurnal Al-I'lam

This Article is licensed under:

