

## Transcendental Communication in the Perang Topat Ritual: An Educational Analysis of Local Wisdom Values in Lingsar Village, West Lombok

Nujumudin\*, Abdul Wahid, Kadri

Pascasarjana Universitas Islam Negeri Mataram, Indonesia

\*Corresponding Author: [220405008@uinmataram.ac.id](mailto:220405008@uinmataram.ac.id)

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**Abstract:** The Perang Topat ritual, a significant cultural tradition in Lingsar Village, West Lombok, is rooted in the Sasak community's local wisdom and spiritual beliefs. This research explores the importance of transcendental communication within this ritual and its educational implications for preserving local wisdom values. The study aims to analyze how transcendental communication in the Perang Topat ritual conveys and reinforces educational values that contribute to character building and cultural preservation. A qualitative research method was employed, using ethnographic techniques to gather data through participant observation, in-depth interviews, and documentation. Data analysis was conducted using an interpretive approach to uncover the deeper meanings and educational aspects of the ritual. The results reveal that the transcendental communication within the Perang Topat ritual plays a crucial role in instilling values such as mutual respect, tolerance, and spiritual connection among participants. The conclusion highlights that the ritual not only serves as a medium for spiritual and cultural expression but also as an educational tool for the younger generation. The implications of this research emphasize the need for integrating local wisdom values into formal education to preserve and promote cultural heritage.

**Keywords:** Character building, cultural preservation, education, local wisdom, Perang Topat, ritual, spiritual connection, transcendental communication.

## INTRODUCTION

Perang Topat is a unique tradition that forms an integral part of the cultural heritage of the Sasak community in Lingsar Village, West Lombok Regency. The term “*Topat*” refers to “*ketupat*,” a type of rice wrapped in woven coconut leaves. This tradition intricately combines elements of religious transcendence and strong local cultural practices. These elements are evident in every stage of the ritual, such as in the Ngelinang Kaoq ceremony, the creation of *Kebun Odeq*, the offering of Miaq pesaji, the presentation of pesaji, and the blessing of the *ketupat (topat)* in the *Kemaliq area*, led by *Amangku Kemaliq*. The *Perang Topat* ritual, which has been practiced for hundreds of years, serves not only as a means to honor ancestors but also as a medium for transcendental communication with supernatural forces beyond oneself (Jayadi, 2018). It symbolizes the continuous connection of identity with the ancestors, who are seen as inseparable from the lives of the Sasak people. Although the exact origins of Perang Topat remain uncertain, the practice reflects the rich spiritual heritage of the Nusantara,

particularly on Lombok Island. Similar to praying, which is a form of transcendental communication, Perang Topat also represents transcendental communication in practice (Suadnya & Paramita, 2020).

In Lingsar Village, the Sasak community has long used the Perang Topat ritual as a means of transcendental communication with supernatural forces through a series of ritual practices. The community believes that this ritual brings blessings in the form of fertility, prosperity, and safety by warding off calamities (Anggara, 2023). The ritual leader, *Amangku Kemaliq*, guides all participants in praying to the Creator for blessings and protection. The success of this transcendental communication is symbolized by the water inside the *Momot*, a glass bottle initially sealed and empty. If water appears inside the *Momot* after the ritual, it is seen as a sign that the ritual has brought blessings and that prayers have been answered (Edi Purwanto, 2023).

The *Perang Topat* ritual attracts considerable attention from both locals and tourists due to its unique, mystical nature and the transcendental communication events that occur during the ritual. The ceremony is typically held during the full moon of the seventh month in the Sasak calendar or the sixth month in the Balinese calendar, corresponding to November-December. The *Perang Topat* ritual coincides with the Hindu Pujawali or Odalan ceremony, highlighting the interplay between religious traditions.

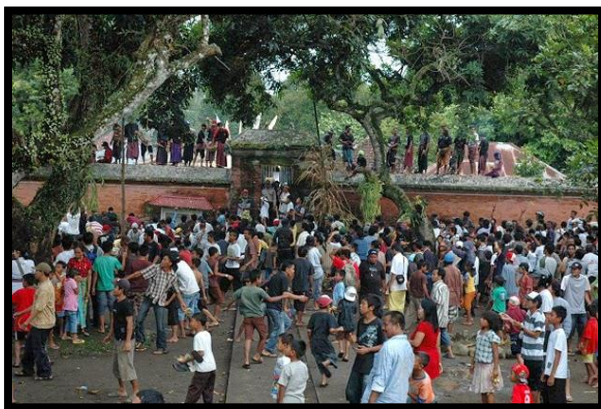


Figure 1. The Topat War Tradition in Lingsar, Lombok.  
Source: [enchanting-lomboksumbawa.com](http://enchanting-lomboksumbawa.com)

