

## **RADEN HAMZAH BIN PANGERAN OJOET AS NATIONAL HERO ARCHAEOLOGICAL SUPPORTING DATA**

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### **Abstract**

This study examines the role of Raden Hamzah bin Pangeran Ojoet in the resistance against Dutch colonialism in Jambi during the early twentieth century. By integrating historical and archaeological approaches, this research identifies material remains associated with his struggle and reconstructs his guerrilla routes. Data were collected through archival research, field surveys, and interviews with local informants. The findings reveal that archaeological remains—such as graves, fortification indications, and a water reservoir—serve as material evidence supporting the historiography of resistance in Jambi. Furthermore, the spatial distribution of these remains reflects adaptive guerrilla strategies relying on environmental knowledge and community support. This study contributes to local historiography by demonstrating that material culture plays a crucial role in reconstructing resistance narratives and strengthens the argument for recognizing Raden Hamzah as a significant historical figure at the national level.

**Keywords:** Raden Hamzah, Jambi, resistance, archaeology, guerrilla warfare, local historiography

### **I. INTRODUCTION**

The history of Dutch colonialism in Jambi occurred during the nineteenth and early twentieth centuries, and resistance during that period was led by local aristocrats. This history constitutes an important component of local memory, reflecting the determination of both the populace and the nobility to defend territorial sovereignty and customary law. One aristocratic figure in that resistance was Raden Hamzah Bin Pangeran Ojoet, who held a significant position while the Jambi Sultanate still existed. Raden Hamzah is known as a courageous leader who opposed Dutch colonial intrusion into Jambi and participated actively in resistance networks alongside Sultan Thaha Syaifuddin, a national hero who led Jambi's resistance from 1885 until his death in 1904 (Rosyadi & Pradjoko, 2023).

Raden Hamzah continued the struggle after his father fell in battle at Rantau Ikil. He continued the struggle together with his brothers, employing guerrilla strategies in the Tebo Ulu area, Lubuk Mengkuang, and Batang Asai. Dutch colonial archives for 1905–1906 record that Raden Hamzah frequently relocated to

avoid capture. Raden Hamzah ultimately fell in Dusun Tuo, Lubuk Mengkuang in 1906.

Raden Hamzah's struggle left material traces in the form of a grave, indications of a fortification, and a water reservoir, which function as tangible remains and as symbols of identity and collective memory for the people of Jambi. The graves of Raden Hamzah and Raden Pamoek constitute important sites that connect present generations with the history of resistance against colonialism in Jambi. The fortification indications and the water reservoir demonstrate both defensive dimensions and community utilities during the colonial period (Izza et al., 2021).

Studies of these archaeological remains indicate that the material traces of Raden Hamzah's struggle possess historical and educational value. Archaeological research conducted in Lubuk Mengkuang and other parts of Jambi confirms that archaeological remains can be used to reconstruct local history comprehensively. In addition, historiographical studies show that popular resistance in Jambi took various forms during the nineteenth century (Fhadilla et al., 2024). Archaeological remains can also be utilized as resources for teaching local history (Susriyanti & Sinurat, 2024). Therefore, research into the archaeological remains and guerrilla routes of Raden Hamzah is important for strengthening the integration of local historical novelty into national historiography.

This study is designed to examine the archaeological and historical dimensions of Raden Hamzah bin Pangeran Ojoet's resistance by addressing several key questions, namely the forms of archaeological remains associated with his struggle, the spatial distribution of these remains and guerrilla routes, and the patterns through which he conducted guerrilla warfare until his death in 1906. Accordingly, the objectives of this research are to identify and analyze the forms and conditions of archaeological remains linked to Raden Hamzah, to map the locations of his guerrilla routes based on colonial archives, oral traditions, and material evidence, and to reconstruct these routes as part of a broader understanding of his resistance strategy. The scope of this study focuses on the geographical and historical context of Raden Hamzah's struggle in Jambi, particularly in Muaro Bungo Regency within the Limbur Lubuk Mengkuang District, where material traces such as graves, fortification indications, and a water reservoir remain as significant archaeological evidence with historical and cultural value.

