THE IMPLEMENTATION OF INDIGENOUS KNOWLEDGE IN PRESERVING UNIVERSITAS INDONESIA LIBRARY’S MANUSCRIPTS

Deka Anggawira
Department of Library and Information Science, Faculty of Humanities, Universitas Indonesia

Tamara Adriani Salim
Department of Library and Information Science, Faculty of Humanities, Universitas Indonesia

ABSTRACT

This study discusses the implementation of local wisdom in the preservation of manuscripts at Universitas Indonesia’s library. The purpose of this study is to identify the implementation of local wisdom in the preservation of manuscripts in that library. This research uses a qualitative approach coupled with direct observation and structured interviews as data collection methods. The results of this study indicate that Universitas Indonesia Library has implemented local wisdom in preserving manuscripts. This can be seen from the use of local wisdom in the storage process, including the design of the rooms and storage facilities and the pattern of behavior in its storage process. The maintenance process of local wisdom includes the control of the environment using traditional approaches and the use of traditional materials in the maintenance of manuscripts. Another finding is that the process of capturing or inheriting knowledge from a previous manuscript is based on the manpower manifested in its preservation behavior. Therefore, it can be understood that the implementation of local wisdom in the process of preservation of manuscripts in UI Library is based on the preservation of knowledge from previous manuscript managers or librarians.

KEYWORDS: knowledge preservation, local wisdom, manuscripts, preservation, UI’s library.

INTRODUCTION

Indonesia and Malaysia are members of the Association of Southeast Asian Nations (ASEAN), and they have many similarities in terms of geography, demographics, and historical background. This form of similarity encourages the creation of an atmosphere of togetherness and harmony. Moreover, both countries already have good bilateral relations, and they have been incessantly accelerating the development of various fields, such as economic, social, and cultural development, despite the many challenges that they face.

In the realm of culture in Indonesia, one of the challenges faced is the preservation of the nation’s cultural heritage embodied in the form of manuscripts. Indonesia is a plural country with diverse cultural heritage. For cultural heritage, there are tangible objects and intangible objects. The cultural heritage of the tangible objects belongs to the category of the cultural heritage described in Act No.11 Article 1 point 1 Year 2010, which states that:
“Cultural heritage is a cultural heritage in the form of Heritage Buildings, Cultural Heritage Structures, Heritage Sites, and Heritage Areas of land and/or water that need to be preserved because they have important value for history, science, education, religion, and/or culture through the process of determination” (Act No.11 Article 1 Item 1 of 2010).

In addition, item 2 of this act defines the cultural heritage contained as follows: “The Object of Culture is a natural and/or man-made object, whether mobile or immovable, in the form of a unit or group, or parts thereof, or the rest that has a close relationship with the culture and history of human development” (Act No.11 of Article 1 Item 2 of 2010).

Based on the above definitions, a manuscript can be interpreted as an artifact and cultural heritage object that becomes heritage, wealth, and a cultural identity of a nation because it is a manifestation of human thought and behavior. In addition, it is also necessary to maintain and preserve cultural objects. In this case, manuscripts need to be preserved and conserved because of their historical, scientific, educational, religious, and cultural values. They are preserved through a legislation process that has many connections with the culture and history of human development. Knowledge about the past can be extracted from the content of ancient manuscripts. The contents of ancient manuscripts can be traced comprehensively and may even be relevant in today’s life. Therefore, as a manifestation of the culture of society, ancient manuscripts do not only represent human beings’ past life, but they also become the bridge that connects past culture with the present and the future culture.

Indonesia has a diversity of local wisdom, traditional wisdom, and culture that usually contain values and norms of life. These values are usually universal within a community therefore they become the guidelines that govern human behavior and interactions in that community (Purwahyuningtyas, 2012). Local wisdom can be preserved by collecting and conserving manuscripts. A library, as an information agency, contributes to this.

