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THE CONTRIBUTION OF THE TOPAT WAR RITUAL IN BUILDING RELIGIOUS MODERATION IN LINGSAR WEST LOMBOK

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Abstract

Many local traditions in Indonesia imply collaboration between different groups. In the midst of a multicultural nation's life, collaborative practices between groups can be used as a force in efforts to build harmony and national integrity. The presence of radical groups in several regions of Indonesia can be used as a counterweight. The current value of moderation being put forward fits this practice perfectly. For example, the topat war, a joint ritual between Hindus and Muslims in Lombok, is a unique Indonesian tradition that can be used as a reference for the practice of moderation. They carry out activities together so that communication and collaboration occur in them. Even though their religion is different, the enthusiasm for doing the activity is very high. Here, the differences do not make them lose communication and instead the togetherness within them is able to build values of tolerance, respect and harmony with a life of moderation. Although in essence, this activity is aimed at fertility, as is their agrarian tradition, it contains a noble value that is full of a sense of acceptance of different beliefs..

Keywords: Religious Moderation, Hindu-Islam, topat war, lingsar

I. INTRODUCTION

The tradition that has developed in the community has been preserved until now which has occurred in the Lingsar village temple area, West Lombok and in its implementation is in the form of ritual practices carried out by two communities of different religions, what is meant is the Islamic community and the Hindu community by jointly carrying out the practice of topat war rituals, by throwing or attacking each other using material means in the form of topat. This tradition is a tradition that has been passed down from generation to generation until it is carried out once a year on the full moon of *sasih kapitau* for calculating the month of the Sasak tribe. In the community, the topat from the war was taken and used to spread it on land, both agriculture and or plantations or fields, as a symbol for fertility.

This war is a symbol of peace between Muslims and Hindus in Lombok. This event is held in the afternoon, every seventh full moon in the Sasak calendar. In the afternoon which is the highlight of the event which is held after the *Asr* prayer or in the Sasak language "*rarak kembang waru*" (*waru* flower fall). The sign was used by parents to find out the time of the *Asr* prayer. Thousands of Hindus and Muslims filled the Lingsar Temple, these two communities of people of different faiths held a procession of the Puja Wali ceremony, as an expression of gratitude for the abundance of blessings from the creator. The 'war' in question was carried out by throwing diamonds at each other between the Muslim community and the Hindu community. Ketupat/topat which has been used for war is often contested, because it is believed to bring fertility to plants so that the harvest can be maximized. This belief has been going on for hundreds of years, and is still being carried out. Aside from being a symbol of fertility, the activity of the topat war itself socially had an impact on the meeting of two people of different religions. One is Muslim while the other is Hindu. They perform rituals together to achieve a common goal. This ritual that is carried out together can have implications for a life of moderation because they communicate intensely. How to make this activity successful,

of course, is through a joint process so that the Hindu-Muslim community there must continuously maintain each other so that they can continue to live side by side in harmony. Religious moderation has become something that is practiced in practice in the form of this ritual.

An article in the Journal of Sociological Analysis October 2017, 6(2): 54-63 by Suparman Jayadi, Argyo Demartoto, Drajat Tri Kartono entitled "Social Interaction of Hindus and Muslims in Religious Ceremonies and the Topat War Tradition in Lombok" states that Hindus and Muslims believe the *ngilahang kaoq* ritual, as well as the activities of the Topat War tradition as an ancestral cultural heritage to be carried out together in a series of Topat War traditions. This ritual activity is a form of rational and irrational interaction between Hindus and Muslims, a relationship of togetherness in the Topat War tradition.

