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SALUT AS A GATE FOR THE COMING OF ISLAM IN LOMBOK: ARCHAEOLOGICAL ANALYSIS OF THE ANCIENT MOSQUE IN NORTH LOMBOK

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Abstract

Salut is an old village that became the entrance of Islam in Lombok island. This is known from the historical evidence found in the village. Some of the ancient historical dwellings in Salut are ancient mosques with 17th century architectural styles and tombs of Islamic spreaders, which assert that Salut is the first region to accept Islam in Lombok Island. Based on the information from Babad Lombok, Salut is the first visited village by Islamic spreaders from Java through the Carik harbour. The existence of the ancient mosque and the old tomb as a historical relic is a proof of the success of Islam in North Lombok in the past. This article will discuss about the heritage of Islam as the initial evidence of the entry of Islam in Lombok. The entry evidences of Islam in Salut is in the form of archaeological heritage, so the approach used in this study is historical archaeological approach. Historical archeology tries to give the explanation of these remnants, using other social sciences as auxiliary science. There are three things to be studied in this article, first, reveal the archaeological remains of Islam in Salut Lombok Utara; second, reveal the growth and development of Islam in North Lombok and its relation with other areas in Lombok.

Keywords: *History, Islamization, Archeology, Ancient Mosque, Tombs.*

Abstrak

Salut merupakan desa tua yang menjadi pintu masuk Islam di Lombok. Hal ini diketahui dari bukti-bukti sejarah yang ditemukan di desa tersebut. Beberapa tinggalan sejarahnya adalah berupa mesjid kuno dengan gaya arsitektur abad ke-17 dan makam penyebar Islam. Masjid kuno beserta makam juga menegaskan bahwa Salut adalah wilayah pertama yang menerima Islam. Berdasarkan informasi dari Babad Lombok, Salut disebut sebagai desa pertama yang dikunjungi para penyebar Islam dari Jawa melalui pelabuhan Carik. Keberadaan tinggalan sejarah tersebut menjadi bukti kesuksesan Islam di Lombok Utara pada masa lampau. Artikel ini akan mengkaji bukti awal masuknya Islam di Lombok melalui tinggalan arkeologis di Salut. Untuk itu, selain menggunakan pendekatan arkeologi sejarah dalam menjelaskan tinggalan sejarah tersebut, penelitian ini juga menggunakan ilmu sosial lainnya sebagai ilmu bantu. Ada tiga hal pokok yang akan dikaji dalam artikel ini. Pertama, mengungkap beberapa peninggalan arkeologi Islam yang ada di Salut, Lombok Utara. Kedua, mengungkap pertumbuhan dan perkembangan Islam di Lombok Utara. Ketiga, mengungkap keterhubungannya dengan daerah-daerah lain di Lombok.

Kata Kunci: Sejarah, Islamisasi, Arkeologi, Mesjid Kuno, Makam.

Introduction

North Lombok is an area where villages in the early days of Islamic presence in the island have shown their existence, as centers of Islamic dissemination and study. This is evidenced by the many found traces of Islamic heritage, such as ancient mosques, traditional houses, tombs, and so forth. However, the remains of the symbol of Islamic success are not many who know them. In North Lombok regency where the most ancient mosque is found as the remains of Islam, yet this area is better known not because of the ancient mosque, but because in this village there is a traditional village inhabited by the Islamic community Wetu Telu. Both traditional and ancient mosques are equally upright, and each has a historical value, but differs in terms of attention from the community, the researchers, as well as the government (Jamaluddin, 2015: 1).

In North Lombok there are ten ancient mosques found, most of which are in Bayan sub-district and Kayangan sub-district. The entire mosques are estimated to have almost the same age. This is concluded from the architecture of the mosques. Thus with the ancient mosque found in South Lombok, also has the same age and architectural style. But unfortunately some of the mosques are in a condition that is not taken care of. This is

because very few care. The researchers (archaeologists) who are expected to pay serious attention to explain the historicity of the ancient mosque, have not yet realized. This is more due to the lack of archaeologists from this area, while archaeologists from the outside have not been able to technically or for any other reason to get to the area where this ancient mosque is located (Jamaluddin, 2015: 1).

Mosque as building and entity is a very high religious symbol in Islam. In addition to worship activities of prayer, the mosque became a center of religious and social activities. The importance of mosques in religious life in Islam illustrated with a sample shown by Rasulullah PBUH (Peace Be Upon Him) when he migrated to Medina 14 centuries ago, he built mosque first, there. This tradition of building mosque as a center for teaching and dissemination of Islamic values has been retained by the Prophet's companions and ulamas/scholars. The construction of the mosque becomes a priority scale. In North Lombok, especially in Bayan and Kayangan, the early Islamic propagators have done the same thing as the example of the Messenger of Allah, by building mosques, and meeting places (as the teaching places of God's religion) (Jamaluddin, 2015: 1).

These archaeological remains of mosques in North Lombok have been a testament to the success of Islam in North Lombok in the past, however some people view it differently, believing that Islam in North Lombok is a "tainted" (syncretic), "pejorative Islam", "marginal Islam", without prior in-depth scientific review of the remains.

Some researchs or writings about Lombok Islam, especially about Islam in North Lombok have been completed by researchers and authors. One of them is the book authored by Erni Budiwanti, (2000) "Sasak Islam: Wetu Telu versus Left Five", discusses wetu telu in Bayan, North Lombok. This book is very representative in showing the figure of Bayan society that still adheres to the syncretic Islamic thought (Islam Wetu Telu). However, this book shows more of the anthropological side rather than the historical side, especially when discussing the symbols that exist in the ancient mosque, which is a manifestation of the religious community of Bayan North Lombok. so that the past of Lombok society seems to be separated from the context of life today. Another book is written by Usri

Indah Handayani's, et.al. titled "Historical And Antiquities". This book is a record and a result of visits/ observations of historical and archaeological heritage in West Nusa Tenggara. The content of this book does not cover all the historic relics in NTB, it is very short, and no analysis of the relicts. Of the twenty sites discussed in this paper there are three ancient mosques highlighted: the ancient mosque Bayan Belek, Pujut and Rembitan. Even so, there were only with minimum information about those three mosques in the book content. Salut the Salut mosque is not mentioned at all.

In addition to those two books, there is another one arranged by the team from Directorate of Protection and Development of Heritage and Archeology, (1998/1999) titled "Ancient Mosque Indonesia" This book is a collection of ancient mosque sites in Indonesia. In the book, there are four ancient mosques in Lombok being mentioned, namely Bayan, Pujut, and Rembitan, and Kotaraja Mosques. Apparently this book only quotes from Usri Indah's book above. Of all the discussion on the books mentioned above, most are the highlights of records and observation, but not so much of archaeological analysis, and Salut as one of the most important archaeological heritage in Lombok was not mentioned. Therefore this article about Salut as an entrance to Islam in Lombok becomes very important effort to fill the empty space of study about Islamization in Lombok with historical archaeology approach.