The library consists of five types namely the National Library, Public Library, Special Library, School Library, and College Library. College libraries in Indonesia have made efforts to preserve manuscripts. That explains why this study focused on Universitas Indonesia (UI) Library. UI Library, as a critical player in the academic environment, offers a variety of services and facilities, one of that is the Manuscript Collection Service. Looking at its historical background, UI Library’s collection of manuscripts was originally developed by Dr. Th. Pigeaud, who collected many Javanese manuscripts between 1925 and 1942. Dr. Th. Pigeaud served as a Dutch government language employee in Yogyakarta and Surakarta. The texts he collected were regularly sent to KBG (Bataviaasch Genootschap van Kusten en Wetenschappen) in Batavia (Jakarta), which is now part of the masterpiece collection of the National Library of Indonesia (NLI). When war broke out with Japan, hundreds of manuscripts collected on behalf of KBG remained in the hands of Pigeaud in Yogyakarta, Java, for 18 years. After the war of the independence of Indonesia, the collection was stored at the Institute of Cultural Investigation of Indonesia (Instituut voor Taal-en Cultuur-Onderzoek = ITCO), under the Faculty of Literature and Philosophy UI. Later, the institute became the Institute of Language and Culture and the collection eventually became the collection of the Faculty of Literature UI (FSUI). In 1970, the texts were kept in the FSUI Manuscript Bureau. However, in 1984, the FSUI Manuscript Bureau experienced organizational change and towards the end of 2011, the FSUI manuscript collection (now Faculty of Humanities UI) was transferred to UI Library and named “library manuscript collection of UI Library” (Fakultas Sastra Universitas Indonesia, 1997).
The UI library uses an open service system but when it comes to the collection of manuscripts, it uses a closed service system. The collection is quite old and fragile because of physical damage. Indonesia, as a tropical country, obviously faces various obstacles that hinder the continuity of ancient manuscripts, such as humans, animals (e.g. rats, insects, and microorganisms), weather (varying temperatures and humidity), and various natural disasters (Wirajaya, 2016).

Previous studies have dealt with the general preservation and conservation of manuscripts, as seen in Wirajaya et al. (2016) research on the preservation and conservation of archipelagic archives in Surakarta as an effort to save the nation’s assets using a network of cooperation, inventory, and digitalization. Hendarwati (2014) also researched on preservation that focuses more on digital preservation and preservation strategies for digital information sources. In addition, Sedana, Damanyanti, and Khadijah’s (2013) research covered the preservation of local wisdom-based manuscripts in Klungkung, Bali, while Purwahyuningtyas (2012) research focused on the preservation of manuscripts based on local wisdom at KHP Widya Budaya Keraton Yogyakarta. On the contrary, this research focuses on preservation using local wisdom approaches in the collection of manuscripts that exist in the UI Library. This is in line with the authors assumption that if the UI library applies local wisdom in its preservation of manuscripts, it will contribute to the preservation of cultural identity of the nation, both in Indonesia and in the surrounding areas.

Therefore, the research questions are:
1. How is indigenous knowledge implemented in the process of storing manuscripts in the UI Library?
2. How is indigenous knowledge implemented in the process of maintaining manuscripts in the UI Library?

The purpose of this research is to:
1. Present the implementation of local wisdom in the process of storing manuscripts in the UI Library;
2. Explain the implementation of local wisdom in the process of maintaining manuscripts in the UI Library.

The research questions identified above need to be addressed because local wisdom is a different and simpler approach for preserving manuscripts. Local wisdom can also serve as a guideline for preserving and maintaining manuscripts, it has its own advantages compared to modern approaches. Therefore, through this research, these simple manuscript preservation guidelines can continue to be preserved and disseminated. In addition, the knowledge capturing process of preservation activities conducted by librarians beforehand can also be a reference for preserving knowledge about local wisdom, especially for the public or non-professional collectors of objects who handle library material collections such as manuscripts.

LITERATURE REVIEW

Local wisdom is local knowledge, which is a unique knowledge given to a culture or society. Local wisdom is different from the international knowledge system created by universities, research institutes, and private companies. It is the basis for local level decision-making in various fields (Warren, 1989). The same understanding is conveyed by Flavier et al. (1995) who assert that local wisdom is an information-based society that facilitates communication and decision-making. The
local information system is quite dynamic, and continuously influenced by internal creativity and experimentation as well as relationships with external systems (Flavier, 1995).

