

Relics of the pre-script and script sites of Sapit Village: Evidence of the identity of Lombok's civilization

Jannata^{a1}, M. Gunawan Supiarmo^{b2*}

^a Manager of the Research Center Team for the Village of Sapit Heritage, East Lombok, 83655, Indonesia

^b Nautika Departement, Maritime Academy of West Nusa Tenggara, East Lombok, 83655, Indonesia

¹ jannata.tekpar@gmail.com; ² gunawansupiarmo@gmail.com

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*Corresponding

gunawansupiarmo@gmail.com



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jurnalsatwika@umm.ac.id

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ABSTRACT

Sapit is a village rich in natural resources and the hospitality of its people. This village is also rich in cultural diversity, not only in social norms, art, ideas, or notions but also in relics from pre-literate and script eras. The purpose of this research is to reveal information related to the legacy of the pre-script site and script of the village of Sapit as proof of the identity of the Lombok people's civilization. This study used a descriptive-qualitative method through the data collection stage through observation, data analysis, and data interpretation. The results showed that the heritage sites of the pre-literate Sapit village included punden, menhirs, dolmens, sarcophagi, beads, lisung stones, and statues in the form of creatures. Furthermore, cultural heritage is scriptural heritage, consisting of Sapit inscriptions, Langgar Pusaka, statues of Dewi Sri, ancient manuscripts or Korans, and kentongan. The existence of these heritage sites is strong evidence that Lombok has a cultural heritage that is unique or identifies it both nationally and globally.

Keywords: pre-script; script; sapit village; lombok

ABSTRAK

Sapit merupakan desa yang kaya akan sumber daya alam, dan keramahtamahan masyarakatnya. Desa ini juga kaya akan keanekaragaman budaya, tidak hanya berupa norma sosial, seni, ide atau gagasan, melainkan peninggalan-peninggalan zaman pra aksara dan aksara. Tujuan penelitian ini adalah mengungkapkan informasi terkait peninggalan situs pra aksara dan aksara desa Sapit sebagai bukti identitas peradaban masyarakat Lombok. Penelitian ini menggunakan metode kualitatif deskriptif yang dilakukan melalui tahap pengumpulan data dengan melakukan observasi, tahap analisis data, dan tahap interpretasi data. Hasil penelitian menunjukkan bahwa situs peninggalan desa Sapit zaman pra aksara, antara lain punden, menhir, dolmen, sarkofagus, manik-manik, lisung batu, dan arca berbentuk makhluk. Selanjutnya warisan budaya berupa peninggalan aksara, terdiri atas prasasti Sapit, Langgar Pusaka, arca Dewi Sri, mushaf atau al-Quran kuno, dan kentongan. Adanya situs peninggalan tersebut merupakan bukti kuat bahwa Lombok memiliki warisan budaya yang menjadi keunikan atau identitas baik secara nasional maupun global.

Keywords: pra aksara; aksara; desa sapit; lombok



INTRODUCTION

West Nusa Tenggara, or NTB province, is geographically located on two large plates, namely the Indian-Australian and Eurasian plates ([Kuswandi, Purwathih, & Nuraini, 2018](#)). This is why the NTB province is rich in mineral and energy resources that store diverse biological and animal natural resources. The NTB province is not only rich in natural resources but also has countless cultural differences ([Amrina, 2021](#); [Jannata et al., 2022](#)). The culture and traditions of the people of NTB are still maintained and preserved today, including the sites of historical relics in the form of ancient objects and buildings that have important meanings for national culture ([Kuswandi et al., 2018](#)).

NTB's natural wealth and cultural diversity have great potential that can be utilized to develop the tourism sector ([Sukarni & Windhari, 2017](#)). NTB Province has become one of the world's top five national and international tourist destinations ([Zakaria, 2018](#)). This is evidenced by increased visits by domestic and foreign tourists, so tourism is the largest source of the country's foreign exchange, and can significantly contribute to national development ([Amrina, 2021](#)). The country's foreign exchange from the tourism sector continues to increase. These data prove that the country's foreign exchange from the tourism sector is relatively high and has experienced a significant increase yearly ([Jannata et al., 2022](#)).

Tourism development in NTB does not only focus on central areas but also on remote areas of the village that have great potential to become tourism villages. The head of the NTB tourism agency stated that there were 99 villages designated as tourist villages through the governor's decree. One of the villages included in the 99 tourist villages in the NTB Province is Sapit Village ([Jannata et al., 2022](#)).