This area contains considerable potential remains, particularly those associated with resistance against Dutch colonialism in the late nineteenth and early twentieth centuries. The remains function as material culture. From the locations recorded in colonial archives, this research focuses on key points: Dusun Tuo as the site of Raden Hamzah's death, the graves of Raden Hamzah and Raden Pamoek, and indications of fortifications and a water reservoir in Lubuk Mengkuang.

The study is directed toward identifying forms of archaeological remains, mapping guerrilla routes, and analyzing historical value. With this scope, the research is expected to reconstruct Raden Hamzah's role in resisting Dutch colonialism comprehensively and to strengthen the argument for proposing Raden Hamzah as a National Hero.

## **II. RESEARCH METHODOLOGY**

This study employs a qualitative descriptive approach that integrates historical and archaeological methods. The selection of this approach is based on the need to trace historical traces while examining material remains associated with Raden Hamzah's struggle. The historical method functions to reconstruct past events chronologically and analytically, while the archaeological method is used to identify, describe, and interpret artifacts remaining in the field.

As explained by Sukendar et al. in *Metode Penelitian Arkeologi* (1999), archaeological research must be conducted systematically and objectively, with clear stages ranging from data collection, source verification, analysis, to field verification. This principle forms the basis for research that seeks to connect textual data with artefactual evidence in order to produce a comprehensive understanding. The research stages to be undertaken in this study include:

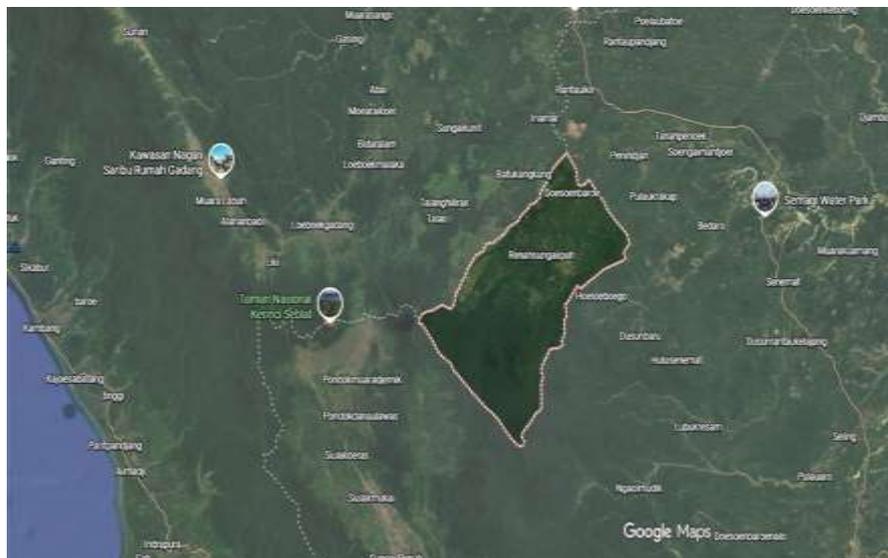
1. *Heuristics (Data Collection)* The initial stage involves compiling data from various sources. Colonial Dutch archives, contemporary colonial newspapers, and records from aristocratic families of Jambi serve as important primary sources. Secondary sources such as books, scholarly articles, and previous research results are also used to strengthen analysis. In addition, interviews with cultural experts, local historians, and customary leaders are conducted to enrich perspectives. This heuristics stage aligns with Sukendar et al. (1999), which emphasizes the importance of data completeness prior to analysis.
2. *Source Criticism* After data collection, external criticism is performed to assess the authenticity of documents and internal criticism to evaluate the credibility of their contents. External criticism ensures that the documents used are genuinely authentic, while internal criticism assesses whether the content of the sources can be trusted. This stage is essential to maintain data validity and to avoid bias. Sukendar et al. (1999) stress that source criticism is an essential component of both archaeological and historical research.
3. *Interpretation* Verified data are then analyzed and interpreted to understand the context of resistance, guerrilla strategies, and their impact on Jambi society. Interpretation is conducted by linking textual information with artefactual evidence, thereby producing a more comprehensive understanding. Sukendar et al. (1999) emphasize that interpretation must consider the social, cultural, and political contexts of the past to avoid narrow readings.
4. *Historiography (Historical Writing)* The results of interpretation are compiled into a systematic and chronological scholarly narrative. Historical writing is carried out with attention to clear structure so that readers can follow the sequence of events coherently. Historiography in this research functions to present past events analytically and accountably, in accordance with the principles outlined by Sukendar et al. (1999).
5. *Archaeological Reconnaissance* The final stage is field reconnaissance. The historical narrative that has been constructed serves as a guide for identifying and mapping archaeological remains. In this way, the historical narrative is corroborated by artefactual evidence such as graves, water reservoir structures, and indications of fortifications in Lubuk Mengkuang. Sukendar et al. (1999) emphasize that archaeological research should not be

