

## Toboali Fortress: Architectural Heritage of Islamic Sultanate Palembang Darussalam in the Historical Context South Bangka

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**Abstract.** *Toboali Fort is one of the important historical relics in South Bangka that is closely related to the power of the Palembang Darussalam Sultanate. The existence of this fort not only reflects the regional defense system, but also represents the social, political, and cultural values of Islam that developed in the archipelago. This study aims to analyze the historical background of the construction of Toboali Fort and identify the Islamic architectural values reflected in the form, structure, layout, and function of the building. This study uses a qualitative approach with descriptive-analytical methods. Data was obtained through direct observation at the research site, in-depth interviews with community leaders, cultural figures, and local history observers, as well as a literature study of relevant scientific journals and historical sources. The results of the study show that Toboali Fort was built as part of the defense and control strategy of the Palembang Darussalam Sultanate in South Bangka, which had a strategic position in trade and maritime routes. From an Islamic architectural perspective, values such as simplicity, order, functional balance, public welfare, and social orientation are more prominent than visual religious symbols. Thus, Toboali Fortress can be understood as a form of contextual Islamic architecture in the archipelago, where Islamic values are internalized in the function and layout of the building. This study is expected to contribute to strengthening the study of local Islamic history.*

**Kata Kunci:** *Toboali Fortress; Sultanate of Palembang Darussalam; Islamic Architecture; South Bangka; Cultural Heritage*

**Abstrak.** *Benteng Toboali merupakan salah satu peninggalan sejarah penting di Bangka Selatan yang berkaitan erat dengan kekuasaan Kesultanan Palembang Darussalam. Keberadaan benteng ini tidak hanya mencerminkan sistem pertahanan wilayah, tetapi juga merepresentasikan nilai-nilai sosial, politik, dan budaya Islam yang berkembang di Nusantara. Penelitian ini bertujuan untuk menganalisis latar belakang sejarah pembangunan Benteng Toboali serta mengidentifikasi nilai-nilai arsitektur Islam yang tercermin dalam bentuk, struktur, tata ruang, dan fungsi bangunan. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data diperoleh melalui observasi langsung di lokasi penelitian, wawancara mendalam dengan tokoh masyarakat, budayawan, dan pemerhati sejarah lokal, serta studi pustaka terhadap jurnal ilmiah dan sumber sejarah yang relevan. Hasil penelitian menunjukkan bahwa Benteng Toboali dibangun sebagai bagian dari strategi pertahanan dan pengendalian wilayah Kesultanan Palembang Darussalam di Bangka Selatan yang memiliki posisi strategis dalam jalur perdagangan dan maritim. Dari perspektif arsitektur Islam, nilai-nilai seperti kesederhanaan, keteraturan, keseimbangan fungsi, kemaslahatan umat, serta orientasi sosial lebih menonjol dibandingkan simbol-simbol religius visual. Dengan demikian, Benteng Toboali dapat dipahami sebagai bentuk arsitektur Islam Nusantara yang bersifat kontekstual, di mana nilai-nilai Islam terinternalisasi dalam fungsi dan tata ruang bangunan. Penelitian ini diharapkan dapat berkontribusi pada penguatan kajian sejarah Islam lokal.*

**Keywords:** *Benteng Toboali; Kesultanan Palembang Darussalam; Arsitektur Islam; Bangka Selatan; Warisan Budaya*

## 1. Introduction

Toboali Fort is one of the historical buildings in South Bangka Regency that holds important cultural and historical value. This building is now considered a historical heritage that needs to be preserved. However, the current condition of Toboali Fort is relatively neglected and has not received optimal attention from various parties in terms of preservation and in-depth scientific studies (Susanto, 2014). Previous research shows that factors such as function, aesthetics, preservation support, and historical factors influence its neglect as a historical building. Historically, the construction of forts in the Bangka region was closely related to the defense and security of trade routes and maritime political interests. Local sources indicate the involvement of the Palembang Sultanate in the construction of forts on Bangka Island (Hizrial, 2025). However, many historical narratives about Toboali Fort have emphasized Dutch colonialism, without considering the traces of local culture and Islam embedded in the historical context of the archipelago.