Studying the remains of Islam such as ancient mosques, tombs, or other ancient/historical buildings is included to the area of archaeological studies. This article is intended to determine the entrance of Islam in Lombok with archaeological heritage as the object, and the historical archaeological method as the approach. The research steps to achieve the objectives that have been formulated are divided into three stages, namely: the data collection phase; stage of data processing; and the stage of data interpretation. Data collection, especially field data commonly referred to as observation. In general, when archaeological research conducted in its entirety, then there are three things that must be done to perform data collection or observation that is, assessment, survey and excavation (James Deetz, 1967). In this study, because the data is qualitative data then the collection of data is done by the total survey (in-depth survey).

This survey conducted in two types namely library survey and field survey. The library survey was conducted with objectives on historical data and previous research data. Field surveys were conducted mainly with qualitative approaches. Qualitative approach is chosen, because the object of the survey is mainly a qualitative archaeological phenomenon, which is a monumental feature or artefact such as tombs, mosques and so on. Recording is done by measurement, drawing, shooting and recording. After the stages of observation done then proceed with a description, which includes the classification and analysis based on the observations that have been done. In this study the classification of artifacts will be done under primary classification, because there is no sampling for laboratory testing. Thus, there are two analysis activities performed, namely features data analysis and relic artifacts data analysis. Heritage in Salut is in the form of mosques and buildings, and tombstones. The mosques and buildings are being analyzed through the forms, architectural styles, and ornaments, while the tombstones are being analyzed through the shape, type, and decoration so as to give its own meaning for the artifacts. Interpretation of data is the final and most important activity of this archaeological research, as it can reveal information that lead to conclusion about the entrance of Islam in North Lombok. The last step is called explanation. Explanation as estuary and peak from previous research level. At the level of explanation all things related to the past life can be explained. Especially that relates to society and culture. This research especially history science, will be very helpful to support the reconstruction of history. The approach of the social sciences in archaeological research is necessary in order to know and reconstruct the past life of societies, behind the artifacts studied. To make an interpretation, social science will be able to explain the background of artifact built, whether from religious background, social structure, social status and others (Tjandrasasmita, 1980: 681).

Archaeology in Historical Studies

Archaeology is a discipline to derive historical conclusions from the studied objects, eventhough the object is, often, fragmentative data. The object of the study is the relics of past life activities in the form of things, not written texts. An archaeologist gives way to historians to supplement

written data, thereby studying data sources with a more thorough and more diverse study (Meighan, tt: 1.).

Archaeologists are historians, but not necessarily vice versa. Historians reconstruct the past lives of mankind, by tracking down the remains of texts as well as oral (spoken) stories, while archaeologists reconstruct the past through the relics of the material things of the past life. Rocks, minerals, and other fossils, are not objects of research by archaeologists, but the activity and development of past human life, as well as cultural results that are articulated through these objects. An archaeologist by definition is a person who studies the development of the human race of the past, similar to a historian, but sometimes the resulting conclusions are different because of the different data sources used (Meighan, tt: 2).

So archaeology reconstructs the history of life and the development of humanity past through historical objects, such as rocks, statues, fossils, which have been touched by man-made engineering. This is the difference between mining science and archeology. Mining science explores rocks and other natural objects, as an economic material untouched by human cultural results. While archaeology examines the results of human culture scratched on rocks and other fossils, the archaeologists in particular attempt to reconstruct the evolution and development of humanity's ability to make the various tools of life and the development of their socio-cultural abilities.

The latest archeology that is currently developing in the United States, has a new tendency, not only to reconstructs pre-historic history, but also tries to learn and reconstruct the cultural processes that have taken place in historical societies of the past, and begin to reduce their tenseness to uncover prehistoric culture (Fagan, 1970:22). The archaeological theoretical framework can be referred to the opinion of Lewis R. Binford as quoted by Taylor, "Archaeology is not a science of history, nor a science of anthropology. As an independent discipline, it has its own set of methods and techniques for collecting and producing cultural information" (Taylor 1948: 44). At the very least archaeology can be explained as a study of the interrelationships of the dimensions of form, time, and space of artifacts. In other words, archaeologists always focus on mutual relationships. This

reciprocal relationship is the specialty of archeology (Spaulding 1960: 439). Thus, archeology is a discipline that systematically learns and develops tools and methods of research techniques in order to track society and its culture and civilization in the past based on traces left behind.

Binford (1972: 217-223), puts forward the archaeological paradigm, following this, (a). Reconstruction of a way of life; (b). Reconstruction of cultural history; (c). The description of the process of cultural change. The first grain paradigm assumes the function of the artifacts presented by past societies. Its main approach refers to the concept of functionalism, meaning that abandoned artifacts have their respective functions in the culture and civilization of society. The elements are interlocked with each other. When the function of the artifact has a central role in the culture of society, it becomes a fair artifact to be the center of all the magnetism of change and cultural existence (Sodrie and Sugeng Rianto, 2002: 75).

In Islam, mosque is one of the centers of Islamic civilization. The Islamic cultural perspective validates mosque as the top of Islamic cultural artifacts, because the existence of the mosque became the main pillar of Islam, where the entire Islamic culture is sourced. The market economy system run by Islam, resulting in trade headquarters adjacent to the mosque building. The political system developed by Islam also comes from devotion to Allah (the symbol of the Mosque), presenting a palace artifact that is also contiguous to the mosque. Likewise, religious ceremonies coupled with political ceremonies also circle in the yard of the mosque.

The main focus of the second paradigm is the form of artifacts or objects presupposed as the mirror of its supporters. The approach used is the Normative concept which affirms that the pattern and behavior of society is determined by the culture pattern of the society concerned. The cultural form that human beings created to format new socialized behaviors and social initiatives has a very complex reciprocal relationship, to trace and find out which comes first.

The third point paradigm focuses on the processes of change and the clockwise direction of cultural change. This paradigm presupposes a *prosessual* approach which means that the process of change occurring in

culture is generated by the causal factors and the nature of the change itself that occurs in the cultural system.

Archaeological paradigm as mentioned above delivers in Indonesian archaeological policy to prioritize research on the following themes: *First*, the process and flow of migration of the ancestors of Indonesia and its descendants to produce tribes or communities. *Second*, the processes of cultural intercultural engagement with the major traditions (Hindu-Buddhism, Islam, and Europe). *Third*, the adaptation and growth of a local genuine culture enriched by the entry of external elements. *Fourth*, the process occurs and the ongoing cultural diversification. *Fifth*, the process and the perpetuation of integration, cultural amalgamation in the scope and national insight (Ambariy, tt: 11). Problems facing archaeology include the difficulty to define the boundaries firmly and clearly to the data included in the category of archeology. As the signs, the notion of archaeological data is the basic material in the study and archaeological research (Tanudirjo, 1993: 67).

In the narrow sense archaeological data has three domains, namely artifacts, features, and ecofact or biofact. Artifacts are all objects that have been manipulated by human hands in part or in a whole. Feature is a symptom or a sign of human activity that cannot be moved without damaging the matrix (material wrapping objects or media where the object is located). While Ecofact or Biofact are organic material or natural objects found at archaeological site that has archaeological significance. The examples of Artifacts are axes, ceramic stone stones, examples of Features are trenches, temples, mosques and examples of Ecofact such as pollen, animal bones. But generally, all of the archaeological data are called artifacts.

