

Maintaining collective memory existence through Gelumpai Manuscripts preservation at the South Sumatra Museum

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Abstract

This research is based on the case of the well-preserved collection of Gelumpai Manuscripts, which is estimated to be centuries old and believed to date back to the year 1300 C. The manuscripts serve as authentic evidence of Islamic civilization in Palembang at that time and can strengthen historical value through the collective memory of the nation. The study aimed to determine the manuscript's supporting factors and the Gelumpai Manuscript preservation process. The research method used was qualitative with a case study approach. The research object was the Gelumpai Manuscript, which used the Ka Ga Nga script. Data was obtained through interviews, field observations, and related documentation studies. The results showed that several supporting factors for the preservation of this manuscript included adequate humidity, ideal light intensity, and effective protection against pests and pollution. This means that the South Sumatra Museum has implemented the appropriate standard. The museum carried out preservation by coating the manuscripts with white oil and periodically cleaning and checking the collection in the storage room. Furthermore, this museum held conservation support activities such as *Museum Goes to School*, *Museum Goes to Village*, and *Collaboration Exhibitions*, which were held to educate the public about the specialty of the Gelumpai Manuscript. So, the society will work together to maintain the existence of the collective memory contained in the manuscript.

Keywords: Collective memory; Gelumpai Manuscript; Manuscript preservation

Mempertahankan eksistensi memori kolektif melalui preservasi Naskah Gelumpai di Museum Sumatera Selatan

Abstrak

Penelitian ini berangkat dari kasus terawatnya koleksi Naskah Gelumpai yang sudah berusia ratusan tahun yang ada sejak tahun 1300 Masehi. Naskah ini adalah Bukti otentik peradaban Islam di Palembang pada masa itu dan dapat memperkuat nilai sejarah melalui memori kolektif bangsa. Tujuan dari penelitian ini berupaya untuk memahami faktor-faktor yang mendukung terawatnya naskah, proses preservasi yang diupayakan pada naskah melalui kegiatan pengelolaan, pengenalan, dan pengembangan kegiatan pelestarian Naskah Gelumpai. Metode penelitian yang digunakan ialah kualitatif dengan pendekatan studi kasus. Objek penelitian dari naskah ini adalah Naskah Gelumpai beraksara Ka Ga Nga. Data penelitian yang ada diperoleh melalui wawancara, observasi lapangan dan studi dokumentasi yang terkait. Hasil penelitian memperlihatkan bahwa beberapa faktor pendukung terawatnya naskah ini diantaranya kelembaban yang cukup, intensitas cahaya yang ideal, dan perlindungan dari hama serta polusi yang baik. Museum Negeri Sumatera Selatan sudah menerapkan standar yang sesuai. Kemudian, kegiatan pengelolaan yang telah dilakukan oleh pihak museum diantaranya ialah dengan melapisi minyak parafin pada badan naskah, dan melakukan kegiatan rutin kebersihan dan pengecekan koleksi di ruangan. Selanjutnya, museum ini melakukan kegiatan pendamping preservasi seperti Museum ke Sekolah, Museum Masuk Desa, dan Kerjasama Pameran. Kegiatan pendamping ini diadakan untuk mengedukasi masyarakat tentang kekhususan Naskah Gelumpai. Melalui upaya tersebut, masyarakat akan tergerak untuk sama-sama menjaga keberadaan memori kolektif yang terkandung dalam naskah.

Kata Kunci: Memori kolektif; Naskah Gelumpai; Preservasi naskah

INTRODUCTION

Gelumpai Manuscript represents a cultural manifestation encapsulated in written form. Located within the confines of the South Sumatra Museum, precisely in the South Sumatra province, four distinct Gelumpai manuscripts are housed. According to meticulous documentation within the museum's inventory, three variants of the Gelumpai Manuscript need explicit details concerning their method of acquisition. Conversely, one Gelumpai Manuscript was acquired through compensatory means on February 1, 2000, originating from the Ogan Komering Ilir regency.

Comprising interconnected bamboo strips, the physical manifestation of the

Gelumpai Manuscript serves as a vessel for written expression. The compositional technique employed in the inscription process involves the delicate art of scratching upon the outer surface of the bamboo substrate. Notably, this manuscript is preserved and open for public scrutiny within the manuscript collection exhibition room of the museum. Remarkably resilient over the passage of centuries, the manuscript has withstood the test of time without succumbing to deterioration. Its structural integrity remains uncompromised, representing an assembly of bamboo strips securely fastened through the insertion of strings at the extremities of each bamboo component.



