

Identifikasi dan Ekstraksi Bahan Kertas Naskah Daluang: Studi Filologi di Kabupaten Jember

Identification and Extraction of Daluang Manuscript Paper Materials: Philological Studies in Jember Regency

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ABSTRACT

This research is motivated by the richness of Indonesian culture varies, one of which is the richness of written script culture in Indonesia. The ancestors of the Indonesian people have used daluang bark as a substitute for paper. However, at this time the development of daluang is increasingly concerning. Even today daluang trees are increasingly difficult to find, therefore daluang popularization is important to do. In Jember regency there is an Islamic boarding school that inventories Daluang manuscripts as the inheritance of manuscript owners. The focus of this research is to determine the results of the identification of manuscript materials in Jember Regency and to find out the condition of Daluang manuscripts in Jember Regency. This study used philological research methods with a codicology approach. The results of this study contain the findings and identification of manuscript materials in Jember Regency, the condition of ancient manuscript findings that are far from good, and the extraction process of Daluang paper materials which have various processes in them.

ABSTRAK

Penelitian ini dilatar belakangi oleh kekayaan budaya Indonesia bermacam ragam salah satunya yaitu kekayaan budaya tulis aksara yang ada di Indonesia. nenek moyang bangsa Indonesia telah memanfaatkan kulit kayu berupa daluang sebagai pengganti kertas. Namun saying saat ini perkembangan daluang semakin memprihatinkan. Bahkan saat ini pohon daluang semakin sulit ditemukan oleh karenanya pemasyarakatan daluang penting untuk dilakukan. Di kabupaten Jember terdapat pondok pesantren yang menginventarisasi manuskrip Daluang sebagai warisan pemilik manuskrip naskah. Focus penelitian ini adalah untuk mengetahui hasil identifikasi bahan naskah di Kabupaten Jember dan mengetahui kondisi manuskrip Daluang di Kabupaten jember. Penelitian ini

menggunakan metode penelitian filologi dengan pendekatan kodikologi. Hasil penelitian ini memuat temuan dan identifikasi bahan naskah yang berada di Kabupaten Jember, kondisi temuan naskah Kuno yang jauh dari kata baik, dan proses ekstraksi bahan kertas Daluang yang memiliki bermacam proses didalamnya



Introduction

The recognition of the cultural richness of the Indonesian nation cannot be doubted. Various cultural relics can be found in Indonesia, one of which is written culture. Proof of the richness of written culture is the variety of characters that can be found in Indonesia, ranging from honcoroko, incung, pegon, jawi, and others. Some of the existing characters are native to Indonesia, while some others are absorption of characters originating from other nations.

In addition to characters, one of the other relic evidences is the discovery of a variety of basic writing media materials other than paper. In ancient manuscripts that have been found, the ancestors of the Indonesian people have used bones, palm leaves, bamboo, and bark as writing media. One of the bark that is then processed as a substitute for paper is daluang. But unfortunately, nowadays the development of daluang is increasingly concerning. Even today, daluang trees are increasingly difficult to find. According to research conducted by Ema Puji, (Lestari, 2019) the tradition of making paper dluwang in Indonesia has been extinct since 1960, so modern people do not know what dluwang is. This is due to the fact that the highly conventional papermaking process makes it impractical and uneconomical. Therefore, daluang correction is important to do.

The research was conducted with philological research methods with a codicology approach. There are several steps in this research method. First, tracing manuscripts obtained from the manuscript heir community, researchers conducted direct searches in the community by looking at social symptoms that appeared on the surface, from social and cultural aspects that appeared and appeared on the surface of Jember society were still found old pesantren pesantren that until now still exist in the Jember area including; Raudlatul Ulum Islamic Boarding School is one of the old Islamic boarding schools founded by K.H. Ahmad Syukri in 1912 AD until now in the third care, namely; K.H. Khotib Umar. Furthermore, the Assunniyyah Islamic Boarding School was pioneered and established by KH. Djauhari Zawawi in 1942 during the end of the Dutch colonialism and initially Japanese

rule, then the Al-Falah Silo Islamic boarding school pioneered by KH. Muhammad Syamsul Arifin in 1938.

