



Actualization of Pancasila Values in the Topat War Tradition Based on Local Wisdom

Arini Hubbi Farodisa¹, Hafsa¹, Saddam¹, Malami Muhammad Garba², Aliahardi Winata¹

¹Civic Education, Universitas Muhammadiyah Mataram, Indonesia

²Departemen Islamic Studies, Federal College of Education Yola, Adamawa State, Nigeria

*Correspondence to: arisarini92@gmail.com

Abstract: The research aims to explore how these values are embodied through tradition and how they influence the community. Using a qualitative approach with a phenomenological method, the study collects data through observation, interviews, and documentation. The findings indicate that the Topat War tradition effectively embodies the values of Pancasila divinity, humanity, unity, democracy, and justice in its preparation and execution. These values are evident during the celebration and permeate the daily lives of the local community. The study concludes that the continuity of the Topat War tradition is maintained as the community upholds Pancasila values without altering the essence of their local wisdom, despite modernization. The tradition is now recognized internationally as part of the Nusantara Event Charm. This research contributes to understanding how local traditions can be a medium for actualizing national values, offering insights into integrating cultural practices with national ideology and preserving cultural heritage.

Keywords: local wisdom, the values of pancasila, topat war

Recommended citation: Farodisa, A. H., Hafsa, Saddam, Garba, M. M., & Winata, A. (2024). Development of Transformational Leadership Instrument to Measure Principal's Leadership. *Journal of Innovation in Educational and Cultural Research*, 5(4), 604-614.

INTRODUCTION

Indonesia is a nation characterized by diverse localities, extending from Sabang to Merauke (Nurizka et al., 2020). This diversity in Indonesia arises from interactions among citizens from various ethnicities and regions and engagements with foreign nationals (Sari & Andoyo, 2022). This diversity is a valuable asset for Indonesia, shaping the nation's distinctiveness. Globally, this diversity serves as an emblematic identity for the Indonesian nation (Sugiantoro et al., 2022). One form of this diversity in Indonesia is its rich cultural diversity in customary traditions. Cultural diversity encapsulates the values of Pancasila, requiring preservation and transmission from one generation to the next. The younger generation must learn and conserve these cultural practices to uphold them as the nation's wealth (Fatmawati, 2021).

Pancasila serves as the foundation of the state, fostering resilience and unity among Indonesia's rich cultural diversity. This cultural diversity is harmonized by Pancasila, making it an inspirational cultural framework in Indonesia (Fajri et al., 2022). At its core, Pancasila embodies five foundational values: the value of divinity, humanity, unity, democracy, and justice. These intrinsic values within Pancasila harmonize with the societal values entrenched within the communities it represents (Maulida et al., 2023). Within the context of socio-cultural development, Pancasila serves as a normative source aiming to elevate the dignity of individuals, fostering a civilized and cultured society among citizens (Triyadi et al., 2022). This pertains to the actualization of Pancasila values in their application across various facets of communal life, especially within customary traditions and cultural contexts such as the custom of topat war in Lombok (Alfariz & Ayu, 2023).

The concept of actualization encompasses the practical realization and implementation of values and norms through habitual actions within the framework of daily life. The actualization of Pancasila values necessitates a comprehensive understanding of their holistic advantages across diverse aspects of societal functioning (Erliyana & Huda, 2019). Aspects encompassing the actualization of Pancasila values include cultural traditions, religious ceremonies, religious beliefs, and diverse cultural groups, all constituting facets of multiculturalism that can influence social relations. This phenomenon tends to draw the attention of incoming community migrants (Jayadi & Rahmawati, 2020). The diversity in religions and cultural groups, such as Sasak, Mbojo, Samawa, and Javanese, among others, may lead to conflicts and disputes among religious communities. However, diversity is viewed not only as a threat to disharmony and intolerance but also as a beneficial element, forming a framework of unity in diversity aligned with the values within Pancasila (Jayadi, 2022).

The disputes arising among religious and cultural communities within society can be resolved through local wisdom. Local wisdom denotes the form of cooperation and solidarity within the community environment (Rahmawati & Astuti, 2019). According to Mulyani and Inayati (2022), local wisdom signifies the richness of

local culture encompassing life policies, a worldview supporting policies, and life wisdom. An illustrative instance of local wisdom's impact is its role in mitigating religious and cultural conflicts in Jambi City. The city has often witnessed conflicts arising from religious establishments. However, these conflicts do not persist due to the adherence of Jambi's community to local wisdom, particularly embodied in the form of 'Seloka Adat' internalized through family, the local milieu, and education (Halim & HM, 2019). Hence, local wisdom plays a significant role in maintaining the integrity of religious and cultural diversity within each societal sphere. Additionally, communities must comprehend and appreciate the essence of local wisdom itself (Mulyani & Inayati, 2022).

Diversity in religion and culture is also prevalent on Lombok Island, based on local wisdom. Lombok Island exhibits religious diversity, with the majority, approximately 90%, adhering to Islam as the native Sasak people, while other religions on the island, such as Bali and Javanese cultures, represent a minority group. For instance, Bali Island predominantly practices Hinduism, comprising only 3% of the total population on Lombok (Jayadi et al., 2018). Regarding this context, cultural ties between the Hindu community of Bali and the Muslim Sasak community in Lombok originate from interactions due to various life issues faced by both communities. These interactions stem from different religious communities and relate to social aspects, cultural aspects, and religious practices, among others (Wirawan, 2018).

