

**THE PROVINCIAL GOVERNMENT POLICY OF JAMBI
IN EFFORTS TO PRESERVE THE ANCIENT MANUSCRIPTS
OF JAMBI MALAY**

Saidina Usman

Constitutional Law Study Program of STAI Ahsanta Jambi
Email: *usman.elqureishi@gmail.com*

Nori Nopita Sari

Early Childhood Islamic Education Study Program of STAI Ahsanta Jambi
Email: *novitaahmadelquraisy@gmail.com*

Teguh Adimarta

English Teacher Education Study Program of STAI Ahsanta Jambi, Indonesia)
Email: *teguh.adimarta@gmail.com*

Abstract

Jambi Province is one of the regions that has Malay culture as its original culture. The historical background of Jambi Province is inseparable from the influence of the old Malay kingdom, namely the Moloju or Malay kingdom. This historical background makes the Jambi provincial government want to maintain and make Malay culture a local culture and become a regional identity. Therefore, the Jambi provincial government in 2013 together with the Jambi Provincial DPRD signed Regional Regulation number 7 of 2013 concerning the preservation and development of Jambi Malay culture. In addition, the government's steps and good intentions to develop culture also have a strong legal umbrella, namely the 1945 Constitution. This article will focus on analyzing the implementation of Perda number 7 of 2013, which contains the policy of the Jambi provincial government in trying to preserve Jambi Malay texts. Based on field observations, interviews, reading archives and documents related to the implementation of the mandate of perda number 7 of 2013, this article argues that the policy on preserving ancient manuscripts, which is the super important local wealth and wisdom of the Jambi people, has not been fully implemented by the related Leading Sector. So this confirms that the government and society's awareness and understanding of the importance of preserving the ancient Jambi Malay manuscripts is still low. This article argues that the policy on preserving ancient manuscripts, which is the super important local wealth and wisdom of the Jambi people, has not been fully implemented by the relevant Leading Sector. So this confirms that the government and society's awareness and understanding of the importance of preserving the ancient Jambi Malay manuscripts is still low. This article argues that the policy on preserving ancient manuscripts, which is the super important local wealth and wisdom of the Jambi people, has not been fully implemented by the relevant Leading Sector. So this confirms that the government and society's awareness and understanding of the

importance of preserving the ancient Jambi Malay manuscripts is still low.

Keywords: *Local wisdom, policy, local government, ancient texts.*

A. Preliminary

The process of administering regional government based on autonomy is a form of awareness of the government and local community members to run and manage their own regions based on the authority that has been handed over by the central government, this can occur for two reasons, namely first, the constitution has ordered the formation of regions based on autonomy as a form of final compromise; and second, the very limited range of state government control, so that local governments are needed so that public services can be served optimally.¹

Still according to Syaekani, in the implementation of regional government, there are many considerations that must be used as the main guideline so that the concept of implementing autonomy can run properly. Among the various considerations is the implementation of good local governance, which is one of the principles that needs attention. The concept of governance is defined as a process of decision-making in which decisions are implemented or not implemented. The focus of governance analysis is the actors involved in decision making and implementation of both formal and informal structures. As for access and indicators in good regional governance, the function of the local government bureaucracy apparatus is pro and responsive to the needs of the local community. The principle of good regional governance in overcoming regional problems is placed on two things, namely, first, internal balance, which regulates the relationship between local government organs and the community, particularly covering matters relating to institutional structures and government administration mechanisms. area. Second, external balance, which emphasizes local government as a social entity in the midst of society.

Institutional variables that can help local governments implement changes consist of leadership variables, doctrine, programs, internal resources and structures, transaction variables and external environment variables. Leadership is an important variable in regional development. Leadership is a group of people who are actively involved in formulating doctrines and work programs and establishing and maintaining relationships with their environment. Doctrines are values or goals or operational methods that underlie social action, describing the intended image and expectations.

¹ Syaekani, *Regional Autonomy in a Unitary State*, (Yogyakarta: Student literature, 2003), p. 2.

According to Esman, doctrine is the description of values and objectives and operational methods that underlie community activities.

