

METHODOLOGY REPORT

EAP1628



ACKNOWLEDGEMENT

ENDANGERED ARCHIVE PROGRAM (EAP1628)

“Rescuing the written past: a digitising and periodic preservation initiative for endangered manuscripts in private collections beyond Yogyakarta’s Palaces”

The EAP1628 Project Team would like to extend its deepest appreciation to Arcadia and the British Library. Through the Endangered Archives Programme (EAP), we have received financial support, policy guidance, and technical advice that have made this digitisation programme possible. This support has provided a solid foundation for the preservation and safeguarding of ancient manuscripts beyond the main scriptoria of Yogyakarta, namely the Kraton Yogyakarta and Kadipaten Pakualaman. We would also like to thank the manuscript owners for their cooperation and the trust they have placed in us to access, document, and digitise their collections. This trust has been a decisive factor in the project’s success.

We further acknowledge the strategic role of the Library of UIN Sunan Kalijaga, the Department of Culture of Sleman Regency, the National Library of the Republic of Indonesia, and the Regional Library and Archives Service of the Special Region of Yogyakarta as archival partners who ensure that the results of this digitisation are securely preserved and widely disseminated on a sustainable basis. Special recognition is due to the Jangkah Nusantara Community for their technical and cultural contributions, including the integration of local rituals to support community acceptance. Likewise, we greatly value the support of experts and trainers from Manassa, the National Library, and other institutions, who have strengthened the team’s capacity in manuscript digitisation, cataloguing, and conservation.

Yogyakarta, 2025

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A. Context and Background

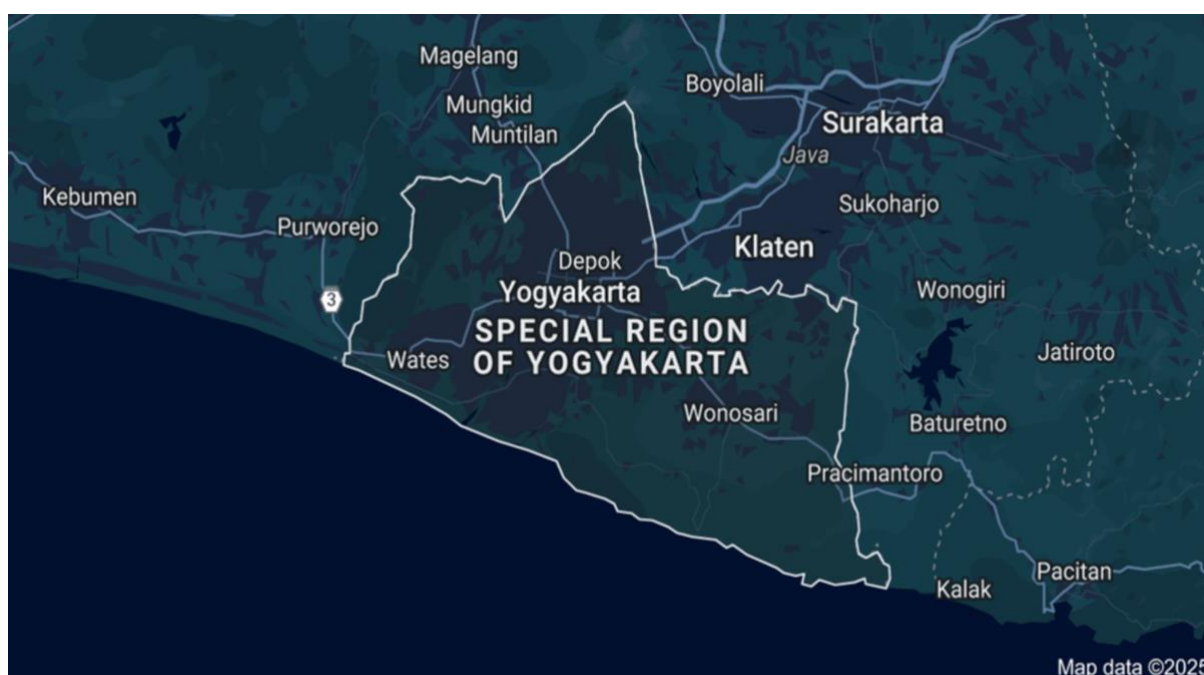


Figure 1. Maps of Special Region of Yogyakarta Province, Indonesia

In the realm of Yogyakarta, two eminent kingdoms, heirs to the Islamic Mataram legacy, namely Kraton Jogja and Pura Pakualaman, proudly stand. While it has been conventionally acknowledged that Yogyakarta's manuscripts primarily originated within the palace confines, the evolution of literary endeavors beyond the regal precincts is a noteworthy facet. This projects its focus on manuscripts that were composed and preserved beyond the palace precincts. The focal point of this project is manuscripts written by hand, distinct from printed works utilizing archaic scripts. Amidst the advent of printing machines in 19th-century Indonesia, local figures continued the practice of manually copying crucial works.

Regrettably, these manuscripts often remain obscured from public awareness, residing in an exceedingly fragile state. Authored by significant figures in Yogyakarta's local history and palace dignitaries, these manuscripts provide profound historical insights. Distinguished by their handwritten nature, many of these manuscripts exhibit exquisite illuminations and encapsulate texts of paramount informational significance, spanning religious discourse, traditional art, and literary compositions. The allure of this project lies in its capacity to unearth the history of

Yogyakarta's literary traditions, specifically those originating from local poets beyond the palace walls.

Building on the realities encountered in the field, the EAP1628 team, represented locally by the Jangkah Nusantara Community and in partnership with the Library of UIN Sunan Kalijaga and DPAD, has undertaken efforts to inventory, digitise, and provide sustainable preservation support. The programme focuses on community-owned manuscripts in the Special Region of Yogyakarta, covering five areas: Bantul, Gunungkidul, Kulon Progo, Sleman, and the City of Yogyakarta. Manuscript owners form an integral part of the local communities. Accordingly, our approach extends beyond research and digitisation, incorporating cultural negotiations and rituals that, at times, presented unique challenges. This methodology report therefore serves not only as a record of technical procedures but also as an account of the cultural strategies and decisions adopted to safeguard the long-term sustainability of these collections.

B. Archival Material

B.1. Summary

The manuscripts digitised under the EAP1628 project, which are dispersed across community collections, are predominantly written on European paper, with a smaller number on traditional paper known as daluwang. The widespread use of European paper in Javanese manuscripts held in private collections across the Province of Yogyakarta and its surrounding areas indicates that these manuscripts were produced between the nineteenth and the mid-twentieth century, in line with the availability of European paper and the ability of certain community groups to access it at that time.

By contrast, manuscripts made of daluwang (*Broussonetia papyrifera*) exhibit a coarser texture derived from the fibres of the plant's bark and possess a slightly glossy surface. The final production process, however, is almost identical to that of manuscripts created on European paper: the sheets are folded into book format and then sewn together with thread.