The effort to preserve harmony between two religious communities is exemplified through the tradition of Topat War. Topat War signifies a gesture of gratitude for the abundance of water and the fertility of their rice fields. Some locals also interpret this tradition as an expression of gratitude for the bountiful harvest of their paddy fields (Krisdiana & Misbahuddin, 2023). This tradition involves the mutual throwing of 'topat' at each other, typically held after the rainy season. The term topat, used in this "war," refers to ketupat, a traditional food made from rice cooked in a young coconut leaf (janur) weave, a local culinary staple in Sasak culture in Lombok. The Topat War tradition is held annually in Lingsar, Lingsar District, West Lombok Regency (Suhadah et al., 2021). The existence of this tradition is regarded as a platform for peaceful gatherings, fostering values of tolerance among individuals from differing religious backgrounds. The Topat War tradition is passed down through generations, and its implementation is not only by the local residents but also by people from outside the region. As a result, Topat War stands as a unique tradition distinguished by various components, including beliefs, participants, equipment, location, and timing (Zaki, 2020).

Several researchers have conducted studies regarding the tradition of the Topat War. Among these researchers are Suhadah and Rohmah (2023), Hanip and Diana (2022), Putri and Masjid (2022), Mustawan (2021), Harnish (2021), Widodo (2020), Yasa (2020), Ningsih and Indriyati (2020), Pramana (2020), Suadnya and Paramita (2018). Handayani and Abdulkarim (2024) show that the values of local wisdom contained in the ritual of Perang Topat include the value of tolerance, cooperation, mutual trust, and mutual respect. The pattern of integrating local wisdom values of topat war tradition in social studies learning is made through intracurricular activities, including input, process, and output. Meanwhile, the internalization of social capital charged with local wisdom values of the top war tradition is integrated through learning strategies, learning media, and relevant learning models.

Nujumudin et al. (2024) state that transcendental communication in the Perang Topat ritual plays an important role in instilling values such as mutual respect, tolerance, and spiritual connection among participants. The conclusion highlights that this ritual serves as a medium of spiritual and cultural expression and as an educational tool for the younger generation. The implications of this study emphasize the need to integrate local wisdom values into formal education to preserve and promote cultural heritage. Nensia et al. (2024) show that the religious rituals are carried out together while faithfully upholding their respective beliefs. It refers to this society's internal and external aspects, which are the essence of religious moderation. Furthermore, the win-win solution for both religions, the "mutual" process, the accommodation process of understanding and agreement in the annual rituals are designed to maintain the memory of the importance of living in harmony with people of different religions and traditions.

Specifically, previous studies concerning the tradition of the Topat War have predominantly focused on its history, cultural values, religious significance, and the harmony embedded within the tradition. However, there remains a gap in exploring the actualization of Pancasila values within the Topat War tradition based on local wisdom. Therefore, this research is imperative as it can provide valuable insights and information regarding the essence of each Pancasila value, such as divinity, humanity, unity, democracy, and justice within the tradition of Topat War grounded in local wisdom in Lingsar, West Lombok. The findings of this research can serve as a national insight or contribute to new knowledge for external audiences.

METHODS

The research methodology adopted for this study was qualitative, employing a Phenomenological approach (Hossain et al., 2024). The primary objective was to provide a detailed portrayal of the phenomena embedded within the Topat War tradition (Fuster, 2019). Umanailo (2019) emphasizes that this approach aims

to comprehend the inherent meanings associated with each Pancasila value within the context of the Topat War rooted in local wisdom. Through the lens of phenomenology, the study examined whether this tradition effectively embodies the actualization of Pancasila values. This substantiated the primary rationale for opting for phenomenology, given the absence of prior investigations into realizing Pancasila values within the Topat War tradition aligned with its local wisdom. Utilizing the phenomenological approach, the methodology and data collection activities were adaptable and tailored to harmonize with the qualitative research paradigm within the Topat War tradition's context. This adaptive strategy facilitated an interactive dialogue between researchers and the community, enabling the generation of comprehensive descriptions of experiences. This rigorous approach was fundamental in ensuring the credibility of qualitative studies, facilitating the generation of dependable knowledge (Alhazmi & Kaufmann, 2022). The data collection techniques incorporated in this research comprised observation, interviews, and documentation strategically aligned with the predefined research objectives outlined in the journal.

The observation technique was a part of data collection related to actions and behaviors. The purpose of data collection through observation was to gather information about the location, level of community participation, and the individuals involved in the Topat War tradition through direct observation in Lingsar, West Lombok. The interview technique was the second part of data collection, which involved exchanging ideas and information through question-and-answer sessions. The objective of interviews in the research was to further understand the actualization of Pancasila values in the Topat War tradition based on local wisdom, including values such as divinity, humanity, unity, democracy, and justice. Data collection involved interviewing 3 Community Figures (CF), 3 Traditional Figures (TF), and 5 local residents (LR). The final part of data collection involved documentation during the Topat War tradition, during observation sessions, and while conducting interviews (Suryati, 2021). The data analysis technique utilized followed Miles and Huberman's (1994) framework (Mezmir, 2020) (Figure 1). This analytical method comprised several essential steps, including data collection, data reduction, data presentation, and verification or the derivation of conclusions (Nafisah et al., 2021).

Before data analysis, this study used various data collection methods, including observation, interviews, and documentation, to explore the manifestation of Pancasila values within the Topat War tradition based on local wisdom. Upon the completion of data collection, the researcher proceeded with data reduction techniques involving categorization, summarization, and the selection of pertinent elements that align with the essence of the Topat War tradition while embodying Pancasila values. Subsequently, data presentation, guided by Miles and Huberman's framework, encompassed the systematic arrangement of information to facilitate drawing inferences and actionable insights, and it was presented succinctly for clarity and comprehension. The final phase of data analysis encompassed the synthesis of findings and conclusions or verification of insights derived from the study (Azwar et al., 2024).

