

The Function of Old Manuscript Reading and Its Preservation in the Sasak Community of West Sakra District

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Abstract – This research aims to determine the functions and methods of preserving old manuscripts in the Sasak community in the west Sakra district. This research is motivated by the existence of manuscripts that have a function in the culture of the Sasak community in the West Sakra sub-district and proves whether the use of certain manuscripts is limited to community suggestions or whether there are other purposes. Data collection was carried out by observation and interviews with an emic approach and analyzed using functional theory. From the results of the study, it can be concluded that *the Jatiswara script serves as a ‘circumcision’ diving ritual for boys because diving is an Islamic process as described in the Jatiswara text, namely the mulene game slam* ‘a person’s Islam is not perfect if it has not been circumcised. The Indarjaya script serves as a remedy for people who are ‘unable to speak’. It is depicted in the story of the daughter who could not speak, namely *the princess nengke kayun ngandike* ‘the princess wants to talk’. While the Selandir script serves as a ritual remedy for kepaq people ‘cannot walk’. It was described in Selandir’s text that reads still *lemper bise lumaris* ‘still unable to walk. Meanwhile, the manuscript preservation process is carried out in two ways, namely internal and external. Internally, preservation is carried out by direct inheritance and copying of manuscripts. Meanwhile, external preservation is carried out by establishing customary institutions, puppetry, digitization, translation, and transformation of manuscripts.

Keywords: Functions, Manuscripts, Preservations

I. INTRODUCTION

Indonesia has high diversity in the context of customs, traditions, languages, social, arts, and culture. Wealth in various fields (one of them) is manuscripts scattered throughout the islands in Indonesia. This shows how rich Indonesia is in various fields that can be used as a “treasure” that has the potential for the Indonesian nation to be used as a national identity.

In the history of Indonesian culture, manuscript studies are one of the fields that have

been present in Indonesia for more than a century and still exist today, although it only survives on culturalists who can read (*memaos*) the text. In addition, the script is still used as an expression of expression in the cultural system of the supporting community, as happened among the Sasak community of the West Sakra district. Therefore, it is very interesting and important to study because it contains cultural values inherited by ancestors (Ikram, 2017) to be maintained, preserved, and passed on. As Dick van der Meij (2012) stated, manuscripts and texts

written in Lombok do have a role in culture.

The existence of manuscripts (*takêpan*) among the Sasak community on Lombok Island is still considered important for certain circles, such as those found in the West Sakra district. This cannot be separated from the role of the script in various cultural rituals of the Sasak community in the West Sakra District. For example, in terms of medicine, *takêpan* Indarjaye is used as an expression of *pakoq* 'speech-impaired' medicine, *Babad Monyeh* as an expression of blotter and sadness relief, *Rengganis* as an expression of cleaning and purifying well water (so that it does not get dirty and smelly), as well as the *Jatiswara* and *Puspekarme* manuscripts, has a specific function in the culture of the Sasak people in the West Sakra sub-district (*interview*, 10-02-2022).

The wealth of manuscripts owned by the Sasak people is not merely a legacy. However, it has the function of learning from an event, both those that have not happened and those that have already happened. For example, songs in *Rengganis takêpan*, such as the *Asmarandana* song, contain sad talk. *Sinom* contains the talk of men and women having fun. *Dang-dang* contains mature talks before the war begins. *Kumambang* contains sad but pleasant talks. *Pangkur* contains talks about carrying out a war. Durme's song, talks about war. All the songs in the *Rengganis takêpan* above are in the culture of the Sasak tribe community in West Sakra District, the productivity of their use is still high because it is considered to have a high role and function in the culture of the Sasak community, especially in the West Sakra District.

Based on the description above, the question arises, why is the productivity of these texts still very high among the Sasak community in the West Sakra sub-district, is it because the content is very important or has an important role in the cultural system that its existence is always maintained amid the local community? These questions are very interesting to be answered in further research using the functionalism paradigm to reveal the context of the text in local communities.