According to Baumwoll (in Erwany et al., 2016), local wisdom is the ways and practices developed by a group of people based on their deep understanding of the local environment, which is formed from them inhabiting the environment for generations (Erwany, Nasution, Sibarani, & Takari, 2016). Local wisdom is also a set of collective symbols inherited by previous generations of the symbolic owner’s collectivity. Symbolic devices can be physical objects, such as buttons, temples, etc., and nonphysical objects such as patterns of behavior, and views about life (Laksmi, Susetyo-Salim, & Imansyah, 2011). Other terminologies for local wisdom, which are often found in various academic literatures, are indigenous knowledge, local knowledge, and traditional knowledge. Whatever the terminology is, local wisdom essentially refers to the traditional and unique knowledge developed based on specific conditions of society within a geographical area (Purwahyuningtyas, 2012).

According to Ellen and Harris (1996), the characteristics of local wisdom are:
1. Local and derived from the basic community;
2. Based on the implicit knowledge (tacit knowledge);
3. Learned through the process of repetition;
4. Commonly done by individuals or society;
5. Dynamic and keep changing
(Ellen, 1996).

As for the context of this research, benefits of local wisdom or traditional methods are:
1. Not harmful to human health;
2. Do not damage library materials;
3. Do not require special competence, equipment, or large funding
(Sahoo & Mohanty, n.d.).

Eden, in Walker (2013), defines preservation as a managerial and financial consideration that is applied to slow damage and extend the usefulness of library materials to ensure the availability of sustainable access. Meanwhile, the term conservation refers to the improvement of materials using various techniques and procedures (Walker, 2013). The same understanding is also explained by Porck, who defines conservation as the creation of knowledge that can be applied to maximize the effectiveness of the use value of a collection through optimization of a combination of preservation and access to the complete collection, with a predetermined conservation budget (Porck, 2006).

Manuscripts itself is one of the local knowledges that need to be preserve properly. In the realm of culture, manuscripts are all written documents that are not printed or even reproduced by any other means, whether within the country or abroad, are 50 years old, and have important value for national culture (Act No. 43 of 2007, chapter 1 article 1 verse 4). This is in contrast with The Antiquities and Art Treasures Act of India, which states that ancient manuscripts are at least 75 years old. Fathurahman (2015) also defines a manuscript as a cultural product of the past that holds the treasures of intellectual and spiritual culture of the ancestors ancestral life, which is full of local wisdom values that can be a source of inspiration for the sustainable development of the nation (Fathurahman, 2015).

Manuscripts can be found almost anywhere in the world, and they serve as a medium for expressing all human thoughts and experiences in the written format. Manuscript languages consists of various regional characters from all over Indonesia, for example Arabic and Sundanese
languages, Javanese, Madurese, Balinese, Batak, Malay, Kangan-nga, Rejang, Lampung, Sasak, Bugis, Makassar, Latin, etc.

According to (Sahoo & Mohanty, n.d.), there are some traditional practices which were adopted by custodians of manuscripts and are still being practiced, that are as follows:

(a) Safe upkeep of manuscripts is ensured even before writing on the leaf. Seasoning of the leaf by burying them under the mud is considered to have some antiseptic effect against the damage caused by the insects.

(b) Wrapping the manuscripts in clothes, protect them from dust, worms, and to a great extent from variation in atmospheric humidity and absorption of acidic fumes.

(c) Manuscripts are also wrapped in silk clothes as silk is remarkably free from bookworms.

(d) Palm leaves (lontar) are usually wrapped in red or yellow color clothes. It is believed that red and yellow are repelling color for insects.

(e) The bundles of manuscripts are also kept in heavy wooden chests to reduce the rigorous changing of climate.

(f) Lontar are usually arranged and strung together with the help of a needle made of bamboo and a string of cotton or silk which keep the leaves intact.

(g) Exposure of the leaves to the tender rays of the rising or setting sun destroys the traces of growth of insects and micro-organisms.

