

## Model of Religious Moderation Based on Local Wisdom in the Perang topat Lingsar Tradition, West Lombok Regency

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### ABSTRACT

Perang Topat tradition is an effort to transform potential conflict into a replica of conflict. Various potential disputes that arise are shed and expressed through a ritual as a replica of war. This is a fact from previous research on the reality of managing potential conflicts in the Lingsar community in Perang Topat ritual. This research is a continuation of the process of formulating a religious moderation model. This inter-moderation model refers to the Topat War procession or ritual in Lingsar, West Lombok Regency.

To answer research problems, the development method is used. Based on seven steps of development research, this stage aims to design a religious moderation model based on local wisdom before then carrying out a validation process involving religious figures (Hindu and Islamic Wetu telu). The results of the research explain that the draft moderation model which was prepared in the form of a scheme was declared valid by Hindu and Islamic religious leaders Wetu telu in Lingsar. Harmony can be realized through a good conflict management process in the religious moderation process. Communication is the main key in every stage of moderation between religious communities. The stages of the communication process include processes within religious communities, religious communities with.

**Keywords:** Perang Topat, Model of Religious Moderation, Sangkep, Conflict Management, Lingsar Community Traditions

### INTRODUCTION

*Perang topat* as a model of moderation between religious communities, is a monument of togetherness for society in building harmony and tolerance for differences. Monument intended for Hindu and Muslim communities living in Lingsar village, Lingsar District, West Lombok Regency. The monument of togetherness in the *Perang topat* tradition is a community effort to transform conflict potential into a replica of conflict. Through this tradition, people express various conflicts that arise throughout the years of their lives, which are caused by differences. Various potential conflicts that arise are shed and expressed through a tradition as a replica of war (Ningsih et al., 2023).

The *Perang topat* tradition is used to express various potential conflicts involving differences, control of sacred space, and control of the community's sources of life. The difference in question is a difference in beliefs with a large population. Where in everyday life, Hinduism adherents and of religion of the local Islam (Islam *Wetu telu*) have quite a large number of followers. This is different from other areas around Lingsar, where Hindus tend to be a minority community in terms of the religion or beliefs held by the people. In the Lingsar area, in 2014 the number of Hindus was recorded as reaching 4,033 people out of a total of 77,827 residents, or the equivalent of 5.2% of the Lingsar population (West Lombok, 2014). This composition clearly stimulates the emergence of potential conflicts based on differences in religion and belief.

The potential conflict related to the struggle for sacred space in question is related to the existence of the *kemaliq* site. A sacred site which is located adjacent to a sacred building belonging to the Hindu community, namely Pura

Lingsar. The *kemaliq* site is a site that is considered sacred and is believed by followers of *Wetu telu* Islam to be one of the origins of community life in the Lingsar area. Apart from that, *kemaliq* is considered evidence of the process of spreading Islam in Lingsar (Zidni et al., 2021). On the other hand, the Hindu community considers the existence of the *kemaliq* in the Lingsar Temple complex to be part of the temple building which is also considered sacred. Because it is at the top of Lingsar Temple. The Hindu community in Lingsar believes that the *kemaliq* belongs to them and is an inseparable part of the existence of the temple. The dialectic of ownership of sacred buildings implicitly continues to this day. However, the two religious communities in Lingsar (Hindu and Muslim *Wetu telu*) tend to ignore this issue and assume that the building is jointly owned according to its purpose.

The Lingsar area which has many springs in every corner of the village is enough to explain how fertile this area is. Because the area is quite fertile, it is natural that the agricultural sector is the main sector supporting the community's economy. So then the Lingsar community became known as an agricultural society (Widiaputri, 2020). This fact explains how important the existence of water and springs is for their lives. In an effort to achieve prosperity and prosperity through agricultural activities, it is not enough for people to just rely on land alone. Water is the most important element so that agricultural land has sufficient mineral intake, so that what is planted can grow well and thrive. Without water, efforts to use land for farming will never produce results.

