

The Main Issues in Archaeological Resources Management Based on Indigenous Community in Central Sumba District

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ABSTRACT

Traditional villages in Central Sumba Regency have close emotional bond to the indigenous community and the *marapu* tradition. The uniqueness and potential of archaeological resources owned can be developed and utilized in terms of education, culture, economy, and tourism. The non-optimal management of archaeological resources in traditional villages has caused various problems. This study was conducted to identify the main problems in the management of archaeological resources, as well as to provide management strategies based on SWOT analysis. This research is qualitative research with an inductive approach. Data were collected through interviews, Focus Group Discussion, questionnaires, and literature review which were then analyzed by descriptive analysis. Socio-cultural aspects are the main potential of traditional villages. Seven aspects become the focus of problems/main problems in management, including the aspects of human resources, technical, economic, environmental, organizational, policy/regulatory, and political. Based on the results of the SWOT analysis, there are eight main strategies in the management of archaeological resources based on indigenous communities in Central Sumba, include cultural care programs and the digitization of cultural heritage; optimizing the traditional village revitalization program; development of a creative economy based on cultural heritage in traditional villages; development of cultural tourism; optimization of infrastructure procurement; the establishment of the Traditional Village Council; implementation of traditional village management regulations; and sustainable cultural tourism policy. The management of archaeological resources based on indigenous communities in Central Sumba has multidimensional problems that which is not only required stakeholder supports but also an adequate and comprehensive strategy.

Keywords: *archaeological remains, management, sumba, indigenous community.*

1. INTRODUCTION

The Island of Sumba is known for its cultural heritage, namely traditional villages. A traditional village is a hamlet which is located in a village, generally in a hilly area. The traditional village has several types of traditional houses that support the traditional ritual processes. The community in the traditional village adheres to the *marapu* faith.

Marapu is a faith believed as the spirits of ancestors considered as protectors of their descendants on earth. Soejono, 2004: 85 states that faith in mountain peaks, hills and mountains as a spirit realm can still be found in several islands in Indonesia, one of them is the Island of Sumba.

Traditional villages have megalithic cultural heritage which are still preserved until nowadays. According to Heekern, 1958: 60, the megalithic tradition, which remained run in the traditional villages of Sumba, is considered as living megalithic tradition by the experts. The existence of archaeological resources of traditional villages is expected to have a multiplier effect to the economy. Carman (2001) in Hartatik (2014: 96) states that archaeological resources are all archaeological heritage consisting of site, object, and area elements.

Along with the tourism progress, the traditional villages have turned into one of the tourist attractions. The efforts to develop traditional villages as tourist attractions continue to be carried out with the hope that the existence of traditional villages can give an economic impact to the local people.

This is in line with the views of Ruijgrok (2006) in Burtenshaw (2017: 31) who states:

"The economic value of cultural heritage can be defined as the amount of welfare that the heritage generates for society".

The statement above illustrates that cultural heritage can be said to give an economic value if it can give a welfare to the local people. The economic impact of the existence of cultural heritage, both in terms of economic growth and community welfare, is one of the sustainable development elements.

The efforts to develop the management of traditional village archaeological resources cannot be separated from the role of the government as the manager of the traditional village. Government involvement in the management of cultural heritage is a mandate of Law no. 10 of 2010 concerning Cultural Heritage. Raharjo (2013: 4-10) states that both central and regional governments have great authority regarding the management of cultural heritage. In addition, it is also required to have a commitment from local governments whose responsibility concern on the preservation and its resource capabilities

The management of the archeological resources of the traditional village as a tourist attraction is not yet optimal, which is often triggered by various problems that develop in the management process. Thomas (2017: 25-26), explained that the archaeological community often uses a community approach, namely by supporting the existence of indigenous communities (in this case the community that owns cultural heritage) to take an active role in maintaining their cultural heritage

Azizi et al (2016) conducted a research on the frequently recurring problems in the conservation of historical buildings. Problems regarding to organizational governance, human resources, technical management, and environment to economic problems are problems that generally occur in the management of cultural heritage/historic buildings.

