

Social Integration between Islam and Hindu Adherents through *Perang Topat* Tradition in West Lombok Indonesia

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Abstract. The inter-religion relationship does not always become a constraint in implementing a tradition. This research aimed to analyze social integration between Islam and Hindu adherents through *Perang Topat* (*Topat War*) Tradition in West Lombok in *Sasak* ethnic people. This qualitative research with case study method approach processed qualitative data collected from the field through observation, in-depth interview and documentation. The result showed that Islam and Hindu religion adherents believe that Pura and Kemalik Lingsar belonged to both of them mutually in organizing *Perang Topat* tradition. *Nampah Kaoq* activity is the slaughtering of a buffalo as a sacrifice for Islam and Hindu adherents symbolizing the religious harmony and maintaining commonality relation between religious communities in organizing *Perang Topat* tradition. This tradition serves as a sign and a cultural pattern to support social integration between Islam and Hindu adherents.

Keywords: Social Integration, Islam, Hindu, adherents, *Perang Topat* tradition.

1. Introduction

Indonesian cultural custom richness, in addition, to being the manifestation of local culture, expression and varying cultures of each community, on the one hand, threatens the composure of Indonesian people as it is very vulnerable to social conflicts on the other hand, such as religious conflict in Ambon, Poso, and Tolikara Papua. People in many areas successfully build and create social harmony through a cultural mechanism built on cultural norms, values, and morality binding them in a balance. The conflict resolution done so far is still top-down using security approach rather than a cultural approach. Local wisdom plays an effective role to prevent or to minimize the communal conflict into the functional one [1]–[5].

Perang Topat tradition is a customary tradition held by Sasak tribal society between Islam and Hindu adherents. Integration built on humanism has a consciousness thereby can transcend science and religion diversity it embraces. Social integration refers to the principles inside individuals or actors related to one and each other in society and social system, depending on and fulfilling the contributive function to its social and reproductive order. Social integration is the cohesion existing in the community to create unity and diversity leading community to function well in the plural society of a country [5]–[8].

There are three structural meanings: individual feels having a social group by accepting its norm, value, and belief; certain activity or function of different institutions or subsystems within society that are overlapping and not in contradiction, and the presence of special institution supports and coordinates the activity of individual society subsystems. Social integration is divided into four: cultural, normative, communicative and functional ones. Functionalism theory constructed by Parsons explains the functional imperative becoming the characteristics of the entire system to survive in social relation, consisting of *adaptation*, *integration*, and *latent pattern maintenance* [9]–[12].

So far, in the discussion reference, belief and religion systems have been established. Substantive definition of religion is “*belief in spiritual beings*” [13]. Not everyone can have it, but it can be inherent to selected saints or sacred object or tree. It becomes one character of primitive religion. Functionally, religion is an *institution consisting of culturally patterned interaction with culturally postulated suprahuman being*”. There are three functions of religion: as an institution in which it has a structure consisting of a holy book, holder of the holy book (prophet), and adherents (communities). Interaction in religion can give both good and bad feedback to the relationship of one human to another, and suprahuman beings believing that a being has more power than the one owned absolutely by an ordinary human. The power affects human beings both favorably and adversely [14]–[16].

There are two sources of Islam religion: primary source including Al-Quran and Hadist, and secondary or dynamic source including *ijtihad*. This source becomes Indonesian Muslims’ guidelines among the diverse currents and groups. Al-Quran’s idea about universal morality suggests that every human being is blessed asked to be accountable for his/her deed. The mind is God’s (Ilahi’s) endowment to human beings through creating omnipotence by God to a human being, independent of their certain faith or shortcoming [17], [18].

In 2010, five out of 10 countries with largest Muslim populations exist in Asia: Indonesia (209 million), India (176 million), Pakistan (167 million), Bangladesh (133 million), and Iran (74 million). Out of those five countries, three are in North Africa (Egypt, Algeria, and Morocco), one in Europe (Turkey), and one in Sub-Saharan Africa (Nigeria). Russia, China, and the United States of America also have substantial Muslim populations. The world’s Muslim populations are projected to grow about 35% up to 2.2 billion between 2010 and 2030. The map of Muslim distribution and population in larger countries in 2010 can be seen in [19]–[21].