Values are abstract conceptions in humans about what is considered good and what is considered bad. Therefore, value is a basic and fundamental element in society and becomes the building block of social structures. The doctrine that underlies the operational actions of institutional development and represents the values of public services with the principles of participation, efficiency and effectiveness, justice, accountability and transparency.² Thus, local wisdoms in the form of cultural customs and other treasures contained therein, are basically oriented towards the community through improving service quality and improving government management systems by prioritizing the principles of strategic vision, equity, effectiveness and efficiency, professionalism, accountability, participation, responsiveness, supervision, transparency, low enforcement.

As one of the areas that is rich in local wisdom, Jambi Province has traditional Malay values that have been rooted in the community, which have been continuously implemented and held from generation to generation, are not weathered *dek ujan*, never timeless *dek paneh*. Therefore, preserving the Malay treasures in the form of manuscripts is very important, in order to protect the cultural heritage for future generations. If we pay attention, in the current globalization vortex, local values are increasingly marginalized. The *resam* custom which has been passed down from generation to generation seems to be considered obsolete and not in accordance with the progress of the times. This can be seen at the level of care and awareness of the Jambi community; both from government circles to the wider community, is decreasing. Regional government administrators are more busy with physical development efforts of the region; as a consequence of the current progress of the times, compared to efforts to develop service quality, which starts from building the quality of human resources based on the cultivation of values that grow in the community itself.

The study of culture is currently in the world spotlight, especially the United Nations agency, abbreviated as the UN. Through UNESCO, the United Nations gives an appeal to every country to pay attention to cultural aspects in its development. This is because culture is the identity or identity of an area. Indonesia has various ethnic groups and regions. This cultural diversity is valued and recognized by the state. On the basis of the state, namely the 1945 Constitution of the Republic of Indonesia, the cultural vision is contained very

² Dwiyanto, *Governance Reform and Regional Autonomy*, (Yogyakarta: UGM Center for Population and Policy Studies, 2003), p. 23.

broadly and firmly in Article 28I paragraph (3), Article 32 paragraph (1) and paragraph (2).

Jambi Province is one of the regions that has Malay culture as its original culture. The historical background of Jambi Province is inseparable from the influence of the old Malay kingdom, namely the Moloyu or Malay kingdom. This historical background makes the Jambi provincial government want to maintain and make Malay culture a local culture and become a regional identity. Therefore, the Jambi provincial government in 2013 together with the Jambi Provincial DPRD signed Regional Regulation number 7 of 2013 concerning the preservation and development of Jambi Malay culture. In addition, the government's steps and good intentions to develop culture also have a strong legal umbrella, namely Government Regulation Number 24 of 2014 and the 1945 Constitution.

From Perda No. 7/2013 clearly illustrates the directions and goals as well as the strong determination of the local government to carry out statutory responsibilities in the context of preserving and preserving priceless cultural heritage. One of them is the legacy of ancient manuscripts or manuscripts scattered in various corners of Jambi province.

From the notes made by researchers from abroad such as Annabel Teh. Gallop, as stated in the seminar and manuscript research training on November 24 2018, that there are hundreds or even more, the number of Jambi Malay manuscripts that are still in the community. Annabel reminded that if these manuscripts were not given the attention of the authorities, there was a concern that the cultural heritage could be damaged as a result of the disaster, or be worn out by age and or could be traded with certain parties.

The ancient manuscripts have many benefits. Apart from being a source of information on various types of knowledge, ancient manuscripts are also the pride of a community or region. In addition, in the context of public policy, the Jambi Malay script can also be used as a study material to determine the character of the Jambi people, so that policy directions can be formulated based on the needs and original character of the people.

However, when the local government paid no heed to ancient texts, outside researchers, such as Malaysia, were good at taking advantage of opportunities. Since years ago, many Malaysians have been hunting for Malay manuscripts from several parts of Indonesia, including from Riau, Palembang and Jambi to Eastern Indonesia. In fact, since 2002, many Malaysian cultural figures have come and gone to hunt for Malay script. They are indeed ambitious to establish the largest Malay Study Center in the world. The ancient manuscripts they bought from the familykingdom/palace or community

members with high prices.³

Although the legal umbrella for developing and preserving Jambi Malay culture, especially in the field of manuscripts, was published 6 years ago, the implementation of this policy is still minimal and tends to be stagnant. Even though time is running out, the longer these texts are not given attention, the more potential they have to lose this precious legacy.

