

# MANUSCRIPT ONLINE REPOSITORY AS SCHOLAR REFERENCES SOURCE

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## ABSTRACT

One of the alternatives to revive the religious manuscript researcher and scholar passion is by providing an easy online reference about religious manuscript. Some manuscript researcher of ex-Office of Religious Research and Development Ministry of Religious Affairs have started to make and maintain an online repository about religious manuscripts since 2019. The plentiful manuscript data, which is resulted from research, contain philological description aspect and digital photo file needs to be followed up more than just a research report or catalogue. It also needs to be easily accessible by other scholar and researcher in an open access repository. This online repository, managed by the researcher team, contain almost 450 religious manuscripts from Madura. The other data that will be uploaded are Islamic manuscript found in Bali, manuscript by K.H. Ahmad Rifa'i Kalisalok, Syaikh Mahfudz Termas, and also from K.H. Hasyim Asy'ari. Using descriptive qualitative method, this paper aims to answer and introduce to three aspects, namely: a) the importance of providing an open access of religious manuscript using online repository; b) the content and general description of religious manuscript online repository; and c) the guidelines on how to access and download the manuscript from online repository.

**Keywords:** online repository, religious manuscript, references, scholar

## INTRODUCTION

Printed references have started to be replaced by the online ones (Prabowo & Heriyanto, 2013; Renatha et al., 2015; Supriyanto & Iswandari, 2017). Surprisingly, more scientific works in the form of journal articles, proceedings, and academic final project have been uploaded online (Astuty et al., 2021; Azwar & Amalia, 2017). Such situation certainly supports the ongoing development of the scientific writing and reviewing system. Thus, scientific works which demand the support from concept references and literature studies can be easily found in comparison to the era of the printed papers.

Unfortunately, the overwhelming reference sources are not always followed up by the ease of access. For example, generally the academic final projects are not

always fully displayed in the open access system; instead, these projects are only partially displayed and the parts of the projects that are usually displayed consist of title, abstract, introduction, and conclusion. Similarly, journal articles or international proceedings are generally of paid service in order to gain the full access. Up to this point, there has been a paradox that the data of references keep coming into such a huge serve but the access suffers from bottleneck situation.

A specific example of this case can be found in the needs of references among the academicians who pursue the domain of both literatures and manuscripts. The activities within the archipelago manuscript filing have been on progress for both the review and the preservation. A number of activities in the form of preservation, digitalization, codicology, identification, cataloging, and even review and development has never stopped. However, despite the numerous and ongoing reviews toward the manuscripts, the number of the manuscripts has still been overwhelmed by the number of the available collection. Indeed, there are so many manuscripts that have not been reviewed. In the meantime, it is inevitable that as an object or a source of review one manuscript can be reviewed for several times with different approaches.

The high value manuscripts which are having many benefits have been known and acknowledged by public as general knowledge. Manuscript, as a written source which is stored knowledge, history, and message media from one to next generation, has been discussed a lot by previous scholars (Baroroh-Baried et al., 1994; Djamaris, 2002; Fathurohman, 2016; Pudjiastuti, 2019; Pudjiastuti et al., 2018). Leaving aside the discussion of manuscript's values and benefits, this paper asks the reader to focus more on manuscript online repository which has been published by Office of Religious Research and Development, Ministry of Religious Affairs in Semarang/BLA Semarang (one of the parts of Ministry of Religious Affairs).

Therefore, using qualitative descriptive approach this article aims to explain and introduce: a) the importance of open access religious manuscript online repository; b) the content and general description of religious manuscript online repository published by BLA Semarang; and c) a guide in using, accessing, and downloading file in online repository.

## Method

This paper is a literature study by utilizing primary data from religious manuscripts which was the research result of the researcher in BLA Semarang. The manuscripts are collected by society. Digital data (manuscript photo) from the research activity are edited and uploaded in <https://www.blasemarang.web.id/index.php/repo>. Main source of this article is the homepage of *Repoblas: Repositori Naskah Balai Penelitian dan Pengembangan Agama Semarang*. *Repoblas* is an open access online repository which provides religious manuscript. So, this repository is different with colleges repository. The

universities repository original data formatted in text (theses and dissertation) then it changed to pdf format while *Repoblas* original sources was in photo format (jpg/tiff/nef) then being saved as pdf file format. Some of the data from *Repoblas* page are adapted from research report and catalogues about an inventory and digitization Madura religious manuscripts (Masfiah et al., 2017; Ruchani et al., 2017). The available data are classified and presented in qualitative descriptive way and analyze with simple SWOT analysis.

