

Deconstructing Conflict Into Symbolic Reconciliation: An Intergroup Contact Theory Perspective On The Topat War Tradition In Lingsar

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Abstract

Ethnic and religious diversity in Indonesia offers substantial social capital, but it also poses the risk of inter-community friction if not managed through constructive interaction mechanisms. This study aims to analyze how the Perang Topat tradition in Lingsar, West Lombok, facilitates intergroup contact between the Sasak Muslim and Balinese Hindu communities, and to synthesize its contributions to fostering tolerance, social cohesion, and community resilience. Using a qualitative literature review design supplemented by content analysis based on the Iterative Categorization (IC) framework, this study critically synthesizes contemporary academic literature and local historiography. Gordon Allport's Theory of Intergroup Contact serves as the primary analytical lens. The findings indicate that the Topat War fulfills four conditions of optimal contact according to Allport: equal status among traditional actors; a shared goal of maintaining village harmony and agrarian rituals; intergroup cooperation in ritual logistics; and institutional support endorsed by local cultural and religious leaders. This cultural practice deconstructs the memory of historical conflict into symbolic and nonviolent reconciliation, serving as collective social therapy and catharsis. The resulting social resilience does not imply the complete absence of tension but rather represents the community's relational capacity to navigate differences without

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erasing distinct religious identities. Ultimately, this study highlights the pedagogical value of local wisdom in enriching civic education to foster contextually relevant civic virtues.

Keywords: Topat War; Intergroup Contact Theory; Social Resilience; Local Wisdom; Tolerance; Civic Education.

INTRODUCTION

Indonesia is a nation built upon the reality of diversity in ethnicity, culture, language, and religion. This diversity is a vital element of national identity, yet it also presents challenges in maintaining social relations among different groups. Differences in identity can be a source of social richness if managed through mutually respectful relationships; however, without social mechanisms that enable different groups to interact constructively, these differences also have the potential to turn into segregation, prejudice, and conflict (Darmawan, 2025; Wijaya et al., 2024) . In this context, tolerance is not only about accepting the existence of other groups but is also related to citizens' ability to build social relationships that allow differences to be managed in communal life. Tolerance is thus linked to the development of *civic virtue* and the strengthening of social bonds in a pluralistic society (Rizal Maulana et al., 2025) .

One approach that can be used to manage this diversity is the utilization of local wisdom. Local wisdom is not only in the form of material heritage or rituals passed down from generation to generation, but also encompasses knowledge, values, norms, and patterns of social relationships that have developed through the collective experiences of a community(Hardianto et al., 2026) . In community life, these values can serve as guidelines for building social relationships, managing differences, and maintaining order in communal life. Jamaludin (2022) points out that local wisdom can function as a space that connects the community's life experiences with the values of Pancasila, particularly the values of humanity and unity. This view aligns with that of Gawise et al. (2022) , who position local wisdom as a system of knowledge and values that grows within community life and plays a role in maintaining social relationships.

In this context, local traditions not only function as cultural practices but can also serve as a means of shaping values and character through direct community involvement. Padli et al. (2025), for example, demonstrate that the Perang Timbung tradition in Central Lombok embodies educational values manifested through the practices of mutual cooperation, deliberation, responsibility, and active community involvement. These findings indicate that educational



values can be internalized through concrete cultural experiences, thereby giving local traditions the potential to serve as a source of contextual character education. This aligns with the work of Anna Nurbaiti & Hadi Chandra (2026) , who demonstrate that mutual cooperation is a character value that can be developed through collaborative practices and shared participation. From a character education perspective, gotong royong is not only understood as a cooperative activity but is also related to compassion, shared responsibility, and social orientation. Therefore, local wisdom has the potential to serve as a source of contextual citizenship education.

One of the most crucial functions of local wisdom throughout the history of the Indonesian archipelago has been to provide a means of peaceful resolution to mitigate and prevent communal conflicts. In diverse societies, the seeds of social friction are often sown by negative stereotypes, primordial suspicions, group *biases (in-group versus out-group)*, and a lack of public spaces that allow for equal interaction. When communal tensions arise, top-down, formal legal approaches often succeed only in suppressing conflicts on the surface without addressing the root causes of psychological trauma and collective resentment within the community (Afrihadi et al., 2025; Shofiyah & Cangara, 2023) . Therefore, strengthening citizens' capacity to manage differences peacefully requires concrete representations of historical practices that have proven to be flexible in defusing cross-identity tensions. The values of tolerance and peace manifested in concrete actions have proven to be far more effective in building social resilience than abstract normative indoctrination (Alamsyah et al., 2026) .