The ritual is held annually at the *Kemaliq area* within the *Pura Gaduh Lingsar* complex, a temple established around 1750 AD, which is one of the oldest and most renowned in Lombok. The temple complex houses two sacred areas: one for Hindu worship and another for Muslims. For the Sasak community, *Kemaliq* is a sacred site where they believe they connect with Raden Sumilir, the first Islamic missionary in Lingsar. The *Kemaliq* building is also regarded as a manifestation of cosmic energy, particularly from Mount Rinjani, making it a focal point for transcendental communication. In the face of modernity and the rise of hardline Islamic groups that oppose rituals steeped in mysticism, the *Perang Topat* ritual continues to be practiced by the Sasak community in Lingsar as a medium for transcendental communication with the Divine. Therefore, this research aims to describe the patterns and processes of transcendental communication in the *Perang Topat* ritual and analyze the educational values embedded in these rituals.

While many studies have explored the *Perang Topat* ritual, the approach of analyzing it through the lens of transcendental communication and its educational implications has not been widely examined. This study aims to distinguish itself by exploring how transcendental communication within

the *Perang Topat* ritual embodies and transmits local wisdom values, contributing to character education and cultural preservation. The study seeks to investigate: first, the forms and processes of transcendental communication in the *Perang Topat* ritual; and second, how these transcendental communications are interpreted and the educational values they convey within the Sasak community in Lingsar Village.

## METHOD

This study employs a qualitative research approach to explore the transcendental communication within the *Perang Topat* ritual and analyze the educational values of local wisdom embedded in these practices (Weaver-Hightower, 2023). The research was conducted in Lingsar Village, West Lombok, where the *Perang Topat* ritual is annually performed (Jafarian, 2024). The following methods were utilized to achieve the research objectives:

### Research Design

The research adopts a descriptive-analytic design, focusing on understanding and describing the patterns, processes (Cissé & Rasmussen, 2022), and meanings of transcendental communication during the *Perang Topat* ritual (Creswell & J. David Creswell, 2022, p. 23). This approach allows for an in-depth exploration of the ritual's cultural and educational significance within the Sasak community.

### Data Collection Techniques:

1. Observation: Direct observations were conducted during the *Perang Topat* ritual to capture the sequence of events, the roles of participants, and the symbolic actions performed throughout the ritual (Barrett & Twycross, 2018). The researcher closely observed the ritual activities at the *Kemaliq* site, including the prayers, offerings, and the ceremonial handling of the *Momot* (Christopher & Grastien, 2024).
2. In-depth Interviews: Semi-structured interviews were conducted with key informants, including *Amangku Kemaliq* (the ritual leader), local elders, participants of the ritual, and community members (Barrick, 2020). The interviews aimed to

gather insights into the community's beliefs, interpretations, and experiences regarding the transcendental communication in the Perang Topat ritual (Moser & Korstjens, 2018).

3. Document Analysis: Relevant documents, such as historical records, local manuscripts, and previous research on the *Perang Topat* ritual (Falcetta et al., 2023), were analyzed to provide contextual background and support the findings (Gill et al., 2008).

#### Data Analysis Techniques:

1. Thematic Analysis: Data from observations, interviews, and documents were analyzed using thematic analysis (Mayring, 2023). This method involved identifying, analyzing, and reporting patterns or themes within the data (Schwandt, 1986). Themes related to transcendental communication, educational values, and local wisdom were systematically categorized and interpreted.
2. Interpretative Analysis: An interpretative approach was employed to understand the symbolic meanings and educational implications of the rituals (Guo et al., 2024). This involved analyzing the rituals within the broader context of Sasak culture and spirituality, considering the metaphysical aspects of transcendental communication (AlMashaan & AlMaian, 2024).

#### Trustworthiness:

To ensure the credibility and reliability of the findings, triangulation was used by cross-referencing data from different sources and methods (Nagashima et al., 2024). Member checking was also conducted by sharing preliminary findings with key informants to confirm the accuracy of the interpretations (Jansen et al., 2022).