### **Conceptual Framework**

As an introduction into the Results and Discussions section, the researchers would like to briefly describe several concepts that are related to the manuscripts in relation to the focus of the discussion within the current review article. These concepts are manuscript, preservation, digitalization, codicology, identification, cataloging, and repository. Manuscript can be defined as books or handwritten records which age span has been approximately 50 years old and holds significant value toward the national culture, history, and knowledge (Maknun & Nugroho, 2021; Noviani et al., 2021). Then, preservation can be briefly defined as the process of maintaining manuscripts by means of physical protection through the use of both traditional and modern technology and of media transfer into digital forms (Agusti & Wasisto, 2019; Hidayah & Saufa, 2019; Sedana et al., 2013). With regards to the previous statement, the digitalization intended in the current review article refers to the sequence of preserving the manuscripts through the use of media transfer from the physical form of the text into the digital form (picture) of the text (Maknun et al., 2020; Masfiah et al., 2021).

After the manuscript has been digitalized, the subsequent process by the Research and Development Center the Department of Religion Affairs Semarang is identification. In this regard, the identification process includes a number of codicological works such uncovering information related to the physical descriptions such as pad material, ink, size, number of pages, paper stamp, and alike. During the identification process, the principles of philology has also been used in order to uncover the further description of the text (the content of the manuscript) (Fathurahman, 2015; Maknun et al., 2020). Afterward, the Research and Development Center proceeds to the cataloging process, namely a sequence of development based on the report of the study in the form of title index and content catalogue that aims at facilitating the users to access the manuscript further.

In computing language, repository refers to the data structures that store the metadata for a collection of file or directory structures. Repository has been one of the open access forms for scientific works in which the authors or the institutions have archived their own scientific works in order to be accessed by the public (Kismiyati, 2020; Perpustakaan, 2013). In relation to the statement, online repository can serve as data storage media accessible by many users and benefitted by many institutions and

agencies from education until banking (Boissay et al., 2019). Then, despite having ease of data access and arrangement, online repository several difficulties and one of these difficulties lies in the adjustment from the paper-based form into the digital data during the migration of online data collection (Trigg et al., 1997).

As an alternative, digital repository can be considered as a digital data and asset storage medium which can be accessed and downloaded by the users (through open access platform). Digital repository, or also known as online repository, consists of 5 digital data working mechanisms namely: (a) import; (b) export; (c) identify; (d) store; and (e) retrieve. In relation to the statement, one of the digital repository forms that have been widely known is institutional repository (IR). Institutional repository refers to the digital archives that store the results of scientific works under the management of university, faculty, research center, or any other institution. Within the institutional repository, the users are provided with the access to read and even download the data or the documents that have been stored (Roy et al., 2012).

One of the institutional repositories that have been widely used is the university repository. In relation to the university repository, one of the institutions that have defined the rules and regulations for the digital repository in the university is the Scholarly Publishing and Academic Resources Coalition (SPARC) (SPARC, n.d.). Specific to the case of institutional repository, the institutional repository has four characteristics namely: (a) institutionally defined; (b) scholarly; (c) cumulative and perpetual; and (d) open and interoperable (Johnson, 2002). Actually, online repository can be a very useful medium for the users because this kind of repository gathers and provides the data and also disseminates the results of scientific reviews in the universities and in the other scientific institutions (Roy et al., 2012).

## **RESULTS AND DISCUSSIONS**

### **The Importance of Open Access Manuscript Repository**

Open access has been discussed by numerous experts and reviewers. For example, Suber & Bailey have tried to define open access in such a way that both experts lay down the limits of the open access (Jr, 2007; Suber, 2012b, 2012a). Similarly, the discussion of open access has been inevitably argued at the level of scientific journal, authorship, and publication (Björk et al., 2010; Lewis, 2012; Swan & Brown, 2004). Furthermore, there are also some discussions on the strengths and the weaknesses of the open access such as the vulnerability toward the predatory publication and the damage of the data (Beall, 2012; Suber, 2008) or the fertile ground for the act of plagiarism (Mahmud, 2020; Tjiek & Nugraha, 2009). Despite that, open access is highly necessary especially for the global development of the academicians (Evans & Reimer, 2009; Willinsky, 2006).

