



Batu Layar Tomb: Local History, Sacred Architecture, and Pilgrimage Traditions in West Lombok

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Abstract: Batu Layar Tomb is a coastal sacred site in West Lombok whose historical meaning is maintained largely through oral narratives, community renovation, and recurring pilgrimage practices. This study examines the site's local history, architectural transformation, and living traditions while critically addressing variations in community accounts concerning the person or persons commemorated there. The research employed historical methods through heuristics, source criticism, interpretation, and historiography. Data were obtained from field observation, documentation, material remains, and interviews with twelve village officials, teachers, tomb custodians, customary and religious actors, community members, and youth during fieldwork in June–July 2025. The findings show that local chronology places the emergence of the tomb around 1801, although the identification of its central figure varies among narratives referring to Sayyid Zuhri, Ali al-Haddad, Maulana Syamsuddin, and a Habib associated with a miraculous maritime departure. Rather than invalidating the site's history, these variants reveal layered collective memory. The tomb developed from a simple earth-and-stone marker into a permanent complex through several community-led renovations. Its sacred landscape is sustained by pre-Hajj pilgrimage, nyangkar, and the ritual use of water from Lingkok Mas or Lingkok Beleq. The study concludes that Batu Layar is best understood as a living historical landscape where Islamic devotion, Sasak cultural memory, coastal identity, and community stewardship intersect.

Keywords: Batu Layar Tomb; collective memory; local history; pilgrimage tradition; sacred architecture

Abstrak: Makam Batu Layar merupakan situs sakral pesisir di Lombok Barat yang makna sejarahnya dipelihara terutama melalui tradisi lisan, renovasi berbasis masyarakat, dan praktik ziarah yang berulang. Penelitian ini mengkaji sejarah lokal, perubahan arsitektur, dan tradisi yang masih hidup sekaligus menelaah secara kritis variasi keterangan masyarakat mengenai tokoh yang diperingati di kompleks makam. Penelitian menggunakan metode sejarah melalui tahapan heuristik, kritik sumber, interpretasi, dan historiografi. Data diperoleh melalui observasi lapangan, dokumentasi, sumber benda, dan wawancara terhadap dua belas informan yang terdiri atas aparatur desa, guru, penjaga makam, tokoh adat dan agama, masyarakat, serta pemuda selama penelitian Juni–Juli 2025. Hasil penelitian menunjukkan bahwa kronologi lokal menempatkan awal keberadaan makam sekitar tahun 1801, tetapi identifikasi tokohnya bervariasi, meliputi Sayyid Zuhri, Ali al-Haddad, Maulana Syamsuddin, dan seorang habib yang dikaitkan dengan kisah pelayaran menggunakan batu. Variasi tersebut tidak semata-mata melemahkan sejarah situs, tetapi menunjukkan lapisan memori kolektif. Makam berkembang dari penanda tanah dan batu sederhana menjadi kompleks permanen melalui beberapa renovasi secara gotong royong. Lanskap sakralnya dipertahankan melalui ziarah sebelum berhaji, nyangkar, serta penggunaan air Lingkok Mas atau Lingkok Beleq. Penelitian menyimpulkan bahwa Makam Batu Layar merupakan lanskap sejarah hidup yang mempertemukan kesalehan Islam, memori budaya Sasak, identitas pesisir, dan tanggung jawab masyarakat.

Kata kunci: arsitektur sakral; Makam Batu Layar; memori kolektif; sejarah lokal; tradisi ziarah



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Introduction

Historical sites are not only material traces of the past. They are also social spaces in which communities select, repeat, negotiate, and transmit accounts of origin. This is particularly visible at sacred tombs, where the physical structure, the reputation of a religious figure, family memory, ritual practice, and present-day visitor activity form a single historical landscape. For local communities, the historical value of such a place does not depend solely on an inscription or an archive. It may also be carried by custodians' testimony, inherited pilgrimage routes, architectural orientation, objects associated with a saint, and collective acts of maintenance. Consequently, writing the history of a sacred tomb requires a method that respects oral memory while still distinguishing between verifiable evidence, community interpretation, and hagiographic motif. This approach is consistent with studies showing that oral traditions can shape local authority, historical reconstruction, and collective memory while remaining context-dependent historical sources (Ahmad, 2025; Senduk et al., 2025).

