



The traditional values of Topat War for spring conservation at Lingsar, West Lombok-West Nusa Tenggara Indonesia

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Abstract

The celebration of local wisdom conducted is filled of many ideas and values to manage and conservation of natural resources including water resources. This research aims to investigate relationship between utilization and management of natural resources with Topat war as local wisdom. The study was conducted at Lingsar village, West Lombok Regency, Indonesia. Qualitative research method was used to explore the social, economic and culture of Lombok community. Data were collected from respondent which were determined as community leaders, traditional leaders and ordinary community member. The result show that the traditional values in Topat war can be applied in the management of water resources. The residents of Lingsar use the water wisely either for agriculture, fisheries or livestock purposes. Lingsar community is still firmly hold strong and prominent value of mutual cooperation, social relations, mutual respect, tolerance, family tolerance and mutual living of social status, economic status between each other.

Keywords: local wisdom, spring conservation, water management, water resource

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BACKGROUND

Water Resources Information Center recorded that Nusa Tenggara Barat (NTB) has 510 number of springs but in recent years a lot of these springs were already gone. There are three important large springs located in Lingsar. In the first location there are Sarasute and Sarasuake as the main source of water supply for Giri Menang Mataram, a regional water company. The second location is Pancor Siwaq springs where the water comes from Kemalik ponds serves as a drinking water source for community, a place of pilgrimage (pay of votive) and tourism. It also serves as a source of water for irrigation agriculture, livestock and fisheries. According to local residents, they believes those three springs are a unity.

Springs is an element that very important especially in the dry season for the sustainability of life particularly for human beings. The needs of water during season can be fulfilled from rainwater but in dry season water supply solely depends on springs. The presence of water resources is for multipurpose use. For example it can be used as drinking water and showers, sinks, toilets, irrigate agriculture land, plantations, fisheries, livestock, tourism, religious (worship), and other economic activities. Thus, it is necessary to manage

water resources in order to remain useful and sustainable for long term benefit.

Illegal logging causes loss of tree canopy that protect the soil below from direct hit of water (rainfall). As the result is soil erosion and even landslide occur in addition to soil crusting which lead the pores of macro soil to be clogged and the ability of water to infiltrate into soil is decrease, which lead to the filling of underground water.

Sustainable springs can serve as a buffer for local economy. It has been proved by the presence of springs at Lingsar. People in this area in addition to a rice barn (can harvest rice three times a year) is also a major centre for inland fisheries in Nusa Tenggara Barat.

Natural resources such as forests, soil and water are one of the authorized capital of national development, so it should be best utilized on a sustainable basis, follow the principle of harmony and optimal utilization, and can provide economic benefits, ecological and social balance (Ministry of forestry 2009).

Water is a vital requirement for living things either for plants, animals and humans. Suara NTB was reported that the latest data released by NTB Agency of Disaster Management show as many as 53 sub-districts and 232

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Table 1. Summary of ceremony planning at Topat war

Institute/Personal	Function	Description
Tourism Department	Preparing for infrastructure and budget	Topat War is one of tourism promotion agenda.
Education & Culture Department	Responsible for culture	Topat war as culture asset
Transportation Department	Responsible for traffic as long as the ceremony	Supported by Lingsar Society
Police	Responsible for the safety of ceremony	Supported by Lingsar Society
Head of sub-district	Manager in the ceremony	Mass mobilization
Headman	Responsible for preparation and getting support from the society	Mass mobilization for preparing Topat war
<i>Pekasih</i>	Encourage the farmer for preparing ceremony tools, like; topat, wood, vegetables, rice and other food.	Making woven made of palm leaf
<i>Pemangku</i>	As coordinator for all session in the ceremony.	

villages were suffered from drought which cause clean water crisis since last April (Suara NTB, 2014). Thus, the activities aiming spring conservation is an urgent matter to avoid such occurrences in the near future.

Local wisdom in the management and utilization of natural resources is yet known by many people, particularly in scientific context. Even, local knowledge that may still exist already started to disappear or fade or not run entirely by the public because of rapid shifts and changes in the value system of social, economic, cultur and politic. The latter encouraged researcher to find the steps that should be taken to conserve water through activities that maintain the integrity of the vegetation and land. Due to the presence of springs is strongly influenced by the condition of the land and vegetation in the area. These conditions will effect on springs which allow the changes of the amount of discharge and quantity.