In the context of Artifacts as archaeological data, Lewis Binford (cited Ambariy, 1987: 26) divides it into three categories: *Ideofact* which deals with the supernatural ideologies and cultural thoughts, such as god statues and ceremonial equipment. *Sosiofact*, the artifacts which is related to social activities, such as inscriptions, and so forth. *Teknofact*, the artifacts which is related to everyday life such as knives, hooks, boats, etc. There are at least three physical artifacts closely related to the Islamic religion of

the archipelago, namely mosques, palaces and graves. The function and usefulness of the three buildings can be philosophically explained by the approach used by Binford above.

Islamic artifacts such as mosques and tombs in this ideofact perspective will be described in this article. The mosque is a building that has a central function for Islam., The first and foremost work of Prophet Muhammad PBUH when emigrated to Medina was building a mosque (Ibnu Hisam, 2004: 441). In fact, wherever the Islamic community is located, the mosque becomes the main characteristic. Mosque function for Muslims is not only have dimension of worship but also social-cultural dimension.

In many occurrences in the Islamic world, mosque building construction still stand majestically while other buildings are not found. In ideofact this explains to the archaeologist that the cultural background of the construction of the mosque, has great values and noble. Even according to C.H. Dawson, “We will not understand the deepest form of the building of the social soul without us knowing the religious beliefs that lie behind reality. Throughout the ages, the main creativity of cultural work, takes place because of religious inspiration and for dedication on behalf of religious purposes. “ (Magetsari, 1980: 498).

The significance of Dawson’s opinion above can be proven in the artifacts that are now scattered on the land of archipelago. The great creativity of mankind can be traced on Borobudur, Prambanan, Demak mosque, Aceh mosque, Palembang mosque etc., which are all inspired by the latent religious beliefs in the archipelago. Even more monumental, when the religious buildings above still stand majestically, while on the other side of the palace buildings have been destroyed. This proves that the inspiration of religion is greater and more than any other inspiration.

The cultural perspective, ideofact of mosque, became the most prominent sign, when Islam was present and established a cultural penetration in a community. Ancient mosques are scattered throughout the archipelago, with their distinctive forms and characteristics and of course also formed diverse Islamic cultures in every community (see, Anom, et. al., 1998).

The second Islamic artifact is a grave or cemetery. The conduct and values underlying the cemetery are inspired by concepts or ideas, both sociological and religious, to treat and articulate life in life and death after life. While the physical form of the cemetery has gained a touch of human technology in engineering design. Based on the classification of artifacts conceptualized by Lewis Binford, the cemetery's grave structure has three function domains, i.e. cemetery in the dimensions of ideofact, sociofact and technofact. The dimension of ideofact explains that the Islamic cemetery is built on the foundations of Islamic religious values in terms of life and death (Ambarly, 1998: 25). The guidance on life and death in Islam is directly taught in the Qur'an and al-Hadīṣ of the Prophet.

From the three main artifacts of Islam Nusantara (mosques, cemeteries and palaces), the Islamic culture that took place in the archipelago can be traced and shared. The artifacts mentioned above when analyzed in ideofact, sociofact and technofact dimensions resulted in various explanations of the existence of Islam. Implicitly, from these artifacts, the process of cultural contacts of the archipelago with great traditions (Hindu-Buddhism, Islam, and Europe) is made possible to be traced back. The adaptation and growth of a local genuine culture enriched by the entry of external elements. The process occurs and the ongoing cultural diversification established. It resulted in the process and continuity of integration, cultural amalgamation within the scope and national insights. With the help of various disciplines of other social sciences Islamic artifacts can explain the presence of Islam and its various dynamics on the land of archipelago.

Relics of Islamic Archeology In Salut North Lombok

In the district of North Lombok, Bayan sub-district and Kayangan sub-district, there are many archaeological remains. After the unfolding process in North Lombok, at least there are spread of archaeological remains in ten villages, which used to be only one village. The places of the ancient mosques in North Lombok are, Bayan Belek, Loloan, Anyar, Semokan, Sukadana, Batu Jembung (now Handalan), Salut, Gumantar, and Sesait. In this article there are two archaeological remains that researcher use as the objects of study. Both archaeological remains are still standing

up and received much public attention, namely the ancient mosque and the tomb of Islam spreaders. Both are Islamic heritage that has a very high historical value. The ancient mosque used as the object of study is located in the region of North Lombok regency, precisely in the village of Salut.

Salut is a village that was formerly a part of the village in Bayan. Currently Salut separated from Bayan, it belongs to Kayangan sub-district of North Lombok, with a population of 3439 people (census of 2011 population), current census of its population is not known.. Its territory encompasses considerable forest areas on the slopes of Mount Rinjani, partly managed as a community forest. Salut consists of nine hamlets, namely: West Salut, Eastern Salut, Tunjang Besi, Tanak Sebang, Sambik Rindang, Lokok Beru, Salut Kendal, Mursinjong, Montong Singgan (Salut Village Documentation). The largest agricultural product in this village is corn, with production of 3006.9 tonnes in planting area of 457.25 ha. While the rice plant is only 44 ha with the result of 106.5 tonnes. Another bigger result is coconut, which is 3,588 tonnes from a garden area of 168.4 ha. In addition, also widely planted cashew with an area of 291.9 ha and mango area of 132.5 ha (Data Statistics, 2015).

This Salut village includes hilly areas, from downtown Mataram approximately 80 kilometres to the Salut village. From the capital of North Lombok regency to Salut village is about 40 kilometres. The distance from the main line (North Rim) to the South, approximately 5 kilometres to the location (ancient mosque). The main route to Salut is linked to a less hotmix road, with a road width of approximately 5-6 metres from the roadside and no more than 4 metres wide of the asphalt road. From the T-intersection of the main road to the location of the uphill, winding road. So if there is a car passed, then one of them must stop. This ancient mosque of Salut is located in the middle of the settlement of the inhabitants. From the city district it can be achieved with all types of motor vehicles both small and medium sized.

The second site is the grave site. In this region there are several grave sites, which are also old tombs, only those graves are not clearly known by the local people, either from the historical side or the owner of the tomb. Besides, there is no indication those tombs belongs to prominent figure

or a person who contributed in the process of Islamization or other social activities in Lombok. Another site is the site of the tomb Tuaq Turun, the old grave supposedly belongs to a figure who contributed in the process of Islamization in the Bayan region and surrounding areas. The Tomb of Tuaq Turun is located in the village of Salut also near the ancient mosque, located at the West side of the Mosque. The tomb is an old tomb, almost the same age with the ancient mosque of Salut. according to resources from local community figures.

For more details, the two sites will be described below: *The first* site, ancient mosque of Salut. It is one of the ancient mosques located on the island of Lombok. The features that show their antiquity are: First, Mihrab or leading prayer service built jutting out on the West wall does not show the right direction, even the angle obliqued 7 degrees to the Southwest of the Indonesian archipelago. *Second*, the roof is interconnected (two levels) with the first low (low) level (about 1 metre from the rim), so the entrance has a low size and when people enter the mosque they must bend their body. *Third*, the building consists of only the core building (without porch), supported by four main pillars (*soko guru*) and several other small pillars. *Fourth*, the foundation or the rock of the soil with a size almost close to the square. *Fifth*, the roof made from the coarse grass and palm fiber, while the walls from woven bamboo or bedek (Jamaluddin, 2006: 34-35).