In The Lantern, Vol. III, No. 2 entitled "Local Wisdom Values in the Implementation of Intercultural Communication in the Topat War Tradition in Lingsar, West Lombok" states that the results of the process of implementing local wisdom values in the Topat War tradition are carried out in several stages which include preparation, preliminary ceremonies and the highlight of the Topat War event namely coincides with *sasih kapitau* of the Sasak calendar, where activities start in the morning, ending with the Beteteh ceremony which is the closing of the whole series of events. The values of local wisdom contained in the tradition of topat war, including: the value of togetherness, the value of tolerance and religious values. The implementation of intercultural communication in the Topat War tradition is carried out through group communication both verbally and non-verbally. Forms of verbal communication are manifested in the form of deliberations and interpersonal communication while non-verbal communication is manifested in forms such as dances, performances, prayers and throwing topats at each other. This intercultural communication acts as a binding mechanism between all parties involved in the Topat War

tradition (Subhan Abdullah A and Siti Nurul Yaqinah: 2019: 95).

II. METHOD

The type of data in this research is qualitative data with descriptive narrative. The primary data source in this study is data obtained directly from informants. The informants who were interviewed were those who were the main actors of the topat war activities. Secondary research data are reference books, scientific journals, and research results related to previous studies. It is undeniable that topat war has been widely studied from various disciplines. Data collection techniques in the field using observation techniques, interviews and documentation. Observations were made by looking directly at the activities in the field. Interviews were conducted by interviewing several figures who understand the ins and outs of these activities. Data analysis used descriptive techniques with descriptive narration.

III. RESULTS AND DISCUSSION

2.1 Topat War Practice

The topat war ritual carried out by two ethnic Sasak Muslims and Balinese Hindus is still strong today. Its implementation is supported by material in the form of various complementary facilities. Especially the means referred to are the tools used for the battlefield, in the form of a diamond or the topat itself which resembles a chicken egg, the shape is small, so this diamond is called by the term "*ketipat taluh*". The basic ingredient for making *ketupat taluh* is white rice. As for the skin, it is made of coconut leaves, then after it is made, the caterpillar is in the shape of a *ketipat* and then it is filled with rice, with only half the amount of the skin, followed by the process by boiling it until it is cooked, then draining it.

The implementation in the form of the ritual war of *ketupat* or *topat* is a legacy from the past until now, it is still being carried out and its existence is preserved, even though its implementation was hampered as a whole or in a complex manner as a result of natural events, such as an earthquake, Covid-19. In connection with the subsequent earthquake incident due to Covid-19, the government has implemented Restrictions on

Community Activities (PPKM). The ceremony or ritual is carried out simply by the temple committee team, so it looks quiet, there are no diamond wars like in previous years. Of course, the ceremonial ritual in its simple form goes according to the provisions, meaning that it continues to carry out small ceremonies or rituals, due to restrictions on activities regulated by the government. The diamond war in its implementation was based on data from the sources that the researchers obtained, namely some of the informants who provided clarity regarding the title of this study, namely the ritual of war topat as a medium in increasing the moderation of Muslims and Hindus in Lingsar, West Lombok. According to Kirti Sujati as the wife of Lingsar Gaduh temple from Lingsar, based on the results of an interview on May 29 2022, that:

"There is a *pujawali* or *piodalan* day at the Lingsar temple, and then there is the name of the topat war which is held after the main event of *ngaturang piodalan* or *pujawali* is finished at the Lingsar temple. Simultaneously, both the events were at Ulon temple, rowdy, and kemaliq. At the *pujawali* event there are *pedanda muput karya*, usually 2 (two) *pedanda*, namely *pedanda Shiva* and *pedanda Bhuda* at the Gaduh temple, as well as at Kemalilik there is 1 (one) *pedanda mapuja*, the event is held together. Plus the sasak officials are in Kemalilik. There are *pesajik* or complete sasak offerings as offerings at the kemalilik brought by the *pemedek* or those who come to maturity and also have to be prepared beforehand for the *pujawali* at the kemalilik. There are also *kebon odik* and *momon* bottles or empty bottles covered in yellow cloth and tightly tied to the lid. After finishing the *pedanda ngaturang piodalan pujawali*, other means or offering the *ketipat* are taken out of the temple, so the *pemedek* throw the rhubarb at each other there, the *pemedek* in the upper Hindu temple courtyard and the *pemedek* in the lower part of the temple courtyard by Muslim Sasak residents. There, many people came to throw *ketupat* at each other. So, after that the topat

were taken and they could be brought home, and for those who have rice fields they spread them out in the rice fields, vacancies where the water first flows into the rice fields, then when they have *abian*, the ketupat is hung on trees and it can also be ketupat placed or tied in a place to store rice. At Lingsar Temple, both at Gaduh and at Kemaliq, there are restrictions, namely that people who come or *pemedek* are not allowed to eat pork as well as offerings or offerings, and women are not allowed to come to the temple while menstruating or are menstruating.