As for the West Sakra sub-district community, one of the texts that are often and even mandatory to be read by readers (*pemaos*) when a baby boy will *bêsêlam* 'circumcision' is the *Jatiswara* song. Is taught Islam that a baby boy must perform circumcision in him to have the sanctity of observing the Islamic sharia he

adheres to because circumcision in Islam for men is mandatory to perform for Islamic perfection. As at the end of the *Jatiswara* song which reads: *mulene game slam*, which means 'Islam is not perfect if not circumcised'

Studies on manuscripts that exist among certain communities have been carried out by several researchers before. For example, Hamid (2013) did was focused on translating manuscripts to know the cultural values contained in them. Meanwhile, Dick van der Meij (2012) examines manuscripts about the role of scripts in culture. Jamaludin (2017) also examines Sasak manuscripts that have value in shaping the nation's character. For example, *Babad Selaparang* contains the character values of hard work, enthusiasm, sincerity, and tawakkal, and the *Dajal* text contains religious values, not spiteful, and noble-hearted. In addition, Suprpto and Fatimah (2018) examined manuscripts related to the segmentation of weathered ancient manuscripts, intending to be maintained and preserved.

Along with the times, manuscript preservation is now shifting by the digital world so that original manuscripts do not get a proper place in the community, even traded as antique collections. Of course, such things are very concerning for the next generation of civilization because what is accepted is a script that has been transformed and never knows the original form of the manuscript. Because this manuscript is a cultural treasure belonging to certain circles, it needs to be preserved and preserved to be passed on to the next generation. Thus, manuscripts have become an interesting socio-cultural phenomenon to be researched because there are still certain communities that preserve these texts in various cultural contexts.

The initial search results indicate that the survival of the manuscripts among the Sasak community in the West Sakra sub-district cannot be separated from the usefulness of certain manuscripts. Thus, the question arises again, whether the functions of such texts are only limited to the suggestions of the supporting community or whether there is another purpose.

This research aims to determine the functions and methods of preserving old manuscripts in the Sasak community in the west Sakra district. This is important to maintain its existence because it is a heritage that is believed by the local community in certain rituals. With the hope that texts that are still used as references in the culture of the local community can be used

as a basis for knowledge in formulating policies related to manuscripts.

The theory used is the functional theory put forward by Malinowski which assumes that all elements of culture are beneficial to the society in which they exist and aims to analyze the function of human culture. Menurut Malinowski, untuk mengetahui sistem kebudayaan, sistem kepercayaan, sistem kekerabatan, dan sistem organisasi sosial dalam masyarakat, Malinowski merumuskan teori fungsionalisme dalam aspek kebudayaan.

According to Malinowski, a functional theory is a dominant theory in anthropological studies that views culture as a whole and tries to explain how the relationship between parts of society is created from the point of view of functions in people's lives for the satisfaction of biological needs. The core functional theory put forward by Bronistaw Kasper Malinowski is that all human activities or activities in cultural elements intend to satisfy a series of several instinctive needs of human beings related to their entire lives. Based on the theory put forward by Malinowski above, the function in question is a ritual or magical function.

Regarding manuscripts, many studies have been conducted before, such as Aswandikari et al, (2022) on the Rakum manuscript. The results of the study found, Markum has the value of beauty and good civilization formed in learning. The difference with the research carried out now lies in the object studied. The current research examines the function and preservation of the Jatiswara, Indarjaya, and Selandir manuscripts, while the research conducted by Aswandikari examines the function of Markum manuscripts in Sufism learning. In addition, Saharudin (2021) also studied old texts in local rice domestic rituals in the Sasak community. Where there is a ritual of reading manuscripts in the seeding ritual to rice harvest, such as the manuscript of the Prophet Haparas using Dang-dang songs. The difference lies in the approach used. The current research uses an emic approach, while Saharudin's one uses a phenomenological approach. Manuscript research was also conducted by Sukri (2013). In his research, the Prudak Sina manuscript has religious and educational values. Research I I also has differences with current research, namely Sukri examines the meaning contained in the Prudak Sina manuscript, while the current research examines the function and preservation of the manuscript. In addition, Dick van der Meij

(2011). In his research, it was found that the existing manuscripts had cultural links with the Sasak people. Jamaludin (2005) studied the history of oral tradition in Lombok society to find out the history and development of written tradition, while this study examines the function and preservation of manuscripts. In addition, Rozika and Kahija (2014) studied the meaning of the story of the goddess Rengganis for the development of *menak fiber* in Lombok using interpretive phenomenological analysis methods, while research now uses functional methods. The last is a research conducted by Hamid (2013) which examines the translation of manuscripts in Lombok to understand the value of Sasak culture. While the current research is to determine the function and preservation of manuscripts in the Sasak community in the West Sakra sub-district.