#### Ethical Considerations:

Ethical approval was obtained from relevant authorities, and informed consent was secured from all participants involved in the research. The study was conducted with respect for the cultural sensitivities and spiritual beliefs of the Sasak community (Miller et al., 2023). This methodological framework provides a comprehensive approach to understanding the transcendental communication in the Perang Topat ritual and its educational significance, contributing to the preservation and appreciation of local wisdom in Lingsar Village (Sagitova et al., 2023).



Figure 2. The Topat War Tradition in Lingsar, Lombok. Source: [www.tourbalilombok.com](http://www.tourbalilombok.com)

## RESULT AND DISCUSSION

### Transcendental Communication in the Perang Topat Ritual

The Perang Topat ritual in Lingsar Village is not merely an annual celebration but serves as an essential medium for transcendental communication among the local community. During the ceremony, religious symbols such as topat—glutinous rice wrapped in leaves—and the mantras recited by the ritual leaders play a crucial role in bridging the connection between humans and spiritual entities. Data shows that the community believes these special prayers and symbols function to gain blessings and protection from ancestral spirits, reinforcing the belief that the ritual is a channel of communication with higher powers.

Data shows that the community firmly believes that these prayers and symbols are instrumental in achieving communion with higher powers. This belief underscores the Perang Topat ritual as a vital channel for transcendental communication, reinforcing the participants' spiritual connection and sense of collective identity. The ritual's effectiveness in facilitating this spiritual dialogue is a testament to its deep-rooted significance within the community, reflecting a cultural practice that blends religious devotion with cultural heritage. Through this ritual, the community maintains its spiritual ties and ensures the continuation of their traditional practices, even amidst modern challenges.



### **Values of Local Wisdom in the Ritual**

Beyond its religious significance, the Perang Topat ritual embodies profound local wisdom values. The ritual clearly reflects principles such as unity, harmony, and respect for ancestors. The active participation of the community in this ritual illustrates the importance of collectivism and mutual support in their culture. The community works together with a spirit of solidarity, highlighting the significance of social relationships and reciprocal support in their daily lives. The active participation of the community in this ritual not only reaffirms their commitment to these values but also illustrates how these principles are woven into the fabric of their everyday lives. The communal nature of the ritual fosters a sense of solidarity and mutual respect, illustrating the deep connection between cultural practices and social relationships. By engaging in this ritual, the community strengthens its social bonds, upholds traditional values, and ensures that the lessons of unity and harmony are passed down through generations. This integration of local wisdom into ritual practices underscores the enduring relevance of traditional values in navigating contemporary life while preserving cultural heritage.

### **Educational Aspects of the Ritual**

In an educational context, the Perang Topat ritual also serves as an informal educational tool for the younger generation. Data indicates that children and adolescents are actively involved in the ritual, gaining knowledge about history, traditions, and local values from their elders. This process helps them understand and appreciate the importance of preserving traditions and the values embedded within them. By participating in the ritual, the younger generation absorbs important lessons about local values and the preservation of traditions (Haramain et al., 2024). This form of education fosters a deeper connection to their cultural roots and reinforces the importance of maintaining these practices for future generations. The ritual effectively bridges the gap between past and present, ensuring that essential cultural knowledge is passed on and remains relevant amidst the evolving social landscape (Nasri et al., 2024). Thus, the *Perang Topat* ritual not only serves as a spiritual and communal event but also as a crucial mechanism for nurturing cultural awareness and continuity among the youth.

### **Discussion of Transcendental Communication**

According to the theory of transcendental communication, the Perang Topat ritual functions as an effective medium for communicating with spiritual entities (Indah Siti Romadhonah & Malik Ibrahim, 2023). The religious symbols and prayers recited during the ritual strengthen the community's connection with the transcendental forces they believe in (Widiarto & Emrouznejad, 2015). The ritual allows the community to convey their hopes and requests to ancestral spirits, reinforcing their religious beliefs. In comparison, similar rituals in other cultures, such as those in Bali, demonstrate similarities in the use of symbolism and spiritual practices but also reveal notable differences in specific aspects. In comparison, similar rituals in other cultures, such as those observed in Bali, illustrate both commonalities and differences in the use of symbolism and spiritual practices. While these rituals share a fundamental purpose of facilitating communication with spiritual entities and reinforcing religious values, each culture adapts its practices to reflect its unique religious, historical, and social contexts. For instance, Balinese rituals may employ distinct symbols, ceremonies, and deities, yet the underlying goal of maintaining a connection with the spiritual realm remains consistent. These comparative insights highlight how transcendental communication practices are culturally specific yet universally aimed at bridging the human and spiritual worlds, thus contributing to a richer understanding of how different societies engage with their spiritual beliefs.