According to the law of A. Darsa Pesantren is formal education that was detected to appear in the era of the sultanate in the archipelago as a replacement for educational institutions in the royal era, namely Kemandalan, with the existence of old pesantren pesantren in Jember regency, of course manuscripts should exist, it is necessary to know that pesantren is a place where the transmission of religious texts is carried out, usually text transmission is carried out between teachers to students, Text transmission in pesantren is carried out in many models, from writing to writing, namely the teacher reads the written text and students take notes, from oral to written, that is. According to Anik Faridah in his research, As an educational institution, Islamic boarding schools have several learning methods, including: sorogan, bandongan or wetonan, halaqoh, rote method / tahfiz, muazakaroh/bathsul masa'il method. The boarding school students and the boarding school students groups learn together in the same place and at the same time. The sorogan and bandongan methods are methods whose learning requires note-taking as a form of learning outcome the teacher recites the text in accordance with the teacher's memory and insight then the student takes notes (Faridah, 2019).

From the social symptoms that appear above, the second stage can be carried out, namely the inventory of manuscripts carried out by means of field studies, namely visiting directly the location where the manuscripts are stored by the community who are the owners or heirs of the manuscripts. The third is the education of manuscript owners related to the preservation of ancient manuscripts by providing insight into the care and maintenance of manuscripts to prevent the loss of the contents of information contained in the manuscript due to damage to the manuscript due to certain factors.

From the background that has been explained, the researcher focuses this article on researching how the results of the identification of manuscript materials in Jember regency and how the condition of deluang manuscripts in Jember regency

Literature Review

Information or journal articles from research examining daluang are still not widely available. The author found only four research articles related to ancient manuscripts made from Daluang. The first research the author managed to find was regarding the content of manuscripts made from daluang by Permadi in 2012, which provided an in-depth understanding of philology. Using the enlightenment method, a critical approach to ancient manuscripts, this research focuses analysis on the physical, structural, and linguistic aspects of the manuscript. The enlightenment method applied in this study allows a detailed understanding of the physical characteristics of the

manuscript, including the layout, type of daluang paper, and general physical condition. An essential contribution of this research is that it provides a clear picture of the physical characteristics of daluang manuscripts, including information about the dimensions, color, and texture of daluang paper. This data is the basis for further research related to the production and distribution of the manuscript. In addition, the study's language and script analysis helps determine the manuscript's origins and linguistic influence. Understanding the characters used provides insight into the writing traditions of that time. This research also succeeded in detecting editorial deviations in the manuscript's text, providing success in identifying changes or manipulations that may have occurred during the transmission of the manuscript

Further understanding these deviations provides insight into the practices of manuscript composition and reproduction of the period. The results of Permadi's research have significance in understanding Daluang manuscripts and creating the basic knowledge needed for further research. The implications of these findings may stimulate interest in broader historical and cultural contexts. In conclusion, this study provides the basis for in-depth research on daluang-based manuscripts, including a more in-depth analysis of language and script diversity. Further research could also explore the social and cultural context of manuscript creation, opening up new opportunities in understanding this cultural heritage holistically (Permadi, 2012)

The second research conducted by Rohmana in 2018 on handwritten Qur'ans in Subang, West Java, provided in-depth insight into the codicology of daluang manuscripts. Through a codicological approach, this research focuses on the manuscript's physical, structural, and historical aspects, enabling a deeper understanding of the production, replication, and dissemination of daluang-based Qur'anic manuscripts. The research results highlight the difficulty of identifying the date of writing of the manuscript, reflecting the challenges in understanding the historical context of the production of daluang-based manuscripts. Understanding these difficulties provides insight into the transmission process and the factors that influenced the preservation and dating of the Qur'anic manuscripts. The study also reveals the style of writing the Koran manuscript using Naskhi, providing further context regarding the cultural and aesthetic influences in creating manuscripts at that time. An in-depth analysis of elements of Naskhi's style, such as letterforms and ornamentation, can provide additional insight into the art of writing in this period. The challenge of identifying the year of writing creates further research opportunities to understand the technology and time-dating methods used at that time. This difficulty inspired the search for new approaches to dating daluang manuscripts. Rohmana's research findings

not only contribute to understanding the physical characteristics of daluang-based Qur'an manuscripts but also open insight into the cultural, historical, and artistic context of writing, which makes an essential contribution to cultural and scientific heritage. As a result, this research marks an essential step in engaging knowledge about the daluang-based Qur'anic manuscripts within a broader cultural and historical framework (Rohmana, 2018)