Muslims in public space emphasizes the importance of new media in creating a public domain. The emphasis is given primarily public democratization and fragmentation through media’s capacity to attenuating the well-established domination, such as state and *‘ulama* (Islam scholars). Islam came to Indonesia tolerantly to disseminate Islam tenets through the nine *walis* (guardians) without deconstructing local tradition but instead synergizing it into the dissemination of Islam religion. Indonesian people generally hold tightly on the Hindu-Buddha religion and cultural tradition [22]. Islam came gradually through societal local cultural approach so that on the surface, religion rite becomes a syncretism of religious tenet with the local culture. Meanwhile, Hindu religion born in India has brought about a very complex culture in astronomy, agriculture, philosophy, and other disciplines, and developed significantly through its broadcasting not only in India but also in other countries, including Indonesia [23]–[26].

Hindu as religion grows out of religious feeling and thought of two different races: Aryan race entering into India and acculturating with Dravidian race it has subjugated, that united into the single one later. Syncretism between Dravidian indigenous race and Aryan newcomer race creates a new pattern, called Hindu religion. Hindu religion was born from two

different but very concordant cultures based on an ancient holy script. Islam and Hindu adherents live adjacently in organizing a customary traditional called *Perang Topat* and *Puja Wali* tradition. *Perang Topat* tradition upholds local wisdom values as the inheritance of ancestor culture [27]–[30]. This research explains the social integration between Islam and Hindu adherents through *Perang Topat* tradition in West Lombok, Indonesia[31].

2. Method

This qualitative research with case study approach was taken place from March to May 2017. Informants of research consisted of *Kepala adat* (custom head), *Pemangku Pura* and Islam and Hindu adherent communities in Lingsar Village of West Lombok of West Nusa Tenggara. Techniques of collecting data used were observation, in-depth interview and documentation. Data validation was conducted using multisource rather than single-source evidence. Technique of analyzing data used was pattern matching: the pattern matching logic to compare the pattern based on empirical data or actual fact in the field with the predicted pattern or with some alternative prediction from previous studies' finding, conducting prior reduction from the result of previous studies, collecting data from the field, and comparing preliminary research with the factual data existing in the field, and finally drawing a conclusion [32], [33].

3. Result and discussion

Sasak tribal people in Lingsar Village embrace diverse religions such as Hindu (106 people or 2.375%), Islam (4.354 people or 97.579%) and Budha (2 people or 0.044%). Viewed from the religious aspect, there are two religion groups developing and embraced by Lingsar villagers: Islam and Hindu. Viewed from quantity aspect as the adherents of the majority religion, the functional structure of both religious groups affects the social system, including the strong role of religious leader, customary leader, and local government.

The social condition of Lingsar villagers reveals the presence of various religious, customary and local cultural activities conducted collectively. *Pura* and *Kemaliq* buildings are sacred by Sasak tribe (Islam adherents). On the other hand, there are some *Pura* and *Masjid* buildings adjacent without religious discrimination and provocation. When *azan* reverberates, Muslim adherents do *shalat* in *Masjid*, and Hindu adherents do worship in *Pura*. The village's religious life runs well adjacently despite different worship places. Thus, Concord is established between different groups.

The society believes in a religion with a very strong mystical conception. They assume that all objects have distinctive supernatural power and can affect human life way, safety, grief, luck, health, and disease, including various lives affected by the invisible spirit of ancestors. Responding to those spirits, when they want a good life, they will organize a rite to elicit the good spirits. Otherwise, when they want to avoid disaster, they will hold traditional rite to avoid disaster. Hindu community's life is replete with *Perang Topat* traditional rite as the attempt to achieving their wish [15], [28].

Perang Topat is a series of Pujawali rite, remembering or memorizing Syekh Kiyai Haji Abdul Malik, one of Islam religion proselytizers in Lombok Island. Lingsar area, West Lombok, where *Perang Topat* was held in the past, is a dry and barren area, on which only bushes grew and only reptiles and wild animals lived. However after the arrival of Syekh K.H. Abdul Malik along with his two brothers: K.H. Abdul Rouf and Hj. Raden Ayu Dewi Anjani

to the area, the barren condition of Lingsar area changed into prosperous one until today with the flow of Lingsar water.

Syekh Kiyai Haji Abdul Malik was a religious leader very famous for his sacredness and high religious science within society. Once upon a time, he made redemption (*moksa*) in one holy place now becoming a place for praying, asking for forgiveness, and safety, called *Kemaliq*. *Kemaliq* is the place where he made redemption before he disappeared forever. In this *Kemaliq Lingsar*, there is holy water always flowing swiftly and incessantly until today. This place is made the holy place to express a wish to Almighty God and to hold *Perang Topat* rite. The form of social integration between Islam and Hindu adherents through *Perang Topat* includes *Pura* and *Kemaliq Lingsar* worship place and *Nampah Kaoq* activity [11], [31].

