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The Historical Heritage of Rembitan Village as a Source for Learning Local History

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ABSTRACT

Local historical heritage is an important source of knowledge for fostering historical awareness while strengthening the connection between learning and students' sociocultural environment. The village of Rembitan, in Pujut Subdistrict, Central Lombok Regency, possesses a number of historical and cultural heritage sites that remain integral to community life, particularly the Ancient Rembitan Mosque, the traditional Sasak houses in Sade Hamlet, and the Tomb of Wali Nyatoq. This study aims to analyze the characteristics of Rembitan Village's historical heritage, the forms of education and preservation taking place within the community, and its potential as a resource for local history education. The study employs a descriptive qualitative approach. Data were collected through field observations, interviews with local informants, documentation of activities, and relevant literature. The analysis was conducted thematically by grouping the data into the following aspects: forms of heritage, historical and cultural values, preservation practices, community participation, and pedagogical potential. The results of the study indicate that the historical heritage of Rembitan Village is multidimensional. The Ancient Rembitan Mosque is not only valuable as a historical building but also serves as a space where religious and social traditions are practiced. The Sade hamlet demonstrates the continuity of traditional Sasak architecture, weaving, and arts, while the Wali Nyatoq Tomb is part of the community's collective memory and pilgrimage practices. Preservation takes place through the transmission of knowledge, site maintenance, community cooperation, visitor guidance, and the continuity of cultural practices. These findings confirm that community-based preservation and historical education can be integrated to develop contextual, authentic, and preservation oriented local history education.

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A. INTRODUCTION

Historical heritage is an important part of a community's identity because it preserves traces of past experiences that are continually negotiated in present-day life. Heritage exists not only in the form of buildings, sites, or objects, but also through knowledge, traditions, social practices, artistic expressions, and collective memory transmitted across generations. This perspective views preservation not merely as an effort to maintain the physical form of heritage, but as a process of ensuring the continuity of its meaning, function, and the community's relationship with it. Through the Convention for the Safeguarding of the Intangible Cultural Heritage, UNESCO emphasizes the importance of education, awareness-raising, documentation, and the active involvement of the communities that create, maintain, and transmit cultural heritage. Thus, communities are

not merely recipients of preservation programs but are key actors in the sustainability of cultural heritage (UNESCO, 2003; UNESCO, 2024).

In the Indonesian context, efforts to preserve historical heritage are also supported by a legal framework established through Undang-Undang Nomor 11 Tahun 2010 tentang Cagar Budaya. This law recognizes cultural heritage as a vital cultural asset for the understanding and advancement of history, science, and culture, while also establishing the protection, development, and utilization of such heritage as integral components of its management.

The regulation also emphasizes increasing community participation in protecting, developing, and utilizing cultural heritage sites. This framework is important for research on Rembitan Village because the preservation of historical heritage cannot be separated from the lives of the community, which continues to use, interpret, and pass down cultural practices surrounding the site (Undang-Undang Republik Indonesia Nomor 11 Tahun 2010).

History education holds a strategic position in this context. History instruction that focuses solely on national narratives and textbooks risks distancing students from the living history in their own communities. Conversely, the use of local history can provide concrete historical evidence, connect students with cultural practitioners, and foster the process of interpreting societal change and continuity. Recent studies on the use of local museums and sites in Indonesia show that local heritage can serve as a source of contextual and authentic learning, although its utilization still faces constraints related to time, curriculum, and access. Research on the local history of Ende also confirms that heritage sites, traditional architecture, oral traditions, and rituals can support students' ability to analyze historical evidence, perspectives, continuity, change, and historical significance (Widiadi et al., 2022; Heriyanto et al., 2020).

The village of Rembitan in Pujut Subdistrict, Central Lombok Regency, provides an interesting context for examining the relationship between historical heritage, society, and education. The PKM article that forms the basis of this research documents three main heritage sites: the Ancient Rembitan Mosque, Sade Hamlet with its traditional Sasak houses, and the Tomb of Wali Nyatoq. The source material indicates that these three sites remain integral to community life and form part of the educational activities for History Education students. The Ancient Rembitan Mosque was introduced through an explanation by the site caretaker regarding the history, structure, and philosophy of the building, as well as local traditions. In Sade, students were introduced to traditional houses, weaving (nyesek), peresean, and Gendang Beleq. At the Wali Nyatoq Tomb, activities included an introduction to its history and the community's collaborative efforts to maintain the tomb (Muaini et al., 2023; Hadi et al., 2022).

