UNESCO REGIONAL COMMITTEE
MEMORY OF THE WORLD ASIA PACIFIC REGIONAL REGISTER NOMINATION FORM

THE TAMBO TUANKU IMAM BONJOL MANUSCRIPT

NATIONAL LIBRARY OF INDONESIA &

PROVINCIAL GOVERNMENT OF WEST SUMATERA

2023

Year 2024	The Tambo Tuanku Imam Bonjol Manuscript

Memory of the World Asia Pacific Regional Register Nomination Form

1 Title of Documentary Heritage Item or Collection (max 10 words)

The Tambo Tuanku Imam Bonjol Manuscript

2 Summary (max 200 words)

The Tambo Tuanku Imam Bonjol (TTIB) is a single manuscript (codex unicus) in the world. This manuscript was written by the son of Tuanku Imam Bonjol (1772 – 1864) named Naali Sutan Caniago while he accompanied Tuanku Imam Bonjol's exile in Manado. In general, this manuscript contains a summary of the history of the Padri War in West Sumatra in the 19th century. The manuscript consists of three parts: the first part is about the memoirs of Tuanku Imam Bonjol; the second is the memoirs of Naali Sutan Caniago; the last one is the minutes of two meetings held in the Minangkabau highland in 1865 and 1875.

The main message of the TTIB manuscript is the awareness of Tuanku Imam Bonjol that egalitarianism and peace must be put forward rather than war. For the people of West Sumatra or Minangkabau, Imam Bonjol is claimed to be the leader of a reformist school and also a community leader in defending his land from invaders. His role in West Sumatra is taught in schools so that every citizen in the region and also in Indonesia recognizes him as a national hero.

3 Nominator/s Contact details

3.1 Name of nominator/s (person/s or organisation/s)

The National Library of Indonesia & Provincial Government of West Sumatera

3.2 Relationship to the nominated documentary heritage

The institution responsible for the TTIB Manuscript

3.3 Contact person/s

Muhammad Syarif Bando (Director of The National Library of Indonesia)
Mahyeldi (Governor of West Sumatera Province)

Year 2024	The Tambo Tuanku Imam Bonjol Manuscript

3.4 Contact details

Name : Muhammad Syarif Bando

Address : Jalan Salemba Raya No. 28 A, Jakarta Pusat, Indonesia

Phone Number : +62 213154864; +62 8161161805

Email : ikonmow@perpusnas.go.id / ikonmow.perpusnas@gmail.com

Name : Mahyeldi

Address : Jl. Jendral Sudirman No. 51, Kel. Padang Pasir, Kec, Padang Barat, Kota Padang, Sumatera Barat. 25129

Telephone : (0751) – 32020

Email : setda@sumbarprov.go.id / dinaskebudayaan@sumbarprov.go.id

4 Declaration of Authority

I certify that I/we have the authority to nominate the documentary heritage described in this document to the Asia Pacific Regional Memory of the World Register.

MAHYELDI **The Governor of West Sumatera Province** **Date: August 2023**	**MUHAMMAD SYARIF BANDO** **Director of The National Library of Indonesia** **Date: August 2023**

5 Legal Information

5.1 Owner/s of the documentary heritage (name and contact details, if different from the nominator/s)

Name	Address
Ilyas Sutan Caniago Current heir of the manuscript: Fitri	Jorong Kampung Caniago Nagari Ganggo Hilir, Pasaman Regency

Telephone +62 853-5603-8440	Email -

5.2 Custodian/s of the documentary heritage (name and contact details if different from the owner/s)

Name Destra Tri Arman, S.Kom Archive and Library Department of West Sumatra Province	Address Jl. Diponegoro No. 4 Padang
Telephone (0751) – 21607 / +628126618342	Email dapprovsumbar@gmail.com / dinaskebudayaan@sumbarprov.go.id

5.3 Legal status

Before being handed over to Provincial Government of West Sumatera, the ownership status of the TTIB manuscript belonged to Ilyas Sutan Caniago. TTIB manuscript has been submitted to the Provincial Government of West Sumatera since 27 April 1983. The purpose of the submission is to make the manuscript better preserved. Handover letter is attached, see appendix 2 (https://bit.ly/AppendixTTIBform).

5.4 Accessibility

TTIB manuscript can be accessed manually in the library of the West Sumatera Province Library. The manuscript has been properly digitized using standard manuscript digitization and published on the official website of National Library of Indonesia's Khastara (www.khastara.perpusnas.go.id).