### **Integration of Local Values in Education**

Within the framework of cultural and educational theory, the Perang Topat ritual not only serves as a religious celebration but also as a means of transmitting cultural values (Kostoulas, 2023). This ritual plays a vital role in informal education, teaching values such as unity and respect to the younger generation (Gauttam et al., 2023). However, challenges arise with the influence of modernization and globalization, which may potentially reduce participation in traditional rituals (Almalky &

Alrabiah, 2023). It is crucial to integrate these rituals into local educational curricula to ensure that future generations understand and value their traditions, thereby keeping cultural values alive and relevant in an evolving context (Muliadi et al., 2024). Furthermore, embedding these cultural elements into education supports the dual goals of cultural preservation and effective teaching. As students learn about and participate in rituals like *Perang Topat*, they are more likely to develop a sense of pride and ownership over their cultural heritage (Nasri, 2023). This approach ensures that traditional values and practices are not only preserved but also adapted to modern educational contexts, thus facilitating the transmission of these values to future generations while simultaneously enriching the educational experience (Nasri, 2019b).



Figure 3. Topat War in Lombok, Weaving Tradition and Maintaining Tolerance. Source: [www.gatra.com](http://www.gatra.com)

### Implications for Cultural Preservation and Education

To preserve local values and enhance culture-based education, it is recommended that traditional rituals like *Perang Topat* be incorporated into the educational curriculum (Nasri et al., 2024). This approach not only introduces the younger generation to their cultural heritage but also provides them with a deeper understanding of the values that have shaped their community (Nasri, 2019a). In this way, cultural preservation and culture-based education can support each other, maintaining traditional heritage while ensuring that these values are passed on to future generations (Nasri, 2017). Furthermore, embedding these cultural elements into education supports the dual goals of cultural preservation and effective teaching. As students learn about and participate in rituals like *Perang Topat*, they are more likely to develop a sense of pride and ownership over their cultural heritage (Nasri, 2016). This approach ensures that traditional values and practices are not only preserved but also adapted to

modern educational contexts, thus facilitating the transmission of these values to future generations while simultaneously enriching the educational experience.

### CONCLUSION

The Perang Topat ritual in Lingsar Village is a profound manifestation of transcendental communication, local wisdom, and educational values. The ritual, which combines religious symbolism with community participation, serves as a critical channel for spiritual connection and the expression of communal values. It reflects the community's deep-rooted beliefs and practices, showcasing how traditions are used to foster unity, respect, and cultural continuity. Through active involvement in the ritual, younger generations gain valuable insights into their heritage, emphasizing the role of traditional ceremonies in informal education. The study highlights the integral role of the Perang Topat ritual in preserving local wisdom and fostering educational values. However, there are challenges posed by modernization that may impact the traditional practices. Addressing these challenges is crucial for maintaining the cultural integrity and educational significance of such rituals.

### Recommendations

1. Integration into Educational Curriculum: Incorporate the Perang Topat ritual and similar local traditions into the educational curriculum. This inclusion will provide students with a comprehensive understanding of their cultural heritage and values, ensuring that traditional knowledge is preserved and appreciated by future generations.
2. Community Engagement and Preservation: Strengthen community engagement initiatives aimed at preserving traditional rituals. This can be achieved by organizing workshops, cultural events, and educational programs that highlight the significance of rituals like Perang Topat. Encouraging active participation from all age groups will help maintain the ritual's relevance and vitality.
3. Adaptation to Modern Contexts: Develop strategies to adapt traditional practices to

modern contexts while retaining their core values. This includes leveraging technology and media to reach broader audiences and create awareness about the importance of local wisdom and rituals.

4. Support for Cultural Research: Promote and support research on local traditions and rituals to better understand their educational and cultural impacts. Funding and resources should be allocated for studies that explore the role of traditional practices in contemporary society and their potential benefits for community development and education.
5. Collaboration with Cultural Institutions: Foster collaboration between educational institutions, cultural organizations, and local communities to enhance the promotion and preservation of traditional practices. Joint efforts can create a more comprehensive approach to cultural education and heritage conservation.

By implementing these recommendations, it is possible to ensure that the Perang Topat ritual, along with other traditional practices, continues to enrich the community's cultural and educational landscape while adapting to modern challenges.

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