

Harmonisation of Religious Tourism and Local Sasak Culture In the Implementation of Sustainable Tourism at Loang Baloq Cemetery Tourism

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DOI: [10.22178/pos.124-49](https://doi.org/10.22178/pos.124-49)

JEL Classification: J01

Received 06.10.2025

Accepted 28.11.2025

Published online 30.11.2025

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Abstract. This research aims to analyse the manifestations of religious tourism and local Sasak cultural practices at Loang Baloq Cemetery and evaluate sustainable tourism initiatives through three pillars: economic, sociocultural, and environmental sustainability. Using a qualitative methodology with an ethnographic design, this study involved observation, in-depth interviews with key informants, including the cemetery caretaker, neighbourhood head, and Pokdarwis officials, and documentation, with data analysis using the Miles and Huberman framework. Results show that Loang Baloq Cemetery has excellent potential as a sustainable religious tourism destination that integrates Islamic spiritual values with Sasak traditions through pilgrimage practices, including Besangi, Saur Sesangi, and Lebaran Topat, with high visitor loyalty (80-90% repeat pilgrims) and a positive economic impact on the local community. However, development is hindered by internal management conflicts, inadequate infrastructure, and suboptimal waste management. This research contributes by providing a comprehensive framework for sustainable religious tourism development while maintaining cultural authenticity.

Keywords: Religious Tourism; Sasak Culture; Sustainable Tourism; Loang Baloq Tomb; Ethnography.

INTRODUCTION

Indonesia is highly vulnerable to various types. Religious tourism has emerged as a component of global tourism growth, with religious sites serving not only as venues for worship and ceremonies but also as tourist attractions that draw people from diverse origins [1]. This phenomenon includes diverse travel to sacred locations and the burial sites of esteemed leaders across various religions, providing pilgrims and tourists with opportunities for spiritual experiences, cultural exploration, and appreciation of the profound significance of these sacred sites. The advancement of religious tourism in Indonesia is significant within the national tourism sector, featuring diverse and compelling destinations, including cemetery-based religious sites such as the Tomb of Sunan Gresik in East Java [2], the Tomb of Sunan Kalijaga in Demak [3], and the Tomb of Bung Karno in Blitar [4]. Moreover, in West Nusa Tenggara, there exist various intri-

guing cemetery-based tourist attractions, one of which is the Loang Baloq Cemetery.

Makam Loang Baloq is a renowned religious tourist destination. The term "Loang Baloq" originates in the Sasak language, where "Loang" means a hole and "Baloq" denotes a crocodile [5]. The Loang Baloq Tomb Complex comprises three venerated tombs: the tomb of Sheikh Gauz Abdurrazak, an Islamic scholar from the Middle East; the tomb of Datuk Laut; and the tomb of Anak Iwoq. The Loang Baloq Cemetery holds considerable historical significance about the dissemination of Islam on the island of Lombok during the 18th century. The tomb serves as the site for the annual Lebaran Ketupat celebration [6]. It is associated with local rituals and beliefs, including Besangi [7] and Saur Sesangi [8], at the banyan tree of Makam Loang Baloq.

Visiting graves in the Loang Baloq Cemetery often coincides with the cultural traditions of the Sasak community. The distinctiveness of the Lo-

ang Baloq Cemetery is attributed to this aspect. The act of grave visitation, along with religious practices such as prayer and dhikr [9], is consistently accompanied by cultural activities, such as Besangi and the ritual of washing the face and drinking from the grave's water [10]. Consequently, community members often visit this monument.

Numerous prior studies have examined analogous themes related to the integration of religious and cultural values in tourism development. Authors [11, 12] investigated the growth of tourism rooted in local wisdom in Batu City, whereas author [13] conducted a SWOT analysis of sustainable tourist management. Furthermore, studies on the Loang Baloq Cemetery, including those by authors [7, 14], examine the pilgrimage tradition at the site, while author [15] explores strategies to increase visitor numbers to the cemetery. Nonetheless, prior studies have neither thoroughly illustrated the evolution of religious tourism and the portrayal of indigenous Sasak culture at the Loang Baloq Cemetery, nor the sustainability of tourism at this site. This research will comprehensively elucidate the religious tourism at the Loang Baloq Cemetery, alongside the cultural activities associated with it, and propose recommendations for sustainable tourism development at the site.