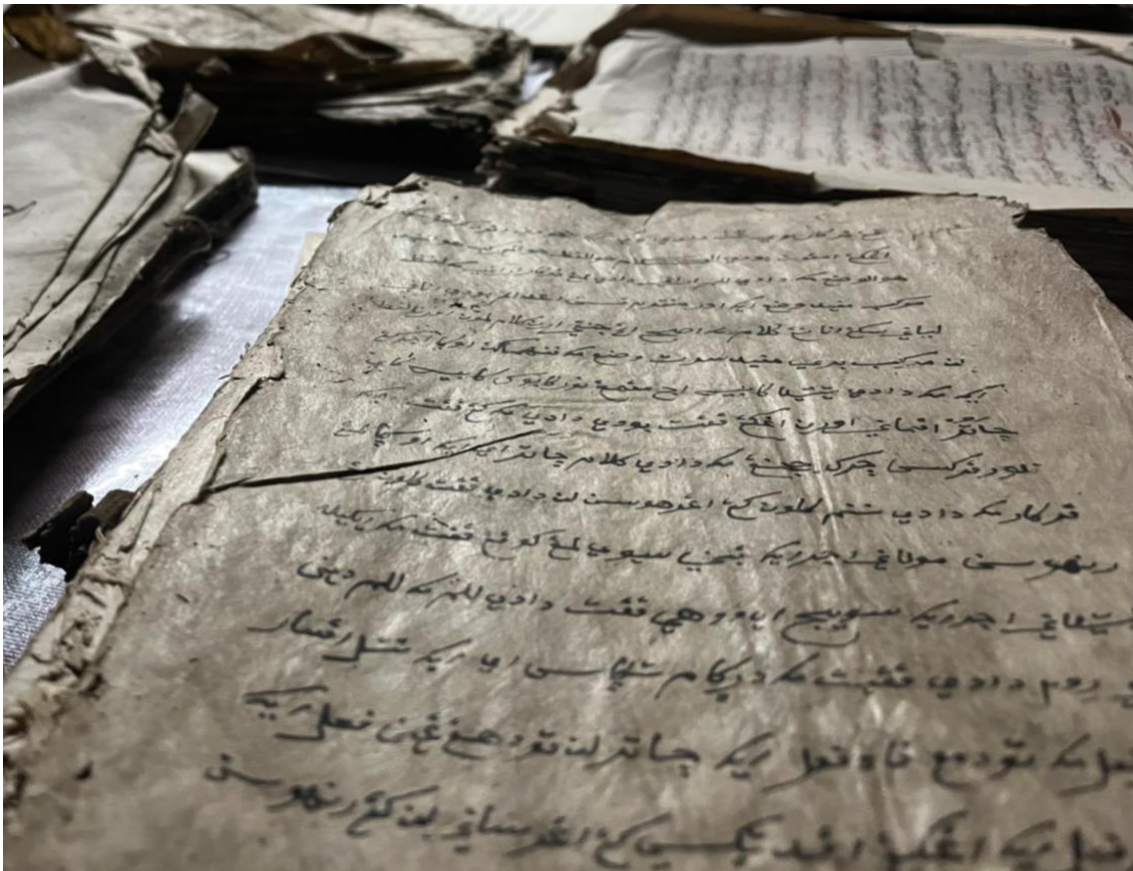


Figure 2. One of the manuscripts from Gunungkidul written on daluwang.

In addition to the diversity of materials, the digitised manuscripts also vary considerably in size. The smallest examples measure as little as 10 × 7 cm, while the largest reach approximately 20 × 30 cm. Their thickness ranges from just a few dozen folios to several hundred. In terms of the language and script used, this project has documented manuscripts written in Javanese, Arabic, and mixed Malay, using scripts such as Javanese, Pegon (Arabic-Javanese), and Latin. The contents are equally diverse, encompassing texts on dance, music, wayang, astrology, education, law, literature, religion, and history.

These manuscripts were integral to everyday life. The majority of them offer valuable insights into Islamic societies and into cultural practices unmediated by royal influence, reflecting the complex dynamics of Javanese society as it evolved. Despite their marginalised status, they constitute indispensable resources for scholars, providing nuanced perspectives on cultural expression that transcend palace boundaries. As such, this overlooked body of material testifies to the intellectual and artistic vitality that flourished outside the recognised centres, underscoring the urgent need for greater recognition and preservation.

Yet, all these unique manuscripts share one common feature: their vulnerable condition. The handwritten collections in private hands are endangered for several reasons. Many owners lack awareness of their cultural significance, resulting in inadvertent neglect, damage, or even deliberate destruction—as evidenced by cases where manuscripts were burned or discarded at sea. Limited resources for care also contribute to deterioration, with some owners keeping manuscripts in damp or unsuitable environments. Moreover, Yogyakarta’s hot and humid climate accelerates decay, fostering mould growth and insect infestations of varying severity. Finally, these collections are also threatened by theft and illicit trade, exposing them to further risk at the hands of unscrupulous actors.

B.2. Manuscript Collection

B.2.1. Collection of Mr. Bardi (EAP1628_JANGKAH_GK_BR)

Mr. Bardi, a descendant of Kyai Muhammad KIRAMU, currently owns a Qur'an manuscript inherited from a religious leader in Kedungpoh, Nglipar, Gunungkidul. Family accounts suggest that the collection once comprised several manuscripts. Over time, however, inheritance divisions distributed the manuscripts among various descendants, many of whom are now settled outside Nglipar and even beyond Java. Little is known today about the history of the collection, as Mr. Bardi and other family members provide limited information. This gap is further compounded by the passing of older generations who once held knowledge of the manuscripts' origins and of Kyai Muhammad KIRAMU himself.



Figure 3. Physical Condition of the Qur'an Manuscript from Mr. Bardi's Collection

B.2.2. Collection of Mr. Kasno (EAP1628_JANGKAH_GK_KS)

Mr. Kasno owns a Qur'an manuscript inherited from his family, who are believed to have been students of Kyai Muhammad KIRAMU. The manuscript is written on European paper with black ink. In terms of script style, it shows notable similarities with the manuscripts in the collection of Mr. Sakiyo, who lives in the same village but in a different hamlet.

Physically, the manuscript is still in relatively good condition, with a strong binding. However, it is very damp and severely affected by mould, with black spots appearing on almost every

page and continuing to spread. Prior to digitisation, the EAP1628 team carried out light preservation measures, including cleaning the manuscript of mould and dust, and placing it in quarantine with special materials to slow the growth of mould.



Figure 4. Three members of EAP1628 team, Muhammad Bagus Febriyanto, Jergian Jodi, and Zainal Fanani surveying and inventorying the Qur'an manuscript in Mr. Kasno's collection.

B.2.3. Collection of Mr. Nur Muhammad Rosyid Ridlo (EAP1628_JANGKAH_GK_NR)

The manuscripts owned by Mr Rosyid originate from his grandfather and great-grandfather, who were religious leaders in Branjang, Gunungkidul Regency. As such, the collection consists mainly of Islamic texts, including copies of the Qur'an, hadith, works on fiqh and aqidah, as well as manuals for learning Arabic. In the past, the family is said to have held dozens of manuscripts. Over time, however, many were either damaged or taken by the pupils of Mr Rosyid's great-grandfather, who had studied Islam under his guidance. Today, only around fifteen manuscripts remain. Of these, five have so far been digitised, while the rest are still dispersed and difficult to identify.



Figure 5. Islamic-themed manuscripts from the collection of Mr. Rosyid Ridlo

B.2.4. Collection of Mr. Sakiyo (EAP1628_JANGKAH_GK_SY)

Mr Sakiyo and his wife are direct descendants of Kyai Muhammad Kiramu, an Islamic preacher and the author of several manuscripts in Kedungpoh, Gunungkidul Regency. They are also related to Mr Bardi. Among the descendants, Mr Sakiyo holds the largest collection of manuscripts attributed to Kyai Muhammad Kiramu, consisting of Qur'an manuscripts, Islamic texts, and literary works.

Most of these manuscripts are written on European paper, with an average size comparable to A5 sheets. However, many of them are no longer bound in their original form. Loose folios have been reattached by the owner using black tape or even staples. Although intended as an effort to preserve the manuscripts, such methods in fact pose a serious risk to their physical condition.