Batu Layar Tomb is located in Batu Layar Village, Batu Layar District, West Lombok Regency, on the western coastal corridor of Lombok. Its position near the sea and the Senggigi tourism area makes it simultaneously a religious destination, a marker of village identity, and part of a wider coastal cultural landscape. The site is known beyond the immediate village, especially through pilgrimage before departure for the Hajj, the annual concentration of visitors around Islamic commemorations and Lebaran Topat, and local narratives about an Islamic preacher and his companions. The name Batu Layar itself is associated with a stone resembling a sail and with a story of departure across the sea. The combination of a sacred grave, maritime imagery, and a coastal route makes the site historically distinctive within West Lombok.

The problem is that public knowledge of the site has long depended on oral transmission. The undergraduate research on which this article is based recorded multiple names and narrative sequences for the figures connected to the tomb. Some informants described the graves as belonging to Sayyid Zuhri and Sayyid Ali al-Haddad, two companions or guards of a Habib. Other accounts identified the central sacred figure as Syekh Maulana Syamsuddin or Tuan Maulana Syekh. Still other passages connected the site to Sayyid Duhri or Zuhri al-Haddad al-Hadrami and to Habib Abdurrahman, whose departure was remembered through the image of a stone sailing over the sea. These differences cannot responsibly be resolved by choosing one version without documentary support. They must instead be treated as historical evidence about how the community remembers Islamic arrival, charismatic authority, death, absence, and sacred place.

Recent studies provide a useful framework for this approach. Research on the historical remains of Sapit Village demonstrates that local sites, manuscripts, and religious objects can function as evidence of Lombok's civilizational identity when they are documented and interpreted systematically (Jannata et al., 2022). Ilmiawan and Sarah (2025) likewise show that a socio-historical approach to the coastal area of Ampenan can reveal the relationship between mobility, plural settlement, and local identity. These studies are relevant because Batu Layar also belongs to western Lombok's maritime zone, where movement of people and religious networks has shaped community memory. However, Batu Layar differs in that its main archive is not a written urban record but a sacred landscape structured by oral narratives, tomb architecture, and ritual repetition.

Studies of pilgrimage in Lombok further indicate that grave visitation is multidimensional. Fauzan et al. (2022) describe Sasak pilgrimage as an intersection of prayer, sacred meaning, local tradition, and religious tourism. Wanti et al. (2023) emphasize that visits to the graves of religious teachers continue because communities understand them as practices of respect, prayer, and the search for blessing, while Wahyu et al. (2024) identify social and religious educational values in pilgrimage at Loang Baloq. These findings help position Batu Layar within a wider Sasak pilgrimage culture, but they do not explain the site's specific historical narratives, its stages of architectural change, or the relationship among pre-Hajj pilgrimage, nyangkar, and Lingklok Mas.

The persistence of tradition also needs to be understood as a dynamic process rather than as unchanged survival. Siregar and Effendi (2023) show that Sasak tradition can continue while its form and conveyed meanings shift under modern conditions. At Batu Layar, the physical tomb has changed from a modest marker and organic-material shelter to a permanent complex, visitor numbers have increased, and religious activity now intersects with tourism, trade, sanitation, parking, and heritage management. The continuity of sacred meaning is therefore produced through adaptation. Recent research on oral-tradition preservation likewise emphasizes that cultural continuity depends on active community transmission and adaptive responses to social change (Akhiroh et al., 2025). Community renovation, the addition of prayer and ablution facilities, maintenance of customary access rules, and repeated ritual use have enabled the site to remain socially relevant.