The topat war which is a series of piodalan or pujawali ceremonies at the Lingsar temple, Lingsar village, West Lombok. The pujawali celebration is a Dewa Yadnya ceremony as a holy day to carry out worship again to *Ida Sang Hyang Widhi Wasa* and His manifestations and to the *Bhataras* who live and are worshiped there. The arrival of piodalan or pujawali coincides with a full moon or full moon, namely on the 6th (sixth) *sasih* according to the Balinese calendar, which falls in November or December. Meanwhile, according to the Sasak Pujawali calendar which is held in Kemaliq on the full moon of *Sasih Kepitu* or the seventh month, around November or December. So that the piodalan or pujawali celebrations at Lingsar temple are carried out simultaneously, both at Ulon temple, Gaduh temple and Kemaliq.

The sacred building complex of the Lingsar temple is the Ulon Temple and the Gaduh temple, in the main mandala there are several *pelinggih-pelinggih*, *bale banten*, a place for *pedanda mapuja*, as well as in kemaliq there are many *taulans* in the form of large stones of various sizes and each *taulan* is covered with yellow cloth. *Taulan* is called by the term *pratima* (symbol). In Kemaliq, it is adjacent to the *Keleburan* stick or Lingsar spring. This spring is used to collect *amrtha* for his daily needs, as well as during big holidays, especially during *nunas tirtha* for piodalan or pujawali day at Lingsar temple. Besides that, there are *pesiraman* (*pancoran siwaq*, meaning nine showers), east side there are 4 (four) and west side there are 5 (five). This *siwaq pancoran* is used to heal or

purify oneself physically and spiritually or spiritually and spiritually. Outside the temple there are, among others: *bale kulkul*, *bale bunder*, *bale* or other *wantilan* and a large garden yard. According to Kadirman as the Sasak *mangku* at Kemaliq from Taman Lingsar, based on the results of an interview on 1 June 2022, that:

“War uses topat, by throwing the topat at each other, these topat are in small shapes. Pujawali in Kemaliq every year in November or December, the 6th (sixth) full moon. During the pujawali there was still a *mangku sasak* Muslim. The offerings were just brought out from the kemaliq and many people were waiting: Sasak, Hindus and Christians, when the time came on the afternoon of the day when the *waru* flowers had fallen, then the topats were thrown at each other, the temple grounds at the top of the Hindu and there are also those from below, sasak”.

According to Sahyan as head of Lingsar village from West Lingsar, based on the results of an interview on 4 July 2022, that:

"In terms of history, Sasak has had a topat war. From the past, that people went to work in the rice fields, agricultural land, bringing supplies, in the form of topat, in small shapes. In the old days, when rice plants and harvests were good, they were so happy they threw food at each other in the form of topats. Until now, Hindus and Sasaks in Lingsar throw these topats at each other. As offerings or offerings at kemaliq in the form of topats, the topats are used in war, throwing topats at each other. after the war event was over, many people who took the topats were brought home, for those who had rice fields, they were brought to the rice fields so that the yields were good, and there were also topats hanging on trees, so that there would be lots of fruit, gratitude and also a place to find a mate, because gathering all there throughout Lombok”.

According to Sukarmin as the head of Taman Lingsar based on the results of an interview on 4 July 2022, that:

"Preparing a *kebon odig* (small garden) miniature of a large garden, momot bottles,

namely empty bottles that are tightly wrapped including offerings in the form of food and accessories, fruit, toppings and others. Everything is ready and then brought to kemaliq. The pujawali is held in the afternoon, after the event is finished at the kemaliq, continued by throwing the offerings, especially the topats, brought out of the kemaliq. In the afternoon, it was time for *waru rarak* flowers. There was an order to carry out a topat war, by throwing topats at each other. From above, in the courtyard of the rowdy Balinese Hindu temple and in the back yard of the sasak, there is a place where people throw fun at each other until the topats run out. After that, the topats were taken back, brought home to be spread in the rice fields. The topats are believed by our people for fertility.”