The large potential for conflict that lives and grows in the midst of the lives of the Lingsar community makes it very possible for it to transform into conflict. Especially if you look at the history of the Sasak people who experienced the colonial period of the Bali Kingdom (Wahyudin, 2017). Even though the conflict between the Sasak people and the Balinese Kingdom had ended in the context of colonialism, the potential for conflict between the Sasak and Balinese people at that time of course still remains and is preserved in people's memories to this day. It is not impossible that the potential conflict will change and transform into conflict along the way, especially if both involve elements of religion or belief in it. The construction of Lingsar community awareness in facing the reality of various potential conflicts then gave rise to a model of moderation between religious communities which was realized in the form of a war replica. A replica of a war involving two religious groups, namely Muslims and Hindus. As a form of transformation of potential conflict into a replica of conflict, *Perang topat* explains various dialectics that emerge through various symbols in traditions or rituals. Rituals are followed by both religious groups in one time and space.

The moderation model between religious communities based on local wisdom is a model formulation that refers to the *Perang topat* procession or ritual in Lingsar, West Lombok Regency. The moderation model explains the importance of presenting conflict replicas as a space for expression for society. A space intended to vent various conflicts that arise throughout the year. A space of expression that has been structured and regulated in such a way with various binding rules and norms and packaged in the form of shared traditions or rituals involving both religious groups, so that various potential conflicts that arise in community life can be channeled properly. In this way, the Lingsar community can be avoided from actual conflict or war.

In this model of inter-religious moderation, communication is the main key in the conflict management process. The communication process in question is the communication process that occurs between *Mangku Pura* and *Mangku Kemaliq*, *Mangku Pura* and Hindus, and *Mangku Kemaliq* and followers of *Wetu telu* Islam. This reality can be seen from the presence of the *Mangku* (religious leaders or figures) in the ritual procession as a symbol of how the communication pattern is carried out. During the procession, the two *Mangku* figures became central figures in maintaining peace between the two religious groups involved in the war.

The *Perang topat* ritual or procession clearly explains the role of religious figures in the moderation process. *Mangku* (*Pura* and *Kemaliq*) stands between two camps (Hindu and Muslim *Wetu telu* groups). The two of them always communicate to explain the reality or situation that is happening. The reality of the Hindu group and the reality of the *Wetu telu* Islamic group then became the attention of every *mangku* during the procession. During its journey, the *Perang Topat* procession must take place without any excesses or negative impacts. War using *topat* between the two groups must occur without causing conflict or disputes outside the procession.

The moderation model between religious communities based on local wisdom in this research is a continuation of research from previous studies. This research was basically carried out to validate the formulation of an inter-religious moderation model involving Hindu and Muslim communities in the Lingsar area as an implication of the use of development methods in formulating a model design into a model. Testing this model needs to be carried out to find efficiency, effectiveness, and benefit aspects. Where the results can be used as a basis for the policy formulation process.

This test is an effort to validate the moderation model that has been implemented in society at large. The strengthening of religious sentiment seems to have occurred in the last decade (Fathanah Arbar, 2012, 2022; Jayadi et al., 2018), making this model of moderation between religious communities a reference in efforts to realize peace and harmony. This year's research is limited to the question of how to formulate a moderation model between religious communities based on local wisdom in the *Perang topat* tradition. The focus of this study is to explain the basic things in building a moderation model that is based on local community wisdom. The ethnographic report that was prepared in the previous stage is the basis for formulating and formulating a moderation model in the *Perang topat* tradition.

*Perang topat* as a model is an example or pattern consisting of processes and stages, and can be used in designing religious moderation programs (Siahaan, 2018; Suryadmaja et al., 2015). In this context, placing *Perang topat* as a model of religious moderation is a step to formulate the ritual reality into a pattern that can become a reference in efforts to encourage people to think and behave moderately. The inter-religious moderation model explains the existence of procedures and steps to achieve the goal, namely a moderate society. People who think in the middle (medium) do not have a tendency to understand certain things or are excessive in embracing a religion or belief amidst awareness of differences. The procedures or steps taken are a process so that people act or behave moderately. Behavior where society does not exceed the limits of moderate behavior in general.

As a model of moderation between religious communities, *Perang topat* is a middle way chosen by both religious communities (Hinduism and *Wetu telu* Islamic). Both the Hindu's communities and Islamic *Wetu telu* communities, in their daily reality, always avoid excessive behavior. Such behavior does not arise by itself but is organized by religious figures as leaders for every religious follower. Building communication between the two religious leaders in this case invites each religious community not to violate boundaries such as moderate behavior in general which prioritizes human values; mutual agreement; public order (Ministry of Religion of the Republic of Indonesia, 2019).