This adaptive process creates a preservation challenge. Sacred sites are vulnerable not only to structural damage but also to the loss of historical context, the simplification of oral narratives, and visitor pressure. Research on the conservation of Solear Sacred Tomb stresses the importance of restoration, public education, youth involvement, institutional cooperation, policy support, and continuous monitoring (Zahra et al., 2024). Lestari and Hudaiah (2023) similarly argue that religious-tourism development should reinforce local wisdom rather than separate tourism from the community meanings that make a site valuable. For Batu Layar, conservation must therefore protect both the building and the intangible practices that organize the site's significance. This integrated perspective is compatible with the sacred-landscape approach, which treats religious space, cultural meaning, and sustainable local tourism as interconnected dimensions (Niglio, 2018).

A further historiographical issue concerns whose account becomes authoritative. Mu'arifah et al. (2025) demonstrate that local texts and collective memory can produce a history from below that differs from official or dominant narratives. Batu Layar presents a comparable problem, although its local archive is primarily oral and spatial. The names of saints, the story of a miraculous departure, the remembered sequence of renovation, the route from Lingklok Mas to the tomb, and the pre-Hajj gathering are all forms of historical representation. Their evidentiary status is not identical, but together they show how a community builds historical consciousness around a sacred site.

Based on these considerations, this study asks three questions: how is the origin of Batu Layar Tomb remembered and reconstructed from available sources; how has the tomb's architecture and sacred spatial organization developed; and how do pilgrimage traditions sustain the site's religious and historical meaning? The article argues that Batu Layar Tomb should be understood as a living mnemonic landscape. Its importance lies not only in identifying a single founder or burial occupant but also in the interaction of narrative variants, material transformation, ritual practice, and collective stewardship. This interpretation allows the article to preserve the thesis's field findings while applying more explicit source criticism to inconsistencies in the oral record.

Research Methods

This study uses the historical method to reconstruct the development and meaning of Batu Layar Tomb. Following the sequence outlined by Kuntowijoyo (2005), the research proceeded through heuristics, source criticism, interpretation, and historiography. The historical approach was chosen because the research object involves past events, inherited narratives, material remains, and changes that can only be explained by relating sources from different periods and forms. The purpose was not to transform every oral statement into a factual chronology, but to identify points of convergence, contradiction, and continuity and then place them in a transparent historical narrative.

Heuristics involved collecting oral, written, material, and visual sources. Fieldwork was conducted in Batu Layar Village during June–July 2025. The study interviewed twelve informants aged approximately twenty-three to eighty-two years. They included village and neighborhood officials, teachers, a tomb custodian and cleaner, a prayer-house custodian, a customary leader, a grave digger, community members, a visitor manager, and youth representatives. The diversity of informants was intended to capture administrative memory, ritual knowledge, custodial experience, community participation, and intergenerational perspectives. Interviews used prepared questions but allowed follow-up questions when informants introduced names, events, architectural changes, or ritual details not anticipated in the interview guide.

Observation focused on the location of the tomb in the coastal environment, the exterior and interior organization of the complex, access paths and stairs, gateways, resting areas, the core burial space, prayer and ablution facilities, the surrounding cemetery, visitor activities, and environmental conditions. Documentation included photographs and video of the building, the sail-shaped stone, pilgrimage activities, nyangkar materials, and Lingkok Mas. Material sources recorded in the thesis included objects and attributes associated with religious memory, such as a turban, prayer beads, and a cap, although the available evidence does not establish their date or provenance. These items were therefore treated as objects of community remembrance rather than automatically as authenticated relics.

Source criticism was applied externally and internally. External criticism considered whether a source could be linked to a particular informant, observation, document, or physical object. Internal criticism compared the content of interviews and examined the plausibility and consistency of each claim. This was crucial because names and identities varied across the oral narratives. Claims about the founding year around 1801, the origin of the religious figure in Baghdad or Hadramaut, and the number and identity of those buried were not treated as equally verified facts. The analysis distinguishes a local chronology, which is consistently used to place the site in the late eighteenth or early nineteenth century, from details that remain hagiographic or contested.

Interpretation connected the oral accounts to physical evidence and recurring practice. Convergent elements were given greater weight: the association with early Islamic preaching on the western coast; the memory of a religious teacher and companions; the transformation from a simple grave marker into a permanent complex; community-led renovation; the centrality of pilgrimage; and the relationship between the tomb and Lingkok Mas. Divergent elements were preserved in the analysis as narrative variants. Historiography then organized these findings thematically rather than forcing a single linear biography. The resulting account is therefore a critical local history: it acknowledges the limits of documentation, identifies the social functions of memory, and uses architecture and ritual as sources for understanding historical continuity.