The existence of this heritage demonstrates that Rembitan Village possesses both tangible and intangible heritage characteristics. Buildings and sites serve as material media that preserve historical traces, while traditions, beliefs, skills, and social practices provide the meaning that keeps this heritage alive. Therefore, research cannot stop at simply inventorying sites. More important questions include how the community assigns meaning to this heritage, how preservation takes place, who is involved, and how these resources as a whole can be transformed into a meaningful historical learning experience (UNESCO, 2003; Kurdap Selaka, 2011).

A number of previous studies have discussed the potential of historical sites as learning resources. Research on historical sites in Ambarawa highlights the importance of identifying and utilizing the potential of these sites as learning resources (Mailina et al., 2017). Other studies demonstrate that local heritage can support contextual learning

through museums, archaeological remains, temples, and heritage sites, although its utilization requires appropriate pedagogical strategies and supporting learning materials (Nur Azizah, 2025; Triyatno et al., 2024; Brahmantyo & Sukardi, 2024). Research on the development of an e-catalog and the integration of local historical values further shows that heritage can be transformed into structured learning resources and character-oriented history learning materials (Hartono et al., 2025; Susilo et al., 2025). A recent study on Sambisari Temple likewise demonstrates the use of a heritage site to integrate multicultural values into history education (Setiyonugroho et al., 2026), while a literature review of Ende local history emphasizes the value of contextual local sources for developing historical thinking (Wati & Maysa, 2026). Nevertheless, these studies generally focus on the sites primarily from the perspective of their potential as learning resources or instructional media, while the relationship between community-based preservation processes, living cultural meanings, and their utilization as sources for local history education has not yet been comprehensively discussed within the context of Sasak heritage in Rembitan.

The research gap in this study lies in the need to connect two fields that are often separated: heritage preservation and history education. Heritage preservation ensures the sustainability of historical sources, while history education serves as a mechanism for passing on knowledge and awareness of preservation to younger generations. By examining both fields simultaneously, this study seeks to view the heritage of Rembitan Village not merely as an object of the past, but as a living heritage that fulfills social, cultural, and pedagogical functions in the present day (Nur Azizah, 2025; Cendani & Romadi, 2025).

The novelty of this research lies in the conceptual framework that the historical heritage of Rembitan Village can be understood through five interrelated dimensions: forms of heritage, historical and cultural values, preservation practices, community participation, and potential as a learning resource. This framework leads to the idea that local historical learning resources should not be separated from their preservation ecosystem. Sites maintained in collaboration with the community provide historical evidence, while educational processes and community participation provide the social context for understanding that evidence. Thus, history education can simultaneously serve as a strategy for transmitting knowledge and strengthening conservation awareness (UNESCO, 2003; Widiadi et al., 2022).

Based on this background, this study aims to: (1) identify the forms and characteristics of the historical and cultural heritage in Rembitan Village; (2) analyze the historical and cultural values inherent in this heritage; (3) describe the forms of preservation and community participation; and (4) analyze the potential of Rembitan Village's historical heritage as a resource for local history education. The research questions focus on how this heritage is preserved and interpreted, how the community is involved, and how the available historical values and evidence can be developed into contextual learning experiences.

B. METHODS

This study employs a descriptive qualitative approach. This approach was chosen because the focus of the study is not to measure behavioral changes using quantitative scores, but rather to understand the nature of historical heritage, preservation practices, forms of community participation, and its pedagogical potential based on the context of life in Rembitan Village. This design aligns with qualitative research on the use of heritage sites as learning resources, which employs observation, interviews, and documentation

to obtain a contextual understanding of the meaning and use of heritage (Nur Azizah, 2025).