Based on the above problems, this research finds momentum, in order to identify and analyze the implementation of Jambi Provincial Government policies in developing and preserving Jambi Malay culture, especially in preserving the Malay script which is also a source of history and identity of the Jambi Malay people, with the research theme: *Jambi Provincial Government's Policy in an Effort to Preserve Jambi Malay Old Manuscripts.*"

In terms of the methodology used in the writing of this article is to use historical research methods that cover heuristics, internal and external criticism, interpretation and historiography. At the data collection stage (Heuristics), the writer first determines the topics to be discussed *Jambi Provincial Government's Policy in an Effort to Preserve Jambi Malay Old Manuscripts.* ". Data collection in the form of library research was carried out at the Jambi Provincial Library, the Jambi City Regional Library and Archives Agency, the Jambi Province Culture and Tourism Office, and at the Jambi state museum.

The next stage after the data is found is the process of internal and external criticism to see the authenticity and reliability of a data or source obtained. Then after the source criticism process is carried out, then the next step is interpretation, carried out based on the facts and also the data obtained. In the interpretation stage, the primary sources that have been obtained are compared to other sources, both secondary and tertiary. At this stage the writer tries to link one fact to another, so that a complete picture of events and a related chronology is obtained. Furthermore, the final stage is historiography; that is, arranging the narrative in this article in a chronological order.

B. Literature Review Policy

A general understanding of policy implementation can be obtained from Grindle's statement as quoted by Akib that implementation is a general process of administrative action that can be investigated at a specific program level. The implementation process will only begin when the goals and

³ Archaeologist Julianto Susanto's independent research report published on the website: mediaindonesia.com dated November 4, 2010.

recommendations have been set, the activity program has been structured and funds are ready to be channeled to achieve the target.⁴ Policy implementation, as one of the activities in the public policy process, often contradicts what is expected, and even makes policy products a stumbling block for policy makers themselves.⁵

Furthermore, it is said that policy implementation is the stage of implementing decisions between the formation of a policy, such as articles of a legislative law, issuing an executive regulation and issuing a court decision or issuing regulatory standards and the consequences of policies for society that affect several aspects of their life. Policy Concept In general, the term policy (policy) is used to designate the behavior of an actor (for example an official, a group, or a government institution) or a number of actors in a particular field of activity.⁶

According to Sombu, policy is a series of concepts and ideas that form the basis of plans for the implementation of work, leadership, and how to act in government, organizations, and so on; statement of ideals, goals, principles, or intent as a guideline, as an effort to achieve the expected goals.⁷

According to Dunn, public policy is a complex dependent pattern of collective, interdependent choices, including decisions not to act, which are made by government agencies or offices.⁸ Syafiie in Tahir, defining public policy is a kind of answer to a problem because it will be an effort to solve, reduce and prevent badness and otherwise become an advocate, innovation and leader of the occurrence of good in the best way and directed action. Demands of Policy Implementation Talking about the dimensions of policy implementation cannot be separated from the model, process or measure for implementing a policy, thus there are several policy implementation models developed by policy experts, including:

1. The Grindle model is a model developed by Grindle as explained by Ali,⁹ that policy implementation is determined by the content and context

⁴ Akib Haedar, "Policy Implementation: What, Why and How", *Journal of Public Administration*, Gruru Besar of Administrative Sciences, Makassar State University, 2010, p. 10.

⁵ Tahir Arifin, *Public Policy and Transparency of Local Government Administration*. (CV Alfabeta, Bandung, 2014), p. 15.

⁶ Winarno B, *Public Policy (Theory, Process, and Case Studies) CAPS*, (Yogyakarta, 2012), p. 36.

⁷ Sombu T., Kalola ME, Palandeng E. R and Lumolos J, *General Dictionary of Politics and Law*, (Jala Pramata Aksara, Bandung, 2010), h. 58.

⁸ Dunn N. William, *Introduction to Public Policy Analysis*, (Gadjah Mada University Press, Yogyakarta, 2003), p. 32.