*Perang topat* has been studied by many previous researchers from various points of view. Several studies of the *Perang Topat* put the focus of discussion on the issue of local wisdom and the values that live in that tradition (Bagus Benny Surya Adi Pramana, 2020; M. Julianingsih P, 2020). Other research also discusses aspects of the function of rituals in society (Bagus Benny Surya Adi Pramana, 2020; Wayan Utama, 2021; Widodo, 2020). Several other studies have tried to look at the *Perang Topat* tradition from a communication perspective (Kadri, 2022; Suadnya & Paramita, 2018). Regarding studies regarding religious moderation, so far they have tended to be carried out only by looking at one religious space in society, such as the process of religious moderation in Islam (Fahri & Zainuri, 2019; Kadir Massoweang, 2021; Nurdin, 2021). Every study regarding religious moderation, generally explains that religious moderation is an important thing in the lives of quite heterogeneous societies such as in Indonesia (Akhmadi, 2019).

## **METHODS**

In answering research problems, development methods are used to develop designs and products for religious moderation models. Referring to the seven steps of research development, this stage is aimed at creating a design for a religious moderation model based on local wisdom before then carrying out a validation process involving religious figures (Hindu and Islamic *Wetu telu*) (Sugiyono, 2010). The formulation of a religious moderation model based on the local wisdom of the *Perang Topat* was prepared based on general problems in the moderation process (Waruwu, 2024). The problem is in getting religious groups not to overdo their religion and beliefs. After the validation process, improvements are made to the model design so that product testing can then be carried out (Suhron, 2024).

The model approach is used to formulate the moderation pattern applied by both religious communities in *Perang topat* tradition. The design was prepared to explain how a moderation system between religious communities works (Waruwu, 2024). The model containing information on *Perang topat* phenomenon was prepared to study the system that applies to the reality of life in the Lingsar community (Rohaeti, 2018). The pattern that emerges is a conceptual framework that describes systematic procedures for realizing moderate behavior (Pajariantio et al., 2022). *Perang topat* was the middle path chosen by the two religious communities in Lingsar. In their daily lives, people try to avoid excessive behavior. This was done in an organized manner led by each religious figure.

## **Discussion**

*Perang topat* Ritual is a cultural product of the Lingsar people, West Lombok Regency. Symbolically, the process of managing various potential conflicts is transformed and expressed into a joint ritual that includes both religious communities. A ritual that has different meanings in each community, but in its implementation can be unified. Pluralism and an attitude of moderation then became the motto of living together with society in maintaining differences, harmony, tolerance, and peace. The Lingsar community, both Hindu and Muslim, *Wetu telu* is quite familiar with the expression "United but not united, separate but not separated".

For the *Wetu telu* Islamic community, this ritual is interpreted as a pilgrimage procession for the existence of ancestors who have contributed to the spread of Islam. The *Wetu telu* Islamic Community believes in the figure of Raden Sumilir or Datu Milir as a guardian figure who came to spread Islamic teachings in Lingsar. As a form of appreciation and respect for the existence of the guardian figure, a ritual is then carried out. The community later recognized the procession as *Pujawali*. Apart from being a guardian figure, Datu Milir is also known as the cause of the existence of springs in *Kemaliq* which then made Lingsar fertile. The community commemorates the figure of Datu Milir by presenting various offerings, one of which is *topat* (ketupat) which is then thrown to each other as a form of gratitude for the blessings.

The Hindu community in Lingsar also considers the *Kemaliq* building to be a sacred building and is part of the temple building. In the context of the Tri Mandala which is guided by the mountain-sea concept (kaja/north – kelod/south), *Kemaliq* is an area of Madya Mandala or Central Jaba. A transition area between the most sacred building (Madya Utama) and Nista Mandala as the outermost area of the Lingsar Temple complex (Bhattacharya & Riyanto, 2022). To enter this space, Hindus must first purify themselves in the Nista Mandala area. Bathing using water flowing from springs in *Kemaliq*. The aim is to carry out inner and outer cleansing, which the community recognizes as the *Melukat* tradition.