The source of local wisdom in the form of *Kemalik*, *Pujawali* and *Topat war* in Lingsar derived from religious teachings of Islam which is the principles of their local knowledge-based ecological or religious ecosystem. The celebration of local wisdom conducted at the end of the year is filled with many ideas and values relating to the management and conservation of natural resources and the environment, including water resources (Jupri et al. 2015).

MATERIALS AND METHODS

The study was conducted at Lingsar village, Lingsar subdistrict, West Lombok Regency. Qualitative research method was used to explore the social, economic and culture more deeply. Data source were collected from respondent which were determined as follows: community leaders, traditional leaders and ordinary community member as springs beneficiaries (Moleong 2005, Sugiyon 2008).

The social, economic and cultural data were collected by conducting in-depth interview using lattice/interview guide which was compiled and consulted to the experts (primary data). The obtained data from interviews were recorded and filmed as well as tracking (analysis) secondary data (Miles and Huberman 1992).

RESULT AND DISCUSSION

Social conditions, Economy and Culture

Lingsar as a village is also the capital of the Lingsar subdistrict, located on a lowland near the foot Mount Rinjani with 116 meter height above sea level. Livelihood of Lingsar residents is work as farmers, farm labor, carpenter, entrepreneurs and civil servants. Lingsar village has a population of 4.462 person (2.285 male and 2.377 female) with total 1.513 household spread over 8 hamlets, with the proportion of the Muslims population are 4354 person, Hindu 106 person and Budhist 2 person (Stastitic Indonesia 2014).

Pujawali ceremony and Topat war held every year on the seventh full moon (according to the calendar of Sasak) at Lingsar village. This ceremony is a reflection of gratitude to Allah the Creator who has given prosperity. Moreover, Pujawali is a concrete manifestation ceremony of community participation to commemorate the services of a Wali who spread Islam in Lingsar. Topat war which is the ritual of the event was held in the afternoon at the moment of "*Rarak Kembang Waru*", around 5 pm (Adil 2008).

Relationship between Natural Resources Utilization with the Structure of Topat War in Lingsar

Lingsar village already have springs protection committee led directly by pemangku kemalik whose the duties is keeping the springs discharge remained and may even increased. Some of the ways are mutual cooperation plant trees/reforestation at the upstream and around springs, arrange water management for agriculture, plantations, livestock and fisheries, household activities and primarily for the benefit of worship and sacred rituals in religious ceremonies such as circumcision, *ngurisan* (baby hair cut), cut the belt and pay of votive.

Topat war tradition was supported by several elements (**Table 1**). The preparation of topat war is crucial process for succesful event. There are some distiction of preparation of topat war in the past and the present time. It can affect to the management of natural resources. The results of observation and interview show that there are differences of ceremony such as based on the category such as: motivation, meaning, complexity, time, participant, funding and coordinator. The

Table 2. The differences of Topat ceremony in the past and present

Category	Past	Present
Motivation	Respect to the water spring	Personal/social interest
Meaning	Ritual and Heritage	Recreation, for supporting politics and business
Complexity	Complex	Simple
Periode	About 1 month	Less than 1 month
Participant	Lingsar Society and Middle Lombok society	Society, tourist and researcher
Funding	society and government	Sponsorship and society donator
Responsible institute/department	Performed as national event that conducted by tourism and telecommunication department	Performed as local event that conducted by district government of west Lombok and publish in local TV and Newspaper.

differences past and present of Topat ceremony can be seen in **Table 2**.

The spring protection committee of Pancor Siwaq led by *pemangku kemalik*. The supporting member of *awiq-awiq* are *pekasih* and Subak beneficiaries. It showed close relationship between Topat war structure and water management structure of Lingsar village. Despite its position on the middle of the road or own ground, we should not cut down trees carelessly. Although it is old and dead trees, we must have a permission from the Head of the village or Forest police. Recently, the regional water company have been expanded the reforestation area approximately 4 hectares around Sarasute springs in order to protect the springs.

In addition, Head of Lingsar village also explained the water source protection through extinct trees reforestation (ex. Nagasari tree around Kemalik), the distribution of water to Subak Lingsar I comes from kemalik/kelebutan and mutual aid is often led by *pekasih*. Village regulations regarding springs and natural resources protection are not written. However unwritten rules remain to be implemented, among others, the use of water by the community for the fish pond where the water is wasted directly, arranged with the diameter of the pipe which is used to enter the while for the pool where the water can be reused could use a pipe with a larger diameter to enter the water which would still ask for permission to *pekasih*, although water is always available and sufficient, the use of water is always appropriate.

