

Islamic Education Strategies in Preserving the Perang Topat Tradition in Lombok

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Abstrak. The Perang Topat tradition in Lombok is a unique example of cultural acculturation between Islam and Hinduism, symbolizing interfaith harmony and social cohesion between Muslim Sasak and Hindu Balinese communities. This study explores the role of Islamic religious education in preserving and promoting Perang Topat, particularly in fostering tolerance, mutual respect, and cultural appreciation. Using a qualitative-descriptive approach, data were collected through interviews, observations, and document analysis. The findings indicate that Islamic educational institutions, such as pesantren and madrasahs, play a significant role in instilling interfaith values; however, globalization, shifting social values, and commercialization pose challenges to the tradition's continuity. To ensure its sustainability, an interdisciplinary approach is recommended, integrating history, religious studies, and social sciences into Islamic education. Additionally, collaborative efforts between educators, religious leaders, cultural institutions, and policymakers are crucial in preserving the spiritual and cultural significance of Perang Topat while adapting it to modern societal changes.

Keyword: *Perang Topat, Islamic Religious Education, Cultural Acculturation, Interfaith Harmony, Lombok*

INTRODUCTION

The strategy of Islamic religious education plays a pivotal role in fostering cultural acculturation. This strategy aims to instill religious character and discipline in students, cultivate interfaith harmony, and develop noble moral values (Pettalongi et al., 2022; Ohashi, 2023). Islamic boarding schools, such as Darul Falah, serve as educational institutions that not only impart

religious, academic, and vocational knowledge but also create a disciplined religious community that supports local Muslim religious leaders (Rodliyatun, Nugroho, and Baidhaw, 2022). Implementing multicultural education within Islamic religious education programs can serve as a solution to mitigating conflicts and promoting socio-cultural development (Mansir, 2022). The integration of religious and socio-cultural education provides solutions to various social challenges while contributing to the formation of a new generation with high-quality character and the ability to apply knowledge effectively in education, society, and culture.

Perang Topat is a ritual observed by both Hindu and Muslim communities in Lingsar Village, Lingsar District, West Lombok. This practice represents a harmonious form of acculturation between Balinese Hindu and Sasak Islamic cultures. The tradition consists of two forms of religious ritual actions performed by two groups of individuals with distinct religious, cultural, and belief backgrounds. This practice strengthens the bonds of brotherhood between the Sasak Muslims and Balinese Hindus. Perang Topat is conducted every full moon or in the seventh month according to the Sasak calendar, typically in the late afternoon or after the Asr prayer (Azim, 2023).

Acculturation is a process in which individuals from different cultural backgrounds strive to integrate into a new cultural environment while experiencing transformations in social, psychological, and cultural aspects. Throughout this process, they continue to uphold the values and traditions of their original culture (Amburg, 2022; Dumps, 2022). Acculturation is a cultural transformation that occurs as a result of interactions between different cultural groups, involving psychological changes among individuals within these groups (Stevens, 2022). It manifests at various levels, affecting both those who adhere to the dominant culture and those who assimilate into it (Amburg, 2022; Dumps, 2022; Priyanka, 2022; Raku, 2022). The effects of acculturation are reflected in how individuals adapt and adjust to a new cultural environment. It is a continuous intercultural contact process that leads to different acculturation strategies, including integration, assimilation, separation, and marginalization.

The people of Lombok regard Perang Topat as an ancestral heritage that must be preserved and passed down through generations. They believe that failing to uphold this tradition could result in divine retribution, as it would signify a lack of gratitude for the blessings bestowed upon them. The Islamic educational approach to maintaining this heritage is crucial in preserving and reinforcing the acculturation of Islamic and Hindu cultures in Lombok. Furthermore, it could serve as a model for other regions in fostering intergroup peace. By employing proper educational methods, the positive

aspects of this cultural heritage can be sustained and transmitted to future generations, making this research highly relevant and essential.

Research Methodology

This study adopts a qualitative-descriptive methodology, which focuses on capturing and interpreting social and cultural phenomena through textual and observational data. This approach is particularly suited for exploring how Islamic religious education strategies contribute to the preservation and development of the Perang Topat tradition as a form of acculturation between Islam and Hinduism in Lombok. By using qualitative methods, the research seeks to gain a deeper understanding of the educational, cultural, and social dynamics that shape this tradition. Data collection is conducted through interviews, observations, and document analysis. Interviews involve discussions with key stakeholders, including religious leaders, educators, students, and local community members, to explore their perspectives on Islamic education's role in fostering interfaith harmony. Observations are carried out during the Perang Topat ritual and related educational activities to document real-life interactions and cultural expressions. Additionally, document analysis includes reviewing religious education curricula, historical records, and academic studies to contextualize the integration of multicultural values in Islamic education. The collected data will be analyzed using thematic analysis, focusing on identifying recurring patterns and key themes related to religious education, cultural adaptation, and interfaith relations. The analysis involves data reduction, where information is categorized based on relevance; data display, which structures findings in narrative and visual formats; and conclusion drawing and verification, ensuring that interpretations are grounded in empirical evidence. This structured approach allows the study to provide a comprehensive and insightful perspective on how Islamic education plays a crucial role in sustaining cultural traditions and promoting social cohesion in Lombok.