This research seeks to:

- 1) Analyse the manifestations of religious tourism and local Sasak cultural practices at the Loang Baloq Cemetery, and
- 2) Elucidate the sustainable tourism initiatives at the Loang Baloq Cemetery by examining the three pillars of sustainable tourism: economic sustainability, sociocultural sustainability, and environmental sustainability. Ultimately,
- 3) Evaluate ideas employing SWOT analysis to attain sustainable tourism through the integration of religious tourism and the indigenous Sasak culture at the Loang Baloq Cemetery.

METHOD

This study used a qualitative methodology, specifically an ethnographic research design [16], to investigate the integration of religious tourism and the local Sasak culture at the Loang Baloq Cemetery in Tanjung Karang Village, Sekarbela District, Mataram City. The methodology will explore intricate and multifaceted phenomena, in-

cluding religious values, spiritual significances, and cultural aspects that are profoundly embedded in the Sasak community's existence [17]. The data collection instruments comprise observation, comprehensive interviews with key informants, including the cemetery caretaker, the head of the Bendega neighbourhood, the Chairman and Secretary of the Tanjung Samudra Pokdarwis, as well as supplementary informants such as cemetery visitors, vendors, and workers at the Loang Baloq Cemetery, alongside documentation including historical photographs and informational boards at the Loang Baloq Cemetery. The data analysis method employs the Miles and Huberman framework, comprising four stages: data collection, data reduction, presentation, and conclusion drawing, utilising source triangulation to authenticate and validate data by comparing information among informants to ensure the credibility of the research findings [18].

RESULTS AND DISCUSSIONS

Religious and Local Sasak Cultural Tourism at Loang Baloq Cemetery. Loang Baloq Cemetery is a place of religious tourism with significant historical and cultural importance to the Sasak community. This location serves as both a site of spiritual pilgrimage and a hub of religious activity intertwined with local artistic traditions. Religion and traditions are intricately connected; despite regional variations, there exist commonalities in the cohesion of customs and religious ideals. The pilgrimage to the Loang Baloq Cemetery is seen not just as a spiritual journey but also as a manifestation of Sasak culture. Consequently, religious tourism in Makam Loang Baloq will consistently complement religious activities.

1) Chronicle of Makam Loang Baloq. Makam Loang Baloq is a revered necropolis with three principal tombs: Maulana Syaikh Gauz Abdurrazak (a distinguished 18th-century scholar from the Middle East), Datuk Laut (the devoted associate of Syekh Gaus), and Anak Iwoq (a reclusive individual). The populace of Lombok holds these three tombs with high esteem for their roles in the dissemination of Islam [8, 19]. The historical accounts of the individuals interred in the Loang Baloq Cemetery have been significantly altered, leading to several interpretations. The cemetery's caretaker asserts that obtaining specific information is challenging because Syekh Gauz Abdurrazak lived 200 years ago, which has led to multiple narratives about his life. The head of the

Bendega Environment explained that some assert that Sheikh Gaus only visited the location. In contrast, others contend that there is no burial but rather a site where the saint meditated, leading to the blessings.

This tomb has been documented since 1808, during the Anak Agung colonisation era. An article by the author [20] states that Syekh Gauz Abdurrazak, who hailed from Baghdad, initially arrived in Bayan before ultimately establishing residence in Kampung Batu Mediri. The locals referred to him as "Toaq Bayan Udang" because of his occupation as a shrimp catcher. Subsequently, Datuk Laut emerged as his steadfast friend; the community conferred the title for his frequent appearances on the surface of the sea. The original tomb of Syekh Gauz was located in Karang Seme, but in the 1700s it was relocated to its present site at the directive of the reigning ruler.