Sapit is a village right under the slopes of Mount Rinjani with an altitude of 1100 meters above sea level; this position makes Sapit one of the villages with a fairly cool temperature ([Amrina, 2021](#); [Supiarmo et al., 2022](#)). With fertile soil and cool air, most of the residents of the village of Sapit work as farmers to fulfill their daily lives. Commodities usually planted in Sapit village include rice, coffee, tobacco, corn, and secondary crops ([Zakaria, 2018](#)). Sapit is also a village with a high

solidarity community category and is still very traditional, far from the city's hustle and bustle. This is evidenced by the distance between Sapit village and the district capital, which is quite far, namely around 32 km, while the distance from the provincial capital is around 75 km ([Supiarmo et al., 2022](#)).

Based on preliminary observations made by researchers, we are informed that Sapit has a wealth of ancestral cultural heritage in the form of historical relics, both from the pre-literate era (stone and metal ages) and the script era (written stones and civilization buildings). Relics from the prehistoric era consist of traditional stone-based tools used by the ancestors based on their respective functions. For example, traditional tools for sacred ceremonies, pounding food, places for corpses, and others. Furthermore, the heritage of the ancestor of Sapit in the script era includes relics that have scriptural evidence, namely inscriptions, places of worship, and ancient manuscript sheets ([Jannata et al., 2022](#)).

The pre-script and script above are clear evidence of the ancient civilization of the people of Lombok, who did not know writing until the era of knowing writing. In addition, the existence of cultural heritage in the village of Sapit is also believed to be objective evidence regarding the development of the literacy civilization of the Lombok people from ancient times to the present day ([Jannata et al., 2022](#)). Thus, this information becomes an important basis for conducting studies to reveal and describe the cultural heritage of the village of Sapit, which is an interesting source of information to be introduced nationally and internationally.

The study of historical sites is a topic that has its charm. This is evidenced by the presence of studies that discuss history based on each region's characteristics to introduce a region's identity. Some of the results of relevant studies related to historical relics have been carried out, including Ramdani's research ([2018](#)) related to prehistoric tourism development strategies (the study of sarcophagi in Batu Tering village). Ardianza's research ([2017](#)) discusses prehistoric human culture in the village of Tanjung Aro as a source of history learning. Research by [Sutrisno et al. \(2020\)](#) regarding the development of Song Terus as a prehistoric educational tourist attraction in Pacitan. Diandra's research ([2019](#)) discusses the prehistoric remains of petroglyphs in Korea. The

research of [Ayuningtyas \(2018\)](#) concerned using historical sites in Bondowoso Regency as learning resources in secondary schools.

Based on the previous studies above, no study has focused on the remains of pre-script and script sites in Lombok, NTB, especially in Sapit village, Suela sub-district. The existence of discoveries related to cultural heritage in the form of ancestral cultural relics in the village of Sapit is a characteristic that describes the identity of the Lombok people as a whole. This is a strong reason for researchers to be interested in conducting in-depth studies. As a result, it is critical to describe the remains of the pre-script site and script of the village of Sapit, which are evidence of the Lombok NTB civilization's identity.

METHOD

This research method uses a descriptive-qualitative approach. This method is often used to reveal facts or realities in the field. In line with what was stated by [Sugiono \(2008\)](#), this type of research can be used to describe research objects or research results. Qualitative research aims to describe, explain, and answer in more detail the problems that will be examined, especially those related to pre-script and script sites in Sapit village, which are evidence of the identity of the civilization of the people of Lombok.

The setting in this study is the village of Sapit, Suela sub-district, East Lombok district. This is because the village of Sapit has a wealth of historical relics in the form of buildings and ancient objects. Data collection methods for this researcher consisted of observation, interviews, and documentation. Research sources were obtained from elders, *mangku* or cultural figures, the owners of places where ancient objects were found, and the surrounding community. The research data obtained were then analyzed through three stages: data collection, data reduction, and data presentation, as well as concluding the legacy of the pre-script and script sites of Sapit village.