Figure 1. The Condition of Gelumpai Manuscripts

Source: Personal Documentation, 2023

The present manuscript exhibits legible inscriptions encompassing historical narratives and accounts pertaining to the life of the Prophet Muhammad (PBUH). Within the context of the South Sumatra province, the cultivation of writing served as a medium for conveying messages and narratives. The Gelumpai Manuscript contains a narrative encouraging adherence to the Sunnah of Prophet Muhammad (PBUH), thereby offering a reservoir of Islamic knowledge from its historical epoch.

Dating back to approximately the 1300th century CE, the manuscript attests to the rapid advancement of Islamic civilization in the South Sumatra province by the year, surpassing its preceding association with Buddhism. This manuscript serves as an authentic testament to the Islamic civilization in Palembang during that period, thereby enhancing its historical significance.

As posited by Ottoman and Rochmiatun (2020), The estimated finding that the Gelumpai Manuscript was written

is around 1300 AD. The age of the manuscript means that it is very old and is included in the Ancient Manuscript group. This manuscript is included in the type of ancient manuscript because it is more than 50 years old as stated in the law. According to Law of the Republic of Indonesia Number 43 of 2007 concerning Libraries in Article 1 Paragraph 4, it states that ancient manuscripts are all written documents that are not printed or reproduced by other means, both within the country and abroad that are at least at least 50 (fifty) years old and which has important value for national culture, history and science. The Gelumpai Manuscript as part of the Ancient Manuscripts is an important asset that must be managed well. Moreover, ownership is currently under the responsibility of the South Sumatra State Museum. As a public institution that manages and maintains historical items, its collections are part of collective memory.

Functioning as an informational repository for the society of its era, the Gelumpai Manuscript imparts indispensable insights into historical events and teachings, including the life of Prophet Muhammad, thereby enriching the cultural fabric of South Sumatra. Employing the Ka Ga Nga script, an archaic writing system originating from the upstream area of South Sumatra province, the manuscript employs a script that is not only linguistically unique but also rare in contemporary usage.

The Ka Ga Nga script, believed to have originated around the 13th century, amalgamates ancient Malay and Sanskrit languages, and adheres to a syllabic system. Comprising 16 symbols for consonant-vowel combinations (Ka, Ga, Ta, Da, Na, Pa, Ba, Ma, Ca, Ja, Sa, Ra, La,

Ya, Wa, Ha), nine symbols for consonant-consonant-vowel combinations (Nga, Nya, Mba, Mpa, Nca, Nta, Nda, Nja, Gha), two symbols for consonant-consonant-consonant-vowel combinations (Ngga, Ngka), and one symbol for a vowel (A), the script's pronunciation varies based on diacritical mark placement, as elucidated by Susetyo (2022).

Preservation can be interpreted as a whole managerial, technical and financial consideration to slow down deterioration and extend the useful life of collection materials to ensure their continued availability. Aghisni, Damayani, and Saepudin (2022) delineate preventive preservation as proactive measures against both external and internal factors contributing to the degradation of library materials or ancient manuscripts. In contrast, Ariyanti (2017) characterizes curative preservation as endeavors aimed at restoring damaged library materials, thereby extending their lifespan and preserving the integrity of the information they encapsulate. As an integral facet of early prevention, the initial measures to safeguard such materials can be optimized through comprehensive preventive activities.

Numerous prior studies evidence the extensive body of research on the preservation of ancient manuscripts. Noteworthy among these are investigations focusing on the identification of factors that contribute to the deterioration of ancient manuscripts and the implementation of preservation activities from a technical perspective. However, this research endeavors to introduce a distinctive research dimension by examining the government's role as a pertinent stakeholder in the preservation of cultural heritage, a pivotal

component of the nation's collective memory.

Collective memory simply leads to the same perception and creates guidance for people in several areas, which are influenced by the moment in the past. Memory is initially stored in the human mind but communicated through language to create social bonds and a better understanding of the past. Memories are what make someone part of a group, creating a "collective" understanding of what has been experienced, an understanding that brings a group of people closer together. Collective memory is not only a record of history, but the story influences self-identity and gives meaning to everyday life.