The characteristics above can be considered as the basic type of ancient mosques in Lombok, including the ancient mosque of Salut. For comparison except for the ancient mosque of Rambitan, those features can also be seen in the ancient mosque of Pujut in Pujut Village, and the ancient mosque of Bayan in Bayan Village, Bayan Sub-district, the only difference is that in ancient mosque Bayan its roof is made from bamboo (the bayan people call it Santek).

Ancient mosque of Salut is a living or ancient monument remains, because it is still being used by local people as a place of worship, if not all worship activities are concentrated on the ancient mosque. Of course this is because in addition to the mosque there is a larger mosque commonly used by local people to worship to Allah SWT, especially to comply to

five times prayers. The ancient mosque of Salut uses electric lighting equipment, as modern mosques do today. This is different from the ancient mosques in other places, where people do not dare to install electric lights, they use non-oil lamp lighting at night, because has been considered a tradition since the past time and the community have no heart to break it.



Figure 1: Left side view is taken from the south, tumpeng roof.

In general, the ancient mosque has the completeness and the parts that have certain functions. Completeness of which is, in addition to the main building of the mosque, there are also mihrab (a space to lead the prayer) and pulpit/podium (place of preachers), bedug (traditional form of drum as time marker beaten at certain time to acknowledge praying time), water pool (for ablution or cleansing as required before perform the prayer), lamps (non-oil lamp, *dile jarak*: Sasak) and place mat (*sempare*: Sasak) (Jamaluddin, 2006: 35). In the ancient mosque of Salut not all parts are exist, such as the mosque pond, the *sempare* as a place to store mats, so the mat is only tied to wood balokan usuk mosque.

The ancient mosque Salut is somewhat different from some of the other ancient mosques, for example the entrance to the mosque is in the east, not in the south, as commonly found in some of the ancient mosques, both on the island of Lombok and elsewhere outside Lombok island. For instance, in the mosque in Rembitan the placement of the entrance in the southern wall is quite reasonable, due to the position of the building and the width of the mosque's yard. It was also due to the fact that in the east

of the mosque the distance between the foundation side (rope) with a fence around is too narrow, while the ground surface outside the fence already very low (steep). So from the layout perspective, the entrance on the east wall is a bit difficult. Conversely, in the south of the mosque, the yard is wide enough, so people who want to enter in and out of the mosque can do so easily and without any disturbance (Jamaluddin, 2006: 36). The same reason above does not apply to the ancient mosque of Salut as both the south side and the east side of the mosque have large enough yard, and spacious enough to have an entrance. However, the mosque only has one door located on the east side due to certain consideration. Having only one door located on the east side enable people who come later to the mosque can do so peacefully without disturbing those who are praying inside the mosque. Local people believe, the sin of people who step over people who are praying will get bad karma (see HR al-Buhari, Hadīṣ to 509, and HR Muslim 505). The position of the door on the east is also very helpful to those who come later, no difficulty to enter the mosque.

At the front door of the mosque there is a connecting ladder to enter or climb to the mosque, this stair is made from stone stacks. The size of the ladder, with the length of 2.50 M, while the width on each ladder from the top to the bottom are 1.10 M, 1.40 M, 1.60 M, and 1.80 M. The stair consists of five stacks from the lowest stone to the top before entering the door of the mosque. Even if the position of the stones is placed irregular or not tidy, but actually the stone is clearly arranged with certain number of stairs that give philosophical meaning.. The number five on the ladder stacks, gives meaning that the person who will face to God must know or implement the five pillars of Islam. The stairs have five stacks three as it has been pinned to the Bayan community and the surroundings so far.

In front of the entrance usually a pond or something like a place for washing can be found, at least a place to sit and wash feet. In the ancient mosque Salut a pond or place for ablution is not found, due to natural conditions it is not possible to make a pond. The pond is unlikely to have any water, as this area relies heavily on rainwater as a source. For that situation, most likely there was a place of settling, in the form of a water tank made out of earthenware that looks like a barrel (gentong: in Indonesian

language). and a small subterranean underneath to channel the water waste (*boong*: Sasak). The researcher believes that this water tank/reservoir was once existed in the yard of the mosque. As explained by Mr. Karianom who is a prominent figure of Salut village, there was once a place (for water) in the mosque yard. At a later time, the local government assisted the village of Salut for the provision of water reservoirs for cleanse and ablution with the tub installed near the ancient mosque of Salut. Slowly, the presence of water reservoirs (in the form of earthenware barrel) in the ancient mosque was eliminated (Jamaluddin, 2015: 40).

In general, the architecture building of the Salut Mosque is divided into three, namely: foundation or rock, body and roof. Ancient mosque of Salut is built on uneven ground, so the height of the foundation or the railing has different levels. The shape of the mosque is almost square-shaped, (local community figures believe it is square in size (Sasak: *merapat*) with a slight difference in floor size. The size of the floor from inside the mosque is 5.60 M (south to north / right backside), with the width of 5.30 M (measured from east to west to left and right of the mosque), while the foundation is measured from the outside 6 M wide and mosque fence with 5.90 M. wide. The lowest surface of the foundation adjusts to uneven ground conditions, therefore the bottom length of the base is 6.25 m south side, and 6.30 north side, with a different height of the south side (west corner) 1.65 M, north side (west corner) 1.70 M, north side (eastern corner) 1.80 M. The thickness of the mihrab foundation is 1.45 M. The whole building is entirely made of soil/clay with very simple construction.

Structure wise, the mosque has 4 main supporting poles (*soko guru*) each as one piece of wood made of local type of wood called Kelanju. Kelanju wood is a type of wood with anti-termite quality and resistant to various kinds of weather, so this becomes an option to serve as the main pillar. The four pillars of *soko guru* shaped round with a diameter of 0.20 m and height of 4 m from the boulder to the end of the pole. The head of the pole is octagonal and at its peak there is an ornament of eight-leafed lotus flowers roughly carved. The four main pillars (*soko guru*) stand on the cross from a natural stone that is covered with fibers to avoid slippery. The distance from one pole to the other is 2.20 M. The number of pillars

of the mosque has a philosophical relationship with Salut community figures. Each of the four pillars of *soko guru* is maintain under the care of each prominent figures in the local village. Starting from the pillar of *soko guru* behind the left corner, the first pole is under responsibility of Nyaka Rangga, the second pole becomes the responsibility of Lebai, the third pole becomes the responsibility of the *Penghulu*, and the fourth pole is the responsibility of Tuaq Turun (his descendants). In every religious activity, each of them is obliged to wrap the pole in accordance with its parts. Each of them will also occupy a seat near the pole when any religious events conducted in the mosque.

In addition to pillars of *soko guru* there are also other poles that surround functioned as palisade to the ancient mosque of Salut. The entire pole is also a very important pillar for the establishment of the mosque. The total pole is 20 pieces made of Kesambi wood, with details of 18 poles in the body of the mosque and 2 in front of mihrab / pulpit, with height 1.80 M. The pillars of this wall was set to be no more nor less than 20 pieces, the number represents the concept of God's 20 compulsory characteristic/ attributes believed by moslem.

