



Islamic Educational Values in Lombok's Ancient Tomb Architecture: A Local Islam Perspective on the Batu Layar, Loang Baloq, and Selaparang Tombs

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ABSTRACT

This study examines the Islamic educational values embedded in the architecture of ancient tombs in Lombok from the perspective of local Islam, focusing on the Batu Layar, Loang Baloq, and Selaparang tomb sites. The research aims to explore how architectural elements and religious traditions associated with these tombs reflect Islamic teachings and contribute to the preservation of local Islamic culture among the Sasak community. This study employs a qualitative library research approach by analyzing academic literature, historical records, cultural studies, and relevant scholarly publications concerning Lombok's Islamic heritage and sacred architecture. Data were analyzed descriptively and interpretively to identify educational, religious, and cultural values represented in the tomb architecture and related pilgrimage practices. The findings reveal that the architecture of the ancient tombs embodies various Islamic educational values, including faith (*aqidah*), devotion (*ibadah*), respect for righteous figures, social solidarity, and cultural preservation. Architectural features such as tomb orientation toward the qibla, protective structures (*cungkup*), and the use of local materials demonstrate the integration of Islamic principles with Sasak cultural traditions. Furthermore, pilgrimage practices (*roah makang*) conducted at these sites function as informal educational media that transmit religious knowledge, moral teachings, collective memory, and communal identity across generations. The study concludes that the ancient tombs of Lombok serve not only as historical and religious heritage sites but also as educational spaces where Islamic values are continuously interpreted and practiced within the framework of local culture. This research contributes to the discourse on local Islam and Islamic educational heritage in Indonesia.

Keywords: ancient tomb architecture, local islam, sasak community, religious heritage

INTRODUCTION

Lombok is one of the regions in Indonesia where Islamic cultural heritage has developed profoundly within the social and religious life of the Sasak community. Among the most prominent manifestations of this heritage are ancient tombs scattered across the island, including Batu Layar, Loang Baloq, Selaparang, Keramat Lembar, and Wali Nyatoq. These tombs are not merely burial places for Islamic missionaries and religious figures but also function as centers of religious devotion, cultural memory, and communal activities that continue to shape the spiritual life of local communities. As sacred sites, they preserve historical narratives of Islamization while serving as important destinations for pilgrimage and religious tourism [1], [2], [3].

Historically, the Islamization of Lombok occurred through a gradual process of cultural accommodation in which Islamic teachings interacted with existing Sasak traditions. Rather than eliminating local customs, Islamic preachers adapted their missionary activities to

local cultural contexts, producing a distinctive expression of Islam commonly referred to as *Local Islam*. This process resulted in the emergence of cultural forms that integrated Islamic values with indigenous traditions, including rituals, social practices, and architectural expressions. Such integration is particularly evident in the architecture of ancient tombs, where Islamic principles coexist with local aesthetic and symbolic traditions [4], [5].

Previous studies have examined various aspects of Islam and cultural heritage in Lombok. Jamaludin investigated the role of Salat as an important gateway for the spread of Islam in Lombok through an archaeological analysis of ancient mosques and historical relics. The study highlighted the significance of archaeological remains in reconstructing the history of Islamization on the island but focused primarily on historical and archaeological perspectives rather than educational values embedded in religious architecture [6]. Meanwhile, Nashuddin explored the relationship between Islamic values and Sasak local wisdom in

character education at NW Selaparang Islamic Boarding School. His findings demonstrated that local wisdom serves as an effective medium for strengthening Islamic character education; however, the study concentrated on educational institutions rather than cultural heritage sites [7].



Figure 1. The Batu Layar Tomb Site. *Source: khazanah.republika.co.id* [8]

From an architectural perspective, Pangarsa examined the evolution of mosque architecture in Lombok and its contribution to the diffusion of Islam. The research revealed how architectural forms reflected the interaction between Islamic influences and local traditions throughout the Islamization process [9]. Although the study provides valuable insights into religious architecture, it is limited to mosque buildings and does not address ancient tombs as sacred architectural heritage. Similarly, Makmur investigated the preservation of ancient tomb sites in Maros based on local traditions and emphasized the role of community participation in maintaining cultural and religious heritage [10]. Nevertheless, the study focused primarily on heritage conservation and did not explore the educational dimensions embedded in tomb architecture.