In addition to identifying factors conducive to the preservation of the Gelumpai Manuscript, the researcher will scrutinize the management endeavors undertaken by the Conservation and Preservation Department at the South Sumatra Museum. Furthermore, field observations will be conducted to explore supplementary activities, specifically those related to the promotion and education of Gelumpai Manuscript to the public. Consequently, with these diverse research foci, the principal research question emerges: "What is the role of the government, through the South Sumatra Museum, in maintaining the existence of the Gelumpai Manuscript as a Collective Memory?"

Within the framework of this research question, the researcher aims to address queries pertaining to the identification of factors supporting the preservation of Gelumpai Manuscript, the measures implemented by the museum, and the museum's role in introducing Gelumpai Manuscript as a concerted effort

to perpetuate the existence of collective memory.

RESEARCH METHODS

The research method used was qualitative with a case study approach. The impetus for this research emanated from the remarkable state of preservation exhibited by the Gelumpai Manuscript despite its venerable age spanning several centuries. Therefore, to gain comprehensive insights into the condition of the Gelumpai Manuscript during its tenure at the South Sumatra Museum, the requisite data necessitated an exhaustive examination of the preservation endeavors enacted by the museum's personnel, alongside ancillary supporting initiatives. Consequently, the most pertinent and suitable research methodology for this investigation was a case study.

As articulated by Sugiyono (2014), The case study research method is a research approach that focuses on in-depth analysis of a single case or several cases in a real context, with the aim of understanding complex phenomena and the specific context in which these phenomena occur. This case study research method is used to understand and explain phenomena that occur in real situations, by studying cases in depth through collecting data from various sources such as interviews, observations, documents, and notes. In the context of this research, the focus was to discern the factors contributing to the well-preserved state of Gelumpai Manuscripts, scrutinize the measures implemented at the South Sumatra Museum, and elucidate the role of the museum in positioning the Gelumpai Manuscript as a component of collective memory.

Situated in Palembang city, the South Sumatra Museum serves as the repository

for a diverse collection of ancient manuscripts that hold paramount significance in the historical narrative of South Sumatra. The Gelumpai Manuscript, being the object of interest, remains housed within the precincts of the South Sumatra Museum, maintaining its location throughout this research.

Qualitative data constituted the bedrock of this research. In qualitative research, data manifests in verbal, written, or descriptive forms, delineating behaviors, and phenomena observable in the chosen context. This qualitative approach provided a nuanced understanding of the multifaceted dimensions inherent in the preservation and contextualization of the Gelumpai Manuscript within the ambit of the South Sumatra Museum.

Data collection in this research was executed through a multifaceted approach involving interviews, observations, and document analysis. The primary data collection technique employed was interviews, which were conducted at the South Sumatra Museum. The meticulous selection of informants was imperative for the success of the interview process, necessitating careful consideration of individuals capable of furnishing pertinent and accurate information pertinent to the research questions. The qualitative research approach allowed for the selection of informants based on specific criteria aligned with the research objectives.

Active researcher participation and observation through participant observation complemented the interview process; this immersive approach aimed to yield more comprehensive data and a profound understanding of the underlying meanings associated with each observed

action. Observation, as a data collection technique, involves the direct scrutiny of phenomena or activities under investigation, facilitating a holistic understanding of the subject matter.

Document collection will encompass a diverse array of materials related to the research focus, including research reports, literature reviews, books, articles, and other pertinent documents. These documents will undergo systematic and meticulous analysis to discern all aspects relevant to the research objectives. Supporting materials included the Catalog of Ancient Manuscripts at the South Sumatra Museum, prior research findings on the Gelumpai Manuscript, the general profile of the South Sumatra Museum institution, international and national journals, scientific publications addressing preservation research and factors pertinent to ancient manuscripts, laws pertaining to museums and cultural heritage, and additional corroborative documents.

In this context, document analysis emerged as a potent method for extracting information pertaining to the context, history, and policies relevant to the research topic. This method served not only to fortify findings obtained through other data collection techniques but also to provide robust evidence to substantiate research conclusions. The integration of multiple data collection methods ensured a comprehensive and nuanced exploration of the intricate facets associated with the preservation and contextualization of the Gelumpai Manuscript within the purview of the South Sumatra Museum.