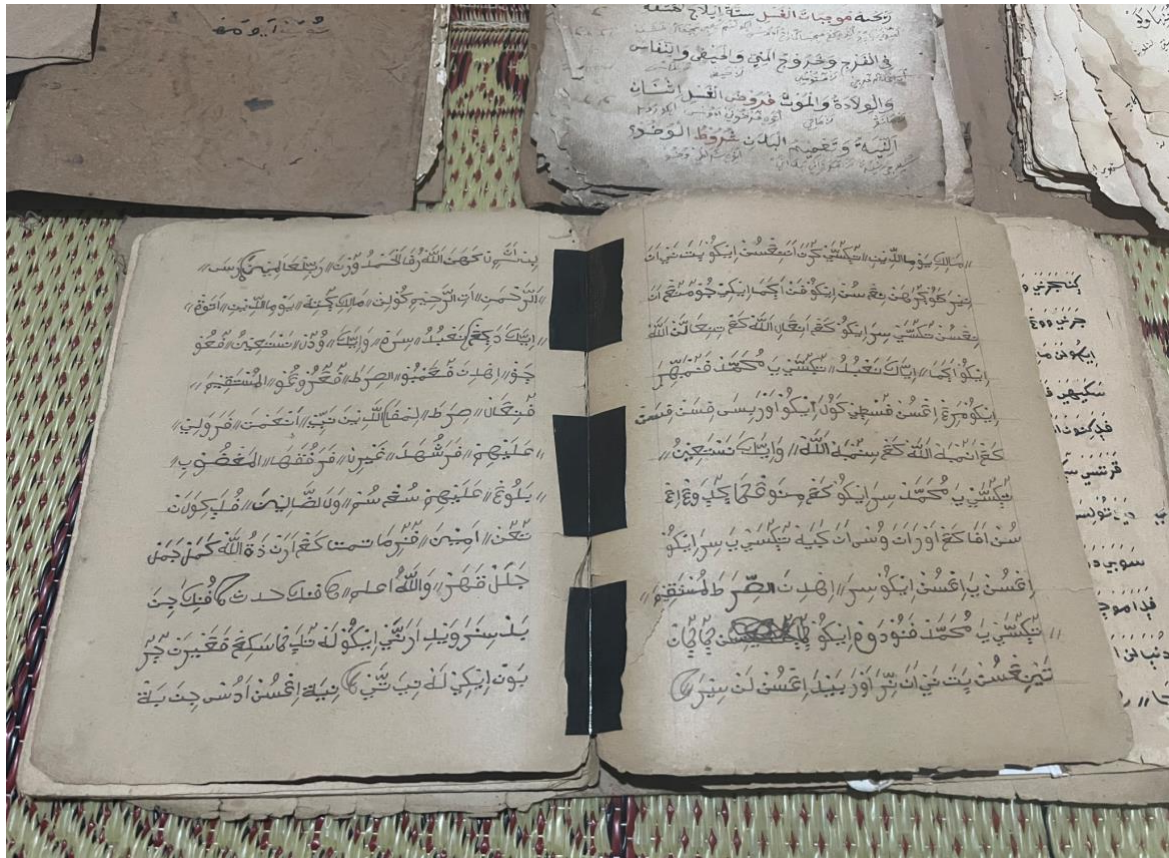


Figure 6. One of the manuscripts from Mr Sakiyo's collection, whose binding has come apart and was subsequently reattached with black tape by the owner.

B.2.5. Collection of Mrs. Gita Indriyastuti (EAP1628_JANGKAH_SL_GI)

Mrs Gita Indriyastuti inherited her manuscript collection from her late father, Mr Sukiyat, who was an avid reader and collector of books, including manuscripts. During his lifetime, Mr Sukiyat rescued many manuscripts that had been neglected or traded freely and took great care in preserving them. For manuscripts lacking covers, he provided new ones, and in some cases even rebound them by hand. The collection was neatly arranged in his private library at home.

Following his passing, responsibility for the collection was assumed by his daughter, Mrs Gita, who now safeguards around forty manuscripts. The texts cover a wide range of themes, most notably chronicles (*babad*), literature, education, astrology, and health. In her preservation efforts, Mrs Gita is supported by the Jangkah Nusantara Community.



Figure 7. Principal applicant (Mr Muhammad Bagus Febriyanto) surveying classifying manuscripts from the collection of Mrs Gita Indriyastuti prior to digitisation.

B.2.6. Collection of Mr. Harjuna Priya Husada (EAP1628_JANGKAH_SL_HP)

Mr Harjuna inherited his collection of manuscripts from his father, R. Munjawir Sudanar Sumbar Atmaja. His great-grandfather was an Islamic leader in Mlati, Sendangadi, and the collection has since been preserved by Mr Harjuna in his private residence. Over time, part of the family's collection was borrowed by relatives and colleagues but has never been returned. It is likely that some of these manuscripts have been lost or damaged. Nevertheless, Mr Harjuna remains open to collaboration, offering access to anyone interested in helping to preserve or utilise his manuscripts for scholarly purposes. The surviving manuscripts primarily comprise works on fiqh, aqidah, Arabic grammar, and literature imbued with Islamic teachings.



Figure 8. Mr Harjuna Priya Husada recounting the origins of his manuscripts to the EAP1628 Team and local agents before they were recorded and documented.

B.2.7. Collection of Mr. Antonius Suparnjo (EAP1628_JANGKAH_YK_AS)

Mr Antonius Suparnjo is a Javanese cultural expert who inherited his collection of manuscripts from his parents. With a deep passion for Javanese literature, he has personally undertaken the transcription and translation of much of his collection. His manuscripts focus on themes such as dance, chronicles (*babad*), and didactic literature (*piwulang*). Most of the manuscripts remain complete and well-bound, although some bindings have begun to deteriorate and many of the texts have been damaged by insect infestation. Mr Antonius hopes that through this digitisation programme, his collection will become more widely accessible to the public and that the values preserved within these texts will serve as a source of inspiration for all.

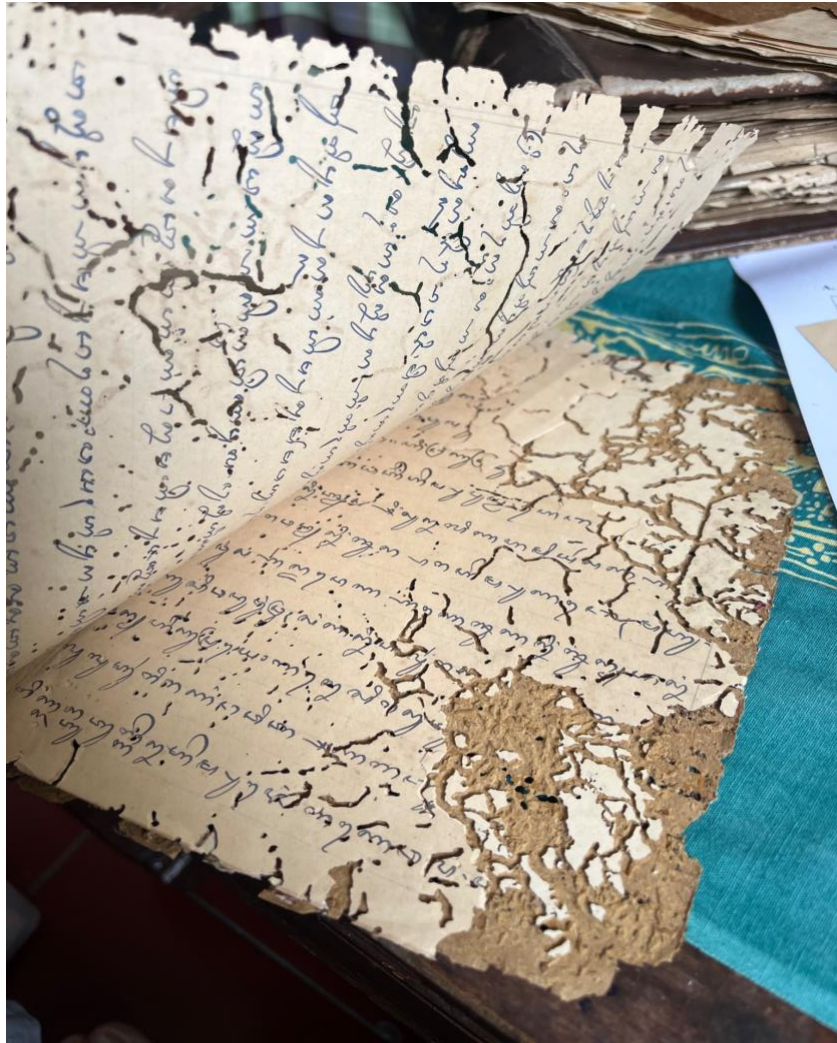


Figure 9. The physical condition of a manuscript from Mr Antonius Suparnjo's collection, showing extensive insect damage.