The research was conducted in Rembitan Village, Pujut Subdistrict, Central Lombok Regency, with three field sites: the Ancient Rembitan Mosque, Sade Hamlet as a cultural space featuring traditional Sasak houses, and the Tomb of Wali Nyatoq. These three sites were selected purposefully because the fieldwork plan indicated that they are the primary objects of education and preservation efforts directly related to the history and culture of the local community (Muaini et al., 2023).

The research data sources consist of field data and literature data. The field data were derived from observations of heritage sites, statements from local informants serving as custodians or guides, educational interactions with students, and visual documentation of the activities. The source manuscript notes that the fieldwork was conducted on June 24, 2023, from 10:00 a.m. to 12:00 p.m. WITA in collaboration with the Village Head and the caretaker of historical sites in Rembitan Village. Information from informants regarding the history of the Ancient Rembitan Mosque, explanations provided by the guide at Sade, and information about the Tomb of Wali Nyatoq constitute an important part of the analyzed data (Muaini et al., 2023).

The data collection techniques used included observation, field interviews, and documentation. Observations focused on site conditions, building forms, cultural practices, preservation activities, and interactions between students and the community. Interviews were used to gather information about history, meaning, traditions, and preservation practices from local informants. Documentation was used to record the existence of the site, educational activities, community service activities, and cultural practices introduced to the students. Academic literature was used to strengthen the interpretation of field findings and situate them within the discourse on heritage preservation and local history education (Nur Azizah, 2025).

Data analysis was conducted thematically. The first stage involved organizing the data based on three main categories. The second stage involved identifying units of meaning related to history, cultural values, forms of preservation, community participation, and educational functions. The third stage involved comparing patterns across sites to identify similarities and differences. The fourth stage involved formulating an interpretation of the relationship between community-based preservation and the use of heritage as a learning resource. This process yielded five analytical categories used in the table of research findings (Nur Azizah, 2025).

To ensure the accuracy of interpretation, this study distinguishes between field data recorded in the documentation and the researcher's interpretation. Information regarding origins, traditions, beliefs, and local meanings is presented as knowledge conveyed by informants or recorded in earlier sources, rather than as new historical verification. Based on this principle, the study's claims are limited to what can be supported by field data and the available literature.

C. RESULT AND DISCUSSION

1. Heritage Map of Rembitan Village

The research findings indicate that the historical heritage of Rembitan Village can be categorized into three main areas, each with distinct yet complementary characteristics. The Ancient Rembitan Mosque represents architectural and religious heritage; Sade Hamlet represents the continuity of Sasak settlements, architecture, crafts, and arts; while the Wali Nyatoq Tomb represents a burial site that remains alive in the community's memory and pilgrimage practices. These three areas demonstrate

that local heritage does not exist in isolation as a static object but is interconnected with the community's social activities (Muaini et al., 2023; UNESCO, 2003).

During these documented educational activities, History Education students had the opportunity to interact directly with site custodians and community leaders. This form of interaction is important because historical information is derived not only from texts but also from oral history and local knowledge. At the Ancient Rembitan Mosque, the caretaker explained the mosque's origins, the structure and philosophy of the building, and the traditions still associated with it. At Sade, the guide introduced the community's history and the cultural practices still observed there. At the Wali Nyatoq Tomb, students received an explanation of the history and practices of pilgrimage and participated in maintenance activities (Muaini et al., 2023).

2. Rembitan Ancient Mosque: Architecture, Tradition, and Religious Memory

The Ancient Rembitan Mosque stands as a heritage site that bridges material and immaterial aspects. From a material perspective, the building serves as tangible evidence that can be directly observed. From an immaterial perspective, the mosque is intertwined with the religious traditions and social norms that thrive within the community. The source text notes that the history of the mosque, as recounted by the informant, encompasses its history, structure, architectural philosophy, and community traditions. The informant also described a number of religious activities, such as Eid al-Fitr, Eid al-Adha, Maulid, Isra and Mi'raj, the "mal-mal" tradition, and the fulfillment of vows (Hadi et al., 2022; Muaini et al., 2023).