RESULTS AND DISCUSSION

In this section, the findings addressing the research questions will be expounded. The study revolved around three key

inquiries: elucidating the supporting factors for the preservation of the Gelumpai Manuscript, delineating the preservation efforts undertaken by museum staff, and examining the role of the South Sumatra Museum in positioning the Gelumpai Manuscript as a constituent of Collective Memory.

The South Sumatra Museum, formally established on November 5, 1985, initially bore the name Balaputra Dewa Museum in homage to King Balaputra Dewa, a pivotal figure during the Sriwijaya Kingdom. Subsequently, the museum's management transitioned under the provincial government, leading to its present nomenclature. Encompassing a vast area of 23,565 square meters adorned with traditional Palembang architecture, the museum boasts an extensive collection of approximately 3,800 classified items spanning ten categories. These categories include Geologika, Biologika, traditional Palembang artifacts, animal specimens from diverse regions in South Sumatra province, and miniature houses from the hinterland.

Guided by a defined vision and mission, the museum outlines its institutional continuity and operational objectives. The mission encompasses organizational development, capacity-building for functional staff, enhancement of museum facilities, augmentation of cultural and educational guidance, improvement of visitor services, and the fostering of collaboration with relevant organizations and institutions. The South Sumatra Museum, as a public institution, showcases its captivating collections in various spaces, including the Megalithic Garden, Permanent Exhibition Halls (I, II), the Sculpture Pavilion, the Limas House, and the Ulu House.

The Permanent Exhibition Hall I feature an array of historical artifacts dating back to prehistoric times, including prehistoric weapons such as the oblong-shaped axe, kitchen tools like the grinding stone, sculptures from the megalithic period, and a miniature of Goa Putri from the Ogan Komering Ulu regency. In the Permanent Exhibition Building II, the collection spans from the *Sriwijaya* Kingdom era to the colonial period. To enhance visitors' comprehension, a thematic narrative titled "The Historical Journey of South Sumatra: From the pre-Sriwijaya Era to the Era of Independence" was curated. This exhibition was thoughtfully organized chronologically around specific themes, namely the pre-, contemporary, and post-Sriwijaya era, the Palembang Sultanate era, the colonial era, the Japanese occupation era, and the physical revolution of the independence era. The resultant structure provided a cohesive and well-articulated narrative flow, facilitating a nuanced understanding of South Sumatra's historical trajectory.

"The South Sumatra Museum extends its hospitality to visitors on Tuesday through Sunday, with Monday designated as its closure day in adherence to national regulations governing museum operations. Visiting hours commence at 08:00 and conclude at 16:00 from Tuesday to Friday, while Saturday and Sunday visiting hours span from 09:00 to 15:00. Entrance fees are set at Rp2,000 for adults and Rp1,000 for children. The museum operates under the guidance of a museum director, currently led by Mr. Chandra Amrayadi. The organizational structure comprises distinct subfields, including the museum section staff and administrative section staff, each

fulfilling designated tasks to advance the museum's internal interests" (Amarullah, Interviewed, January 11, 2023).

Facilities provided by the South Sumatra Museum cater to the comfort and needs of visitors, encompassing exhibition rooms, audiovisual rooms, meeting rooms, and reading rooms. Additional amenities include restroom facilities, a cafeteria, and a spacious parking area. The museum proactively engages in educational initiatives, organizing programs such as school visits, workshops, seminars, and tours tailored for specific groups. Special exhibitions are also hosted on occasions such as National Museum Day or national holidays.

The inherent nature of materials within information institutions, including libraries, museums, galleries, and archives, entails an inevitable process of deterioration. Organic materials, constituting most of these collections, undergo degradation as their molecular structures break down into simpler forms. While this natural process cannot be halted, it can be mitigated. Two primary factors influencing material deterioration are delineated: first, the stability of inherent material elements (internal factors), and second, external factors comprising temperature and humidity, light, pollution, insects, and human interaction (Harvey & Weatherburn, 2005).

Preservation theory categorizes inherent causes as internal factors capable of influencing a manuscript's lifespan. These factors originate within the manuscript and are influenced by its materials and usage. Gelumpai manuscripts, estimated to have been written in the 1300s, are composed of sections of bamboo strips. Remarkably, the

bamboo utilized for the manuscripts is presumed to be over a thousand years old, having undergone meticulous management. The Head of the Conservation and Collection Preservation Department affirmed that the mature bamboo used in the manuscripts exhibited a basic yellow-brown color, indicative of a robust fiber structure. Importantly, no signs of decay were discerned throughout the entire management process.