Open access means available free for anyone who wants to read, download, copy, share, print, or do any “digital behaviour” to a digital document. People can use any data from open access webpage without any financial, legal, or technical barriers. But, the author of the open access webpage also has the right to be acknowledged and cited when someone uses their data. There are some key points of “open access” which are compiled from some sources. First, it is openly available in online which means the document shared in their webpages are digital. Second, most of them are scholarly works and the authors didn’t get paid for their works when the reader access their document. Third, most of the open access works (journal articles) are identified as the main or initial type of open access material. Four, users can freely access (read, download, copy, or share) the document without any barriers but they need to give acknowledgement and mention the author’s name when cited their article/work. There are “no money or permission” barrier in open access work. But, it needs to be remembered that not all free digital documents are open access document because of copyright issue. If the free digital document has no license or special copyright statement, then the user’s right in accessing document will be restricted by standard copyright provision (Jr, 2007; Suber, 2012a, 2012b).

In relation to the current review article, the open access is limited to the manuscripting-providing online repository as the open data source for the public. As having been collected by the Team of Manassa, some of the manuscript-providing sites that can be accessed by the academic community through Indonesia are as follows:

**Table 1.** 15 Archipelago Manuscript Providers

No	Institution	Providers	Descriptions
1	Masyarakat Pernaskahan Nusantara (Manassa)	Manassa	This online repository provides current information on the activities of Archipelago Manuscripts.
2	Khasanah Pustaka Nusantara (Khastara)	National Library of Indonesia	This online repository provides the digital manuscripts that have been stored in the National Library of Indonesia.
3	Digital Repository of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA)	PPIM UIN Jakarta dan CSMC University of Hamburg	This online repository provides the digital version of the manuscripts that have been collected

No	Institution	Providers	Descriptions
			by the Southeast Asian communities.
4	Manuskrip Nusantara	Lecture Research and Development Centre, Ministry of Religion Affairs, Republic of Indonesia	This online repository provides the digital collection of religious manuscripts from the Indonesian people
5	Database of Southeast Asian Mushafs	Lajnah Pentashihan Mushaf Al-Quran, the Ministry of Religion Affairs Republic of Indonesia	This online repository provides numerous information on the manuscripts of <i>mushaf</i> in Southeast Asia
6	Endangered Archives Programme (EAP)	The British Library	This online repository provides the digital version of the manuscripts that have been collected throughout the globe, including Indonesia.
7	Digital Collections, University of Leiden	Leiden University Libraries, Dutch	This online repository has at least 12,578 digital manuscripts from Indonesia
8	The British Library		This online repository provides the digital manuscript from Indonesia, specifically from Java, Malay, and Bugis.
9	Orient Digital	Staatsbibliothek Berlin	This online repository stores mainly the Javanese, Balinese, Batak, and also Malay manuscripts.
10	Bibliothèque Nationale de France (Paris)		This online repository stores Malay, Old Javanese, Balinese, and Javanese manuscripts.
11	Repositori Digital	National Library of Malaysia	This online repository has 500 Malay manuscripts in possession.

No	Institution	Providers	Descriptions
12	School of Oriental and African Studies (SOAS)	SOAS, University of London	This online repository provides the digital version of the manuscripts from all over the world that have been stored in SOAS.
13	Royal Asiatic Society	-	This online repository provides the Malay and Javanese manuscripts that have been inherited by Farquhar, Maxwell, dan Raffles.
14	Daiber Collection Database	University of Tokyo	This online repository provides the Arabic digital manuscripts.
15	Thesaurus of Indonesian Islamic Manuscript	The Ministry of Religion Affairs Republic of Indonesia and the Study Centre of Islam and Society the Islamic State University Jakarta	This online repository provides information related to the Islamic manuscripts research in Indonesia.

Source: (Gunawan & Fadhlani, 2020)

Departing from this point, it can be stated that REPOBLAS can become one of the additional alternatives for the online repository that provides manuscripts or ease of access in the above list. In other words, REPOBLAS has the capacity to be the 16th online repository that joins the list. Apart from the existing weaknesses within REPOBLAS in terms of display and creative team, at least this online repository takes participation in delivering the religious archipelago manuscripts that have been collected by the community as part of knowledge dissemination.

