



From Recognition to Implementation: An Analysis of the Aceh Government's Policy on the Utilization of Hikayat Aceh Following Its UNESCO Memory of the World Inscription

Iswandi Iswandi^{1*}, Hermansyah Hermansyah², Putra Hidayatullah³

¹Department of Library and Information Science, Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; ²Department of Islamic History and Culture, Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; ³Department of Islamic History and Culture, Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

*Corresponding author: Iswandi, Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia. Email: 200501027@student.ar-raniry.ac.id

Abstract

The inscription of the Hikayat Aceh onto UNESCO's Memory of the World (MoW) Register in 2023 represented a pivotal milestone for safeguarding Aceh's documentary heritage; nevertheless, whether this global designation has catalyzed concrete regional policy remains questionable. This study evaluates the Aceh Government's policy response to the MoW inscription, pinpointing the disconnect between international prestige and subnational execution. Employing a qualitative research design, we analyzed regulatory frameworks alongside medium-term development plans and conducted semi-structured interviews with five core stakeholder groups: a government administrator, a philologist, a university researcher, a manuscript repository manager, and a private museum director. Grounded in George C. Edwards III's framework of policy implementation, our analysis reveals that the primary bottleneck stems not from a lack of formal regulations, but from a fundamental misalignment between UNESCO's recognition and regional strategic priorities. Provincial policy continues to subsume manuscript stewardship under generic cultural preservation, failing to formulate targeted initiatives spanning education, interdisciplinary research, systematic digitization, and public access. Empirical accounts confirm that subnational intervention remains sluggish, severely constrained by chronic institutional deficiencies and a dearth of qualified philologists. Consequently, historical manuscripts remain vulnerable to illicit trade and foreign acquisition. We conclude that UNESCO recognition currently operates as little more than symbolic and ceremonial capital. Absent an integrated policy architecture bridging preservation with active utilization, this international accolade risks becoming functionally obsolete for Aceh's broader knowledge ecosystem.

Keywords: Hikayat Aceh, Aceh Manuscripts, UNESCO Memory of the World, Cultural Policy, Policy Implementation

Introduction

Documentary heritage holds a distinct position among historical sources that record a nation's history, knowledge, and identity (Dippon & Helferich, 2023). While tangible and intangible heritage preserve physical artifacts and living traditions, documentary heritage records the political, social, religious, and scientific transformations that shape collective memory.



Recognizing this value, UNESCO established the Memory of the World (MoW) Programme in 1992 to safeguard documentary heritage from degradation while expanding global access for education and research (UNESCO, 2021; Dippon & Helferich, 2023). In 2023, the Hikayat Aceh achieved this international recognition through a joint nomination by Indonesia and the Netherlands (UNESCO, 2023). Existing scholarship on the Hikayat Aceh has predominantly focused on philological, historical, and physical preservation dimensions (Iskandar, 2001; Liaw, 2011; Hermansyah, 2012; Azizah & Hamzah, 2022; Bania & Akob, 2025). Conversely, UNESCO guidelines frame MoW status as a normative catalyst intended to prompt member states to establish sustainable frameworks for preservation, access, and utilization (Edmondson, 2002; UNESCO, 2015; Fakhriati et al., 2022a).

However, international recognition does not automatically yield effective policy execution, and empirical research examining how this designation translates into subnational governance remains sparse. Post-inscription activities in Aceh have largely been confined to ceremonial seminars, academic symposia, temporary exhibitions, and sporadic outreach. While beneficial for public awareness, such events fail to demonstrate whether a systematic policy shift has occurred to integrate the Hikayat Aceh into formal curricula, instructional materials, or broader regional development strategies. This disconnect highlights a critical research gap regarding the relationship between international recognition and subnational policy implementation.

To address this gap, this study analyzes the Aceh Government's policy response following the Hikayat Aceh's MoW inscription. Specifically, we investigate three central questions: (1) what policies has the Aceh Government formulated post-inscription; (2) how have these policies been operationalized within the education and cultural sectors; and (3) to what extent have these initiatives contributed to a functional manuscript-based knowledge ecosystem?