limited to textual study but must be verified through fieldwork to ensure accuracy and accountability.

With this methodology, the report is expected to provide an objective, in-depth, and structured depiction of Raden Hamzah's role as a local resistance figure in Jambi.

## 2.1 Research Location Description

The research and the narrative of Raden Hamzah take place in Limbur Lubuk Mengkuang District, Muaro Bungo Regency, Jambi Province. According to data from the Muaro Bungo Regency Statistics Agency for 2024, astronomically the Limbur Lubuk Mengkuang District, which is part of Bungo Regency, is located between 101°27' and 102°30' East Longitude and between 1°08' and 1°55' South Latitude. Specifically, the district is located at coordinates 1°30'19.94" S and 101°41'40.16" E.



**Figure 1.** Limbur Lubuk Mengkuang District, Muaro Bungo Regency, Jambi Province  
(Source: Google Map 2025)

The district boundaries are as follows:

North : Jujuhan District

East : Bathin II Pelayang District and Tanah Tumbuh District

South : Limbur Lubuk Mengkuang Ulu District

West : West Sumatra Province

The area of Limbur Lubuk Mengkuang District is 927.42 km<sup>2</sup>, consisting of fourteen villages: Rantau Tipu 221.95 km<sup>2</sup> (23.80% of the district), Renah Sungai Ipuh 210.91 km<sup>2</sup> (22.62%), Pemunyan 261.31 km<sup>2</sup> (28.02%), Lubuk Tanah Terban 17.71 km<sup>2</sup> (1.90%), Renah Sungai Besar 10.46 km<sup>2</sup> (1.12%), Tanjung Bungo 10.25 km<sup>2</sup> (1.10%), Tuo Limbur 15.99 km<sup>2</sup> (1.71%), Muara Tebo Pandak 11.06 km<sup>2</sup> (1.19%), Tebo Jaya 14.07 km<sup>2</sup> (1.58%), Sekar Mengkuang 25.70 km<sup>2</sup> (2.76%), Pauh Agung 37.18 km<sup>2</sup> (3.99%), Baru Lubuk Mengkuang 34.03 km<sup>2</sup> (3.65%), Tuo Lubuk Mengkuang 45.48 km<sup>2</sup> (4.88%), Limbur Baru 11.32 km<sup>2</sup> (1.21%) (BPS Limbur Lubuk Mengkuang, 2025).

## 2.2 Historical Background of the Research Location

This district was part of the guerrilla warfare led by Raden Thaha alias Pangeran Ratoe Djaja Ningrat Soeltan Taha Sifoe'd-din (1816–1904?) bin Raden Mohamad alias Pangeran Ratoe Tjakra Negara Soeltan Mohamad Paharoe'd-din in Jambi. This guerrilla war produced defensive fortifications established through deliberation at Bukit Pesajian (Masjkuri, 1979), located approximately 81 km north of Limbur Lubuk Mengkuang District.