II. METHODS

This research is qualitatively designed research. The data in this study is qualitative. The source of data in this study is a primary source, which is data produced directly from interviews with figures who own old manuscripts in the West Sakra sub-district. The object of this study is an old manuscript written in Lontar totaling three manuscripts, namely Jatiswara manuscript, Indarjaya script, and Selandir script. While the object is a function of each script in the culture of society. In this study, data collection was carried out using the cakap method (interview) with advanced techniques in the form of listening, and recording. The recording method is used to record the results of interviews with informants so that they are not easily lost using mobile phones. The cakap (interview) or interview method is a method carried out by researchers having conversations or contacts with parties who are subjects in the study (Mahsun, 2017)., namely Lalu Djap, Lalu Tamrin, Lalu Satriadi, and Lalu Sudarman who were primary informants. While the approach used in this study is the Emic approach, which is trying to explain a phenomenon in society with the perspective of the community itself. According to Endraswara (2006), the Emic approach is an attempt to reveal cultural patterns according to the perception of cultural owners. This approach is useful so that the information obtained is completely pure from informants without any interference from others. The data analysis is carried out by: 1) identifying the function of the old manuscript, 2) identifying how to preserve the old manuscript, 3) making

sequential analysis related to the function and preservation of the manuscript, and 4) presenting the results of research using functional theory.

III. RESULTS AND DISCUSSION

Based on the results of research conducted in the field, by the four informants (Lalu Djap, Lalu Tamrin, Lalu Satriadi, Lalu Sudarman) research results related to the function and method of preserving old manuscripts that still exist in the Sasak community in the West Sakra sub-district were found as follows.

1. Functions of Old Manuscripts

The determination of the function of each old manuscript is carried out by examining the historical content contained in it which describes important events so that the local community is believed to have spiritual power.

a. Functions in the *Bêsêlam* Ritual

Bêsêlam 'circumcision' is a tradition that has its source in the teachings of Islam. In the Sasak community itself, *bêsêlam* has its name in each region, such as *circumcision*, *circumcision*, and *bêsêlam*. The term *bêsêlam* itself has a very deep meaning for the Sasak community in the West Sakra district, namely the process of Islam. This is motivated by the Sasak community which distinguishes between Muslims and non-Muslims, although some non-Muslims perform circumcision. The Sasak community, especially in the West Sakra sub-district, in performing circumcision rituals for boys, is always coupled with processions related to traditions and customs previously carried out by previous ancestors.

One of the rituals performed the night before the cutting off of the tip of the boy's pubic skin (*bêsêlam*) is to read old texts related to Islam, (interview, April 5, 2023) As for the *bêsêlam* ritual, the old script that is read is the *Jatisware* script using the Dang-dang song.

Jatisware script is one type of old script and is classified as thick with a length of about 30 cm and a width of 15 cm and written on palm leaves using Javanese script in the ancient Javanese language. The second author of this manuscript was Mamiq Ratmaji in 1852. According to the informant (Lalu Djap), the age of the *Jatisware* manuscript to date is around 171 years. With its long age, making the *Jatisware* script written on Lontar is a little weathered

(interview, May 15, 2023). As a manuscript that has a long age, this manuscript by the Sasak community in the West Sakra sub-district is considered sacred, so in the culture of the Sasak community in the West Sakra sub-district, this manuscript has a ritual function, namely the *bêsêlam* 'circumcision' ritual for baby boys.

At the time of the *bêsêlam* ritual, this text is not read in its entirety, but what is read is related and related to Islam and the initial process of the entry of Islam, namely the first to third parts in palm leaves, each sheet contains four lines. That is because in the ritual of *bêsêlam* 'circumcision' is always related to the beginning of the entry of Islam brought from Palembang by a cleric, as well as the baby boy who will be circumcised symbolizing that *bêsêlam* is the first sign for a Muslim man who will observe Islamic law and pledge himself. That is why this *Jatisware* script is recited during the *bêsêlam* ritual for boys in the West Sakra sub-district.

