

Local Tradition Based-Multicultural Education Management: A case study of Perang Topat Festival in Lingsar Temple, West Lombok-Indonesia**Mohamad Iwan Fitriani,**

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Abstrak: Penelitian ini dilakukan di tempat keramat yang terletak di Desa Lingsar, Lombok Barat, Indonesia. Penelitian difokuskan pada tiga aspek utama: (1) proses pelaksanaan festival Perang Topat, (2) perilaku multikultural yang termanifestasi dalam festival Perang Topat, dan (3) strategi pengelolaan kurikulum pendidikan berbasis tradisi lokal. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi dengan menggunakan teknik kualitatif dengan desain studi kasus. Analisis tema dari Braun dan Clarke digunakan untuk menganalisis data dalam enam langkah. Hasil penelitian ini mengungkapkan, dalam konteks pendidikan multikultural bahwa: (1) Festival Perang Topat memiliki karakteristik unik karena mampu mengubah simbol permusuhan menjadi simbol kerukunan antara umat Islam, Hindu, dan partisipan dari latar belakang agama lain; (2) Festival Perang Topat sebagai bentuk "perang damai" menunjukkan adanya enam perilaku multikultural dominan yang memberikan kontribusi positif terhadap pengembangan pendidikan multikultural; dan (3) Untuk mengelola kurikulum pendidikan yang berbasis pada tradisi lokal, ditemukan dua langkah utama yang diambil, yaitu pendekatan kontribusi dan pendekatan aditif. Pendekatan kedua ini dianggap sebagai pendekatan terbaik untuk membangun pendidikan multikultural yang berlandaskan pada praktik-praktik antar agama.

Kata kunci: Praktik multicultural, interreligious, tempat bersama, Lingsar, Perang Topat

Abstract: This study was conducted in the sacred places located in the Lingsar village, West Lombok, Indonesia, and focused on (1) the process of the *Perang Topat* (Topat war) festival; (2) the multicultural behaviors manifested in the *Perang Topat* festival; (3) strategy to manage educational curriculum based on local tradition. Data were gathered through in-depth interviews, observation, and documentation using a qualitative technique with a case study design. Braun and Clarke's theme analysis was used to analyze the data in six steps. This study discovered, multicultural education perspectives, that (1) the *Perang Topat* is a unique war because it changes a sign of enmity into a symbol of harmony between Muslims, Hindus and other participants; (2) the war of peace provides six dominant multicultural behaviors that contribute to multicultural education development; and (3) to manage education curriculum based on local tradition, there are two main steps taken, namely, the contribution and the additive approach. The second step is the best way to build interreligious practices-based multicultural education.

Keywords: Multicultural practice, interreligious, shared places, Lingsar, *Perang Topat*

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Introduction

Lombok is a small island and part of Indonesia's West Nusa Tenggara Province. The island is popular not only for its thousands of mosques but also for its unique local traditions. One of the most prominent local traditions is *Perang Topat* (Topat War). The term *Topat* refers to the main weapon used in the war. *Topat* literally means "rice cake". It is a kind of food made of rice and wrapped with coconut leaves (Budiwanti, 2014). Other terms that refer to the *Perang Topat* are "fighting with food", "rice cake throwing", and "rice cake war". It is also called the "multicultural food fight", because multi-religious, ethnic groups, tribes, and nations took part in this unique local tradition (Kadri, 2022; Zaki, 2021).

It's quite difficult to find different religious adherents sitting side by side, helping each other and celebrating diversity. Moreover, this celebration took place on Lombok Island, where the majority of fanatical religious followers are found. But, the reality speaks for itself and shows this unique festival called "celebrating diversity". It really reflects the real practice of celebrating diversity, where multiculturalism is not only discussed but also applied in empirical life. They did not fight to hurt each other but to manifest their gratitude to the One—the Almighty—with a joyful smile (LOMBOK HARMONI, 2022). According to Gottowik (2013a), it is a symbolic battle and a kind of multi-religious practice. Related to this event, Fauzan Khalid, the Deputy of West Lombok, stated that it's quite important to disseminate this positive and unique tradition to national and international world (Kabupaten Lombok Barat, 2022) because it is a model for mutual understanding and shared excitement (Budiwanti, 2014).