Figure 2. The Loang Baloq Tomb Site. *Source: radarlombok.co.id* [11]

The review of previous studies indicates that research on Islamization, local wisdom, mosque architecture, and heritage preservation has been relatively extensive. However, studies examining ancient tomb architecture as a medium for transmitting Islamic educational values remain limited. Existing research has rarely addressed how architectural elements, spatial organization, symbolic forms, and

pilgrimage traditions function as informal educational instruments that convey religious teachings, moral values, and collective identity. This gap is particularly significant in Lombok, where ancient tombs continue to serve as living religious and cultural institutions within Sasak society [12], [13], [14].

The architectural characteristics of Lombok's ancient tombs reveal a unique combination of Islamic symbolism and local cultural expressions. Features such as *cungkup* (protective tomb structures), the use of indigenous materials, qibla-oriented spatial arrangements, and sacred landscape settings reflect both Islamic teachings and local understandings of sacred space [15], [16], [17]. Beyond their physical appearance, these architectural elements embody educational messages related to faith (*aqidah*), respect for religious figures, moral conduct, social solidarity, and cultural continuity. In this context, architecture functions not only as a physical structure but also as a medium through which religious knowledge and cultural values are transmitted across generations.



Figure 3. The Royal Tomb of the Selaparang Kingdom. *Source: kanalntb.co.id* [18].

The educational significance of these tombs is further reinforced through the tradition of *roah makang* (grave pilgrimage), which remains an integral part of Sasak religious life. Conducted individually or collectively, particularly during the celebration of *Lebaran Topat*, pilgrimage activities involve prayer, remembrance, communal gatherings, and shared meals. These practices provide opportunities for the transmission of religious teachings, historical awareness, ethical values, and communal identity outside formal educational settings. Consequently, ancient tombs function as informal educational spaces where Islamic values are learned, experienced, and preserved through cultural practices.

Based on this background, this study investigates the Islamic educational values embedded in Lombok's ancient tomb architecture, focusing on the Batu Layar, Loang Baloq, and Selaparang tombs. The study aims to analyze how architectural forms and associated religious traditions represent Islamic educational principles within the framework of Local Islam. By examining these sacred sites, the research contributes to broader discussions on Islamic educational heritage, religious architecture, and the dynamic relationship between Islam and local culture in Indonesia.

RESEARCH METHODS

This study employed a qualitative research design using a library research approach to investigate the Islamic educational values embedded in the architecture of ancient tombs in Lombok, particularly the Batu Layar, Loang Baloq, and Selaparang tomb sites. Library research was selected because the primary focus of the study was to analyze historical, architectural, cultural, and educational meanings represented in these sacred sites through existing scholarly sources, historical records, cultural documents, and previous research findings [19], [20]. The study sought to interpret how architectural forms and pilgrimage traditions function as media for the transmission of Islamic educational values within the framework of Local Islam. Accordingly, the research emphasized textual analysis and conceptual interpretation rather than direct field observation [21], [22], [23].

The primary sources of data consisted of academic journal articles, books, conference proceedings, historical manuscripts, government publications, archaeological reports, and documented studies related to Islamic heritage, Sasak culture, local Islamic traditions, religious architecture, and pilgrimage practices in Lombok. Particular attention was given to studies discussing the history of Islamization in Lombok, the architectural characteristics of ancient tombs, and the relationship between Islamic teachings and local cultural expressions. Secondary sources included online repositories, institutional archives, and visual documentation of the Batu Layar, Loang Baloq, and Selaparang tombs obtained from reliable publications and cultural heritage records. To ensure data credibility, only sources with clear authorship, publication information, and scholarly relevance were selected for analysis [24], [25], [26], [27].