Research Results

The research results indicate that Batu Layar Tomb cannot be reduced to one category. It is simultaneously a burial or commemorative site, a material record of community renovation, a ritual center, a landmark from which the village derives symbolic identity, and a destination located within a tourism corridor. The following discussion presents the site through four interconnected themes: narrative memory of origin, architectural transformation and sacred spatiality, pilgrimage traditions as living heritage, and the implications for historical interpretation and preservation.

Batu Layar in Local Historical Memory

Local accounts generally place the beginning of Batu Layar Tomb around 1801. In the thesis, this date marks either the death of the religious figure associated with the site or the deaths of his companions and the establishment of a simple grave. The initial form is described as a mound of earth or a pile of stones with a modest marker, consistent with a locally remembered Islamic burial practice. The date should be understood as community chronology rather than an independently confirmed inscriptional date, because no dated grave marker or contemporary archival document was presented. Nevertheless, its repeated use is historically meaningful: it locates Batu Layar within memories of Islamic preaching on Lombok's western coast at the transition from the eighteenth to the nineteenth century.

The most persistent narrative complex concerns a religious traveler, his two companions, and a dramatic departure. One version identifies Sayyid Zuhri and Sayyid Ali al-Haddad as two guards or companions of Syekh Sayyid Syarif or Habib Abdurrahman. After the companions died, they were buried at Batu Layar. The Habib then disappeared or left Lombok, and the story links his departure to a stone that moved across the sea like a sailing vessel. The place name is consequently interpreted as *batu yang berlayar*, a stone that sailed, or as a reference to a stone formation resembling the sail of a boat. The maritime image is reinforced by the site's coastal location and by the nearby rock formation documented in the research.

Another version identifies the person commemorated at the tomb as Syekh Maulana Syamsuddin, also called Tuan Maulana Syekh, a teacher believed to have come from Hadramaut and to have spread Islam along the western coast. In this account, he performed spiritual retreat or purification at Lingkok Mas before settling or preaching at Batu Layar. His death around 1801 led followers to establish the grave, which later became a pilgrimage center. The thesis sometimes treats Maulana Syamsuddin as the same person as Sayyid Zuhri or as a collective local name associated with the two graves. This fluid naming demonstrates that oral tradition has condensed multiple remembered actors into a sacred genealogy.

A third layer presents the compound as a *petilasan* or memorial trace rather than a straightforward individual grave. Some visitors also recognize graves of former custodians and companions in the surrounding area. This interpretation helps explain why the site can center on a charismatic figure even when oral accounts disagree over whether he is physically buried there, disappeared, or is represented through the graves of followers. The sacred authority of the site rests on association, presence, and inherited practice as much as on a single verified burial identity.

Table 1. Principal variants in the local narratives of Batu Layar Tomb

Narrative variant	Recurring elements	Historical treatment
Two companions or guards	Sayyid Zuhri and Sayyid Ali al-Haddad die and are buried; their Habib or teacher departs.	Strong evidence of a stable companion motif; names and relationship require further documentary verification.

Maulana Syamsuddin	A Hadrami teacher preaches on the western coast, uses Lingkok Mas, dies around 1801, and becomes the focus of pilgrimage.	Represents the local saint biography; chronology is oral and not confirmed by a contemporary inscription.
Habib and the sailing stone	A Habib disappears or leaves across the sea on a stone; the rock resembles a boat sail and explains the place name.	Read as a hagiographic-maritime motif that links sacred authority to coastal geography.

Source: Research Data, 2025

The variations are summarized in Table 1. They should not be read merely as errors. Oral narratives often preserve a stable structural core while names, places of origin, and biographical sequences change. At Batu Layar, the stable core consists of Islamic preaching, a revered teacher, companions, death or disappearance, the sea, a sail-shaped stone, and subsequent pilgrimage. This core gives the community a historical explanation for why the coast became sacred and why the village carries the same name as the tomb. The narrative thereby connects religious history to local geography.