The walls are mostly made from woven bamboo (Sasak language: *ulet saje*). In the eastern and northern walls there are small ventilations, those ventilations are lined with the same size and distance from one ventilation to another. However there are some parts of the fence that is somewhat different from the others. The height of the fence is shorter than the twentieth pole, which is 1.68 M, intended for air circulation, as well as for easy installation of the fence.

The entrance is in the east made of wood, with a height of 168 cm, and the door width is 72 cm. Since the mosque's door is low, the person who wants to enter the mosque must bow down. Plain door leaf (unadorned) shape wearing ordinary hinges, padlocked from the outside.

Mihrab on the west wall is 1.0 M juttet out with an improper direction to the Qibla. The size of the mihrab is too small it does not allow the imam/ preacher to stand upright in it and when he leads the prayer he must stand somewhat behind the mihrab, but only half of his body to be entered when bowing or prostrating. So space wise, this mihrab is not design according

to its original function. Therefore this mihrab sole function is as a marker of Qibla direction.

The roof of the mihrab is different from the roof of the mosque. The mihrab's roof, its wall both left and right, and the cover of mosques are all made of asbestos. Judging from the materials used then this can be ascertained that this mihrab is the building part that has been rehabilitated. In 2013 researchers who visited the location found that this mosque is still in its original condition with dried grass roof, and mihrab walls made out of woven bamboo located on the walls of the mosque's core building. The fence or the wall used is lower than the height of the main mosque building wall. When researcher confirmed with local leaders about the changes on the material used for the structure, they justified the change of material from grass roof to asbestos during mosque rehab process as the mihrab was always leak when rain. The rain and the leak destroyed the walls of mihrab and eroded the land on the bank of the mihrab. The replacement of unusual materials used in the ancient mosque was completed with the budget from the village (ADD), With those considerations, all leads such as the traditional leaders, community leaders, and religious leaders agreed to replace the material in the mihrab. In terms of construction, the material and shape of the roof of this kind is actually more advantageous because rain water can quickly fall to the ground, thus the roof is easy to dry, and last longer.

At the top of the roof of the mosque is a piece of wood wrapped or twisted with a 60 cm-high fibers, at the end of which there is nothing, other than one such coil, as in other ancient mosques, such as in the ancient mosque of Rembitan there is a wood perched miniature of a birds (also from wood), back toward the Qibla, (tail to the west, head facing east). This carved Jackfruit wood according to the local term called "*poki*", which in other places can be likened to *mustoko*, *memolo* (Java) or *batabah* (South Sulawesi). According to Salut figures, the *mustoko* model as found in the mosque of Salut actually shows the concept of almighty, the highest one should not exist other than Allah. So the concept should be our reference when we worship God, that there is no one to be worshiped besides Allah.

Roof materials, both the roof of the coarse grass and the ijuk while

the *usuk* and its *waras* (Sasak: *kerangke*) are made from *Kates* wood as much as 8 seeds, and the rest of it is from bamboo (large roof). Each joint used traditional hook system instead of iron nails. for example Usuk wood used *saeng* (Sasak) joint system, and tied it up with *ijuk* (rope made out of palm tree) rope, *memali* leaf, and *saot* rope (rope usually obtained from wood roots, *lelonto*: Sasak).

On the upper roof (smaller in size) in this section, still using certain number of materials to symbolize meaning in Islam concept and culture.. For example, the number of *usuk* installed on the rooftop consists of 25 usuk (5 of the four timber in the corner of the roof and one that stands up the main buffer). This number 25 symbolized the numbers of prophets and messengers that must be known, familiarized and believed, while the number 5 represented the numbers of prophets who persevered most in their life as messengers of God. (*ulul azmi*).

Four wooden bars that meet each other end form a square, joint by two wooden bars that form the center line as the amplifier of this section and also connect the top of the mosque with the bottom of the mosque. This is the symbol of the four companions of the Messenger of Allah (Abu Bakr Assiddiq, Umar ibn al-Khattab, Usman ibn Affan, Ali ibn Abi Talib), who bound together by Al-Qur'an and Al-Hadīs, received from the Prophet PBUH of Allah SWT. Al-Qur'an and Al-Hadīs are then taught to humankind.

Inside of the mosque there is a pulpit of wood measuring 0.81 m x 0.56 m x 1.45 m. The seat is 0.51 m x 0.39 m x 0.71 m. This pulpit is placed to the left of the mihrab (north of it). In general, in pulpit there is usually a wooden stick used by the preacher during the sermon but at the time of the survey, the researcher did not find the stick in this mosque. At the top of the pulpit there is a piece of wood drawn with a dragon figure with its head facing south. According to Mr. Karianom's explanation, this is actually a symbol of the brave attitude of a Moslem, that a Moslem must be courageous in upholding Allah's commands that is *jihād fi sabīlillāh* (*fighting noble cause for Allah*). The dragon becomes a symbol of courage, a believer must be courageous in upholding the truth, for truth is something to be upheld and striven for. For that a Moslem should not be afraid of

anything and anyone, except with the Creator, who created the creatures, that is Allah Almighty (interview, August 25, 2016).

In the southeast corner there is a bedug (a traditional percussion) made from *duntal* wooden, which is not functioning, because it does not have the skin as the source of the sound of the bedug. Likewise, the pair of bedug sticks are nowhere to be found. The pillar support or the hanging rope is gone, so the bedug is positioned to stand like a glass. From this condition it can be ascertained that the bedug is not used as a means of communication, such as, to inform prayer time, to notify news of death and other religious activities. In the past, traditionally and culturally bedug has social function, as a tool to gather people; inform important matters; inform people the time of prayer (The number of bedug beats will determine the time of the pray (salat) according to the number of its rakaat); announcing the news of death and when the dead body is taken care of; and so forth.

The restoration of Salut ancient mosque has been accomplished using the principle of restoration for archaeological buildings. The mihrab material replaced with different materials, but the original form of a building is still maintained, without changing the shape and size therefore eventhough the building was completely but the impression of its old-fashioned is still reflected. Except for the untouched bedug for refurbishment, this certainly cannot be separated from the existing budget constraints. Because the restoration was financed by the village budget, it was not enough to cover a full restoration. In addition, the ancient mosque of Salut until now is still not listed as cultural heritage objects, like the other ancient mosques, such as Rembitan mosque, Pujut, and Bayan Belek. Of course, in the implementation of technical problems are not ignored, because the purpose of restoration is always restore the original shape, and expected after the restoration of the building can last longer or at least the process of destruction can be slowed down.

Salut Mosque is one of several objects of cultural heritage which are not registered in Kemendikbud as a relic worths to be protected by the State, because it was never proposed to be registered. So for the cost of restoration was never budgeted by the Government Cultural Service that directly handle objects of Cultural Heritage. In the restoration of the

mosque, community did it independently. From the information that the author obtained from Salut figures, the restoration of the ancient mosque of Salut has only been done once in 2002, especially replacing the damaged timber. As for the restoration of the roof is done every 6 years, with funds from the Salut Community.

