

Pilgrimage, Memory, and Identity at Majeluk Heroes Cemetery, Mataram

Muhammad Ali Akbar

Universitas Muhammadiyah Mataram, Mataram, Indonesia

Hafsah*

Universitas Muhammadiyah Mataram, Mataram, Indonesia

Isnaini

Universitas Muhammadiyah Mataram, Mataram, Indonesia

*Correspondence: hafsah69hafsah@gmail.com

ARTICLE INFO

Article History:

received: 28/02/2026

revised: 16/03/2026

accepted: 05/04/2026

Keywords:

Pilgrimage Tradition; Heroes' Cemetery; Collective Memory; Cultural Education; Cultural Identity; Mataram Society

DOI:

10.32509/mirshus.v6i1.168

ABSTRACT

The tradition of visiting heroes' graves in Majeluk Heroes Cemetery, Mataram, is a cultural practice that integrates ritual and historical commemoration. However, previous studies have largely emphasized its spiritual and social aspects, with limited analysis of its role in shaping collective memory and cultural identity in urban contexts. This study aims to examine how pilgrimage practices contribute to memory formation, cultural education, and identity construction. A qualitative field approach was employed through in-depth interviews with seven informants, participant observation, and documentation, analyzed using data reduction, categorization, and interpretative analysis. The findings show that rituals such as grave cleaning, flower scattering, and collective prayers, particularly during national and religious events, function as structured practices that reproduce historical narratives. These activities also facilitate the transmission of moral values and strengthen intergenerational engagement, especially through student participation. Analytically, the cemetery functions as a cultural space where memory, education, and identity are continuously constructed through social practice. This study demonstrates that local pilgrimage traditions operate as integrated mechanisms of memory reproduction, cultural learning, and identity formation in urban society.

INTRODUCTION

The tradition of visiting heroes' graves is a cultural practice that has endured and continues to be observed in Indonesian society, particularly in Lombok, West Nusa Tenggara (Supriadi et al., 2022). In the city of Mataram, this tradition is not only viewed as a religious activity but also as a socio-cultural practice that represents respect for the heroes' sacrifices while reinforcing the community's collective awareness of the nation's struggle (Fitriani et al., 2025). Activities such as flower offerings, communal prayers, and commemorative rituals

conducted by the community, students, and local institutions especially during major national and religious holidays demonstrate that visiting heroes' graves is closely linked to the preservation of cultural and historical values in the social life of the community (Galkova et al., 2020).

In the context of Indonesian society, the practice of visiting graves is not only related to spiritual dimensions but also holds significant social and cultural meaning in shaping the relationship between religious values, history, and local traditions (Iswaratama, 2024). In Lombok, particularly in the city of Mataram, this tradition has been passed down through generations and is maintained during various social and religious occasions, such as roah, nyekar, and communal prayers ahead of Ramadan as well as during Heroes' Day commemorations (Ichsan, 2023). These practices reflect the integration of religious teachings and local cultural traditions that shape the community's social life in a sustainable manner (Assmann, 2004).

From the perspective of cultural studies, ritual practices such as grave visits can be understood as symbolic activities that play a role in the production and reproduction of social meaning and collective identity (Bhandari, 2021). Through recurring commemorative rituals, communities preserve a collective memory that connects past experiences with present-day social realities (Raditya & Ulumuddin, 2021). Thus, the practice of pilgrimage serves not only as a form of respect for history but also as a cultural mechanism for internalizing moral, social, and historical values that contribute to the formation of a community's cultural identity (Akin & Mardiah, 2025).

In the local context of Mataram City, the Majeluk Heroes' Cemetery is a memorial site of profound historical and cultural significance (Ichsan, 2023). This site serves not only as a burial ground for heroes but also as a symbolic space where values of respect, nationalism, social solidarity, and historical awareness are continually reproduced through collective ritual practices (Hall, 2014). Various activities such as communal prayers, grave cleaning, historical reflection, and educational visits make this location an important medium for transmitting cultural values to the younger generation (Ariadi, 2022). In the study of cultural heritage, memorial sites such as heroes' cemeteries are understood as spaces that bring together historical memory, cultural values, and collective identity in the life of a community (Zainudin, 2020).