This tradition-based conflict resolution practice is tangibly manifested in the sociocultural life of the community in Lingsar, West Lombok Regency, West Nusa Tenggara Province, through the grand tradition of the Perang *Topat*. This cultural tradition consistently brings together the Sasak Muslim community and Balinese Hindus in a communal space of interaction that is equal, safe, and harmonious. According to historical records by Lalu Muhammad Azhar in his study of local historiography, this tradition was pioneered by the Sasak King of Singasari following a protracted war between the Karangasem coalition and the forces of Kediri, Pejanggik, and Selaparang in the 1720s. Although the armed conflict had been declared over, postwar relations at the grassroots level remained shrouded in lingering psychological trauma, ethno-religious suspicion, and smoldering resentment that threatened the peaceful coexistence of both sides. Recognizing the vulnerability to disintegration, traditional leaders and rulers of that era took a approach to cultural diplomacy by institutionalizing a tradition that adopted the concept of "*sukan-sukan*" warfare (a celebration of joy) combined with agricultural fertility rituals and



prayers for rain (*Pujawali*). This ritual was deliberately held at a shared sacred center—the historic sites of Pura Lingsar and Kemaliq—a spatial landscape where the religious practices of Balinese Hindus and followers of the Sasak Muslim faith converge (Info Nusa, 2021) . From the perspective of this study, this practice can be understood as a form of social therapy to alleviate emotional outbursts of anger, extinguish historical grudges stemming from wartime defeats, and dissolve long-standing hostilities between the Sasak and Balinese communities through a joyful, symbolic act.

Through this cultural mechanism, the term “war”, which semantically connotes destructive violence and physical aggression is deconstructed into an event of symbolic reconciliation. *The topat* (ketupat), which represents the earth’s bounty and shared prosperity, takes on a new function as a means of nonviolent interaction that replaces the weapons of war. This act of throwing ketupat at one another transforms the potential for intergroup aggression into a space for collective catharsis and a medium for affirming interfaith coexistence (Fathoni et al., 2023) . A ketupat that strikes the body is not understood as a physical attack, but rather as a blessing, a form of self-purification, and a release from accumulated psychosocial burdens. The patterns of interaction in the *Topat War* can be conceptually analyzed using the intergroup contact theory proposed by Gordon Allport. Allport, as cited in Pettigrew (1998), asserts that intergroup prejudice can be optimally reduced if direct encounters meet four optimal conditions: *equal status, common goals, intergroup cooperation*, and institutional or *customary support*. In the context of the *Topat War*, these four dimensions are potentially reflected: equal status among communities as custodians of tradition, a common goal of maintaining agricultural fertility and village harmony, logistical cooperation for the ritual, and legitimacy from traditional leaders and local officials. Therefore, Allport’s framework provides a relevant analytical foundation for unraveling how this communal ritual plays a role in reducing social friction."

Based on a critical review and comprehensive mapping of the relevant academic literature, previous studies on the *Topat War* can be grouped into several trends. First, there are studies that place the *Topat War* in the context of religious moderation, tolerance, and harmony between Muslim and Hindu communities (Saharuddin, 2024; Suhadah & Rohmah, 2023). Second, studies link this tradition to social values, character education, and civic culture, such as mutual cooperation, togetherness, solidarity, and respect for other groups (Aslamiah et al., 2024; Majdi et al., 2025). Third, there are studies that discuss the historical and sociocultural aspects of the



Topat War, including its relationship to the transformation of relations between the Sasak and Balinese communities (Fathoni et al., 2023; Info Nusa, 2021) .