The third study conducted by (Nurdianto et al., 2018). provided an in-depth understanding of the history and role of Tegalsari village as a center for daluang making in Indonesia. The primary focus on the history of this village reveals the factors that made it a center for daluang production in the past. The importance of this research is seen in further understanding the daluang-making process, including the techniques and quality criteria recognized by the local community. An in-depth analysis of the production process, materials used, and the advantages produced by Tegalsari village are central aspects of this research. The fact that daluang from Tegalsari village has become an export commodity highlights the significant economic impact of this industry.

Further analysis of the contribution of daluang exports to the regional and national economy enriches insight into the role of this commodity in interregional trade in Indonesia. Recognition of the results and quality of daluang from Tegalsari village adds a dimension to this research, discussing the assessment criteria used by the local community. Further research could open a window into whether these quality standards are maintained or change over time. This study also highlights the potential social and cultural impacts of Tegalsari village's status as a center for daluang making. Further understanding of how these activities influence local social and cultural structures provides a broader and more relevant perspective. This study provides a strong foundation for further research, especially in exploring the history, economics, and socio-cultural impacts of daluang production in Tegalsari village. The insights gained from this research provide a valuable contribution to our understanding of the role and significance of this village in the context of the daluang industry in Indonesia

The fourth study was a study conducted by Purnomo and Masdiono. They both studied the use of daluang as material in the preparation of art books. According to them, the selection of daluang as a medium in making art books can strengthen the nation's identity in the global world. In fact, in the paper it is emphasized that the existing uniqueness can be used as a tool to compete with other countries (Purnomo & Masdiono, 2020)

The four research results above show that daluang study activities in learning media have never been carried out. So far, studies have been carried out more on aspects

of philology and codicology. However, studies related to the identification and extraction of daluang manuscript paper material as a learning medium have never been carried out.

Ancient manuscripts in English are called manuscripts. The word consists of two words, namely manus and script. Manus means hand, while script means writing (Amin, 2011). Ancient manuscripts are handwritten relics of ancestors from the past (Harahap, 2021).

One of the original Indonesian ancient manuscript materials is daluang. Daluang is the name of a tree whose bark can be used as paper material (Rosidi, 2018). Theories about mapping and the condition of manuscript materials will guide the analysis of the distribution and existence of daluang in Jember Regency. This study will consider the different mentions of daluang in different regions and involve theoretical interpretations related to factors that influence daluang scarcity, including social and economic changes. In each region, the mention of daluang may be different. Some of them mention druang, fuya (Amelia, 2021), or saeh. Currently, daluang has begun to be difficult to find, even on the island of Java (Kozok, 2006). In ancient times, daluang was widely used as a medium for writing ancient manuscripts. In fact, for Hindus, daluang-based paper is sacred paper used in ngaben ritual processions, basic materials for tika, ketu, and others (Amelia, 2021). Theoretical identification of the role of daluang in religious practice will be an important contribution to understanding the value and function of daluang in Hindu society in Jember District.

As a traditional Indonesian paper material, the use of daluang in the learning process is still rarely done. The author has just found a book that discusses daluang as one of the materials in learning media. In the book, Yasbiati and Gandana use daluang as a basic origami ingredient in educational games for early childhood (Yasbiati & Gandana, 2019). In addition to the book, the author has not found another book that discusses daluang as a learning medium.

One of the lessons carried out in the Arabic Language Education Study Program is Calligraphy. Calligraphy is one of the branches of art to produce beautiful handwriting (Alti et al., 2022). Materials that are often used in calligraphy writing are paper, wood, tombstones, mosque walls, cloth (Anita, 2021), and animal skins.