The Sultanate of Palembang Darussalam itself is known as one of the political and cultural forces of Islam in the Sumatra region from the 17th to the 19th centuries, playing a role in the spread of Islam and the formation of local Islamic cultural networks (Ilham, 2020). Research on the Sultanate of Palembang shows that the architectural heritage of this sultanate is very diverse, including mosques, palaces, and tombs; however, studies linking forts outside the core area of Palembang with Islamic architectural traditions are still minimal (Cahyani, 2025). Elsewhere, studies on the traces of Islamization and cultural acculturation in the historical context of the Palembang Sultanate show how Islamic values were translated into the social life and material culture of the community (Cairun Sa, 2025).

Islamic values that encompass tradition and social structure can serve as a theoretical basis for evaluating architectural heritage such as forts in a broader context than simply colonial relics. In Islamic archaeological and architectural history literature, cultural heritage is viewed not only from a physical aesthetic perspective but also as an expression of the social, religious, and political identity of the community that created it. Thus, the study of the architecture of Toboali Fort from an Islamic perspective requires an understanding of how the defensive structure was influenced by the social and religious values that developed during the Palembang Darussalam Sultanate. However, previous studies on Toboali Fort have not explicitly included an Islamic architectural perspective, so the potential for a richer historical and cultural interpretation has not been revealed. Meanwhile, Islamic historical literature in Palembang shows that the architecture of historical buildings in this region is the result of acculturation between local Malay traditions and strong Islamic values (Cahyani, 2025). Therefore, it is important to examine whether and how Toboali Fort also reflects “Islamic architectural values” that can be read through its design, function, or symbolism related to the life of the Muslim community in the past.

Islamic values in cultural heritage are often implied in design principles that support community defense and social sustainability, not merely traditional formal aesthetics, but also the integration of social-religious functions (Meutia et al, 2018). The study of Toboali Fort in this context can enrich our understanding of Islamic heritage beyond the sites that are commonly studied, such as mosques or tombs, which have more literature (Ilham, 2020). In addition, research on Islamic architectural heritage also contributes to understanding the dynamics of the relationship between sultanates, trade, and socio-religious power in the history of the archipelago. Regionally, South Bangka has a strategic role in trade routes and maritime defense, making it an important place for the integration of defense and religious values in the context of forts (Hizrial, 2025). However, there are still few scientific publications that directly link Toboali Fort with that function during the Palembang Sultanate era, especially from an Islamic architectural perspective.

These limitations indicate the need for more in-depth research on the role of these forts in the social and religious structures of local Muslim communities during their historical periods. Such research could make an important contribution to the study of Islamic cultural heritage in Indonesia, particularly in relation to historical forts and Islamic values within the framework of cultural heritage architecture. In addition, the perspective of Islamic architecture can open up new interpretations of the defensive structures and symbolism of the Muslim community in the South Bangka region. This perspective is also relevant to efforts for more comprehensive cultural heritage preservation and management, as it considers not only historical value but also the value of local Islamic identity. With this approach, Tobaali Fort is not only seen as a colonial artifact, but also as part of the long narrative of the development of Islamic architecture in the archipelago. Finally, this study is expected to produce a more holistic understanding of Tobaali Fort as Islamic cultural heritage from the Sultanate of Palembang Darussalam, which bridges the local history of South Bangka with the history of Islam in Indonesia.

## 2. Methods

This study uses a qualitative approach with a descriptive-analytical research type, as it aims to deeply understand the meaning, value, and historical context of the Tobaali Fort architecture as a relic of the Palembang Darussalam Sultanate in South Bangka. The qualitative approach was chosen because it allows researchers to interpret social and cultural realities holistically based on field data and historical sources (Creswell, 2014). The type of research applied is cultural history research, with an emphasis on the study of Islamic architecture. The historical method was used to trace the background of the fort's construction, the dynamics of the Palembang Darussalam Sultanate's power, and South Bangka's position in the sultanate's political and economic network (Fetterman, 2019). Meanwhile, the Islamic architecture approach was used to identify Islamic values reflected in the form, function, and spatial layout of the building (Omer, 2013).

The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews with key informants, such as local community leaders, historical guides, cultural experts, and academics who understand the history of Tobaali Fort. The interviews were conducted in a semi-structured manner so that the researchers could obtain flexible data while remaining focused on the research objectives (Sugiyono, 2017). Secondary data was obtained through literature studies, including scientific journals, history books, research reports, archives, and official documents related to the Sultanate of Palembang Darussalam, the history of South Bangka, forts in the archipelago, and Islamic architectural theories and concepts. The literature study served to provide a theoretical basis and strengthen the interpretation of field data (Zed, 2008).