According to the informant (Lalu Djap), the use of the *Jatisware* manuscript written in the book as a *bêsêlam* ritual does not change the sacred value of the manuscript during the ritual process, and the device is maintained. The *Jatisware* text written in the book is then laminated so that it is not damaged when dipped in kum-kum water or mên-mên water along with a long white thread that ends up burning and placed on a white plate filled with oil. Before the *Jatisware* part of the script is read, first the *êpên gawê* 'who has the event' prepares a tray of a complete set meal' which is placed in the *narê* 'place to put a set of food' containing rice, vegetables, fruits, *roasted manuq* 'cut chicken', white porridge, red porridge, *puntiq kayuq* 'wood banana' as the Sasak people call it, *topat* and *Têkêl* 'ketupat' and a type of *ketupat* but made of brown rice as much as 2x9 (a mention in the ritual) which means *topat* and *têkêl* each totaling 9, so the number is 18 pieces and without salt, as well as traditional snacks and covered with *tebolaq* 'serving hood'. The tray is made of as many as the *pemaos* who come and the tray for the child to be circumcised.

The tool used by *Jatisware* text 'reader' users is *moq* 'where to put mên-mên water'. *Mên-mên* itself is taken from the Sasak language, namely *mên* which means "cool" so that the coolness of the soul in Islamic teachings is symbolized by ablution water. Therefore, a boy who has performed the *bêsêlam* 'circumcision' procession, his heart will feel cool, calm, and calm in carrying out his duties as a Muslim

(interview, May 10, 2023).

In addition, the device used is a white plate, which is a place to put oil and white thread that has been lit. The white plate in the ritual symbolizes cleanliness and purity, where the boy to be circumcised will be cleansed himself by circumcision. Thus, he can carry out Islamic law properly and correctly. The *Mpok-mpok* 'bertih' is used because it is already a tool in rituals handed down by previous ancestors. Potpourri is used to sprinkle *mên-mên water* after the manuscript is ready to drive away evil spirits. *Manisiong* 'bertih rice' is used as a complement to ritual tools that have long been believed to be ancestral heritage, so *Manisiong* 'bertih rice' must always exist as a tool in rituals.

Before reading the *Jatisware text*, first, perform *popot* and *sêmbeêq rituals* on baby boys. *Popot* is a massage performed in the brain accompanied by mantras. While *sêmbeêq* is a smearing of chewing results made from a mixture of betel, areca nut, and lime. *Sêmbeêq* smearing is done on the forehead of the head of the baby boy to be circumcised. It aims to provide peace and safety for baby boys who will be circumcised. A series of rituals for safety is not only carried out at *bêsêlam events* but in the agricultural world also recognize a series of traditional rituals that are inseparable in the world of local rice farming by the Sasak community, as carried out by the Lombok community (Saharudin, 2021). A series of rituals in the world of agriculture, ranging from seeding, planting, and harvesting rice, are always coupled with rituals. Such as the ritual of *bêdêdê* (entertaining) rice at dusk by reading prayers called *kid-hymns* which are recited using the tune of *Dang-dang* songs while walking around the rice. Therefore, in the Sasak community in the West Sakra sub-district, the *bêsêlam event* is also coupled with the *Jatisware* recitation ritual using *Dang-dang songs*.

After reading the text of the *Jatisware manuscript*, the user will slip the flaming white thread into the *water along* with the text read. It symbolizes that in Islamic teachings, anger must be extinguished using tranquility, so that man's relationship with man, as well as man's relationship with the Creators, continue to be connected so that it is symbolized by a white thread. After that, followed by sprinkling water to the child to be circumcised, and all those who sit around the ritual using potpourri.

Based on the *Jatisware text* above, the important point behind its use in the *bêsêlam ritual* for baby boys in the Sasak community in

the West Sakra sub-district is the history of the entry of Islam. Where in Islamic teachings, the *bêsêlam* procession is considered the beginning of pledging themselves as people who embrace Islam. This is reinforced by the last verse of the third part which reads *mulene game slam* which means: originally converted to Islam or also means: a person's Islam is not perfect if he has not performed circumcision, (interview, March 20, 2023). Thus, it can be concluded that people who perform circumcision in the teachings of Islam are Muslims.

b. Ritual function of medicine of *pakoq* people

In addition to the *Jatisware* script an old script in the Sasak community of the West Sakra sub-district which is used as a *bêsêlam* 'circumcision' ritual for boys, there are also old manuscripts such as the *Indarjaya* script which is used as a ritual treatment for *pakoq* 'speech-impaired' people. The use of old texts in certain medicinal rituals cannot be separated from the history in the manuscript, so the history in the manuscript is then believed and used as a belief in medicinal rituals, such as the *Indarjaya script* (interview, March 22, 2023). This indicates how old texts in the Sasak community in the West Sakra sub-district still have a place in society, especially in the West Sakra sub-district, and are considered to have spiritual power and are sacred.