This mapping indicates that studies on the *Topat* War have highlighted issues of tolerance, harmony, character education, and sociocultural history. However, based on the literature reviewed in this study, research that specifically synthesizes the *Topat* War through the lens of *Intergroup Contact Theory* to explain the mechanisms linking intergroup contact, the management of differences, and social resilience remains relatively limited. Previous research has tended to analyze the *Topat* War descriptively at the level of surface-level values or social functions. In contrast, this study focuses on unraveling the relational mechanisms that explain how these structured contact conditions foster social resilience among residents. This gap in the existing literature is the focus of this research.

This study does not view the *Topat* War as a tradition that automatically eliminates conflict or guarantees harmony. Rather, this study views it as a cultural practice that provides a space for interaction, shared goals, cooperation, and social support all of which can be analyzed through the four conditions outlined in *Intergroup Contact Theory*. From this perspective, social resilience is understood not as a state free of conflict, but as a community's ability to manage differences, maintain social relationships, and sustain communal life in the face of potential tensions.

Based on this framework, this study aims to analyze how the *Topat* War tradition creates conditions for intergroup interaction between the Sasak Muslim and Balinese Hindu communities, as well as to analyze how these conditions relate to tolerance, communication, cooperation, social cohesion, and social resilience. In addition, this study aims to explain the relevance of the cultural values and practices of the *Topat* War to the development of civic education based on local wisdom.

METHODOLOGY

This study employs a qualitative approach using a descriptive-analytical literature review. This method was chosen because this study does not collect primary data through field observations or interviews, but rather analyzes and synthesizes findings from various literature sources relevant to the *Topat* War, the relationship between the Sasak Muslim and Balinese Hindu communities, tolerance, culture-based conflict resolution, and social resilience. A literature review helps researchers identify patterns, concepts, and argumentative relationships



in various findings from previous studies (Snyder, 2019). The research data sources consist of secondary data derived from scientific journal articles, theoretical reference books, previous studies, local historiography, and academic and institutional documents relevant to the research focus. Source searches were conducted via Google Scholar, the Garuda Portal, and scientific publisher websites. The keywords used include “Topat Lingsar War,” “Topat War,” “interfaith tolerance,” “Muslim–Hindu relations in Lingsar,” “cultural conflict resolution,” “intergroup contact theory,” “local wisdom,” “social resilience,” and “culture of citizenship.”

The literature review prioritized publications from 2021–2026 to obtain relatively up-to-date sources. However, theoretical works and seminal literature published prior to that period were still included if they played a significant role as the conceptual foundation of the research. Sources that passed the selection process were limited to literature with a strict thematic alignment with the Sasak–Bali community relationship, post-conflict reconciliation, and the prevention of social polarization, while redundant or irrelevant literature was excluded. Next, the data were analyzed qualitatively using a content analysis technique consisting of several stages. The first stage was data reduction, which involved sorting and filtering information aligned with the research focus. This step drew on Neale (2021) Iterative Categorization (IC) approach, which separates basic descriptions from further interpretations. The second stage involved the thematic categorization of data based on the history and social context of the Topat War, patterns of interaction between the Sasak Muslim and Balinese Hindu communities, traditional cultural values, and their implications for social resilience.

Third, the analysis was conducted using Gordon Allport’s Intergroup Contact Theory as the primary analytical framework, specifically through the four conditions of intergroup contact: equal status, shared goals, intergroup cooperation, and institutional support (Afandi et al., 2021; Pettigrew, 1998). Fourth, the results of the analysis were synthesized to explain how intergroup contact during the Topat War contributed to the development of tolerance, communication, solidarity, and social cohesion, which in turn have the potential to strengthen the social resilience of the Lingsar community. The concepts of local wisdom, social capital, and community civics were used as a supporting framework to broaden the interpretation of the findings.



DISCUSSION

The Topat War as a Space for Intergroup Contact in the Lingsar Community

The Topat War is a cultural tradition of the Lingsar community that brings together the Sasak Muslim and Balinese Hindu communities within the same social and cultural space. This tradition takes place in the Lingsar area, which is linked to both the Kemaliq Lingsar and Pura Lingsar. Literature on the Topat War indicates that this tradition not only has a ritual dimension but also serves as a space for social interaction among people with different religious and cultural backgrounds. Both the Balinese Hindu and Sasak Muslim communities play a role in the continuity of this tradition, which is viewed as part of the cultural heritage of the Lingsar community (Queen Rinjani et al., 2024; Saharuddin, 2024; Samsuri et al., 2024).