In the context of the *Perang topat*, Hindus also held a series of Piodalan ceremonies. A series of processions or ceremonies commemorate the birthday of the temple and are a form of offering to God and all his manifestations. In practice, this procession always coincides with the pilgrimage procession carried out by the *Wetu telu* Islamic community. Together these two ceremonial processions became the starting point for the development of religious moderation established by these two religious groups. Along the way, the community chose to build an agreement rather than fight for space in the celebration due to considerations of humanitarian factors and common interests. Because both communities interpret every procession as a form of ritual whose time has been determined and cannot be changed due to circumstances (Linda Astuti, 2016). Not just making an agreement, in the context of the *Perang Topat*, the two religious communities even carried out rituals together.

Reading the situation completely and thoroughly from the presentation of the *Perang topat* ritual, we can see the symbols of how the agreement was built by the two religious groups during the ritual. The existence of buffalo is a middle way to replace cows and pigs. Where throughout the year Muslims are not allowed to slaughter cows as a form of respect for Hindu society. This is due to the belief that cows are considered sacred animals for Hindus. Likewise, Hindus are not allowed to slaughter pigs throughout the year as a form of respect for Muslims. Pigs are animals that are prohibited from being eaten in Islamic teachings because of their nature. This fact ultimately became the starting point for agreeing to slaughter the replacement buffalo for both.

Of course, an agreement does not appear immediately, so that the two religious communities in Lingsar can live in harmony and peace. The agreement was built by the two communities through a communication process to reach a consensus. This process was then structured as a design model for inter-religious moderation in this research. A model of religious moderation that prioritizes the element of communication. The moderation model implemented by the two religious groups makes communication the spearhead in creating harmony. The pattern and process of communication between religious groups is carried out to resolve every problem in the lives of religious communities.

The communication process seen in the *Perang topat* procession later became a communication model that is always used in the daily life of the Lingsar community. The communication process built by the two religious communities was carried out in stages. The communication pattern as a moderation model between religious communities is carried out through four stages. The first stage is carried out by groups or religious communities discussing a problem, the second stage is carried out by religious leaders and religious leaders conveying the results of the deliberation process, the third is between religious leaders to make an agreement, and the fourth is between all religious leaders and all religious groups as a resolution process.

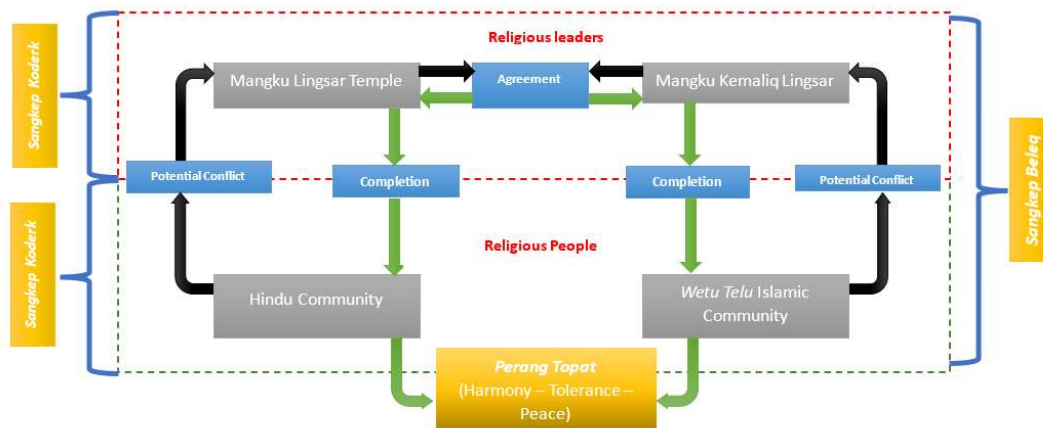


Figure 1. Schematic Model of the Communication Process in Religious Moderation of the *Perang topat* Rituals

This communication pattern is not only to build agreement on the *Perang topat* ritual, but is a pattern that continues to be used by the community in resolving various problems in managing various potential conflicts throughout the year. Communication in this case is led by figures from each religious community. The figure of *Mangku* has an important role in this matter in bridging the two religious groups. The *mangku* in question is the Pura Lingsar *mangku* and the *Kemaliq mangku*. Both of them are figures who are given the responsibility to guard and care for the two holy places. In the context of the *Perang topat*, the two *mangku* are a symbol of the interconnectedness of the two religious groups.