This aims of this study was to identify and map the main problems in the management of archaeological resources based on traditional village communities in Central Sumba. Generally, this study researched to develop the management of traditional village resources, and the existence of strategies related to the management of traditional villages.

There have been many scientific publications related to archaeological heritage in Sumba. Ayu Kusumawati and Haris Sukendar (2003) published a book related to Sumba culture which was summarized in "Sumba Religion and Its Traditions". This book is compiled based on the results of research that has been carried out in Sumba. This book discusses megalithic heritage, death and burial ceremonies, sculpture and other

prehistoric traditions on the island of Sumba. Purwadi Soeradiredja (2013) conducted a study on *marapu* belief on Sumba Island. This research examines how the Sumbanese reconstructed their cultural identity, namely the *marapu* belief. Geria (2014) published a scientific article entitled Ecological Wisdom of Rindi Praiyawang Megalithic Village in East Sumba. This paper discusses about the architecture of traditional settlements and the wisdom of civilization from the traditional architecture of Praiyawang Sumba. Ayu Kusumawati (2015) discusses the distribution, development, and explanation of megalithic aspects in Sumba. Retno Handini (2016) conducted research in the East Sumba area related to stone graves and the burial ceremony of the Kings of Pau as the dedication of the people of East Sumba to their ancestors.

This specific research in Central Sumba Regency started in 2018, through a memorandum of understanding between the Head of the National Archaeological Research Center and the Regional Government (Pemda) of Central Sumba Regency based on the Terms of Reference issued by the Central Sumba Regional Government, namely the creation of a study document on the determination of the site/reserved object of culture heritage, in Central Sumba Regency. In 2018, an inventory was carried out in five site villages, namely Deri Kambajawa Village, Pasunga Village, Manua Kalada Village, Waworungu Village, and Padabar Village. In 2019, Balar Bali again continued its research in eight traditional villages of Central Sumba, namely. Anajiaka Village, Anamadiata Village, Wairasa Village, Analepa Village, Praimarada Village, Buawa Village, Gallu Bakul Village, and Gallu Langati Village. Research in Central Sumba in 2018 and 2019 focused more on inventory, and not on management systems.

Some studies on management related to archaeological resources has been widely carried out. Ichwan (2013) conducted a research related to the management of archaeological resources in his thesis "Management of Archaeological Resources in the Giri Region as a Religious Tourism Destination". Research which is related to archaeological site management models has been carried out by Supratikno Rahardjo, Wiwin Djuwita, and Kresno Yulianto (2012) in a publication entitled "Archaeological Site Management Models to Maximize Public Utilization: A Case Study of the Trowulan Area. Research that related to the management of archaeological resources based on analysis and AHP has been applied by I Made Geria (2019) in his dissertation entitled "A Model of Sustainable Subak Management Based on Local Wisdom in the Sarbagita Region of Bali 2019". Research related to the main issues in the conservation of historic buildings has been published by Nurul Zahirah Mohd Azizi, Arman Abdul Razak, Mokhtar Azizi Mohd Din, and Nasyairi Mat Nasir (2015) in their

article entitled “Recurring Issues in Historic Building Conservation”.

2. METHODS

The target of this research is the archaeological resources in the Wawarongu Traditional Village and Pasunga Traditional Village in Central Sumba Regency, East Nusa Tenggara Province (NTT). This paper is part of desk study research on the main issues in the management of archaeological resources based on indigenous village communities in Central Sumba.