B.2.8. Collection of Dewantara Kirti Griya Tamansiswa (EAP1628_JANGKAH_YK_TS)

The Dewantara Kirti Griya Tamansiswa Museum was once the private residence of Ki Hadjar Dewantara, later transformed into a museum and library. As is widely recognised, Ki Hadjar Dewantara was a leading figure in Indonesia who championed modern education while remaining firmly rooted in Javanese traditions.

The manuscripts preserved in the library constitute part of his legacy. Some are believed to have originated from the Pakualaman dynasty, from which Ki Hadjar Dewantara descended, while others entered the collection through donations and gifts from private collectors.

The museum and library collections are managed by the Museum Council and are open to the

public, though access is restricted to on-site consultation. At present, approximately 80 manuscripts are held at Tamansiswa, covering a wide range of themes including chronicles (*babad*), education or *piwulang*, religion, dance, and music or children's songs (*dolanan*), which are distinctive features of Tamansiswa cultural heritage.



Figure 10. The manuscript storage cabinet in the Library Room of the Dewantara Kirti Griya Tamansiswa Museum.

C. Criteria and Methodology for Manuscript Selection

The process of selecting manuscripts in the EAP1628 project was not simply determined by the inventories available to collection holders, but was guided by a set of methodological considerations encompassing physical, historical, and social aspects. The team sought not merely to digitise manuscripts that were most accessible, but also to weigh the representative value of each text within the broader context of knowledge heritage. This decision-making process was conducted in consultation with the owners, as a comprehensive understanding of the entire collection enabled the team to explain transparently why certain materials were prioritised for digitisation while others were deferred.

Broadly speaking, three main principles informed the selection process. The first concerned

the physical condition of the manuscripts. Priority was given to those whose texts could still be read and identified, even when showing signs of deterioration such as mould, fading ink, insect damage, or fragile binding. Manuscripts in an advanced state of damage—such as scattered leaves beyond any possibility of reconstruction, or texts rendered illegible due to ink corrosion—had to be excluded from digitisation. In such cases, digitisation was deemed unlikely to yield significant benefit without intensive restoration, which would require considerably more time. One such example is a manuscript entitled *Babad Tanah Jawa*, a volume of around 1,000 pages from the collection of Mrs Gita Indriyastuti, which could not be digitised due to its extremely fragile condition; nearly every leaf had fragmented into small pieces and become intermixed.

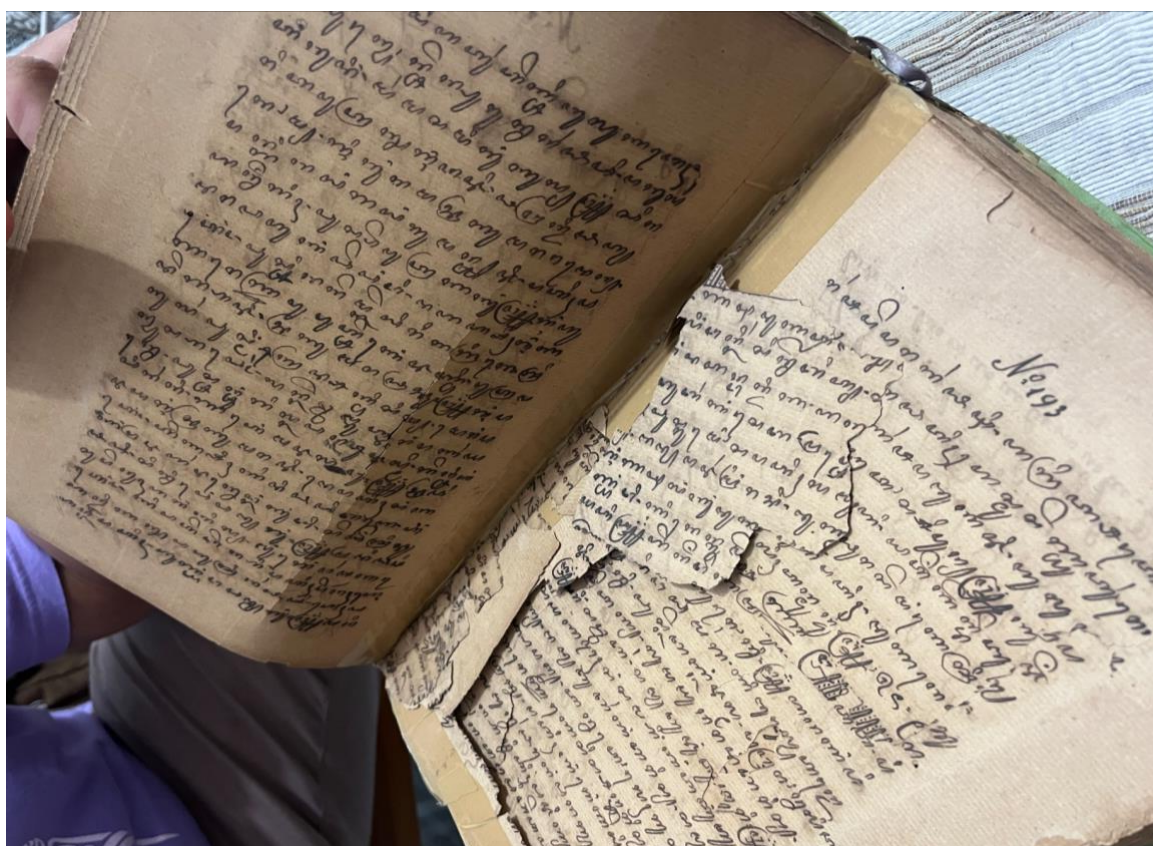


Figure 11. Babad Tanah Jawi manuscript from the collection of Mrs Gita Indriyastuti, excluded from digitisation due to its condition.

The second principle concerned textual diversity and variation. Manuscripts bearing the same title, such as Qur'anic codices or *babad* texts, were not automatically treated as duplicates. The team emphasised that even minor differences in style of writing or copying, textual completeness, page layout, or other forms of variation reflect the dynamics of local

copying traditions that merit preservation. Each exemplar was therefore regarded as an independent entity with its own philological and cultural significance. This principle was key to ensuring that digitisation served not merely as physical preservation, but also as a means of enriching comparative data across manuscripts. For instance, in the collection of Mr Nur Muhammad Rosyid Ridlo, several Qur'anic manuscripts were found to vary in form, with some containing only certain *juz* and others being complete. A similar case arose in the collection of Mrs Gita Indriyastuti, where several texts of the *Babad Demak* were discovered. The team's examination revealed that each exemplar of the *Babad Demak* displayed distinct physical and textual features, rendering them valuable as research sources in their own right.