In fact, many local, national and international researchers relate to *Perang Topat* such as; (1) The Topat War Ceremony at Lingsar Temple (Hindu Theological Perspective) (Suartana, 2022); (2) Pattern of Character Education In *Perang Topat* Festival Among Lombok Young Generations (Zaki, 2021); (3) The Topat War Tradition as a Means of Strengthening Hindu and Muslim Harmony at Lingsar Temple (Pramana, 2020); (4) Multi-religiousness in Transition: The Lingsar Festival on Lombok, Indonesia (Gottowik, 2013b); (6) Economic and Ritual-Based Interfaith Communication: A Phenomenological Study on Muslim and Hindu Communities in Lingsar Village, West Lombok Regency (Kadri, 2022).

In contrast to the previous studies, this research focuses on the process of *Perang Topat*, multicultural behaviors appear in *Perang Topat*, the multicultural values characteristics that supported successful multicultural behaviors; and approaches to incorporate multicultural practices or behaviors into educational institution curriculum to develop multicultural education based on local tradition.

Literature Review : Multicultural Education

Multicultural education consists of two words, namely multicultural and education. There are many terms used in conjunction with multiculturalism and education, such as multicultural education, multicultural studies, multiethnic education, multiracial education, and education that is multicultural (Ramsey et al., 2000). Consequently, multicultural perspectives are dynamic for each person, place, and time (Connerley & Pedersen, 2005), including multicultural education. That is why there are many definitions of multicultural

education. Among others are: (1) multicultural education is a set of ideas, educational reform movements, and processes (Banks & Banks, 2010). Multicultural education is a movement aimed at providing equal opportunities to all students to learn regardless of their background (Banks, 2016; Banks & Banks, 2010); (2) multicultural education is an effort to integrate student culture into the learning process, classrooms, curriculum, or school environment (Gollnick & Chinn, 2008); (3) incorporating multicultural content into the school curriculum or program for the sake of justice and equality of education (Tarman & Tarman, 2011). In essence, all of these definitions show that multicultural education is an educational model that fights for equality, fairness, or equal opportunity for students, both in terms of process and purpose. Therefore, it should be noted that even though multicultural education is implemented in schools or educational institutions, the purpose of multicultural education is not limited to efforts to build multicultural behavior in schools but also in the wider community.

Multicultural Values and Behavior

Among the multicultural values are: living together, love, egalitarianism, co and pro-existence, mutual understanding, mutual respect, fair competition, mutual trust, positive thinking, tolerance, forgiveness, reconciliation, conflict resolution; peace, anti-violence culture and justice (Baidhawy, 2007). These values are relevant to supporting multicultural behavior and rejecting mono-cultural behavior. Multicultural behavior consists of five components: (1) the desire to coexist peacefully in the face of diversity; (2) the desire to see other groups as citizens and creations of God with equal rights; (3) the desire to know other groups through constructive dialogue; (4) the willingness to understand each other in order to build mutual understanding; and (5) respect for different groups as demonstrated by a willingness to celebrate diversity (Misrawi, 2013). The aforementioned multicultural behavior must be incorporated into the educational program. Banks and