The term "Loang Baloq" in the Sasak language means "crocodile hole," alluding to the historical presence of crocodile nests in the area. While some perceive "Baloq" as referring to an ancestor, Pkdarwis Tanjung Samudra clarifies that its correct meaning is "crocodile hole," as the site of the Loang Baloq Tomb was formerly a river mouth teeming with crocodiles [21].

2) Pilgrimage Activities at the Loang Baloq Tomb. The pilgrimage activities at the Loang Baloq Tomb are primarily religious, centred on dhikr (remembrance of God) and prayer. The dhikr and prayer activities at the Loang Baloq Tomb are conducted with the intention of supplicating for the deceased and seeking blessings from Allah SWT through the intercession of the virtues of the individual interred there, rather than directing prayers to the tomb itself, as this would constitute shirk (associating partners with God). Consequently, the ritual is mainly focused on invoking prayers for Syaikh Gauz Abdurrazak, while anticipating blessings from his sanctity.

The procedure for reciting dhikr at the Loang Baloq Tomb typically commences with performing ablution for purification, followed by the recitation of dhikr, which begins with Al-Fatiha, dedicated to the Prophet Muhammad (SAW) and his companions, then to the deceased saints and teachers, including Sheikh Gauz Abdurrazak, Datuk Laut, and Anak Iwoq, subsequently to deceased family members and relatives, and ultimately for oneself. Subsequently, the recitation of Surah Yasin is conducted (if time allows), or it proceeds directly to Surah Al-Ikhlās (three

times), followed by Al-Falaq (once), An-Nas (once), and verses 1-10 of Al-Baqarah; this is succeeded by the dhikr of tasbih, takbir, tahmid, and tahlil, concluding with a prayer aligned with the purpose of the visit.

Nevertheless, the particular method of dhikr might be personalised and delegated to the individual concerning the recitation. Nonetheless, the practices of dhikr and prayer are ultimately aimed at Allah SWT, with the shrine serving as a conduit believed to facilitate the efficacy of these supplications. This notion has become the conviction of the inhabitants of Lombok, not only at the Loang Baloq Cemetery but also at other hallowed burial sites on the island.

3) Sasak Indigenous Culture. The Sasak local culture at the Loang Baloq Cemetery embodies the identity, values, and traditions of the Sasak people, merging spiritual and social aspects in accordance with Islamic principles. The Loang Baloq Cemetery has evolved into a cultural activity centre that includes the Besangi, Saur Sesangi, Air Makam, Ngurisan, and Lebaran Topat traditions, which have been transmitted over the centuries as embodiments of local wisdom [22].

Besangi is a ritual in which roots are bound to the banyan tree at Makam Loang Baloq, serving as a pledge or promise to pursue a particular wish or aspiration, such as healing or success. Following the pilgrimage, dzikir, and prayer, pilgrims frequently bind the roots with the intention in their hearts, believing that the tree's energy helps fulfil their prayers [7]. Consequently, when their prayers or aspirations are fulfilled, visitors typically return to the Loang Baloq Tomb to untie the roots. In the past, pilgrims attached plastic, ropes, straws, and other waste to the banyan tree's roots; however, site managers now require pilgrims to use only the roots directly to maintain cleanliness, although some visitors continue to use other items.

Saur Sesangi is a custom of honouring a vow upon the fulfilment of one's desires, typically signified by untying the roots as an expression of thanks to Allah SWT, rather than to the tomb itself [23]. People frequently accompany this practice with a thanksgiving festival, which may include slaughtering a goat or holding a communal dinner at the Loang Baloq Tomb and inviting extended family members or neighbours to pay their respects. The Saur Sensangi custom often motivates people to visit the Loang Baloq Tomb in the hope of fulfilling their wishes.

Grave Water is water that has been consecrated by dhikr and particular surahs at the Loang Baloq Grave, purportedly bestowing blessings for health, safety, or prosperity [24]. Visitors can obtain this water from the grave well or purchase packaged water from vendors in front of the Loang Baloq Grave. People often use grave water for drinking, washing their faces, or bathing while reciting prayers and expressing sincere intentions. Many individuals also use makam water in traditional or alternative medicine, especially to treat illnesses that do not respond to conventional medical care or that they believe originate from witchcraft, based on the belief that makam water acts as a conduit through which prayers can heal the illness.