RESULT AND DISCUSSION

According to the field findings, the heritage of the historical site of Sapit village as evidence of the identity of the Lombok civilization was discovered in two stages: the pre-script phase and the script phase. Both phases of this discovery are still stored neatly without interruption now. This is evidenced by objective evidence in the field, interview results, and documented evidence of the

existence of these cultural heritages. A more detailed explanation regarding the pre-script site and script for the village of Sapit will be described as follows:

Relics of the Pre-Script Site of Sapit Village

Historical sites are locations that have been officially recognized, have a close connection to cultural heritage, and have become a wealth of values owned by a community ([Futrie, 2019](#)). Cultural heritage in society can, of course, take the form of relics of traditional objects as well as language, ideas, rituals, and so on. This is supported by the statement of [Ayuningtyas \(2018\)](#), which explains that archaeologists study cultural heritage through remains in the form of objects to describe and explain human behavior in ancient times. So historical sites, especially cultural heritage sites, are a source of reference for historical relics in pre-literary and scriptural times ([Irianto et al., 2015](#)).

One village with a wealth of historical sites or cultural heritage in the Lombok area is Sapit Village, Suela District. From a cultural point of view, Sapit is a village with so many relics from the past. Buildings, landscapes, sites, or structures with local, regional, or national significance are the most common remains discovered. Based on the field findings, it is clear that Sapit has a rich cultural heritage in the form of relics from pre-script sites. This is proven by objective evidence in the field, interview results, and documented evidence of these cultural heritage remains ([Supiarmo et al., 2022](#)). The cultural heritage of the pre-literate Sapit Village is described as follows.

Punden Berundak

In the pre-literary era, a building was used by the local community as a place for offerings called punden berundak. Generally, the primary form of punden terraces is like a temple building. This is because the shape of the stone is arranged in stages, like the temple concept. The punden berundak can be seen in [Figure 1](#).



Figure 1. Punden Berundak

Punden terraces are found in the village of Sapit, specifically in the hamlet of Montong Kemong. The discovery of this punden has been known by the local community for a long time. However, due to a lack of public knowledge, the condition of this site is not well maintained. According to local legend, many of the stones that make up the shape of punden are used as foundations for building houses. This is because the community considers punden terraces like ordinary stones in general.

Menhirs

Menhirs are upright stones in the form of a monument used as a medium to commemorate someone who has died. Menhirs consist of two types: single-stone menhirs and parallel-group menhirs. The shape of the menhirs can be seen in [Figure 2](#).



Figure 2. Menhirs

There are many menhirs in Sapit, namely 11 pieces with an average length of 130 cm to 260 cm. The average width of a menhir is 25 cm to 38 cm. These traditional stones are scattered in various places, especially in Sapit Village. The use of menhirs by the local community in pre-literate times was used for religious purposes.

Dolmens

A dolmen is an umbrella-shaped heritage object used for place offerings to worship ancestral spirits (Irianto et al., 2015). In addition, another function of the dolmen is to serve as the cover of the pre-literate sarcophagus or coffin. For more details, the documentation results from the dolmen can be seen in [Figure 3](#).



Figure 3. Dolmens

The current condition of the dolmen is incomplete because half of it has been eroded by continuous water currents over a long period.

Sarcophagus

A sarcophagus or coffin in the form of a mortar has a lid. In ancient times, the sarcophagus was used as a medium for worshipping the spirits of the ancestors, which was a megalithic belief (Sukasih, 2015). [The following](#) is a picture of the sarcophagus found in Sapit Village.



Figure 4. Sarcophagus

Based on the interview results, the sarcophagus in Sapit Village had been on the ground for a long time, but the local people did not know that the pre-script stone was a site. Therefore, people plant these traditional stones in the ground. Then the Village Heritage Team carried out another excavation and lifted it to ground level. This sarcophagus measures 120 cm long, 110 cm wide, 38 cm high, and 12 cm deep.

Beads

Sapit Village has two types of beads that are different in terms of the basic materials they are made of. There are beads made of stone and beads made of ceramic. Stone beads were burial supplies included in a sarcophagus in a prehistoric burial stone coffin in the megalithic era around 8,500 BC (Supiarmono et al., 2022). Furthermore, ceramic beads are prehistoric relics made of ceramic. The two beads can be seen in [Figures 5](#) and [6](#).