We adopt a qualitative research design, combining document analysis with semi-structured interviews for empirical triangulation. Analyzed documents include regional regulations (qanuns), provincial development plans (RPJMA 2025–2029), local curriculum guidelines, and departmental reports. Semi-structured interviews were conducted across five key stakeholder groups directly involved in manuscript governance: a government administrator, a philologist, a university researcher, a manuscript repository manager, and a private museum director.

This study offers both theoretical and practical contributions. Theoretically, it addresses a void in cultural policy literature by examining the bridge between international heritage designation and subnational implementation in Aceh. Practically, it provides empirical evidence to assist policymakers and educational institutions in transitioning from passive physical preservation to active public knowledge production.

To ensure conceptual clarity, key terms are defined as follows: Memory of the World (MoW) refers to UNESCO's program recognizing documentary heritage of Outstanding Universal Value (UNESCO, 2021); Hikayat Aceh denotes seventeenth-century Malay manuscripts detailing the political and intellectual milieu of the Aceh Sultanate; Policy Implementation, following Edwards III (1980), represents the operationalization of policy decisions through communication, resources, disposition, and bureaucratic structure; and a Manuscript-Based Knowledge Ecosystem refers to an integrated framework combining digitization, institutional infrastructure, and educational output to transform historical texts into active learning resources.

The manuscript is organized into five sections: this Introduction, followed by a Literature Review situating the study within philological and policy frameworks; a Methodology section detailing the research design; a Findings section presenting empirical data; a Discussion section interpreting results through Edwards III's framework; and a Conclusion summarizing key policy recommendations.

Literature Review

Research on the Hikayat Aceh and documentary heritage spans multiple disciplinary domains, extending from textual philology and historical analysis to physical conservation (Kalsum & Rachmadini, 2023; Fakhriati et al., 2022b; Sukmawati & Suryani, 2024). Over the past decade, academic focus has increasingly gravitated toward UNESCO's Memory of the World (MoW) framework as the definitive global standard for heritage safeguarding. Nevertheless, existing literature overwhelmingly treats manuscripts as static objects of textual analysis or emergency

physical rescue, leaving the mechanism connecting UNESCO recognition to subnational policy implementation largely unexplored.

Within Malay manuscript studies, diverse theoretical frameworks have addressed textual transmission, cultural identity, and institutional preservation. Philological methodologies prioritize textual reconstruction, literary history interrogates socio-religious values, and conservation science targets physical deterioration. Concurrently, cultural policy studies offer operational frameworks to assess how governmental mandates translate into public programs. This study synthesizes these perspectives by employing Edwards III's policy implementation framework as an analytical bridge between normative heritage status and subnational administrative execution.

Foundational scholarship on the Hikayat Aceh centers on Teuku Iskandar's (2001) critical edition, which reconstructed the narrative through rigorous comparative philology. Subsequent work by Liaw Yock Fang (2011) demonstrated that Malay manuscripts document complex legal, political, and educational systems extending far beyond aesthetic literature (Bania & Akob, 2025). Focusing on the post-tsunami context in Aceh, Hermansyah (2012, 2025) documented emergency recovery and digitization initiatives, highlighting notable progress in physical preservation while explicitly noting that public policy integration remained unexamined.

Theoretical literature surrounding the UNESCO MoW framework relies heavily on Ray Edmondson's (2002) assertion that global recognition is designed not as a static badge of prestige, but as a catalyst for sustainable systems of preservation, interdisciplinary research, and public access. UNESCO's 2015 Recommendation concerning documentary heritage in digital form reinforced this normative mandate, urging member states to embed documentary heritage into national educational and cultural frameworks (UNESCO, 2015; Dippon & Helferich, 2023; Fakhriati et al., 2022a).

A salient empirical parallel exists in South Sulawesi's governance of the I La Galigo epic following its 2011 MoW inscription. Studies by Nurhayati Rahman (2019) and Saputra (2024) demonstrate that UNESCO recognition in South Sulawesi successfully catalyzed target-driven subnational policies, including manuscript digitization, dedicated research funding, institutionalized cultural festivals, and curriculum integration. This comparative precedent provides a robust benchmark to evaluate whether a comparable policy transformation has materialized in Aceh.