From the perspective of historiography below, the significance of these stories lies in their role as community archives. Mu'arifah et al. (2025) emphasize that local historical materials can challenge the dominance of a single official representation. Batu Layar's oral archive does not supply the certainty of a dated manuscript, but it preserves categories of experience often absent from formal records: community attachment to a preacher, the memory of maritime arrival and departure, the moral authority of companions, and the legitimacy of caring for a grave. A critical article must therefore neither repeat all variants as literal fact nor dismiss them as myth. It must identify their social function and separate shared historical probability from sacred narrative detail.

Construction, Renovation, and Sacred Spatiality

The material history of Batu Layar Tomb is clearer than the biography of its sacred figures. Informants consistently described an initial grave marked by earth and stones. A protective structure was later built from wood and coconut leaves. From approximately the 1960s, renovation became more substantial and gradual: organic materials were replaced by cement, brick, roof tiles, and other permanent components; fences and access paths were added; and a small prayer space and facilities for pilgrims were developed. The thesis estimates that three or four major phases occurred, spanning community work before the New Order, early physical development during the New Order, spatial arrangement in the early Reform period, and more recent improvement of aesthetics and visitor facilities.

These changes were not described as a formal architect-led conservation project. They were driven by local religious and customary leaders and carried out through gotong royong. Community members contributed labor, materials, cleaning, painting, and routine care because maintaining the tomb was understood as both devotion and responsibility toward inherited culture. The building's permanence therefore records the growth of collective reverence. Each renovation responded to practical needs—shelter, access, security, prayer, rest, and visitor movement—while retaining the site's sacred center.

The present complex is approached through gateways and stairs from the coastal road. It includes an open yard, resting areas, a core tomb building, places for prayer, ablution-related facilities, seating for pilgrims, and a surrounding public cemetery. The main structure is rectangular and relatively simple, with white walls and a pyramidal or limasan-like roof. The thesis interprets the building as a combination of Islamic and Sasak elements rather than

monumental architecture. Its visual character is modest, but the sequence from entrance to core room produces a gradual transition from public space to sacred interior.

The reported orientation is toward the northwest, interpreted locally as both facing the Lombok Strait and broadly aligning the sacred space with the qibla. The precise geographic claim requires architectural measurement beyond the available study, yet the interpretation itself is important. Sea and qibla are not understood as competing directions: the coast recalls travel, arrival, and the stone-sailing narrative, while qibla orientation places the tomb within Islamic devotional order. Sacred spatiality thus joins maritime geography and religious cosmology.

A local rule limiting women's entry into the innermost chamber was also reported. Women may pray and participate from designated areas outside the core room. The thesis presents this rule as an inherited customary regulation concerning purity and sacredness, not as a universal Islamic requirement. In historical analysis, the rule shows that architecture is used to organize degrees of access, bodily conduct, and reverence. It also indicates that the meaning of the tomb is produced through social regulation as well as physical form.

Figure 1 displays the tomb building and the nearby stone formation that resembles a sail. The juxtaposition is central to local interpretation. The building gives durable form to collective care, whereas the rock anchors the maritime story in visible landscape. Together they allow visitors to move between material observation and oral narrative. Jannata et al. (2022) argue that the documentation of local remains strengthens historical identity; at Batu Layar, the same principle applies, but documentation must explain which meanings derive from observation and which derive from inherited interpretation.



Figure 1. Batu Layar Tomb and the stone formation interpreted as resembling a sail
Source: Research Data, 2025

The renovations also raise a conservation question. Permanent replacement can improve safety and comfort but may erase evidence of earlier construction. Because the thesis does not provide measured drawings or a dated architectural survey for every renovation phase, future conservation should begin with systematic recording: dimensions, materials, construction joints, older photographs, oral testimony from craftsmen and custodians, and mapping of graves and circulation. Such documentation would allow repair without reducing the site to a generic modern shrine.