### **III. RESULTS AND DISCUSSION**

#### **3.1 Historiography of the 1905–1907 Resistance**

The period 1905–1907 represents the final phase of the Jambi Sultanate's resistance following the death of Sultan Thaha Syaifuddin on 26 April 1904 at Rantau Ikil, Jujuhan. Leadership of the struggle was continued by aristocrats known as the Kilis Radens, descendants of the Jambi royal family such as Pangeran Ratoe, Raden Mattaher, Raden Hamzah, Pangeran Anom, and Raden Pamoek. They adopted guerrilla strategies in the upper reaches of the Batang Hari River, Tebo, Bungo, and Jambi. Colonial historiography recorded this resistance as protracted, while local oral tradition emphasized the courage and sacrifice of these figures.

In 1905, consolidation of resistance occurred at Padang Lawas. Pangeran Ratoe and his relatives joined forces with the group of Pangeran Depati, while Raden Mat Tahir, Raden Hamzah, and other leaders gathered at Djoedjoehan–Padang Lawas. The Dutch responded with patrols and occupation of Beneden-Djoedjoehan, resulting in the arrest of Chetib Pemoentja and the death of Panglima Malim. The village of Tanah Sepengal was fined heavily for assisting guerrillas, as reported in *Het Nieuws van den Dag voor Nederlandsch-Indië* (1905).

November 1905, pressure had intensified. Raden Pamoek was ambushed at Soa Iboel; his family was arrested although he escaped. Pangeran Hassan fell in battle at Tandjong, VII Kota, weakening the resistance network in the area. The Dutch tightened surveillance in Soemai, Kilis, Ketalo, and the lower Batang Hari near Muara Tebo. In December, military operations intensified: Raden Kramo was arrested in Bedjoebang, Pangeran Ratoe's group was driven from Rantau Benar, and Raden Hamzah remained active in raiding Bebeko, Danau, and Kota Djajo. These events were also reported in *Het Vaderland* (Den Haag, 1905).

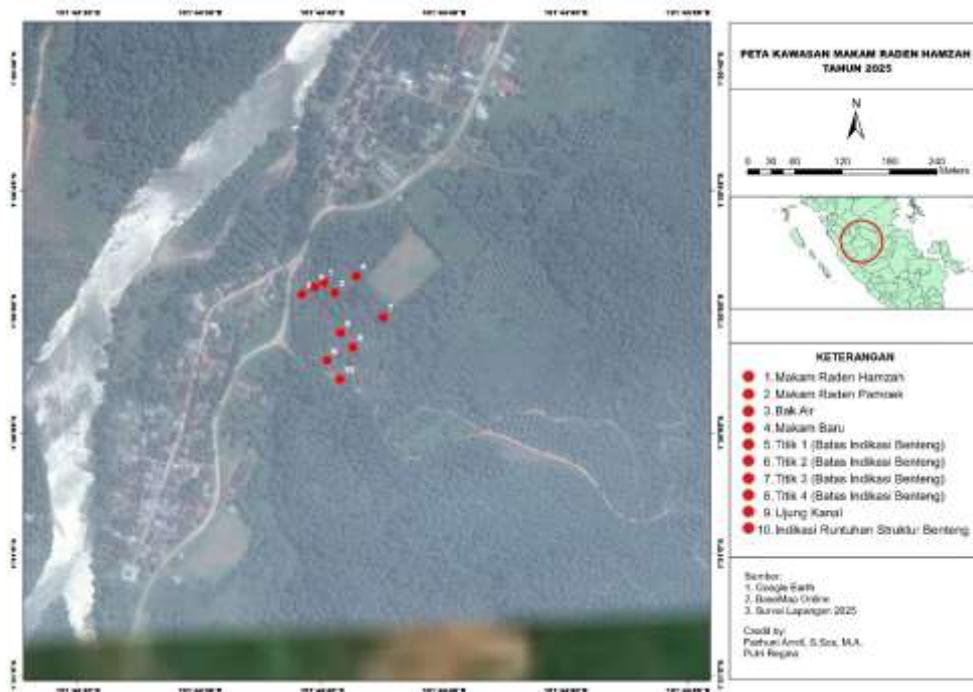
Early 1906 was relatively calm in the lowlands of Benedenlanden, Toengkal, and Tembesi, but guerrillas remained active upstream. Raden Hamzah and Pangeran Anom conducted raids in Senemat and Tanah Abang. On 8 April, Raden Drahim Koeat was arrested in Dusun Toea through betrayal by villagers, signaling a weakening of local solidarity under Dutch pressure. Mid-year, the Dutch marechaussee launched a major operation in Dusun Tuo, Lubuk Mengkuang, Bungo Regency. Raden Hamzah was captured alive, subsequently tortured, and died. This event became a symbol of sacrifice and courage and marked the loss of one of the most persistent leaders of Jambi's resistance.