⁹ Ali Fareid., Alam S. Andi and Wantu M. Sastro, *Policy Analysis Study*, (PT Refika Aditama, Bandung, 2012), p. 103.

of its implementation. Both of these must be supported by action programs and individual projects that are designed and financed based on policy objectives, so that the implementation of activities will give results in the form of impacts on society, individuals and groups as well as changes and acceptance by the community towards the implemented policies. Then it was also emphasized that the policy content indicators were:

- a. Interests that are affected;
 - b. Type of benefit;
 - c. The degree of change expected;
 - d. Location of decision making;
 - e. Program executor;
 - f. Resources involved.
2. Edwar III's model, in Tahir (2014) suggests that in the policy implementation study approach the abstract question starts from what are the pre-conditions for the success of public policy and second is what are the main obstacles to the success of public policy. Then it was emphasized that to answer this important question, Edwar III offered four factors in implementing public policy, namely:
- a. Communication;
 - b. Resource;
 - c. The attitude of the executor;
 - d. Bureaucratic structure.

In the Republic of Indonesia government regulation number 24 of 2014 concerning the implementation of law number 43 concerning 2007 concerning libraries, regulates ancient manuscripts. However, the word "ancient" contained in the law is different from the term commonly used in the world of library and information science, the ancient word contained in the Republic of Indonesia government regulation number 24 of 2014 concerning the implementation of law number 43 years. 2007, usually referred to as "kuna". However, this paper refers to the government regulation of the Republic of Indonesia Number 24 of 2014 which uses ancient terms. Where the definition of the ancient manuscript itself is all written documents that are not printed or not reproduced by other means.

In the world of library and information science, ancient manuscripts are often referred to as manuscripts (manuscripts). (manuscript: manu scriptus) is a written or handwritten ancient document. Ordinary manuscripts are also called ancient manuscripts. The manuscript contains facts and authentic evidence about the knowledge, customs, and behavior of the community in the past. Therefore science, especially in literature, human socio-political history will be more objective if it is based on original sources, which in this case are

contained in ancient texts or manuscripts (Alimin, 2010: 18). In the Big Indonesian Dictionary (2008: 877) the manuscript is a handwritten manuscript which is the study of pilology; handwritten manuscripts (with pen, pencil or non-printed type). Meanwhile, the manuscript is an essay which is still written by hand; an unpublished essay of someone; news materials ready to be set; draft (KBBI, 2008: 954).

From some of the opinions above, it can be concluded that manuscripts or ancient manuscripts are the result of the thoughts of the past people in an area, both in the form of historical values, customs, customs, science, and culture which are written in writing that is approximately 50 years old and its existence must be preserved.

Steps in Manuscript Preservation

Maintenance and preservation of library materials is not new to a library. Moreover, in terms of preserving manuscripts (ancient manuscripts), the collection of library materials needs to be cared for and preserved to pass on the knowledge contained in the collection for future generations. However, the task of preservation and maintenance is not an easy task. Since ancient times, librarians have found enemies of library materials in the form of book lice, termites, cockroaches, and various other types of lice. Various attempts have been made by librarians to eradicate these bookworms effectively and efficiently. The purpose of preserving library materials is to preserve the results of human creative culture, both in the form of physical information from these library materials (Martoat Modjo, 2009: 1: 2).

In an effort to maintain library materials, book terms are commonly used in the library environment, namely, preservation (reservation), preservation (conservation), and repair (restoration) (Almah, 2012: 163).

1. Conservation (Preservation)

The term preservation covers all aspects of efforts to preserve library and archive materials, including management policies, finance, human resources, methods and techniques, and storage. This means that preservation of library materials involves preservation in the physical field but also preservation in the field of information contained therein (Hidayah, 2010: 8).

Library material is one of the important elements in a library, so it must be preserved considering its expensive value. Library material here is in the form of manuscripts (ancient manuscripts). Efforts in ancient manuscripts can be through storage in libraries or museums as well as processing and reviewing the contents contained therein and then used by the wider community.

Preservation is all elements of management, finance, storage of tools, labor and methods used to preserve library materials, documentation,

archives, and the information they contain. (Lasa, 2009: 287).

Ancient manuscripts need to be preserved in order not to be destroyed and beneficial to society. Preservation is a work effort to maintain and protect collections or library materials so that they can be used by the community for a long time. The purpose of preserving the manuscript is to preserve the information content contained in the manuscript.