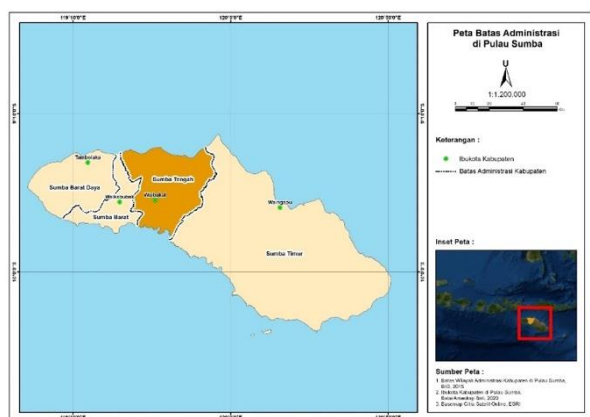


Figure 1. Map of Sumba Island and the position of Central Sumba Regency
Source: Geospatial Information Agency (2015)

This research is a qualitative research, with an inductive approach method. Data collection techniques were carried out by field surveys, observations, interviews, Focus Group Discussions (FGD), questionnaires, and library studies. Interviews were conducted with the community and other informants who are considered to have competence in solving research problems.

The data analysis technique in this study is descriptive qualitative, with reference to the Miles and Huberman model. (Iskandar 2009) stated that the data analysis technique using the Miles and Huberman model was carried out in several stages, including (1) data reduction, namely the process of collecting data through observation, interviews and document studies; (2) display/presentation of data is done in the form of narrative text; (3) past conclusions. In addition, a SWOT analysis was also carried out to formulate management strategies.

3. DISCUSSION

3.1 Main Problems in Traditional Village Management of Central Sumba

Based on the qualitative analysis, it can be categorized as the main problems in the management of archaeological resources based on the traditional village community in Central Sumba as follows.

Table 1 human resources aspect

No	Variable	Grade of perception	Category
1	There is good and effective communication between traditional village managers (related agencies) and indigenous communities	43%	Slightly Disagree
2	Traditional villages have cultural heritage custodian	41%	Slightly Disagree
3	Cultural heritage in traditional villages is currently managed by professionals	39%	Slightly Disagree
4	Indigenous communities understand the importance of preserving cultural heritage	65%	Agree
5	Indigenous communities look after the cultural heritage around them	85%	Strongly agree
6	Indigenous communities want to thrive the potential of traditional villages	60%	Agree

The above conditions indicate that good and effective communication between traditional village managers and indigenous communities has not run optimally. The management (the relevant agencies) considers that the current communication system should be improved and made more effective considering the massive development of communication in the digital era. In addition, traditional villages are considered lack of having active caretakers. Being active in this case is not only related to being active in building up communication, but also being active as a presenter of

information and providing adequate information related to cultural heritage in traditional villages. For this reason, building effective communication is an important point in the quality of human resources.

Cultural heritages in traditional villages are currently managed by professional parties, which received a slightly disagree response indicating that the cultural heritages are still managed by the local government and indigenous communities, so that there is no element of practitioners or experts from certain institutions that

play a role in managing cultural heritage in the traditional village.

Table 2. Technical Aspect

No	Variable	Grade of Perception	Category
1	Supporting materials to preserve traditional houses are difficult to obtain	90%	Strongly Agree
2	The traditional community tries to maintain the cleanliness and beauty of the traditional village	49%	Slightly Disagree
3	Traditional villages have adequate facilities as tourist objects, for example having public toilets with good sanitation	43%	Slightly Disagree
4	Traditional houses in traditional villages are in good condition and in accordance with traditional architectural arrangements	47%	Slightly Disagree
5	The damaged traditional houses have been repaired by the relevant agencies	45%	Slightly Disagree
6	The damaged traditional houses have been repaired by the indigenous community or other self-managements	41%	Slightly Disagree
7	The cultural heritage of the traditional village is in good condition as well as well-maintained by the indigenous community	85%	Strongly Agree

Source: Arisanti et al (2019)

The problem in the construction of traditional houses which are in accordance with the traditional Sumbanese architecture is also directly correlated with the results of the questionnaire which shows that the traditional houses are not considered to be in accordance with the traditional architectural order. In addition, the results of the analysis show a range of 45-47%, namely statements of disagreement regarding traditional villages that have

been repaired by the agency or independently by the indigenous community. The complexity of problems related to the construction and maintenance of traditional houses must be taken into account as depth research. It is due to the fact that the traditional house is the identity of the traditional village in Central Sumba, so the sustainability of its traditional architecture deserves to be maintained.