*Mangku* in this case is not the highest position in the religious structure. The existence of the *Mangku* in the process of the *Perang topat* ritual was more visible as a liaison and caretaker for each religious community. *Mangku* connects in the communication process between the congregation and religious leaders and connects the congregation with the congregation. As there is a management structure at Lingsar Temple, the figure of the pura *mangku* is a liaison for Hindus who have an interest in the leader. Likewise, the figure of *Mangku Kemaliq* acts as a liaison for the *Wetu Telu* Muslims and the *Penghulu*. In the context of religious life, the two positions become a link in the communication process related to common interests.

#### Model of Religious Moderation in the *Perang topat* Tradition

Based on the facts and customs in organizing the *Perang topat* procession, it can be formulated that there is a moderation model between religious communities involving the *Wetu telu* Muslim community and Hindu communities in the Lingsar area. As a model, the *Perang topat* explains the existence of a pattern of representation of the reality of the lives of the Lingsar community in the process of managing potential conflicts in everyday life. *Perang topat* is the simplest form of a long process of building harmony and tolerance in people's lives. As a model, the *Perang topat* explains how the communication process is built in religious 'moderation'. The process that makes *Wetu telu* Hindus and Muslims behave moderately. Witnessing the ongoing *Perang Topat* ritual, a model of moderation between religious communities was prepared and declared valid by religious leaders (Hindu and Islamic *Wetu telu*) in Lingsar. The model in question is shown in the following schematic:

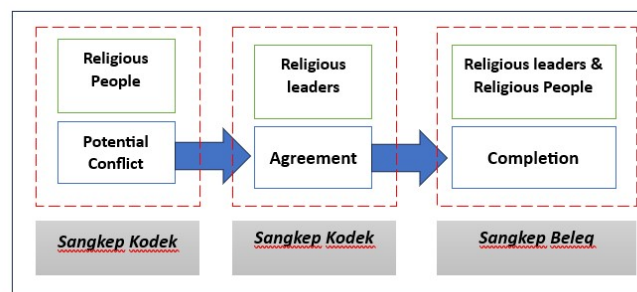


Figure 2, Scheme of Moderation Model Between Religious People In the *Perang topat* Ritual Tradition of the Lingsar Community

In the *Perang topat* process, it is explained how the process and stages of how potential conflict are brought to life and managed to find agreement. The agreements that are built are written and unwritten rules that regulate the behavior of both Hindu and Muslim communities in carrying out rituals. Regulate society to think and behave moderately due to awareness of the potential for existing conflicts. The scheme explains the importance of the role and communication links between religious leaders, both Hindu and Muslim, in resolving every problem involving the two religious communities. In looking at the *Perang topat* ritual, the buildings and communication patterns that occur in the lives of the Lingsar people are realized in the form of *sangkep*. A forum built traditionally by the people of Lombok. The process of finding consensus from differences of opinion, views, and efforts to understand the situation that occurs.

*Sangkep* is a Sasak community deliberation tradition that is passed down from generation to generation. In the life of the Sasak people, there are at least three layers of value systems that are believed to be identity, and *Sangkep* is one form of applicable practice of various values believed in by the community. A good practice carried out collectively by the community (Wahyudin, 2018). A process for developing a collective agreement regarding a problem in social life. This tradition is commonly found in various aspects of Sasak people's life.

*Sangkep* as a form of moderation pattern in *Perang Topat* procession, is generally divided into two forms. This division is based on people's involvement in the dialogue process. *Sangkep kodek* which can also be interpreted as small *sangkep*, is a deliberation process that only involves some community groups. Meanwhile, *sangkep beleq* or big *sangkep* is a deliberation process that involves all religious groups. In the process of inter-religious moderation, the *sangkep kodek* is used to discuss at least two issues. The first issue discussed in the *sangkep kodek* is the potential for conflict that has the potential to become conflict. This process usually only involves one religious group on a fairly small scale. The second issue discussed in the *sangkep kodek* is an agreement to resolve existing problems or potential conflicts.