According to Sahirman, a Lingsar community leader from Taman Lingsar, based on the results of an interview on 1 August 2022, that:

“The topat war ritual takes place at the Lingsar temple, the war is carried out in the outer courtyard of the rowdy and kemaliq temples. Topat-throwing war between the two tribes, namely the Balinese Hindu and Sasak Islamic tribe. War does not destroy each other like a real war, but war using tomatoes is a form of gratitude, for a successful harvest.” Rituals, the existence of the same unification, the tribes unite without differentiating the others.

According to Lalu Zubaidi as Kaur. Lingsar Village Office from West Lingsar, based on the results of an interview on 1 August 2022, that:

“The Topat war was held at the time of odalan at Lingsar temple as well as at the same time as a pujawali at the Lingsar kemaliq. The time for the celebration of hibiscus rarak or hibiscus flowers falls, in the afternoon. Exactly the 14th or 15th coincides with the 7th (seventh) full moon of Sasih. For Hindus, in rowdy temples there is a ceremonial leader named pedanda, and for Kemaliq, *mangku sasak*. *Wetu telu sasak* tribe, *wetu* means time and *telu* means three. *Pemangku sasak* is also called *amangku*, is an elderly person. *Amaq* is called the father

or the elder who holds the kemaliq. Many congregations of people came from East Lombok, Central Lombok, Gerung Sweta and from other areas in Lombok to Kemaliq. The event is held from 15.00-18.00 wita. The Hindus have a *mendak* program, namely from the *tragtag* road until they meet at the Lingsar intersection, then from there we will head to the temple and kemaliq together.

According to Mangku Asti as a caretaker at the Lingsar Gaduh temple from Tragtag, based on the results of an interview on 7 August 2022, that:

“The ceremony cannot be separated from careful preparation, the stages of piodalan preparation for *mendak tirtha*, each of them has their duties. There are Sarasuta temples, Sarasuli temples, Manggong temples and to the lingsar toye. After *mendak*, they were then placed in the shrines of Mount Agung, Rinjani and the shrine which is in the middle of the rowdy temple (bhatara Bagus Alit Sakti Wawu Rawuh and Bhatara Bukit). Then it came to the day of the piodala to organize the ceremony which was fostered by Pedanda and stakeholders to help carry it out until it was finished. Some of them were also officers at the kemaliq, because Pedanda were also able to worship there. The series has been completed, including the *nunas amrtha*, which has just rolled over the existing offerings in the form of ketupat to be taken out of the kemaliq. Likewise, someone has brought it to prepare for the ketipat war. It's time to continue the topat war over one another.”

According to Mangku Lanang from Lingsar, based on the results of an interview on 7 August 2022, that:

“The Ketupat War, a mixed culture of Hinduism and Sasak Islam, the tradition of the ketupat or topat war is a belief, after the war the diamonds are taken, which is believed to be for fertilizing plants, this tradition has been carried out from the past until now, continuing the traditions of their ancestors. This tradition takes place on the sixth full moon of Sasih, usually in December. In 2020-2021 during the covid

period, the grand ritual ceremony of the diamond war tradition was not carried out, only small things, anticipating covid-19, restrictions.