RISULT AND DISCUSSION

RISULT

The findings of this study reveal that Islamic religious education plays a vital role in preserving and fostering the Perang Topat tradition as a symbol of cultural acculturation between Islam and Hinduism in Lombok. Through formal and informal educational institutions, values of tolerance, interfaith harmony, and cultural preservation are instilled in students, ensuring that the tradition continues to be respected and practiced by future generations. Islamic

boarding schools (*pesantren*) and local religious leaders actively integrate multicultural teachings into their curricula, encouraging students to appreciate religious diversity while upholding their own faith.

Observations during the Perang Topat ritual indicate that this tradition serves not only as a religious and cultural event but also as a platform for strengthening interfaith relationships. Participants from both Hindu and Muslim communities engage in the ritual with a spirit of mutual respect and shared heritage. The symbolic use of *ketupat* (woven rice cakes) as "weapons" in the mock battle reflects unity rather than division, reinforcing the message of peace and gratitude among participants. However, globalization and modernization pose significant challenges, as younger generations increasingly shift towards more individualistic lifestyles, which may reduce their engagement with traditional customs.

The analysis of interviews and documents reveals both opportunities and challenges in preserving the Perang Topat tradition through Islamic education. On one hand, religious educators emphasize tolerance and peaceful coexistence as fundamental teachings in Islamic education, which align with the values embedded in Perang Topat. This creates an opportunity for schools and religious institutions to integrate lessons on cultural harmony and interfaith dialogue into their curricula. By doing so, students develop a deeper understanding of how Islamic values can coexist with local traditions, fostering a sense of respect and unity among different religious communities.

However, several challenges threaten the continuity of this tradition. External influences, such as globalization and modernization, have introduced new lifestyles and ideologies that may shift younger generations away from traditional practices. Additionally, shifting social values—where individualism and urbanization take precedence—have led to declining community participation in cultural rituals. Another major concern is the commercialization of cultural traditions, where Perang Topat is increasingly viewed as a tourist attraction rather than a sacred ritual, potentially diminishing its religious and cultural significance. These challenges highlight the need for strategic educational interventions to ensure the authenticity and sustainability of the tradition.

To address these challenges, collaborative efforts between educational institutions, religious organizations, and local authorities are essential. Schools can design interdisciplinary curricula that integrate history, religion, and social studies, allowing students to understand Perang Topat not only as a religious ritual but also as an important cultural heritage. Religious leaders can

reinforce its spiritual significance, while local authorities can implement policies that protect and promote the tradition in a way that balances cultural preservation and modernization. By strengthening these efforts, Perang Topat can continue to be a pillar of Lombok's cultural identity, ensuring its relevance and significance for future generations.

Triangulation Analysis

Triangulation analysis is used in this study to validate findings by cross-checking data from multiple sources and methods. This approach ensures the reliability and credibility of conclusions regarding the role of Islamic education in sustaining the Perang Topat tradition. The triangulation process in this study involves three key dimensions: data triangulation, methodological triangulation, and theoretical triangulation.

1. **Data Triangulation** – This involves gathering perspectives from multiple sources, including religious leaders, educators, students, and community members. Interview findings indicate that Islamic education instills tolerance and cultural appreciation, while observations confirm that the Perang Topat ritual strengthens interfaith unity. Document analysis (such as local religious education policies and historical records) further supports these findings, showing that Islamic teachings in Lombok have long promoted harmonious coexistence between Muslims and Hindus.
2. **Methodological Triangulation** – The study employs interviews, observations, and document analysis to cross-validate findings. For example, interviews highlight concerns about the commercialization of Perang Topat, which is corroborated by observational data, showing a shift in public perception from a religious ritual to a tourism event. Additionally, historical documents confirm the ritual's original spiritual significance, reinforcing concerns about its evolving role in modern society. The combination of these methods enhances the accuracy of the study's conclusions.
3. **Theoretical Triangulation** – The analysis is supported by multiple theoretical frameworks, including Acculturation Theory, Religious Tolerance Theory, and Social Interaction Theory. Acculturation Theory helps explain how Islamic and Hindu traditions have merged harmoniously in Perang Topat. Religious Tolerance Theory supports findings on how education fosters interfaith respect, while Social Interaction Theory sheds light on how community dynamics influence the ritual's sustainability. By applying these different theoretical perspectives, the study provides a more comprehensive understanding of the interplay between education, culture, and religion.