RESULT AND DISCUSSION

The tradition of the Topat War traces its roots to the 17th-century arrival of a religious leader, Syekh K.H. Abdul Malik, in the village of Lingsar, Lingsar District, West Lombok Regency, to spread Islam. However, the origin of the Topat War tradition is associated with an event that followed the sudden disappearance of Syekh K.H. Abdul Malik after he created a spring. The local community in Lingsar attributes the emergence of the spring to the impact of Syekh K.H. Abdul Malik's staff striking the ground, generating a rumbling sound, thereby giving rise to the name 'Lingsar' (the location of the spring and the Topat War ritual). In the Sasak language, '*Ling*' signifies sound, while '*sar*' denotes the sound or roar of abundant and rushing water. The annual commemoration of this spring's appearance occurs during the full moon in the seventh month of the Sasak calendar, known as "*Rarak Kembang Waru*", or presently acknowledged as Topat War (Fathoni et al., 2023).

The tradition of the Topat War presents another perspective during the spread of Islam by Syekh K.H. Abdul Malik, concurrent with the arrival of Hindus from Bali to Lingsar for propagating Hinduism. This situation foreshadowed potential conflicts between the two religious communities. However, Islamic and Hindu leaders devised an idea to prevent such conflicts by instituting the Topat War. The term war in this tradition could be interpreted as a symbol of peace between the Muslim and Hindu communities in Lombok. The ritual involves enacting a symbolic war by throwing Topat (rice cakes) between the Muslim and Hindu communities (Ningsih & Indriyati, 2020). According to the Sasak calendar, this tradition typically occurs in the late afternoon, specifically during the seventh full moon. The late afternoon signifies the event's climax, following the performance of the '*ashar*' prayer, known in the Sasak language as "*Rarak Kembang Waru*" (falling waru flowers). Hence, the tradition of Topat War is interpreted as a ritual event, "*Pujawali*," involving offerings of Topat during its ceremonial proceedings (Asni et al., 2023).

The tradition of the Topat War is held at Pura Kemaliq in Lingsar. Local communities perceive this tradition as an expression of gratitude for bountiful harvests. Thousands of individuals from Islamic and Hindu

backgrounds gather at Pura Kemaliq to participate in the Pujawali ritual. Hindu and Muslim communities engage in the tradition of throwing ketupat (Windari, 2021). The objective is to foster communication and unity among the Hindu and Islamic residents of Lingsar. Subsequently, the ketupat used in this ritual is taken home by the community, especially farmers, as it is believed to be used as fertilizer spread in fields and gardens during the night while praying for blessings from the Almighty to achieve fertility in the land and increasingly abundant agricultural yields. Based on observational findings, the tradition of the Topat War reflects the actualization of the values present in Pancasila. The actualization of Pancasila values serves as a guideline within this tradition. Failure to internalize and practice Pancasila values could render these principles as mere normative aspirations, unable to materialize through the local wisdom present within the community (Rawanoko et al., 2023). Below is a table illustrating the correlation between local wisdom in the tradition of Topat War and Pancasila values, following observational findings and interviews, among others:

Table 1. Sources of Observation and Interview

The Values of Pancasila	Local Wisdom	Correlation
Value of Divinity	Interfaith harmony	The purpose of the Topat war tradition is to reconcile two religious communities with different beliefs, aligning with the essence of the divinity value within Pancasila.
Value of Humanity	Mutual cooperation	The Topat War tradition is prepared through collective collaboration and cooperation, aligning with the essence of the value of humanity.
Value of Unity	Unifying between Muslim and Hindu communities	The existence of the Topat War tradition serves to foster unity and fortify the fraternal bond between the Muslim and Hindu communities. This indigenous wisdom aligns with the inherent significance encapsulated within the value of unity.
Value of Democracy	Consultation and mutual respect	Before implementing the Topat War tradition, there is a collective deliberation to form a committee. Thus, the local wisdom within this tradition already embodies the value of democracy.
Value of Justice	Not discriminating against people of different faiths	The tradition of the Topat War upholds tolerance and does not differentiate between Muslim and Hindu communities. Therefore, this local wisdom correlates with the value of justice.

Table 2. Representation of Pancasila Values in the Topat War Tradition

Pancasila Values	Observable Practices in the Topat War Tradition	Percentage of Respondents Agreeing (%)
Divinity	Conducting <i>Haulan</i> (religious gatherings) before the tradition begins	95%
Humanity	Harmonious interactions between Muslims and Hindus during the celebration	90%
Unity	Joint participation of Muslim and Hindu communities in preparation and rituals	92%
Democracy	Decision-making through consensus in community meetings	88%
Justice	Equal roles and responsibilities in organizing the tradition	85%

Based on Table 1 above, the actualization of Pancasila values within the tradition of the Topat War includes values such as divinity, humanity, unity, democracy, and justice following its local wisdom. Here is an explanation of each Pancasila value within the Topat War tradition:

The value of Divinity in the first principle implies that every society is free to embrace religion according to their beliefs. Based on observations made on December 10, 2023, this practice is already evident within the community of Lingsar village. Amongst individuals of different faiths, there is no imposition to convert others to their respective religions (Jayadi, 2022). Instead, this religious diversity fosters harmony and cultivates a sense of kinship among individuals from different religious backgrounds, stemming from a tradition within their environment known as the Topat War tradition. According to interview findings from CF1, "The Topat War tradition adheres to the first principle of Pancasila, emphasizing the value of divinity. This tradition serves as an introduction to religion for the people of Lombok. Within this tradition exists a term known as Al-Khaliq, which translates to 'the creator.' Hence, the place of celebration for this tradition is named Kemaliq."