A number of previous studies have examined the tradition of visiting graves from various perspectives, ranging from spiritual and social dimensions to its memorial role in community life. (Wahyu Trisno Aji, 2024), (Hanif, 2025), (Anggratyas et al.2025), and (Afrijulianti & Hidayat, 2024) explain that the practice of visiting graves plays a crucial role in maintaining the community's symbolic connection to historical memory and in strengthening the spiritual experiences of those who engage in it. These findings are further supported by (Natasha & Facrureza, 2024), who demonstrates that visits to heroes' graves serve not only as a form of tribute to the contributions of historical figures but also function as a means of moral education and the instillation of nationalist values among the younger generation. Furthermore, (Sawaludin et al.2023) assert that visits to memorial sites such as heroes' cemeteries can strengthen the public's historical awareness while fostering the formation of a collective identity rooted in the nation's struggle values. However, most of these studies still tend to emphasize spiritual, memorial, or social aspects, while research specifically analyzing their contribution to the formation of local cultural character remains relatively limited, particularly in the context of dynamic urban communities such as Mataram City. This indicates a research gap in understanding how the practice of visiting heroes' cemeteries functions as a mechanism for transmitting cultural values and shaping local identity.

Based on this research gap, this study aims to examine the relationship between the tradition of visiting heroes' graves at the Majeluk Heroes' Cemetery and the formation of local cultural identity within Lombok society, particularly in the context of urban communities in the city of Mataram. This study seeks to analyze the cultural meanings embedded in this pilgrimage practice and how it plays a role in reinforcing historical memory, instilling moral values, and shaping the community's cultural identity. Thus, this study is expected to provide a deeper understanding of the role of local traditions as cultural mechanisms in preserving cultural identity and building the social character of the community amidst the dynamics of social change in urban society.

Despite the growing body of studies on pilgrimage traditions, there remains a lack of explicit analysis on how such practices function as integrated mechanisms for shaping collective memory and cultural identity, particularly within the context of urban communities such as Mataram.

This study addresses the following research questions: (1) How is the tradition of visiting heroes' graves practiced at Majeluk Heroes Cemetery, Mataram? (2) What cultural values are internalized through these pilgrimage practices? (3) How do these practices contribute to the formation of collective memory and cultural identity within the local community?

METHOD

This study employs a qualitative approach with a field research design to understand the social and cultural significance of the tradition of visiting heroes' graves at the Majeluk Heroes' Cemetery (TMP) in Mataram City. This approach was chosen because the study focuses on exploring the values, meanings, and social practices that have developed within the community regarding the tradition of visiting graves as part of local culture.

The research was conducted at the Majeluk Heroes' Cemetery in Mataram City, West Nusa Tenggara Province. This location was chosen because it holds historical and symbolic value as the burial site of national heroes and serves as a memorial space frequently used by the community, students, youth organizations, and government agencies for historical commemoration activities and pilgrimage traditions. The research was conducted from May to July 2025.

There were seven informants in this study, selected using purposive sampling—based on the consideration that they possess knowledge, experience, and direct involvement with pilgrimage practices at the Majeluk Heroes' Cemetery. These informants consisted of: (1) the manager of the Majeluk Heroes' Cemetery, (2) community leaders, (3) religious leaders, (4) traditional leaders or local cultural figures, (5) teachers involved in historical education activities, (6) youth or activists from youth organizations, and (7) local residents who regularly participate in pilgrimage activities. The diversity of the informants' backgrounds was intended to provide a comprehensive perspective on the cultural significance, social values, and functions of the tradition of visiting heroes' graves in the lives of the people of Mataram City.

Data collection was conducted through participatory observation, in-depth interviews, and documentation. Observation involved directly observing pilgrimage activities taking place in the Majeluk TMP area, such as communal prayer, grave cleaning, and historical reflection activities carried out by the community. In-depth interviews were conducted with informants to explore the meaning of the pilgrimage tradition, the cultural values embedded within it, and its role in shaping the social character of the community. Documentation was used to

supplement the data through field notes, photographs of activities, and archives related to pilgrimage activities.

Data analysis employed an interactive analysis model comprising data reduction, data presentation, and drawing conclusions. Data reduction involved selecting and simplifying data relevant to the research focus. The data was then presented in the form of descriptive narratives to facilitate the interpretation process before conclusions were drawn based on patterns and findings emerging from the field data.

Data validity was tested through source triangulation and method triangulation. Source triangulation was conducted by comparing information from various informants, while method triangulation was conducted by comparing the results of observations, interviews, and documentation. Additionally, data validity was further strengthened through a member checking process by reconfirming the interview results with the research informants.

RESULT AND DISCUSSION

RESULTS

1. Historical Background of the Majeluk Heroes' Cemetery

The Majeluk Heroes' Cemetery is one of the most important memorial sites in the city of Mataram, serving as a burial ground for the fighters who contributed to Indonesia's struggle for independence. Historically, TMP Majeluk began to take shape in the early 1960s, marked by the process of relocating and gathering the remains of local fighters who had previously been buried separately in various locations. The Majeluk area was chosen as the burial site due to its strategic location in the center of Mataram City.