These findings indicate that a site's value lies not only in the age of its buildings or their architectural form. Value is also shaped by its ongoing social function. Mosques serve as spaces where communities connect memories of the past with contemporary religious practices. Therefore, their use as a learning resource can be directed toward a multidimensional interpretation of history: students can observe the buildings as artifacts, listen to local narratives as oral sources, and analyze traditions as forms of cultural continuity (UNESCO, 2003; UNESCO, 2024).

During the visit, students were given the opportunity to ask questions of the speakers. The questions that arose demonstrated that direct interaction can provide students with an opportunity to test their existing knowledge against information from the community. From a pedagogical perspective, this situation is significant because students do not merely receive information, but can develop skills in asking questions, comparing narratives, and identifying local historical sources (Muaini et al., 2023; Widiadi et al., 2022).

3. Sade Hamlet: Continuity of Sasak Architecture and Culture

The village of Sade exemplifies a broader form of cultural heritage, as material elements and cultural practices coexist there. The traditional Sasak houses introduced to the students include the bale tani, bale kodong, rice barn, bale bontar, sekenam, and mosque. The existence of these structures demonstrates that traditional architecture can be understood as a historical source because it documents how communities organize space, meet their daily needs, and preserve their communal identity (Kurdap Selaka, 2011; Muaini et al., 2021).

In addition to architecture, the study found that Sade culture is expressed through weaving known as "nyesek" and traditional arts such as peresean and Gendang Beleq. These activities broaden the concept of preservation from the maintenance of buildings to the preservation of skills and cultural expression. Within the UNESCO framework, such knowledge and skills are part of the living heritage, whose

sustainability depends on intergenerational transmission and community participation (Kurdap Selaka, 2011; Muaini et al., 2021).

For the study of history, Sade provides resources that enable students to connect social, economic, and cultural history with local identity. Weaving can be interpreted as a skill and a form of economic and cultural activity; traditional houses can be interpreted as material evidence; while the arts can be interpreted as expressions of identity and cultural continuity. With this approach, local history is understood not merely as a sequence of events, but as a process of change and continuity in the life of a community (Widiadi et al., 2022; Heriyanto et al., 2020).

4. Tomb of Wali Nyatoq: Collective Memory and Preservation Practices

The tomb of Wali Nyatoq is a site of deep significance in the collective memory of the community. Source texts note that the tomb is revered and maintained by the local community and serves as a destination for pilgrims from Lombok and beyond. The community's beliefs regarding pilgrimages and specific times for visiting indicate that the tomb functions not only as a burial site but also as a social and religious space that continuously generates meaning (Hadi et al., 2022; Muaini et al., 2023).

In this study, information about these beliefs is understood as part of the community's cultural knowledge and practices, as conveyed by local sources. The researcher does not treat these beliefs as empirical facts regarding the success of prayers, but rather as subjects of cultural history and anthropological study that illustrate how communities build relationships with figures considered significant in local history (Hadi et al., 2022).

The most visible form of preservation is the collective maintenance of gravesites. Restoration efforts involving the community demonstrate that participation is not merely a concept but is realized through collective action. This practice also holds educational value, as students can see firsthand that heritage preservation requires effort, knowledge, responsibility, and a sense of ownership (Muaini et al., 2023; UNESCO, 2003)

5. Five Dimensions of Preservation and Learning

A synthesis of the findings reveals five dimensions that shape the relationship between historical heritage and learning. First, the material dimension consists of buildings and sites that can be observed as historical evidence. Second, the dimension of meaning consists of philosophies, narratives, beliefs, and values that explain why heritage is considered important. Third, the dimension of practice consists of traditions, weaving, arts, pilgrimages, and social activities that keep heritage alive. Fourth, the dimension of participation consists of the involvement of custodians, community leaders, artisans, village officials, students, and the general public. Fifth, the pedagogical dimension consists of opportunities to use heritage as an object of observation, an oral source, interpretive material, and a learning context. These five dimensions constitute the main conceptual findings of the study.