Relationship between Traditional Value in Topat War to the Natural Resources Management

Traditional values in Topat war can be applied in the water resources management. The residents of Lingsar use the water wisely either for agriculture, fisheries or livestock purposes. They use water just as many as they needed and more water from fields or ponds always channeled to the next channel to be used by farmers at the downstream. The use of water by farmers is known as Subak were arranged by *pekasih*. The implementation of Topat war conducted purely in mutual cooperation led by *pemangku kemalik*. Mutual cooperation is performed by all residents either Moslems or Hindu. They respect each other, *silaturrahmi* among fellow community keep maintained. Farmers, farm labor, male and female, old and young, traders and civil servants, rich and poor regardless of social status and

economic status. They bring the materials and equipment needed for Pujawali and Topat war including making tetaring which is the main raw materials such as wood and bamboo for poles and topped materials. While the roof is made of plaited coconut leaves.

The values of sacrifice in Topat war still can be found in the community, among others should not cut down trees carelessly, the increasing of social relations, mutual cooperation, mutual respect, tolerance and inter-religious tolerance at Lingsar. It also constructed the hospitality, a sense of togetherness and family in everyday life especially in terms of using water wisely and efficient either for religious rituals, bathing, washing, toilet or for agricultural activities, livestock and fisheries.

Ndau indigenous people in Zimbabwe culture have similar local wisdom with Lingsar community. They are ecologically aware about any destruction to environment will have consequence in humanitarian disaster. Ndau people have the attitude and assume that: 1) Aquatic is highly respected, 2) Aquatic is a ritual place, 3) Aquatic regulated (Muyambo and Maposa 2014). Moreover, ndau people also connect to Obi Lake with *kuyera* concept (sanctity) and the people have to get closer to the water springs with respect. Other case study, people in the Okorobi village at Ethiopie Delta State Nigeria prohibit menstruating woman to enter the Obi lake and prohibit the illegal logging and collecting of wood in a radius around 30 meters from the Obi lake (Rim-Rukeh et al. 2013).

The spirit of mutual cooperation, mutual help and mutual living obviously seen if there are people who get unfortunate of death and also marriage. Besides the sacrifice values, Topat war also has adding value that Topat war has economic impact, in where the event is the meeting of the seller and buyer or minimum is an information or an initial meeting for the transaction of buying and selling, because participants of Topat war from outside the region such as East Lombok, Central Lombok and also from West Lombok and the area around Lingsar. Thus, the participants can offer goods or information about the existence of goods and bargaining at the time and may continued after the completion of Topat war. The other adding value is many of Topat war participants that got a mate at the event.

The beauty of Kemalik have attracted many tourists to come for vacation and leisure. It because of Kemalik spring discharge that never subsided throughout the year which was accompanied by a mangosteen-based

monoculture agroforestry activities by Lingsar community. And also, at the bottom stretched a large pool of water reservoir of Kemalik that channeled as irrigation water for agricultural purposes, livestock and fisheries. Therefore, besides religious tourism Kemalik can also serve as an ecotourism object.

Everyday life harmony and religious tolerance is clearly seen at Kemalik. Besides Kemalik location adjacent to Pura Gaduh, even inside location of Kemalik itself provided two adjoining places of worship on the east side there is mushalla (this location has 4 showers for bath and perform ablution) and on west side there is *sanggah*, a place of worship for Hindu society (this location has 5 showers). Therefore kemalik springs are also called the springs of *Pancor siwaq* (nine shower). The meaning of Pancoran Siwaq is the development/conservation of water resources, the fertility or prosperity will remain intact.

Lingsar community is still firmly hold strong and prominent value of mutual cooperation, social relations society, unity and togetherness, mutual respect, tolerance, family tolerance and mutual living regardless of social status, economic status between each other.

According to the head of village it because the community still adhere to the old advice. The attitude is very clear visible if there is citizens who gets the unfortunate death or people who have intent either marriage as well as circumcision or ngurisan/haircut; also how farmers use the water in the dry season efficient patiently waiting their turn to get water because of the availability of water in the dry season is not as much in the rainy season. This means that the people must be patient to wait for their turn to get the water because the water in the dry season has small discharge, whereas people always cultivate rice throughout the year.

CONCLUSION

The conclusion of this research are the Topat war structures and the water management structures in the Lingsar village have a close relations. It can be concluded as symbiotic mutualism based on committee structure of Topat War and water resource committee. Beside that, the traditional value of topat war can enhance the protection of natural resource.

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