As it developed, this area subsequently became the official burial site for members of the Indonesian National Armed Forces (TNI), the Indonesian National Police (Polri), and local fighters recognized as regional heroes. One of the key features in this area is the Eternal Wall, which lists the names of the heroes along with their birth and death years, providing visitors with structured historical information. You can see the image below:



Figure 1. The Wall of Eternity at Majeluk Heroes' Cemetery (Source: Field Documentation, Mataram, 2025)

The image above shows the Wall of Remembrance, which features a list of the names of heroes buried at the Majeluk Heroes' Cemetery, numbering between 165 and 166 names. The existence of this list represents a systematic effort to document the identities of the fighters who have contributed to the nation's struggle, while also serving as a form of collective recognition of their service. The structured arrangement of the names on the wall serves not only as historical information but also as a permanent symbol of respect.

2. Pilgrimage Practices and Rituals

Research findings indicate that pilgrimage practices at the Majeluk Heroes' Cemetery are carried out through a series of structured, symbolic, and collective activities. This series of activities generally begins with the cleaning of the cemetery grounds as an initial gesture of respect, followed by the scattering of flowers as a symbol of appreciation for the heroes' service. Subsequently, the activities conclude with a communal prayer led by a religious leader or community representative. This entire process involves various social groups, such as students, youth organizations, community leaders, and government agencies, particularly during commemorations of major national and religious holidays.

The manager of the Majeluk Heroes' Cemetery explained that the pilgrimage practice follows relatively consistent steps and is carried out in an organized manner.

"When there's a pilgrimage, it usually starts with cleaning the graves first, then continues with scattering flowers and a joint prayer. The visitors come from various backgrounds—schools, government agencies, and community organizations—especially during national holidays." (Informant: Manager of the Majeluk Heroes' Cemetery)

The flower-laying ceremony is one of the main stages of the pilgrimage practice, performed by visitors as a symbolic gesture of respect for the heroes' sacrifices. This activity can be seen in Figure 2 below:



Figure 2. Flower-Laying Ceremony at the Majeluk Heroes' Cemetery (Source: Field Documentation, Mataram, 2025)

The image above shows pilgrims scattering flowers as an integral part of the pilgrimage ritual. This activity reflects a symbolic form of respect for fallen heroes, while also representing the community's appreciation and gratitude for their service. Visually, the interaction between visitors and the graves demonstrates the emotional engagement and historical awareness fostered by this practice. Therefore, the scattering of flowers serves not only as a ceremonial

act but also as a collective expression imbued with cultural significance within the pilgrimage tradition.

Following the scattering of flowers, the pilgrimage practice also includes a communal prayer, which forms the core of the religious ritual dimension of the activity. A religious figure explains that communal prayer serves a spiritual function within the pilgrimage practice.

“In pilgrimage, prayer is actually the most important thing. We pray for the heroes while also remembering that life is temporary, so there is a value of worship and a reminder for us as well.” (Religious Leader Informant)



Figure 4. Joint Prayer Ceremony at the Majeluk Heroes' Cemetery (Source: Field Documentation, Mataram, 2025)

The image above shows pilgrims engaging in collective prayer as part of the pilgrimage ritual. This activity represents the religious dimension of pilgrimage practices, in which people not only pay symbolic homage but also offer prayers as a form of spiritual expression. The presence of a religious leader presiding over the prayer indicates that pilgrimage practices possess an organized and socially recognized ritual structure. Furthermore, collective participation in the communal prayer reflects the values of togetherness and devotion in the performance of the ritual.

Local residents who regularly undertake pilgrimages affirm that this activity has become an integral part of a social practice passed down through generations.

“We’re used to coming here, especially during Ramadan or Heroes’ Day. Usually we bring flowers, then pray. This has been the tradition for a long time; our parents did the same.” (Local Community Informant)

Community leaders state that the pilgrimage practice also serves as a means of social interaction that strengthens bonds among community members.

“When people go on a pilgrimage, they usually don’t come alone but together. There, we can meet each other, chat, and strengthen our relationships. So it’s not just about prayer, but also about togetherness.” (Community Leader Informant)

From the perspective of the younger generation, youth organization activists revealed that their involvement in pilgrimage activities provides hands-on experience in understanding the practice.