Table 3. Economic Aspect

No.	Variable	Grade of Perception	Category
1	Traditional villages and their cultural heritage have the potential to be developed as a tourist attraction (tourist attraction).	92%	Strongly Agree
2	Traditional villages and their cultural heritage have the potential to be developed as educational destinations	96%	Strongly Agree
3	The existence of traditional villages has an economic impact on the local community	53%	Agree
4	Relevant agencies have provided financial assistance for the management of traditional villages	51%	Agree
5	The cost of care and maintenance of traditional villages and cultural heritage is high	85%	Strongly Agree
6	Funding for traditional villages has been right on target	53%	Agree

Source: Arisanti et al (2019)

This shows that the potential of traditional villages as a tourist attraction and educational destination is well-accepted and welcomed by respondents. However, until now this potential has not been optimized, so it has been yet considered optimally capable of providing an economic impact for the local community. In addition, the high cost of maintaining traditional villages and inadequate financial assistance for the improvement of traditional villages are also correlated with efforts to develop the potential of traditional villages.

The tourism sector plays a very important role in the economy, expanding employment and business opportunities. In order to improve people's welfare, tourism development can be continued and improved by expanding as well as utilizing the existing resources and potentials in traditional villages. The potential of traditional villages includes archaeological resources and traditions that are still ongoing in traditional villages.

Table 4. Socio-Cultural Aspect

No	Variable	Grade of Perception	Category
1	Traditional villages have various cultural heritages that can be developed	92%	Strongly Agree
2	Traditional villages have traditional rituals that can be utilized as tourist attraction	96%	Strongly Agree
3	Traditional villages have a rare culture and traditions which can only be found in Central Sumba	88%	Strongly Agree
4	Traditional village communities have a high sense of kinship and high-deliberation	96%	Strongly Agree
5	The traditional village community is led by the respected <i>Ratu</i>	70%	Agree
6	The <i>Ratu</i> is in charge of maintaining and preserving the cultural heritage in the traditional village	74%	Agree

Source: Arisanti et al (2019)

Traditional villages in Central Sumba are villages whose existence is still surrounded by traditions or customary rules inherited from their ancestors. As an area that still adheres to ancestral customs, it has various privileges. Among those features, traditional villages have various cultural heritage that can be developed, traditional rituals that can be a tourist attraction, and have rare cultures and traditions that can only be found in Central Sumba.

Indigenous community has socio-cultural potential that can be developed, ranging from cultural heritage, traditions, and marapu rituals. Until now, the figure of the *Ratu* in the indigenous community is still respected and has an important role in rituals, especially the marapu ritual. In addition, the *Ratu* is also in charge of maintaining and preserving the cultural heritage in the

traditional village. The role of the *Ratu* certainly needs to be supported by the indigenous community. Not all traditional villages have a *Ratu*, in some villages there are only traditional elders who play a role in traditions related to the life cycle.

The harmonization of the management of the archeological resources of traditional villages in Central Sumba certainly involves the synergy of various parties who have various interests but are interconnected with each other. Likewise, traditional village communities are involved in advancing the development of traditional villages. The main identity of the indigenous community in Central Sumba, namely a sense of kinship and deliberation for consensus is the key to the sustainability of the existence of traditional villages in the modern era.

Table 5. Enviromental Aspect

No	Variable	Grade of Perception	Category
1	The location of the traditional village is very strategic	81%	Strongly Agree
2	Access to traditional villages is sufficient	63%	Agree
3	The local community supports the existence of traditional villages	87%	Strongly Agree
4	The environment around that surrounds traditional village is clean and tidy	53%	Agree

Source: Arisanti et al (2019)

The location of the traditional village is very strategic. Access to traditional villages is adequate, so it can be easily accessed by local people and visitors. However, this access still needs to be developed considering the lack of accommodation near traditional villages. The location of traditional villages in hilly areas requires convenient access and ease of information, for example, markers for the location of traditional villages and directions for traditional villages.