The second site is the Salut old tomb located in the village of Salut, which according to the local community has been existed since the 13th century AD. Based on the classification of the artifacts conceptualized by Lewis Binford, the cemetery's grave structure has three function domains of ideofact, sociofact and technofact (Ambary, 1987: 56). Ideofact's dimension explains that the Islamic cemetery is built on the foundations of Islamic religious values of life and death. The guidance on life and death in Islam is directly taught in the Qur'an and Hadīṣ of the Prophet PBUH.

Old tomb artifacts in the archipelago actually gives a clue on the phases of Islam's presence in the Archipelago. From the main artifacts of Islam Nusantara, various cultures that took place in the archipelago, especially related to Islamic culture can be traced. Various explanation on the existence of Islam can be found from the artifacts mentioned above, when described with ideofact, sociofact and technofact dimensions. Implicitly, these artifacts can trace the process of cultural touch of the archipelago with great traditions (Hindu-Buddhist, Islam, and Europe). The adaptation and growth of indigenous local culture enriched by the inclusion of external elements. The process takes place in the ongoing cultural diversification such as continuity of integration, cultural amalgamation within the scope and national insight.

In North Lombok district many old tombs can be found, and it spreads in almost every village in the area of North Lombok. The tomb which used as the object of study here is the Salut old tomb. The tomb, which according to the local community is the oldest tomb in North Lombok, is estimated to have existed since the 13th century AD. The tomb belongs to a religious figure who built the mosque of Salut, and who once rewrote some books stored by local community figures. If that is the case, the tomb's age is estimated to be from the 16th Century or the 17th Century AD because the old mosque of Salute is estimated to be established in the 17th century AD,

so it is impossible that this religious figure's tomb is from the 13th century AD while his mosque has not been build yet.

The tomb of old Salut is located in the west side (5 meters west of the mosque mihrab). The figure who buried in the old graves is the spreader of Islam, they call it Tũaq Turun, also known as Syeikh Suban. Because he is a religious figure who by the local community said he came from Tuban. In the script of Babad Lombok the full name of Syeikh Suban is not mentioned. It's just that in the script there are some figures who participated in Sunan Giri entourage who Islamized Lombok including in it is Syeikh from Tuban (Karianom, interview, August 25, 2016).

Not many know the real name of the owner of the Salut old tomb. According to the younger generations of Salut not many know the real name of the owner of Salut old tomb, because it was not publicly informed by the older Salut figures. As one of the members of the North Lombok parliament from Salut told the researcher, only few figures who had a lineage with Syeikh Suban know his real name (Jamaluddin, 2016: 55). When confirmed this to one of the Salut leaders, Karianom, he confirmed it. He is one of few who knows that the real name of Tũaq Turun or Syeikh Suban's is Raden Tuna Unggul Reksa Jagat-Tuban (Jamaluddin, 2016: 55).

He added, the name Salut is actually taken from the word Salat, because in Salut Islamic teaching established perfectly. Therefore, when the village of Salut is opened as a settlement, then they did *bangar* village process. *Bangar* village is an activity that begins with setting the points where *bangar* process is done. *Bangar* is taken from two words "Bang" and "Arane" (Sasak). "Bang" means to *azan* (to call for a prayer). "Arane" means his name. So *Bangar* means "*bang arane*" (the name of the *azan*) .

The tomb of the Syeikh Suban is in the shape of steps, consists of three steps. The three-step model in general in Lombok is a model of the tomb of a religious figure or a leader of Islam spreaders. These tombs are found in the complex of Selaparang king's tomb. In addition to religious figures spreaders, the other figure of the grave three-step is a royal official or from among the royal nobility. In view of the shape and model of the tombstone, the Syeikh Suban's tombstone does not use the model of carved stone

but it is using a flat rock-shaped mountain when viewed from the side look like a triangle, the smaller the tip. Both tombstones are tilted inwards. This tombstone model is rarely found in ancient tombs in Lombok. So the theory of the tombstone that divides the existing part of the headstone cannot be used on the tomb of Syeikh Suban. The southern headstone is more pointed than the northern headstone. The tip of northern headstone is flat not sharp and is larger than the tip of southern headstone.

The tomb of Syeikh Suban has undergone a renovation. In 2013 when researcher conducted a survey of the grave, researcher found that the tomb construction was still very plain. Before the renovation this tomb is roofed in a very simple way. The cemetery is only enclosed by a fence made of bamboo with a roof made from reeds. In contrast to the current grave structure that is more solid and neat. Almost of the entire section of the the building that house the grave have undergone some renovations, except for the grave structure. Fences built using brick and cement materials, and the roof built using Pejaten roofing material. According to Karianom, this is done based on the decision resulted from meeting with community leaders. The main consideration of this renovation is that the cemetery can last longer and not quickly damaged and economically feasible as it will be more expensive to keep up with damaged structures. This way we actually save more because the building is preserved (Jamaluddin, 2016: 59).

Historical Archeologikal Analysis Against The Salut Sites

North Lombok regency has a lot of archaeological remains that are spread in Bayan and Kayangan. Taking into account archaeological degradation data in the area of North Lombok District, Islam in North Lombok has shown its highly developed progress. North Lombok if compared to other areas in the Lombok region actually has quite a lot of archaeological remains. This indicates that Islam that existed in the Northern Coastal areas in the early era of islamization actually they already have more advanced civilization compared to other areas in Lombok.

From mosque architecture in North Lombok Regency, especially in Salut, it can be ascertained that Islam in Salut and its surroundings -even Lombok in general- is much influenced by Javanese Islamic culture. The

architectural style of the ancient mosque in Lombok uses a *tumpeng* style, mostly two stacks. These models are still similar to the model or the old style of mosque architecture in Java, among others, the old mosque in Demak, old mosque Cirebon, and so forth (Anom, at. al., 1999).

Finding the relationship between Javanese Islamic culture and Islam in Lombok cannot be separated from the condition of Islam and the political situation of Islam in Java at the beginning of Islamization of Sasak society. Majapahit's defeat of the Javanese-centered Islamic power has paved the way for Moslem traders to more intensely shore and trade into regions in Eastern Indonesia. With the increasingly busy trade routes between the Northern Beaches of Java, Kalimantan, Sulawesi, Nusa Tenggara and Maluku, where Moslem traders have taken part in trade voyages along the path. Therefore, it is very possible there has been a trade contact between the locals with sailors from Lombok with moslem traders at that time (Jamaluddin, 2011: 32). So most likely around the 15th century there were already moslem traders who settled on the island of Lombok, so since then also Islam already existed in Lombok. Even if there was no evidence about the existence of muslims at that time, but it does not rule out the existing moslems who are living in Lombok.

The trade relations have been established among the islands in almost all regions of the archipelago, especially the northern coastal areas long before Islam had entered the existing trade contacts. De Graaf and Pigeaud (1986: 193), reveals that before an expedition from the clerical kings of Giri, sailors and merchants from Gresik had introduced the names of religious leaders from Giri to the area far beyond Java. So in this case, the area of Lombok and its surroundings including those mentioned by the two historical researchers above. According to Budiwanti (2013: 81), who interviewed the stakeholders of Bayan, that Islam entered in the area of North Lombok in the 16th Century, brought by Sunan Ampel through Port Carik, then into Bayan. This opinion is different from the local sources of the ancient manuscripts.