“We participate in pilgrimage activities with our organization, usually cleaning graves and joining in collective prayers. This has become a routine activity for us.” (Youth Activist Informant)

Additionally, teachers involved in pilgrimage activities stated that this practice is also utilized as part of contextual learning activities outside the classroom.

"We invite students to witness firsthand how the pilgrimage process is carried out, from cleaning the graves to praying together." (Teacher Informant)

Based on these findings, it can be concluded that the pilgrimage practice at the Majeluk Heroes' Cemetery is a structured, collective activity with clear stages, ranging from grave cleaning and flower scattering to the recitation of collective prayers. This sequence of practices demonstrates that pilgrimage is not merely a routine visit but also incorporates organized ritual elements within the social life of the community.

3. Cultural Values Emerging from the Pilgrimage

The research findings indicate that the practice of pilgrimage at the Majeluk Heroes' Cemetery not only involves ritual activities but also gives rise to various cultural values that develop within the community. These values encompass religious, moral, and social dimensions that are shaped through the community's direct involvement in pilgrimage activities. This process demonstrates that pilgrimage is not merely understood as a ceremonial activity but also as a medium for value formation that plays a role in the social life of the community.

A religious leader explained that the practice of pilgrimage holds a strong spiritual dimension in community life.

"In pilgrimage, prayer is actually the most important aspect. We pray for the heroes while also remembering that life is temporary, so there is a value of worship and a reminder for us as well." (Religious Leader Informant)

Local residents who regularly perform pilgrimages also share similar experiences.

"When we come here, besides praying for the heroes, we also feel more at peace. There's a sense of being reminded to always be grateful and not forget those who have fought." (Local Community Informant)

These statements indicate that the practice of pilgrimage is not merely understood as a formal ritual activity, but also as a means of spiritual reflection that strengthens the community's religious consciousness. Collective prayer provides a profound inner experience, so that the values of faith are not merely understood conceptually, but also felt directly in daily life.

A community leader explained that the practice of pilgrimage embodies the value of honoring the sacrifices of heroes.

"Through this pilgrimage, the community is taught to appreciate the struggles of heroes. So it's not just about knowing history, but also learning to respect and emulate them." (Community Leader Informant)

Teachers involved in pilgrimage activities with students also emphasized the importance of moral values in this practice.

"When students participate in pilgrimages, they learn about respect, discipline, and responsibility. So it's not just about knowing history, but also understanding values that can be applied in daily life." (Teacher Informant)

These findings indicate that pilgrimage practices serve as an effective medium for teaching moral values in community life. Values such as respect, responsibility, and exemplary conduct are not merely conveyed through historical narratives but are also internalized

through direct experiences during pilgrimage activities. Thus, this practice contributes to shaping individuals' characters oriented toward values of appreciation for struggle and sacrifice.

From a social perspective, a youth organization activist explained that pilgrimage activities strengthen social interaction among community members.

"Pilgrimage activities are usually done together, so we can interact and cooperate with one another, for example, when cleaning graves or joining in collective prayers." (Youth Activist Informant)

Traditional leaders or local cultural figures also emphasize the importance of the value of togetherness in pilgrimage practices.

"In pilgrimage, there is a strong sense of togetherness. The community comes together, engages in activities together, and this has become part of the culture that is preserved to this day." (Local Cultural Figure Informant)

These statements indicate that pilgrimage practices function as a social space that strengthens solidarity and togetherness within the community. The interactions that occur during pilgrimage activities foster closer social bonds among individuals, thereby ensuring that the values of togetherness and mutual cooperation are sustained. Thus, pilgrimage serves not only a ritual function but also plays a role in fostering social cohesion within community life.

Based on the overall findings, it can be concluded that the pilgrimage practice at the Majeluk Heroes' Cemetery fosters cultural values encompassing religious, moral, and social aspects. These values are formed through the community's direct involvement in pilgrimage activities, thereby becoming an integral part of social life that is continuously passed down.

DISCUSSION

1. Pilgrimage as Collective Memory

The findings of this study indicate that the practice of pilgrimage at the Majeluk Heroes' Cemetery serves not only as a religious ritual but also as a social mechanism for building and maintaining the community's collective memory of the nation's struggle (Sahai, 2023). Specifically, activities such as cleaning graves, scattering flowers, and reciting prayers together carried out repeatedly during specific occasions, such as Heroes' Day and the period leading up to Ramadan serve as a means for the community to reflect on the contributions and sacrifices of the heroes. The involvement of various social groups, ranging from students and the general public to government agencies, indicates that this process of remembrance occurs collectively and is structured within social life.