The third principle addressed the social and cultural dimensions of the collections. Certain manuscripts were embedded within sensitive religious and family traditions. In such cases, the consent of the owners was decisive. Some texts were withheld from publication because they were believed to contain esoteric meanings deemed inappropriate for wider circulation, or because they were still actively used in practices of recitation and teaching—for example, a manuscript belonging to Mr Antonius Suparnjo. In other instances, an owner would only grant occasional access to a manuscript, compounded by its already fragmentary condition. These factors made it difficult for the team to examine the manuscript in detail within the time available. Such decisions were respected as part of the ethics of research and preservation, and consequently not all known manuscripts were included in the project. Digitisation, therefore, was not only a technical process but also involved a negotiation of trust between owners and researchers.

In addition to these three principles, logistical and accessibility issues also played a role. Not all collection holders could be reached easily during the implementation period, whether due to geographical distance, limited time, or fluctuating willingness to participate. Lengthy consent procedures sometimes raised doubts among owners. To address this, the team made repeated visits to provide explanations, respond to questions, and reaffirm the project's long-term commitment. This strategy proved effective, even though in the end only seven collections could be prioritised out of the ten originally planned.

The outcome demonstrates that this selective approach remained productive. With seven collections, the number of digitised items in fact exceeded the initial target: from the projected 45,000 digital files, the total rose to approximately 47,000. This outcome

underscores that emphasis on quality and diversity of manuscripts was more beneficial than simply maximising the number of participating owners. At the same time, the project produced a framework applicable to subsequent phases: digitising manuscripts previously deferred, whether for reasons of physical deterioration or social considerations. The selection methodology thus reflects a balance between scholarly rigour, sensitivity to local communities, and practical effectiveness in field implementation.

D. Digitisation Workflow

D.1. Introduction

The workflow for manuscript digitisation in the EAP1628 project was structured in stages, encompassing the phases of pre-digitisation, the digitisation process itself, and the dissemination of results. Each stage was designed to address two principal challenges: safeguarding the authenticity and physical sustainability of the manuscripts, and fostering trust with the owners and local communities. Thus, the digitisation process was intended not merely to produce digital copies, but also to revitalise the social function of manuscripts as media of knowledge.

The sequence of activities outlined below illustrates how international technical standards were combined with local practices, and how legal, cultural, and academic considerations were weighed on an equal footing. From preliminary surveys, approaches to owners, the securing of permissions, through to customary ceremonies, every step formed a foundation that enabled digitisation to be carried out in both an ethical and sustainable manner.

D.2. Workflow

D.2.1. Survey and Mapping

The initial step consisted of field surveys across five districts/municipalities in the Special Region of Yogyakarta, aimed at identifying manuscripts held in private and community collections. The survey recorded physical data (size, material, number of folios, condition), textual data (title, language, script, content), and contextual data (ownership history, social

function).

The survey revealed a wide range of manuscript types, including religious texts (Islamic, Hindu-Javanese), customary law, genealogies, medical treatises, and literary works. The materials used were equally diverse, ranging from European paper and *daluwang* (traditional paper made from tree bark) to animal skin. Their physical condition also varied: some manuscripts were relatively intact, while others showed severe damage caused by mould, tearing, and fading ink.

A methodological note: although there had been an initial plan to develop a digital map accessible to the public via the website *jangkah.id*, this has not yet been implemented. At this stage, the survey results were instead used primarily as internal documentation to support the prioritisation of digitisation.

D.2.2. Engagement with Owners

The next stage involved establishing relationships with manuscript owners. This engagement drew upon the framework of the *post-custodial approach*—a preservation model that does not transfer physical ownership of manuscripts to archival institutions, but instead supports owners to safeguard their collections through digital documentation. This approach was particularly significant, as many owners were reluctant to relinquish their manuscripts due to historical trauma or concerns about potential “appropriation” by the state.

In addition, a cultural approach was undertaken. Through sustained dialogue, the team sought to shift owners’ perspectives: from viewing manuscripts solely as sacred heirlooms to be passed down within families, towards recognising them as repositories of knowledge whose value lies in preservation and wider dissemination. This approach was accompanied by respect for local cultural practices, including acts of pilgrimage (*ziarah*) and ritual offerings (*wilujengan*), which symbolically reaffirm the interconnectedness of manuscripts, ancestors, and community.



Figure 12. The Principal Investigator and Co-applicant presenting the work of the community in safeguarding manuscripts and outlining the digitisation plan to the owners, Mr Sakiyo and his wife.

D.2.3. Permissions

Permissions served as both a legal and ethical instrument within the programme. Each owner was asked to sign a permission form provided by the EAP of the British Library. This document regulated matters of copyright, distribution, and the scope of public access. In this way, ownership rights remained with the holders, while the digitised manuscripts could be made available to the global academic community under a Creative Commons Attribution Non-Commercial 4.0 licence. The permission framework also accommodated manuscripts deemed by their owners to be too sacred for wide publication. In such cases, the manuscripts were still registered in the inventory, but not made publicly accessible in the repository.



Figure 13. Mr Bardi with his elder sister and niece. The digitisation process was carried out only after consent was obtained not solely from the custodian, but also from other surviving heirs with knowledge of the manuscripts' existence.

D.2.4. Customary Rituals

As part of the cultural approach, the team undertook pilgrimages to the graves of manuscript authors and ancestors who had bequeathed the collections, including:

- The grave of Ki Hajar Dewantara
- The grave of Kyai Muhammad KIRAMU (Nglipar, Gunungkidul)
- The grave of Kyai Muhammad Irsyad (Karangmojo, Gunungkidul)
- The grave of Kyai Bening (Beningan, Mlati, Sleman)
- The grave of Mr Sukiyat (Moyudan, Sleman)



Figure 14. Pilgrimage to the graves of Ki and Nyi Hadjar Dewantara.



Figure 15. Pilgrimage to the grave of Kyai Muhammad KIRAMU, an Islamic religious leader and author of manuscripts from Kedungpoh, Nglipar, Gunungkidul.



Figure 16. Pilgrimage to the grave of the late Mr Sukiyat, father of Mrs Gita Indriyastuti.



Figure 17. Members of the EAP1628 team, the village head (Pak Dukuh), and Mr Rosyid, a manuscript owner, during a family grave pilgrimage.

In addition, a *wilujengan* was held, consisting of collective prayers accompanied by traditional Javanese offerings, as an expression of reverence and a plea for divine blessing and protection. These acts of pilgrimage and *wilujengan* were understood not merely as formal rituals, but as a form of archival ethnography: a way for the community to honour the ancestors and manuscript authors who transmitted knowledge. This practice represented the realisation of the principle of *Hangluhurake*, namely the elevation of the cultural value

of manuscripts.



Figure 18. Part of the ritual offerings (sajen and ubarampe) prepared for the wilujengan ceremony.



Figure 19. A sequence from the wilujengan customary ritual.

D.2.5. Manuscript Inventory

The inventory was compiled in detail using the EAP catalogue format, covering:

- Title, language, script, and content
- Number of folios, dimensions, and material (paper, *daluwang*, parchment)
- Physical condition
- Ownership history

The inventory was not merely administrative, but also academic in nature. For philological research, it opened pathways for the study of textual variants, material composition, and contexts of copying. The inventory further included narratives from owners, recorded as

part of the paratext accompanying the manuscripts.

D.2.6. Workshops and Community Outreach

The concept of digitisation was still relatively unfamiliar among the wider community, owners, and even within local government circles. For this reason, prior to the commencement of activities, the EAP1628 team undertook not only formal and informal permission procedures but also organised seminars to introduce and explain the project. Members of the EAP1628 team, the Jangkah Nusantara Community, and local agents were involved in intensive training on manuscript digitisation, metadata production, and preservation-restoration practices. These workshops ensured that the human resources engaged in the project were well-prepared to work responsibly and in accordance with the standards set by the British Library.



