

## Inter-cultural Communication between Local Hindu and Islamic Community in *Perang Topat* Ceremony in Lingsar Temple, Narmada District, Lombok

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### ABSTRACT

Culture is a medium of expression of creativity among people of Lombok. To make their friendship from one to another is necessary, and available communications among them are through a ritual ceremony called *Perang Topat*. The event carried out by Islamic Sasak and Balinese Hindus with purposes of safety, prosperity, fertility as well as an expression of gratitude to their ancestors and God Almighty. *Perang Topat* ceremony has their benefit that can be set up and guide and directing the lives of the people of Lombok, because in it has an ethics, aesthetics, and logics values for the people. In addition to the *Perang Topat* as a vehicle for learning directly and openly with the use of symbols, it needs to be maintained and preserved as the implementation of cultural practices, religion, harmony, co-operation, and tolerance.

**Keywords:** Cultural Communication, *Perang Topat* Ceremonies.

### 1. INTRODUCTION

Culture affects the implementation of religious faith so that the differences can be approximated by a cultural community. Religion is a symbol that was instrumental in building motivation, mood, and persuasive in man by means of formulating a dynamic conception of the order of life without wrapping conceptions of factuality, so moods and motivations seem realistic.

In understanding intercultural communication, first should understand human communication. If someone understands human communication, it means they understand the communication that has taken place, because it started from a basic assumption that human communication can be met if the need to interact with each other goes well and perfect. Basically, these needs will be fulfilled, if the exchange of messages and mediator function is blocked, then the human being marginalized. The messages conveyed always raised through a variety of media or communication devices. For that communication is necessary in order to create a shared consensus among communicators with the communicant.

The messages can be communicated through symbols. If the symbol is manifested in the form of *upakara*/ offering, it will be more touching and more easily comprehended, because a spark of gratitude to the Almighty God in creating the universe and its contents one is by *yadnya*/

sacrifice. With human sacrifice the supreme goodness achieved. To improve the quality of self, *yadnya* is essentially a holy sacrifice to reduce the sense of ego.

The goal of *yadnya* is to create a sacred atmosphere and happiness. As one way to connect with God (*Ida Sang Hyang Widhi Wasa*) is revered, therefore since the beginning of the ceremony is planned, prepared and more when it do, duly accompanied sacred inner attitude that is based on the behavior and appearance high moral. In terms of physical, personal hygiene is done before carrying out the morality. To purify oneself needed a ceremony in the form of *yadnya*. Those *yadnya* is variety in forms, such as: *Dewa Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, *Pitra Yadnya* and *Bhuta Yadnya*. Almost entirely contains the meaning and purpose to cleanse and purify oneself, in addition to as a sincere tribute to *Ida Sang Hyang Widhi Wasa*. Intercultural communication will contribute to the growth and development of the people of Lombok as: 1) provide information to local communities about the concept of communication as a mediator to know the identity and culture of others; and 2) give effect to the outcome of the process that takes place in *Perang Topat* ceremony in Lingsar; and 3) determine the feedback that occurs due to intercultural communication as local wisdom of Sasak culture in Lombok.

Ceremony is a series of activities carried out by individuals or groups of individuals at a particular time in a systematic/trace which has a specific purpose and meaning. One of the activities carried out in Lingsar as a society intercultural communication in West Lombok is *Perang Topat* Ceremony (a kind of ceremony that use *Topat* or local rice cake to attack each other).

So, *Perang Topat* ceremony is a series of ceremonies with throwing *Topat* as a means of ceremony by Muslim Sasak and Balinese Hindu at the end of *Pujawali* ceremony. This religious ceremony is often associated with magical elements with the existence of astral beings which performed at certain times, i.e, at each *Purnamaning sasih kanem* according to the calendar of Bali in Lingsar, West Lombok. If the ceremony is ignored or not implemented according to Lombok public confidence will have a negative impact or disastrous for Sasak Islam and Balinese Hindus either directly or indirectly.