Method

The method in this study is the method of creating works. Research is carried out through several steps, namely the exploration of ideas carried out by exploring various sources related to the manufacturing process to the use of daluang in calligraphy writing from various sources. For this research work step, it uses a philological approach that

focuses on manuscript codicology studies. It should be noted that philology is a study of language using written sources included in the study of literary criticism, history and linguistics (Baried & Soeranto, 1985). Manuscripts and texts are the object of philological study, therefore to describe the object of philology it is necessary to carry out philological research work steps. The work step of philological research requires patience, thoroughness, prudence as well as meticulousness and perseverance. The steps of philological research work with a codicology approach because this research focuses on manuscript writing materials, namely deluang so that what needs to be done is as follows;

First, manuscript tracing is a series of tracing activities carried out by researchers to find a manuscript in a manuscript storage area. In this study, eight manuscripts found in the Jember region were obtained from the manuscript heir community, they got the manuscript from their ancestors who were passed down to their families. The heir to the manuscript has a friendly relationship with the researcher because he has a job in one agency. Knowing that researchers often carry out preservation and conservation programs on ancient manuscripts, the heir informs that they have manuscripts that need to be saved because the heirs do not have enough understanding of how to handle manuscripts.

Second, manuscript inventory that can be done through two stages, namely field studies and catalog studies. Field studies can be carried out by visiting manuscript storage locations such as libraries, museums and manuscript inheritance societies. In this study, a field study was conducted by visiting one of the Jember communities as the heir to the manuscript.

Third, manuscript preservation is carried out by taking care and preservation of the manuscript to prevent the loss of information contained in the manuscript. In this section, researchers clean up the manuscripts that have been conserved. Cleaning the manuscript is done using a special brush and sorting the manuscript sheets that are still messy. This cleaning activity requires some special tools used such as masks and latex gloves, this aims to prevent dust attached to the script from entering the nose.

Fourth, selection is carried out to determine the damage factors to the manuscript and licensing. Manuscript damage factors can occur due to certain things such as biological factors, namely rodents, insects and fungi. Physical factors are light and air humidity. Chemical factors are chemicals, acidity, oxidation and other factors such as human actions that do not understand how to care for and handle manuscripts.

Fifth, is the recording of meta data of ancient manuscripts found that are described and criticized as a result of findings

Result and Discussion

The discussion of findings focused on two main things, namely the results of the identification of manuscript materials in Jember Regency and the identification of the condition of deluang manuscripts in Jember Regency. The discussion of the two focuses is explained as follows.

Identification of Manuscript Materials in Jember Regency

As mentioned earlier, one of the focuses in this study is to identify ancient manuscript materials in the Jember Regency area. The author obtained answers to this focus by searching ancient manuscripts in Jember Regency. As one of the regencies located on almost the eastern tip of Java island, Jember has high cultural diversity. One of them is due to the diversity of residents who come from different regions.

The arrival of residents to the Jember region not only brought property, but also brought culture originating from their respective regions. This is what causes Jember Regency to have great potential for the existence of ancient manuscripts. This condition is evidenced by the existence of several cultural rituals that still use ancient manuscripts as part of their activities.

The results of the search conducted by the author, it is known that the storage of ancient manuscripts in the Jember area can be categorized into two types, namely people's houses and Islamic boarding schools. The two types of storage have different characteristics, especially in terms of manuscript materials. Furthermore, the identification results will be discussed using both categories.

Manuscripts found in people's homes are dominated by manuscripts made from European paper. Researchers found two manuscripts stored in people's homes, the first manuscript was a manuscript stored in the Green Nature Housing area. The manuscript comes from the Boyolali region which was originally owned by Mbah Senu (grandfather of the current owner). Furthermore, the manuscript was brought to Jember because the current owner is domiciled in Jember since 2018.



Figure 1. One of the ancient manuscripts made from European paper found in people's homes

This manuscript is a manuscript of the Qur'an made from European paper of 424 pages. The size of the manuscript is 33 cm x 20.5 cm. There is a rubrication as a marker for the end of the verse. Likewise, the change of *maqra'* which uses the letter sign '*ain*'.