However, the existence of such spaces for interaction does not mean that all differences and tensions between groups have disappeared. Fathoni et al. (2017) identified barriers to intercultural communication, including those related to differences in beliefs, issues regarding temple ownership, prejudice, stereotypes, and ethnocentrism. Meanwhile, Hafifi et al. (2024) identified internal problems in the conduct of rituals as well as the potential for friction during the Perang Topat event. These findings indicate that efforts to resolve historical conflicts do not automatically eliminate all forms of differences and social tensions that arise in subsequent periods.

In this context, the Topat War can be understood through two interrelated functions. First, historically, this tradition serves as a means of transforming conflict into peace through cultural symbols and practices. Second, socially, the continuation of this tradition provides a space for maintaining intergroup relations after the conflict has been transformed. Therefore, Intergroup Contact Theory is used to explain how interactions between the Sasak Muslim and Balinese Hindu communities in the Topat War can sustain the social relationships that have been built through this peace process.

Equal Status: Equality in the Interaction Space Between Sasak Muslims and Balinese Hindus

The first condition in Allport's framework is equal status, namely the existence of relatively equal standing among groups interacting in a contact situation (Pettigrew, 1998). This equality does not mean that every difference in identity, religion, social status, or historical background between groups must be eliminated. The focus is on how the two groups are positioned within a specific contact situation, so that neither group is structurally positioned to

dominate the other. The findings of Du (2025) research on contact theory also explain that equal status is primarily related to the equality established within that interaction.

In the context of the Topat War, this situation is evident in the shared space for participation between the Sasak Muslim and Balinese Hindu communities in this tradition. Research on social interaction in the Topat War shows that both communities are involved in this traditional activity and view it as a cultural heritage practiced jointly (Samsuri et al., 2024). This indicates that the Topat War provides a social space that allows each group to maintain its religious identity while both can participate in the same cultural practice. This coexistence does not mean that Islam and Hinduism merge into one or that the boundaries of religious identity disappear. Rather, the defining characteristic of the Topat War lies in the community's ability to preserve their respective identities while creating a space for togetherness. This picture of community relations in Lingsar also shows that the coexistence of Muslims and Hindus need not be understood as a fusion of identities, but rather as the ability to live side by side without erasing their differences (Muchammadun, 2024).

From Gordon Allport's perspective, more constructive intergroup interactions can be achieved if certain conditions are met, namely equality of status among groups, shared goals, intergroup cooperation, and support from authorities or institutions (Pettigrew, 1998). In such situations, other groups have the opportunity to be recognized through direct interaction, rather than solely through pre-existing categories or stereotypes. This is relevant to research on Muslim-Hindu relations in Lingsar, which indicates that religious differences can be a source of communication barriers (Fathoni et al., 2017). Thus, a space for interaction where both groups can participate on relatively equal footing can be understood as a mechanism that facilitates cross-identity communication. The cultural value that emerges from this condition is respect for the existence of the other group. Equality has not only a structural dimension but also normative consequences: society learns that religious differences do not in and of themselves constitute a reason to exclude other groups from social spaces. Therefore, the equal status in the Topat War can be understood as one of the foundations for the development of tolerance and respect in intergroup relations.

Common Goals: Common Goals as the Foundation for Managing Differences

The second condition is a shared goal that is, the existence of a goal that can be achieved jointly by different groups. In Allport's theory, shared goals are considered important because



they serve to transform relationship patterns: from competitive relationships to ones in which groups become interdependent to achieve specific goals (Pettigrew, 1998). In the context of the Topat War, a shared goal need not be understood as a common religious objective between Islam and Hinduism. Both groups retain their own religious beliefs and practices. The relevant shared goals lie in the social and cultural spheres, particularly the preservation of traditions, the maintenance of cultural spaces, and the continuity of social relations within the Lingsar community. The literature on the Topat War indicates that both Muslim and Hindu communities are engaged in preserving traditions as part of a cultural heritage that they uphold together (Jayadi, 2022).