Data collection was conducted through a systematic literature review process consisting of four stages. First, identification, in which relevant literature was searched using keywords such as *Islamic educational values*, *Local Islam*, *Sasak culture*, *ancient tomb architecture*, *Islamization of Lombok*, and *religious heritage*. Second, screening, whereby publications were evaluated based on relevance to the research objectives. Third, classification, involving the organization of data into thematic categories such as architectural elements, sacred space, pilgrimage traditions, educational values, and cultural adaptation. Fourth, documentation, in which relevant findings, concepts, and empirical evidence were recorded and organized using thematic coding techniques to facilitate subsequent analysis [28], [29], [30], [31], [32].

The unit of analysis in this study consisted of both tangible and intangible dimensions of the selected tomb sites. The tangible dimension included architectural features such as tomb orientation, structural design, *cungkup* (protective enclosures), building materials, decorative elements, and spatial organization. The intangible dimension encompassed religious practices, pilgrimage traditions (*roah makang*),

local beliefs, collective memory, and educational messages associated with the tombs. These dimensions were examined to identify the manifestation of Islamic educational values, including *aqidah* (faith), *ibadah* (worship), *akhlak* (moral conduct), respect for religious scholars, social solidarity, and cultural preservation [33], [34], [35].

Data analysis employed a qualitative descriptive-interpretative technique adapted from the interactive analysis model proposed by Miles, Huberman, and Saldaña. The analysis consisted of three interconnected stages: data reduction, data display, and conclusion drawing. During data reduction, information relevant to the research focus was selected and categorized. Subsequently, the organized data were presented in thematic narratives and analytical tables to identify patterns and relationships among architectural forms, cultural practices, and educational values. Finally, conclusions were drawn through interpretative analysis by relating empirical findings to theoretical perspectives on Local Islam, symbolic anthropology, Islamic education, and the sociology of religion [36].

To strengthen the trustworthiness of the findings, this study applied source triangulation by comparing information from multiple scholarly publications, historical documents, and cultural studies. Cross-referencing among different sources enabled the researcher to verify the consistency of information regarding the history, architecture, and cultural functions of the tomb sites. Furthermore, theoretical triangulation was employed by integrating perspectives from Islamic educational theory, cultural anthropology, phenomenology of religion, and heritage studies. This approach ensured a comprehensive understanding of how ancient tomb architecture functions not only as a religious monument but also as an educational and cultural medium within the tradition of Local Islam in Lombok [37], [38], [39].

For operational purposes, the research framework focused on three analytical indicators: (a) architectural dimensions, including physical structures, spatial orientation, and symbolic elements of the tombs; (b) religious-cultural dimensions, encompassing pilgrimage traditions, sacred meanings, and community practices; and (c) educational dimensions, involving the transmission of Islamic values, moral teachings, collective memory, and cultural identity. Through these indicators, the study systematically explored the relationship between architecture, religion, culture, and education in the context of Lombok's Islamic heritage.

RESULT AND DISCUSSION

This study explores the Islamic educational values embedded in the architecture of the Batu Layar, Loang Baloq, and Selaparang tombs through a qualitative library research approach. The analysis was conducted through several stages. First, relevant literature concerning the history of Islamization in Lombok, Sasak culture, local Islamic traditions, sacred architecture, and Islamic educational values was systematically collected and reviewed. Second, the

collected data were classified into thematic categories related to architectural characteristics, religious practices, sacred symbolism, and educational functions. Third, an interpretative analysis was carried out to identify the relationship between architectural elements and the transmission of Islamic values within the framework of Local Islam. Finally, the findings were synthesized to reveal how ancient tomb architecture functions not only as a religious heritage site but also as an educational medium that preserves religious knowledge, cultural identity, and collective memory within Sasak society.

The analytical process resulted in four major themes that represent the manifestation of Islamic educational values in Lombok's ancient tomb architecture. The first theme concerns the integration of Islamic teachings and local cultural elements reflected in architectural design. The second theme examines the role of sacred space in fostering religious consciousness and spiritual learning. The third theme focuses on pilgrimage traditions (*roah makang*) as a form of informal Islamic education within the community. The fourth theme discusses the contribution of ancient tombs as cultural heritage and educational resources that support the preservation of Islamic identity and local wisdom. These themes collectively demonstrate the multidimensional role of tomb architecture in shaping religious, educational, and cultural experiences among the Sasak people.