The second manuscript was found in a resident's house in the Permata Madani Housing area. This manuscript was a gift from someone (to the current owner) who did not want to be named. The manuscript contains the Hagiography (Story) of the Prophet Muhammad. The manuscript contains stories about the Prophet Muhammad in the form of Javanese songs in pegon script. The size of the manuscript is 22 cm x 15 cm.

In addition to being stored in people's homes, manuscripts are also stored in pesantren as a hereditary inheritance. One of the pesantren visited by the author and kept ancient manuscripts is located in the Kebonsari, Sumbersari, Jember area. The caretaker of the boarding school kept five manuscripts. The five manuscripts are made of deluang paper. Each manuscript contains different things. In contrast to Rohmana's research which focuses more on the codicology of the Daluang Mushaf, the technical and historical aspects of the Daluang-based Al-Qur'an Mushaf, this research shows the cultural and material diversity of ancient manuscripts in the Kebonsari area.

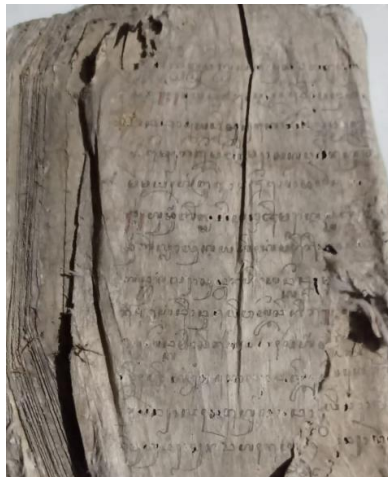


Figure 2. One of the ancient deluang manuscripts found in pesantren

The first manuscript is a manuscript about the Story of the Prophet Yusuf written using Javanese script. The size of the manuscript is 26 cm x 21 cm. The script has a cover made from animal skins.

The second script is a script containing Panji Story written using Javanese script. The size of the manuscript is 28.4 cm x 18 cm. The script has no cover.

The third manuscript contains the Story of the Prophet Muhammad written using pegon script. The size of the manuscript is 21.8 cm x 15.2 cm. The script begins with the conversation of Abdullah and Abdul Muttalib and ends with the story of Isra Mikraj.

The fourth text is a mixed text containing theological teachings, medicine, and Arabic language learning (Nahwu-Sharf). The script is inscribed with Arabic script. The size of the manuscript is 20.6 cm x 15 cm.

The fifth manuscript owned by the Islamic boarding school is the manuscript of the Qur'an. The manuscript measures 20 cm x 14.3 cm. The script has no cover.

In addition to the Kebonsari area, the author also traced one of the descendants of Islamic boarding school caregivers who now lives in the Klungkung area, Sukorambi, Jember. There is one manuscript stored at that location. The deluang-based manuscript contains the Story of Muhammad's Prophetic Prophecy (Nubuwat). The manuscript measures 22 cm x 15 cm and is written using pegon script.

The Condition of Deluang Manuscripts in Jember Regency

The next focus is related to the condition of deluang manuscripts in Jember Regency. Based on the search results, all manuscripts found in the Jember area are in a damaged condition. Damage is mainly on the missing part of the page because it has been detached from the binding of the manuscript.



Figure 3. One of the ancient manuscripts that suffered damage.

Some manuscripts are also perforated due to paper-eating animals. In addition to damage caused by animals, paper pits are also likely caused by chemical corrosion present in the ink. Others have torn paper at the beginning and end of the manuscript. In fact, most of the manuscript has lost its beginning or end. This makes the contents of the beginning and end of the manuscript unidentified.

Ancient manuscripts in the Jember region are generally more than 50 years old. Due to this age, in general, nakah material or paper is in a weathered condition with age. Some manuscripts have undergone color fading until blackened so that the existing writing is difficult to read.

Extraction of Deluang paper material

Seeing that most of the ancient manuscripts in the Jember area are made of deluang paper, the author continued his research activities by extracting deluang paper materials. Deluang paper is a traditional paper originating from Indonesia. This paper is obtained by processing materials derived from the deluang tree (*Broussonetia papyrifera*). Therefore, the extraction process is carried out by processing the delpour tree into paper that can be used for calligraphy writing mats.