Figure 1. Post-Celebration of Topat War Tradition

In [Figure 1](#), Following the celebration preceding the Topat War tradition, the Islamic community partakes in a post-celebratory 'hulan' event held in the evening at the dwelling of the religious authority. This gathering involves the recitation of sacred verses from the Qur'an, 'zikrullah,' 'Sholawatan,' and communal prayers led by congregants, religious leaders, and local residents. Notably, the village head of Lingsar oversees these proceedings ([Purna, 2020](#)). Simultaneously, the Hindu community performs their worship ceremonies. This aligns with the perspective provided by Interviewee TF1, stating, "The form of divinity within the tradition of Topat War is evident when, before the celebration, there is a 'dzikiran' event carried out by the Islamic community in Kemaliq. Meanwhile, the Hindu community performs their religious practices in their nearby temple ('pura') adjacent to Kemaliq." The differences observed during the reception of the Topat War tradition do not cause discomfort or disruption among the Muslim or Hindu communities. Instead, both communities warmly welcome the celebration without any conflict arising. The tradition of Topat War inherently embodies the Value of the One and Only God, encompassing all aspects of community life, ensuring that diverse religious beliefs and practices do not lead to conflict while upholding a high regard for tolerance. This tradition of Topat War encapsulates the values of the first principle of Pancasila, which is the Belief in the One and Only God. This value is reflected in the pre-celebration rituals where the villagers of Lingsar conduct a hulan ceremony for Muslims and Hindu prayers before the festivities (Sila et al., 2020).

The application of the value of humanity, based on observations made on December 10, 2023, is evident in the mutual respect and appreciation displayed during the celebration of the Topat War tradition, as well as in everyday life among the Islamic and Hindu communities ([Khoiruddin, 2023](#)). According to interviews with Source LR1, "Each religion (Islam and Hindu) maintains a belief in the One and Only God and respects each other's faith." A high level of empathy exists among communities of different faiths, which has been a longstanding local wisdom. This empathy is demonstrated during the preparation for the Topat War tradition, where the community cooperatively engages in the preparations. As expressed by CF2, "The community willingly participates in preparing for the Topat War tradition without coercion because this celebration has been passed down through generations. Therefore, the entire community voluntarily prepares for this tradition." Mutual respect and appreciation are also observed during the ongoing celebration, where the community collectively participates to enliven it. Sources TF2 and LR3 stated, "During the celebration of the Topat War tradition, the entire community collectively participates to make it vibrant." Moreover, in daily life, this value of humanity is reflected as the community willingly helps each other, as it is firmly ingrained in their societal values. The reflection of humanity's essence in Pancasila is evident within the Topat War tradition. The realization of the value of humanity is observed through establishing harmonious relationships among individuals and distinct groups, promoting societal tolerance. This harmony is displayed not only during the Topat War celebration but also in the routine interactions among the residents of Lingsar. Both the Muslim and Hindu communities engage in regular visits and exchanges of greetings, perceiving themselves as one cohesive family, thereby recognizing and fulfilling the inherent human need for mutual interdependence ([Adawiyah, 2022](#)). The Topat War tradition fosters unity following the third principle of Pancasila within the community ([Spastyono et al., 2023](#)). The value of unity, as observed on December 10, 2023, is evident during the preparation and celebration of the Topat War tradition. This has a positive impact as it fosters harmony among religious communities. Interviewee CF3 stated, "This tradition creates a strong unity and harmony among the Islamic and Hindu communities."



Figure 2. Celebration of the Topat War Tradition

Figure 2 illustrates the application of the value of unity by upholding tolerance among religious communities. Moreover, in their daily lives, the community applies the value of unity. According to informant LR2, "One example is when there are Islamic events, Hindus always secure or act as guardians to ensure the comfort and security of the Islamic worshippers, as we live alongside each other and look out for one another." This aligns with the essence of the value of unity. The tradition of Topat War can foster a sense of nationalism, promote tolerance, mutual respect, and appreciation for differences, as well as nurture unity and solidarity. The local wisdom embedded in this tradition concerning the value of unity remains preserved without undergoing significant changes. Therefore, the application of the value of unity within the tradition of the Topat War has been well preserved (Lintang & Najicha, 2022).

The implementation of the value of democracy within the Topat War tradition is evidenced by the active involvement of the entire community in the preparation for the celebration, irrespective of their religious affiliations. According to sources TF3 and LR5, "The local wisdom within the community indicates that for any forthcoming celebration, the entire community collectively engages in its preparation." Furthermore, in their day-to-day life, applying this democratic value is evident in resolving conflicts within the community through deliberation. LR1 stated, "During an event where Hindu believers were conducting an ogoh-ogoh ritual, initially intending to process within the temple, while Muslim believers objected, leading to a verbal dispute nearly escalating. However, they resolved the matter through deliberation and mutual respect." These instances reflect the value of democracy both during the execution of the Topat War tradition and in the community's everyday life (Sawaludin et al., 2023).

The value of democracy, as portrayed in the village of Lingsar, Lingsar District, West Lombok Regency, is demonstrated through a sincere intention and sense of responsibility to accept and implement decisions made through consensus. This attitude is upheld by all community members involved in the Topat War tradition following deliberations concerning the planning and execution of the event. This democratic value is evident during the celebration of the Topat War tradition and impeccably executed in everyday life. Whenever decisions need to be made, particularly in resolving conflicts, the community engages in discussions and consensus-building, aligning with the democratic principles encapsulated in the fourth tenet of Pancasila (Kusmiatun & Puspitasari, 2023). As observed, preparation for the Topat War tradition fosters harmony among religious communities, particularly between Muslims and Hindus. Opinions from LR1 and LR3 suggest that "The community of Lingsar serves as an exemplary model because, despite religious differences, they mutually assist in preparing for the Topat War tradition and in everyday life." This aligns with the fifth principle of Pancasila, the value of justice, signifying that every individual in the community has equal rights and responsibilities irrespective of their religious beliefs.