External factors, encompassing environmental elements, pivotal to the discussion are temperature and relative humidity, light, pollutants, biota, and human interactions. Temperature and relative humidity are intricately intertwined factors that significantly impact the degradation of materials in manuscripts. Relative humidity is defined in relation to temperature as the amount of water vapor in the air volume expressed as a percentage of the maximum amount the air can hold at the same temperature.

Stable temperature and humidity are crucial factors in maintaining the condition of ancient manuscripts. Extreme temperatures, whether too high or too low, can damage manuscripts. Excessive humidity can trigger mold growth, while overly low humidity can make manuscripts brittle due to dryness. The ideal temperature range for storing ancient manuscripts is around 20-24°C. The recommended relative humidity for storing ancient manuscripts is approximately 45-60% RH (Relative Humidity) (Krupińska, Van Grieken, & De Wael, 2013).

Extreme variations in these environmental conditions can compromise the structural integrity of manuscripts, thus necessitating vigilant monitoring. The comparison between the actual temperature and humidity values and their

recommended counterparts is detailed in Table 1, providing a comprehensive insight into the environmental condition's requisite for the preservation of the Gelumpai Manuscript. Implementing

measures to maintain these ideal conditions is paramount to mitigating the deleterious effects of temperature and humidity fluctuations on the manuscripts' longevity and structural soundness.

Table 1

The temperature and humidity comparison

No.	Type of Condition	Actual	Ideal
1.	Temperature	26°C	20-24°C
2.	Humidity	40%	45-60%

Source: Primary Data, 2023

As indicated in Table 1, the recommended temperature range for storage is between 20-24 °C. The storage room is equipped with an air conditioner that is consistently operational, serving

the purpose of temperature control. However, the actual condition of the air conditioner in the storage room deviates from the ideal setting, as the temperature is maintained at 26°C.



Figure 2. The condition of the Air Conditioner in the storage room

Source: Personal Documentation, 2023

Despite exceeding the recommended standard by 2 degrees, the storage room still maintains a cool atmosphere due to its lack of direct exposure to sunlight. All light sources, windows, and room ventilation are effectively isolated from external contaminants. Nevertheless, this isolation has inadvertently impacted the

room's humidity, which has increased, particularly within the storage boxes. Gelumpai Manuscripts, housed in tightly sealed glass display cases without ventilation holes, contributed to the internal temperature feeling cold, thereby fostering the growth of mold. Recognizing this oversight, the museum staff acknowledged

the absence of ventilation holes within the boxes, leading to a deficiency in air exchange. As a corrective measure, the museum plans to reconfigure the storage boxes or display cases.

The exposure of ancient manuscripts to sunlight or artificial light can expedite the oxidation process of materials, including inks and the manuscript substrate. This acceleration can result in color changes and the fading of text within

the manuscripts. According to national standards, the recommended light intensity in manuscript storage rooms is approximately 300 lux (Zein, 2015). This standard is applicable when the interior lighting is not directly exposed to sunlight from outside. Calculating lux is achieved using the formula $\text{lux} = 1 \text{ lumen/m}^2$. Reference materials are available to estimate the approximate lumen output of a single light bulb.

Table 2
Lumen Measurement Standard

No.	Type of Neon TL Philips Bulb	Total of Lumen
1.	10 Watt	390 lm
2.	14 Watt	1350 lm
3.	15 Watt	725 lm
4.	20 Watt	2100 lm
5.	30 Watt	1825 lm
6.	36 Watt	2850 lm
7.	49 Watt	4900 lm
8.	54 Watt	5000 lm
9.	58 Watt	4000 lm

Source: Suyatno, Maslahah, & Indrawati, 2020

In the ancient manuscript storage room at the South Sumatra Museum, the illumination system comprises 8 LED light bulbs, each with a power rating of 36 watts. These bulbs are arranged into four sets of spotlights, with each set containing two lamps. The total dimensions of the room housing the manuscript storage boxes measure 10.6 meters by 7.2 meters, equivalent to approximately 76.32 square meters. The calculation for the total lux intensity of light in the storage room is determined using the formula:

$$\text{Lux} = \text{Lumen/m}^2$$

$$\text{Lux} = (8 \text{ lampu} \times 2850 \text{ lm}) / (10,6 \text{ m} \times 7,2 \text{ m})$$

$$\text{Lux} = 22800 \text{ lm} \times 76,32 \text{ m}^2$$

$$\text{Lux} = 298,74 \text{ lx}$$

The lux value aligns with the established standard. The right standard stated that the lux value must be less than

300 lux. The number of lux at 298,74 lx indicates that the South Sumatra Museum has adhered to the appropriate lighting standard of $\text{lux} < 300 \text{ lx}$.