Figure 20. Programme outreach event involving manuscript owners, local government, community groups, and cultural activists in the Special Region of Yogyakarta.



Figure 21. Intensive workshop on manuscript preservation and restoration conducted with expert guidance.

D.2.7. Preservation

Preservation was carried out according to the principle of preventive conservation: dust cleaning, humidity control using silica gel, and storage in acid-free boxes. These measures were sufficient to stabilise the condition of the manuscripts prior to digitisation. It should be noted that although there were plans to implement further repairs using Japanese tissue or *kozo* paper, such advanced conservation practices were not fully undertaken by the EAP team and the Jangkah Community. Only a limited number of manuscripts underwent more intensive treatment, and only when their condition was not excessively fragile but required additional reinforcement of their physical structure. The principle applied was non-invasive, in order to safeguard the authenticity of the manuscripts as primary sources for philological research.



Figure 22. Basic preservation practices, such as cleaning each folio prior to digitisation.



Figure 23. A simple restoration activity on a manuscript with a severely damaged cover.

D.2.8. Digitisation

Digitisation was carried out in accordance with the technical standards of the EAP, British Library (see *EAP Guidelines for Remote Capture*). The process included:

- Photographing pages using a DSLR camera, with balanced lighting, a black background, and a cradle to support the manuscripts.
- Sequential image capture, ensuring that no folios were omitted.
- File storage in three formats: RAW (master archive), TIFF (long-term preservation), and JPEG (public access).
- A multi-layered backup system (external hard drives, local server, uploads to the EAP repository, and partner archival institutions at both regional level and the National Library of Indonesia).

These standards ensured that the digital outputs could serve academic research purposes while also meeting the requirements of long-term preservation.



Figure 24. Digitisation process using a copy stand.

D.2.9. Metadata

Metadata were compiled in accordance with the EAP template and based on both the

physical and textual characteristics of the manuscripts. Technical metadata included file format and resolution; descriptive metadata covered title, language, script, and content; and administrative metadata recorded access rights, storage location, and details of ownership. In addition, contextual metadata—such as ownership histories and narratives provided by the custodians—was also documented. This enriched the digital archive by foregrounding the interconnections between texts, manuscripts, and the communities that preserve them.

Identification		Original	Title	Content Type	Scope and Content	Number and Type of Original Material	Size and Dimensions of Original Material	Condition of Original Material
1	Level	Original	Title (in English)	Title (Transliterated)	Description			
2	Level	Original	Title (in English)	Title (Transliterated)	Description			
3	Level	Original	Title (in English)	Title (Transliterated)	Description			
4	Level	Original	Title (in English)	Title (Transliterated)	Description			
5	Level	Original	Title (in English)	Title (Transliterated)	Description			
6	Level	Original	Title (in English)	Title (Transliterated)	Description			
7	Level	Original	Title (in English)	Title (Transliterated)	Description			
8	Level	Original	Title (in English)	Title (Transliterated)	Description			
9	Level	Original	Title (in English)	Title (Transliterated)	Description			
10	Level	Original	Title (in English)	Title (Transliterated)	Description			
11	Level	Original	Title (in English)	Title (Transliterated)	Description			
12	Level	Original	Title (in English)	Title (Transliterated)	Description			
13	Level	Original	Title (in English)	Title (Transliterated)	Description			
14	Level	Original	Title (in English)	Title (Transliterated)	Description			
15	Level	Original	Title (in English)	Title (Transliterated)	Description			
16	Level	Original	Title (in English)	Title (Transliterated)	Description			
17	Level	Original	Title (in English)	Title (Transliterated)	Description			
18	Level	Original	Title (in English)	Title (Transliterated)	Description			

Figure 25. Metadata listing containing information on the physical and textual aspects of the digitised manuscripts.

D.2.10. Curation of Photographs and Metadata

Curation was undertaken to check the quality of the photographs (sharpness, lighting, colour balance) and the consistency of metadata. This ensured that every folio was properly documented and presented in the correct sequence. However, the printed catalogue that had been planned for distribution to owners and partner institutions was not produced. The curation process was instead focused on the management of the digital archive for the EAP repository.

D.2.11. Reporting

Project reporting was prepared in line with the British Library's EAP format, comprising a final report covering both technical and financial aspects, alongside a methodological report. The technical report detailed the number of manuscripts, the number of folios, and the physical condition of the materials. The methodological report explained the social, cultural, and technical approaches employed.

It should be noted that publication of the report through the *jangkah.id* website has not yet been realised. Dissemination of results was therefore concentrated on the official reports submitted to the EAP and through offline outreach activities.

D.2.12. Programme Launch and Handover of Copies

The final stage consisted of handing over digital copies to manuscript owners and to key archival partners, namely:

- Library of the State Islamic University (UIN) Sunan Kalijaga
- Department of Culture, Sleman Regency
- Regional Library and Archives Office of the Special Region of Yogyakarta
- National Library of Indonesia

The handover was carried out using external hard drives or local servers. A printed catalogue was not published. The results of the programme were also disseminated through seminars and workshops, serving as a medium of education to reframe manuscripts not solely as sacred heirlooms, but as libraries of knowledge.

E. Conclusion

The methodology of manuscript digitisation outlined here reflects a deliberate effort to bridge two domains: the domain of international technical standards, which ensure the long-term sustainability of archives, and the domain of local cultural practices, which regard manuscripts as inseparable from the life of the community. Through a post-custodial approach, the authority of owners remained respected, while digital copies opened up the knowledge embedded in manuscripts to broader access, across geographical boundaries and generations.

More than a documentation exercise, the integration of ritual such as *ziarah*, *wilujengan*, and other cultural practices demonstrates that preservation of manuscripts is not solely about safeguarding sheets of paper or *daluwang*, but also about maintaining spiritual connections with ancestors and ensuring the continuity of cultural values. In this way, manuscripts are positioned not merely as inert objects, but as *living heritage*—continually engaged with the communities around them.

The success of this programme is measured not only by the number of digital files, which surpassed the initial target, but more importantly by the growth of shared ownership and a renewed awareness that manuscripts are vital sources of knowledge. The support of archival partners and the active participation of communities have shifted the paradigm of manuscripts: from heirlooms kept hidden in private spaces to libraries of knowledge accessible for academic research and the strengthening of national cultural identity.

Thus, this methodology has not only rescued texts from physical decay, but has also reaffirmed the role of manuscripts as bridges between past, present, and future—signifiers of identity and sources of inspiration for generations to come.