Pilgrimage Traditions as Living Heritage

The historical meaning of Batu Layar is renewed through repeated practice. The thesis identifies three principal traditions: pilgrimage before departure for the Hajj, nyangkar, and the

collection or use of water from Lingkok Mas or Lingkok Beleg. These traditions do not merely take place at a pre-existing historical monument. They actively reproduce the tomb as a sacred and historical place by bringing families, religious leaders, custodians, youth, and visitors into patterned relationships with the site.

1. Pre-Hajj Pilgrimage

The pre-Hajj pilgrimage is the most publicly visible tradition. Prospective pilgrims visit Batu Layar with family members, neighbors, and community figures before leaving for the Holy Land. The sequence described in the field data begins with physical purification through bathing or ablution, followed by entry into the complex, recitation of Qur'anic passages such as Surah Yasin, tahlil, collective prayer, and religious counsel. Flowers may be scattered at the grave, and participants pray for safety, health, strength, and ease during the journey.

This practice functions as a community send-off and a form of spiritual preparation. The prospective pilgrim is not represented as traveling alone; the journey is embedded in family blessing, ancestral memory, neighborhood solidarity, and the moral authority of local religious history. Visiting the tomb before Hajj therefore links the universal center of Islam to a local sacred landscape. The pilgrim departs from Lombok after ritually acknowledging the community and the figures believed to have helped establish Islam in the region.

The practice also creates historical continuity. Older participants explain the proper sequence and prayers, while younger family members witness the tomb's significance. Wahyu et al. (2024) identify ethical, social, and religious learning in Lombok pilgrimage, and a similar pattern appears at Batu Layar: reverence is taught through participation rather than through classroom explanation alone. Figure 2 documents a communal pre-Hajj gathering inside the complex, showing that the ritual is simultaneously devotional and social.



Figure 2. Community gathering for the pre-Hajj pilgrimage and send-off

Source: Research Data, 2025

At the analytical level, the tradition should not be reduced to an attempt to obtain supernatural assistance from the dead. Informants repeatedly framed prayer as directed to Allah, while the tomb provided a place of remembrance, humility, and connection with respected religious predecessors. The distinction is important because local pilgrimage practices are sometimes debated in doctrinal terms. The field findings indicate a range of personal

motivations, but the collective form emphasizes prayer, counsel, solidarity, and moral readiness.

2. Nyangkar

Nyangkar refers to pilgrimage accompanied by flowers, fragrance, food, rice, water, and other prepared materials. The thesis records items such as yellow rice, floral arrangements, containers, and locally named foods or offerings. Participants visit the grave, greet the deceased, recite prayers, dhikr, tahlil, and Qur'anic passages, and place or distribute the materials in a manner that symbolizes respect, gratitude, and hope. Figure 3 shows the visually rich arrangement brought by pilgrims.



Figure 3. Materials prepared for the nyangkar pilgrimage tradition
Source: Research Data, 2025

The practice is open to different interpretations. In everyday language, some materials are called *sesajen*, a term that can suggest an offering to a spirit. Yet the informants' explanations generally redirect the meaning toward prayer to Allah, remembrance of religious figures, charity, sharing, and symbolic hospitality. A responsible historical interpretation should preserve this ambiguity rather than impose a single theological label. Nyangkar is a local cultural form whose religious meaning is negotiated by participants, custodians, and wider Muslim discourse.

Wanti et al. (2023) note that Sasak grave pilgrimage persists through an interaction between customary habit and belief, while Fauzan et al. (2022) describe pilgrimage as both prayer and a changing religious-tourism practice. Nyangkar illustrates both points. Its materials are culturally recognizable and inherited, but their meanings are continually explained in Islamic vocabulary. The practice thus represents accommodation rather than a static survival of a pre-Islamic ritual. Siregar and Effendi (2023) similarly show that Sasak traditions can change form or meaning while retaining social importance.

Nyangkar also has a social dimension. Preparation usually involves households rather than isolated individuals. Food, flowers, and containers mobilize domestic labor and local

exchange; the visit brings relatives together; and the shared act provides a structured language for gratitude, vows, remembrance, or requests for well-being. The historical value of the practice lies in this repeated transmission. Even when the composition of materials changes, the pattern of visiting, praying, sharing, and acknowledging the sacred site maintains continuity across generations.