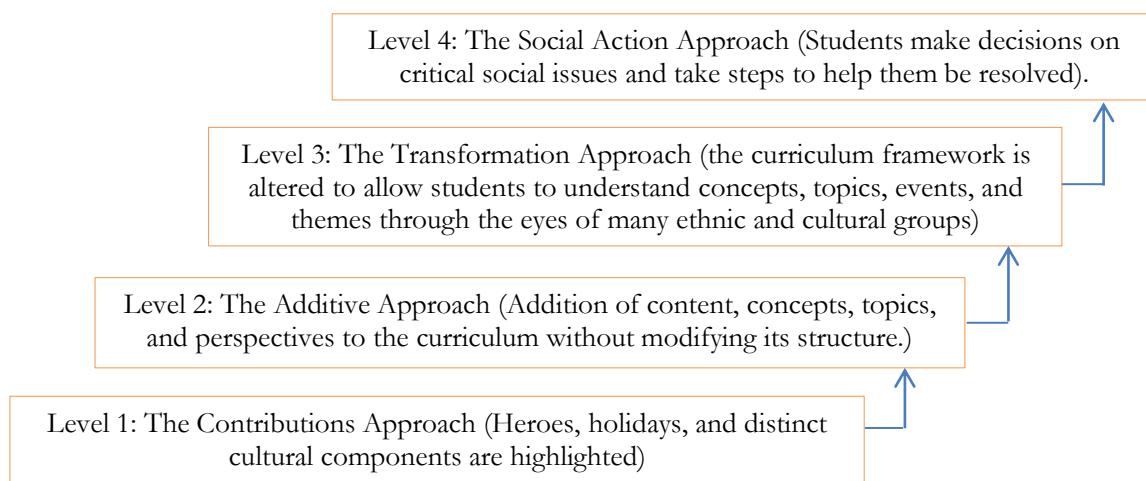


Figure 1: Modified from Banks's Four Levels of Integration of Ethnic Content
(Banks & Banks, 2010b, p. 156)

Banks identified four degrees of integration, as illustrated in Figure I above (Banks & Banks, 2010a). Meanwhile, mono-cultural behavior includes (1) rejecting equal status and access to other groups; (2) considering other groups as inferior; (3) ignorance of other civil, political, and economic rights; (4) attacking other groups; (5) organizing mass violence; and (6) annihilating identity (genocide) (Misrawi, 2013).

Method

The qualitative-descriptive strategy was used to describe all the data gathered in the field. The data are systematically narrated. This study is expected to provide data pertaining to the multicultural education manifested in the *Perang Topat*.

In-depth interviews were utilized to gather data on the participants' perspectives and experiences (Esch & Esch, 2013), as interviews are an effective data collection approach for gaining perspective (Beatty & Willis, 2007; Creswell, 2012; Kvale, 2006). The interview format used was semi-structured, with 20 informants chosen by purposive sampling. Purposive sampling was used because the quality of the informants' information, knowledge, or experience was more important than their quantity. As a result, the researcher chooses individuals who could contribute insight, knowledge, or experience in order to answer the study question. The interview was conducted with (1) Islamic religious leaders, (2) Hindu religious leaders, (3) government officials, (4) Lingsar Temple guards, (5) Topat war participants, and (6) educational experts who take care of multicultural education. The interview results were presented through a combination of direct and indirect quotations. The study then used documents obtained on social media sites such as YouTube and online newspapers to supplement and sharpen the interview data.

Thematic analysis is employed in this study to analyze data pertaining to *Perang Topat*. Thematic analysis is a type of data analysis that involves the discovery of patterns or themes in data gathered by the researcher (Braun & Clarke, 2006; Heriyanto, 2018). The researcher followed Braun and Clarke's six processes for thematic analysis: (1) familiarization, (2) coding, (3) generating themes, (4) reviewing themes, (5) defining and labeling themes, and (6) writing up (Braun & Clarke, 2006).

Result and Discussion

The Process of Perang Topat in Lingsar Temple

The *Perang Topat* is an annual activity held at *Pura Lingsar* (Lingsar Temple), Lombok, West Nusa Tenggara, Indonesia. It is a symbol of peace between Muslims and Hindus. They precisely hold *Perang Topat* at Lingsar temple on the 15th day of the 7th month in the Lombok Sasaknese calendar or the 15th day of the 6th month in the Balinese Hindu calendar (Kadri, 2022). It is carried out in the yard of Lingsar temple as the culmination of previous rituals celebrated by these two different religions (Suprapto, Interview, 8 December, 2022). It's commemorated in the afternoon after the *Ashr* prayer. Community members and leaders of various different religions, particularly Islam and Hindu, and governmental leaders came to the site of the *Perang Topat* to take part in it (Suparman, Interview, 7 December, 2022).