### **The Content and General Description of REPOBLAS**

BLA Semarang did some research about religious manuscripts from many years ago. The series manuscript research done by BLA Semarang is kind of proof that there are a lot of manuscripts which were stored by local society. As we know before, many manuscript studies only focus on manuscript stored in library or museum. They haven't reach the manuscript collected by society (Ruchani et al., 2017; Ruchani & Hidayat, 2010).

The first research site of religious manuscripts collection project is Madura Island. Madura has been the basis for the spread of Islam and witnessed the major Moslem population with characters. With the support from the previous Islamic

kingdoms and the abundant Islamic boarding schools and study centers, it is strongly assumed that Madura has been a significant warehouse of religious manuscripts. The assumption has been confirmed by the fact that during the period of the study (2010 – 2012) hundreds of religious manuscripts collected by the local communities have been found. The number of the collection itself is quite astonishing, namely not less than 500 manuscripts. Not to mention, this number is temporary since basically there are more manuscripts that the researchers have not completely identified (Masfiah et al., 2017; Ruchani et al., 2017).

The results of manuscript collecting activities are documented in the form of research reports and copies of manuscript pictures; the copies of those pictures are stored in the form of DVD. Then, during 2016 – 2017 the reports were successfully compiled into two religious catalogue books of Madura. The catalogues alone have served as the huge development of publication for such scientific activities; unfortunately, the catalogues only present the philological description and the examples of the cover or the preliminary page of each manuscript. Therefore, from 2019 onward, the Office of Religious Research and Development, MoRA Semarang has decided to follow up the catalogues by transforming them into online repository that can display the philological descriptions of each manuscript with download availability in the form of .pdf file.

Until the beginning of 2022, REPOBLAS has presented more than 400 titles of religious manuscripts that have been collected from Madura. These collections consist of non-Koran Islamic scientific classification, starting from hadith to dogma, Fiqh, and alike, many of which often become the materials for further review. At the beginning of REPOBLAS processing, the team of researchers store the collections of the existing Koran manuscripts under the assumption that the manuscripts are less interesting for the readers and the content of the Koran manuscripts are just the same as the that of the existing Koran. However, as the team of researchers progress forward, the assumption has been indisputable because many reviewers and reviewer candidates start to focus on the review of Koran manuscripts such as the students from the Department of Koran and Commentary Science. For example, these students review: (1) rasm (writing styles / characteristics) (A'la, 2019; Fauziyah, 2020; Rohmana, 2018); (2) side notes and meaning of gandul (meanings on the editing of each word) (Chofifah, 2021; Rahmayani, 2019); (3) or illumination within (Andeska et al., 2019; Azmi & Abdullah, 2017; Hasibuan, 2021).

In addition to the manuscripts originated from Madura, within the ongoing years the Office of Religious Research and Development, MoRA Semarang has decided to continue the study on the identification and the digitalization of religious manuscripts in several provinces such as Bali, East Java, and Central Java. Consequently, the queue of manuscripts that should be uploaded into REPOBLAS have become overwhelming. The list on the studies of religious manuscript inventory

and digitalization that the Office of Religious Research and Development, MoRA Semarang is provided in Table 2 below.

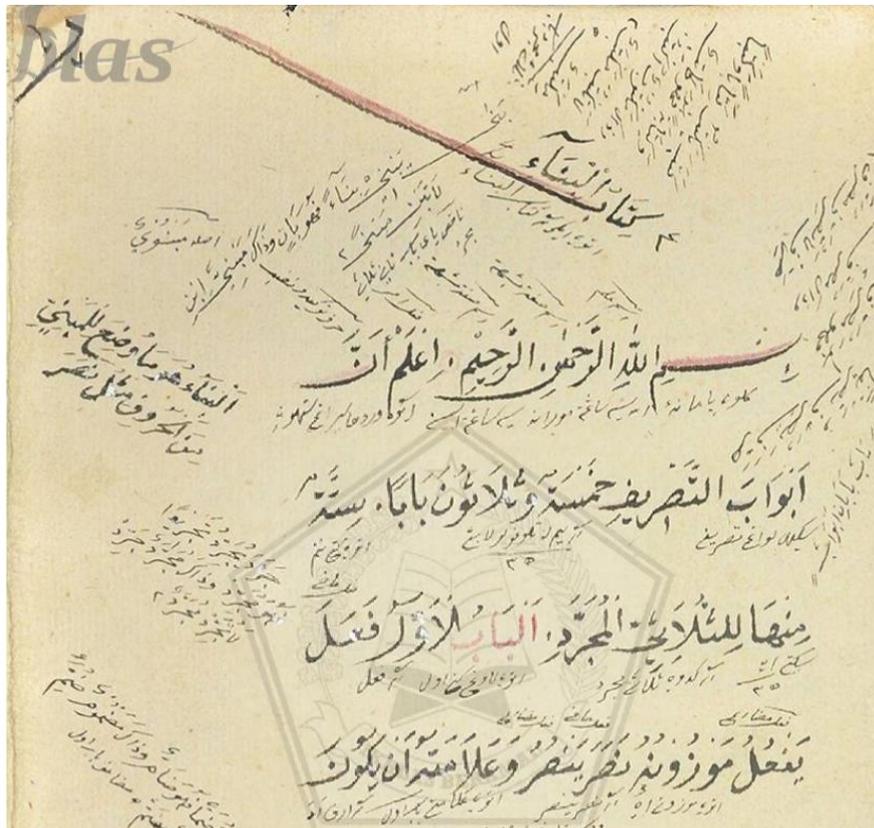
**Table 2.** Studies on the Religious Manuscript Inventory and Digitalization by the Office of Religious Research and Development, MoRA Semarang