Information on islamization and early relationships can be traced from local sources. One of the oldest written sources explaining the process of islamization is the Babad Lombok (Ekajati, 2000: 444). In the manuscript

it is said that from the island of Java the Islamic religion developed to Kalimantan, Sulawesi, Maluku, and Nusa Tenggara. The spread was carried out by several scholars including Sunan Prapen on the orders of Sunan Giri (Suparman, 1992: Pupuh 553; and *Wacana*, 1989: 17). In Lombok Sunan Prapen first landed in Salut. The meeting between Sunan Prapen and Salut figures, Rangga Salut, became the determinant of the success of Islamization in Lombok. When the meeting took place, they get an information from Rangga Salut that if Sunan Prapen and all his followers want to succeed in Islamizing Lombok society, the first to be islamized is the King of Lombok (Suparman, 1992: Pupuh 567). From Salut Sunan Prapen then continued the trip to Labuhan Lombok in Menanga Baris. His arrival was greeted by King Rangke Sari along with *patih* (the governor), retainer and minister. Initially Sunan Prapen was rejected by the king of Lombok, but after explained his intentions, namely to fulfill a holy mission that would be carried out peacefully not necessarily by violence then Sunan Prapen was well received (Wacana, 1979: 17). Cederroth (1981: 32) establishes the years of arrival of Sunan Prapen in 1545. While de Graaf (1985: 60) estimates the event took place in the reign of Sunan Dalem who reigned in 1505-1545 AD. Sunan Dalem is the first son of Sunan Giri, Sunan Dalem was replaced by his son Sunan Seda Margi, who ruled only briefly, then replaced by his brother, Sunan Prapen, according to Waselius (Salam, 1989: 23), the Sunan reigned in 1553-1587. So he was appointed king after returning from his missionary mission. According to the author, Sunan Prapen may come earlier than Cederroth predicted above, because during the reign of Sunan Dalem was a period in which the power of Java heavily influenced the spreading of Islam, especially in the Eastern region that was dominated by the Majapahit ruler.

The Islamization of Lombok accomplished by Sunan Prapen from Giri, the names of the Giri Ulama for the Eastern Coastal communities of the Archipelago were already familiar, as the credentials of those Guardians have reached their ears earlier. According to de Graaf and Pigeaud (1986: 190) sailors and traders of Gresik have introduced Giri on the Eastern Shores of the Archipelago. Since the time of Sunan Prapen the power of religious leaders from Giri turned out to dominate Gresik. Nothing in the

third half of the 16th Century stated the existence of independent secular power in the Port City, this means that at that time Islam had dominated the area along the Coast of Java to the East (Jamaluddin, 2011: 34). Taufik added that under Sunan Prapen, the third Sunan Giri, which Giri called as *priester-vorstendom*, this became the focal point of Coastal Islamic culture and carried out economic and political expansion into the Eastern Indonesian Archipelago (Abdullah 187: 130).

De Graaf (1985: 190), explains, Giri has an important position in the Sasak society, the name of Pangeran Prapen, the son of Giri King was clearly mentioned. With his fleet he stopped first in Salut and Sugian. He forced the king of "*kapir*" in the Bay of Lombok to recognize the power of Islam. He entered Sasak land in the southwest, then he sailed to Sumbawa and Bima. In the second expedition, the Javanese of Islam occupied the royal city of Lombok, Selaparang. Their plan to seize South Bali from the east, for the spread of Javanese culture and economy and for Islam, apparently had to be canceled because of the heavy resistance from the Dewa Agung, King Gelgel (de Graaf and Pigeaud 1986: 190-191).

Before entering the kingdom of Lombok, Sunan Prapen first met with the people on the East Coast of the East, namely Salut (Wacana, 1979: 17). In the chronicle of Lombok Islamization in Salut there was not much talked about, probably because Babad Lombok is a political history in Lombok so that the village of Salut does not get a place.

Actually, taking into account the archaeological remains in Salut, it is apparent that the people of Lombok Utara who have Salut, Bayan and surrounding areas have become devout Muslims. It is also very visible on the symbols that exist in the ancient mosque of Salut. For example, the steps of the entrance to the mosque consists of 5 steps, which asserts that people who want to meet with God must implement the five pillars of Islam. Starting from *sahadat*, *salat*, fasting, *zakat* and *haji* (pilgrimage to Mecca for those capable to perform it). If the pillars of Islam have been implemented, then the person who will face to God will be calm and guaranteed heaven in the afterlife.

So it is same with the roof of the mosque. The model of the roof of the mosque confirms that Allah is the Supreme God, who must be

the top (summit), who decreases the order through the angel Gabriel to the Prophet (PBUH), the Messenger of Allah, then to his companions: Abu Bakar Assiddiq, Umar bin Khattab, Usman ibn Affan, Ali bin Abi Talib. Then from the four friends of the Prophet (PBUH), the teachings of Islam delivered to the scholars, and came the teachings in the community of North Lombok. The teaching of Islam in North Lombok is not only the responsibility of the *penghulu*, (local religious leader) but it is the responsibility of Nyaka Rangga, Lebai, Penghulu, and Syeikh Suban (his descendants). This is indicated by the symbol of the four pillars of the mosque. So that in every religious activity, each of them is obliged to implement it according to its part. The four of them also occupy a seat near the mosque pole (*soko guru*) if there are religious events in the mosque.

Salut village has a very strategic role in the Islamization process in the Lombok region. From Salut then into the kingdom of Lombok, then spread to various other areas in Lombok, north to enter the kingdom of Bayan, to the west entrance in the kingdom of Pejanggik, and some small surrounding kingdom, while to the south enter in Rembitan, Pujut, and the surrounding areas.

The islamization in the area of South Lombok found through archaeological evidence, in the form of ancient buildings and tombs that are also not much different from the age of the ancient buildings with the mosque in North Lombok regency. Some of the evidence suggests that it is likely that in Rembitan, Pujut in the south and Bayan, Kayangan (Salut) in the northern region was the center of Islamic teaching in Lombok at that time.

In Southern Lombok archaeological evidence is found, such as the ancient mosque building with a *tumpang* roofed. In the mosque, drum (*bedug*), pulpit where the preacher read the original sermon are found. In addition to a mosque building architecture, another building was found in Rembitan with the same age as the mosque, namely *gedeng* (Sasak) building. The *gedeng* building in the early days of islamization was probably a place of Islamic teaching conducted by a preacher assigned by Sunan Prapen (Jamaluddin, 2006: 58). The figure who spread Islam in the south and was buried in the ancient tomb of Rambitan was Wali

Nyatok. Wali Nyatok is not a real name but only a title (*laqab*). Haris (2002: 18), mentions that another name of Wali Nyatok is Sayid Ali or Sayid Abdurrahman, without explaining where this name was obtained. For the southern part of Lombok there are also other ancient buildings such as those found in Pujut, the ancient mosque building, about 2 km to the north from the village of Rembitan. Looking at the buildings in the southern part of Lombok then at the end of the 16th century or the 17th century, Islam has developed quite well, even became central to Islamic studies at that time (Jamaluddin, 2011: 36).