According to Made Sulendra Putra, who is the head of the Lingsar temple from Karang Songkang Cakranegara, based on the results of an interview on September 3, 2022, that:

"For your information, Pura Lingsar is one administrator. Lingsar temple as a unit and the Topat war is a series of pujawali. The stages in supporting the implementation of the pujawali start from mutual cooperation regarding the cleanliness of the temple and the environment, preparation of facilities and infrastructure including the completeness of the ceremony as an offering, *mendak tirtha*, piodalan or pujawali day and *pedanda mapuja*, a joint ceremony at the kemaliq and the ngelukar event. The Lingsar temple complex, namely: Ulon temple, Gaduh temple and its pelinggih (west of the Gunung Agung intersection, in the middle, namely the Bhatara Bagus shrine, Alit Sakti, Wawu Rawuh and Bhatara Bukit), the Ngururah shrine, and the Gunung Rijani intersection. Kemalik Temple (Gde Lingsar bhatara intersection) as a cover for Sasak Muslims and *maturan* or servers are not allowed to use pork and *pesiraman* (pelinggih bhatara Bagus Balian). *Pancoran siwaq*, nine *pancoran* (for men on the east side and for women on the west side. The *pancoran* is used for cleaning or painting and can also be believed to be used for treatment).

There are several important stages related to the implementation of the topat war ritual as a medium in increasing Muslim and Hindu moderation in Lingsar, West Lombok, namely through the process: Sasak Islam and Hinduism, as well as preparing facilities and infrastructure including the preparation of ceremonies or offerings in carrying out the *dewa yadnya* ceremony, namely piodalan or pujawali at Ulon temple, Gaduh temple, Gedong and at Kemaliqu.



Photo 1

Lingsar Temple where the Topat war took place
Source: personal documents

The *nuhur, mendak* stage, namely the *nuhur tirtha* event was carried out by the stakeholders who received their respective duties, namely the 3 (three) temples: namely at Sarasuta temple in Kemaliqu, Sarasuili temple at Gunung Agung pelinggih and at Manggong temple at Rinjani pelinggih. After their task was completed, each group met at the Lingsar intersection, then the officers welcomed the *mendak tirtha* who had come, both by Sasak Muslims and Hindus who were at the Lingsar and Kemaliqu temples. Then together both the nobility and the *mendak tirtha* walked to the temple's grand altar which was greeted with offerings, wine and berem after that continued to enter the main mandala of the Gaduh temple. For pelinggih bhatara Bagus Alit Sakti Wawu Rawuh and Bhatara Bukit in the Gaduh main mandala, *nunas tirtha* officials at the Lingsar softness spring in the middle mandala which is adjacent to Kemaliqu.

The event of *ngadegang bhatara tirtha*, tirthas which are already at the pelinggih each continues at *pedanda mapuja* and until the prayer is over, so at Kemaliqu *mendak* the swing of the *kebon odek* and the completeness of the ingredients then *mepurwa* 3 times clockwise around outside the temple, led by a Muslim priest sasak, then the *Bethara Amertha ngelinggihang* ceremony, continued by *pedanda mapuja*, until the event was over. The Core Stage, namely the ceremony offerings or offerings and sequences both in the main mandala/Gaduh: Pedande Shiva-Budha mapuja, in the middle mandala/Kemaliqu Pedanda Shiva also *mapuja* simultaneously until the event is over, continue with the Mendak swing event/presentation of Kebon Odek by Islam

Sasak, the Kebon Odek ceremony is led by Sasak stakeholders until the event is over.



Photo 2

The atmosphere of the Topat War at Lingsar Temple
(Source: <https://ntb.idntimes.com>)

Pujawali in the form of ceremonial offerings or the so-called Sasak Islamic way of offerings, then the *ngelungsur* event, especially the topat, are brought out of the temple, which then together Sasak Muslims and Hindus get ready to welcome the ritual war of the topat which is held outside the temple in the afternoon, around 16.30 WITA when the hibiscus flower fell (the fall of the hibiscus flower) as a sign that the war had begun, then the 2 (two) Sasak Islamic camps were outside Kemaliq and Hindus were outside the Gaduh temple which then received a signal from the elders, after it continued the war of throwing diamonds at each other and returning attacks until the diamonds ran out, it was over. After that, many people brought the topats used in war to be stocked in the fields, gardens and places to store rice/granaries. Then on the third day after the piodalan or pujawali day, the *ngelemek* ceremony is carried out at each temple and the Kemaliq is led by the pedanda until it is finished, followed by the Islamic sasak and Hindu *ngelukar* events at the Sarasuta temple simultaneously until the event is over.