The *Indarjaya* manuscript itself was written by Sheikh Ali Batu (Ilang Sabil) in 1790 and was derived from the book of Sufism with a length of about 30 cm and a thickness of about 15 cm, as conveyed by Lalu Djap (the first informant). The *Indarjaya* script itself is written using Javanese script in the Sasak language. Because of its long age (about 233 years), this manuscript is slightly weathered, so it needs to be taken down and copied into a book, considering that palm leaves today are difficult to find. Thus, culturalists prefer to rewrite it in books, as conveyed by Lalu Tamrin, Lalu Satriadi, and Lalu Sudarman (interview, March 21, 2023).

Because of its age, this manuscript was later rewritten in a thick book to keep the manuscript writing awake. As done by Lalu Tamrin, Lalu Satriadi and Lalu Sudarman. While the original script written in Lontar is held by Lalu Djap. This is because the manuscript writing on lontar leaves has begun to fade, so it needs to be lowered in the notebook while still using Javanese script in Sasak language,

(interview, March 24, 2023).

In the culture of the Sasak people in the West Sakra sub-district, this manuscript is believed to cure the *pakoq* 'speech-impaired'. This is because, in the Indarjaya manuscript itself, there is an event that has something to do with the use of the script as a ritual treatment for the *pakoq* 'speechless' people, namely there is a king's daughter who cannot speak. After all, she was treated by Indarjaye. According to informants (*Lalu Djap, Lalu Tamrin, Lalu Satriadi, Lalu Sudar*), *Indarjaya* itself is the name of a wali or ulama. So, with her karomah, the daughter of a king can finally speak, of course with various ritual equipment performed by *Indarjaya*. From this event, the *Indarjaya script* is believed and believed by the Sasak community of the West Sakra sub-district as a ritual of medicine for the *pakoq people*.

Before the ritual is performed, some ingredients must be prepared first. The materials in question are materials that have been mentioned in the *Indarjaya manuscript* itself, namely *dilê nêon* 'neon lamp', *mpok-mpok* 'bertih', potpourri, *aik bokor* 'air bokor, mok 'place to put potpourri', *jaran mounts* (now replaced by motorcycles), two *ritual trays* 'A complete set meal' is one for poets containing grilled *manuk* 'grilled chicken', rice, and side dishes. While one for the person to be treated, contains *ceriring*, rambutan, mangosteen, *puntik* 'banana', *paoq dodol* and *paoq ivory* 'mango dodol' and 'mango ivory', *orange*, *mako gambir* 'tobacco gambir', *gold host* place to put areca nut and betel. However, since there is no *gold suitor*, it can be carved to make it beautiful. In addition, there are *cale crows*, *isin aik* 'filled with water' such as shrimp, eel, and other types of small fish as well as a plate of rice covered with grilled chicken. After the two *trays* are ready, they will be covered by cloth next. That is what will be prepared by the person who will seek treatment when the *Indarjaya script* will be read.

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Before the treatment ritual is carried out, the person who will seek treatment first makes a *kecerit call*, which is a snack made from cassava peeled in which there is brown sugar. Then the *caller* will be given to the poet. While the poet will give part of *Indarjaya's* text that has been written and laminated which will later be read. The time of the exchange, between the poet and the representative of the person seeking treatment should not make a sound. The process of exchanging callers with *Indarjaya's* text is only carried out in the yard of the poet's house, not being able to go up to the *sangkoq* 'core' of the poet's house. After that, each of them had to leave directly. The poet who will read part of the

text will be picked up again by horse or motorcycle for now. After arriving at the house of the person who will be treated with complete medicinal ritual materials, the poet will read the part of the manuscript text that has been taken before.