Despite these advancements, a significant gap persists within the Acehnese context. Whereas South Sulawesi operationalized I La Galigo into an active cultural apparatus, empirical inquiries evaluating the Aceh Government's policy response to the 2023 inscription of the Hikayat Aceh remain absent. Literature on Acehnese heritage remains entrenched in textual philology and physical emergency preservation, leaving the post-inscription regulatory landscape unmapped.

This study directly addresses this empirical void, establishing clear analytical novelty and policy urgency. By integrating regulatory document analysis with empirical accounts from five key stakeholder groups, this study offers the first systematic evaluation of post-inscription manuscript governance in Aceh. The urgency of this inquiry is heightened by ongoing physical degradation and illicit cross-border manuscript trade, rendering a critical evaluation of policy execution vital for regional heritage governance.

Methods

Research Design

To analyze the Aceh Government's policy response to the Hikayat Aceh's UNESCO Memory of the World inscription, this study employs a qualitative research design suited for examining governance dynamics rather than quantifying policy outcomes (Creswell & Creswell, 2023). A qualitative inquiry is particularly appropriate here, as it facilitates an in-depth investigation into how formal regulatory mandates align with ground-level execution across the education, cultural, and preservation sectors (Dalglish et al., 2020). We rely on document analysis as the primary methodology to systematically evaluate regional regulatory and planning frameworks (Bowen, 2009). To achieve empirical triangulation and corroborate normative text with administrative

practice, this document analysis is paired with semi-structured stakeholder interviews (Moleong, 2021).

Data Sources

Empirical data were gathered from both primary and secondary sources. Primary data comprised official regional policy documents alongside semi-structured interviews with five key informants. These informants were purposively selected to capture complementary sectors within regional manuscript governance: (1) a regional cultural and archival administrator holding authority over policy formulation and resource allocation; (2) a philologist specializing in Acehese codicology; (3) a university researcher focused on curriculum integration; (4) a manuscript repository manager; and (5) a private museum director experienced in public heritage curation (Akil & Sirajuddin, 2022). Secondary data encompassed peer-reviewed journal articles, scholarly monographs, conference proceedings, and official institutional reports.

Instrument

Primary data collection was guided by a semi-structured interview protocol built directly upon George C. Edwards III's (1980) policy implementation model, operationalizing its four core variables: communication, resources, disposition, and bureaucratic structure (Mubarak et al., 2020). Open-ended inquiry parameters elicited qualitative insights regarding policy objectives, resource constraints, administrative attitudes, and inter-agency coordination dynamics. To ensure construct clarity and narrative neutrality, the protocol underwent rigorous peer review within the research team. Concurrently, we deployed a structured document review matrix to extract strategic goals, target performance indicators, budgetary allocations, and designated implementing agencies from official policy instruments.

Data Collection and Procedure

Fieldwork was conducted in Banda Aceh in early 2026. Official regulatory documents were retrieved from institutional repositories and systematically categorized by document type. To foster candid and open dialogue, face-to-face semi-structured interviews were carried out at the participants' respective operational environments—specifically within government offices, university campuses, manuscript repositories, and private museums. Each session lasted between 45 and 60 minutes, was audio-recorded with prior written consent, and was subsequently transcribed verbatim. To complement spoken responses, contextual field notes were compiled to capture critical non-verbal cues and environmental dynamics observed during the interview sessions.

Data Analysis

The analytical workflow integrated qualitative document content analysis with inductive thematic analysis of interview transcripts (Krippendorff, 2019; Holsti, 1969). Policy documents were examined systematically to map normative objectives, performance indicators, and institutional mandates. Transcripts underwent line-by-line iterative coding, allowing empirical themes to emerge inductively from the narrative data. Subsequently, findings from both document and interview corpora were synthesized and mapped directly onto Edwards III's four policy implementation dimensions communication, resources, disposition, and bureaucratic structure thereby illuminating the disconnect between policy design and subnational execution.