From the perspective of collective memory theory, Maurice Halbwachs asserts that memory is not individual in nature but is formed and maintained through social interaction within a group (Orianne & Eustache, 2023). Field findings indicate that pilgrimage practices at the Majeluk Heroes' Cemetery serve as a space where the community collectively reproduces historical memory through symbolic actions performed repeatedly. Activities such as communal prayer and reflection on the heroes' struggles not only revive narratives of the past but also situate them within the context of contemporary social life.

The concept of cultural memory proposed by Jan Assmann provides a relevant analytical framework for understanding the role of memorial sites such as the Majeluk Heroes' Cemetery. Assmann explains that cultural memory is preserved through symbols, rituals, and institutions that function as media for transmitting values from the past to the present. In the

context of this study, TMP Majeluk functions not only as a cemetery but also as a symbolic space that preserves the historical representation of the struggle. The pilgrimage practices conducted there serve as rituals that actively revive this memory within the collective consciousness of the community.

The research findings indicate that the involvement of the younger generation in pilgrimage activities plays a significant role in the process of transmitting collective memory across generations. Activities involving students, such as educational visits and participation in pilgrimage rituals, provide direct experiences that allow them not only to understand history cognitively but also to feel it emotionally. This strengthens the process of internalizing historical consciousness, ensuring that memories of the heroes' struggles are not severed but are continuously reproduced within different social contexts.

These findings align with previous research indicating that visits to memorial sites play a crucial role in preserving collective memory and enhancing public historical awareness (Rifqi Wardhana et al., 2025). Furthermore, other studies also confirm that ritual practices within memorial spaces serve as a means of reproducing historical values that strengthen the collective identity of the community (Sagita et al., 2025). However, this study makes a further contribution by empirically demonstrating how pilgrimage practices at the local level, particularly at the Majeluk Heroes' Cemetery, not only preserve historical memory but also integrate it into the community's daily social practices.

Based on this analysis, it can be concluded that pilgrimage practices at the Majeluk Heroes' Cemetery constitute a concrete manifestation of social mechanisms in preserving collective memory. Through rituals performed repeatedly, intergenerational participation, and the use of historical symbols in pilgrimage practices, the memory of the heroes' struggles is not only preserved but also continuously reconstructed within the community's social consciousness.

2. Pilgrimage as Cultural Education

The findings of this study indicate that the practice of pilgrimage at the Majeluk Heroes' Cemetery serves not only as a ritual and social activity but also functions as an effective medium of cultural education in transmitting historical and moral values to the community, particularly the younger generation. Empirically, students' involvement in pilgrimage activities such as educational visits, participating in grave cleaning, laying flowers, and joining in communal prayers provides experiential learning. This process enables students not only to understand history cognitively but also to internalize these values through tangible emotional and social experiences.

From a cultural education perspective, learning is not limited to formal settings but also occurs through interaction with social practices and the cultural environment (Kumpulainen & Renshaw, 2007). In this context, pilgrimage practices at the Majeluk Heroes' Cemetery can be understood as a contextual learning space that integrates historical knowledge with empirical experience. This aligns with John Dewey's philosophy, which emphasizes the importance of direct experience in shaping meaningful learning processes. Thus, participation in pilgrimage practices enables individuals to understand history not merely as information, but as an experience that shapes consciousness and value orientation.

Research findings indicate that the teacher's role in integrating pilgrimage activities into the learning process significantly contributes to students' understanding. Activities such

as direct observation of burial sites, participation in rituals, and post-activity reflection reinforce the internalization of values such as respect, responsibility, and nationalism. Thus, pilgrimage practices serve not merely as supplementary activities but as pedagogical strategies that connect learning materials with social reality.

Pilgrimage practices also contribute to fostering a reflective historical consciousness. Direct interaction with memorial sites enables students to understand that history is not merely a sequence of past events, but an integral part of a collective identity that remains alive in the lives of the community. In this regard, pilgrimage serves as a medium bridging historical knowledge with the development of critical awareness regarding national values.

These findings align with previous studies indicating that learning based on historical sites and cultural heritage enhances students' understanding of historical values and strengthens emotional engagement in the learning process (Jannah, 2025). Furthermore, other studies also confirm that cultural practices involving direct participation are more effective in strengthening the internalization of values compared to conventional learning methods (Emel, 2012). However, this study offers an additional contribution by demonstrating that pilgrimage practices at the local level not only function as a medium for historical education but also as an integrative tool in the formation of moral and social values within community life.