Appendix I

List of Digitised Manuscripts EAP1628

Collection	EAP Number	Title	Year	Number of Digital Files
Mr. Bardi	EAP1628 JANGKAH GK BR 001	Al-Qur'an	1890-1930	664
Mr. Kasno	EAP1628 JANGKAH GK KS 001	Al-Qur'an	1890-1930	414
Mr. Nur Muhammad Rosyid Ridlo	EAP1628 JANGKAH GK NR 001	Kitab Taşrif	1880-1920	164
	EAP1628 JANGKAH GK NR 002	Al-Qur'an	1880-1920	260
	EAP1628 JANGKAH GK NR 003	Kitab Do'a	1880-1920	90
	EAP1628 JANGKAH GK NR 004	Kitab Minhaju Talibin	1880-1920	388
	EAP1628 JANGKAH GK NR 005	Kitab Fiqih wal 'Aqidah	1880-1920	418
Mr. Sakiyo	EAP1628 JANGKAH GK SY 001	Layang Şamud	1890-1930	128
Mrs. Gita Indriyastuti	EAP1628 JANGKAH SL GI 001	Babad Mataram	1880-1900	572
	EAP1628 JANGKAH SL GI 002	Keris Wirid	1919-1935	298
	EAP1628 JANGKAH SL GI 003	Babad Giyanti	1880-1910	390
	EAP1628 JANGKAH SL GI 004	Jimat lan Rajah	1890-1920	386
	EAP1628_JANGKAH_SL_GI_005	Mantra lan Rajah	18 Sep 1897	156
	EAP1628 JANGKAH SL GI 006	Sĕrat Panggarjita	1900-1917	118
	EAP1628 JANGKAH SL GI 007	Saloka Paribasan	1890-1950	812
	EAP1628 JANGKAH SL GI 008	Serat Salokapatra	1906-1907	292
	EAP1628_JANGKAH_SL_GI_009	Jamu lan Donga	21 November 1921	468
	EAP1628_JANGKAH_SL_GI_010	Sĕrat Salasilah	18 July 1896	464
	EAP1628 JANGKAH SL GI 011	Babad Dĕmak	1890-1940	326
	EAP1628 JANGKAH SL GI 012	Sampek Ingte	1900-1955	220
	EAP1628 JANGKAH SL GI 013	Babad Dĕmak	1910-1960	490
	EAP1628_JANGKAH_SL_GI_014	Babad Sĕgaluh	20 December 1958	308
	EAP1628_JANGKAH_SL_GI_015	Babad Dĕmak	14 April 1903	710
	EAP1628 JANGKAH SL GI 016	Sujayengrĕsmi	1920-1940	446
	EAP1628 JANGKAH SL GI 017	Mahabarata	1925-1950	204
	EAP1628_JANGKAH_SL_GI_018	Primbon	14 July 1843	236
	EAP1628 JANGKAH SL GI 019	Pranataning Karaton	1910-1950	72
	EAP1628_JANGKAH_SL_GI_020	Piwulang Budha lan Widya Prĕmana	6 August 1903	228
	EAP1628_JANGKAH_SL_GI_021	Pawukon lan Darma Sonya	1910-1960	202
	EAP1628 JANGKAH SL GI 022	Babad Giyanti	1900-1960	492
	EAP1628_JANGKAH_SL_GI_023	Wiridan & Siti Jĕnar	21 March 1893	162
	EAP1628 JANGKAH SL GI 024	Kancil	1930-1955	258

	EAP1628_JANGKAH_SL_GI_025	Bausastra Pangeran Suryonegara	1900-1910	176
	EAP1628_JANGKAH_SL_GI_026	Sĕrat Menak	3 December 1908	334
	EAP1628_JANGKAH_SL_GI_027	Babad Mataram	1880-1910	832
	EAP1628_JANGKAH_SL_GI_028	Sĕrat Menak	1900-1940	224
	EAP1628_JANGKAH_SL_GI_029	Ambiya, Hidayat Jati, Widya Pramana	8 October 1973	286
	EAP1628_JANGKAH_SL_GI_030	Pustaka Rancang	1910-1950	474
	EAP1628_JANGKAH_SL_GI_031	Sĕrat Menak	1900-1955	466
	EAP1628_JANGKAH_SL_GI_032	Sĕrat Menak	1895-1940	542
	EAP1628_JANGKAH_SL_GI_033	Ambiya	1899-1935	732
	EAP1628_JANGKAH_SL_GI_034	Babad Mataram	1870-1910	774
	EAP1628_JANGKAH_SL_GI_035	Baratayudda I	1900-1930	234
	EAP1628_JANGKAH_SL_GI_036	Baratayudda II: Srikandi Maguru Manah	1900-1930	332
	EAP1628_JANGKAH_SL_GI_037	Baratayuda 3: Krĕsnadhuta	1900-1930	276
	EAP1628_JANGKAH_SL_GI_038	Bausastra Rajah	1896-1897	194
	EAP1628_JANGKAH_SL_GI_039	Cĕnthini	1896-1926	196
	EAP1628_JANGKAH_SL_GI_040	Sĕrat Menak	1900-1950	328
	EAP1628_JANGKAH_SL_GI_041	Sĕrat Panji	1890-1925	408
	EAP1628_JANGKAH_SL_GI_042	Sĕrat Damarwulan	1890-1930	370
	EAP1628_JANGKAH_SL_GI_043	Sĕrat Damarwulan	1870-1910	590
Mr. Harjuna Priya Husada	EAP1628_JANGKAH_SL_HP_001	Kitab Taşrĭf	1870-1900	86
	EAP1628_JANGKAH_SL_HP_002	Sĕrat Ambiya	1880-1910	680
	EAP1628_JANGKAH_SL_HP_003	Kitab Fiqih wal Tauĥid	1870-1900	84
	EAP1628_JANGKAH_SL_HP_004	Kitab Fiqih wal Tauĥid	1890-1920	54
	EAP1628_JANGKAH_SL_HP_005	Kitab Fiqih wal Taşawuf	1890-1920	88
	EAP1628_JANGKAH_SL_HP_006	Kitab Taşawuf	1880-1915	314
	EAP1628_JANGKAH_SL_HP_007	Kitab Taşrĭf	1890-1925	158
	EAP1628_JANGKAH_SL_HP_008	Primbon	1890-1910	162
	EAP1628_JANGKAH_SL_HP_009	Dalā'il Al Khayrāt wa Shawariq Al-Anwar fi Dzikir al-Şalat 'ala al-Nabi al-Mukhtar	1880-1900	122
	EAP1628_JANGKAH_SL_HP_010	Kumpulan Kitab	1890-1920	372
Mr. Antonius Suparnjo	EAP1628_JANGKAH_SL_HP_011	Kitab Al-Mu'tamad fi Uşul al-Fiqh	1895-1925	650
	EAP1628_JANGKAH_YK_AS_001	Sĕrat Pustakaraja Jilid II	1910-1930	418
	EAP1628_JANGKAH_YK_AS_002	Sĕrat Wedhataya	10 November 1923	132
	EAP1628_JANGKAH_YK_AS_003	Sĕrat Nitimani	January 1906	266
	EAP1628_JANGKAH_YK_AS_004	Sĕrat Pustakaraja Jilid I	1910-1930	520
	EAP1628_JANGKAH_YK_TS_001	Babat Gijanti Djilid I	1930-1935	344
	EAP1628_JANGKAH_YK_TS_002	Serat Lokapala I	1900-1940	416

Dewantara Kirti Griya Tamansiswa	EAP1628_JANGKAH_YK_TS_003	Serat Tjokrowati	1 March 1900	156
	EAP1628_JANGKAH_YK_TS_004	Serat Lakan	1910-1950	262
	EAP1628_JANGKAH_YK_TS_005	Serat Sembodro Larung	1920-1950	188
	EAP1628_JANGKAH_YK_TS_006	Serat Hadjipamasa	Early 20th century	520
	EAP1628_JANGKAH_YK_TS_007	Serat Hangger	15 February 1903	288
	EAP1628_JANGKAH_YK_TS_008	Tjarijosipun Kangdjeng Nabi Muhammad	Early 20th century	562
	EAP1628_JANGKAH_YK_TS_009	Babat Surakarta P.B. III Sambernjava Teluk	19th century-20th century	138
	EAP1628_JANGKAH_YK_TS_010	Babad Surakarta P.B. III	19th century-20th century	154
	EAP1628_JANGKAH_YK_TS_011	Sambetan Babat Kartosuro I	2 Januari 1903	258
	EAP1628_JANGKAH_YK_TS_012	Babat Kartosuro II	Early 20th century	176
	EAP1628_JANGKAH_YK_TS_013	Babat Kartosuro III Petjinan	Early 20th century	531
	EAP1628_JANGKAH_YK_TS_014	Babat Mataram ke I	30 Jan 1905	378
	EAP1628_JANGKAH_YK_TS_015	Babat Mataram ke II	1 Jun 1905	334
	EAP1628_JANGKAH_YK_TS_016	Serat Menak Tjino-Judjono Malebari I	30 March 1925	210
	EAP1628_JANGKAH_YK_TS_017	Serat Menak Malebari II	Early 20th century	210
	EAP1628_JANGKAH_YK_TS_018	Serat Menak Malebari III	11 March 1927	204
	EAP1628_JANGKAH_YK_TS_019	Serat Menak Djohanpirman	25 Jan 1925	210
	EAP1628_JANGKAH_YK_TS_020	Serat Menak Kandjun	Early 20th century	180
	EAP1628_JANGKAH_YK_TS_021	Menak Gulangge Wiwit Nagari Brakam	11 Jan 1926	208
	EAP1628_JANGKAH_YK_TS_022	Kumpulan Sĕrat	22 February 1842	226
	EAP1628_JANGKAH_YK_TS_023	Piwulang	19th century-20th century	226
	EAP1628_JANGKAH_YK_TS_024	Babad Pacina	Early 20th century	206