Accuracy

Methodological rigor and data validity were systematically established prior to and throughout the analytical process. Policy documents were cross-referenced against official regional gazettes (Lembaran Daerah) to verify legal currency and administrative validity. To ensure question neutrality and eliminate investigator bias, the interview protocol underwent internal pilot testing prior to field deployment. Textual coding of regulatory documents and interview transcripts was executed independently by multiple researchers; inter-coder discrepancies were subsequently resolved through iterative joint reviews and systematic re-examination of verbatim transcripts (Zed, 2021).

Trustworthiness

Qualitative rigor and trustworthiness were maintained following Lincoln and Guba's evaluative criteria: credibility, transferability, dependability, and confirmability (Creswell & Creswell, 2023). Credibility was achieved through data source triangulation, corroborating documentary evidence with empirical accounts across five distinct informant categories. Transferability was enhanced through dense, contextual descriptions of Aceh's manuscript governance landscape alongside a comparative reflection against South Sulawesi's I La Galigo implementation framework. Dependability was sustained by archiving a detailed audit trail comprising raw audio files, verbatim transcripts, field notes, and coding logs. Finally, confirmability was safeguarded through structured reflexivity sessions among the research team, explicitly identifying and mitigating potential subjective biases during data interpretation.

Ethical Review

This research was conducted in strict compliance with academic ethical standards and received formal ethical approval from the Research Ethics Committee of the Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry Banda Aceh (Approval No. 042/ETH/FAH/2026). Informed written consent was obtained from all participants prior to interviews. Participant anonymity was guaranteed by using role-based pseudonyms (e.g., 'government informant', 'philology expert informant', 'manuscript house informant').