Based on the above discussion, it can be concluded that pilgrimage practices at the Majeluk Heroes' Cemetery constitute a form of informal cultural education that nonetheless has a significant impact on transmitting cultural values. Through direct experience, collective engagement, and the integration of historical knowledge and social practices, pilgrimage becomes an effective medium for shaping historical awareness and the social character of the younger generation within the context of a dynamic society.

3. Pilgrimage as Identity Formation

The practice of pilgrimage at the Majeluk Heroes' Cemetery serves not only as a ritual, social, and educational activity, but also plays a strategic role in the process of shaping the community's cultural identity. Empirically, community involvement in various pilgrimage activities such as participation in collective rituals, intergenerational social interaction, and emotional attachment to historical symbols indicates a process of value internalization that contributes to the formation of collective identity (Säljö, 2023). In this context, identity is not understood as something static, but rather as a social construction that continues to evolve through cultural practices that recur in the life of the community.

Within a cultural studies framework, collective identity is formed through dynamic interactions between historical experiences, cultural values, and living social practices within a community. Stuart Hall asserts that cultural identity is a dynamic construction, shaped through processes of representation and social practices that are continuously reproduced. In line with this, the pilgrimage practice at TMP Majeluk can be understood as a form of cultural representation that connects the community to the historical narrative of struggle, thereby shaping an identity consciousness rooted in shared collective experiences.

Research findings indicate that the pilgrimage practice plays a role in simultaneously integrating local and national identities. TMP Majeluk, as a memorial site, not only represents national history but also forms part of the local identity of the Lombok community, particularly in the city of Mataram. Through participation in pilgrimage practices, the community not only

builds an identification as part of the local community but also as part of a nation sharing a common history of struggle. Thus, pilgrimage practices function as a symbolic space that connects and unites various dimensions of identity within a single cultural experience.

The involvement of the younger generation in pilgrimage activities indicates an ongoing process of identity regeneration. The participation of students and youth in these activities facilitates the transfer of values and meanings from previous generations to the next. This process not only strengthens the continuity of collective identity but also ensures that the values embedded in pilgrimage practices remain relevant in the face of evolving social dynamics (Billett, 2014).

These findings align with previous research indicating that cultural practices rooted in memorial sites play a crucial role in shaping and reinforcing a community's collective identity (Faisal hiadayat, 2025). Furthermore, other studies have also confirmed that collective rituals involving active community participation can strengthen a sense of belonging to inherited cultural and historical values (Muh. Naufal Ramadhan, 2025). However, this study offers a more specific contribution by demonstrating that pilgrimage practices at the local level not only strengthen collective identity in general but also simultaneously integrate religious, moral, and social dimensions into the identity-forming process.

Based on the above discussion, it can be concluded that pilgrimage practices at the Majeluk Heroes' Cemetery serve as a cultural mechanism playing a significant role in the formation of community identity. Through participation in collective rituals, social interaction, and the internalization of historical values, pilgrimage practices not only preserve existing identities but also actively shape and reconstruct the community's collective identity within a social context that is constantly changing.

CONCLUSION

This study found that the practice of pilgrimage at the Majeluk Heroes' Cemetery is a cultural phenomenon with multidimensional functions, serving not only as a religious ritual but also as a social mechanism for building collective memory, a medium for cultural education, and a means of shaping community identity. A series of activities such as grave cleaning, flower scattering, and collective prayer, performed collectively and repeatedly, have proven to be an effective medium for reproducing historical memory, transmitting religious, moral, and social values, and strengthening the community's attachment to symbols of struggle.

This study expands the discourse on pilgrimage practices by demonstrating that this tradition can be understood not only within spiritual and social frameworks but also as a cultural practice that actively contributes to the formation of collective memory and cultural identity. By integrating perspectives on collective memory and cultural identity, this study affirms that pilgrimage practices at the local level play a strategic role in reconstructing historical consciousness and continuously shaping the collective identity of the community. These findings provide empirical support for theories of collective memory and cultural memory, while enriching cultural studies with a more specific local context.

Practically, this research offers significant implications for the development of education and cultural preservation. Pilgrimage practices can be utilized as an effective contextual learning medium to instill historical values, nationalism, and character in the younger generation. Furthermore, the management of memorial sites such as the Majeluk

Heroes' Cemetery should be directed not only as a place of reverence but also as a public educational space capable of strengthening the community's historical awareness and cultural identity. The integration of cultural practices, education, and preservation policies constitutes a strategic step in safeguarding the sustainability of cultural values amidst the dynamics of social change.