3. Lingklok Mas or Lingklok Beleq

Lingklok Mas, also called Lingklok Beleq in the thesis, is a water source located a short distance from the tomb, described by informants as roughly two to three hundred meters away. It is situated in a quieter, shaded area and is linked to narratives of the religious figure's retreat, cleansing, or spiritual preparation. Pilgrims may visit the water source before proceeding to the tomb, wash the face, collect water, or use it to bathe children while praying that they grow into pious and morally good persons.

The route from Lingklok Mas to Batu Layar Tomb creates a ritual landscape larger than the grave compound. Water marks preparation and transition; the tomb marks remembrance and prayer. Informants described behavioral expectations at the spring, including cleanliness, calm speech, and respect. These rules transform an ordinary water source into a place of discipline. Figure 4 shows the modest physical form of Lingklok Mas, which contrasts with the more developed tomb complex but remains essential to the pilgrimage sequence.



Figure 4. Lingklok Mas or Lingklok Beleq as part of the pilgrimage landscape
Source: Research Data, 2025

The sacred meaning of water is inseparable from local environmental knowledge. The spring is valued because it is physically present, remembered across generations, and associated with a religious biography. Its preservation therefore requires attention to water quality, drainage, litter, access, and surrounding vegetation. If the spring becomes polluted or physically disconnected from the tomb route, an important part of the site's intangible heritage will also be weakened.

Taken together, the three traditions form a system. Pre-Hajj pilgrimage organizes community transition before a major religious journey; nyangkar expresses inherited forms of respect and sharing; and Lingkok Mas provides purification and a spatial prelude. Table 2 compares their main actors, material elements, and historical meanings. The table shows that the traditions are not isolated customs. They jointly connect body, family, community, landscape, and Islamic devotion.

Table 2. Living traditions and their historical functions at Batu Layar

Tradition	Main participants	Material/spatial elements	Historical and social function
Pre-Hajj pilgrimage	Prospective pilgrims, family, neighbors, religious figures	Ablution, Yasin, tahlil, counsel, flowers, core tomb space	Ritual preparation, collective blessing, transmission of local Islamic memory, and community send-off.
Nyangkar	Households, pilgrims, custodians	Flowers, fragrance, rice, food, water, prayer at the tomb	Negotiates local cultural form with Islamic prayer, expresses gratitude and vows, and strengthens kinship.
Lingkok Mas/Beleq	Pilgrims, parents and children, families	Spring water, washing, collection of water, route to the tomb	Purification, moral hope for children, remembrance of retreat, and integration of environment with sacred history.

Source: Research Data, 2025

Community Identity, Historical Meaning, and Preservation

Batu Layar Tomb contributes to village identity at several levels. First, the name of the village is locally explained through the tomb and the sail-stone narrative. The site therefore acts as a place-name archive. Second, community members present the tomb as evidence that their coast participated in the spread of Islam. Third, maintenance activities such as cleaning, repainting, preparing religious events, receiving pilgrims, and managing the compound create ongoing cooperation. The site is not a passive inheritance; it is an institution around which social roles are organized.

The tomb also functions as a meeting point for religious activity beyond ordinary pilgrimage. The thesis records annual gatherings, tahlilan, recitation, haul-related activity, Ramadan worship, and a gathering of Nahdlatul Wathan wirid congregations on the twenty-seventh night of Ramadan. These activities connect Batu Layar to wider religious networks in Lombok. They also show that a sacred site can acquire new layers of use while retaining older narratives. Historical continuity is achieved through accumulation rather than through unchanged repetition.

Economic activity is another layer. Visitor concentration supports food stalls, flower sellers, parking services, and other small-scale trade. Lestari and Hudaidah (2023) show that religious tourism can help preserve local wisdom when development is rooted in community participation. At Batu Layar, however, tourism should remain subordinate to the site's historical and devotional character. Community-based religious-tourism research similarly stresses that local participation should be central to development around sacred destinations (Kartika et al., 2020; Hakim, 2023). Promotion that presents a single sensational legend without explaining narrative variation could weaken rather than strengthen historical education.