Islamic Educational Values Reflected in the Architectural Design of Ancient Tombs

The analysis of the Batu Layar, Loang Baloq, and Selaparang tombs reveals that their architectural structures embody various Islamic educational values. One of the most visible features is the orientation of the tombs toward the qibla, reflecting the centrality of tawhīd and obedience to Islamic teachings. The presence of *cungkup* (protective tomb structures) serves not only as a physical shelter but also symbolizes respect for pious individuals who played significant roles in the Islamization of Lombok. In addition, the use of local construction materials, including stone, wood, and traditional decorative elements, demonstrates the integration of Islamic principles with indigenous Sasak cultural expressions. These architectural characteristics indicate that religious values are embedded in the physical design of sacred spaces [2], [6].

The architectural arrangement of the tomb complexes further illustrates educational messages concerning spirituality, humility, and collective memory. The relatively simple structures of the tombs emphasize modesty rather than grandeur, reflecting Islamic teachings regarding equality before God and the transient nature of worldly life. Moreover, the preservation of these tombs by local communities indicates a continuous process of transmitting historical knowledge and religious awareness across generations. Visitors encounter not only a historical monument but also a symbolic environment that encourages reflection on faith, morality, and the contributions of religious figures to society [3], [40].

These findings support Geertz's theory of religion as a cultural system, which argues that religious symbols function as vehicles for transmitting meanings and shaping social behavior [5]. Within this framework, tomb architecture serves as a symbolic medium through which Islamic educational values are communicated to the community. The physical structures embody religious concepts and moral teachings, transforming architecture into an informal educational instrument that connects religious beliefs with cultural practices. The integration of Islamic and local elements also reflects the process of cultural accommodation that characterizes the development of Local Islam in Lombok.

Sacred Space and the Formation of Religious Consciousness

The study found that the selected tombs function as sacred spaces that shape religious consciousness among visitors. Their locations, architectural boundaries, and spatial arrangements create a clear distinction between ordinary and sacred environments. Batu Layar and Loang Baloq, for example, are situated in locations perceived by local communities as spiritually significant, while the Selaparang royal tomb complex is associated with the historical legacy of Islamic governance in Lombok. The existence of gateways, enclosed areas, and ritual pathways reinforces the perception of entering a sacred domain where visitors engage in prayer, remembrance, and contemplation [41], [42].

Furthermore, the sacred atmosphere of these tombs contributes to the educational process by encouraging visitors to internalize religious values. Pilgrims commonly recite Qur'anic verses, perform supplications, and reflect on the virtues of the deceased religious figures. Through these practices, the tombs become spaces where faith, gratitude, and moral awareness are cultivated. The educational impact of such experiences extends beyond formal instruction, as religious values are learned through direct engagement with sacred environments and communal rituals.

This finding corresponds with Eliade's concept of sacred space, which distinguishes sacred places from ordinary environments through their spiritual significance [43]. According to Eliade, sacred sites function as centers of religious orientation that connect individuals with transcendent realities. In the context of Lombok's ancient tombs, sacred architecture facilitates religious experiences that reinforce Islamic beliefs and ethical values. Consequently, the educational role of these sites emerges not only from verbal teachings but also from the symbolic power of sacred space itself.

Pilgrimage Tradition (*Roah Makang*) as Informal Islamic Education

The tradition of *roah makang* remains one of the most important religious activities associated with the Batu Layar, Loang Baloq, and Selaparang tombs. Pilgrimage is conducted individually and collectively, particularly during important religious occasions such as *Lebaran Topat*. During these visits, participants

engage in prayers, Qur'anic recitations, remembrance of God (*dhikr*), and supplications for deceased religious leaders. The ritual activities are often accompanied by communal gatherings and shared meals, strengthening social relationships among participants [44].