## 2. DISCUSSIONS

### 2.1. History of *Perang Topat* Ceremony

*Perang Topat* ceremony commonly known as "*Rarak Kembang Waru*" where the term appears as the result of a hermitage of a cleric, the ancestors of Sasak *Wetu Telu* named Haji Abdul Malik. Local Community of Sasak believe that based on myths, *Rarak Kembang Waru* is a revelation that has been accepted by Haji Abdul Malik, because of his intense when doing penance in a barren hill valley and only hibiscus trees grow there, so the site is regarded as a fairly ideal used as a meditative place to beg the grace of God Almighty (Ardikayasa, 2011: 84).

By doing intense meditation, in addition to his stability and perseverance in carrying out the meditation so that God Almighty give a heavy rain, so that people feel happy because they feel petition has been approved. In addition, when Haji Abdul Malik stuck his stick, suddenly raises springs with a roar which is quite powerful. The leaves of trees that located in the surrounding area are falling. It is in accordance with the statement of Suparman (Lingsar leaders) who explains that a man of *pemban pengerakse jagat* named Haji Abdul Malik has brought a stick made of wood of Solomon to pray to Allah (God Almighty) to change the arid and barren land of Lingsar region into fertile and productive. With the belief that sticks brought followed by a prayer by saying the words: "*Kun Fayakun* God", suddenly a large spring out with very heavy on the bottom of hibiscus trees at the foot of the hill, followed by the death of leaves and flowers, so that the incident is referred to as "*Rarak Kembang Waru*". These events gave rise to the word *Lingsar* which means the sound of water. The word of *Lingsar* comes from the word "*Ling*" which means sound and "*Sar*", which means the sound of strong water.

### 2.2. Ethnic Cultural Communication between Sasak Islam and Balinese Hindu

*Perang Topat* ceremony held after the completion ceremony of *ngaturang pesaji*. For Hindu people *Perang Topat* ceremony held after main ceremony called *Pujawali*. In the conduct of the *Perang Topat* Hindus throw the *Topat* from above (inside temple) while Muslims Sasak from the bottom region (*Kemaliq*). *Perang Topat* ceremony is basically done by two different ethnic groupings established, that are young and elderly groups. This communication model is done by two different ethnic, and this is in accordance with Canggara (2010: 40) states that the communication model is designed to assist in providing an understanding of communication and also to specify the forms of communication between humans.

After they jointly completed the prayers, that Hindus worship in *Gaduh* temples (in above) and Muslims pray in *Kemaliq* (in bottom region), then they throwing *Topat* as a sense of camaraderie and a sense of community between two different ethnic. It is inspiring that the two ethnic groups have a strong brotherly relationship, although people that throws is strangers or relatives or friends who are in the region thereby increasing the sense of tolerance and togetherness among religious people. This is consistent with the statement of Koentjaraningrat (1990: 240) that is belief system is the belief that stem from man's consciousness of the existence of the supernatural, that is a natural world that does not appear and beyond the limits of the senses and beyond the limits of the wits. Thus inter-cultural communication occurs when members of a culture and the message recipient is a member of a culture. Thus the cultural messages will be combined with one another among some ethnic cultures.

After throwing, that cake or *Topat* that is used then people taken it up again and they take home with the aim to spread out in the corner of the rice field or hung on trees or in workplaces such as places of trade and residence. They belief that the *Topat* can give a gift of fertility blessing or may refuse *Bala* or illness for rice or cultivated plants, so that the productivity and income can increase. If the *Topat* hung on trees are expected to be fruitful, and that trade will be current and evolving.

*Perang Topat* ceremony is held once a year on the *Purnamaning sasih kanem* which falls on *masan ngaro*, where farmers are busily working on their fields. *Perang Topat* shows that there are high tolerance among two ethnics between Sasak Islam and Balinese Hindu, so bring

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*includitisme* symbol. The existence of trust or confidence as a medium of learning by using the facilities and infrastructure among ethnic ceremony were present and at the same joint ceremony, for Hindus in *Pura Gaduh* and for Muslims in *Kemaliq*, the activities carried out as part of prayer for safety. It similar to Ardikayasa (2011: 9), explains that the facilities like *Topat* as a symbol for generations, gives an overview of the local community as a cultural practice, harmony, cooperation, and tolerance among religions.