The climax of suppression occurred on 10 September 1907, when Pangeran Ratu Raden Mattaher fell in battle at Muaro Jambi. He chose to die in combat rather than be captured, thereby closing the major phase of the Kilis Radens' resistance. Sporadic attacks continued for several years afterward, but they were no longer organized on a large scale. Colonial historiography regarded the resistance as ultimately suppressed by Dutch technological and strategic superiority, whereas local historiography frames the deaths of Raden Hamzah and Raden Mattaher as

heroic symbols that concluded nearly half a century of Jambi resistance (1858–1907).

### 3.2 Archaeological Data

In addition to reconstructing the chronology of resistance through archives and historiography, this study emphasizes the importance of material evidence. Archaeological remains in Lubuk Mengkuang—specifically graves, indications of fortifications, and a water reservoir—constitute primary sources that reinforce the historical narrative. These artefacts function not only as physical markers but also as scientific objects of the community’s collective memory.



**Figure 2.** Distribution of Objects in the Raden Hamzah Grave Area  
(Prepared by the Archaeology Team, 2025)

#### 1. Grave of Raden Hamzah

The grave of Raden Hamzah is located in Dusun Tuo, Lubuk Mengkuang, Limbur Lubuk Mengkuang District, Muaro Bungo Regency, Jambi Province, at coordinates 01°30'48.79" S 101°44'40.08" E. The site is situated on a hillside at an elevation of approximately 210 meters above sea level, covering an area of roughly 100 m × 100 m. The surrounding environment is dominated by scrub, trees, and local oil palm plantations, with access via an unpaved road leading to plantations. The original grave structure is composed of river stone, andesite, and sedimentary material, measuring 190 cm in length, 97 cm in width, and 12 cm in height. The outer layer consists of cemented concrete blocks measuring 265 cm in length, 165 cm in width, and 10 cm thick. A river-stone headstone is located at the head of the grave and is overgrown with cactus; the foot of the grave is marked by a wire wrapping. No inscription was found on the original headstone. The grave is oriented

north south and bounded by: North trees and scrub; South local oil palm plantation; East scrub and trees; West hillside slope, village road, and settlement.



**Photo 1.** Grave of Raden Hamzah  
(Documentation: Archaeology Team,  
2025)



**Sketch 1.** Grave of Raden Hamzah  
(Prepared by the Archaeology Team,  
2025)

## 2. Grave of Raden Pamoek

Approximately 2.63 m from Raden Hamzah's grave is the grave of Raden Pamoek, located at coordinates  $01^{\circ}30'49.22''$  S  $101^{\circ}44'40.53''$  E. This site is also on a hillside with dense vegetation, near oil palm plantations and local fruit trees. The original structure measures 220 cm in length, 92 cm in width, and 12 cm in height. The outer layer measures 280 cm in length, 143 cm in width, and 16 cm in height, with a thickness of 10 cm. This grave has been overlaid with concrete blocks and cement, and a new inscription reading "RADEN PAMOEK" appears on the headstone. The original stones are covered with moss, but the surrounding stone pattern remains compact. The grave is oriented north-south and bounded by: North scrub and dense trees; South oil palm plantation and fruit trees (duku, mango); East Raden Hamzah's grave and trees; West hillside slope, village road, and settlement.