The continuity of pilgrimage traditions demonstrates their function as mechanisms for transmitting Islamic teachings and cultural values. Through participation in these rituals, younger generations learn religious etiquette, respect for scholars and ancestors, communal responsibility, and local religious traditions. The practice simultaneously preserves historical narratives related to the Islamization of Lombok and reinforces a sense of belonging to the broader Muslim community. Therefore, pilgrimage serves both religious and educational purposes within Sasak society [45].

This phenomenon can be explained through the concept of *living tradition* proposed by Geertz, which views religion as a system of meanings continuously reproduced through social practices [46]. Rather than being confined to doctrinal instruction, Islamic values are internalized through participation in cultural and religious activities. The *roah makang* tradition illustrates how religious education occurs within everyday communal life, enabling Islamic teachings to remain relevant and meaningful within local cultural contexts [47].

Ancient Tombs as Cultural Heritage and Educational Resources

The findings indicate that ancient tombs in Lombok function not only as sacred religious sites but also as repositories of cultural heritage and educational resources. Their historical significance preserves collective memories regarding the arrival and development of Islam on the island. Architectural features, inscriptions, spatial organization, and oral traditions associated with the tombs provide valuable information concerning religious history, local governance, and cultural transformation. These sites therefore serve as tangible evidence of the interaction between Islam and Sasak culture over centuries [48].

Moreover, the preservation of the tombs reflects the community's commitment to maintaining cultural continuity. Religious ceremonies, cultural festivals, and educational visits contribute to public awareness of local history and Islamic heritage. As a result, the tombs function as informal learning environments where visitors can gain knowledge about religious traditions, historical developments, and cultural identity. Their educational significance extends beyond religious instruction to include heritage awareness and cultural preservation [49], [50], [51], [52], [53].

The findings align with heritage education theory, which emphasizes the role of cultural heritage sites in fostering historical consciousness and value transmission [54]. Heritage sites function as educational spaces where communities learn about their collective past while strengthening cultural identity. In the context of Lombok, ancient tombs preserve Islamic educational values through both their physical architecture and

associated cultural practices, demonstrating how heritage and education are interconnected within the framework of Local Islam.

CONCLUSION

This study concludes that the architecture of the Batu Layar, Loang Baloq, and Selaparang ancient tombs embodies significant Islamic educational values that have been preserved and transmitted through the tradition of Local Islam in Lombok. The architectural elements of these tombs, including their qibla-oriented layouts, protective *cungkup* structures, use of local materials, and spatial organization, reflect the integration of Islamic teachings with Sasak cultural traditions. These architectural features function not merely as physical structures but also as symbolic media that convey religious messages related to faith (*aqidah*), worship (*'ibadah*), moral conduct (*akhlaq*), respect for religious figures, and collective memory. The findings demonstrate that the process of Islamization in Lombok occurred through cultural accommodation, resulting in a distinctive form of Islamic heritage that combines religious principles with local wisdom.

Furthermore, the study reveals that ancient tombs serve as sacred educational spaces where Islamic values are continuously reproduced through religious practices and communal traditions. The *roah makang* pilgrimage tradition, particularly during important religious occasions such as *Lebaran Topat*, functions as an informal educational mechanism through which religious knowledge, ethical values, historical awareness, and social solidarity are transmitted across generations. Through these activities, tomb sites become living centers of religious learning and cultural preservation rather than merely historical monuments. Consequently, the educational significance of Lombok's ancient tomb architecture lies not only in its symbolic and historical dimensions but also in its capacity to sustain Islamic identity and cultural continuity within Sasak society.

This research contributes to the growing discourse on Islamic educational heritage by demonstrating that sacred architecture can function as an alternative educational medium beyond formal institutions. The findings highlight the importance of preserving ancient tombs as religious, cultural, and educational assets that embody the dynamic relationship between Islam and local culture. Future studies may expand this research through field-based investigations involving community perspectives, pilgrimage practices, and comparative analyses of Islamic heritage sites in other regions of Indonesia to further enrich the understanding of Local Islam and its educational dimensions.

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