2. Conservation (Maintenance)

Conservation in general can be defined as preservation, but in terms of its very many meanings there are different implications. Conservation can be defined as: 1) policies and activities that include protecting library materials from damage. These activities cover the methods and techniques used and performed by technicians. Conservation activities that are usually carried out are deadification, encapsulation, or lamination, making micro films, deviations in digital or electronic form; 2) the use of chemical or physical procedures in the maintenance and library deviation to ensure the library's durability (Lasa 2009; 180).

According to Quraisy (2012: 131) states that conservation is an effort made by the library manager to preserve each collection by repairs to existing damage. Meanwhile, according to Martoatmodjo (2009: 1) defines conservation as a special policy and way of protecting library and archive materials for the preservation of the collection. One of the efforts that can be made in lontar conservation is carried out in the conservation of manuscripts, such as the conservation of lontar as an effort to save manuscripts from destruction.

3. Lamination and Encapsulation

Manuscripts, manuscripts, ancient documents are usually easily decayed and destroyed so they need to be preserved with chemicals (coating) or what is called the lamination process. Lamination means coating library materials with special paper, so that the library material is more durable. The lamination process is usually used for papers that cannot be repaired by other means. For example binding, patching, connecting, and so on. Manuscripts, manuscripts and ancient paper documents that are usually used easily rot and crumble so that they are preserved by being sprayed with chemicals (coating) or by a lamination process (Almah, 2013: 167).

Meanwhile, encapsulation is one way to protect paper from physical damage, for example, brittle due to age, the influence of acids, due to being eaten by insects, storage errors and so on. In general, the paper to be encapsulated is in the form of twin papers such as ancient manuscripts, maps, posters, etc. which are generally fragile. Encapsulation is similar to placing library materials in an envelope made of plastic, but in encapsulation there is no air in it as in an envelope (Marto Atmodjo, 2009: 4.21-4.22).

4. *Penjilidan*

Binding is one of the important activities in the library. Due to age, unsuitable storage room conditions, frequent and wrong usage, being eaten by insects or fungi, etc. can cause library materials to become damaged. Binding is a maintenance activity that is carried out through physical repair. This effort is relatively cheap and effective. Library materials that can be bound are materials that have been damaged and subscribed and complete magazines / journals (Almah, 2013: 166).

5. **Reproduction**

Reproduction is a type of maintenance carried out by reproducing library materials in photocopies or micro forms with the aim of multiplying and adding so that collections that are classified as rare can be preserved. Reproduction is carried out to care for library materials that are rare and easily damaged (Almah, 201: 168)

In the effort to preserve manuscripts (ancient manuscripts) must pay attention to the type of ink used. However, manuscripts or ancient manuscripts contain acid levels due to the ink used. The ink used on the manuscripts was made of carbon, usually soot, mixed with Arabic gum. This ink produces a very stable image. To keep it in good condition, lose its acidity, the manuscript is wrapped in special paper, then stored in an acid-free cardboard box. This is one way of conserving manuscripts (Primadesi, 122).

6. **Restoration (Repair)**

After we know the various kinds of destroyers of library materials and the kinds they cause, then we must be able to fix them. The work of repairing library materials is called restoration (Martootmodjo: 2009, 2.22). To carry out restoration, you must look at the state of the manuscript, because every physical damage needs to be handled in a different way. This is because the way the manuscript is damaged varies, depending on the cause and type of damage.

C. **Discussion**

Jambi Provincial Government Policy

In Perda number 7 of 2013, the Jambi Provincial Government has set the targets and scope of the development and preservation of Jambi Malay culture, including historical documents and so on. In Article 4, it is stated that the scope is:

1. Preservation and Development of Jambi Malay History;
2. Preservation and Development of Jambi Malay Customs;
3. Preservation and Development of Muaro Jambi Cultural Conservation and Temple Heritage;
4. Preservation and Development of Jambi Malay Language;

5. Arts Preservation and Development;
6. Preservation and Development of knowledge and technology systems;
7. Preservation and Development of traditional foods and beverages;
8. Preservation and Development of Jambi Malay Traditional Clothing;
9. Conservation and Development of the Batanghari River;
10. Institutional;
11. Authority and Responsibility;
12. Funding;

Meanwhile, the direction is as stated in Article 5:

"The preservation and development of Jambi Malay culture is directed at the preservation and development of beneficial noble values, in order to strengthen the identity and development of people and people of Jambi who believe and fear God Almighty and have noble character, strong and superior character, hard worker and entrepreneurial spirit. "

If you look at the targets of the policies of the Jambi provincial government, it is also interesting, as stated in article 6:

The goals of preserving and developing Jambi Malay culture are:

1. Protection from extinction which includes rescue, security, research, recording, documentation, mapping, maintenance, reconstruction and restoration;
2. Development to increase efficiency and utility, which includes revitalization, research, reconstruction, presentation, enrichment, dissemination of information and its development;
3. Utilization to improve community welfare;
4. Making Jambi Malay Culture the main characteristic of Malay.

In terms of the steps that must be taken by the Jambi provincial government, it has also been outlined in this regional regulation number 7 of 2013. As regulated in article 7:

1. The history of Jambi Malay must be saved from extinction and passed on to the following generations.
2. Efforts to save Jambi Malay history were carried out by recording, saving evidence, objects, facts, manuscripts, historical sources, research, documenting, writing historical books and strengthening the function of the museum.
3. Objects, evidence, facts, and original historical manuscripts are prohibited from being traded and or their ownership transferred to foreign nationals and / or foreign legal entities in whole and in parts.
4. The transfer of ownership to the regional government can be carried out by means of grant, exchange, gift, compensation, and / or a court decision in accordance with the prevailing laws and regulations.

5. The local government gives proper appreciation to parties who are willing to submit historical objects, evidence, facts, and authentic historical texts of Jambi Malay.
6. The institution that maintains the historical script of Jambi Malay has periodically developed it, including research, revitalization, publication and outreach activities.
7. Local governments are required to improve the quality of human resources in the historical field through the recruitment of historical experts, education and training, and providing scholarships for students to deepen their knowledge of Jambi Malay history.
8. The local government encourages and facilitates individuals, community groups, institutions, and universities to carry out research and writing the history of Jambi Malay.
9. Historical objects, facts, and manuscripts related to the customs and traditions of the community are regulated in accordance with the traditions of the indigenous peoples concerned.

For policies regarding the preservation of Jambi Malay culture, which includes preservation of ancient manuscripts, it is clear that the legal umbrella or regulations governing it. It is only left to do the implementation of the policies that are implemented and actually produce a work program that can fulfill the mandate of the regional regulation number 7 of 2013.

Implementation of the Conservation of the Jambi Malay Old Manuscripts

The preservation of ancient manuscripts by the government has a function: collecting, storing, utilizing and preserving the nation's work and culture, including a collection of manuscripts that have very high value. In general, the purpose of preserving ancient manuscripts is to preserve, physically care for and the contents of the information contained in the manuscript. According to Sulisty-Basuki, the purpose of preserving the manuscripts is to preserve the information content of the manuscripts by changing the form using other media or preserving the original form as completely as possible to be used together.

Ancient manuscripts are a legacy of a human civilization that accumulates from a culture of the past life of society which has an important role in saving the nation's cultural treasures. Jambi is one of the areas where ancient manuscripts are found. The library, which is part of an extension of the provincial government which functions as a place to store and disseminate knowledge, has a very important role. The storage of national cultural treasures in the library is a cultural appreciation value from the surrounding community which is a cultural function of the library.

The storage of ancient manuscripts by the library allows the past culture

to get a place in the new socio-cultural order of society. The role of the library as a cultural vessel that forms a chain of past history and a foundation for the future cannot be ignored. Therefore, libraries are obliged to keep ancient manuscripts. Various factors can cause damage to this manuscript collection or ancient manuscripts, one of which is the factor of natural disasters, if ancient manuscripts are still in a community prone to floods or other disasters.

Referring to the Jambi regional regulation number 7 of 2013 concerning the Preservation and Development of Jambi Malay Culture, the forms of preservation of Jambi's Malay treasures, including naskh - texts are by: Carrying out rescue, recording, saving evidence, objects, facts. , manuscripts, historical sources, research, documentation, writing history books and strengthening the function of the museum.