**Photo 2.** Grave of Raden Pamoek  
(Documentation: Archaeology Team,  
2025)



**Sketch 2.** Grave of Raden Pamoek  
(Prepared by the Archaeology Team,  
2025)

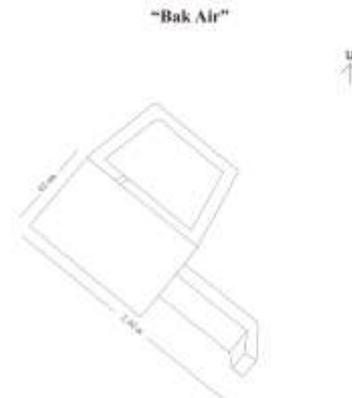
**Figure. 4** Grave of Raden Pamoek

### 3. Water Reservoir

The water reservoir structure is located south of the graves at coordinates  $01^{\circ}30'49.29''$  S  $101^{\circ}44'39.18''$  E. The surrounding environment consists of local oil palm plantations, with climbing vegetation partially covering the structure. The structure measures 73 cm in height, 92 cm in reservoir length, 202 cm in total length, 86 cm in depth, and has wall thickness of 12 cm. On the west side there is an additional wall measuring 110 cm in length and 30 cm in height. The current condition shows cement overlaying parts of the structure, although some sides are unplastered. This structure is suspected to have functioned as a logistical facility or water storage during the period of resistance. Its boundaries are: North the graves of Raden Hamzah and Raden Pamoek; South local oil palm plantation; East oil palm plantation; West hillside slope, village road, and settlement.



**Photo 3.** Water Reservoir  
(Documentation: Archaeology Team, 2025)



**Sketch 3.** Water Reservoir  
(Prepared by the Archaeology Team, 2025)

**Figure 5.** Water Reservoir

### 4. Indications of a Fortification

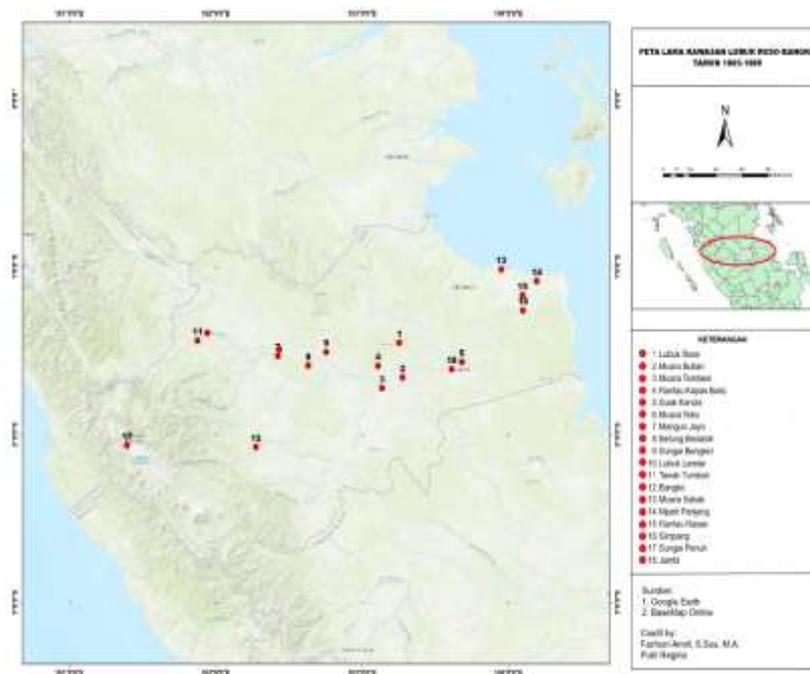
Indications of a fortification in the hill area of Lubuk Mengkuang reveal remnants of earth mounds and stone arrangements that are suspected to be part of a traditional defensive system. The fortification was originally constructed by local communities as protection against external attack, utilizing the strategic contours of the hills. The fortification is positioned at a higher elevation than surrounding settlements, enabling surveillance of access routes and serving as a refuge for guerrilla forces. This traditional fortification was later occupied and appropriated by the Dutch. The *marechaussee* used the fortification as a defensive and surveillance post and as an operational base to suppress Raden Hamzah and his followers. The transformation of the fortification's function from local defense to colonial post illustrates the dynamics of spatial contestation in the context of Jambi's resistance. The fortification is bounded by: North trees and scrub; South

local plantations; East hillside slope and dirt road; West settlement and mixed gardens.