According to informants, namely Lalu Djap (interview March 23, 2023), Lalu Tamrin (interview March 24, 2023), Lalu Satriadi (interview March 25, 2023), and Lalu Sudarman (interview March 26, 2023), the part of the *Indarjaya* text read as a ritual treatment for the *pakoq* 'speechless' people above is part of the text that describes the situation of *Indarjaya* was talking with all the fruits, as well as the *isin aik* that had been prepared, so that when all those who were spoken to by *Indarjaya* made a sound, all the kings and queens, and all those who watched were astonished, because there was a voice, but no one spoke. This continued to be done by *Indarjaya* so that it made the princess laugh until she could finally speak. That is the reason why this part of the text is used as a ritual treatment of the *pakoq* people.

As for the Sasak community of West Sakra district, after the poet reads part of *Indarjaya*'s text using the song *Dang-dang*, the poet will slip the manuscript into the flower water. After that, the poet would tell the treated person to take one of the fruits in the tray to eat. After that, the person who is seeking treatment will drink the flower and wash his head and face. The process of washing the head and face is carried out twice, namely when the ritual is completed and in the morning when the sun has just risen from the eastern horizon. From the results of the research above, ancient manuscripts in the Sasak community of Lombok do have a function in the culture of the local community. As the Prudak Sina manuscript has a function in the life of the Sasak community from a religious and educational point of view (Sukri: 2013).

c. Ritual function of treatment of *kêpak* people

In addition to being used as a medicinal ritual for the *pakoq* people and a *bêsêlam* ritual, the Sasak community in West Sakra sub-district also knows another old script that is used as medicine for *kêpak* children 'cannot walk', namely the *Selandir* script. The *Selandir* script is one of the old manuscripts written by masters from Java. However, after being relegated to dental, the one who wrote it was the Sasak people of Lombok. The manuscript was written in 1835. Thus, the age of this manuscript until now is 188

years. The length of this manuscript is 30 cm with a thickness of 15 cm. This script is written using ancient Javanese script and using the Sasak language. Because of his very old age, the condition of the original manuscript held by Lalu Djap was a little weathered. According to the beliefs of the Sasak people in the West Sakra sub-district, this text has sacred properties, which can cure *kêpaq* people 'unable to walk', especially babies who can walk late.

The use of this old script as a medicinal ritual for slow-walking children is also motivated by the events in the text, namely *Selandir* who is still young and cannot walk, but already has extraordinary strength. In the process of treatment of children who are slow walking, also have ritual tools such as the *Jatiswara* and *Indarjaya* scripts. The tools prepared as a medicinal ritual are fruits, rice, grilled chicken, *aik bokor* 'bokor bokor' where potpourri, white and red porridge, *mpok-mpok* 'bertih', *puntik kayuk* 'wood banana', *ketupat* and *têkêl* (a type of ketupat made from brown rice) as much as 2x9 (in ritual mention) without salt, namely ketupat number 9 and *têkêl* a total of 9 to 18 pieces.

After the text of the *Selandir* manuscript is read by a poet using the song *Pangkur*, the *Selandir* manuscript will be dipped in *aik bokor* 'bokor air'. The treated child's feet were then beaten three times with potpourri that had been inserted in the *bokor*. After that, the child will also be given a drink with *aik bokor* and washed his face starting from the head. The process of beating feet and drinking *aik bokor* and washing the face and head is also repeated in the morning when the sun rises at the door of the house facing east, (interview, March 23, 24, 24, 26, 2023).

2. How to Preserve Old Manuscripts

The following are two ways of preserving old texts in the Sasak community of the West Sakra sub-district, namely internal and external methods. Internal preservation of the manuscript is carried out directly by the owner of the manuscript himself who acts as the handler in charge. While externally carried out by the owner of the manuscript and assisted by the community.