(h) Usually to fasten the manuscripts, holes are punched on the leaves and cords are passed through them. These are then placed in between two stiff flat wooden boards having the same type of holes for passing the cords. The wooden boards press the leaves from both sides, prevent curling at the edges and chipping by abrasion.

Furthermore, a library is an institution that organizes a collection of paper, prints, and recorded works professionally and based on a standard system to meet users’ needs of education, research, preservation, information, and recreation (Act No.43 Article 1 Year 2007). A library, along with archives, museums, and other information centers is an information institution providing information in various forms and media for the community (Laksni, Susetyo-Salim, & Imansyah, 2011). It also has a duty to manage the collection of written works of manuscripts.

Therefore, a library plays a crucial role in the collection and preservation of manuscripts. The role of a library is also reinforced in the statute of the International Federation of Library Associations and Institutions (IFLA), which affirms that libraries’ roles are “to promote lofty standards in the deployment of library and information services as well as professional practitioners in order to improve accessibility, protect and preserve the cultural heritage (E.g.: manuscript)” (IFLA, n.d.). A solid foundation is also affirmed in Law No. 21 of Article 21 Paragraph 3 of 2007, which highlights the responsibilities of the NLI (including other libraries supporting the NLI) as developing national collections to preserve the nation’s cultural heritage and identifying and seeking return of ancient manuscripts that are abroad.

**RESEARCH METHODS**

As described by Powell (2004), in his book “Basic Research Methods for Librarians,” a qualitative approach is appropriate for field studies and focuses on attempts to understand the existing phenomena from a social and natural perspective, while emphasizing the aspects of human behavior and experience. This study used a qualitative approach and a case study as its research
methods because these methods analyze natural and social phenomena about the application of a preservation process used in conserving UI’s library manuscripts collection which is based on local wisdom. This research was conducted at the UI Library, Depok, West Java, Indonesia. The data were collected from April – May 2017 and done through direct observations at the UI Library and a structured interview with Mrs. Aswinna, who is a staff in the Department of Service and Management of Manuscript Collection at that library. She was the key informant in this research.

RESULTS AND DISCUSSION

The results mainly consist about the condition of UI Library’s manuscripts and the local knowledge approach to preserve the manuscripts seen from the aspect of implementation of the indigenous knowledge on the process of storing and maintaining the UI Library’s manuscripts and the behavior in those process. The important aspects emphasized by the researcher are about environmental conditions, the condition of the room, and the materials that used to preserve that manuscripts.

Table 1. Number of UI Library’s Manuscripts Collections based on their Physical Conditions

<table>
<thead>
<tr>
<th>No</th>
<th>Type of Manuscripts</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paper manuscripts – European, Dluwang, HVS, and Striped papers</td>
<td>2319 Titles dan 2615 Copies</td>
</tr>
<tr>
<td>2</td>
<td>Lontar Manuscripts</td>
<td>100 Copies</td>
</tr>
</tbody>
</table>

From the interview results, there are many manuscript collections, as illustrated in the table above. Most manuscript collections exist on paper materials. As for lontar manuscripts, they are made from palm leaves by undergoing some manufacturing process. Most of the manuscripts that are made from palm leaves use Balinese characters and the ancient Javanese language. On the other hand, dluwang paper is made from flaked wood barks, so the wood fibers are still visible. European papers are different from the other manuscripts because they usually have a watermark as a marker of paper printing.

“For the collection of manuscripts in the UI Library itself, we seldom do the acquisition process. The process of the acquisition itself is relatively rare and difficult. Recently, around the year 2000, there was acquisition through purchasing to the community, like we can say hunting to the community. We receive many old books rather than manuscripts. The process of collaborating with institutions is also difficult to do. Maybe from my opinion it is because of economic challenges or social problems with people’s trust” (Interview with Ms. Winna, May 2017).

The interview revealed the acquisition process of the manuscript collection at the UI Library and the physical condition of the manuscripts. Given that ancient manuscripts are a unique
collection, their acquisition process is relatively difficult. It is important to note that manuscript collection services at the UI Library exist only at the storage and maintenance level of the manuscripts, unlike in other areas or local communities that often write their own manuscripts. Unlike other information agencies, the UI library collection only focuses on manuscripts made of paper and papyrus.