The final stage, on the third day after the piodalan or pujawali day, the *ngaturang ngelemek* ceremony is carried out, meaning the last stage of the piodalan ceremony series by making offerings in the form of ceremonies and sequences led by pedanda, namely: Ulon temple, Gaduh temple and also Kemaliq. After the prayer event continued with the Bethara Amertha 3 (three) *mapurwa daksina* event, as well as the Sasak Islam *mepurwa daksine Kebon Odek*,

together with Sasak Islam and Hinduism in Sarasuta until it was finished.

2.2 The Implications of the Topat War on Increasing Religious Moderation

The implications for increasing Religious Moderation can be seen from several aspects. Religious aspects: the diamond war as a symbol, the recognition of the beliefs of adherents of two different religions, Islam, Sasak and Hinduism to *Ida Sang Hyang Widhi Wasa* or God as the creator of the universe, with a sense of gratitude for the fertility of the soil and the abundance of rice yields in the fields, harvest from the garden the results are good, *amertha* is abundant, there is no shortage of rice or food, so that in living life in the world we obtain maximum prosperity, prosperity from rice fields and fields or gardens so that we get physical and mental safety or *sekala niskala*. According to Sahyan as the head of the village Lingsar from Lingsar Barat, based on the results of an interview on 4 July 2022, that:

"Pujawali means to re-worship according to Hinduism, pujawali according to sasak, that is, to disappear. In this case what is believed to be the disappearance of the guardian, when after the stick stuck by the guardian, then the guardian disappears. Lingsar Temple is an area of Lingsar village. There is piodalan, pujawali there is a topat war, many come and participate in it. It was so crowded, people filled the temple grounds. During the war, the topats were thrown at each other until the topats were gone, the number of topats is estimated to be in the thousands. No one got angry with each other, so everyone was happy to join the event and there was no hostility."

From ancient times our relationship in Lingsar village between religious communities was good and now it should not disturb harmony, inter-religious harmony, and tolerance in Lingsar village is very high.

Mangku Lanang from Lingsar, based on the results of an interview on 7 August 2022, that:

"Raja Anak Agung used to be able to unite Hinduism and Islam to get along, get closer, different religions and beliefs remained in

one place. Regarding the emergence of the diamond war as a step in building people's intimacy, establishing harmony that is getting better, namely harmony between Balinese Hindu tribes and Sasak adherents of *Wetu Telu*, which is now known as Islamic Sasak.

According to Made Sulendra Putra, who is the head of the Lingsar temple from Karang Songkang Cakranegara, based on the results of an interview on September 3, 2022, that:

"From the past there was a pujawali there was a diamond war. This ritual, in the past, many Hindus owned rice fields and worked by crossing the Bhatara Sri or the *ulun suwi* intersection. The diamond is interpreted as a symbol of fertility, the fertility of the rice harvest is very good, so the topats are carried out by throwing diamonds at each other, namely the Balinese Hindu and Sasak tribes, because they feel very happy, this throwing is known as the Topat war. Until now the term war is not mutual clashes, but a topat war as a war of peace. After the topat war was over, the topats were brought home and stocked in the rice fields so that agriculture would be fertile. Topat war is very well known, especially in Lombok, many tourists glance at it.

According to A.A Made Jelantik Barayangwangasah as a community leader from Mayura Mataram, based on the results of an interview on 3 September 2022, that:

"The topat war is a symbol of fertility, in this case by collecting the diamonds from the war and then scattering them in the rice fields. If the dry season is prolonged, we thank or *Guru Piduka* for Mount Rinjani, as has been done from the past, especially in the rice fields so that there is no drought, so that the agricultural land in the rice fields gets enough water, meaning that the rice fields get fertility. Previously, the paddy fields were very wide, so the Balinese and *Sasak Wetu Telu* tribes had an attitude of mutual acceptance or tolerance and until now Balinese Hinduism and Sasak are well preserved, such as the Topat war tradition

which is still being maintained at Lingsar Temple in Lingsar village.