Even though it is in the agree category, the

environment around the traditional village has not been maximized regarding cleanliness and tidiness as depicted from the Grade of Perception with 53% of percentage. Not all traditional villages have a clean and well-organized environment. The environment is a supporting factor for social, cultural, and economic activities. A neat and clean environment will certainly be easier to develop as a tourist attraction. Therefore, the arrangement of the traditional village environment is one element that must be considered.

Table 6. Organizational Aspect

No	Variable	Grade of Perception	Category
1	The traditional village is legally incorporated	42%	Slightly Disagree
2	Traditional villages already have a clear organizational structure	45%	Slightly Disagree
3	Traditional village leaders have high authority over their communities	83%	Totally Agree
4	the <i>Ratu</i> carries out the decision-making in the traditional village	59%	Agree
5	Members of the traditional village community are registered by the relevant agencies	40%	Slightly Disagree

Source: Arisanti et al (2019)

At present, traditional villages in Central Sumba is yet legally incorporated. However, the indigenous community realizes the importance of legality for their existence as a traditional village community. They have started to form its own organizational structure, but it is still a traditional (non-constitutional) order. This correlates with the condition that the members of the traditional village community are not completely registered by the relevant agencies. The plan to designate traditional villages as traditional communities with legal entities is constrained by funding. The efforts to recognize this existence have become the basis for efforts to preserve traditional villages and cultural heritage.

A leader is a person who makes plans, considers, takes responsibility for the group and provides direction to others. In addition, a leader is responsible for decision-making. The decision-making for traditional villages in Central Sumba is carried out by consensus deliberation on the basis of kinship, and the results of the agreement will be determined by the *Ratu*. Traditional village leaders have high authority over their communities, because they are respected as elder figures in the traditional village.

Table 7. Policy/regulatory aspects

No	Variable	Grade of Perception	Category
1	Traditional village management already has special regulations	50%	Slightly Disagree
2	Traditional village management regulations support each other	48%	Slightly Disagree
3	There are several regulations related to the management of traditional villages that are still not running optimally	72%	Agree

Source: Arisanti et al (2019)

The management of traditional villages in Central Sumba does not yet have special regulations, and there are several regulations related to the management of traditional villages that have not run optimally. The

absence of adequate regulations related to the management of traditional villages is correlated with the implementation of several regulations that have not run optimally. Regulations related to traditional villages are often hampered by funding and a lengthy drafting process. Regulation is the main element that supports the existence and recognition of the traditional villages. Through adequate regulations, efforts to protect, preserve, and develop traditional villages can run more optimally.

Table 8. Political Aspect

No	Variable	Grade of Perception	Category
1	Changes in leadership lead to changes in policy orientation related to culture	81%	Strongly Agree
2	Traditional village management is not a priority in the cultural field	49%	Slightly Disagree
3	Discussion of laws and regulations related to the management of traditional villages left unfinished	66%	Agree

Source: Arisanti et al (2019)

The change in leadership lead to changes in policy orientation related to culture. This change is a political dynamic that must be managed properly. The development of the cultural potential of an area ideally is a system that runs continuously from one leadership to another. However, the policy direction must be in accordance with the development of various aspects that affect the continuity and welfare of the community.

Regional development is an embodiment of the plan of indigenous village communities in Central Sumba. The management of traditional villages is now slowly becoming a priority scale in the cultural sector. Although the marine tourism sector is being developed in terms of tourism sector in Central Sumba, it is expected that traditional villages can become tourist attractions that support tourism. Therefore, the development of traditional villages is not merely focused on culture, but also as a supporting factor for tourism. Various aspects related to traditional villages

can be developed so that they can support other policy orientations. On the other hand, discussions of laws and regulations related to the management of traditional villages often leave unfinished. The main obstacle that causes this situation is funding, which cannot support the implementation of the laws and regulations that have been set.