The Perang Topat is used to celebrate the diversity between Muslims and Hindus to create inter-religious harmony (Zaki, 2021). Based on interviews with a number of participants in this peace war, there are at least four penetrating reasons that bring into the main purpose of celebrating *Perang Topat*, namely: (a) theological reason, (b) sociological-cultural reason, (c) ecological reason, and (d) economic-tourism reason. Theological reasons are inseparable from this festival because religion is always related to the vertical communication of the human being with the Creator (God). The socio-cultural reason refers to Muslims and Hindus' ways of conserving their traditions at that sacred place. The ecological reason means that the war was held in relation to crops or harvest. Good harvests or crops as a result of fertile soil given by God are manifested in their thankfulness to the Almighty through *Perang Topat*. To take care of this fertility, all the *topats* used as weapons in the war are collected and thrown into their own rice field with the belief that the activity will bring about continuous prosperity and ecological balance. In another word, Adnan, a senior Muslim religious leader of Lingsar, said:

"*Perang Topat* is a medium for building theological, social, ecological and economical relationships. Vertical relationship refers to the fact that both Balinese Hindus and *Sasaknese* Muslims celebrate this festival as a means of expressing their thankfulness to the Almighty; social relationship refers to the fact that both Balinese Hindus and *Sasaknese* Muslims celebrate this festival as a means of creating social harmony among differences; and ecological relationship means both Balinese Hindus and *Sasaknese* Muslims celebrate this festival to get better soil fertility and a better crop in agricultural aspects. Then, the economical aspect derives from numerous local, national, or international tourists, which brings blessings to the economy of the community around the temple" (Adnan, Interview, 7 December, 2022).

They (*Sasaknese* Muslims and Balinese Hindus) have cooperated in setting up all ritual equipment, such as "*tetaring*" (a roof made of coconut leaves or green palm leaves and shaped like a canvas shelter). The *topat* used as the material for war is made up of contributions from the *Sasaknese* Muslim and Hindu communities. *Topat* is then collected and used as the bullet of the war. An informant revealed:

"To set the process of the *Perang Topat*, all the *topats* collected are not used directly but submitted first by a special officer who is mandated to provide *topat* to respected figures both from the government and community representatives. After the *topat* is submitted to the figures mentioned above, those figures further throw the *topat* to the congregation (*Perang Topat* participants). Participants further take it and use it to start the war" (Hadi, Interview, 8 December, 2022).

As usual in a war, there are two camps; Muslim and Hindu. They were seriously throwing each other. However, the seriousness does not mean anger or hatred but a war of peace (Budiwanti, 2014), which is motivated by being together without questioning differences. Smiles also accompany the war. They precisely feel grateful for being able to take part in this unique war. After the *Perang Topat* ends, people scramble to take the *topats*. They believe that the *topat* which has been used as material or a weapon will bring blessings like fertility to farmers' crops (Juandi, Interview, 8 December, 2022).

Multicultural behavior in the Topat War festival

The following are the multicultural behaviors found in the Topat War, namely: *first*, *Transforming war from a symbol of hostility to a symbol of peace*. According to an informant, *Perang Topat* has converted the word "war" from a sign of hostility to a symbol of peace:

"War is often associated with hatred, anger, and blood shed, and it can even result in death. Anyone dislikes war because it causes loss and misery. Muslim and Hindu at Lingsar Village on Lombok Island, West Nusa Tenggara, transformed the battle into a symbol of peace" (Yusuf, Interview, 8 December, 2022). a war of peace; it is carried out by two different religions. They face each other. The Hindus took their positions at the Gaduh Temple, while the Muslims at Kemaliq. They threw each other with the *topat* prepared before. The war was colored by laughter, smiles, and joy, and there was no grudge after the war was over. Instead, they shook hands as a manifestation of gratitude for having successfully carried out the Topat war" (Saleh, Interview, 8 December, 2022).

The success of Muslims and Hindus in changing war from a symbol of conflict to a symbol of peace makes the *Perang Topat* the headlines of local, national, and even international newspapers. (Hotchkiss, 2013). Although *Perang Topat* can be found elsewhere, such as on the island of Bali, they were only carried out by Hindus. Meanwhile, the *Perang Topat* in Lingsar is distinct, because the *Perang Topat* involved two different religions.

Second, teaching about: "to work together does not mean that we have to have the same religion, ethnicity, or nationality". Muslims and Hindus cooperated to support the process of the *Perang Topat*, starting from the preparation, implementation, and closing ceremony, including *bakti sosial* (social services) after the *Perang Topat* is over (Nyoman, Interview, 8 December, 2022). Social services are needed to ensure the cleanliness of locations that have been used for the war. The following is documentation related to cooperation between Muslims and Hindus before the Topat War begins.