*Perang Topat* allegedly giving a safety, peace and happiness for the people of Lombok because the presence of interactions and tolerance that occurs during the throws of *Topat* can increase the sense of unity among ethnic of Moslems *Sasak Wetu Telu* and of Balinese Hindus. Thus it can improve the cohesiveness of humanity that is based on the teachings of *Tat Tvam Asi*. The same thing according to the statement Suryanti (2000: 17) that the cultural contacts between the Islamic community of *Wetu Telu* with the Hindus shows its own cultural identity in collaboration and cross-fertilization between the culture of Islamic *Wetu Telu* and Balinese Hindu culture within the event of *Perang Topat* in Lingsar.

*Perang Topat* can construct unity and uniqueness of capital between two different ethnicities, but also unite themselves in ritual ceremonies at the same time can coexist perform each ceremony in the same place anyway. In the event of *Perang Topat*, contact between them can be made by throwing *Topat* each and into another (Sujana, 2006: 98-99).

A meeting of local culture through *Perang Topat* ceremony is resulting acculturation of culture. Assimilation of two different cultures produce certain effects. This is similar to Joemail statement (2003: 74) that in every culture there are other forms somewhat similar to the shape of the culture. It showed that the individual has been shaped by culture. Individual shape is slightly different from the forms of culture that influence it. This led to two things: 1) there are other influences that shape the culture alongside the individual; and 2) even though the culture expressed a dominant force affecting the individual, the tendency of people in a culture have different properties.

Sasak Local community and Balinese Hindu have religion or belief system which can slightly influence from Majapahit Hindu of Javanese culture and has its own structure. *Pujawali Perang Topat* ceremony basically leads by *Sulinggih* (highest priest) and *Pemangku* (higher priest). Both priests have generally completed the ceremony that occurred in Lingsar, which was held on the *Purnamaning keenem*, and not based *pawukon*.

Their kinship system has been reflected in daily life like to share experiences and share the necessities of life such as food and even other necessities required to sustain life. The strong relationship has been established between them, because the habit has been embedded and for generations has been done by their ancestors.

### 2.3. *Perang Topat* as Spiritual Communication

*Perang Topat* is a symbolic medium used two different ethnics groups as a means to connect themselves to God Almighty. With ethnic differences, each carrying a means of *Topat* as the embodiment of the media to connect themselves to God in order to achieve inner tranquility and happiness. This is in accordance with the statement of Koentjaraningrat (1985: 11) that the religious ceremony is an element in the life of ethnic communities, people in the world that has attracted the attention of many authors ethnography.

In Hindu, purification as a transformation of self required a qualified devotion to create character of man as *Devata*, the man who has a noble personality and pure. People need a means to connect to the Lord, so that it can be realized. For Sasak community using symbols of *Kemaliq* as the focus of concentration in connecting two different ethnic religion in the ceremony with the aim to unite themselves to God Almighty. Sasak Islam uses a set of "*Kebun Odeq*" consisting of leaves, fruits, and flowers that are arranged in such a way in a place. Then Balinese Hindu offerings *pejati*, *bayuan*, *caru*, *sumbu*, *penjor*, *peregembal*, *banten suci* and *semayut*, and finally together pray to God (Allah/ *Ida Sang Hyang Widhi Wasa*) to obtain the grace of serenity and happiness inner and outer). According to Mulyana (2005: 25) that they who were participating in a form of spiritual communication, affirm their commitment to family tradition, nation, state and ideology. Thus the spiritual communication persists throughout the ages, because it is a human need. The shape change for the sake of fulfilling the needs of themselves as individual beings, members of certain commitments, and social beings, which is one part of the universe.