Furthermore, as described by CF2 and LR4, "The purpose of the Topat War tradition is to reconcile and unite people of different religions to prevent conflicts." The Topat War tradition has significantly impacted the people of Lombok, especially in the village of Lingsar, Lingsar District, West Lombok Regency, as it has contributed to the absence of conflicts among religious communities. This is attributed to the community's high regard for tolerance toward religious differences within their environment. This tolerant attitude is exhibited during the preparation and celebration of the Topat War tradition and in their daily lives. The difference between this study and the prior research, as indicated by Ningsih and Indriyati (2020), lies in the perspective and focus of the investigation. The former study highlighted the role of the Topat War tradition as a unifying force or bonding factor among the Hindu and Muslim communities, particularly among farmers. It emphasized cooperation and togetherness in conducting the Topat War tradition without distinguishing between ethnicities or religions. In contrast, this current research delves into the Topat War tradition based on the principles of Pancasila. Additionally, it explores how the local wisdom embedded in the Topat War tradition aligns with the values encapsulated in Pancasila.

Putri and Masjid (2022) define the significance of the Topat War as a means to ward off malevolent spirits and supernatural beings aiming to disrupt the local community and cleanse all negativity from future life. This tradition encapsulates various values such as cultural, social, local wisdom, and educational values, serving as lessons or guidelines in life and contributing to the formation of the nation's younger generation's character. There is a similarity between this study and Putri's research as both address the local wisdom within the Topat War tradition. However, the difference lies in the lack of discussion regarding actualizing Pancasila values aligned explicitly with the Topat War tradition in this current study. Within the village of Lingsar, an ancient tradition known as the Topat War is meticulously safeguarded and revered. This tradition not only cherishes its inherent local wisdom but also encapsulates values that resonate with the foundational principles of Pancasila. These values are not confined solely to celebratory events but permeate the fabric of daily existence within the local community. The enduring preservation of the Topat War tradition stands as tangible evidence of the community's commitment to upholding Pancasila values while preserving the essence of their indigenous wisdom.

The continuity of this tradition remains unaffected by the ongoing modernization. Conversely, the local community views the Topat War tradition as an event that showcases the grandeur of the archipelago, referred to as the Nusantara Event Charm. How the community introduces and sustains this tradition varies greatly, utilizing socialization, leveraging social media, and parents' role in conveying this tradition's history and significance to the succeeding generations. The continuity of the Topat War tradition remains unaffected by the ongoing development of modernization. On the contrary, the local community regards this tradition as a prominent cultural event that showcases the grandeur of Nusantara, which is recognized as the Nusantara Event Charm. Efforts to introduce and preserve this tradition are carried out through various means, including public socialization, the use of social media, and parents' active role in conveying the tradition's history and significance to the younger generation. These collective efforts ensure the preservation of the tradition while fostering an appreciation of its cultural and historical values among future generations. An intriguing aspect of the Topat War tradition is its positive influence on the local community, extending even to the international level. This tradition exemplifies how communities with diverse beliefs or religions can coexist harmoniously without interreligious conflicts. Lingsar village sets an example in fostering religious tolerance, which is often a source of conflict in other places (Aryawati et al., 2022). The community's openness to this tradition has attracted interest and knowledge from various circles, both domestically and internationally, intrigued to understand and appreciate the values embedded within the Topat War tradition.

The Topat War tradition, based on the findings of this research, encompasses not only the values of Pancasila but also the value of mutual cooperation, particularly during the preparation phase of the tradition. This aligns with the findings of Dwi et al. (2023) which indicate that the Qiram tradition involves several stages, beginning with the preparation phase. This stage is carried out collectively through mutual cooperation, including activities such as holding coordination meetings, notifying relevant parties, and preparing the necessary equipment for the tradition. Similarly, Fitria et al. (2023) explain that the Mandiq Bekawin tradition in Sasak traditional weddings also embodies the value of mutual cooperation, particularly during the preparation process. Furthermore, according to Syahbi et al. (2023), the value of mutual cooperation is also evident in the Mbolo Weki event, where it is demonstrated during the preparation of event necessities.

The Topat War tradition, based on the findings of this research, demonstrates a strong emphasis on the value of tolerance. This is evident in the community's daily life, where the tradition teaches mutual respect among individuals, regardless of differing religious beliefs, without undermining one another. However, these findings differ from the study by Zulfikar et al. (2024), which highlights that the Pamali tradition embodies character values, including politeness, etiquette, mutual respect, and educational values, such as moral and social principles. In contrast, Wijayanto et al. (2023) describe that the village cleansing tradition prioritizes tolerance, where individuals and community groups show mutual respect and actively participate in the tradition. This aligns with the values inherent in the Topat War tradition, which also places tolerance as a fundamental principle to maintain harmony within the community.

Other findings in the Topat War tradition reveal the presence of democratic values reflected in the decision-making process based on deliberation conducted by the community. Village meetings held before the event, involving all stakeholders, demonstrate the role of participatory governance in preserving the tradition. Similarly, Nandang et al. (2023) explain that the Hapumpung tradition shares similarities with the Topat War tradition in showcasing democratic values throughout its process. This is evident in the deliberation to achieve consensus, active involvement of all community members, and respect for individual opinions and roles in implementing the tradition. Additionally, research by Nurdiansyah et al. (2023) highlights that the Tepung Tawar Perdamaian tradition embodies democratic values. This is evident in the mediation efforts facilitated by traditional or religious leaders, resulting in a consensus agreement among conflicting parties and achieving a win-win solution. Based on the findings of this study, it can be concluded that the Topat War tradition is not only a cultural heritage rich in local wisdom but also a reflection of the actualization of Pancasila values, including

mutual cooperation, tolerance, and democracy, which remain highly relevant to contemporary society. This research is deemed significant as it offers novelty by comprehensively exploring the connection between local traditions and Pancasila values that have not been extensively examined in prior studies. The findings contribute not only to the academic discourse in cultural studies and character education but also hold practical implications for preserving local traditions amidst the challenges of modernization. Therefore, this study provides valuable new insights, both for the advancement of knowledge and for fostering societal appreciation and efforts to sustain harmony through existing traditions.