No	Study	Results
1	The study in Bima (Ruchani & Hidayat, 2010)	Inventory of 16 manuscripts
2	The study in Madura (2010-2012), which results have been published in two catalogues (Masfiah et al., 2017; Ruchani et al., 2017) and have been uploaded to REPOBLAS	Inventory and digitalization of 518 manuscripts
3	The study in Bali (2019), which results have been published into a catalogue	Inventory and digitalization of 178 manuscripts
4	Digitalization of confiscated scripts by the Department of Customs Bali (2019)	Digitalization of 17 manuscripts
5	The study on actual issues by K.H. Ahmad Rifai in Central Java (Maknun et al., 2020)	Inventory and digitalization of 143 manuscripts
6	The study on actual issues within religious works by the local ulema in Kudus and Salatiga (Masfiah et al., 2021)	Inventory and digitalization of 75 manuscripts
7	The preliminary study on the scripts / books in Tremas Islamic Boarding School Pacitan and Tebu Ireng Islamic Boarding School Jombang (Maknun & Nugroho, 2021)	Inventory of 58 manuscripts

The process in studying and uploading the manuscripts into REPOBLAS has been afforded through professional manner with high compliance toward the scientific code of conduct. Prior to uploading the manuscripts, the team of researchers have ensured the permission / consent letters from the owners of the manuscripts so that the researchers can be granted with the both the partial and the complete access. If the owners of the manuscripts have granted the full access, then the readers may download and read the manuscripts in complete condition. On the contrary, if the owners of the manuscripts have only granted the partial access, then the researchers can only upload and display some parts of the manuscript while the readers and the reviewers who need the complete access should contact the researchers or the owners in direct with the statement of intention and interest.

In addition to having settled the access clearance with the owners of the collection, the REPOBLAS team has also installed the standard security for the manuscript files by adding the stamp and the logo; at the same time, the REPOBLAS team also display the file in the readable format under the relatively affordable storage

capacity (maximum 30 mb) so that the manuscripts can be easily download. This initiative serves as the preliminary standards for avoiding the data theft and the upload duplication by the irresponsible parties. The original files with the better picture quality have still be stored in the collections of the Office of Religious Research and Development, MoRA Semarang.