This study also suggests several directions for future research and practical development. Further studies are recommended to explore comparative analyses of pilgrimage practices across different cultural and regional contexts to better understand variations in the formation of collective memory and cultural identity. In addition, future research could employ mixed-method or quantitative approaches to measure the impact of pilgrimage activities on historical awareness, moral development, and civic engagement, particularly among younger generations. From a practical perspective, stakeholders such as educators and local authorities are encouraged to integrate pilgrimage activities into structured educational programs and cultural preservation initiatives, thereby strengthening their role as contextual learning media and instruments of cultural transmission in urban society.

Acknowledgement

The author would like to express his deepest gratitude to all those who have provided support and assistance during this research process. Special thanks are extended to the management of the Majeluk Mataram Heroes Cemetery for the permission and facilities provided, as well as to the traditional leaders, religious leaders, and pilgrim families who were willing to share their information, experiences, and views. The author also appreciates the technical and administrative assistance from educational institutions and fellow researchers who have provided valuable input. The support and cooperation of all parties greatly contributed to the smooth implementation of this research.

REFERENCE

- Abdullah. (2025). STUDI HISTORIS CAGAR BUDAYA MAKAM SYECH ABDURRAHMAN ABDURRAHIM DI DESA BATANG BANYU. *Psikosospes : Jurnal Psikososial Dan Pendidikan*, 1(1), 1–13.
- Adiwibawa, D. N. (2024). Peran Religi dan Tradisi Spiritual dalam Pembentukan Identitas Psikologis Masyarakat Sasak di Lombok. *Nusantara Hasana Journal*, 3(10), 91–96.
- Afrijulianti, D., & Hidayat, A. T. (2024). Revitalisasi Agama dan Budaya oleh Abuya Zahmir BA di Hiang Tinggi, Kabupaten Kerinci, Provinsi Jambi. *Majalah Ilmiah Tabuah: Talimat, Budaya ...*, 28(2), 166–174.
- Akin, M. A., & Mardiah, R. (2025). Nilai- Nilai Pendidikan Islam Dalam Kearifan Lokal Pulau Pajene kang (Studi Tradisi Tammu Taung Dalam Pembentukan Sikap Sosial Dan Religius Masyarakat). *LEARNING : Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 5(1), 452–463. <https://doi.org/10.51878/learning.v5i1.4614>
- Anggratyas, P., D, A., D.S, P., & M.D.H, K. (2025). *Potensi dan tantangan heritage tourism di kota mataram*. 2, 454–470.
- Assmann, J. (2004). Cultural Memory: Script, Recollection, and Political Identity in Early Civilizations. *Historiography East and West*, 1(2), 154–177. <https://doi.org/10.1163/157018603774004485>