Pollution can include exposure to smoke or dust in the environment around ancient manuscripts. Polluted room and storage conditions can cause manuscripts to become damaged. Air pollutants can cause chemical changes to manuscript materials, which can cause damage. (Nugraha, H. C., & Laugu, N., 2021). Furthermore, dust can cause the manuscript to become dirty, potentially even disguising the writing. The South Sumatra State Museum ensures every day that the rooms remain clean. This is proven by holding activities to clean floors, vitrines and all corners of the room to avoid dust. The cleaning of the room is

carried out by employees of the cleaning service section at the museum.

Insects like termites and bookworms, as well as animals like rats, can damage ancient manuscripts by chewing or biting the materials (Rodin, R., 2020). Insects and animals can also leave traces of excrement on the manuscripts, accelerating their deterioration (Falahuddin, I., 2018). However, preventive measures have been taken by applying a coating of white oil to the manuscripts. There are no signs of insects that pose a threat to the damage of the Gelumpai manuscript.

These preventive measures contribute to safeguarding the manuscripts from potential damage caused by insects or animals.

“The data presented above encompassed a synthesis of information derived from interviews and observations conducted by the author. The condition of the four Gelumpai Manuscripts, as observed, was diverse, with the current placement inside glass display cases in Exhibition Room II. In October 2022, a preventive preservation process was implemented on this

collection of manuscripts, involving the application of white oil to the bamboo strips. This effort serves as a preventative measure against potential insect threats, concurrently imparting a bright and lustrous appearance to the manuscripts” (A. C. Sandy, Interviewed, January 11, 2023).

However, the storage process for the Gelumpai Manuscript at the South Sumatra Museum necessitates improvement. The display cases utilized in the museum are crafted from glass and configured into rectangular volumetric spaces. Internally, these cases feature a red velvet fabric lining and a platform for accommodating the Gelumpai Manuscript. Unfortunately, these display cases lack ventilation holes, compromising air exchange within. Consequently, the storage area's temperature and humidity conditions fostered an environment conducive to mold growth. Since their placement in October 2022, the manuscripts have exhibited a few instances of white mold growth. Addressing these storage deficiencies was imperative to ensuring the sustained preservation of Gelumpai Manuscripts and mitigating potential risks to their structural integrity.



Figure 3. The Condition of Gelumpai Manuscripts placed inside the display case

Source: Personal Documentation, 2023

The efforts of preservation at the South Sumatra Museum fall under the purview of the Collection Preservation and Conservation Department (Buang, 2018); therefore, the primary focus of preservation at this institution is the meticulous care of Gelumpai Manuscript, characterized by a combination of periodic and routine maintenance practices.

“Periodic maintenance is conducted annually with the specific aim of preserving the physical condition of the Gelumpai Manuscript. This sterilization process unfolds within the dedicated storage room. Before being stored in this area, the manuscripts undergo a protective

coating with white oil. This preventative measure not only contributes to the preservation of the manuscripts' physical integrity but also serves as an effective deterrent against insect infestation. This white oil also serves to prevent insects and gives the manuscripts a glossy appearance” (B. P. Putra, Interviewed, January 2, 2023).

This underscores its dual function of protecting against threats and enhancing the visual presentation of the manuscript. These regular and meticulous preservation practices underscore the museum's commitment to ensuring the longevity and aesthetic appeal of the Gelumpai Manuscripts.



Figure 4. Sterilisation Process

Source: Personal Documentation, 2023

The sterilization process preceding preservation is an indispensable step undertaken to eliminate any particulate debris or potentially harmful materials. Following the completion of the sterilization process, meticulous attention is devoted to ensuring the surface of the bamboo is impeccably clean and devoid of any detrimental particles. Once these initial steps are satisfactorily executed, the subsequent phase commences.