CONCLUSION

The research findings underscore the effective embodiment of Pancasila values within the tradition of Topat War, coupled with its intrinsic local wisdom. These values, comprising divinity, humanity, unity, democracy, and justice, are distinctly evident throughout the preparation and execution of the Topat War tradition. Notably, the actualization of Pancasila values extends beyond the celebratory event, permeating the fabric of daily life within the community. The local community not only upholds the indigenous wisdom embedded within the Topat War tradition in alignment with Pancasila values but also ensures its consistent preservation over time. Despite evolving eras and the influence of modernization, the essence of the Topat War tradition, along with its local wisdom, remains intact. Moreover, there is a growing emphasis on appreciating and highlighting the values of local wisdom within the community. It is crucial to acknowledge that the Topat War tradition serves as a celebratory event and a tangible reflection of the practical application of Pancasila values in the community's day-to-day existence. The community's steadfast commitment to preserving this tradition as a local cultural heritage, rooted in Pancasila values, is compelling evidence of their cultural richness and dedication to safeguarding the deeply ingrained heritage within Nusantara's culture.

REFERENCES

- Adawiyah, S. R. (2022). Upacara Adat Ngasa di Kampung Budaya Jalawastu dalam Perspektif Teologis. *Jurnal Riset Agama*, 2(1), 200–219.
- Alfariz, F., & Ayu, R. Y. (2023). The Future of Desa Pancasila as Indigenous Knowledge: Comparative Study of Balun Village in Lamongan and Nogosari Hamlet in Bantul. *Digital Press Social Sciences and Humanities*, 9(March), 00007.
- Alhazmi, A. A., & Kaufmann, A. (2022). Phenomenological Qualitative Methods Applied to the Analysis of Cross-Cultural Experience in Novel Educational Social Contexts. *Frontiers in Psychology*, 13(April).
- Aryawati, N. M. C., Wirawan, I. W. A., & Wirata, I. W. (2022). Komunikasi Cultural Resource Management Perang Topat Di Pura dan Kemaliq Lingsar. *Guna Sewaka*, 1(2), 23-34.
- Asni, S., Mahsun, M., & Burhanuddin, B. (2023). Pilihan Bahasa Upacara Pujawali Desa Lingsar Kecamatan Lingsar. *Jurnal Ilmiah Mandala Education*, 9(3), 1545-1551.
- Azwar, W., Mayasari, D., Winata, A., Garba, M. M., & Isnaini. (2024). Exploration of the Merariq Tradition in Sasak Lombok, Indonesia: Analysis in Islamic Law and Socio-Cultural Dynamics Perspectives. *IBDA` : Jurnal Kajian Islam dan Budaya*, 22(1), 23–38.
- Dwi, M. B., Hasrul., Junaidi, I., & Fitria, D. S. (2023). Nilai-Nilai Pancasila Dalam Tradisi Qiramat. *Journal of Education, Cultural and Politics*, 3(1), 62–72.
- Erliyana, R., & Huda, S. (2019). Actualization of Pancasila Values (Indonesian Ideology) in Majelis Taklim Organization. *Al-Hayat: Journal of Islamic Education*, 3(1), 68-81.
- Fajri, I. N., Istianah, S., & Asbari, M. (2022). Pancasila as a Development Paradigm in Indonesia Pancasila and Civic Education. *Journal of Information Systems and Management (JISMA)*, 01(03), 6–11.
- Fathoni, M., Dewi, N. P. S., & Azhari, M. (2023). Konvergensi Simbolik Muslim Dan Hindu Dalam Upacara Pujawali Dan Perang Topat. *Jurnal Ilmiah Ilmu Administrasi Negara dan Ilmu Komunikasi*, 9(2), 1–9.
- Fatmawati, E. (2021). Strategies to grow a proud attitude towards Indonesian cultural diversity. *Linguistics and Culture Review*, 5(S1), 810–820.
- Fitria, J., Edy, H., Edy, K., & Muh, Z. (2023). Implementasi Nilai Pancasila Dalam Tradisi Mandiq Bekawin Pada Perkawinan Adat Sasak (Studi Di Desa Lenek Ramban Biak Kecamatan Lenek Kabupaten Lombok Timur). *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 8(3), 857–870.