Figure 5. Stone Beads



Figure 6. Ceramic Beads

Beads become relics of the last prehistoric era, found by the Village Heritage Team. Find the beads carried out by the Batu hamlet community of Cangku in 1998 in the area's rice fields. Furthermore, these traditional objects were discovered in the Dumpel Gardens (a hamlet in the south of Batu Cangku).

Lisung Stone

Lisung Stone is a pre-literate relic with a single boulder with a hole on its top. The shape of the side of the perforated surface of the *lisung* is parallel to the elongated oval-shaped side wall. The results of the *lisung* stone documentation in Sapit Village can be seen in [Figure 7](#).



Figure 7. Lisung Stone

The existence of *lisung* stone in Indonesia is almost evenly distributed, with its distribution in the western region covering the regions of South Sumatra and East Sumatra. The South Sumatra region covers the Banten region, West Java, and East Java, while the East Sumatra region includes the Bali and East Nusa Tenggara regions.

There are two interpretations regarding the function of *lisung* stone, one is suspected as a means used in sites related to the worship of ancestral spirits, while the other is considered a means for pounding rice (Swastika, 2020). *Lisung* stone has an overall diameter of 48 cm, an average hole diameter of 30 cm with varying hole depths, and a height of the stone is 55 cm. This stone relic was found in a resident's rice field in Batu Cangku hamlet, about 200 meters from the settlement.

Statues in the Form of Unique Creatures

Twelve statues were discovered in the Sapit Village area in 1960. The local community keeps some statues; the rest is in the Jakarta National Museum. In this study, researchers only reveal statues in the form of unique creatures with unique architecture that are important to preserve.

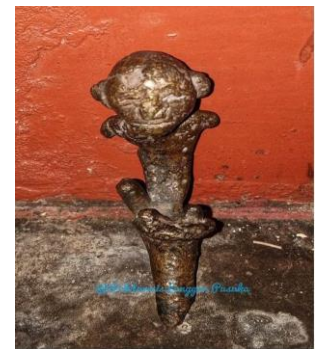


Figure 8. Lisung Stone

[Figure 8](#) shows that the creature statue is a type of bronze statue that resembles a human with a large head and short arms. In addition, this statue was also found in the Tanak Gadang burial area of Sapit Village. Therefore, these two statues deserve the attention of the government and the local community as evidence of the prehistory that once existed in Sapit Lombok Village.

Relics of the Sapit Village Literary Site

History is the description of human life in the past, including all of the events and social changes that occurred, and is recorded in stories and writings. [Ali \(2005\)](#), in his book "Introduction to Indonesian History," describes the notion of history as 1) Numbers of changes or events in reality, 2) Stories about changes in surroundings, and 3) Knowledge that studies events and changes in a past event. In line with what was conveyed by [Kartodirjo \(2014\)](#), history is a description of the past that was scientifically arranged, orderly, and systematic, which includes the sequence of facts that occurred and provides an understanding of what has happened.

Based on field findings, Sapit village has a wealth of cultural heritage as evidence of the progress of human civilization that has occurred to this day ([Amrina, 2021](#)).

This is directly proven by authentic evidence in written historical heritage or script. The script became a physical symbol used by previous generations to convey written messages using the dominant language (Bellamy, 2016; Saputra et al., 2018). Writings that contain messages are usually printed on paper, stone, cloth, wood, and so on (Horn, 2015). This was done so that the information conveyed then could be recorded, not just in the form of momentary information (Prihatmoko, 2017). So the following will describe cultural heritage in the form of relics from the ancient era in Sapit village (Jannata et al., 2022). More details can be as follows.

Sapit Inscription

The Sapit Inscription is a historical heritage object in the Sapit Village area. The Sapit inscription symbolizes the wealth of literacy possessed by the people of Lombok, especially during the script era when humans were familiar with writing. This relic was found in a cracked state and was divided into three parts. For more details, see Figure 9.