Field observations identified practical problems: limited dedicated parking, congestion along the road during crowded periods, insufficient waste management, and a lack of clear

historical information. Plastic packaging from flowers and food can enter the sacred area even when bins are available. These problems affect comfort, the coastal environment, and the dignity of the site. They also demonstrate that physical preservation and visitor behavior are inseparable. Conservation cannot be limited to repairing walls and roofs.

A community-based preservation program should have five priorities. The first is historical documentation: record all major oral variants with the informant's identity, date, and relationship to the site; digitize old photographs; and map renovation phases. The second is interpretation: provide bilingual or multilingual signage that explains the local chronology around 1801 as an oral tradition, names the principal narrative variants, and avoids presenting uncertain details as established fact. The third is material conservation: conduct architectural and environmental surveys before further renovation, maintain the distinctive simple form, and protect Lingklok Mas as part of the same cultural landscape. The fourth is visitor management: improve parking coordination, waste separation, toilets, ablution areas, and circulation without commercializing the core grave. The fifth is education: involve village youth, schools, custodians, and university researchers in guided local-history activities.

These priorities correspond with the conservation approach proposed by Zahra et al. (2024), especially restoration, public education, youth participation, institutional collaboration, and continuous monitoring. They also respond to the historical-site perspective of Jannata et al. (2022): local remains become meaningful evidence when they are documented and connected to community identity. For Batu Layar, the most important principle is integrated conservation. The tomb building, sail-shaped stone, Lingklok Mas, oral accounts, pilgrimage sequences, and community management should not be treated as separate assets.

The historical contribution of this study is therefore not a final verdict on the identity of the buried figure. The strongest evidence supports the existence of a long-standing sacred complex associated with memories of Islamic preaching, a late-eighteenth- or early-nineteenth-century local chronology, gradual community renovation, and persistent pilgrimage traditions. The exact relationship among Sayyid Zuhri, Ali al-Haddad, Maulana Syamsuddin, and Habib Abdurrahman remains unresolved in the available sources. Stating this limitation is not a weakness. It is the result of source criticism and provides a more reliable basis for future archival, genealogical, epigraphic, and archaeological research.

Understanding Batu Layar as a living mnemonic landscape also avoids separating history from contemporary life. The site's historical authority is continuously produced when families gather before Hajj, when nyangkar materials are prepared, when children are washed with water from Lingklok Mas, when custodians clean the compound, and when residents debate the correct story or ritual. These actions are forms of historical transmission. They turn the past into a practical resource for devotion, identity, solidarity, and moral education.

Conclusion

Batu Layar Tomb is a living historical landscape whose significance emerges from the interaction of oral memory, material transformation, sacred geography, and recurring pilgrimage. Local chronology associates the site with Islamic preaching on Lombok's western coast around 1801, but the available sources preserve several identities and narrative sequences: Sayyid Zuhri and Ali al-Haddad as companions or guards, Syekh Maulana Syamsuddin as a central teacher, and a Habib whose departure is connected to a stone sailing across the sea. Historical criticism does not justify selecting one account as definitive. Instead, the convergent motifs—religious travel, companions, death or disappearance, coast, stone, and pilgrimage—show how collective memory explains the sacred character of place. Materially, the tomb developed from a simple earth-and-stone marker and organic shelter into a permanent complex

through several community-led renovations, reflecting gotong royong and expanding religious use. Spatial elements, including gateways, stairs, the core chamber, prayer facilities, the coastal orientation, the sail-shaped stone, and Lingklok Mas, create an integrated sacred route. Pre-Hajj pilgrimage, nyangkar, and the ritual use of water maintain the site as living heritage and transmit religious, social, and historical values across generations. Preservation should therefore combine architectural recording, environmental care, documentation of narrative variants, visitor management, and youth-centered historical education. The unresolved identity of the sacred figures remains an agenda for archival, genealogical, epigraphic, and archaeological study, while the present evidence already establishes Batu Layar as an important expression of Sasak-Muslim memory and community stewardship in West Lombok.

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