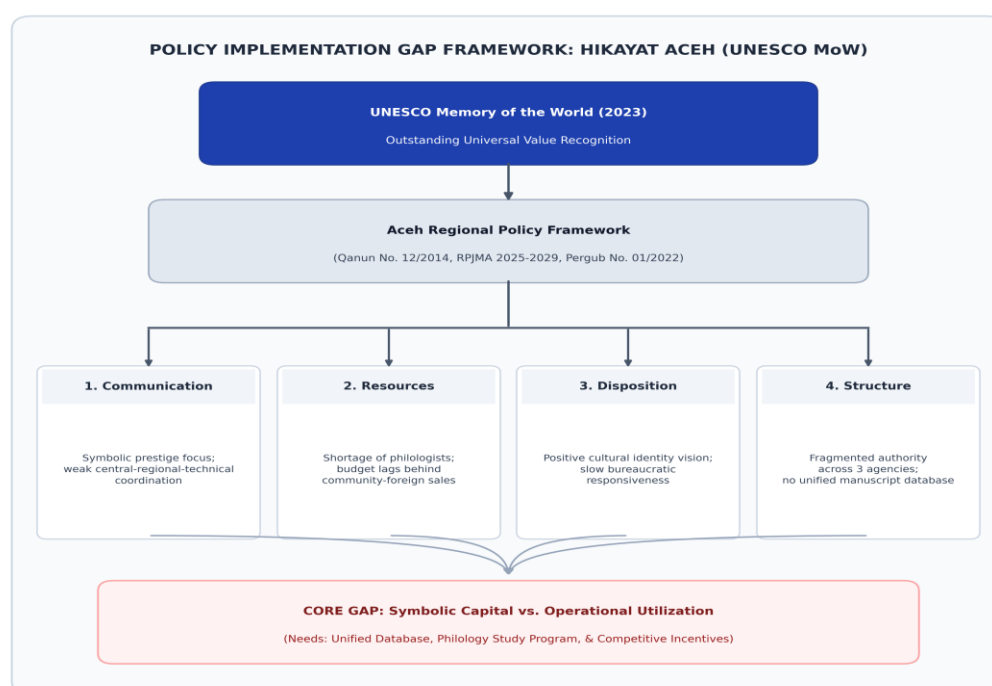
Findings

Analysis of regional policy documents reveals that the Aceh Government has established several formal regulatory instruments that encompass manuscript preservation. Aceh Qanun No. 12 of 2014 on Aceh Culture designates manuscripts as one of eleven priority Objects of Cultural Advancement (OPK) (Pemerintah Aceh, 2014; Dinas Kebudayaan dan Pariwisata Aceh, 2018). In medium-term planning, the Aceh Medium-Term Development Plan (RPJMA) 2025–2029 incorporates the Ancient Manuscript Preservation Program under the Aceh Library and Archives Service, complete with measurable target indicators such as the 'Ancient Manuscript Ratio' and 'Archive Digitization Level' (Pemerintah Aceh, 2025). Furthermore, the 2018 Basic Concept of Regional Culture (PPKD) outlines a long-term goal of acquiring 100 percent of manuscripts in Aceh by 2039 to prevent overseas loss (Figure 1).

In the education sector, Aceh Governor Regulation No. 01 of 2022 established the Local-Content Curriculum for high schools, incorporating Arabic-Jawi literacy and cultural history (Pemerintah Aceh, 2022; Srimulyani & Amalia, 2023). However, document analysis indicates that manuscripts enter the curriculum only as supplementary topics within religious education rather than as dedicated manuscript-based learning modules.

Interview data with key informants strongly triangulate and sharpen these document findings, uncovering critical operational bottlenecks. Informants across all categories consistently observed that government action remains slow and ceremonial. The government informant explicitly acknowledged administrative delays, attributing them to severe shortages of specialized human resources (philologists, conservators) and constrained agency budgets (government informant, personal communication, 2026). Field practitioners highlighted an alarming trend: manuscript owners continue selling ancient texts to foreign collectors who offer significantly higher prices than government acquisition rates (manuscript-house informant, 2026; museum-manager informant, 2026; Ifdhal, 2017). Furthermore, the philology-expert informant emphasized that despite holding thousands of ancient manuscripts, not a single university in Aceh currently offers a dedicated philology study program (philology-expert informant, 2026; Hermansyah, 2025; Aceh Online, 2026).

Figure 1: Conceptual Framework of the Hikayat Aceh Policy Implementation Gap Based on Edward III's Model



The empirical findings from document analysis and interview triangulation are systematically synthesized across George C. Edward III's four policy implementation variables in Table 1 below.

Table 1: Matrix Analysis of Hikayat Aceh Policy Implementation Variables Triangulated with Field Interviews

Edward III Variable	Strengths (Document Data)	Obstacles (Document Data)	Interview Confirmation & Triangulation
Communication	Formally established in RPJMA 2025-2029 and Local-Content Pergub No. 01/2022.	Weak central-regional technical coordination; unclear operational guidelines.	MoW status used primarily for prestige/symbolic events; government informant noted slow administrative communication.
Resources	Targeted budget allocation in RPJMA under Library and Archives Service.	Acute shortage of philologists, conservators; budget lags behind community self-funding.	Government confirmed resource shortages; no philology program exists in Aceh; government prices lose to foreign collectors.
Disposition	Regional vision 'Islamic, Advanced, and Dignified Aceh' supports heritage identity.	Bureaucratic culture not sufficiently responsive; governance practices sub-optimal.	All 5 informant categories judged government action as slow, reactive, and festival-bound.
Bureaucratic Structure	Clear task nomenclature across regional agency planning files.	Authority fragmented across Library, Culture, and Education services.	No unified manuscript database exists; inter-agency coordination remains fragmented.

Discussion

The empirical findings directly address the three research questions established in the Introduction. Regarding policy formulation, the Aceh Government has instituted formal legal frameworks, notably Qanun No. 12/2014, the RPJMA 2025–2029, and Pergub No. 01/2022.

However, when evaluated through Edwards III's policy implementation framework, a profound structural chasm emerges between legislative intent and administrative operationalization (Mubarok et al., 2020; Humaeni & Sulaeman, 2021). UNESCO Memory of the World recognition has functioned predominantly as symbolic capital rather than a catalyst for substantive policy reform.