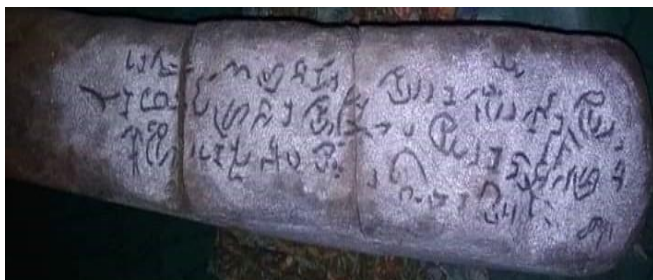


Figure 9. Sapit Inscription

Figure 9 informs us that the Sapit inscription is written on black stone. Jannata et al. (2022) state that the Sapit inscription has dimensions of 85 cm in length, 12 cm in height, and 30 cm in width. Every part of the Sapit inscription is filled with writing containing messages whose meaning is unknown. The discovery of these inscriptions can directly prove the existence of the people of Lombok, who are advanced in civilization, especially in terms of literacy. In line with what was stated by Beckmann (2007) and Sasson (1982), inscriptions have the highest level of validity as authentic evidence of the progress of civilization in the past in certain areas. Therefore, the Sapit inscription is the primary reference for compiling the ancient history that occurred among the people of Lombok, Indonesia (Saputra et al., 2018).

Langgar Pusaka

As a form of historical heritage, Langgar Pusaka is one of the archipelago's oldest places of worship in the village of Sapit. Langgar Pusaka is an ancient mosque used as a place of worship for Friday, Eid al-Fitr, and Eid al-Adha prayers. Apart from that, Langgar Pusaka is also often agreed upon and used as a place to perform sacred events that concern the interests of the Sapit village community as a whole. Therefore, it is not surprising that at significant events, Langgar Pusaka is the most strategic choice of location to support the wisdom of the event. See Breach of Heritage in the following figure for more information.



Figure 10. Langgar Pusaka

The local community also used Langgar Pusaka to perform Telugu-time rituals. Telu time shows the three prayer times held in a year. Apart from being a place of worship, Langgar Pusaka is believed to be a symbol of the entry of Islam into that place. Within the Langgar, we can see one central pillar called the guru pillar, which philosophically teaches people not to associate partners with God (tawhid). However, with the construction of a new mosque, Langgar Pusaka is no longer allowed unless used during the customary birthday, which is held once a year (Hamzani, 2017).

Statue of Dewi Sri

In 1960 in the area of the village of Sapit, 12 statues were found. Some of the statues are kept by the local community, such as the statue of Dewa Mahadewa and the Dewi Sri statue, and some of the rest are stored in the Jakarta National Museum. In this study,



Figure 11. Statue of Dewi Sri

researchers only uncovered the Dewi Sri statue, as seen in [Figure 11](#).

In 2007 the statue of Dewi Sri was discovered by residents in the Tanak Gadang area of Montong Kemong hamlet, Sapit village. The statue has a height of 40 cm and is made of bronze. The statue of Dewi Sri in the culture of the people of Sapit village is used as a symbol of agriculture because of the belief of the previous community that Dewi Sri was the mother of agriculture.

Ancient Manuscripts

Ancient Mushaf is a term that refers to the writing of verses of the Koran that are more than 50 years old and are in the form of manuscripts ([Hamzani, 2017](#)). It is possible that the ancient manuscripts that were initially found were incomplete because some of the missing or damaged sheets were parts of the perfect manuscript ([Hamzani, 2018](#)). History explains that the writing of ancient *mushafs* in Indonesia began in the 5th century. These ancient sheets were the work of Al-Faqih Al-Salih Afifuddin Abdul Baqri bin Abdullah Al-Admi who wrote them in 1585 AD. Then the mushafs were copied by representatives of provinces- large provinces that are the religious centers of Indonesia, including West Sumatra, Palembang, Yogyakarta, Aceh, Sulawesi, and other places ([Akbar, 2011](#)). The [following](#) is the result of the documentation of the ancient Koran in the village of Sapit.

The ancient Mushaf of Sapit Village is known as the Pusaka. Pusaka is written on paper made of wood and covered with camel skin. Ancient manuscripts were initially stored in Langgar Pusaka Sapit village. However, then she moved to a resident's house. This was done because Langgar Pusaka was no longer used as a place of worship. After all, another place of worship had been built in Sapit village. Based on the results of the interviews, it was found that there were seven ancient manuscripts of the Al-Quran scattered in the village of Sapit. However, after seeking definite clarity, only three findings could be found and classified: three manuscripts and two Al-Qurans, which are still stored neatly in people's homes. Of the seven ancient Korans, one is very different from the others.