EAP1628_JANGKAH_YK_TS_025	Serat Pustaka Raja Jilid 7	26 Jun 1910	298
EAP1628_JANGKAH_YK_TS_026	Sĕrat Witaradya	Early 20th Century	394
EAP1628_JANGKAH_YK_TS_027	Sĕrat Cĕnthini	February 1823	228
EAP1628_JANGKAH_YK_TS_028	Kitab Bayan	19th Century	248
EAP1628_JANGKAH_YK_TS_029	Kartasura	20th Century	892
EAP1628_JANGKAH_YK_TS_030	Sĕrat Asal-usul Sarasilah	20 Apr 1931	174
EAP1628_JANGKAH_YK_TS_031	Sĕrat Asal-usul Sarasilah	28 Apr 1931	200
EAP1628_JANGKAH_YK_TS_032	Damarwulan	30 Apr 1912	420
EAP1628_JANGKAH_YK_TS_033	Sĕrat Cĕbolek	19th century-20th century	150
EAP1628_JANGKAH_YK_TS_034	Sĕrat Ambiya Jilit 3	6 August 1936	170
EAP1628_JANGKAH_YK_TS_035	Sĕrat Ambiya Jilit 2	6 August 1936	162
EAP1628_JANGKAH_YK_TS_036	Tapsir Jalalin	18 Aug 1879	424
EAP1628_JANGKAH_YK_TS_037	Sĕrat Ambiya Jilit 1	6 August 1936	164
EAP1628_JANGKAH_YK_TS_038	Bausastra Jawa I	20th Century	552
EAP1628_JANGKAH_YK_TS_039	Babad Dĕmak	26 Jun 1899	312
EAP1628_JANGKAH_YK_TS_040	Babad Mĕntawis	19th century-20th century	530
EAP1628_JANGKAH_YK_TS_041	Babad Dĕmak	19th century-20th century	504
EAP1628_JANGKAH_YK_TS_042	Kĕmpalan Piwulang	24 Nov 1886	620
EAP1628_JANGKAH_YK_TS_043	Bausastra Jawa II	20th Century	292
EAP1628_JANGKAH_YK_TS_044	1. Cabolek; 2. Islam	20th Century	438
EAP1628_JANGKAH_YK_TS_045	Sĕrat Ajipamasa ing Nagari Kĕdhiri	20th Century	216
EAP1628_JANGKAH_YK_TS_046	Sĕrat Arjunawiwaha	12 Sep 1922	364

EAP1628_JANGKAH_YK_TS_047	Sĕrat Driyabrata	20th Century	80
EAP1628_JANGKAH_YK_TS_048	Babad Majapahit lan Para Wali (Babad Demak)	19 Jun 1877	288
EAP1628_JANGKAH_YK_TS_049	Kĕmpalan Sĕrat Piwulang	Early 20th century	388
EAP1628_JANGKAH_YK_TS_050	Srimpi Gĕndhing Pandhelori	20th Century	172
EAP1628_JANGKAH_YK_TS_051	Sĕrat Wiwahajarwa	21 Jun 1778	266
EAP1628_JANGKAH_YK_TS_052	Babad Hamengkubuwana I	23 Jan 1917	376
EAP1628_JANGKAH_YK_TS_053	Ngelmu Sĕjati	Early 20th century	132
EAP1628_JANGKAH_YK_TS_054	Sĕrat Babat Mataram	1860-1861	436
EAP1628_JANGKAH_YK_TS_055	Sĕrat Babat Demak	18 May 1932	548
EAP1628_JANGKAH_YK_TS_056	Tĕdhakan Carita Wayang	20th Century	816
EAP1628_JANGKAH_YK_TS_057	Babad Tanah Jawa	20th Century	406
EAP1628_JANGKAH_YK_TS_058	Carita Luluhur Lan Para Nabi	19th century-20th century	384
EAP1628_JANGKAH_YK_TS_059	Tedhakan Kagoengan Dalem Serat Poerwakondha Djilid I	29 Oct 1847	874
EAP1628_JANGKAH_YK_TS_060	Sĕrat Napoliyun Bonapartĕ Jilid 1	Late 19th century-early 20th century	156
EAP1628_JANGKAH_YK_TS_061	Sĕrat Musawaradanipun Para Wali	Late 19th century-early 20th century	140
EAP1628_JANGKAH_YK_TS_062	Cĕmporet	Late 19th century-early 20th century	292
EAP1628_JANGKAH_YK_TS_063	Sĕrat Ambiya Ingkang Jilit 4	Late 19th century-early 20th century	132
EAP1628_JANGKAH_YK_TS_064	Sĕrat Ambiya	Late 19th century-early 20th century	198

EAP1628_JANGKAH_YK_TS_065	Carita Watu Gunung	Late 19th century-early 20th century	248
EAP1628_JANGKAH_YK_TS_066	Sĕrat Sĕmpehi	25 Nov 1930	242
EAP1628_JANGKAH_YK_TS_067	Jarwan Kadis	5 Nov 1899	336
EAP1628_JANGKAH_YK_TS_068	Sĕrat Babad Giyanti Jilid 4	Late 19th century-early 20th century	384
EAP1628_JANGKAH_YK_TS_069	Sĕrat Babad Giyanti Jilidan Ongka 3	Late 19th century-early 20th century	400
EAP1628_JANGKAH_YK_TS_070	Njajian & Tembang Anak-Anak 1935	01 Nov 1934	56
EAP1628_JANGKAH_YK_TS_071	Sĕrat Babad Giyanti Jilidan Ongka 2	Late 19th century-early 20th century	410
EAP1628_JANGKAH_YK_TS_072	Sĕrat Kandha Jilid 1	20th Century	36
EAP1628_JANGKAH_YK_TS_073	Tembang Dolanan	20th Century	264
EAP1628_JANGKAH_YK_TS_074	Tembang Dolanan	20th Century	40
EAP1628_JANGKAH_YK_TS_075	Sĕrat Jaka Mursahid	20th Century	256
EAP1628_JANGKAH_YK_TS_076	Sajembara Dolanan lan Tembang Lare-Lare	20th Century	136
EAP1628_JANGKAH_YK_TS_077	Sĕrat Piwulang Warni-Warni	15 Dec 1923	144
EAP1628_JANGKAH_YK_TS_078	Panitimasa	19 Jul 1925	188
EAP1628_JANGKAH_YK_TS_079	Babat Kartasoera	Late 19th century-early 20th century	762
EAP1628_JANGKAH_YK_TS_080	Sĕrat Kondha Jilid 2	Early 20th century	44
EAP1628_JANGKAH_YK_TS_081	Sĕrat Arjunasasra	Late 19th century-early 20th century	486