- Fuster Guillen, D. E. (2019). Investigación cualitativa: Método fenomenológico hermenéutico. *Propósitos y representaciones*, 7(1), 201-229.
- Handayani, N., & Abdulkarim, A. (2024). Value Learning: Integrasi Modal Sosial Bermuatan Nilai Kearifan Lokal Tradisi Perang Topat melalui Pembelajaran IPS. *Didaktika: Jurnal Kependidikan*, 13(1), 1051-1062.
- Harnish, D. (2021). Tolerance of ambiguity: Negotiating religion and sustaining the Lingsar festival and its performing arts in Lombok, Indonesia. *Religions*, 12(8).
- Halim, A., & HM, P. (2019). The Role of Local Wisdom as Religious Conflict Resolution in Jambi Indonesia. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 27(2), 353-374.
- Hanip, S. P. N., & Diana, R. R. (2022). Keharmonisan Beragama Berbasis Adat Tapsila: Studi Pada Masyarakat Sasak Islam Dan Buddha Di Lombok. *Jurnal Masyarakat dan Budaya*, 24(2), 171-185.
- Hossain, M. S., Alam, M. K., & Ali, M. S. (2024). Phenomenological Approach in the Qualitative Study: Data Collection and Saturation. *ICRRD Quality Index Research Journal*, 5(2), 148-172.
- Jayadi, S. (2022). Local Wisdom As Social Cohesion Of “Kebhinekaan” The Study Of Hindu-Islamic Relations In Eastern Indonesia. *Jurnal Penelitian Agama Hindu*, 6(2), 68-75.
- Jayadi, S., Demartoto, A., & Kartono, D. T. (2018). Local Wisdom as the Representation of Social Integration between Religions in Lombok Indonesia. *Atlantis Prees*, 251(Acec), 27-29.
- Jayadi, S., & Rahmawati, R. (2020). Sasak Community’S Communicative Act in Ngelukur and Ngilahan Kaoq Rite in Lombok. *al-Balagh : Jurnal Dakwah dan Komunikasi*, 5(2), 295-312.
- Khoiruddin, K. (2023). Moderasi Beragama Dalam Kearifan Lokal Pada Masyarakat Pesisir Barat Provinsi Lampung. *MODERATIO: Jurnal Moderasi Beragama*, 3(1), 76-91.
- Krisdiana, P., & Misbahuddin. (2023). Religious Elit’s Communication and Strategy in Building Attitude of Tolerance in Plural Society in the Gunungsari West Lombok. *Journal of Islamic Communication and Counseling*, 2(1), 16-33.
- Kusmiatun, K., & Puspitasari, C. D. (2023). Aktualisasi Nilai Pancasila Dalam Tradisi Saparan Yaqowiyu Di Desa Jatinom, Kecamatan Jatinom, Kabupaten Klaten. *Agora*, 12(01), 95-107.
- Lintang, F. L. F., & Najicha, F. U. (2022). Nilai-nilai sila persatuan Indonesia dalam keberagaman kebudayaan Indonesia. *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 11(1), 79-85.
- Maulida, S. Z., Xavier, M., & Elliot, M. (2023). The Essence of Pancasila as the Foundation and Ideology of the State: The Values of Pancasila. *International Journal of Educational Narratives*, 1(2), 84-92.
- Mezmir, E. A. (2020). Qualitative Data Analysis: An Overview of Data Reduction, Data Display and Interpretation. *Research on Humanities and Social Sciences*, 10(21), 15-27.
- Mulyani, S. Y., & Inayati, I. (2022). Kearifan Lokal Masyarakat Adat Sinar Resmi sebagai Identitas Bangsa. *Prosiding Seminar Nasional Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 1(2), 01-14.
- Mustawan, M. D. (2021). Nilai-Nilai Pendidikan Agama Hindu Dalam Tradisi Perang Ketupat Desa Kapal Kecamatan Ngawi Kabupaten Badung Provinsi Bali. *Jurnal Widiya Aksara*, 26(1), 31-39.
- Nafisah, B. N., Arafat, Y., & Wahidy, A. (2021). School Leadership in Developing Islamic Culture in Basic Schools 14 Kisam Tinggi District, Ogan Komering Ulu Selatan in 2020. *Jurnal Pendidikan Tambusai*, 5, 5211-5217.
- Nandang, R., B, B., Alamsyah, P. S., & Aam, M. (2023). Aktualisasi Nilai Pancasila Dalam Tradisi Hapumpung Masyarakat Dayak Ngaju Di Pulang Pisau, Kalimantan Tengah. *Jurnal Tradisi Lisan Nusantara*, 3(2), 99-112.
- Nensia, N., Simbolon, S., & Israpil, I. (2024). The Expression of Religious Moderation in Lombok as Negotiation Strategy in Interfaith Engagement Through The Topat War. *Al-Qalam*, 30(1), 176-186.
- Ningsih, I. N., & Indriyati, R. (2020). Implementasi Multikulturalisme Antara Masyarakat Hindu Dengan Masyarakat Islam Dalam Tradisi Perang Topat (Studi Kasus Di Kecamatan Lingsar Kabupaten Lombok Barat). *Jurnal Kewarganegaraan*, 4(2), 82-89.
- Nujumudin, N., Wahid, A., & Kadri, K. (2024). Transcendental Communication in the Perang Topat Ritual: An Educational Analysis of Local Wisdom Values in Lingsar Village, West Lombok. *Jurnal Ilmiah Profesi Pendidikan*, 9(1), 733-740.