The *Perang Topat* was initially carried out by Muslims from the Sasak tribe and Hindus from the Bali tribe. Currently, the *Perang Topat* is not only celebrated by Muslims and Hindus but also by other religions and tribes. This is in line with one informant who explained as follows:

"In fact, the *Perang Topat* initially involved two major groups: Muslims and Hindus. Currently, other religions and tribes were involved in the *Perang Topat*. Foreigners were also taking part in the *Perang Topat* because it is not only a religious tradition, but also a tourism icon of West Lombok (Suparman, Interview, 8 December, 2022).

The quotation above shows that the number of war participants increased from year to year. Initially, Muslims and Hindus from Lombok Island dominated the participation. Participants in the *Perang Topat* now come from outside Lombok Island and even from abroad. Many local and foreign tourists visit Lingsar to observe the topat war or to learn more (research) about it (LOMBOK HARMONI, 2022). The majority of informants explained that this phenomenon has become a West Lombok tourism icon in national and international eyes.

Third, teaching about respect for local traditions. *Perang Topat* is a local tradition. It is a

unique tradition with high historical value. Regarding this event, Fauzan Khalid stated that this local and unique tradition needs to be socialized and preserved. Although topat wars are also found elsewhere, there is only one *Perang Topat* war involving two religions, namely the topat war in Lingsar Lombok-West, NTB. Fauzan stated

"This topat war tradition is an ancestral legacy that teaches people to respect differences and be tolerant actively (Hamdi, Interview, 7 December, 2022)"

According to another informant, the *Perang Topat* is a local ritual that teaches the younger generation the value of using positive past history today. One of the lessons to teach Lombok's younger generation is to learn from and remember ancestral history (Lombok Pictures, 2022). The *Perang Topat* is a local event that derives from Muslims and Hindus' desire to appreciate diversity (Setiawan, 2022) as stated by an informant as follows:

"The topat war is an ancestral legacy to the people of Lombok that needs to be preserved. It is a unique war because it is a war of peace. There is no hatred or enmity in the war. It begins with a laugh and ends with a smile. When war is associated with grenades, bombs, bullets, tanks, and so on, that war only uses Topat to throw at each other" (Hamdi, Interview, 7 December, 2022).

Illustration above indicated that *Perang Topat* is the only "war" in the world that is being waged without hatred or victims, and the only one that symbolizes brotherhood and tolerance (Budiwanti, 2014). It's also the only war where rice cakes replace bullets. War is usually synonymous with hatred, blood, and death, but the *Perang Topat* in West Lombok-West Nusa Tenggara, is a ritual war that symbolizes brotherhood and tolerance between Muslims and Hindus (Kadri, 2022). They differ in terms of their religious background, but they are enthusiastic to celebrate the event. According to Misrawi (2013), it's a portrait of celebrating diversity, the highest level of a multicultural attitude.

Fourth, teaching about efforts to find common ground (win-win solution). *Perang Topat* also teaches compromise behavior for the common good. In this case, religious egoism is ignored and common goals are put forward. This compromising behavior can be seen in the sacrificial animal (the buffalo), which was used as an offering in the war. Buffalo (Sasak language: *Kaog*) is a win-win solution for them because "pig" is prohibited (*haram*) in Islam and "cow" is sacred in Hinduism. In this case, an informant stated:

"Buffaloes are animals chosen as a middle way between Muslims and Hindus as offerings and shared dishes. Why are cows and pigs not chosen? Because pork may be eaten by Hindus but is forbidden in Islamic teachings. Likewise, cows are lawfully eaten by Muslims, but they are considered sacred by Hindus. Therefore, the buffalo is a win-win solution between them" (Sarap, Interview, 7 December, 2022)

"Among those religious instruments used in the *Perang Topat*, *Kaog* is the most unique thing, since it's used and chosen based on religious mutual understanding. Buffalo is a win-win solution for them since "pig" is forbidden (*haram*) in Islam and "cow" is sanctified in Hinduism. The underlined thing among those religious instruments is the *Sasaknese* Muslim and *Balinese* Hindu consciousness to claim that those instruments belong to both of them" (Riyanto, Interview, 7 December, 2022).