Data collection techniques were carried out using three main methods. First, direct observation of the Tobaali Fort location to observe the physical condition of the building, its structure, layout, and the relationship between the fort and its surroundings. Observation allows researchers to understand architectural characteristics empirically (Spradley, 2016). Second, in-depth interviews with informants selected through purposive sampling, namely informants who are considered to have knowledge relevant to the research object (Moleong, 2018). Third, documentation in the form of photographs, maps, historical records, and other supporting documents related to the fort.

Data analysis techniques use interactive analysis models, which include the processes of data reduction, data presentation, and conclusion drawing. Data obtained from observations, interviews, and literature studies are analyzed thematically by relating them to Islamic architectural concepts such as simplicity, regularity, functional balance, and social orientation (Miles & Huberman, 2014). To maintain data validity, this study uses triangulation techniques. Source triangulation is carried out by comparing interview data from various informants, while method triangulation is carried out by comparing the results of interviews, observations, and documentation studies. This technique aims to increase the validity and credibility of the research findings (Patton, 1999). With this research method, this study is

expected to provide a comprehensive understanding of Toboali Fort as Islamic architectural heritage, which is not only understood from the physical aspects of the building but also from the social, cultural, and religious values that developed in the context of the Palembang Darussalam Sultanate's power.

### 3. Result & Discussion

#### 3.1 Historical Background of the Construction of Toboali Fort

Toboali Fort is located in Tanjung Ketapang Village, Toboali District, South Bangka Regency and is one of the important historical sites on Bangka Island. This structure stands on a hill overlooking the sea, indicating a strong defense strategy. Generally, in local historical literature, there are differing opinions about who built Toboali Fort. The popular version states that it was built by the Dutch in 1825 to secure colonial interests related to tin mining. However, interviews with local historical figures Sumardoni and Dwikki Ogi Dhaswara, a cultural official at the South Bangka Education and Culture Office, suggest that the fort is believed to have existed earlier and was closely related to the administration of the Palembang Darussalam Sultanate, as part of a local defense network against pirate raids and territorial disputes.



Figure 1. Toboali Fort

Source: Personal Document

The Sultanate of Palembang Darussalam, an Islamic kingdom that was established in the 17th century and lasted until the early 19th century, had a territory that covered South Sumatra and tin-producing islands such as Bangka and Belitung. The history of Palembang's government shows that the establishment of forts and defensive strongholds was not a new thing; from the time of Susuhunan Sultan Abdurrahman to Sultan Muhammad Mansyur Jayo Ing Lago, defense development policy was part of the strategy to secure strategic areas and resources. An interview with Ateng Rosyaldi, a local historian, revealed that in the mid-18th century, the Sultanate of Palembang realized the importance of controlling tin mining in South Bangka and the threat of pirates who often attacked mining bases.

The source explained that the fort was initially built as a simple defensive structure, then developed into a more permanent building as conflicts and competition between local rulers, pirates, and foreign powers escalated. Historians proudly note that the order to build the fort coincided with the reign of Sultan Ahmad Najamuddin I Adikesumo, a ruler known for strengthening Palembang's external defenses outside the core region. Interview data reveals that Toboali Fort was considered a "strategic" fort in the context of Palembang's relations with the outside world, serving as a point of surveillance for sea lanes and tin mining areas. Local conflicts and struggles for control of the tin trade often involved various groups, including sea pirates and foreign rulers, so the Sultanate of Palembang felt it necessary

to strengthen its defenses through fortifications on the outskirts of its territory. This is also in line with historical findings showing that control over tin was an important issue in relations between the Sultanate of Palembang and the Dutch VOC since the early 18th century.

Another source, Edy Kusnandar, added that the concept of “defense” at that time was not solely military; the fort also served as an administrative headquarters and coordination center for regional security operations. One respondent who had researched the fort emphasized that the existing structure showed adaptation to local conditions, including the use of earth and earthen walls in addition to brick, although none of these remain intact today. Another source, Marwan from the cultural community, said that in local tradition, Toboali Fort was a symbol of local struggle under the authority of the Palembang Sultanate, although colonial records later made it part of the Dutch defense system. The interview approach also touched on how the relationship between Palembang and mining workers from outside, including Chinese workers and local residents, could influence local politics in Bangka, which was actually under the authority of the Palembang Sultanate before colonialism strengthened. An interview with a local historian revealed that when the Dutch officially rebuilt the fort on top of the existing structure, they made technical modifications to suit their needs, rather than building from scratch. This information provides context that Toboali Fort is the result of the evolution of the function and structure of a local defense entity into a colonial fort, which shows a complex layer of history. Several sources also emphasized that the presence of the Palembang Sultanate in South Bangka shaped local political relations that placed the Palembang rulers as local patrons, so that forts such as Toboali became symbols of that power.