After the village of Salut and its surroundings Islamized, Sunan Prapen continued his journey to Lombok port into Menanga Baris. Lombok is the center of the kingdoms of Lombok, therefore it becomes very important to convert them early, in order to smooth the movement of *da'wah* (Islamic teaching) to various places in Lombok, especially in the Kingdoms under the control of Selaparang. Included in it was North Lombok. Sunan Prapen continued to assign some scholars to settle and teach Islam in the Northern Sasak Community, one of them is Syeikh Suban or Tuaq Turun or Raden Tuna Unggul Reksa Jagat-Tuban, whose grave is located on the west of the ancient mosque Salut. Syeikh Suban is among the scholars assigned to spread Islam in North Lombok. Some writings from Syeikh Suban, are Indar Jaya Manuscripts (Sufi Fikh), Bayan al Haq, Bayan al Insyar, and Bayan Allah. According to the researchers, the works are actually rewrites from previous scholars. Because researchers found several similar texts in different places (Jamaluddin, 2017: 77).

Islamic teaching mission (*da'wah*) to the East Indonesia region was not conducted alone by Sunan Prapen, but with help of many people. The division of tasks was planned earlier before his departure, but keep in mind here that the missionaries depart simultaneously so that if there is information that some of them then enter the territory that has been entered by the previous scholars (*da'i*) it does not mean that the new inhabitants are Islamized later.

Sunan Prapen in carrying out his teaching *da'wah* mission, Sunan Prapen supported by soldiers and assisted by several patih. The patih are: Patih Mataram, Arya Kertasura, Jaya Lenggara, Adipati Semarang,

Tumenggung Surabaya, Tumenggung Sedayu, Tumenggung Anom Sandi, Ratu Madura and Ratu Sumenep (Wacana, 1979: 18). After Prapen Islamized the kingdom of Lombok, then the Islamic religion began to spread to the areas around the Kingdom, which is the unity under the Kingdom of Lombok. Sunan Prapen held a division of duties. Each soldier who came from Surabaya under the leadership of Jayalengkara had duty to Islamize Pejanggik and Langko. Soldiers of Tuban and Gresik under the leadership of Arya Majalengka had duty to Islamize Parwa and Suradadi. While Sunan Prapen himself and the men of Giri and Besuki tasked to Islamize the royal people of Lombok who fled to the forests and mountains. The rest were the task of Islamizing the unity of Sokong, Bayan and Sasak unity (Wacana, 1979: 18).

The process of Islamization in some places could not run smoothly, even if the unities were structurally under the hegemony of the King of Lombok, but in matters relating to personal belief or religion, one did not have to follow the Kingdom of Lombok. Even if the scholars (*da'i*) was informed that all members of the palace had embraced Islam, but still among them you could find those who refuse to take Islam. This indicates that such unions have autonomy, for example in some cases that are admittedly not state affairs, they are entitled to reject or have their own policies that are different from the center of the Kingdom (Jamaluddin, 2011: 39).

In some places the Islamic soldiers even experienced fierce resistance from the locals like in Perigi and Suradadi. The Suradadi people under the leadership of a brave patriarch Patih Biku Mangkurat tried to drive-out the Islamic soldiers, but Patih Biku Mangkurat was killed in the battle and the people of Suradadi declared themselves converted to Islam. All villages and unity in Lombok embrace Islam except for a few places like Pengantap, Pejarakan, in the west, and parts of Tanjung, Gangga, Pekanggo, and Sokong. Some people who did not want to convert to Islam fled to the mountains. Some of the above mentioned non-Islamized villages are those who were also previously unavailable during the reign of Majapahit power in Lombok. So they continued to embrace Buddhism, which by some researchers or most people, calling them adherents of the

Boda religion as the original religion of the Sasak people (Jamaluddin, 2011: 70).

After Sunan Prapen believes that Islam has spread in Lombok and basic Islamic teachings such as how to perform worship prayers, fasting, charity, and pilgrimage have been taught, Sunan Prapen leaves Lombok and continued his journey to Sumbawa island for preaching. The whole Kingdom of Sumbawa Island can be Islamized among others; Sumbawa, Seran, Taliwang, Utan Re, Dompu, Pekat, Tambora, and all of Bima (Jamaluddin, 2011: 43).

According to one source (Wacana, 1988: 43-44), after Sunan Prapen left Lombok, the Royal Leaders feared that some people refused to convert to Islam, because women did not want to be circumcised. The law of circumcision for moslem women is basically recommended, not compulsory, however at that time, accepting the concept of circumcision may be perceived as a symbol of acceptance of Islam by the local community. Those who do not perform circumcision was considered to reject Islam. Prabu Rangkesari moved the capital of the Kingdom of Lombok to Selaparang, the former center of the Hindu Selaparang Kingdom. The transfer of the capital is based on the suggestion of Patih Banda Yuda and Patih Singa Yuda based on the consideration that the location of Selaparang is more strategic and not easily attacked by the enemy. The displacement of the royal capital was not freeing the Royal from fears towards the rejection of women embracing Islam, at least to secure their families and children, feared the attack of Sunan Giri and his troops.

During the reign of Rangkesari, the development of Islam increased rapidly. He has succeeded in bringing the kingdom of Selaparang to its golden age, having succeeded in conquering almost all the Kingdoms on the island of Lombok, Selaparang serve as a center of dissemination and the teaching of Islam.

Conclusion

This research proves that North Lombok is grown and developed in accordance with the teachings of Islam. Islam entered North Lombok

estimated in the 16th century, brought by Sunan Prapen from Java. Sunan Prapen with his entourage first went to Salut, then to the Kingdom of Lombok, and later to other areas of the Lombok unity.

Evidence of the development of Islam in North Lombok, is found through archaeological remains, especially in the sub-districts of Bayan and Kayangan. At least after the splitting of the region in North Lombok spread at least in 10 villages, which used to be only one village that is Bayan Village. The places of the ancient mosques in North Lombok are, Bayan Belek, Loloan, Anyar, Semokan, Sukadana, Jembung Stone (now Handalan), Salut, Gumantar, Sesait. The mosques in North Lombok all have almost the same architecture style.

From the study the researcher conducted to the ancient mosque of Salut, it is concluded that the people of North Lombok have a strong understanding of the concept of *ketauhidan* (faith of faith), faith to Allah, Angels, Books, Prophets, End of the Times, and good *qadar* - bad *qadar*, as well as the pillars of Islam (sahadat, solat, zakat, fasting, and hajj). This is represented in the symbols that existed in the ancient mosque building in Salut. From the mosque's architectural style, it is known that the mosques in North Lombok are linked to the ancient mosques in South Lombok. It also somewhat related with Islam in Java, due to the fact that the Islamization of North Lombok was established and led by a scholar (ulama) of Java, Sunan Prapen and the settled cleric teaching Islam in the community of North Lombok is Raden Unggul Reksa Jagad-Tuban, whose grave is located in Salut, North Lombok.

Both archaeological remains namely the ancient mosque and the tomb of Islam spreaders are still standing up and have been receiving much public attention,. Both are Islamic heritage that have very high historical value. The ancient mosque used as the object of this study is located in the region of North Lombok regency, precisely in the village of Salut.

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