These findings indicate that the Topat War served as a point of convergence of interests among different groups. This shared interest did not erase differences in identity but rather created a social rationale for different groups to continue interacting. From the perspective of Intergroup Contact Theory, this situation is relevant because contact that occurs within the context of a shared goal provides an opportunity for groups to build experiences that are not based solely on differences in identity.

Thus, the shared goal in the Topat War can be understood as one mechanism for managing differences. The social integration that emerges is not the result of the homogenization of identities, but rather arises from the availability of a space for shared interests. In a multicultural society, this is crucial because social cohesion does not always require shared identities; cohesion can be achieved through shared interests and mutually acceptable social practices.

Intergroup Cooperation: Cooperation as a Mechanism for Forming Social Relationships

The third condition is Intergroup Cooperation. Cooperation is not merely two groups being in the same space. Cooperation requires activities that encourage members of each group to interact in order to achieve a specific goal. In the context of the Topat War, the literature highlights the involvement of both Muslim and Hindu communities in a series of traditions, as well as the presence of values such as mutual assistance, togetherness, tolerance, and solidarity (Aslamiah et al., 2024; Majdi et al., 2025).

When viewed through Allport's framework, such cooperation provides a context for the formation of shared experiences. Group members not only recognize the existence of other groups in the abstract but also have the opportunity to interact in activities that hold social



significance for both parties. Allport, as cited in Pettigrew (1998), explains that intergroup contact can be linked to the process of learning about other groups, behavioral change, the formation of affective bonds, and a reevaluation of one's own group. In this study, these relationships are not treated as proven cause-and-effect relationships. The literature review also does not directly assess changes in public prejudice or beliefs. However, findings in the literature regarding cooperation, togetherness, and solidarity provide a basis for understanding that shared activities during the Topat War provide a social context that enables cross-group communication and experiences (Sarfanudin et al., 2025).

Thus, the mechanism that can be formulated is not a definite causal relationship, but rather a potential social process: cooperation provides opportunities for interaction; interaction enables shared experiences; shared experiences can support the process of getting to know one another; and this process has the potential to contribute to the formation of trust and social cohesion. This approach is consistent with the nature of literature-based research.

Institutional Support: Institutional Support in Maintaining Intergroup Contact

The fourth condition is institutional support—that is, support from authorities, norms, rules, customs, or the social environment that lends legitimacy to intergroup interactions. In Allport's theory, such support is crucial because positive contact depends not only on individual attitudes but also on a social environment that allows interactions to take place in an accepted and sustainable manner (Pettigrew, 1998). In the context of the Topat War, the continuity of the tradition is linked to a broader social structure than merely personal relationships between individuals. The literature on this tradition indicates the involvement of community leaders, religious figures, communities, and social elements related to the continuity of the event (Fathoni et al., 2023; Samsuri et al., 2024). This support provides the context that interactions between Muslims and Hindus in the Topat War are accepted as part of the social and cultural life of the Lingsar community. However, the existence of institutional support also needs to be viewed critically. Hafifi et al. (2024) point to internal issues in the organization of the ritual as well as the potential for friction that may arise in the of the tradition. These findings indicate that the continuity of a tradition does not mean its management is always problem-free. Indeed, in such circumstances, the support of social norms and structures becomes crucial to ensure that conflicting interests do not escalate into disruptions to intergroup relations.



Therefore, institutional support can be understood as one of the factors that play a role in maintaining spaces of contact. Such support ensures that the values of tolerance and togetherness do not depend solely on individual attitudes but gain legitimacy through inherited social norms and practices. In this context, the Topat War can be understood as a cultural practice that possesses a supportive social structure for the continuity of intergroup interactions.

Integration of Cultural Values through Intergroup Contact

The four conditions in contact theory should not be understood as isolated elements. Equal status provides a relatively equal space for interaction; shared goals offer a common ground of interest; intergroup cooperation creates shared experiences; and institutional support provides legitimacy and sustainability for these interactions. These four conditions can reinforce one another to form a social environment that enables constructive intergroup contact.