**Figure 1.** Example of watermark on the .pdf file within REPOBLAS manuscripts

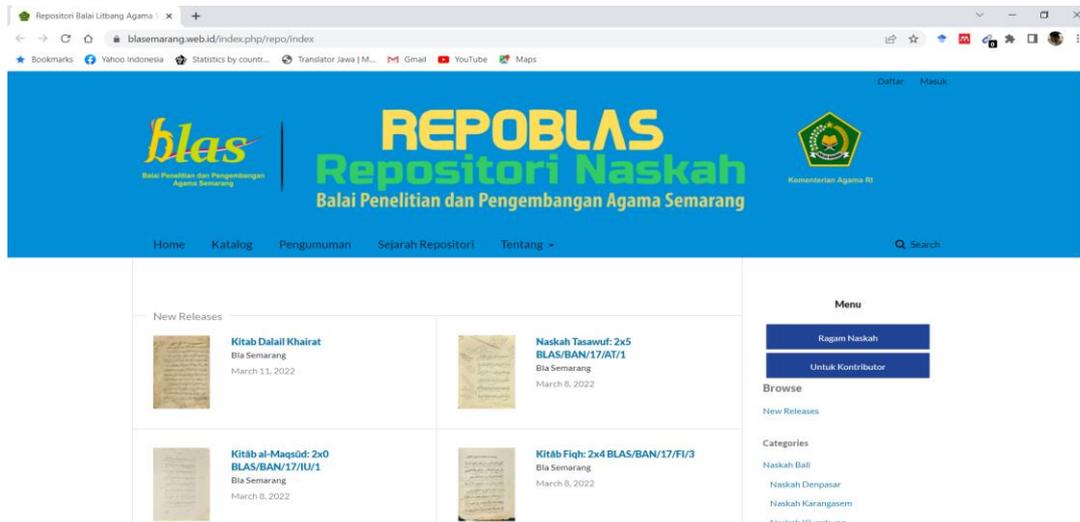
Source: <https://blasemarang.web.id/index.php/repo/catalog/view/444/413/1864-1>

Afterward, the REPOBLAS implements the generally operated repository that can be found among the other data providers, such as library units and universities, so that public participation by the owners of the manuscripts can be initiated. Thus, the community can upload their collections into the REPOBLAS by following through the guidelines that have been provided. At the same time, the community can also establish correspondence with the REPOBLAS team in order to provide information with regards to the presence of the religious manuscripts that should undergo the inventory and digitalization process.

### **The Access Guidelines of REPOBLAS**

The very first step to access REPOBLAS is to open the website [blasemarang.kemenag.go.id](http://blasemarang.kemenag.go.id). Then, the readers should open / click the menu “Publication” (“Publikasi”) and choose the menu “Manuscript Repository”

(“Repositori Naskah”). The readers can also access the shortcut page of the web by typing <https://blasemarang.web.id/index.php/repo>. In this web page, the readers can see the display of REPOBLAS. At the top right corner, there is another sub-menu “Sign Up (“Daftar”) and “Sign In” (“Masuk”). The readers should not register themselves to enjoy accessing the manuscripts inside. However, if the readers want to take active participation, they have to sign up and sign in.



**Figure 2.** Home page of REPOBLAS

Source: <https://blasemarang.web.id/index.php/repo>

At the header part of the web page, there are several sub-menus namely home, catalogue (katalog), announcement (pengumuman), history of repository (sejarah repositori), and about (tentang). At the header, the readers can also find the “Search” (“Cari”) facility. The sub-menu “Home” contains the home page of the newly uploaded manuscripts (new release). In every title, the readers can find the picture from the first page of each manuscript along with the title, the institution, and the upload date. If the readers click on the title, then they will be directed toward the page of description, download statistics, and link for directly downloading the file into .pdf files. Then, the sub-menu “Catalogue” (“Katalog”) contains all manuscripts that have been stored within the repository with per title display that can be scrolled down and that shows the first manuscript title as the last uploaded file. Next, the sub-menu “About” (“Tentang”) contains several elements namely catalogue, manuscript code reading, proposal, information of editing team, statement of privacy, and contact person.

In order to browse the manuscript, the readers can access the region-based search or the use the search button. Through this facility, the readers can search the manuscript by typing the title, the keyword, the scientific classification, the location, and alike. If the keywords that have been typed are specific, then the search for the

intended manuscript can be easier. Next, on the side part of the page there is the menu button “Variety of Scripts” (“Ragam Naskah”) and the information button “For Contributor” (“Untuk Kontributor”). Under the two sub-menus, there is manuscript grouping and categorization based on the region. The statistics on the repository visitors can be found in the most bottom part that displays the national flag and the number of visitors.

The visitors of repository or OJS journals are already familiar with the display of REPOBLAS. However, the things that should be given attention in browsing and reading the collections in REPOBLAS is the catalogue reading guidelines for each manuscript. Just like any other catalogue, the description on the manuscript information refers to the bibliography reference, which has been arranged based on the Kailani Islamic Science Classification that is derived from Dewey Decimal Classification (DDC) with the code 297 or two times become ten times of derivative classifications that can be re-elaborated within (Kailani Er, 2003). The ten-times classification is displayed in Table 3 below.