According to historical documents, one of the Sultans of Palembang, Sultan Muhammad Bahauddin, intensified tin mining on Bangka Island, strengthening the strategic value of this region for the sultanate. The geopolitical power of Palembang at that time forced them to manage defense centers outside the royal center while maintaining vital trade routes and sea routes (Burhanudin, 2017). Historical findings indicate that the Sultanate of Palembang considered Bangka to be a region of great economic and political importance, especially before Dutch colonial domination (Sepriady, 2017). Based on oral accounts from sources, this fort was also once used as a coordination center for the local Muslim community in facing pressure from outside parties, although there are not many written records that explicitly confirm this function. An interview with Dwikki Ogi Dhaswara said that even though many parts of the fort have collapsed, the traces of the building remain important as a symbol of historical power that illustrates the interaction between local Islamic and colonial forces.

The conclusion of the interviews shows that the background to the construction of Toboali Fort was not solely as a colonial structure, but also rooted in the defensive needs of the Palembang Sultanate to protect territories and resources outside their center of government. Thus, historical studies and interviews show that Toboali Fort is a meeting point between local Islamic power and colonial expansion, enriching our understanding of the relationship between the fort's structure and the power dynamics of the Sultanate of Palembang Darussalam in South Bangka.

### 3.2 Characteristics of Toboali Fort Architecture

Toboali Fort is a historic fort located in Tanjung Ketapang Village, Toboali District, South Bangka Regency. The fort stands on a hill overlooking the sea at an elevation of approximately 18–20 m above sea level, indicating a strategically important military and observation position. In terms of size, Toboali Fort has a floor plan of approximately 54 × 32 meters, a relatively elongated shape following the contour of the hill. The building spaces inside are separated according to the operational functions of the fort in the past. In an interview with Dwikki Ogi Dhaswara, it was mentioned that the fort is divided into several internal rooms, including an inspector's room, a warehouse, a soldier's barracks, an administration room, a gunpowder storage room, a guard room, and a kitchen, indicating a complex and organized separation of room functions. The source also emphasized that the internal layout

reflects military logistics strategies, with the administration room separated from the armory and barracks so that daily operations do not interfere with warfare functions or the storage of critical materials. Another interview with Sumardoni, a local cultural figure, mentioned that these rooms not only served a military function but also as an administrative coordination center, similar to several other colonial forts in Indonesia that served a dual function as small government offices.

The overall shape of the fort follows classical defense principles. It is rectangular in shape and reinforced with thick walls, making it easy to monitor from all sides and facilitating the movement of troops inside. In addition, the fort also has bastions or defensive protrusions on several sides for placing cannons or watchtowers, although now only the remains of stones and foundations can be seen due to its deteriorated physical condition. According to an anonymous archaeology student source, the fort has walls approximately 90–120 cm thick, which is a common characteristic of Dutch colonial defense forts and local forces in the 18th and 19th centuries to withstand cannon fire or other siege weapons.

The main material of the fort is red brick cemented with lime and local sand, demonstrating traditional construction techniques that are structurally sound in a defensive context. In an interview, Andrie, a local guide, explained that bricks were used not only for their structural strength, but also because they are relatively easy to produce locally and are resistant to Indonesia's tropical climate. Some of the remaining sections of the fort walls show a fairly rough surface, with traces of moss and vegetation, indicating the final stages of material degradation due to age and lack of preservation. Based on an interview with Ateng Rosyaldi, he said that the fort's roof no longer exists, but the remaining structure indicates that the fort likely had a roof or canopy structure to protect the internal space from rain and heat, although this detail is not recorded in the field documents. Another source stated that there used to be more windows and ventilation openings in the walls than there are now, as they served to circulate air for the barracks and warehouses, as well as providing firing or observation points on certain sides.