**Table 2. Classification of UI Library’s Manuscript Collection based on its Contents**
*Source: FSUI (1997)*

<table>
<thead>
<tr>
<th>No</th>
<th>Manuscripts Content</th>
<th>Classification Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu-Balinese Religion</td>
<td>AH</td>
</tr>
<tr>
<td>2</td>
<td>Language and Lexis</td>
<td>BA</td>
</tr>
<tr>
<td>3</td>
<td>Historical Story</td>
<td>CH</td>
</tr>
<tr>
<td>4</td>
<td>Stories of Islamic Style</td>
<td>CT</td>
</tr>
<tr>
<td>5</td>
<td>Other Stories</td>
<td>CL</td>
</tr>
<tr>
<td>6</td>
<td>Heroic Story</td>
<td>CP</td>
</tr>
<tr>
<td>7</td>
<td>The Story of Santri Lelana</td>
<td>CS</td>
</tr>
<tr>
<td>8</td>
<td>Tiongho’a’s Story</td>
<td>CT</td>
</tr>
<tr>
<td>9</td>
<td>Wayang Story</td>
<td>CW</td>
</tr>
<tr>
<td>10</td>
<td>Law</td>
<td>HU</td>
</tr>
<tr>
<td>11</td>
<td>Alqur’an and Islamic Texts</td>
<td>IS</td>
</tr>
<tr>
<td>12</td>
<td>Creese, Crafts, Skill</td>
<td>KR</td>
</tr>
<tr>
<td>13</td>
<td>Etc.</td>
<td>LL</td>
</tr>
<tr>
<td>14</td>
<td>Local Legend</td>
<td>LS</td>
</tr>
<tr>
<td>15</td>
<td>Prambon dan Pakuwon</td>
<td>PR</td>
</tr>
<tr>
<td>16</td>
<td>Priwulang, Suluk, dan Didactic Texts</td>
<td>PW</td>
</tr>
<tr>
<td>17</td>
<td>History and Babad</td>
<td>SJ</td>
</tr>
<tr>
<td>18</td>
<td>Family Tree</td>
<td>SL</td>
</tr>
<tr>
<td>19</td>
<td>Voice and Music Arts</td>
<td>SS</td>
</tr>
<tr>
<td>20</td>
<td>Dance and People’s Performing Arts</td>
<td>ST</td>
</tr>
<tr>
<td>21</td>
<td>Ceremonies and Customs of Kraton</td>
<td>UK</td>
</tr>
<tr>
<td>22</td>
<td>Ceremonies and Customs of the People</td>
<td>UR</td>
</tr>
<tr>
<td>23</td>
<td>Pewayangan dan Padhalangan</td>
<td>WY</td>
</tr>
</tbody>
</table>

From the researcher’s observations, there are 23 types of UI Library’s manuscript contents. This implies that the collection of manuscripts in the UI Library is diverse and it includes archipelago manuscripts, which consist of various characters such as Java, Bali, and Latin. The coding or classification of the manuscripts in Table 2 is also one of the local wisdom implementations that aims at optimizing the access points of the manuscripts. The classification code allows officers to provide services to users if they need information about a specific manuscript.
“If we talk in terms of Human Resources (HR), for now in the Ancient Manuscript Collection Section, the UI Library only has 2 management staff or library staff. My friend, Mr. Tugimin takes care of digitizing the manuscript and is responsible for the UI Library Knowledge Management section. So, for now only 2 management personnel are provided for the manuscript section” (Interview with Ms. Winna, May 2017).

From the interview, HR in the UI Library are still limited, therefore, the need for development and addition of human resources is essential with more considerations in every aspect in organization.

IMPLEMENTATION OF INDIGENOUS KNOWLEDGE IN THE STORAGE PROCESS OF UI LIBRARY’S MANUSCRIPTS

The results showed that the implementation of indigenous knowledge in the process of storing manuscripts, the layout of the storage room, and the behavior of UI Library’s human resources when storing the manuscripts is as described below:

a) The storage rooms

In accordance with the concept of storing manuscripts, there are several rooms, namely the reading room for the collection of old manuscripts or books, the transition space (a space deliberately designed to avoid temperature fluctuations in library materials) located at the front, and the storage room intentionally located behind for preventive preservation.