The subsequent step involves

enveloping the Gelumpai Manuscript in a protective layer of white oil or paraffin oil. This additional layer serves as a crucial safeguard, enhancing the manuscript's resilience against potential threats while contributing to its overall preservation. The methodical progression through these steps underscores the commitment to preserving the Gelumpai Manuscript with a meticulous and comprehensive approach, addressing both potential contaminants and the long-term physical integrity of the manuscripts.



Figure 5. The Process of Covering Gelumpai Manuscripts with White Oil /Paraffin Oil

Source: Personal Documentation, 2023

The white oil used is a liquid which is also called paraffin. This liquid is shaped like melted wax. Its oily form,

when smeared on the body of the manuscript, this liquid will give a shiny impression to the manuscript. The purpose

of smearing the manuscript with white oil is to avoid potential damage caused by insects and other pests. White oil still protects the manuscript down to the pores of the manuscript because its function is to maintain the durability of natural materials such as bamboo and wood. This activity is routinely held once a year by the museum. This crucial preservation activity is carried out annually by the dedicated staff in the conservation and preservation department of the South Sumatra Museum.

In addition to annual preservation efforts, the South Sumatra State Museum also carries out routine preventive preservation efforts. This routine activity is controlled at least once a week, namely by maintaining light intensity, room temperature and air ventilation for good circulation, as well as keeping the room and vitrines clean. The intensity of light in the exhibition room is controlled by avoiding the use of heat-conducting lamps. This museum also strives for cleanliness every day. Good cleanliness of the area and also checking collections. The task of cleaning the floor and around the exhibition hall is the cleaning service from the administration section. Meanwhile, checking the collection is carried out by the collections section, which is done every day. Because this treatment is preventive and curative. Some of us have to curate objects, some of us have to maintain the situation and conditions around the objects.

The comprehensive preservation approach of the South Sumatra Museum extends beyond physical maintenance. The museum actively engages in introducing ancient manuscripts to the public, particularly within the South Sumatra Province, aiming to foster

awareness and preservation of these valuable artifacts. These manuscripts are integral to the region's and nation's identity, holding cultural value and embodying a collective memory. Safeguarding these manuscripts is viewed as a shared responsibility to ensure their transmission through generations.

"The government, as an authoritative entity, plays a pivotal role in introducing ancient manuscripts to the public. The South Sumatra Museum has implemented various programs, including socialization activities, to achieve this goal. Educators conduct direct interactions with communities through initiatives such as "Museum Goes to School," visits to rural villages, and collaborative exhibition events" (B. P. Putra, Interviewed, July 30, 2023).

The "Museum Goes to School" program involves visiting schools in South Sumatra to disseminate information about the museum's collections. Educators present material in classrooms, engaging students and fostering a sense of responsibility for the preservation of culture. The program, implemented in junior high schools (SMP) and senior high schools (SMA), covers general museum information, history, and the profile of the South Sumatra Museum's collections. It emphasizes the importance of museums and educates children about the significance of artifacts like the "Gelumpai Manuscript." Through the script, dated back to 1300 CE and containing the Ka Ga Nga script, students gain insight into the historical civilization of the South Sumatra province. The program utilizes tools such as an infographic flyer or brochure for effective socialization and educational outreach. The ultimate goal is to instill

pride in the community for possessing a distinctive script and ensure its perpetuity

by familiarizing people with its form for future understanding and learning.

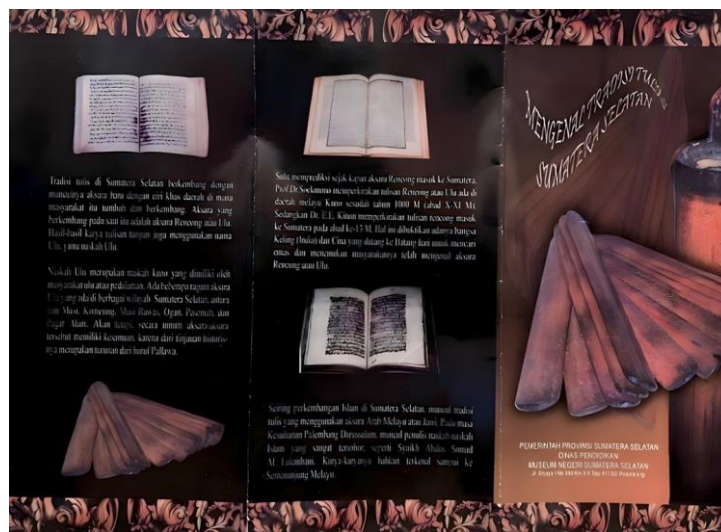


Figure 6. Flyer of the Manuscript Collection with Gelumpai Manuscript in Highlight at South Sumatra Museum