The four archaeological remains described above provide material evidence that strengthens the narrative of Jambi’s resistance. Graves function as markers of individual figures, the water reservoir as a logistical facility, and the fortification as a symbol of spatial contestation between local communities and colonial forces. The current landscape, now surrounded by oil palm plantations, indicates landscape transformation while archaeological remains persist as evidence.

### 3.3 Guerrilla Routes and Resistance Strategy

Raden Hamzah Bin Pangeran Ojoet’s resistance took the form of guerrilla warfare dispersed across the upper Batang Hari, Tebo, and Lubuk Mengkuang regions. These guerrilla routes demonstrate high mobility, exploitation of forest and river terrain, and reliance on village support. The guerrilla pattern was not solely military but also social, involving networks of aristocratic kin, religious leaders, and local communities.



**Figure 6.** Historical Map of the Defense Area  
(Prepared by the Archaeology Team, 2025)

A historical map from 1883–1885 showing the presence of Lubu fortifications supports the hypothesis that this area had long functioned as a traditional defensive space. These fortifications, originally constructed by local communities as customary defense systems, were later appropriated by the Dutch and used as marechaussee posts to suppress resistance. The transformation of these fortifications’ functions provides evidence of spatial contestation between local and colonial powers.

Year	Route Location	Primary Activity	Historical Note
1905	Padang Lawas – Djoedjoehan	Consolidation of forces with the Kilis Radens	Initial base after Sultan Thaha’s death
1905	Soa Iboel (Pidjoean)	Raden Pamoek ambushed; family arrested	Early Dutch pressure on guerrilla networks
1905	Tandjong (VII Kotta)	Battle; death of Pangeran Hassan	Loss of a key resistance leader
1905	Bebeko – Danau – Kota Djajo (Pelepat)	Raiding for supplies by Raden Hamzah	Survival and mobility strategy
1906	Senemat – Tanah Abang (Pelepat)	Raiding for supplies with Pangeran Anom	Intensification of guerrilla routes in upper Batang Hari
1906	Dusun Tuo, Lubuk Mengkuang	Final refuge; capture and death of Raden Hamzah	Symbolic end of heroic resistance in Jambi

**Table 1.** Guerrilla Routes of Raden Hamzah  
(Prepared by the Archaeology Team, 2025)

The mapping and data of Raden Hamzah’s guerrilla routes indicate three important components:

1. Spatial: Guerrilla forces exploited forests, rivers, and traditional fortifications as defensive space.
2. Social: Community support was crucial for the continuity of resistance, providing logistics and refuge.
3. Symbolic: The guerrilla routes continued the tradition of Sultan Thaha’s struggle, demonstrating continuity in anti-colonial resistance in Jambi.

Although Raden Hamzah was ultimately captured and killed, his persistence demonstrates steadfastness and courage. These guerrilla routes provide evidence that local resistance had national significance by illustrating how Jambi’s people used traditional spaces and guerrilla strategies to resist colonial domination.

#### IV. CONCLUSION

This study demonstrates that the archaeological remains in the Lubuk Mengkuang area constitute evidence of the interconnection among space, community, and resistance. Graves, water storage structures, and remnants of hilltop defenses indicate activities rooted in local contexts that intersected with colonial power. These remains confirm that past events are not only preserved in written records but also leave material traces that remain observable and analyzable.

The resistance conducted by Raden Hamzah and his followers exhibited patterns of mobility, utilization of natural routes, and targeted attacks on Dutch vulnerabilities. Community support in Jambi was a critical factor enabling these strategies to persist despite increasing colonial pressure. The exploitation of forest and river landscapes demonstrates tactical ingenuity in confronting the colonial situation.

The remnants of traditional fortifications that were later appropriated by colonial forces illustrate spatial and functional contestation. The transformation from local defensive structures to colonial surveillance posts reveals how the landscape of defense evolved and underscores the persistence of resistance. This study argues that the material traces and movement patterns associated with Raden Hamzah possess significant value both as historical evidence and as symbols of steadfastness, supporting his portrayal as a consistent hero who left a legacy for national narrative.

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