A critical, counterintuitive finding is that despite holding one of the densest ancient manuscript repositories in Southeast Asia, no higher education institution in Aceh offers a dedicated degree program in philology (Hermansyah, 2025; Bania & Akob, 2025). This institutional void explains the chronic dearth of qualified conservators and codicologists, creating an acute structural dependency on external expertise while leaving thousands of uncatalogued manuscripts vulnerable to physical decay.

A comparative reflection against South Sulawesi's stewardship of the I La Galigo epic provides key analytical insights (Rahman, 2019; Saputra, 2024). Whereas South Sulawesi leveraged UNESCO inscription to establish integrated educational curricula, dedicated research facilities, and institutionalized public festivals, Aceh's operationalization remains fragmented across three unaligned provincial entities, the Library and Archives Agency, the Culture and Tourism Agency, and the Education Agency, without a centralized executive mechanism. This divergence confirms that international heritage designation serves as a necessary but insufficient condition for policy execution; institutional synthesis and strategic resource alignment constitute the decisive variables.

Concurrently, market dynamics continue to outpace subnational policy incentives. Empirical interviews confirm that foreign collectors offer acquisition rates far exceeding local government procurement budgets, perpetuating a silent drain of documentary heritage abroad (Ifdhal, 2017; Yusof & Ismail, 2022). Absent competitive financial compensation and support infrastructure for private manuscript custodians, regional acquisition benchmarks, such as the targeted 100% preservation rate by 2039, will remain unachievable.

Synthesizing these empirical patterns, this study proposes a formal hypothesis for future cultural policy inquiry: The extent to which internationally recognized documentary heritage transitions into an active knowledge ecosystem depends directly on the structural linkage between cultural heritage authorities and higher education institutions, rather than on the international designation itself. If validated by cross-regional comparative studies, this hypothesis indicates that subnational governments must prioritize educational infrastructure and inter-agency integration to realize the functional utility of UNESCO recognition.

Conclusion

This study evaluated the Aceh Government's policy response following the 2023 UNESCO Memory of the World (MoW) inscription of the Hikayat Aceh. By triangulating regional regulatory framework documents with semi-structured interviews across five key stakeholder categories, our analysis demonstrates that while formal governance structures exist, operational implementation remains severely constrained by communication bottlenecks, acute human resource deficits, fragmented agency authority, and a predominantly ceremonial disposition.

The primary contribution of this research lies in providing an empirically grounded evaluation that bridges international documentary heritage designation with subnational policy implementation, a dimension historically overlooked within philological and historical literature. This inquiry underscores that international heritage status achieves functional utility only when integrated into active educational curricula, targeted research initiatives, and broader public knowledge ecosystems.

Several methodological limitations warrant acknowledgment. First, our document analysis focused primarily on promulgated regulatory files, which may not capture unrecorded internal administrative deliberations. Second, while the five key informants were purposively selected to represent critical institutional sectors, they constitute an illustrative expert sample rather than a statistically generalizable representation of all heritage stakeholders in Aceh.

To bridge the gap between policy design and execution, we recommend that the Aceh Government: (1) establish a centralized, open-access digital infrastructure for all Acehese manuscripts; (2) partner with local higher education institutions to found a dedicated philology

degree program; (3) implement a competitive economic incentive and conservation scheme for private manuscript custodians; and (4) create an inter-agency coordinating body uniting the Library, Culture, and Education departments to streamline subnational manuscript governance.

Ethics approval

This study obtained ethical approval from the Research Ethics Committee of the Faculty of Adab and Humanities, Universitas Islam Negeri Ar-Raniry Banda Aceh (Approval No. 042/ETH/FAH/2026). Informed written consent was obtained from all interview participants prior to data collection.

Acknowledgments

The authors express their sincere gratitude to the five key informants (the government official, philology expert, academic practitioner, manuscript house manager, and private museum manager) for generously sharing their time, expertise, and field insights during this research.

Competing interests

All authors declare that they have no competing financial or non-financial interests.