Source: Personal Documentation, 2023

Furthermore, the South Sumatra Museum organizes an outreach initiative named "Museum Enters the Village," specifically targeting rural communities in remote areas distant from urban centers. This program involves visits to three villages this year, aiming to introduce the museum to these communities and contribute to preservation efforts encompassing protection, development, and utilization of cultural artifacts. The museum's teams visit districts in village areas rich in cultural heritage, educating locals about items meeting the criteria outlined in Law No. 11 of 2010 concerning cultural heritage. Such items should be protected, developed, and utilized, with one avenue being their management within the museum's collections.

During these visits, museum representatives guide the community in collection management, care practices, and even publication methods. The goal is to encourage the community to consider contributing items to the museum if they

need more means to maintain them properly. While the activity serves to publicize and promote the museum, its most significant impact lies in inspiring the community to donate items they privately preserve in the village to the South Sumatra Museum for professional management. This approach ensures the sustainability of preservation, protection, development, and utilization of collections, positioning the museum as a professional institution dedicated to managing these cultural objects. The anticipated outcome of the "Museum Enters the Village" initiative is the community's willingness to contribute their preserved items to the South Sumatra Museum.

In addition to community outreach, the South Sumatra Museum engages in collaborative efforts with other institutions through the "Collaborative Exhibition Activity." In these joint exhibitions, the museum partners with other museums, institutions, communities, SMEs, research, and educational institutions to showcase

its collections. The primary objective is to encourage other museums to organize similar exhibitions. Notably, in 2023, the museum hosted the "Traditional Weapons of the Archipelago Exhibition," a collaborative effort involving 23 museums from across Indonesia, four communities with 20 enthusiasts and collectors of weaponry, Kodam II Sriwijaya, and 40 SMEs. The comprehensive collection featured a total of 287 traditional weapons from Indonesia. This collaborative exhibition activity serves as a platform to share and celebrate cultural heritage, fostering a collective effort to preserve and showcase Indonesia's rich historical artifacts.

CONCLUSION

The Gelumpai manuscript is the creation of a culture manifested in writing, estimated to have originated in 1300 AD. This manuscript acts as clear evidence of Islamic civilization in Palembang during that historical period. What is special is that, even though it is hundreds of years old, the condition of the Gelumpai Manuscript shows extraordinary preservation, with no observable signs of damage. This manuscript remains structurally intact, and its content remains clearly readable. Several factors support the maintenance of this manuscript, including optimal humidity levels, controlled light intensity, and effective protection against pests and pollution. The South Sumatra State Museum makes diligent efforts in the preservation and conservation of the Gelumpai Manuscript, involving regular conservation and preservation activities. Regular maintenance ensures the sterility of manuscripts, namely by the sterilization process taking place in a special storage

room. Before being stored, the manuscript is protected by coating with white oil / paraffin. Additional preservation initiatives also include controlling room temperature and humidity to remain stable, controlling light intensity to remain below 300 lux, ensuring the cleanliness of exhibition areas, and implementing measures to protect manuscripts from pollution and pests. In addition to these conservation and preservation activities, the museum has designed complementary programs such as "Museum Goes to School," visits to remote villages, and collaborative exhibitions with other institutions. These efforts are jointly carried out with the aim of increasing public awareness, fostering a deeper understanding of preservation activities, and fostering an attitude of appreciation for historical heritage which is part of the nation's collective memory. This Gelumpai manuscript is cultural evidence that describes information from the past that must be remembered. This information is part of collective memory. Manuscript Gelumpai is a platform that creates a community perspective by referring to the past to direct what society needs to do in the present. In addition, this research is an advocacy for increased emphasis on effective preservation activities for ancient manuscripts, as well as the growth of a sense of collective responsibility needed to maintain the existence of the nation's collective memory. The hope is that the Gelumpai Manuscript, which is part of collective memory, will still be useful for future generations.

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