The following was also added by a religious member in Lingsar.

"Buffaloes are more than just animal sacrifices or offerings; they are a symbol of peace, acceptance, and mutual understanding to bring about peace" (Musleh, Interview, 7 December, 2022)"

Furthermore, a win-win solution was observed in terms of places of worship, where the Lingsar temple is separated into two locations, namely a Hindus' place of worship named *Pura Gaduh* (Gaduh Temple) and a Muslims' place of worship called *Kemalig*. They share places based on mutual awareness. An informant stated:

"Lingsar Temple is *Pura Dua Agama* (a temple for two religions) because Muslims and Hindus share the same location to worship their God" (Ery, Interview, 7 December, 2022)

"Pura Lingsar is also called *Taman Lingsar* (Lingsar Park) or *Pura Dua Agama* (the temple of two religions). The first term is usually used by Muslim adherents, and the second one is usually used by Hindu adherents. The term *Taman Lingsar* was based on the fact that the place is like a park where many local, national, or international tourists go sightseeing in their certain or leisure time" (Made, Interview, 7 December, 2022).

"Then, the term *Pura Dua Agama* relies on the following reasons: (1) the temple is divided into two parts consisting of a location of worship for Muslims called *Kemalig* and a location of worship for Hindus called *Pura Gaduh*, and (2) Muslims and Hindus use this place to celebrate the *Perang Topat* as a symbol of peace" (Baiq Mul, Interview, 7 December, 2022).

Fifth, teaching about the transformation of learning about into learning from religion. The failure of religion in realizing multicultural behavior is also caused by the dominance of the "learning about" model in religious education without being followed by "learning from" other religions. Consequently, many people know other religions but they don't want to cooperate with them. Therefore, learning about other religions needs to be transformed into learning from other religions to find common ground that allows cooperation to be realized. The Topat war in Lingsar teaches not only learning about other religions but also learning from other religions.

Sixth, teaching about the transformation of passive to active tolerance. Indeed, tolerance is not only regarded as a value believed and possessed by religious adherents (passive) but also hopefully actualized in their action (active). For example, an informant stated:

"Tolerance is a good behavior, but to be tolerant doesn't mean to let others do whatever they want, it also doesn't mean to watch only what others do but also take part with those whose difference with us. It's called by transforming passive positive behavior into active positive values" (Junaedi, Interview, 7 December, 2022).

Junaedi explained:

"We don't only see the diversity passively but also actively in action. We want Islam and Hinduism to coexist by helping each other" (Junaedi, Interview, 7 December, 2022)

Active tolerance is a manifestation of interreligious dialogue in the form of action and

sharing religious experience.

Multicultural values that supported multicultural behavior

The multicultural behaviors described above are supported by a set of values because values and behaviors are only distinguishable but inseparable. For example, an informant stated:

"There is a close relationship between values and one's behavior. These values will guide a person in determining what to do and what to avoid. It is invisible but determines a person's concrete behavior. Values will shape behavior, behavior will determine habits, and habits will shape traditions and culture.

Value is intangible dimension, it is abstract, unseen but plays significant roles in determining one's behaviors (Banks & Banks, 2010b; Kraemer Jr, 2011; Olver & Mooradian, 2003), including acceptance toward multiculturalism.

Managing the multicultural curriculum through integrating multicultural behavior of Perang Topat into the education curriculum

Integrating multicultural behavior into the educational curriculum is an important thing to do, as one of the dimensions of multicultural education called "the content integration approach", with several steps taken from Banks' theory as follows:

Contribution approach. This stage deals with inserting the heroes, holy days, or unique cultural elements into the learning process. At *Perang Topat* tradition, these three elements (heroes, holy days, or unique culture) were found; (1) *heroes*, when Banks mentions heroes like Crispus Arnrcks, Benjamin Bannaker, Pocahontas, Martin Luther King, Jr., and Cesar Chavez, Patrick Henry, George Washington, Thomas Jefferson, Betsy Ross, and Eleanor Roosevelt, while in the *Perang Topat* tradition, people who are perceived as heroes by Sasak people (like Dato' Sumilir, nine saints) and other people who are perceived as heroes by Hindus (like the king Anak Agung) need to be inserted into the learning content. They are not only memorized as heroes who built the tradition between Islam and Hinduism but also understood their reasons (Suprapto, Interview, 9 December, 2022). The wisdom behind the tradition is *Perang Topat* teaches that there's a transforming awareness of Hindu and Muslim from My perspective is right and only one to my perspective is right but one of many (Fitriani, 2016) . Besides, the meaning behind this *Perang Topat* historically is that Muslim society at that time (in the late 15th century) received and gave the opportunity to King Anak Agung from Bali to build a temple in the Muslim-majority region. (2) *Holy days and unique culture*, the *Perang Topat* itself reflected the holy days on one side and the unique culture on the other. An informant, for example-revealed:

It's a usual thing to find two different religions to help each other in social aspects, but it's quite difficult to find two different religions to cooperate or even celebrate diversity in the name of harmony. In this case, leaders in educational institutions and society are important elements of having a multicultural outlook. This outlook is further supported by leaders' willingness to communicate the main multicultural idea found in *Perang Topat*" (Rozi, Interview, 7 December, 2022).

The additive Approach. The sense of belonging that delivers social and vertical

responsibility in the form of honoring multiple cultures between Islam and Hinduism is an overview of the content that needs to be introduced into multicultural education in this second level. In this context, Fathurrahman said:

Perang Topat teaches that life doesn't only need learning about other religions but also learning from other religions to create a harmonious life with another. This strengthened the spirit of cooperation between Islam and Hinduism, allowing reciprocal good values like as *taawun* (*help each other*), *tasamuh* (*tolerance*), *takaful* (*mutual responsibility*), and so on to flourish (Fathurrahman, Interview, 7 December, 2022).

Furthermore, the specific content that needs to be inserted into educational curriculum is: (a) live peacefully with equality of rights among citizens. In the tradition of the *Perang Topat*, peace and harmony are the keywords. So, there is no term for hostility, bloodshed, or any kind of hatred. The war was firstly associated with Islam-Hindu only, but nowadays this tradition belongs to all people of Lombok in particular and Lombok-Indonesia in general: (b) their openness to look at other groups as citizens and as God's creatures that have an equal chance without discrimination is an important thing to remember and insert. Their openness was realized in their cooperation, ranging from the preparation, and execution (process) until the closure of the event. No one questioned that Kemaliq is Islam and Pura Gaduh is Hindu. There is also no question about the God of Islam and the God of Hindus, they dissolve in unity in which there is one Creator, He is the Almighty God. Here, *Perang Topat* reflected the unity of humankind: (c) an introduction to other group while having a constructive dialogue (mutual learning). This is based on mutual understanding and respect between them. (d) Giving awards for similarities and differences and celebrating diversity. Referring to what was said by Banks and Banks (Banks, 2016; Banks & Banks, 2010b), the term content integration through additive approach indicates that multicultural content is integrated into the learning material and not managed in the form of a separate curriculum. This point will allow multicultural education to blossom in any kind of learning at school.

Social action approach. In this stage, multicultural education may take the form of a decision problem and an inquiry that provides the data related to the decision problem, namely: What is harmony? Why did the *Perang Topat* in Lingsar unite two different religions? Why do Islam and Hindus never question places of worship in the same location? Why could they celebrate togetherness when their religious teachings are different? Why do they take the win-win solution as offerings (such as the buffalo)? Everything happens because of their multicultural values awareness on the other one.

Conclusion and Recommendations

This research concludes that inter-religious practice in the Topat War contributes to developing multicultural behavior. This is because inter-religious practice contains several important elements related to multicultural values and behavior. This study also concludes that Topat War is a social action, and social action is the best model for integrating and developing multicultural education through the educational curriculum. This social action appears in the celebration of differences, where multiculturalism is not to be discussed but practiced in real life. This research further recommends that education managers in a multicultural or multireligious society develop an educational curriculum based on local

religious traditions. This development requires support from regional leaders, education leaders, or teachers who have multicultural insights.

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