3.2 Traditional Village Management Strategy Based on SWOT Analysis

Based on the description of each alternative strategy, the alternative policy strategy that will be carried out is the Strength-Threaty = ST Strategy. The alternative Strengths and Challenges strategy is to increase the variables that become strengths in the management of indigenous community and inhibit the variables that are challenges to indigenous community. The following is a summary of the policy alternatives that will be carried out as follows:

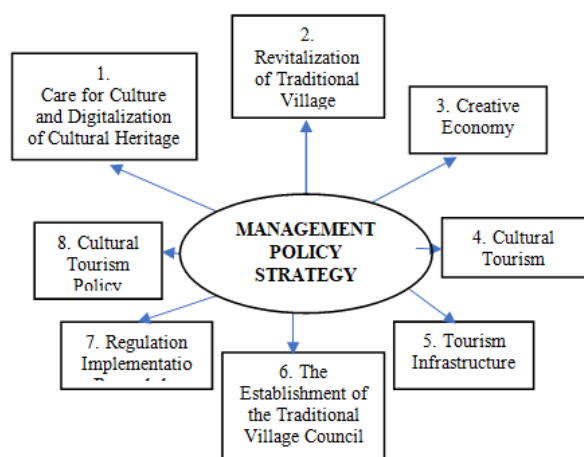


Figure 2 Archaeological Resource Management Policy Strategy Based on Traditional Village Community
Source: Arisanti et al (2019)

strategy policy with basis of the traditional village community in Central Sumba, there are eight recommended strategies including cultural care programs and the digitization of cultural heritage; optimizing the traditional village revitalization program; development of a creative economy based on cultural heritage in traditional villages; development of cultural tourism; optimization of infrastructure procurement; the establishment of the Traditional Village Council; implementation of traditional village management regulations; and sustainable cultural tourism policy.

This strategy is expected to provide alternative management to make it run optimally. One of the recent strategic points is the establishment of an indigenous traditional community council. This strategy takes a comparison with the conditions of traditional villages in

Bali which have a customary council specializing in matters related to traditions and traditional villages. The indigenous community in Central Sumba has a special character that cannot be equated with other communities. The ancestral values and the main identity of the marapu community which is firm with a sense of kinship, mutual cooperation and deliberation for consensus are moral values that must be maintained and developed from generation to generation. Archaeological resources in traditional villages must be protected, preserved, and developed. Therefore, the digitalization of cultural heritage is very necessary as to maintain the continuity of information from generation to generation. As it is successfully developed, it will have an impact on efforts to develop the creative economy and cultural tourism.

The realization, it is necessary to have adequate infrastructure and optimally revitalize traditional villages. This effort certainly requires a fairly high budget allocation. However, regulatory maturation and implementation will help increase stakeholder trust. Collaboration between related agencies also plays a role, so that traditional villages are not only owned by indigenous communities, but the sense of belonging and care for the existence of traditional villages can be sensed by all components of society. The development of sustainable cultural tourism certainly requires the role of all components of society, which in the end is expected to provide multipliers effects for the development of Central Sumba Regency.

4. CONCLUSION

The management of archaeological resources based on traditional village communities in Central Sumba has eight main aspects, namely HR aspects, technical aspects, environmental aspects, socio-cultural aspects, economic aspects, organizational aspects, policy/regulatory aspects, and political aspects. Based on descriptive analysis and SWOT analysis, it can be seen that the socio-cultural aspect is the main source of village potential in the *Pasunga* Traditional Village and *Wawarongu* Traditional Village. The other seven aspects are part of the main issues or main problems that are mapped to determine the level of public perception of these problems.