As an expression of gratitude to God, in line with the expression, that everyone should express gratitude to God Almighty, according to their own way by Raja Anak Agung Made Karangasem, at the end of the XIX century he rebuilt the Lingsar temple which became known as the name Lingsar Park and the construction of two buildings for places of worship for two different religions, namely the Gaduh Temple building for Hindus and the Kemaliq building for *Wektu Telu* Muslim Sasak residents (<http://cagarbudaya.kemdikbud.go.id/>).

In terms of culture, the topat war ritual in Lingsar village, West Lombok, at Lingsar temple to be precise, is a strengthening of local wisdom traditions. Tradition as an ancestral heritage that has been running for a long time or has already been a tradition of the diamond war ritual which has been carried out from generation to generation from ancient times to the present day. Rituals involving two different tribes of Sasak Islam and Hinduism are maintained. The use of ketupat for war rituals is made from rice filling and woven *janur kuning* skin is formed from natural ingredients taken from natural sources themselves, which thrive in our nature and are used carefully for a specific purpose, in terms of instilling and uniting the good side of humanity. So that the wisdom of an area or local area contains many noble values in it. Apart from that, in the ritual of the diamond war, many people came to fill the temple grounds, the situation was very crowded, it was a place to find a mate.

From the social aspect, the ritual of the diamond war as social solidarity. In the Sasak and Hindu Islamic diamond wars there are no losers and wins, there are only feelings of joy, no violence, no threats, no grudges between adherents of different religions, but by cultivating a sense of kinship, establishing harmony, mutual maintaining tolerance between religious communities, mutual respect, mutual respect so that they coexist heterogeneously with a sense of peace and tranquility.

IV. CONCLUSION

The implementation of the Topat war ritual as a medium in increasing Muslim and Hindu moderation in Lingsar, West Lombok, through the process of: a. Preparatory stage: Mutual cooperation related to environmental cleanliness throughout the temple complex, facilities and infrastructure, b. The *nuhur* stage, *mendak tirtha* from each group assigned to three temples (*nuhur* and *mendak tirtha*) met at the Lingsar crossroad, then headed for their respective temples and also *nuhur tirtha* at the Lingsar *toya kelebutan* as well as *ngadegang bhatara tirtha*, *pedanda mapuja* until the event was over, c. Core Stage: on the piodalan day, ceremonies have been prepared at each temple for the Gaduh temple led by *Siwa-Bhuda pedanda* and at Kemaliq led by Shiva's *pedanda*. Apart from that, presenters were also prepared, *Kebon Odek* by Islam Sasak led by Sasak stakeholders. After the offering ceremony is over, the offerings in the form of a diamond are brought out from Kemaliq. The diamond war ritual is carried out in the afternoon, around 16.30 wita, the hibiscus flower falls, a sign that the war has begun between the Sasak Islamic and Hindu camps attacking each other and preparing to respond to the opponent's attack until the *ketupat* runs out, the event is over. Many people take these diamonds and bring them home to stock them in the fields, gardens and places to store rice or rice granaries, d. Final Stage: the third day after the piodalan day, the *ngelemek* ceremony is carried out which is led or completed by the *Pedanda*, then continues with the *ngelukar* event simultaneously at *Sarasuta* until the event is over. The implications of the Topat war ritual as a medium in increasing Muslim and Hindu moderation in Lingsar, West Lombok, that: a. Religious aspects: the diamond war as a symbol, the recognition of the belief of adherents of two different religions in God as the creator, gratitude for fertility and good rice yields in the fields, good yields in the garden, *amrtha* is not short of rice, b. In terms of culture, the Topat war ritual in Lingsar is a strengthening of local wisdom traditions. This tradition involving two different tribes, Sasak Islam and Hinduism as ancestral heritage, has been carried out from generation to

generation until now, and is also a place to find a mate, c. From the social aspect, the ritual of the diamond war as social solidarity, namely that war does not lose or win, there is no grudge but by cultivating a sense of kinship, living in harmony and peace, maintaining harmony, mutual tolerance, mutual respect, mutual respect so that coexistence is full heterogeneous.

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