**Table 3.** Classification of Islamic Science and Code

No	Classification	English Translation	Code
0	<i>Keilmuan Islam Umum</i>	General Islam Science	IU
1	<i>Alquran dan Ilmu yang Berkaitan</i>	The Koran and Related Science	AQ
2	<i>Hadits dan Ilmu yang Berkaitan</i>	The Hadith and Related Science	HD
3	<i>Akaid dan Ilmu Kalam</i>	The Dogma and the Kalam	AK
4	<i>Fikih</i>	The Fiqh	FI
5	<i>Akhlaq dan tasawuf</i>	Morals and Mysticism	AT
6	<i>Sosial dan Budaya Islam</i>	Islamic Social and Cultures	SB
7	<i>Filsafat dan Perkembangannya</i>	Philosophy and Its Development	FIP
8	<i>Aliran dan Sekte dalam Islam</i>	Schools and Sects in Islam	AS
9	<i>Sejarah Islam dan Bibliografi</i>	History of Islam and Bibliography	SI

The description of each manuscript within the repository is adjusted to the description within the existing catalogue. In the catalogue Madura 2, for example, the manuscripts gathered from Sumenep use the simpler description because the cataloging has been the results of much earlier study with simpler instrument. On the contrary, still in the catalogue Madura 2, for the manuscripts that have been gathered from Pamekasan, Sampang, and Bangkalan, the description has been developed and has been more detailed specifically on the column of colophon, preliminary and final description of the manuscript, and synopsis of the manuscript. Later, in the catalogue

of the religious manuscripts from Bali and in the subsequent manuscript study, the items of description for each manuscript will expand and will be more detailed.

The description of each manuscript is already arranged according to the general sequence as having been displayed in Table 4 below.

**Table 4.** Sequence of Description Presentation for the Manuscript in REPOBLAS

1) Inventory Code	2) Title	3) Class Code	4) Classification
5) Collection Number	6) Language	7) Letters	8) Form
9) Number of Pages	10) Number of lines per page	11) Size of Manuscript and Text	12) Manuscript Materials
13) Author / Copyist			
14) Manuscript Condition			
15) Owner			
16) Address			
17) Preliminary Description of the Manuscript			
	18) Colophon		
	19) Content		
20) Example of Manuscript Picture			

An example of this arrangement can be found in the description of one of the manuscripts in the following website: <https://blasemarang.web.id/index.php/repo/catalog/book/438>.

Kitab Syu'ābul Imān: 2x3 BLAS/PAM/17/AK/9

Bla Semarang

Synopsis

Deskripsi Awal Naskah: Teks I: Bismillāhirraḥmānirraḥīm alḥamdulillāh allaḏī ja'ala sirāju qulūbunā imanān wa hayyarahū zā syu'ibun yankusu imānan al-marū.... Teks II: Bismillāhirraḥmānirraḥīm, alḥamdulillāh anṭaqa kulla syai'in biwujūdi zāti al-qadīm ...

Kolofon: Wa maqsūd al-ḏikir khudūr al-qalb wa al-tadabbur. Khatam al-kitāb Syu'batul Īman wa ṣāhib hāza al-kitāb huwa ṣāhib al-khat al-musammā Bendara Masyriq asyraqallāhu qalbahu qalbunā binūr al-hidayah wa al-'irfān. Wanafa'anallāh yanfa'u hāza al-kitab wa bārakallāhu bibarakati hāza al-kitāb fiddunya ilā al-qarār. Kolofon Teks kedua: Anuqil saking kitab Fawaid al-Maiyah bagusē kenā wī terima

Isi Teks: Judul luar teks: Syu'abul Iman. Berisi tentang rincian iman, yang tentu saja tidak hanya berkaitan dengan masalah akidah, tetapi juga ibadah dan akhlak. Mencakup ketiga bidang keagamaan, yakni iman, islam dan ihsan.

2x3 | BLAS/PAM/17/AK/9 | Kitab Syu'ābul Imān | 3 | Akaid | SA/Tauhid/032/2011 | Arab | Arab | Prosa | 144 rekto verso | 15 b./hlm | 27,5x19; 8,5x13 pias kanan: 5, pias bawah: 4, pias kiri: 4,5 pias atas:4,5 | Kertas Daluwang | Tidak diketahui | Tulisan masih terbaca, tetapi pada setiap halaman

terdapat lubang-lubang bekas dimakan ngengat | PP Sumberanyar | Ponpes Langgarajah, yayasan Az-Zubair, Komplek PP Sumberanyar