Ngurisan is the custom of shaving an infant's hair as an expression of thankfulness for the birth of a healthy child, typically conducted around Islamic festivals such as Eid or the Prophet's Birthday. The procession includes items such as platters, yellow rice, water, flowers, and currency. Subsequently, the bai will have their hair trimmed while encircling the congregation, chanting prayers, sholawat, and the Barzanji text. At the Loang Baloq Cemetery, Ngurisan is performed collectively during Lebaran Topat, with family representatives from many regions participating. This ritual entails a pilgrimage culminating in the distribution of blessings via the scattering of flowers and coins [25]. The Ngurisan parade is seen as a prayer for blessings, safety, and health for the children participating in the rite.

The Sasak community observes Lebaran Topat on the 8th of Syawal after completing six days of Sunnah fasting in Syawal. This practice expresses thanks following the Ramadan and Sunnah Syawal fasts. This system integrates Islamic principles with the indigenous Sasak culture [26]. The term "topat" originates in the Sasak language and refers to ketupat, which symbolises a pure heart and equilibrium in life through the four elements: water, earth, fire, and air [27]. The Lebaran Topat festival at the Loang Baloq Cemetery is incorporated into the annual event calendar of the Mataran City Tourism Office. Lebaran Topat at Makam Loang Baloq involves Islamic practices like prayer, dhikr recitation, Ngurisan, Selakaran (Sholawatan), and berjamjam (tomb washing). The Lebaran Topat festivities proceed at Loang Baloq Park with the ceremonial cutting of the Topat Agung, festival events, and enchanting traditional dances.

These rituals exemplify the syncretism between Islam and Sasak culture, reinforcing camaraderie and cultural identity while enhancing the tourism potential at Makam Loang Baloq. The local community recognises Makam Loang Baloq as a spiritual and cultural site and works to conserve it for future generations.

Execution of Sustainable Tourism at Makam Loang Baloq. Sustainable tourism at Makam Loang Baloq, as a religious tourism destination, must balance economic, sociocultural, and environmental aspects to meet the needs of visitors, the industry, the environment, and the local community [28]. Makam Loang Baloq has emerged as a prominent tourist destination, attracting numerous pilgrims from diverse regions of Lombok Island, particularly around Islamic holy days such as Maulid Nabi, Idul Fitri, Idul Adha, and Lebaran Topat, when visitors congregate to pay their respects; this arises from the profound spiritual significance and pilgrimage customs prevalent within the Sasak community [29]. Consequently, to evaluate the sustainability of tourism at Makam Loang Baloq, it is essential to analyse the extent to which it is equipped to support sociocultural, economic, and environmental sustainability.

1) The cultural sustainability. The cultural sustainability of the Loang Baloq Cemetery exhibits a multifaceted condition characterised by notable strengths and problems. This tomb robustly upholds the traditions and cultural values of the Sasak community. The conviction in the sacredness of the Loang Baloq Tomb has been intrinsically embedded in the community and transmitted over generations through traditions, lifestyles, and pilgrimage rituals. The Chairman of Pokdarwis Tanjung Samudra stated that visitors with a connection to this tomb will consistently return over time without notable changes. The Secretary of Pokdarwis' assertion substantiates this conviction that, as long as individuals continue to revere and transmit the sanctity of the tomb to their descendants, this site will remain a frequent destination due to its religious connection and deeply entrenched beliefs.

The Loang Baloq tomb has effectively emerged as a hub for cultural activities associated with religious elements, including tomb pilgrimage culture, Besangi, Saur Sesangi, Ngurisan, and Lebaran Topat. These traditions are preserved due to their intrinsic connection to the community's reverence for the sanctity of the hallowed tomb.

The Head of the Bendega Environment explained that religious tourism centred on graves, such as Loang Baloq, is intricately linked to sociocultural dynamics and contrasts with non-religious tourism, which may undermine the local community's sociocultural fabric. A distinctive feature of this tomb is the high level of intercultural tolerance, which allows diverse pilgrimage rituals from many places to coexist harmoniously. Activities such as goat slaughtering, communal cooking, and the Ngurisan event organised by visitors from Praya Lombok Tengah illustrate how cultural differences can enrich experiences without engendering conflict, provided they adhere to a shared belief system regarding the Makam Loang Baloq.