### 2.4. *Perang Topat* as a Socio-Cultural Communication

*Perang Topat* ceremony held for the purpose of two ethnic communities can meet, adapt, and know each other as family and fraternal relations between the two ethnic groups. In the *Perang Topat* ceremony there are socio-cultural values in which the communication between two ethnic groups to know each other so as to share experience and knowledge in order to create a conducive relationship which is based on a sense of family and togetherness, in accordance with the concept of *Tat Tvam Asi*. Blumer's theory of symbolic interactional explains that the interaction would take place if: 1) between them have the same meanings; 2) The meaning is derived from the interaction of social processes. Symbolic interactional theory oriented on the principle that people respond to the meaning of the community as far as they interact with each other. Thus the individual as an active agent in the social world would always be influenced by the culture and social organization, and it is an important instrument for the culture associated with the meaning of that influence.

The entire community learn to adapt, interact, and communicate, as well as socializing among the participants to realize a partnership based on the principle of kinship. Furthermore, among them growing sense of interdependence, mutual giving and understanding to realize a sense of togetherness and brotherhood. Thus the execution target of *Perang Topat* as ancestral culture is a form of media in promoting multicultural. In addition to the *Perang Topat* ceremony in Lingsar is not only a religious ritual to express emotions, but reminded the people and give an example of how a social life can live in harmony in the midst of cultural diversity, ethnicity, and religion.

## 2.5. *Perang Topat* as a Means of Communication of Introspections

Every human in the world is inseparable from the desire to grow and thrive even advanced. In *Perang Topat* ceremony is needed restraint from lust. For example, when in *Perang Topat* is expected the *Topat* received from the other participants are not allowed to throw the seize or take the *Topat*. This is reinforced by the statement *Kemaliq* stakeholders are as follows:

“*Edek narak kanak sasak, kanak Bali sak tao aturan perang topat niki saling berebut ketupat lamunte wah tebait kance isik laen. Timak te pade-pade mele bait ketupat*”.

None of the Sasak or Balinese Hindus know the rules of *Perang Topat* competing for the *Topat*, if it is owned or taken by others should not be taken, even though they both want the *Topat*.

Those explain that had belonged to someone else is dangerous, because it creates havoc. In Hindu those *lobha* should be removed far away, because it can harm even make others become difficult and suffering. Ardikayasa (2011: 122) explains that Hindus should abstain from acts greedy. Greedy deeds not only made the other person unpleasant, but in turn can be distressing themselves. Similarly, in *Perang Topat* ceremony as a media introspection or train self to keep control of it desires to not seize *Topat* acquired or owned by others.

## 2.6. *Perang Topat* as Political Communication

*Perang Topat* is identity of a strong community. By having identity will provide a certain color for other community. Politically, this identity will contribute to government policy to take advantage of the events as a tourist attraction, given the policy of the government as the ruling apparatus of an area.

Politics is the process of formation and distribution of power in society, among others, can be either the decision making process, especially in this case the government is seeking the advantages to tourism players and stakeholders to make a profit via tour programs and other activity. Wolf (2003: 14) explains that, politics is a means or device by a person or group of persons to acquire the real good of the future.

The existence of political hegemony of the government towards the empowerment of *Perang Topat* as a tourist attraction in Lombok has touched people's awareness of how important that local wisdom should be known by outside world. Political communication that held by the government in the event of *Perang Topat* is introducing local culture as an asset in enriching people's creativity. It seems the people of Sasak Islam and Balinese Hindu has expressed anything into their wish. Gramsci (1971: 12) premises that hegemony has been supported by the so-called intellectual organic, in which intellectuals continually supporting, developing, and disseminating the ideology of rulers to the ruled.

## 3. CONCLUSION

*Perang Topat* ceremony conducted systematically through various ritual procession to commemorate the return of harmony and a sense of togetherness and tolerance that derived from the unification of Islamic Sasak and Balinese Hindu, than jointly conduct the ceremony of *Perang Topat*. In addition, the purpose of *Perang Topat* is to invoke the grace of God for fertility and prosperity, as part thanks to the ancestors who have fought for Lingsar and *Kemaliq* as the increasing sense of community and kinship between religious communities. In *Perang Topat* ceremony two ethnics make an interaction that causing intensive and integrated communication between Sasak Islam and Balinese Hindu covering spiritual communication, socio-cultural communication, introspection communication and political communication.

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