Figure 12. Ancient Manuscript

Kentongan

In 1998, a *kentongan*, also known as a jug in Indonesian, was discovered in the village of Sapit. Like the beads, the location where the *kentongan* was found can also be found in the Dempel Garden, in the Batu Cangku hamlet. This traditional object is made of a bowl-shaped metal base. The following results of the team's documentation can be seen in [Figure 13](#).



Figure 13. Kentongan

When found in the *kentongan*, there were a pair of anklets, binulang bones, traditional children's toys, and 135 kepeng tepong (perforated coins). In addition, when the *kentongan* was found, some of it had been eaten by the ground. However, after being cleaned by the Village Heritage Team, the preserved relics were brass. It is just that the edges were starting to wear thin.

Sites of Pre-Script and Script in Sapit Village which Become Evidence of Lombok's Civilization Identity

An in-depth examination of historical human remains directly describes the official location of these remains, known as historical sites ([Futrie, 2019](#)). A historical site is an official location where a historical, military, cultural, or social component is preserved because of its cultural heritage value. [Ayuningtyas \(2018\)](#) explains that archaeologists study remains in the form of objects to describe and explain human behavior. Thus, historical sites are a source of information related to historical relics ([Irianto, 2015](#)).

Historic sites are usually protected by law, and many have been recognized with official status as part of national historic sites ([Ardianza, 2017](#)). One village with a wealth of historical sites or cultural heritage in the Lombok area is the village of Sapit in the Suela District. Sapit is a village that holds so many relics from the past. Buildings, langskip, sites, or structures with local,

regional, or national significance are the most common remains discovered.

In the pre-literary phase, the discovery site in Sapit village entered the megalithic age or the excellent stone age. This prehistoric legacy includes punden, menhirs, dolmens, sarcophagi, beads, stone *lisung*, and statues in the form of creatures. The existence of these remains shows that the characteristic of the pre-literate phase was that humans in the past made buildings using large stones as the basis (Supiarmo et al., 2022).

Supriatna (2006), in his book *Integrated Social Sciences*, adds that the pre-literate era's main characteristic was that humans could create large buildings made of stone at that time. In the megalithic era, humans were unfamiliar with writing; they only thought about how they would survive using large stones (Jannata et al., 2022). Thus, the pre-literacy phase is when humans do not yet recognize writing and only focus on survival (Yuwono, 1995). According to this understanding, humans in the pre-literate era did not know writing, and what was prioritized was only how they met their daily needs (Jannata et al., 2022).

Furthermore, in the script phase, Sapit village has a wealth of cultural heritage as evidence of the progress of human civilization until now (Amrina, 2021). This is directly proven by authentic evidence in written historical heritage or script. The script became a physical symbol used by previous generations to convey written messages using the dominant language (Bellamy, 2016; Saputra et al., 2018).

Writings that contain messages are usually printed on paper, stone, cloth, wood, and so on (Horn, 2015). This was done so that the information conveyed at that time could be recorded, not just in the form of momentary information, so it needed to be written on particular objects (Prihatmoko, 2017). Therefore, in the past, people expressed writing through media such as rock, paper, etc. The heritage is relics from the script era, including the Sapit inscription, Langgar Pusaka, Dewi Sri statue, ancient Al-Quran manuscripts, and *Kentongan*.

As a result, cultural heritage in the form of relics from the pre-script and script eras is distinct. In addition, the two types of heritage sites are characteristic of cultural wealth or identity, especially in Sapit Village, so this cultural heritage should be introduced globally and have great potential for supporting culture-based tourism in NTB (Supiarmo et al., 2022).

CONCLUSION

Based on the results and discussion, it can be concluded that Sapit village has a myriad of wealth, especially in the diversity of local culture, which is visible in the discovery of relics both in the pre-script and script eras as for evidence of discoveries at pre-literate heritage sites, including punden, menhirs, dolmens, sarcophagi, beads, stone *lisung*, and statues in the form of creatures. Meanwhile, evidence of the discovery of heritage sites from the script era has been found, consisting of Sapit inscriptions, Langgar Pusaka, Dewi Sri statues, ancient manuscripts or Korans, and *kentongan*. The discovery of these heritage sites is used as evidence of the general civilizational identity of Lombok's people.

This research is still limited to one village, Sapit Village, in the Suela District. So it is hoped that other researchers will conduct a broader exploration of pre-script and script heritage in other villages in Lombok and West Nusa Tenggara. This research was conducted to introduce the uniqueness or identity of the Lombok people.

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