This research also uncovers significant issues in the social dimensions of management. A protracted internal dispute exists between the Head of the Bendega Environment and the Tanjung Samudra Pokdarwis concerning the ownership and administration of the Loang Baloq Cemetery. This dispute arises from territorial ownership concerns, with the Head of the Environment asserting authority over management because of the cemetery's placement within the Bendega Environment area. In contrast, the Pokdarwis contends that the graveyard is not subject to ownership by any party. The Chairman of Pokdarwis indicated that a dispute persists concerning the ownership of a section of land west of the burial, claimed by certain community members, which remains unresolved despite multiple mediation attempts. The situation is aggravated by the lack of cooperation between the two parties, as noted by the Secretary of Pokdarwis, who said that miscommunication frequently arises during government actions, ultimately harming guests or visitors.

The ramifications of this internal conflict are profoundly relevant for the sustainability of tourism. Comparable studies across different locales corroborate these findings, exemplified by the Makam Dalam Santri Kutaliman, where tensions arose in community-based management between factions advocating broader community involvement and caretakers who perceived a threat to their inheritance rights, resulting in social discord and obstructing the development of religious tourism [30]. Research at the Tomb of Sheikh Abdullah Mudzakir in Demak reveals disputes between the village government and the dzurriyah over profit distribution and management authority, leading to ineffective, unsustain-

able tourism management [31]. Investigations at the Ketaq Tomb reveal that internal discord within the foundation leads to inadequate administration, adversely affecting road access, parking facilities, and public amenities, thereby diminishing visitor appeal and constraining local economic development [32].

The Loang Baloq Tomb has not yet achieved full sustainability in its sociocultural dimensions. Although it has a strong cultural foundation, with deeply ingrained community trust and high intercultural tolerance, internal management conflicts pose a serious threat to long-term sustainability. This disagreement may lead to increased social division within the community, impede growth of the tourism program, and ultimately diminish tourist interest. To achieve optimal sociocultural sustainability, it is essential to address internal issues through effective mediation, implement a transparent and competent management structure, and ensure equitable allocation of roles among diverse stakeholders. If stakeholders fail to resolve these issues, they cannot fully optimise the cultural strength of Makam Loang Baloq to support the long-term sustainability of religious tourism.

2) Economic sustainability. This study analyses the economic sustainability of religious tourism at the Loang Baloq Cemetery, drawing on sustainable tourism principles that require equitable and enduring economic benefits for all stakeholders, particularly the local population [33]. The notion of financial sustainability in tourism transcends immediate profits or the interests of a select few, prioritising the generation of employment, enhanced income, and sustainable business prospects for the local community of the tourist destination.

The distinctive feature of visitors to the Makam Loang Baloq is the prevalence of fervent patrons, with around 80-90% of attendees being pilgrims who have returned multiple times, establishing pilgrimage as a hereditary custom. The Head of the Bendega Environment states that the majority of tourists are repeat attendees who have promoted the tradition of cemetery pilgrimage to their descendants as a means of cultural preservation within the Sasak community. These fervent clients exhibit exceptional loyalty and commitment to the establishment, often remaining loyal even after encountering numerous difficulties [34]. The public's reaction to Ustaz Mizan Qudsiah's sermon, which condemned the sacred

tombs in Lombok, particularly the Loang Baloq Grave, was evident in the extensive rallies and the ustaz's subsequent six-month prison sentence in December 2022.

The Loang Baloq Tomb exerts a substantial positive economic influence on the local community. Before the advent of tourism, the majority of the town's inhabitants engaged in daily labour, leading to an unstable economy. Nonetheless, with the growth of tourism, many people have transitioned to jobs as coffee vendors, cold beverage sellers, toy merchants for children, and other enterprises that support the tourism sector. The leader of Pokdarwis highlighted that all societal aspects benefit from the presence of this tomb, with economic effects clearly evident both in the vicinity and within the tomb region.