Figure 4. Deluang tree as ancient manuscript material

The first step is to choose a deluang tree that is ready for harvest. The most appropriate age of daluang trees to be harvested is 1.5 years old. The deluang tree is then cut down and the logs are taken.



Figure 5. Deluang tree that has been cut for processing

The trunk of the deluang tree that has been prepared is then cleaned of outer bark. After cleaning, the next step is to peel off the white inner skin. Peeling the inner skin is done slowly so that it can separate from the wood.



Figure 6. Deluang skin cleansing and stripping process

The separated bark is then soaked for 24 hours. Soaking is carried out using plain water. This soaking is done to soften the bark so that it can be processed to the next stage.



Figure 7. Soaking process

After soaking until soft, the bark is then processed by pounding. Pounding is done with a special collider and lined with thick wood in order to produce paper ready for use. The papermaking process involves students to provide experience for them on how the papermaking process by ancient ancestors. If needed, the bark can be spliced to obtain the desired length and width of the paper.



Figure 8. The process of beating the deluang bark to produce paper

After producing the appropriate size, the bark that has turned into semi-finished paper is boiled using banana leaves. The curing process is carried out for one week to produce paper with a smooth surface so that it can be used as stationery. In addition, curing is also carried out to reduce the moisture content in the deluang paper material.



Figure 9. Planting using banana leaves

After the moisture content in the paper decreases, the banana leaves used for watering can be opened. Make sure that the resulting deluang paper is completely dry before using it as a writing mat. This is to avoid that the ink money used for writing can stick firmly to the paper.



Figure 10. Deluang paper produced from the extraction process

Based on the extraction process that has been carried out, the author found the fact that the process of making deluang-based paper is quite easy to do. This makes this type of paper has a great opportunity to be developed further. In fact, according to the author, this deluang paper material can be used as a learning medium in calligraphy lessons.



Figure 11. The resulting deluang paper is inscribed with Arabic script

As a trial, the author has tried to write Arabic script on the resulting deluang paper. Writing is done using markers. The results of writing (figure 11) can be used for writing Arabic calligraphy.

In research conducted by Agus Dody with Toni Masdiono, it was explained that making daluang paper after soaking the bark was beaten using special brass to hit the daluang wood, after beating the daluang wood then the drying process was directly carried out in the sun without any bottom. Slightly different from the discoveries found by researchers in the Jember area, the crushing of bark uses tools lined with thick wood. After the crushing process, drying in the sun was the same as Dody and Masdiono's research, but the researchers' findings found that the bark that was ready to be dried would be lined with banana leaves first to create a smoother paper. Perbedaan ini menunjukkan keragaman budaya Indonesia pada pengolahan kertas daluang. Keduanya memberikan kontribusi yang sama terhadap pemahaman dan dokumentasi tentang naskah kuno dan budaya lokal.

Conclusion

Based on the author's research, there are two types of ancient manuscript storage places in the Jember area, namely people's homes and Islamic boarding schools. The manuscripts kept in people's homes are predominantly made from European paper, with two examples of manuscripts, one of the Al-Qur'an and the other of the Hagiography of the Prophet Muhammad. At the Islamic boarding school, research found five manuscripts made from daluang paper, including the story of the Prophet Yusuf, the Panji Story, the Story of the Prophet Muhammad, a mixed manuscript of theology, medicine and Arabic teachings, as well as an Al-Qur'an. The manuscripts vary in size and script, providing a rich picture of the region's cultural and religious heritage.

Search results showed that most of the ancient manuscripts found had significant damage, such as torn paper, holes and discoloration due to the effects of aging. Despite facing these challenges, researchers managed to successfully carry out the process of extracting

materials from waste paper through a series of steps. These steps include selecting the tree to be used, separating the bark from the deluang wood, soaking, pounding and curing. This process not only reflects the diligence in recovering materials, but also reveals the importance of preserving ancient heritage to preserve knowledge and culture in the Jember region.

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