Then, in the description of each manuscript within REPOBLAS there has been a layout modification in order to assist the readers. In the introductory part of REPOBLAS, the readers will find title, scientific classification, and inventory code. Later, as the readers move forward, they will find synopsis, manuscript information, and table description. The code reading and the general information can be briefly explained as follows:

- 1) **Inventory Code.** For example, the inventory code BLAS/PAM/17/AK/9 can be broken down as follows: (a) BLAS stands for *Balai Litbang Agama Semarang* or the Office of Religious Research and Development, MoRA Semarang; (b) PAM refers to the code for the manuscripts that have been collected from the Regency of Pamekasan, Madura; (c) 17 refers to the code of cataloging project year in the Regency of Pamekasan, the Regency of Sampang, and the Regency of Bangkalan, namely 2017; (d) AK refers to “*Akaid*” or “*Dogma*” as part of the Kailani-version Islamic scientific classification code; and (e) 9 refers to the serial number of each scientific classification in each regency.
- 2) **Title.** For example, the title “*Kitab Syu’ābul Imān*” or “*Book of Syu’ābul Imān*” is directly taken from the text within the manuscript, The title can be the original title that has been mentioned or the new title that the researchers have given based on the general description of the text.
- 3) **Class Code.** Class code refers to the classification code of Kailani from 0 until 9.
- 4) **Classification.** For example, “*Akaid*” or “*Dogma*” is the classification code based on the content of the text according to the Kailani version of Islamic science classification.
- 5) **Collection Number.** Collection number refers to the preliminary number that the researchers have assigned in the study of “*Madura manuscript digitalization.*” Collection number is the code of the location where the manuscripts have been found along with their serial number. The year of the manuscript collection is 2012 and the collection number is equipped with the initial of the manuscript owner and the year of study / digitalization.

- 6) **Language.** For example, the word “Arabic” or “Javanese” means that the language used in the manuscript is either Arabic or Javanese.
- 7) **Letters.** Script refers to the script that has been used in the manuscript such as “Arabic.”
- 8) **Form.** This section mentions the form of the texts that have been displayed, such as “Prose.” Usually, the form can be poetry (poems, *syiir*, or *tembang* (songs)) or prose (*natsar*).
- 9) **Number of Pages.** This section mentions the total number of pages (overall texts) that have been available.
- 10) **Number of Lines per Page.** This section mentions the total lines of the text and the total line can be in average number, minimum number, or maximum number.
- 11) **Size of Manuscript and Text.** This section mentions the size of the text and the manuscript page in terms of dimension in centimeter.
- 12) **Manuscript Materials.** This section mentions directly the type of the paper, for example: “Daluwang Paper.”
- 13) **Author / Copyist.** This section mentions the name of either the author or the copyist.
- 14) **Manuscript Condition.** This section mentions the condition of the manuscript when it was found by the researchers.
- 15) **Owner.** This section refers to the name of the manuscript owner during the study of digitalization.
- 16) **Address.** This section refers to the address of the manuscript owner during the study of digitalization. Sometimes, the address has been completely written, including the hamlet, the village, the district, and even the Regency.
- 17) **Preliminary Description of the Manuscript.** This section refers to the paragraph that preliminary describes the text.
- 18) **Colophon.** This section refers to the paragraph that describes the colophon.
- 19) **Content.** This section refers to the paragraph that describes the content in details.

20) **Picture.** This section refers to the example of digital picture display from the manuscript. Usually, this section serves as the preliminary page of the content or the part that has been considered representative of the text.

As additional information, there are special signs that can be found as well. First, the collection number also serves as the file number (digital picture of manuscript that has already replaced the position of film rolls) that the Office of Religious Research and Development, MoRA Semarang. If the collection number is written in italic, then it means that the digital file has been missing. Second, the sign () in the manuscript defines that there has not been any description of the manuscript because the manuscript has been damaged/difficult to identify or because there has not been any information given (Masfiah et al., 2017; Ruchani et al., 2017).

## CONCLUSIONS

In general, through the article the researchers have striven to invite the readers to acknowledge the importance of religious manuscript open access repository, their description, and their access guidelines. With regards to the statement, REPOBLAS can be considered as a pilot project by the Office of Religious Research and Development, MoRA Semarang in disseminating the results of the study toward the religious manuscripts so that these manuscripts can be benefitted by the public for any further review. At last, the articles still have several limitations especially from the object or the perspective of the authors, who explore one religious repository as the sole example.

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