DISCUSSION

The findings of this study highlight the crucial role of Islamic religious education in preserving and promoting the Perang Topat tradition as a symbol of cultural acculturation between Islam and Hinduism in Lombok. Islamic educational institutions, including pesantren (Islamic boarding schools), madrasahs, and formal religious schools, serve as essential platforms for instilling values of tolerance, interfaith harmony, and cultural appreciation among students. Through religious education, students learn about the significance of peaceful coexistence and how Islamic teachings encourage mutual respect across different religious communities. The Perang Topat tradition, which symbolizes unity between Muslim Sasak and Hindu Balinese communities, aligns with the fundamental values of Islam that emphasize peace, cooperation, and gratitude. Therefore, incorporating this tradition into Islamic education provides a practical and cultural approach to reinforcing these values.

However, despite the positive impact of Islamic religious education in maintaining the tradition, the study also identifies several challenges that threaten its sustainability. One of the most pressing challenges is the influence of globalization and modernization, which has led to a shift in societal values and a decline in cultural engagement among younger generations. Many young people today are more influenced by modern entertainment, digital media, and urban lifestyles, which reduce their participation in traditional cultural and religious activities. Observations conducted during the Perang Topat festival reveal that while elder community members remain actively engaged in the ritual, the younger generation's involvement is significantly lower. This decline in participation raises concerns about the long-term continuity of the tradition if younger generations do not develop a strong sense of cultural and religious identity.

Another key challenge is the commercialization of Perang Topat, which is increasingly being promoted as a tourist attraction rather than a sacred religious and cultural ritual. While tourism contributes to economic growth, excessive commercialization risks altering the essence of the tradition, making it more of a performance for visitors rather than a meaningful religious practice. Some community members express concerns that the original spiritual significance of Perang Topat is being diluted, as external influences, including media portrayals and commercial sponsorships, reshape the festival's purpose. This phenomenon is commonly observed in other traditional rituals worldwide, where cultural heritage is commodified for economic benefits, often leading to a loss of authenticity and spiritual depth.

To address these challenges and ensure the sustainability of Perang Topat, a collaborative and interdisciplinary approach is essential. Religious educators, community leaders, cultural preservationists, and local authorities must work together to develop strategies that balance cultural preservation with modern societal changes. One effective approach is to integrate lessons on local traditions into the Islamic education curriculum, ensuring that students not only learn about religious teachings in an abstract manner but also understand their practical and cultural applications. This can be done by incorporating historical studies of Perang Topat, discussions on interfaith harmony, and field visits to the ritual site into the school curriculum.

Additionally, public awareness campaigns and community engagement initiatives can play a significant role in encouraging youth participation in Perang Topat. Schools and religious institutions can organize cultural workshops, storytelling sessions, and interactive learning experiences that allow young people to develop a personal connection to their cultural heritage. Furthermore, religious leaders can emphasize the spiritual significance of Perang Topat in their teachings, ensuring that it remains recognized as more than just a cultural festival but also a sacred expression of gratitude and interfaith unity.

Local authorities and policymakers also have a responsibility to regulate tourism and commercialization practices to protect the integrity of the ritual. Guidelines can be established to ensure that tourism activities surrounding Perang Topat do not overshadow its religious and cultural meaning. This could include designating specific areas for cultural performances while preserving the core ritual as a sacred practice, ensuring that commercial interests do not dominate community traditions.

By implementing these strategies, Islamic religious education can continue to play a pivotal role in preserving Lombok's cultural identity while fostering a more inclusive and harmonious society. Rather than viewing modernization and globalization as threats, educational institutions and community leaders can adapt traditional practices to contemporary contexts, ensuring that Perang Topat remains a living tradition that evolves while retaining its core values. Through education, awareness, and collaboration, the tradition can be sustained not only as a historical and cultural legacy but also as a model of interfaith tolerance and peaceful coexistence for future generations.

Conclusion

Based on this research, Islamic religious education plays a crucial role in preserving the Perang Topat tradition as a form of cultural acculturation between Islam and Hinduism in Lombok. Educational institutions such as pesantren and madrasah have successfully instilled values of tolerance, interfaith harmony, and cultural appreciation in younger generations, thereby strengthening the cultural and spiritual foundations of this tradition. However, challenges such as modernization, globalization, and the commercialization of cultural practices threaten to obscure its original meaning. Therefore, collaborative efforts among educators, religious leaders, and government officials are essential to integrate interdisciplinary approaches into the curriculum, ensuring that the essence and sustainability of the Perang Topat tradition remain preserved as a valuable cultural heritage for the Lombok community..

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