The economic management method at the Loang Baloq Cemetery has demonstrated a relatively equitable distribution of benefits. The cemetery custodians now receive a monthly remuneration of Rp 1,500,000 from the Head of the Environment, with a biennial rotation system in place to provide opportunities to economically disadvantaged individuals with sufficient religious understanding. Numerous former gravekeepers have achieved substantial economic advancement, enabling them to build homes and own land. Moreover, employment opportunities exist for cleaning personnel and night security, compensated through parking fees and tourist donations. The collected donations are designated for the construction of a mosque in the Bendega area, which indirectly benefits the community. Local traders such as Inaq Mas'ah, who had been engaged in commerce for over 25 years before the bridge's construction, perceive a substantial economic impact. On typical days, she earns between Rp 200,000 and Rp 300,000; on Sundays, her earnings exceed Rp 500,000; and during Islamic holidays, they may reach millions of rupiah, demonstrating the sector's stability and sustainable economic potential.

Nonetheless, obstacles exist in advancing economic progress. Despite recommendations from visitors such as Yusuf Mubarak to establish souvenir and handicraft shops akin to those at the Walisongo tombs in Java, the Head of the Bendega Environment is deliberating this issue with meticulous care. The primary concern is to preserve the dignity and spiritual values of the Loang Baloq Tomb as an authentic pilgrimage site, rather than the Loang Baloq Park, which

may be developed more innovatively. All developments must undergo consultation with individuals knowledgeable about the tomb's values to prevent modifications to its inherent spiritual and social essence.

3) Sustainability of the Environment. This study investigates environmental sustainability at the Loang Baloq Cemetery, a religious tourism site, by drawing on the concept of ecological sustainability as the judicious management of natural resources and the environment to meet the needs of the present generation without jeopardising future generations' capacity to meet their own needs [35]. In tourism, environmental sustainability is a crucial pillar, as rapid expansion often disregards ecological management, particularly in waste management and spatial planning, thereby harming local ecosystems. Sustainable religious tourism should enhance the economic welfare of the local community while preserving the environment, by engaging the community and cooperating with the government to ensure effective tourism management that addresses current needs without compromising the rights of future generations [36]. At the Loang Baloq Cemetery, environmental conservation emphasises preserving the cleanliness, authenticity, and natural integrity of the site to ensure it remains comfortable and sacred for pilgrims, while preventing pollution, indiscriminate deforestation, and ecological degradation resulting from tourism activities.

The observational results indicate that the Makam Loang Baloq area exhibits a relatively well-preserved environment, with minimal alterations or activities that could jeopardise its authenticity and naturalness, notably the tomb of Syaikh Gauz Abdurrazak. The primary environmental distinction is the existence of a substantial banyan tree that shelters the tomb and naturally creates a cave-like formation without human interference. The Head of the Bendega Environment stated that the banyan tree developed roots that formed a natural chamber, and that management refrained from extensive interventions such as pruning or altering its structure to preserve its original state. The Secretary of Pokdarwis highlighted that the banyan tree, rather than growing over the grave, creating a cave, is seen as a blessing and a distinctive characteristic. Tree felling is conducted solely when vegetation becomes obstructive and excessively large. However, for trees deeply entrenched in the cemetery, prior consultation is necessary, as that

area also serves as a public burial ground for the local population. The Head of the Bendega Environment stated that every decision to fell a tree is consistently discussed with local religious authorities to prevent any complications, particularly when the tree has become excessively huge and interferes with fresh burial operations. The cemetery keeper is tasked with maintaining the banyan tree's roots to ensure they do not inconvenience visitors.

The configuration of the Loang Baloq Cemetery is preserved in its natural state, with minimal interference, to maintain its significant spiritual aura. The tomb is recognised for its location within a banyan tree, and its natural management strategy enhances environmental sustainability by preventing excessive exploitation for tourism. A further beneficial effect is observed in the aquatic habitat, where the groundwater within the Makam Gauz Abdurrazak flows freely and copiously, signifying that the integrity of the hydrological environment is well preserved.