The moderation model scheme that occurs in Lingsar can simply explain how potential conflict is managed by each religious group. The potential for conflict arises in society, both from the Hindu community and the *Wetu telu* Muslim community. In facing potential conflict, each religious group always holds *sangkep kodek*, namely deliberation between residents in their respective environments. This is done by each religious group, both the Hindu community and the *Wetu telu* Muslim community. The results of the deliberation were then conveyed to the respective religious leaders, where the Hindus conveyed the results to *Mangku Pura* and the *Wetu telu* Muslims conveyed them to *Mangku Kemaliq*. The communication that occurred between Banjar representatives and representatives of the *Wetu telu* Muslim group, both to *Mangku Pura* and *Mangku Kemaliq*, was not a form of two-way communication, but only one-way. This process is a means for the congregation to convey problems and results of deliberations at the lower level. The *Mangku* figure only listens and accommodates the views of the people.

Regarding the potential for conflict, the result of this *sangkep kodek* is not in the form of a decision, but rather the way the people view the problem. For example, in facing potential conflict related to nglining kaok (parading buffalo) in a series of *Perang topat*. Usually, this *sangkep kodek* is carried out by Hindu groups on a banjar scale. A Banjar representative figure was then appointed in this *sangkep kodek* to convey the results of the deliberations. The results of the *sangkep kodek* at the Banjar level were then taken by the congregation and presented to the *mangku* at Lingsar Temple. What is the ability and inability of the people regarding the problem in question is conveyed openly to the stakeholders to obtain a solution. Not much different from the *Wetu telu* Islamic community group. The same thing was demonstrated by holding a *sangkep kodek*. Deliberations involving the *Wetu telu* Muslim community group were held to discuss potential conflicts. Representatives of the congregation were then also selected to convey the results of the deliberations to the commander *Kemaliq* Lingsar.

The *sangkep kodek* used to build an agreement is a deliberation forum that only involves representatives from the congregation. In the context of the *Perang topat*, what is meant by the representative of the people is the *mangku* figure from the two holy places, namely the Lingsar temple *mangku* and the *kemaliq mangku*. The *sangkep kodek* process used to build this agreement is a space built to bridge two different thoughts from two groups of religious communities. *Mangku* is not here to represent himself and his religion alone. Specifically, the *Mangku* is present as a form of representation for the people in building agreements.

The *sangkep kodek* held by all religious figures was an effort to respond to the results of the *sangkep kodek* held by their congregation. *Mangku Pura* and *Mangku Kemaliq* then gathered to hold a meeting in *Bale jajar*. A building has a roof, but has no walls and measures approximately 6 m x 15 m. A special forum is used to manage various potential conflicts that arise. All religious leaders held discussions to develop and formulate various kinds of agreements in the context of preventing potential conflicts from turning into conflicts. The agreement that is built must not be detrimental to any one group, where all religious leaders must be able to formulate an agreement that can be accepted by both religious groups.

The deliberation process was carried out openly between two groups of religious leaders. The openness referred to is related to the perspective and differences between the two religions in viewing an issue. Each of them sat not as an individual, but as a representative of the two religious communities. Convey various issues by completing views through the religious knowledge they have. The dialectic that developed between these two groups of religious leaders was basically based on awareness of the aims of the *sangkep*. Each of them puts aside personal interests and the interests of one of the people, but tries to think about the common interest.

In the ritual procession of the *Perang Topat*, various agreements were clearly realized. The use of buffalo in the implementation of rituals is a manifestation of an agreement built based on awareness and mutual respect. The buffalo is a substitute animal agreed upon by the two communities to replace pigs for Hindus and cows for Muslims. Hindus' awareness that Muslims are not allowed to consume pork then stimulates an attitude of respect. Therefore, Hindus in Lingsar are not allowed to consume pork as a form of respect and appreciation from Hindus to Muslims in Lingsar. Similar to what is done by Muslims who do not use cows in rituals. Muslims' awareness of the existence of cows, which are considered sacred by Hindus, is the basis for them to replace them with buffalo in ritual implementation. In building this kind of agreement, both religious leaders must always prioritize an attitude of mutual respect and appreciation.