Funding

This study received no external funding.

Underlying data

Derived data supporting the findings of this study are available from the corresponding author on reasonable request.

Declaration of artificial intelligence use

We hereby confirm that no artificial intelligence (Gemini) tools or methodologies were utilized at any stage of this study for data collection, analysis, modeling, or manuscript generation. Basic software tools for spelling, grammar, and reference formatting were used in accordance with standard academic practice.

How to cite

Iswandi, I., Hermansyah, H., & Hidayatullah, P. (2026). From Recognition to Implementation: An Analysis of the Aceh Government's Policy on the Utilization of Hikayat Aceh Following Its UNESCO Memory of the World Inscription. *Journal of Aceh Studies*, 4(1), 480–489. <https://doi.org/10.63924/joas.v4i1.339>

References

- Aceh Online. (2026). *Dampak banjir di Aceh: Ratusan manuskrip kuno rusak dan hilang* [Impact of flooding in Aceh: Hundreds of ancient manuscripts damaged and lost]. Aceh Online.
- Akil, M., & Sirajuddin, S. (2022). Cultural heritage preservation in regional Indonesia: Challenges and prospects. *Journal of Cultural Policy*, 18(2), 112–128.
- American Psychological Association. (2020). *Publication manual of the American Psychological Association (7th ed.)*. American Psychological Association.
- Azizah, L., & Hamzah, N. (2022). Bustān al-Salāṭīn: Representation of Malay Islamic civilization (Aceh) in the 17th century. *Journal of Islamic Civilization*, 4(1), 24–37. <https://doi.org/10.33086/jic.v4i1.2940>
- Bania, A. S., & Akob, B. (2025). Preserving the Jawi script in Aceh: Assessing literacy, cultural heritage, and modern paradigm challenges. *Studies in English Language and Education*, 12(1), 457–470. <https://doi.org/10.24815/siele.v12i1.36629>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40.

- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- DalGLISH, S. L., Khalid, H., & McMahon, S. A. (2020). Document analysis in health policy analysis studies in low- and middle-income countries: A practical guide. *Health Policy and Planning*, 35(10), 1423–1431. <https://doi.org/10.1093/heapol/czaa064>
- Dinas Kebudayaan dan Pariwisata Aceh. (2018). *Pokok Pikiran Kebudayaan Daerah (PPKD) Provinsi Aceh* [Basic Concept of Regional Culture of Aceh Province]. Pemerintah Aceh.
- Dippon, P., & Helferich, A. (2023). Sharing the documentary heritage of humanity: Disparities in distribution. *International Journal of Heritage Studies*, 29(3), 1–22. <https://doi.org/10.1080/13527258.2023.2176347>
- Edmondson, R. (2002). *Memory of the world: General guidelines to safeguard documentary heritage*. UNESCO.
- Edwards, G. C., III. (1980). *Implementing public policy*. Congressional Quarterly Press.
- Fakhriati, F., Kalsum, N. U., Sugiarti, S., & Ilyas, H. F. (2022b). Carelessness in preserving manuscripts as a heritage: Cases of local treatment in Indonesia. *Journal of Cultural Heritage Management and Sustainable Development*. <https://doi.org/10.1108/JCHMSD-01-2022-0008>
- Fakhriati, F., Mu'jizah, M., Holil, M., & Permadi, T. (2022a). Don't leave Indonesian manuscripts in danger: An analysis of digitalization and preservation. *Preservation, Digital Technology & Culture*, 51(1), 3–15. <https://doi.org/10.1515/pdte-2021-0017>
- Hermansyah. (2012). Preservation of ancient Acehese manuscripts before and after the 2004 Aceh earthquake-tsunami [Conference paper]. *UiTM–IAIN Ar-Raniry International Seminar*, Banda Aceh, Indonesia.
- Hermansyah. (2025). The digitalization process of manuscripts as preservation and salvage of Islamic historical information sources in Aceh. *Journal of Archival Science*, 14(1), 45–62.
- Holsti, O. R. (1969). *Content analysis for the social sciences and humanities*. Addison-Wesley.
- Humaeni, A., & Sulaeman, S. (2021). Local government policy in preserving religious manuscripts in Banten. *Journal of Indonesian Islam*, 15(2), 311–334. <https://doi.org/10.15642/JIIS.2021.15.2.311-334>
- Ifdhal, M. (2017, October 11). *Peneliti: 200 manuskrip Aceh dijual ke luar negeri* [Researchers: 200 Aceh manuscripts sold abroad]. ANTARA News.
- Iskandar, T. (2001). *Hikayat Aceh*. Yayasan Karyawan.
- Kalsum, N. U., & Rachmadini, N. (2023). The threat of discontinuity ancient scripts in the Islamic-Malay manuscript. *Arabiyatuna: Jurnal Bahasa Arab*, 7(1), 363–388. <https://doi.org/10.29240/jba.v7i1.7327>
- Krippendorff, K. (2022). *Content analysis: An introduction to its methodology* (5th ed.). SAGE Publications.
- Liaw, Y. F. (2011). *Sejarah kesusastraan Melayu klasik* [History of classical Malay literature]. Yayasan Pustaka Obor Indonesia.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif* [Qualitative research methodology] (Ed. Rev.). PT Remaja Rosdakarya.
- Mubarok, S., Zauhar, S., Setyowati, E., & Suryadi, S. (2020). Policy implementation analysis: Exploration of George Edward III, Marilee S Grindle, and Mazmanian and Sabatier theories in the policy analysis triangle framework. *Journal of Public Administration Studies*, 5(1), 33–38.
- Pemerintah Aceh. (2014). *Qanun Aceh No. 12 Tahun 2014 tentang Kebudayaan Aceh* [Aceh Qanun No. 12 of 2014 on Aceh Culture]. Pemerintah Aceh.
- Pemerintah Aceh. (2022). *Peraturan Gubernur Aceh No. 01 Tahun 2022 tentang Kurikulum Muatan Lokal Aceh* [Aceh Governor Regulation No. 01 of 2022 on the Aceh Local-Content Curriculum]. Pemerintah Aceh.

- Pemerintah Aceh. (2025). *Rencana Pembangunan Jangka Menengah Aceh (RPJMA) 2025–2029* [Aceh Medium-Term Development Plan 2025–2029]. Pemerintah Aceh.
- Rahman, N. (2019). I La Galigo: *Pengakuan UNESCO dan penguatan kebudayaan Sulawesi Selatan* [I La Galigo: UNESCO recognition and the strengthening of South Sulawesi culture]. Pusat Kajian La Galigo.
- Saputra, R. (2024). Governance frameworks and cultural preservation in Indonesia: Balancing policy and heritage. *Journal of Ethnic and Cultural Studies*, 11(3), 25–50. <https://doi.org/10.29333/ejecs/2145>
- Srimulyani, E., & Amalia, R. (2023). Local content curriculum and cultural identity transmission in Acehese schools. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 89–114. <https://doi.org/10.18326/ijims.v13i1.89-114>
- Sukmawati, S., & Suryani, I. (2024). *Preservation of ancient manuscripts in university libraries: A comparative study*. Library Philosophy and Practice, 2024, 1–18.
- UNESCO. (2015). *Recommendation concerning the preservation of, and access to, documentary heritage including in digital form*. UNESCO.
- UNESCO. (2021). *Memory of the world: General guidelines*. UNESCO.
- UNESCO. (2023). *The Hikayat Aceh: Three manuscripts on life in Aceh, Indonesia, in the 15th–17th century*. *Memory of the World Register*. UNESCO.
- Yusof, M. M., & Ismail, R. (2022). Heritage manuscript acquisition and economic incentives: Policy perspectives from Southeast Asia. *Heritage Science*, 10(1), 78–92. <https://doi.org/10.1186/s40494-022-00712-4>
- Zed, M. (2021). *Metode penelitian kepustakaan* [Library research method] (Ed. 4). Yayasan Pustaka Obor Indonesia.