“For the manuscript itself, it is stored on a wooden shelf in a standing position, while a fragile text is placed on a pile table that is not too high. Lontar manuscripts usually have their own shelves or use wooden boxes. The manuscript storage cabinet is also made of wood. The concept was made in such a way because at first it was designed like that, let say it was kind of hereditary” (Interview with Ms. Winna, May 2017).

The implementation of indigenous knowledge is seen in the way manuscripts are stored and the storage facilities used at the UI Library, which are wooden cabinets instead of metal ones, though the manuscripts manager proposes the use of iron cabinets. This is a good example of indigenous knowledge because the current manuscripts manager inherited the use of wooden cabinets from previous managers.

b) Behavior in the Storage Process

From the researchers’ observations, it is clear that manuscript managers are likely possessing some particular patterns of behavior that are habitual, such as putting some fragile manuscripts on a high table in a previously used acid-free box. Thin manuscripts are also placed also in the box. The unique thing about the box is that it is coated with acid-free paper. Therefore, it does not easily damage the library materials. In addition, to curb damage, the manager transports manuscript materials using her hands; she does not use a books trolley. Other habits are like preserving
traditional materials in every corner of the storage room of the manuscripts. These are some of the patterns of behaviors witnessed in the storage of manuscripts, where the current manager obtains local knowledge or local wisdom from the previous management personnel. This is part of knowledge preservation.

IMPLEMENTATION OF INDIGENOUS KNOWLEDGE IN THE MAINTENANCE PROCESS OF UI LIBRARY’S MANUSCRIPTS

The results show that the process of implementing indigenous knowledge is seen in the process of preserving manuscripts. It controls the environment and the behavior of human resources, who maintain the manuscripts, as described below:

a) Environment Control

For environmental control, the manuscript storage is purposely designed using different types of lights so that it is darker than reading rooms, which require bright lighting. This is related to temperature control, where the temperature in UI’s manuscript collection storage room ranges from 18–20°C due to the use of an air conditioner (AC) all round the clock. With the indigenous knowledge approach, UI Library’s collection of manuscripts process can utilize adequate air ventilations and traditional materials, such as moisture and salt. These are meant to curb damage and conserve the dominant text material made from paper. Inadequate lighting can make the color of the papers to fade and give rise to yellowish and blackish effects on paper (Rachman, 2016). Lastly, to avoid disruption from natural disasters and from human beings, it is important to install security monitoring devices (CCTVs), implement closed service systems, and restrict access to manuscript storage rooms.

b) Behavior in the Maintenance Process

In terms of maintenance of manuscripts, manuscripts are usually brushed with brushes starting from the front cover, fill, back cover. Whereas, for the cleaning lontar manuscript use roasted candlenut. In addition to treating the manuscripts in the UI Library, we also put cloves, pandanus leaves, fragrant roots, and whiting or salt in several storage corners” (Interview with Ms. Winna, May 2017).

Based on the results of the interview, it is important to note that the employees at UI Library have been using a variety of local wisdom, embodied in traditional preservation tools, in maintaining manuscripts. Below are some of traditional preservation tools they use:

a) Fragrant roots (Chrysopogon zizanioides) are usually poured into a small pouch that is placed in several corners of the manuscript storage, especially in lontar manuscript drawers; the cupboards manuscript as an anti-insecticide and as a natural fragrance on the manuscript;
b) Pandan (Pandanus) is also commonly used in the UI manuscript collection as a natural camphor or fragrance. The use of such camphor naturally reduces the odor emitted by ancient manuscripts. Pandan is also placed on racks (in most angles and in some other points);
c) Baked pecans (*Aleurites Moluccana*) are also used to blacken the script writing on papyrus that has begun to fade. This material is used because it contains the quintessence of citronella oil (Sahoo & Mohanty, n.d.);

d) Cloves (*Syzygium Aromaticum*) distributed in accordance with the state of the place and as an insect repellant alternative;

e) Whiting and/or salt is used as an alternative to an air humidity regulator. Whiting and/or salt is spread in various pages of the text and on the storage space, with a few other ingredients such as cloves.