In our research findings note, it was found that the institutions that handle the Jambi Malay ancient manuscripts are the Jambi State Museum or the Siginjai Museum and the Library and Arsib Regions of Jambi province. Of these two institutions, only the Jambi State Museum has conducted intensive preservation, although it is still far from the expected expectations. The Jambi State Museum is only limited to maintaining manuscripts that have officially become museum collections by providing proper storage. Then make improvements if there is a physical script that is very fragile. Not yet leading to digitalization efforts and so on. Risma, Head of the Publication Section, said that the absence of regulations that serve as technical guidelines is one of the reasons for the absence of more efforts in preserving manuscripts in Jambi. The technical guidelines referred to include those regarding the division of duties and authorities among the related institutions. Without clear regulations, the budget for the procurement of the necessary equipment cannot be implemented.

Meanwhile, the new library is limited to holding less routine studies and seminars on themes of Jambi Malay culture. In the case of a library institution, it is the most appropriate institution to preserve the Jambi Malay script. Obstacles and obstacles will always exist in every effort and endeavor towards a better direction. The obstacle faced by the Jambi State Museum and the Jambi Regional Library Institute is that there is no clear regulation in the preservation of this ancient manuscript, Regional Regulation No.7 of 2013 concerning the Development and Preservation of Jambi Malay culture does not explain in detail the duties, principal and functions of the assigned institution. handle the problems of this manuscript.

The lack of budget from the Jambi Provincial Government is also the most important obstacle for the Museum and Leading sector in carrying out the mandate of the Regional Regulation Number 7 of 2013. As stated by the Head of Manuscript Publication, Rimala Isma, since this regional regulation was

published there has not been a serious policy to follow up maximally and massively in the field. The minimal budget is also in line with the lack of coordination between related institutions in preserving ancient manuscripts in Jambi Province.

Although the regional regulation number 7 of 2013 became the juridical basis for the formation of the Jambi Malay Cultural Council (DKMJ), this council did not run well, marked by a lack of coordination with local government agencies or institutions related to the preservation of manuscripts. The manuscript preservation agenda must begin with the rescue of the manuscripts that are still scattered in the community. To get a script from the community is quite difficult. According to Isma, today's people do not want to voluntarily hand over to the government without any compensation. This means that efforts to preserve this manuscript really require an adequate budget from the government.

The same thing was conveyed by Tamrin, Head of Publications at the Jambi Regional Library Agency, the absence of specific regulations governing Duties, Principles and Functions (Tupoksi) regarding the preservation of this manuscript, made related institutions unable to do much. These conservation efforts are clearly in dire need of funds, human resources and so on. The cost of preserving ancient manuscripts is indeed not insignificant, so it is clearly a major obstacle to the work of librarians and the Jambi museum in finding and saving manuscripts in the community. Therefore, without an understanding from the regional head of the importance of preserving this cultural heritage, it would certainly be difficult to realize its preservation efforts.

In the current era of globalization of information, management is an absolute necessity for organizations. Because rare collection information is very important for historical interest. So far, there are still many people who do not know that rare collections have very valuable values because they are cultural heritage which will provide the needs of higher education libraries in particular. This condition will later have an impact on the empowerment of rare collections, so that in this case the fundamental and immediately important to get attention that needs to be addressed are: a) ignorance of the public and library managers in treating ancient manuscript collections. b) Less attention of all tertiary institutions in saving this cultural heritage.

D. Conclusion

The results of the above explanation can be concluded that the implementation of the Jambi provincial government policy in preserving Jambi Malay ancient manuscripts is still very minimal and certainly not optimal. This is indicated by the discovery of facts (i) Overlapping institutions in implementing conservation when referring to Regional Regulation number 07

of 2013. (ii) the absence of further technical instructions has made perda become a passive and non-biting regulation. (iii) the absence of a budget item is a major obstacle in taking measures to preserve ancient manuscripts in Jambi. (iv) limited human resources who are truly skilled in scripting are also an obstacle. (v) Awareness from local government,

From studies and research it can also be seen: (i) there are good governance values in Jambi Malay texts. (ii) the shared values can serve as an inspiration to form the basis of philosophy and objectives for Jambi's development programs. Thus, the practice or application of Jambi Malay cultural values, especially within the Jambi Provincial government, can be further developed comprehensively, radically, systematically and continuously. Everything, of course, must be started by making a preservation policy first.

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