Another potential conflict that arises in the implementation of the *Perang topat* ritual is related to the ability of the congregation the process of providing facilities and infrastructure, such as in providing buffalo animals. In this context, the leaders of religious groups do not then try to impose the capabilities of one or both religious groups in Lingsar. Leaders and religious figures in this case are trying to find solutions to the problems that occur. Thinking about strategies to achieve the problem-solving process. The final result of this *sangkep kodek* process is nothing other than an agreement. The agreement also explains the process of implementing the agreement.

The agreement and rules for implementing the ritual are then conveyed jointly by all religious group leaders to all religious groups which are referred to as *sangkep beleq* (big). A forum that involves all elements of religious groups including figures and people. This forum was attended by the Hindu and Muslim communities of *Wetu telu* in Lingsar. This is different from *sangkep kodek* which is carried out in *bale jajar* where the place is relatively small or narrow. *Sangkep beleq* is usually carried out in *bale gedong* which is larger in size. If the average *bale jajar* can accommodate around 30 people during *sangkep* implementation, *bale gedong* has a capacity of around 300 people. This process is similar to socialization efforts from leaders of religious groups to their congregations. Convey information, agreements, and rules in implementing the agreement in question.

*Sangkep beleq* that the process of managing potential conflict is a form of resolution process. Conveying an agreement to the people to obey and implement is a step to manage various kinds of potential conflicts so that they do not turn into conflicts. Through this long process, harmony and tolerance in the midst of differences can be maintained. Society can live together in harmony. *Sangkep* does not only occur in a series of *Perang topat* processions. In the life of the Lingsar community, *sangkep* is the main medium for reaching various agreements. Give rise to various forms of written and unwritten rules to be obeyed jointly by each religious group in social life. For example, if a problem occurs in everyday life, such as a misunderstanding that arises involving two religious groups, the person concerned will not be reactive or rash in taking a stand. Indirectly, they will hold a *sangkep kodek* involving their family or local community before then presenting it to their religious figures or leaders.

## CONCLUSION

Tolerance and harmony in the lives of the Lingsar community are realized by such a process. This explains that harmony can be realized by having a good conflict management process, namely managing potential conflicts so that they do not change and develop into conflicts. This process requires awareness of differences, openness in the communication process, and adherence to the agreements established. The Lingsar community's awareness of

religious differences, the importance of sacred places, and the source of community life, became a stimulant for the birth of the idea of living side by side. *Perang topat* as a model of moderation between religious communities was declared valid by religious figures, both Hindu and Muslim, *Wetu telu* in Lingsar. In general, the moderation process between the Bergama community that occurs is a process and stages in managing potential conflicts so that they do not turn into conflicts. These processes and stages take place within religious communities, between religious leaders, and between religious leaders and all religious communities.

The *Perang topat* ritual is a representation of the pattern of religious moderation in the life of the Lingsar community. In the process of religious moderation, communication is the main key. Ongoing communication includes processes within religious communities, religious communities with religious leaders, religious leaders, and religious leaders with the entire religious community. The communication process from each stage of the process is realized in the form of *sangkep*. In general, based on people's involvement in the communication process, *sangkep* is divided into two forms, namely *sangkep beleq* and *sangkep kodek*. *Sangkep beleq* was carried out in *Bale Gedong* involving all religious figures and religious communities aimed at conveying the results of the agreement. This in the conflict management process is the culmination of resolving a problem that arises. Problems that have previously been communicated in the *sangkep kodek*.

*Sangkep kodek* is carried out in two stages. The first stage of *sangkep kodek* is carried out to discuss existing problems or potential conflicts. Such *kodek sangkep* is carried out by religious communities in their respective environments before then conveying the results to their religious leaders. The results of *sangkep kodek* were then discussed by a forum of religious figures in the second stage of *sangkep kodek*. In this second stage, figures from each religion gathered in *Bale Jajar* to hold discussions and make agreements. The main key to the birth of agreement in this process is openness between figures from both religious groups who are trying to find solutions to problems while still prioritizing human values, mutual agreement, and public order as religious moderation generally occurs. The agreement in the second stage of *sangkep kodek* is in the form of rules that must be obeyed by all religious communities in Lingsar.

## DECLARATION

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