6. From Object Preservation to Heritage Ecosystem Preservation

The research findings show that preservation in Rembitan Village cannot be understood solely as physical maintenance. Mosques, traditional houses, and graves do indeed require physical upkeep, but their sustainability also depends on the continuity of narratives, practices, skills, and community participation. The UNESCO perspective positions communities as the agents who create, safeguard, and transmit cultural heritage, and encourages their involvement in its management. The findings in Rembitan align with this principle because custodians, community leaders, guides,

artisans, and the community play a role in transmission and preservation (UNESCO, 2003; UNESCO, 2024).

The concept of conservation as an ecosystem is also in line with UU Nomor 11 Tahun 2010 which positions protection, development, and utilization as integral parts of cultural heritage management and encourages community participation. In the context of Rembitan, utilizing the site for educational purposes does not mean exploiting it, but can serve as a means to expand knowledge about the value of cultural heritage—as long as it is done in accordance with local regulations and conservation needs.

7. Community Participation as Preservation Capital

Community participation is a key finding of this research. Its forms are not uniform: at the Ancient Rembitan Mosque, it is evident through the preservation of the site and the transmission of knowledge; in Sade, through the continuation of traditional houses, weaving, and the arts; and at the Wali Nyatoq Tomb, through maintenance and mutual cooperation. These variations demonstrate that participation does not always have to take the form of formal forums. It can manifest in everyday practices that keep the heritage alive and functional (UNESCO, 2003; Wilaela & Widiarto, 2022). These findings support UNESCO's principle that the communities that create, maintain, and transmit heritage must be actively involved in its management. UNESCO's ethical principles also place communities at the forefront of safeguarding efforts and emphasize transparent collaboration and respect for their knowledge and practices. Consequently, the conservation program in Rembitan should be designed in collaboration with the community, not merely for the community.

8. Historical Heritage as an Authentic Learning Resource

Authentic history learning resources allow students to engage with evidence that has a specific location, form, and social context. In Rembitan, students can study the Ancient Mosque as an artifact, listen to the caretaker's narrative as an oral source, observe traditional houses as material evidence, learn about weaving as a cultural skill, and examine graves as spaces of memory. This approach transforms learning from merely receiving information into a process of inquiry into historical evidence (Widiadi et al., 2022; Cendani & Romadi, 2025).

Recent research in the field of Indonesian history education reveals a similar trend. The use of the Asian-African Conference Museum is recognized as a contextual and authentic resource, while research on the local history of Ende demonstrates that sites, architecture, oral traditions, and rituals can support historical thinking. A study on the development of a booklet on colonial heritage also highlights the importance of teaching materials that link local resources to the process of historical research. Rembitan's findings expand this discussion by demonstrating that learning resources are found not only in the objects themselves but also in the social relationships that enable those objects to be interpreted, preserved, and passed down (Nur Azizah, 2025; Cendani & Romadi, 2025; Cepu et al., 2025).

9. Conceptual Model: Preservation–Education–Learning

Based on a synthesis of the findings, this study proposes a conceptual framework of "Preservation–Education–Learning." In the first stage, heritage is identified by mapping tangible and intangible elements. The second stage is interpretation, which involves identifying historical, cultural, religious, social, and identity-related values. The third stage is participatory preservation through maintenance, knowledge transmission, documentation, and cultural practices. The fourth stage involves public

education and historical education through visits, dialogues with informants, observation, and documentation. The fifth stage is the transformation into a learning resource through interpretive activities, local history writing, documentation projects, and reflections on preservation. This framework positions learning as an integral part of heritage sustainability strategies, rather than a separate activity (UNESCO, 2003; Cendani & Romadi, 2025).

10. Implications for History Education

For history education, the research findings have several implications. First, instructors can use the Rembitan site as a local history laboratory to develop students' skills in observation, interviewing, source criticism, interpretation, and writing. Second, students can be guided to create historical products such as digital maps, heritage catalogs, oral histories, photo-essays, or digital storytelling. Third, field activities can be designed with preservation ethics in mind, including respecting site rules, seeking permission, not disrupting religious activities, and not turning cultural practices into mere spectacles.