Interviews with other local historians also mentioned that the orientation of the fort's layout was designed in such a way as to allow views of the sea and the town of Toboali to be monitored while also providing protection from sea attacks, demonstrating strategic considerations in its spatial planning. In addition, several informants said that internal structures such as soldiers' barracks and food warehouses were placed in areas that were more protected by walls, indicating a design that took into account the safety of personnel and supplies. In an interview with Dwiki, it was also mentioned that when the fort was still intact, the placement of administrative and financial rooms separate from the armory showed a design that considered the dual function of the fort as a center of local government control. The source also added that local brick material has good thermal resistance, helping to keep the internal temperature of certain rooms relatively stable, which was important in the days before modern insulation. Toboali Fortress is typologically similar to other Dutch colonial forts in Indonesia, where the dominant materials are brick and mortar, and the rectangular floor plan is easy to defend and fortify (Rinandi, 2015). In the context of Dutch colonial architecture in Indonesia, defensive structures often adopted a simple classical European style without excessive ornamentation, as their function was more technical and military than aesthetic. This is also reflected in Toboali Fort, which emphasizes function over decoration (Van Roosmalen, 2013).

Local sources emphasize that there are no luxurious architectural ornaments in this fort, as it was built for structural durability and tactical combat, unlike colonial administrative buildings which have high aesthetic elements. The separate layout of the fort shows the concept of defensive zoning, where each space has its own access and security without disturbing other spaces (Isnainazzahra, 2023). An interview with Mawar revealed that although many of the fort's structures have collapsed, the internal layout of the spaces can still be understood by visitors who are knowledgeable about history, as the remains of the foundations and wall elevations are still visible. Another source added that the position

of the entrance and internal movement routes were designed to hinder rapid intrusion from outside, so visitors must pass through certain routes before reaching the core of the fort.

Several local historians see that the current condition of Toboali Fort reflects a combination of colonial architectural characteristics and local adaptations to tropical conditions, although the local adaptation aspect still needs further research (Wihardyanto, 2020). Thus, the architectural character of Toboali Fort is marked by a strategic rectangular floor plan, thick walls made of local bricks, a functional layout that separates the defense, administrative, and logistics areas, and the use of durable materials that reflect the military and administrative needs of that era.

### **3.3 The values in Islamic architecture are identified in the Toboali Fortress.**

The value of Islamic architecture is not only about physical form, but also reflects the philosophy, spiritual principles, and social functions that are integrated into the structure of the building. Islamic architecture acts as a carrier of deep cultural and religious messages (Chosinawarotin, 2024). From the results of an interview with Dwikki, it was mentioned that the local community has always viewed the fort not merely as a military structure, but also as a symbol of the continuity of the Muslim community under the rule of the Palembang Darussalam Sultanate, which placed social security and community support as important values. In Islamic architecture, tauhid (the oneness of God) is often translated symbolically through the harmony of form and orientation of space. Although the Toboali Fort is not a place of worship, its strategic orientation towards sea and land routes reflects an awareness of the order and interconnectedness of space in the lives of the people, a principle that often appears in studies of Islamic architecture (Omer, 2011). The source, who is also a local historian, said that the fort's structure, which is open to surveillance and observation, can be interpreted as a manifestation of the principles of justice and order, which are also important values in the Islamic tradition of spatial planning and building function.

According to Islamic architectural studies, buildings that reflect a balance (mizan) between form and function demonstrate the value of balance taught in Islam, between worldly needs (defense) and moral principles to maintain community security. The interview results show that Toboali Fort was designed with a clear hierarchical layout between defense spaces, administrative spaces, and logistical support spaces. This pattern of functional separation reflects the value of order, which in Islamic architectural tradition indicates the importance of the function and role of each element. Local architecture touches on the concept of simplicity but functionality in fort design, without excessive ornamentation. The simplicity of form that fulfills basic functions is one of the characteristics of Islamic architecture that shows a focus on substance, not just aesthetics (Awaliyah, 2023). From a historical perspective, the Sultanate of Palembang was known for combining Islamic values with Malay culture, so that defensive structures such as forts also followed spatial and social orientation principles that supported collective life and the sustainability of the local Muslim community.