1. Internally

The preservation of old manuscripts internally in the Sasak community in West Sakra District is carried out directly by the manuscript owner who acts as the person in charge, namely in the following way.

a. Inheritance

In the Sasak community in the West Sakra sub-district, the way of preserving old texts is done by inheritance, which is passed on to the next generation (young people) by teaching directly to be learned and understood. Direct inheritance of manuscripts is done by holding meetings three times a week for beginners and once a week for those who can read, write and translate. In addition, manuscript preservation is also carried out by holding meetings once a year with manuscript 'readers' *pêmaos* throughout the island of Lombok, (*interview, March 26, 2023*).

b. Copying

The process of preserving old manuscripts in the Sasak community in the West Sakra sub-district is also carried out by copying, which is copying the manuscripts in palm leaves by writing them back in books. This is done because the old manuscript writings on palm leaves have begun to rot, and the existing writings have begun to disappear. Therefore, copying the text from palm leaves to the book is carried out. Copying old manuscripts in books is due to the difficulty of finding palm leaves, as done by Lalu Djap and Lalu Sudarman in the West Sakra district, East Lombok regency.

2. Externally

The preservation of old manuscripts externally in the Sasak community in West Sakra District is carried out directly by the manuscript owner who acts as the person in charge, namely in the following way.

a. Establishing Customary Institutions

In addition to inheritance and copying, the preservation of ancient manuscripts in the Sasak community of the West Sakra sub-district is also carried out by establishing a customary institution called the East Lombok Sasak Customary Council founded by Lalu Sudarman (a student of Lalu Djap). According to Lalu Sudarman (*interview, March 29*), establishing customary institutions is one of the most effective first steps to preserving ancient manuscripts for the wider community (especially the younger generation) by conducting socialization related to the origin of manuscripts, history, content, and function of manuscripts in community culture.

b. Outback

Pedalangan (puppet performance art) is one of the most popular ways of preserving old manuscripts by many people. Pedalangan or puppet performance art is a puppet performance activity carried out by puppeteers. The puppeteer in the interior of the Sasak community of the West Sakra sub-district is a person who can write, read, and tell stories in old scripts, and can arrange stories according to the content in the script so that stories in interior activities can attract attention to the audience.

Based on the results of an interview with Lalu Djap (a traditional figure), the person who is the puppeteer in the hinterland event is called Pujangga, not Bujangga. A poet is a person who can read, write, translate, and can compose. While Bujangga is a person who can read and write but cannot translate and compose. Therefore, to attract the attention of the audience, it is the Poet who must be the mastermind in the performance. The stories that can be raised are old stories in ancient manuscripts, such as Selandir, Indarjaya, and Jatiswara.

c. Manuscript Digitization

Digitization of ancient manuscripts is an effort that aims to save old manuscripts by utilizing digital technology with the aim that the original manuscript or its duplicates can last as long as possible, such as soft files. So, many people can access it to read and learn.

d. Manuscript Translation

The manuscript translation is one of the efforts to preserve the manuscript so that it is maintained and exists in the local community. Translation or interpretation of manuscripts is an effort made by changing the language in the script into a language that can be understood by many people. The translation of manuscripts is done so that people who want to know the history and content in the manuscript can directly know the (religious) content in the text so that few cannot know why the texts work in the culture of the local people.

e. Script Transformation

Script transformation activity is an effort to change the script from a previous state to a new state. Manuscript transformation is one of the excellent efforts to preserve the manuscript. Although in the West Sakra sub-district, there has been no effort to transform the manuscript, what was done by a cultural figure from Central Lombok, Lalu Fathurrahman who transformed

the Jatiswara script into a novel, so that the script is not only enjoyed, consumed, and read by the elderly, but the young people can also enjoy it.

IV. CONCLUSION

Based on the results of the research above, several conclusions can be drawn, which are as follows.

1. In the Sasak community in the West Sakra sub-district, old texts that still exist among the community, especially among poets of the West Sakra sub-district are still considered to have functions in various rituals. Some old texts that have a function in various rituals are the *Jatiswara manuscript* which has the function of religious rituals such as the ritual of circumcision for baby boys (*bêsêlam*). The *Indarjaya manuscript* which has a ritual function as a medicine for people cannot speak (*pakoq*). The *Selandir* script serves as a remedy for a slow child to walk (*kêpak*)
2. In the Sasak community in the West Sakra sub-district, the preservation of old texts that are considered to have spiritual power in various rituals still exists today. This is because the preservation of old manuscripts is carried out in two ways, internal and external. Internally it is carried out by means using Meanwhile, externally it is carried out by establishing customary institutions, pedalangan, digitizing manuscripts, and translating and transforming manuscripts.

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