Fourth, field experiences should be followed by reflective activities. A visit does not automatically constitute historical learning. Students need to be provided with research questions, observation sheets, interview guides, and analytical assignments. In this way, the experience of being at the site can yield structured historical knowledge. Fifth, learning outcomes can be returned to the community in the form of documentation or useful educational media, thereby fostering a reciprocal relationship between the university and the community.

11. Challenges and Limitations

Although it holds great potential, utilizing Rembitan's cultural heritage as a learning resource faces several challenges. First, historical information derived from oral traditions must be treated critically and cross-referenced with other sources when used for academic historical writing. Second, the use of the site must take into account its carrying capacity, local regulations, and conservation needs. Third, not all cultural activities can be freely recorded or published; the principles of consent and respect for the community must be taken into account. Fourth, the documentation of activities that forms the basis of this research comes from a single series of field activities on June 24, 2023, and therefore cannot yet illustrate long-term changes in preservation.

These limitations are important because this article is an extension of the documentation of PKM activities. Thus, the research findings are best interpreted as preliminary qualitative mapping and conceptual construction, rather than an evaluation of the program's impact using an experimental design. Further research should involve more informants, repeated observations, analysis of cultural heritage documents, and testing the use of sites in learning to determine their impact on historical thinking, historical literacy, or conservation awareness.

12. Comparative Synthesis of Three Heritage Spaces

A comparison of these three heritage spaces reveals distinct patterns of preservation that reflect the unique character of each site. The Ancient Rembitan Mosque primarily preserves the continuity of its religious and social functions. Sade preserves the form of living spaces as well as cultural skills and expressions. The Wali Nyatoq Mausoleum preserves the memory of the figure and the practice of pilgrimage. These differences are significant because preservation strategies cannot be standardized. Preserving the mosque requires attention to the building's integrity and the continuity of traditions; preserving Sade requires the continuity of architectural

knowledge and cultural skills; while preserving the tomb requires both site protection and respect for religious practices and community memory.

From an educational perspective, all three also offer distinct types of learning experiences. Mosques allow students to study the relationship between local Islamic history, architecture, and social change. Sade enables the study of Sasak sociocultural history through artifacts, settlement spaces, skills, and art. The Wali Nyatoq tomb allows for the study of collective memory, local history, oral traditions, and the community's relationship with figures considered significant. Thus, a single area can provide a variety of learning themes without having to transport students to different locations.

These findings reinforce the idea that heritage-based learning should employ a place-based learning approach. A place is not merely a setting for learning, but a source of evidence that enables students to formulate questions and interpretations. For example, students can be asked to compare the functions of the Ancient Rembitan Mosque with those of contemporary mosques, identify changes and continuities in Sade architecture, or compare historical narratives of Wali Nyatoq from various sources. Such questions transform a field trip into a simple historical research process (Cendani & Romadi, 2025; Widiadi et al., 2022).

13. Implementation Strategy for History Learning

The Preservation–Education–Learning Framework can be applied across three stages of the learning process. The pre-fieldwork stage is designed to build foundational knowledge. Instructors can present material on the local history of Lombok, the Sasak people, the concept of cultural heritage, field research ethics, and interview techniques. Students then formulate research questions based on the sites they will visit. This stage is crucial to ensure that students do not visit the sites without an academic purpose (Heriyanto et al., 2020; Cepu et al., 2025).

The fieldwork phase focuses on gathering evidence. Students conduct structured observations, record architectural elements, document cultural activities in accordance with permits, and conduct interviews with informants. They also learn to distinguish between observable facts, stories told by the community, and personal interpretations. The ability to differentiate among these three types of information is an essential part of historical literacy and historical thinking.

The post-fieldwork phase focuses on interpretation and the production of knowledge. Students can compile local history reports, site maps, digital catalogs, photo essays, podcasts, or digital storytelling projects. These products are evaluated not only on their academic quality but also on their adherence to preservation ethics and their accuracy in representing the community's voice. Where possible, the learning outcomes can be returned to the community in the form of jointly agreed-upon educational materials.