In the Topat War, this pattern can be identified based on findings in the literature regarding shared participation, preservation of traditions, cooperation, mutual assistance, and cross-group social support. This tradition reflects the harmony of human relationships with God, fellow human beings, and the environment, as summarized in the Tri Hita Karana philosophy (Samsuri et al., 2024). In the dimension of social relations among people of different faiths specifically between the Sasak Muslim and Balinese Hindu communities these communal interactions find their theoretical foundation in intergroup contact theory. A meta-analysis of contact theory indicates that intergroup contact is generally associated with a reduction in prejudice, while the conditions outlined by Allport can facilitate the effectiveness of contact (Pettigrew, 1998). In the context of the Topat War, this theory helps explain why the existence of spaces for interaction can hold significance beyond the mere performance of rituals. Values such as tolerance, togetherness, mutual cooperation, solidarity, and respect for other groups in the context of the Topat War in Lombok find tangible expression through the community's social interactions.

The Topat War tradition, a cultural heritage of Lombok, reflects harmony between humans and God, fellow humans, and the environment, as embodied in the Tri Hita Karana philosophy. This tradition serves not only as a symbol of interfaith tolerance but also as a means of maintaining ecosystem balance through respect for the agricultural cycle (Samsuri et al., 2024). The dynamics of value transmission through these communal rituals align with the findings of Padli et al. (2025) regarding the Perang Timbung in Central Lombok, which show that community



involvement in traditional practices can serve as a space for direct experience and learning of values. In that study, gotong royong was viewed not only as a social activity but also as a mechanism for character development through shared experiences during the performance of traditions.

Based on the understanding that traditions serve as spaces for encounter and the internalization of shared values, the integration of cultural values in the Topat War cannot be interpreted as an attempt to homogenize or erase the boundaries of identity between the Sasak Muslim and Balinese Hindu communities. Rather, this integration is better understood as a mechanism for managing differences through a consensus on mutually recognized cultural practices. Thus, both communities maintain their respective religious identities while sharing a social space that fosters harmonious relationships and collective experiences. This process of value integration also holds significant importance for the continuity of intergenerational relationships. Values such as tolerance, togetherness, mutual cooperation, and respect for other groups are sustained not only through an understanding of the meaning of tradition but also through community involvement in the direct practice of the tradition. Generations that participate in or witness the Topat War gain social experience regarding how differences in identity can be accommodated within a shared space. Thus, the transmission of the Perang Topat is not only related to the continuity of the ritual's form but also to the continuity of the social values embedded within it. This demonstrates that traditions can serve as spaces for social learning, as the values they contain are understood through shared experiences and practices, not merely through verbal transmission.

The Topat War as a Culture-Based Conflict Resolution

Studies on the Topat War link this tradition to the history of relations between the Sasak Muslim community and the Balinese Hindu community, as well as to the process of peacebuilding in Lingsar society (Maemunah et al., 2026; Saharuddin, 2024). The Ministry of Religious Affairs of West Nusa Tenggara Province (2025), as cited in the research literature on the Topat War, refers to this tradition as a medium of “rapah” or peace related to inter relations between the Sasak and Balinese communities. Within this framework, the Topat War can be understood as a cultural practice that illustrates the transformation of intergroup relations. This transformation is evident in the shift from a “war” to an activity involving the mutual throwing of ketupat. The ketupat used in this ritual are not intended to harm others but serve as symbols of encounter and togetherness



(Maemunah et al., 2026). In this way, the memory of conflict is reframed within a cultural practice that allows both groups to interact without violence. The Topat War has thus become a space for maintaining social ties between the Sasak Muslim and Balinese Hindu communities.

From the perspective of Allport's Intergroup Contact Theory, this process can be understood through four conditions of intergroup contact: equal status, shared goals, intergroup cooperation, and institutional support (Pettigrew, 1998). Both groups have opportunities to participate in the tradition, share a common goal of preserving the tradition and social harmony, engage in various forms of interaction and cooperation, and receive support from the community's social norms and structures. These four conditions help explain how the peace symbolized by the Topat War can be sustained in intergroup social relations.

Thus, conflict resolution in the Topat War does not end with the transformation of conflict into a symbol of peace, but continues through the maintenance of intergroup relations via repeated interactions. This tradition provides a space for the community to communicate, cooperate, and uphold the value of tolerance amid religious and cultural differences. Therefore, the Topat War can be understood as a culture-based conflict resolution mechanism that transforms the experience of conflict into a practice of peace while simultaneously maintaining social relations between groups.