The main issues in the HR aspect are related to communication between customary communication and related agencies, the less-active caretakers and cultural heritage that have not been managed by professionals. The technical aspect focuses on the supporting materials for traditional houses which are difficult to obtain, the existing villages which have no adequate facilities, the cleanliness of the traditional villages which has not been maintained, the condition of the traditional houses that are not in accordance with the traditional architectural order, and less optimal efforts to repair traditional houses. The main issues in the economic aspect include

the lack of economic impact on the existence of traditional villages by the local community, the high cost of maintaining traditional villages, financial assistance for the management of traditional villages that have not been optimal and well targeted.

The environmental aspect focuses on environmental conditions around traditional villages that have not been optimally arranged and kept clean. The organizational aspect relates to traditional villages that are not yet legally incorporated, do not yet have a clear organizational structure, and members of the traditional village community that have not been registered by the relevant agencies. Another aspect related to regulations/policies which are quite crucial is, there are less-optimal regulations for the management of traditional villages and the management of traditional villages does not yet have special regulations. The political aspect relates to the discussion of laws and regulations related to the management of traditional villages which was left unfinished, and the magnitude of the influence of changes in leadership related to the direction of policy in the cultural sector. Regulations and politics are strongly influenced by the policies of the NTT Provincial Government and the Central Sumba Regency Government. Policies are of course very situational.

Mapping of potentials and problems in the management of traditional villages requires a comprehensive strategy. Based on the results of the SWOT analysis, eight main strategies in the management of archaeological resources with the basis of traditional village communities in Central Sumba, include cultural care programs and the digitization of cultural heritage; optimizing the traditional village revitalization program; development of a creative economy based on cultural heritage in traditional villages; development of cultural tourism; optimization of infrastructure procurement; the establishment of the Traditional Village Council; implementation of traditional village management regulations; and sustainable cultural tourism policy.

This management strategy is expected to be implemented to determine the level of effectiveness. Some strategies require a fairly large budget allocation. It, therefore, requires collaboration with the private sector or other professional institutions. However, stakeholders' trust in the sustainability of cultural tourism development in Central Sumba needs to be built. Adequate regulations and implementation of the regulations that are drawn up are one of the elements that build stakeholder trust.

The management of archaeological resources with the basis of indigenous communities in Central Sumba has multidimensional problems that require collaboration and coordination between agencies. Apart from supports by relevant agencies, the involvement of

indigenous communities and communication systems between indigenous communities and related agencies need to be intensified. Preservation, management, and development of traditional villages must involve various stakeholders. The fundamental problem related to the lack of budget for the management of traditional villages requires more comprehensive solutions, which is one of them is by utilizing Corporate Social Responsibility (CSR) funds from other stakeholders.

AUTHORS CONTRIBUTIONS

The analysis which is related to the main issues in the management of archaeological resources based on traditional village communities using SWOT analysis for eight aspects is still minimal to discuss. Besides that, the management-related to strategies and recommendations which is given by the author have not been widely carried out by archaeological management researchers, especially with the object of research on traditional villages in Central Sumba. This strategy also seeks to involve indigenous communities and raises the importance of the role of indigenous communities in managing their archaeological resources.

Each writer in this article has the same roles as the main contributor with their respective expertise. Nyoman Arisanti contributed according to his expertise in archaeological management, I Nyoman Rema with expertise in history, Ati Rati Hidayah with expertise in prehistory, and I Gusti Made Suarbhawa with expertise in history as well as Head of the Bali Provincial Archaeological Center who helped provide policy recommendations

ACKNOWLEDGMENTS

This research was funded by the Regional Regency for Archaeological Research in Bali Province, Ministry of Education, Culture, Research & Technology DIPA in 2020.

The writers would like to thank the Head of the Bali Province Archaeological Center, Drs. I Gusti Made Suarbhawa and Head of the National Archaeological Research Center Dr. I Made Geria, who initiated the desk study research and funding from the agency for this research. In addition, the writers would like to thank all ranks of the Tourism and Culture Office of Central Sumba Regency, the Education and Culture Office of East Nusa Tenggara Province, the Bali, NTB, and NTT Cultural Heritage Preservation Center, all informants and resource persons who contributed to this research.

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