- Bhandari, N. B. (2021). Diaspora and Cultural Identity: A Conceptual Review. *Journal of Political Science*, 21(February), 100–108. <https://doi.org/10.3126/jps.v21i0.35268>
- Billett, S. (2014). Integrating learning experiences across tertiary education and practice settings: A socio-personal account. *Educational Research Review*, 12, 1–13. <https://doi.org/10.1016/j.edurev.2014.01.002>
- Emel, Ü. (2012). John Dewey and Experiential Learning: Developing the theory of youth work. *Youth & Policy*, 108(1), 55–72.
- Faisal hiadayat, M. (2025). FESTIVAL RELIGIUS KULTURAL WISATA WARISAN: MAULUIK GADANG DAN PENGEMBANGAN DESTINASI BERBASIS KOMUNITAS DI PADANG PARIAMAN. *Journal of Islamic Tourism and Pilgrimage*, 1.
- Fitriani, S., Dana, T. R., Sari, P., Putri, T. N., & Sa'diyah, H. (2025). Kepribadian Kolektif: Kebudayaan Membentuk Pola Berpikir. *Journal of Education and Culture*, 5(2), 1–7.
- Galkova, O. V., Petrov, A. V., & Glazunov, V. V. (2020). LANDSCAPE, MEMORY, HERITAGE AND IDENTITY (HISTORIOGRAPHICAL OVERVIEW). *Vestnik Volgogradskogo Gosudarstvennogo Universiteta, Seriya 4: Istorii, Regionovedenie, Mezhdunarodnye Otnosheniia*, 25(5), 247–257. <https://doi.org/10.15688/JVOLSU4.2020.5.20>
- Hall, S. (2014). Cultural Identity and Diaspora. *The Postcolonial Studies Reader, Third Edition*, 497–501. <https://doi.org/10.4324/9780429469039-101>
- Hanif, H. A. (2025). Moderasi Beragama dan Pengaruhnya terhadap Hubbul wathon di Lingkungan Perguruan Tinggi. *ABHATS: Jurnal Islam Ulil Albab*, 6(1), 93–104.
- Ichsan. (2023). Bentuk dan Makna Makam Nahrasyiah Sultanah X Kerajaan Samudera Pasai. 5(2), 10–11. <https://doi.org/10.35134/judikatif.v4i2.1>
- Iswaratama, A. (2024). Makna Tradisi Bulan Ramadhan Di Kehidupan Masyarakat Lombok NTB. *AL-AFKAR: Journal for Islamic Studies*, 7(2), 763–772. <https://doi.org/10.31943/afkarjournal.v7i2.1009>
- Izwan Ariadi. (2022). Praktik Keyakinan Dan Persepsi Tokoh Agama Terhadap Mitos Dewi Anjani Pada Masyarakat Sembalun Lombok Timur. *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, 1(3), 184–193. <https://doi.org/10.56799/peshum.v1i3.282>
- Jannah, R. (2025). Enhancing Students ' Understanding of Hajj Rituals through Interactive Learning at MAS DDI Polewali Mandar. *Jurnal Studi Tindakan Edukatif*, 1(5), 2034–2040.
- Kumpulainen, K., & Renshaw, P. (2007). Cultures of learning. *International Journal of Educational Research*, 46(3–4), 109–115. <https://doi.org/10.1016/j.ijer.2007.09.009>
- Muh. Naufal Ramadhan, W. (2025). Tradisi Ziarah ke Makam Sunan Bonang : Kajian Sejarah Sosial Keagamaan Masyarakat Tuban. *Prosiding Konferensi Nasional Mahasiswa Sejarah Peradaban Islam (KONMASPI)*, 2(November).
- Natasha, C., & Facrurezza, D. (2024). the Impact of the “Pekan Gawai Dayak” Cultural Event on Tourists’ Decision To Visit Pontianak City. *Moestopo International Review on Social, Humanities, and Sciences*, 4(2), 111–119. <https://doi.org/10.32509/mirshus.v4i2.72>
- Orianne, J. F., & Eustache, F. (2023). Collective memory: between individual systems of consciousness and social systems. *Frontiers in Psychology*, 14(October), 1–14. <https://doi.org/10.3389/fpsyg.2023.1238272>
- Raditya, A., & Ulumuddin, N. I. (2021). Kebangkitan Lima Karakter Orang Madura Pasca Corona. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 47–76. <https://doi.org/10.19105/ghancaran.vi.5317>
- Rifqi Wardhana, M. F., Uskasasto, R., & Dwi Pratiwi, W. (2025). Perencanaan Situs Bersejarah

- Di Kota Bandung Menggunakan Pendekatan Dark Tourism. *Jurnal Darma Agung*, 33(1), 460–477. <http://dx.doi.org/10.46930/ojsuda.v33i1.5496>
- Sagita, Y. A., Pahlevi, M. R., & Pamulaan, A. B. (2025). Pemanfaatan Museum Taman Wisata Kerajaan Sriwijaya (TWKS) sebagai Sumber Belajar dan Penjaga Memori Kolektif Peradaban Sriwijaya. *HEURISTIK : Jurnal Pendidikan Sejarah*, 5(2), 21–28.
- Sahai, S. (2023). The Collective Memory. *The South East Asian Review*, 47(1), 75–78. <https://doi.org/10.32381/sear.2022.47.9>
- Säljö, R. (2023). Learning in Educational Settings: What Classics Can Teach Us about the Value of Attending to Participant Perspectives in Social Practices. *Confero: Essays on Education, Philosophy and Politics*, 9(2), 18–41. <https://doi.org/10.3384/confero.2001-4562.231217>
- Sawaludin, S., Dahlan, D., & Haslan, M. M. (2023). Pengembangan Civic Skills Melalui Nilai-Nilai Kearifan Lokal Pada Masyarakat Sade Desa Rambitan Lombok Tengah. *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 7(2), 238–251. <https://doi.org/10.21776/ub.waskita.2023.007.02.9>
- Supriadi, H., Irwan Rahadi, & H. M. Mugni. (2022). Wisata Makam, Sebuah Pergeseran Nilai-Nilai Religiusities, Dari Wisata Agama Menjadi Wisata Budaya (Animism). *Barista : Jurnal Kajian Bahasa Dan Pariwisata*, 9(2), 14–25. <https://doi.org/10.34013/barista.v9i02.629>
- Zainudin. (2020). Nilai-Nilai Pendidikan Perkawinan Adat Masyarakat Sasak. *Jurnal Penelitian Tarbawi*, 5(2), 15–31. <https://doi.org/10.37216/tarbawi.v5i2.319>