The primary challenge to environmental sustainability is waste management, particularly the significant increase in waste generated by tourists during Islamic holidays, when people travel from many places to pay their respects. Debris, including plastic, floral arrangements, and organic waste, is frequently dispersed across the cemetery grounds. The waste management system currently categorises waste into two types: it incinerates organic waste and sends garbage trucks to collect inorganic waste, such as plastic, from the area. The leader of the Bendega community and the cemetery caretaker clarified that organic waste is often incinerated in a designated area, whereas other refuse is gathered for disposal. The leader of Pokdarwis Tanjung Samudra noted that waste management remains suboptimal owing to discrepancies in the management system of Makam Loang Baloq. Organic waste, including tree leaves, should be buried in substantial pits to decompose into natural fertiliser for local trees, rather than being incinerated. Waste of economic value, such as used bottles, should be allocated to scavengers for resale, while other refuse is collected by the Environmental Agency each morning. The ongoing practice of rubbish incineration is a significant concern due to its impact on air pollution in the vicinity.

Following an extensive evaluation of environmental sustainability factors, Loang Baloq Ceme-

tery can be classified as a religious tourism site that demonstrates commendable ecological sustainability; however, it needs enhancements in several areas. Beneficial factors that promote environmental sustainability encompass: firstly, the preservation of the cemetery's naturalness and authenticity through minimal human interference, particularly in safeguarding the distinctiveness of the banyan trees that constitute the natural framework; secondly, prudent vegetation management that engages religious leaders in the decision-making process concerning tree removal; thirdly, the conservation of the aquatic ecosystem, as demonstrated by the unobstructed flow of healthy water within the cemetery; and fourthly, non-exploitative spatial planning that upholds the sacred identity of the cemetery. Nonetheless, a considerable deficiency in waste management poses a risk to long-term environmental sustainability. The existing practice of incinerating organic waste violates environmental sustainability standards because it contributes to air pollution. To achieve optimal environmental sustainability, Makam Loang Baloq must establish an integrated waste management system encompassing composting of organic waste, recycling of economically valuable materials, and appropriate management of inorganic waste, in accordance with the protocols set by the Environmental Agency. Through advancements in waste management, Makam Loang Baloq possesses the potential to serve as a paradigm for an authentically environmentally sustainable religious tourism site.

SWOT Analysis. SWOT analysis is a strategic planning technique employed to assess the strengths, weaknesses, opportunities, and threats associated with a project or company endeavour. This research employs SWOT analysis to evaluate sustainable tourism plans that integrate religious and cultural tourism in the Loang Baloq Cemetery. The researchers selected this method because it thoroughly delineates the diverse internal and external factors influencing the evolution of the tourism destination and helps them formulate adaptive and sustainable plans [37].

1) Strengths of Makam Loang Baloq. Makam Loang Baloq offers several significant advantages, making it an appealing destination for religious tourism. This location possesses distinctive spiritual and cultural elements, exemplified by the integration of religious practices with Sasak traditions, resulting in intriguing acculturation, in-

cluding dhikr and prayers accompanied by burial water, the Nazar (Besangi) tradition, and gratitude rituals involving goat slaughtering. The leader of Pokdarwis Tanjung Samudra explained that, upon fulfilling a pledge, individuals express their thanks by bringing a goat for sacrifice and hosting a communal supper at the tomb, thereby exemplifying the potency of local rituals at that site. The intense loyalty of tourists, driven by pilgrimage-related reasons grounded in ancestral beliefs, provides a consistent year-round visitor base. The Head of the Bendega Environment indicated that approximately 80-90% of visitors are returnees who adhere to the practice and belief of consistently visiting the tomb. The distinctive form of the tomb, situated within a banyan tree that naturally resembles a cave rather than being artificially constructed, is seen by the community as a blessing. Fourth, there is a notable annual tradition known as Lebaran Topat, which has been incorporated into the Mataram City Tourism Office's event calendar, amalgamating religious, cultural, and celebratory elements.