Local sources explain that inside the fort there is a tribune room or coordination area that functions as a center for consensus and communication, reflecting the strong value of deliberation (shura) in Islamic social tradition. Although Toboali Fort is not a place of worship, interviews with traditional leaders indicate that some rooms are also used for community meetings in emergency situations, reflecting the principle of ukhuwah (brotherhood) in the Muslim community. In Islamic architectural literature, the symbolism of space is often used to describe moral and religious values. For example, open spaces in buildings represent respect for the voice of the community and communication between members (Chosinawarotin, 2024). Local historical guides state that the fort's spacious open space reflects the values of freedom and openness, where the structure not only repels enemies but also provides space for social activities within the boundaries of defense. The value of simplicity is also evident in the use of durable local materials, not materials that display luxurious status, but materials that are practical and strong, spiritually and ethically halal in accordance with Islamic values. The

principle of harmony with the environment, which in Islamic architectural studies is seen as part of Islamic aesthetics, can be seen in the way the fort adapts to the contours of the hills and the tropical climate (Hilmy, 2024).

The interviews revealed that the internal layout was not exclusive; although intended for military purposes, the rooms were once used for social coordination when the community was threatened, reflecting the human-centered use of space, in accordance with Islamic principles that place humans as caliphs on earth. Local historical sources also highlight that Toboali Fort was part of a broader defense network, reflecting the value of collaboration between Muslim regions, which is in line with the concept of Islamic architecture that integrates functional needs with the collective values of society. This fort does not have Islamic ornaments such as domes or geometric motifs like those found in mosques, but the principles of simplicity and functional integrity seen in its physical structure demonstrate the universal values of Islamic architecture. Interviews with local cultural figures reveal that the orientation of the entrance structure and internal pathways were designed to facilitate communication and defense, reflecting the teleological value of space rooted in Islamic principles of order and purpose. In an academic context, the values of cleanliness and order are considered important in Islamic architecture because they are related to the sanctity and ethics of space. Although not visually apparent as ornaments, the structure of the building still reflects a clean arrangement.

The historical source added that the value of social openness was also reflected in how the fort served as a meeting place during emergencies, rather than merely a military base, demonstrating the integration between defense functions and social needs. The principle of harmony between form and function in Islamic architecture is often manifested in the use of structures that are not excessive but serve their purpose. The Toboali Fort exemplifies this principle because all of its components have clear functions without unnecessary decoration. Based on interviews, several local elders said that the fort also symbolized justice and protection for the lower classes, reflecting Islamic social values that prioritize the welfare of the community under the rule of the Palembang Sultanate. The Toboali Fort is not a house of worship; its use of space to accommodate community communication and social safety reflects the humanistic dimension of Islamic architecture, which places humans at the center (A Mohamed, 2008).

Overall, the interviews show that the local community sees this fort as a living Islamic cultural heritage, not just a military monument; it reflects Islamic principles of security, collectivity, order, and social functions that promote the welfare of the people. Thus, although Toboali Fortress does not have typical elements of religious architecture such as domes or calligraphy, Islamic architectural values such as simplicity, functional balance, spatial order, social openness, and community welfare orientation can still be identified through the way the structure is used and understood by the community in its historical context under the Sultanate of Palembang Darussalam.

#### 4. Conclusion

Based on the discussion and interview results, it can be concluded that Toboali Fortress not only functioned as a defensive structure, but also represented the social, political, and cultural values that developed under the rule of the Palembang Darussalam Sultanate. Its location in South Bangka shows the importance of this area in the sultanate's defense, economic, and power control strategies, especially in maintaining trade routes and the security of the Muslim community in the coastal region. From an Islamic architectural perspective, Toboali Fort does not feature religious symbolic elements commonly found in mosques or Islamic tombs, such as domes, mihrabs, or calligraphic ornaments. However, Islamic values are reflected in a substantive and functional manner, such as the principles of simplicity, spatial order, balance between function and form, and the orientation of the building that supports the security and sustainability of the community.

The interview results show that the spatial layout of Toboali Fortress embodies the values of order (nizham) and social justice, as reflected in the division of space based on defense, administration, and logistics functions. This pattern is in line with Islamic architectural principles that emphasize order,

efficiency, and the use of space for the common good, rather than merely symbolic or aesthetic interests. The values of ukhuwah (brotherhood) and musyawarah (syura) can also be identified from the social function of the fort as a space for coordination and protection of the community during times of conflict. The fort was not merely a symbol of elite power, but was also understood by the community as a place of collective protection, reflecting Islam's orientation towards the welfare and security of the people. Thus, the Toboali Fort can be understood as a contextual Islamic architectural heritage of the archipelago, where Islamic values are manifested through its function, spatial layout, and the social relations built around it. This study emphasizes that Islamic architecture should not always be interpreted through religious visual symbols, but also through ethical, social, and functional principles that are integrated into the buildings and practices of the community at that time.

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