Pura (temple) is generally known as worship place and to conduct adoration, religious ceremonies and a variety of activities related to spiritual religion for Hindu adherents. However, *Pura* also becomes the worship place for conducting adoration traditions for Islam adherents. In *Pura* area, there is *santren* or *Musholla* the place to express wish and to do worship for Muslim. The place is called *Kemaliq Lingsar* by Sasak tribal society. This phenomenon is a representation of local tradition affecting social relation between religious adherents.

Islam and Hindu adherents have tolerance through adapting to the environment to meet the spiritual need of religion and social need and can adjust themselves to another social group. In social life, the achievement of the shared objective is very important, when Islam and Hindu adherents have a shared perspective as *Goal attainment*. *Pura* and *Kemaliq* worship places become local wisdom in religion plurality to adapt to, to understand, and to be tolerant to each other to build harmonious relation and to meet the collective need in achieving the same objective.

In *Kemaliq Lingsar* there is holy water that can give safety and comfort to the spirit of ancestors and *waliullah* or Islam scholars for the bless in farming. It includes health and welfare for family and to avoid from any form of diseases; sufficient rainfall for the farming purpose; and welfare and peace in living with culture and religion. The attempt of achieving the wish is taken through *Perang Topat* tradition.

Nampah Kaoq activity is the one of slaughtering a buffalo as a sacrifice for Islam and Hindu adherents in celebrating *Perang Topat* tradition. Only Buffalo and goat can be sacrificed, with Buffalo being slaughtered most frequently. Goat serves only as a supplement, and no other animal type is allowed to slaughter (cow and pig). It is because, in Hindu adherents' view, Cow is a holy animal, while Islam adherents believe that pig is illicit to eat. Thus, those two religion adherents decided on not slaughtering cow and pig.

In organizing *Nampah Kaoq* activity or sacrifice (*Kurban*), Sasak tribal society has shared understanding or togetherness without the one being more dominant over another. Hindu adherents receive those prohibitions, so do Islam adherents. This activity can be meaningful as it is enlivened with traditional music. Before slaughtering an animal, adoration procession is conducted first by Islam adherents. Buffalo or goat meat was then cooked and eaten together by Islam and Hindu adherents in *Pura Lingsar Park*. Most members of society take meat ration to be cooked at home.

In this activity, there is integration between social group systems functioning effectively as a unity, so that solidarity arises between individuals and groups in cooperation to build social system. Islam and Hindu adherents live adjacently and establish a harmonious relationship, despite different ideology [34]–[36].

In maintaining the relationship between social groups, Islam and Hindu adherents have the feeling of complementing each other in the need for spiritual and social values, and then

maintaining the relation between the two, and reforming internal social motive of each group's adherents in a sign and cultural patterns and maintaining the relation. Islam and Hindu adherents in Sasak tribal society organize *Perang Topat* tradition very tolerantly and peacefully. Those values bind the relation between both of them to build solidarity value integration through *Perang Topat* tradition held once a year in West Lombok. *Perang Topat* tradition is the form of local wisdom regarding religion plurality in a multicultural society in Concord between Islam and Hindu communities simultaneously and in the same place in a traditional rite.

Pura and *Kemaliq* Lingsar in *Perang Topat* serve as a symbol of communication with ancestor spirit, nature, and between human being with God. Those two places have spiritual value integration between Islam and Hindu adherents with *Khalik* (God). The attempt of getting the blessing and establishing harmonious life in holding on religion can be done through traditional spiritual values of *Perang Topat*. *Perang Topat* tradition also serves as the expression of Sasak tribal society's gratitude for blessing given by ancestors through the existence of holy water in Pura and *Kemaliq* Lingsar becoming the spirit of religion and culture.

4. Conclusion

Social integration between Islam and Hindu adherents through *Perang Topat* keep maintaining its existence amid the social change current. Islam and Hindu adherents believe that *Pura* and *Kemaliq Lingsar* belong to both of them in organizing *Perang Topat* tradition. *Nampah Kaoq* activity is the one of slaughtering a buffalo as a sacrifice for Islam and Hindu adherents representing the religion harmony in maintaining the commonality relationship between them. This tradition serves as a sign and a cultural pattern to maintain social integration between Islam and Hindu adherents.

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