2) Weaknesses that Need to be Addressed. Makam Loang Baloq, despite its considerable potential, encounters numerous substantial flaws. The primary problem lies in the discord between the Head of the Bendega Environment and the Tanjung Samudra Pokdarwis over the ownership and administration of the tomb. This dispute impedes coordination of initiatives and support from the Mataram City Tourism Office for tourism development. The leader of the Pokdarwis highlighted the persistent land ownership conflict west of the cemetery, which remains contested by the community and has yet to be resolved despite multiple mediation attempts. Additional deficiencies encompass insufficient infrastructure, including inadequate parking facilities, unsanitary restrooms, the absence of prayer apparatus, and the lack of informational signage or navigational maps. Waste management remains suboptimal due to continued reliance on incineration, which contributes to air pollution. Moreover, there is a lack of diversification in tourism offerings, as activities remain confined to pilgrimage trips, without distinctive souvenirs or supplementary offerings such as educational and cultural tours.

3) Opportunities for Development. Makam Loang Baloq has significant development potential in line with the growing trend of cultural tourism. In 2023, the number of domestic tourist journeys totalled 825.80 million, reflecting a 12.37% rise

from the prior year, while the average expenditure per trip rose by 5.36% to Rp2.57 million (West Kalimantan Provincial Tourism, Youth, and Sports Office, 2023). This signifies an increasing desire for culturally oriented tourism experiences. Government support for religious tourism is becoming robust through infrastructure development initiatives, workforce training, and national tourism advocacy. Collaboration with Taman Loang Baloq, situated across the street, presents a potential for synergy to establish a holistic destination cluster that integrates religious and recreational tourism. The advancement of MSMEs, incorporating supplementary tourism offerings such as souvenir stores and handicrafts, remains highly viable, drawing on successful models in comparable places such as the Maulana Malik Ibrahim Gresik Tomb [38].

4) Threats that stakeholders must monitor closely. Numerous significant threats confront the advancement of Makam Loang Baloq. The possibility of intensifying internal disputes may foster insecurity and unease among tourists. Prior studies have demonstrated the detrimental effects of conflict in tourist management, encompassing social discord and unsustainable practices [30-32]. The evolving mindset of the younger generation, characterised by diminished interest in pilgrimage traditions and a preference for contemporary activities, may erode spiritual and traditional values. The leader of Pokdarwis recognised that in Mataram, the historical significance of the saints' tombs has begun to diminish with time. Third, disparities in religious interpretations or sects can spark problems, as exemplified by the incident involving Ustad Mizan, who disparaged the Loang Baloq Tomb, leading to significant demonstrations [39]. Fourth, environmental deterioration resulting from overtourism, particularly during major Islamic festivals when substantial influxes of travellers occur, may lead to considerable garbage accumulation and other detrimental environmental impacts. The leader of Pokdarwis cautioned that during significant events, attendees will converge at the cemetery site not only from Mataram but from across Lombok.

The SWOT analysis indicates that Makam Loang Baloq has significant potential as a sustainable religious tourist destination; however, it requires improved management to mitigate several existing weaknesses and threats. Development methods must include economic considerations, cul-

tural preservation, spirituality, and environmental elements to attain long-term sustainability.

CONCLUSIONS

Makam Loang Baloq has excellent potential as a sustainable religious tourism destination that integrates Islamic spiritual values with local Sasak cultural traditions through practices such as pilgrimage, Besangi, Saur Sesangi, and Lebaran Topat. Despite having strengths in high visitor loyalty (80-90% are repeat pilgrims), spiritual uniqueness featuring tombs within natural banyan trees, and economic support that provides tangible benefits to the local community, sustain-

able tourism development at this site is still hindered by internal management conflicts between the Head of Bendega Environment and Pokdarwis Tanjung Samudra, inadequate infrastructure, and suboptimal waste management. To achieve optimal sustainability, effective conflict resolution through mediation, improvements in transparent management systems, enhancements of supporting infrastructure, implementation of integrated waste management systems, and diversification of tourism products while maintaining the spiritual values and authenticity of Sasak culture as the primary identity of this destination are required.

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