The Topat War and the Strengthening of Social Resilience in the Lingsar Community

In this study, social resilience is understood as a community's ability to maintain social relationships and manage differences when facing potential tensions. With this understanding, the existence of the Topat War is relevant because this tradition provides a space for repeated interaction between the Sasak Muslim and Balinese Hindu communities. The reviewed literature indicates the presence of values such as tolerance, togetherness, mutual cooperation, solidarity, and respect for other groups in this cultural practice (Jayadi, 2022; Saharuddin, 2024). The connection between the Perang Topat and social resilience can be understood through Intergroup Contact Theory. Through goal oriented, and cooperative contact, group members gain the opportunity to experience social processes firsthand. If such interactions occur in an environment that receives both social and institutional support, the opportunity to build intergroup relationships can be sustained. Thus, social resilience arises not only because society adheres to the normative value of tolerance but also because there are social practices that enable the realization of that value. This perspective aligns with Eva Puswani & Dedih Surana



(2026), who demonstrate that the development of a tolerant character and a harmonious social life requires the transformation of values into attitudes and actions not merely the acquisition of normative knowledge.

Thus, the contribution of the Topat War to social resilience does not lie in the tradition's ability to eliminate all conflict, but rather in its ability to provide social and cultural mechanisms for managing differences. This tradition transforms the experience of conflict into a practice of togetherness that is continuously passed down and maintained by the community.

Based on this synthesis, the Topat War can be understood as a cultural resource with the potential to support the social resilience of the Lingsar community. The values and practices embedded within it provide a space to sustain communication, cooperation, and togetherness amidst differences in identity. Thus, the social resilience of the Lingsar community is not understood as a state in which differences have vanished, but rather as the ability to maintain social relationships through cultural mechanisms that allow differences to be managed constructively.

CONCLUSION

This study shows that the *Topat War* can be understood not only as a cultural ritual but also as a social space that brings together the Sasak Muslim and Balinese Hindu communities in managing their differences. Through the *lens of Intergroup Contact Theory*, the continuity of this tradition indicates the existence of a space for interaction, shared goals, intergroup cooperation, as well as social and institutional support that can foster the formation of constructive social relationships. Consequently, local wisdom can be utilized as a social resource and a tool for civic education to foster tolerance, mutual aid, respect for differences, and the ability to manage diversity.

The contribution of this study lies in its effort to link the analysis of *the Topat War* with *Intergroup Contact Theory* to explain the social mechanisms that enable the “ ” tradition to play a role in maintaining intergroup relations. The *Topat War* is not viewed as a practice that automatically eliminates conflict, but rather as a cultural resource with the potential to support the social resilience of the Lingsar community.



FUTURE RESEARCH DIRECTIONS

Although this study has examined the Topat War tradition through a literature review using the framework of Intergroup Contact Theory, there are still several gaps that require further theoretical and methodological exploration. Future research is recommended to shift from secondary data analysis to field-based empirical investigations—whether through an in-depth ethnographic approach or quantitative studies. This step is crucial for directly measuring psychosocial indicators at the grassroots level, such as the extent of prejudice reduction, the decrease in intergroup anxiety, and the growth of social trust between Sasak Muslims and Balinese Hindus. Additionally, the dynamics of intergenerational value transmission in the digital age represent the next critical agenda. Future research should explore how the younger generation responds to, interprets, and actualizes the social capital of the Topat War amid the disruption caused by social media, the threat of online polarization, and the trend of commodifying traditions as local tourist attractions.

Furthermore, future research should pay critical attention to the aspects of “negative contact” and internal friction previously identified in the literature. An examination of power relations among key figures, the dynamics of shared space governance at Pura Lingsar and Kemaliq, and the resolution of micropolitical disputes will provide a more balanced picture of how social resilience is tested and sustainably maintained. Finally, in line with the pedagogical orientation highlighted in this study, research and development (R&D) is highly promising. This applied research is aimed at designing a curriculum model, teaching modules, and co-curricular programs for Civic Education based on local wisdom in West Nusa Tenggara. These practical steps are essential for transforming the values of peaceful resolution, mutual cooperation, and civic virtue from the realm of communal traditions into the context of formal educational practice

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