- Nurdiansyah, E., Bunyamin, M., & Elly, M. (2023). Tepung Tawar Perdamaian: Resolusi Konflik Berlandaskan Nilai-Nilai Pancasila di Sumatera Selatan. *Satwika : Kajian Ilmu Budaya dan Perubahan Sosial*, 7(2), 285–294.
- Nurizka, R., Irawan, R., Sakti, S. A., & Hidayat, L. (2020). Internalization of school culture to foster awareness of Pancasila values in elementary school students. *Universal Journal of Educational Research*, 8(10), 4818–4825.
- Pramana, I. B. (2020). Tradisi Perang Topat Sebagai Sarana Mempererat Kerukunan Umat Hindu dan Islam Waktu Telu di Pura Lingsar. *Prosiding Seminar Nasional Moderasi Beragama STHD Klaten Tahun*, 166–173.
- Purna, M. (2020). Merajut Pluralisme Di Desa Lingsar, Kecamatan Lingsar, Lombok Barat, Nusa Tenggara Barat. In *Forum Arkeologi*, 33(2), 151-168.
- Putri, D. A., & Masjid, A. Al. (2022). Eksistensi Upacara Adat Perang Ketupat Di Desa Tempilang Sebagai Kekayaan Budaya Di Kabupaten Bangka Barat. *Jurnal Ilmu Budaya*, 19(1), 24–34.
- Rahmawati, D. E., & Astuti, D. W. (2019). NGO and Community Empowerment Based on Local Wisdom (a Case Study of Spedagi NGO in Temanggung, Central Java, 2018-2019). *Journal of Governance and Public Policy*, 6(3), 2018–2019.
- Rawanoko, E. S., Sungkawati, E., & Ario, M. F. (2023). Promoting Pancasila values through local culture: a case study of the Tengger festival of the Karo ethnic group for ecotourism development. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 197–204.
- Sari, N. Y., & Andoyo, A. (2022). Actualization of Pancasila in Countering the Moral Degradation of the Millennial Generation. *Journal of Multidisciplinary Cases*, 25, 15–21.
- Sawaludin, S., Haslan, M. M., & Basariah, B. (2023). Civic Culture dalam Kearifan Lokal Masyarakat Sade Rambitan Lombok Tengah. *Jurnal Ilmiah Profesi Pendidikan*, 8(1), 93-100.
- Sila, I. M., Purana, I. M., & Awa, A. R. B. (2020). Penerapan Nilai-Nilai Pancasila Dalam Pelaksanaan Upacara Adat Purung Ta Kadonga Ratu Pada Masyarakat Desa Makatakeri Kecamatan Katikutana Kabupaten Sumba Tengah Provinsi Nusa Tenggara Timur (NTT). *Jurnal Kajian Pendidikan Widya Accarya FKIP Universitas Dwijendra*, 11(1), 84–96.
- Spastyono, J., Malik, I., Wahyudi, B., & Widodo, P. (2023). Tradisi Kemaliq dan Perang Topat sebagai Strategi Membangun Perdamaian yang Tangguh dan Replikatif di Indonesia. *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan*, 18(2), 177-192.
- Suadnya, I. W., & Paramita, E. P. (2018). Ritual Perang Topat Sebagai Strategi Komunikasi Dalam Menjaga Kebhinekaan : Lessons Learnt dari Tradisi Suku Sasak dan Bali Di Pulau Lombok. *JCommsci - Journal Of Media and Communication Science*, 1(1).
- Sugiantoro, S., Widodo, J., Masrukhi, M., & Priyanto, A. S. (2022). Integrating the value of local wisdom of the Sidoarjo community into social studies learning in junior high schools in Sidoarjo Regency, East Java, Indonesia. *Kasetsart Journal of Social Sciences*, 43(4), 815–824.
- Suhadah, S., Mulyana, D., Yusup, P. M., & Sjafirah, N. A. (2021). A Shift in Information Dissemination Methods in a Cultural Ritual amid the COVID-19 Pandemic. *Journal of Information Science Theory and Practice*, 9(4), 50–62.
- Suhadah, S., & Rohmah, N. N. M. (2024). Harmony of Inter-Religious Communication in the History of Perangtopat Ritual. *Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam*, 6(2), 1-12.
- Suryati, S. (2021). Planning arrangement of medley regional songs on choir for the preservation of local culture. *Linguistics and Culture Review*, 5(S3), 977–991.
- Syahbi, S. M., Hj, Y., & Basariah. (2023). Tradisi Mboloweki Suku Mbojo Dan Nilai-Nilai pancasila Yang Terkandung Didalamnya Studi Di Desa Naru Kecamatan Woha Kabupaten Bima. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 8(2), 3080-3–90.
- Triyadi, M. Y., Anggelina, W., & Asbari, M. (2022). Pancasila as a Development Paradigm. *Journal of Information Systems and Management (JISMA)*, 1(06), 5–12.
- Umanailo, M. C. B. (2019). Overview of phenomenological research. *Frenxiv Papers*, 1-6.
- Widodo, A. (2020). Nilai Budaya Ritual Perang Topat Sebagai Sumber Pembelajaran IPS Berbasis Kearifan Lokal di Sekolah Dasar. *Gulawentah: Jurnal Studi Sosial*, 5(1), 1.

- Wijayanto, D. S., Ibrahim, F. H., Al Azhar, K., Handayani, F. D., Kresnajaya, D. T., Yufriana, A., ... & Damayanti, I. S. (2023). Implementasi Nilai-nilai Pancasila Melalui Tradisi Bersih Desa Kampung Keboan Kelurahan Mandan Kabupaten Sukoharjo. *Society: Jurnal Pengabdian Masyarakat*, 2(6), 341-346.
- Windari, A. S. (2021). Strategi Komunikasi Pemerintah Desa Dalam Pelestarian Tradisi Perang Topat di Desa Lingsar, Kecamatan Lingsar, Kabupaten Lombok Barat, Nusa Tenggara Barat [Undergraduate Thesis, Sekolah Tinggi Pembangunan Masyarakat Desa]
- Wirawan, I. W. A. (2018). Maintaining Social Relationship of Balinese and Sasak Ethnic Community. *International Journal of Social Sciences and Humanities (IJSSH)*, 2(1), 92-104.
- Yasa, I. M. A. (2020). Upacara Perang Topat Di Pura Lingsar Kecamatan Lingsar Kabupaten Lombok Barat. *Jornal System Lembaga Penerbitan Bina Patria*, 14(9), 3179-3189.
- Zaki, M. (2020). Maintaining Tradition to Establish Cohesion : An Attempt of Sowing Local Wisdom-Based Multicultural Education in Lombok Community. *Sangkep: Jurnal Kajian Sosial Keagamaan*, 3(2), 209-224.
- Zulfikar, P., Jasrudin, & Eka, L. (2024). Nilai-Nilai Pendidikan Karakter Yang Terkandung Dalam Tradisi Pamali Suku Bugis di Desa Lameong-Meong. *JPK : Jurnal Pancasila dan Kewarganegaraan*, 9(2), 120-128.