This strategy also provides an opportunity to integrate project-based learning. For example, a group of students could select a specific element of cultural heritage, research its history, interview sources, document its form, analyze changes over time, and then develop recommendations for its preservation. The final project can be assessed using indicators of the students' ability to find evidence, critically evaluate sources, construct a chronology, explain cause and effect, understand continuity and change, and demonstrate a sense of responsibility toward cultural heritage.

14. Position of Findings in Relation to Previous Studies

Compared to the study by Mailina, Utomo, and Ahmad on historical sites as learning resources, this study broadens the focus from identifying the potential of

learning resources to examining the relationship between learning resources and community preservation practices. Findings regarding Rembitan indicate that a site's pedagogical value is strengthened when students can understand the social context that keeps the site alive. In other words, learning resources are not merely objects to be visited, but rather the network of knowledge and practices surrounding them.

These findings also align with research on the Asian-African Conference Museum, which highlights the potential of heritage sites as authentic learning resources but notes limitations in their implementation. In the context of Rembitan, these challenges can be addressed through flexible instructional design, including the use of digital documentation when in-person visits are not possible. This opens the door for further research on digital heritage education that remains rooted in community knowledge.

Meanwhile, research on the local history of Ende and Batu Urip underscores the importance of linking local heritage to historical thinking and character education. The Rembitan study adds the dimension of participatory preservation. Historical values are not only studied to build knowledge and character but also to foster an awareness that students have a social responsibility to preserve the historical sources they use.

Thus, the purpose of this study is not to claim that Rembitan is the only or best form of utilizing heritage as a learning resource. Its contribution lies in offering a perspective that integrates preservation, education, and learning within a single analytical framework. This framework is open-ended and can be tested at other cultural sites, particularly in regions where there is a strong connection between community, heritage, and education.

15. Implications for Heritage Management

The research findings have practical implications for village governments, site managers, cultural communities, and universities. Village governments can support periodic inventory and documentation of cultural heritage, including the recording of local narratives with the consent of the knowledge holders. Site managers can develop educational visitor guides that explain the history, visiting rules, and documentation ethics. Cultural communities can be involved in the development of interpretive materials to ensure that the representation of cultural heritage remains rooted in the local context (UNESCO, 2003; Wilaela & Widiarto, 2022).

Higher education institutions can establish long-term partnerships that go beyond mere one-time visits. Such collaborations can focus on oral history documentation, the development of teaching materials, guide training, the digitization of community archives, and joint research. This approach is more in line with the principle of community participation, as communities benefit from knowledge and documentation, while students gain authentic research experience.

At the same time, the use of cultural heritage for tourism and education must be regulated to prevent cultural significance from being reduced to a mere commodity. UNESCO's ethical principles emphasize respect for communities, consent, dialogue, and the protection of heritage sustainability. Therefore, the development of Rembitan as a learning resource and educational destination should take into account access restrictions, privacy, sacred spaces, and the community's rights to their cultural knowledge (UNESCO, 2003; UNESCO, 2024).

CONCLUSION AND SUGGESTIONS

The historical heritage of Rembitan Village has a multidimensional character that encompasses material elements, traditions, knowledge, social practices, and collective memory. The Ancient Rembitan Mosque represents the connection between historical

buildings and religious traditions; Sade Hamlet demonstrates the continuity of Sasak architecture, weaving, and arts; while the Wali Nyatoq Tomb illustrates the relationship between burial sites, collective memory, pilgrimage practices, and mutual cooperation. (UNESCO, 2003; Muaini et al., 2023).

Preservation takes place through a combination of physical maintenance, the transmission of narratives, the continuity of skills and arts, visitor guidance, and community participation. These findings indicate that the community must be positioned as the primary actor in preservation. Education plays a strategic role because it can enhance the knowledge of the younger generation while creating opportunities for interaction between students and local knowledge holders.

Rembitan's historical heritage holds strong potential as a resource for local history education because it provides authentic evidence and a social context that enables students to develop skills in observation, interviewing, interpretation, source criticism, and historical reflection. The novelty of this research is articulated through the Preservation–Education–Learning framework, which integrates heritage identification, meaning-making, participatory preservation, public education, and pedagogical utilization (Widiadi et al., 2022; Cendani & Romadi, 2025).

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