From the researchers’ observations, the process of cleansing UI’s *lontar* manuscripts is as follows:

   a. Select the *lontar* to be cleaned;
   b. Wipe it using a tissue;
   c. Rub it using candlenuts;
   d. Flatten it by hand;
   e. Re-wipe it with a tissue to make it clean;
   f. Breathe-breeze.

The manuscripts manager at UI Library replaces this traditional material tentatively, if she feels that the material is dry, and it is time to replace it. In this case, the replacement of fragrant roots is a difficult decision for her to make because of their limited availability (rare) and their high cost, compared to other materials. It is relatively easy to obtain the other materials and, therefore, there are no constraints. The use of traditional tools or traditional products is a good example of preservation based on local wisdom. In this discussion, the information that has been missing is the attention of the public and the academic society to ancient manuscripts, the process of inheriting knowledge from previous manuscript managers, the organizational culture in the UI Library, and the availability of budget to support the program. What can be done by the UI Library is to conduct internal audits, especially related to HR needs and availability of funds, intensifying exhibition programs, seminars, and discussion of manuscripts for both the campus environment and society in general (public). In addition, the current manuscript officer/manager may often consult with the previous manuscript officer or attend various training for self-improvement. Manuscript officers also need to carry out various researches and studies on traditional materials that support the preservation of manuscripts in the library. This should be done to broaden horizons and find alternative traditional materials rather than those that have been used now.

**CONCLUSION**

Therefore, the researcher’s hypothesis that UI Library is one of the college libraries in Indonesia that has contributed to the preservation of national identity—one of which is manifested in the archipelago manuscripts owned and managed by UI Library—is true. In terms of preserving the nation’s cultural heritage in the form of manuscripts, UI Library has thousands of archipelago manuscripts that contain various types of contents. In addition, UI Library has been trying to implement local wisdom in the process of storing and maintaining manuscripts. The findings of this study show that indigenous knowledge or local wisdom used in the storage of manuscripts include the design of the layout of the storage room, the selection of storage support facilities such as cabinets, and the behavior of managers in storing manuscripts. The local wisdom used in the
maintenance of manuscripts includes controlling the environment using traditional approaches and the behavior of managers when maintaining manuscripts.

Recommendations include reviewing the needs and competency of human resources in this field; promoting local wisdom, especially when preserving manuscripts; establishment of training programs on preservation based on local wisdom; knowledge preservation should be implemented through various forms of activities (e.g., seminars) to strengthen knowledge heritage; ratification of procedures and guidelines for preservation of manuscripts based on local wisdom; optimization and implementation of other preservation strategies such as making copies or derivatives of the manuscripts; and addition of traditional materials to the process of preserving manuscripts, such as the use of Ajwain powder as an insect killer, the use of fresh coconut extract to enhance the versatility of aging and brittle lontar, the use of dried and powdered leaves of Aswagandha or dried ginger in small packets are kept with the manuscripts covered in clothes to repel insect attack. Another natural product is to apply coconut leaf juice (Coccinia Indica), wood charcoal and turmeric paste with a clean cloth and afterwards it is wiped away to make the leaf proof against insect and fungal attack. To strengthen the leaves of manuscripts and destroy the growths of micro-organisms we can use coatings of lemon-grass oil. In some places we can use vermillion or custard-apple seeds powder that act as a very good insect repellant. Mint leaves also repel ants and cockroaches. Moreover, library manager can use oil extracts of some natural products like snadal wood or black pepper to facilitate the restoration of flexibility to the palm leaf (lontar) manuscript etc. In implementing indigenous knowledge, the manuscript manager inherited the concept of local wisdom from the previous library manuscript manager. This is a good example of knowledge preservation. Can this be found in the Malaysian Library?

REFERENCES


Law
Act No. 43 Year 2007 about Libraries
Act No. 11 Year 2010 about Cultural Heritage