Landing page: https://khastara.perpusnas.go.id/landing/detail/1577278 or https://opac.perpusnas.go.id/uploaded_files/dokumen_isi3/Manuskrip/Naskah_Tuanku_Imam_Bonjol_001.pdf

The West Sumatra Provincial Government through the Archive and Library Service has submitted a statement of permission for publication to National Library regarding the publication of the manuscript .

5.5 Copyright status

The manuscript is not registered under copyright and/or other intellectual property rights. For Agreement Granting Non-Exclusive Rights, see appendix 3 (https://bit.ly/AppendixTTIBform).

Images : https://bit.ly/TTIBphotos

Video : https://bit.ly/TTIBvideos

Year 2024	The Tambo Tuanku Imam Bonjol Manuscript

6 Details of the Nominated Documentary Heritage

6.1 Exact title of the documentary heritage

The Tambo Tuanku Imam Bonjol Manuscript

6.2 Type of documentary heritage

Manuscript

6.3 Catalogue or registration details

The call number of this manuscript is NKA 30. The text is written on European Paper with a paper stamp: Pro Patria Eiusque Libertate, measuring 30 cm tall by 18.5 cm wide. It has 360 pages. Every page of it consists of 17 lines, bound in thick cardboard covered with a linen cloth. The manuscript is written using black ink and in poor condition. Some writing is illegible due to ink corrosion. The manuscript has been laminated. Moreover, TTIB manuscript is written in Malay language and Arabic (Jawi) script.

6.4 Images of the documentary heritage.

See Appendix 1 or https://bit.ly/TTIBphotos

6.5 History/Origin/Background/Provenance

Suryadi (2006) states that the existence of the TTIB manuscript was first reported by Ph. S. van Ronkel in his article "Inlandsche getuigenissen aangaande de Padri-oorlog" [Indigenous Testimonies concerning the Padri War] in the journal De Indische Gids 37 (II) (1915): 1099-1199,1243-59. Van Ronkel mentioned that he had copied a manuscript entitled Tambo Anak Tuanku Imam which was 318 pages thick; the original manuscript was held by Khatib Nagari (Village Preacher) in Bonjol. Unfortunately, a copy of the TTIB manuscript made by Van Ronkel is not known where it is now. The manuscript is not listed in the catalog of Malay and Minangkabau manuscripts in the Netherlands.

Furthermore, according to Safnir Abu Naim (2022), this manuscript is a copy of the diaries of Tuanku Imam Bonjol during his exile in Manado. The notes were collected by Naali Sutan Caniago and written into a manuscript that is now known as TTIB Manuscript. In terms of script, it has one script even though there are two forms of text: first, the memoir of Tuanku Imam Bonjol; and second, the minutes of the two meetings at the time of Naali Sutan Caniago served as Laras (Regent). However, the information related to the original writings of Tuanku Imam Bonjol which is considered rewritten by Naali Sutan Caniago has not been found until now. The process of transmitting text through "dictation" (Imla') in the creation of a text in TTIB Manuscript is very possible and common in the tradition of manuscript writing. Tuanku Imam Bonjol narrated his memoir verbally, then written by Naali Sutan Caniago. Thus, the TIB manuscript is a text produced through a dictation process.

The manuscript was then stored by the heir of Tuanku Imam Bonjol in Kampung Caniago, Pasaman Regency. It was handed over by the heir (Ilyas Sutan Caniago) to the provincial

government of West Sumatra on 27 April 1983. From the notes in the manuscript, it is known that this manuscript has been moved several times, to Medan, Padang, Jakarta, and moved again to Bonjol. Lastly, the manuscript was handed over to the regional government until 1991 known that the manuscript was borrowed for exibition in Jakarta.

The TIB manuscript last appeared at an exhibition of manuscripts at the Istiqlal Festival I, Jakarta, 15 October-15 November 1991. The manuscript was brought to Jakarta by IAIN Imam Bonjol Padang lecturer, Rusydi Ramli, who was chairman of the Istiqlal Festival Regional Committee for West Sumatra Province. Rusydi Ramli photocopied the TIB manuscript with permission from the Istiqlal I Festival Committee (Rusydi Ramli, sms, 23-7-2006).

Suryadi (2006) also states according to Rusydi Ramli, after being exhibited at the Istiqlal Festival I, the TIB manuscript was brought back to Padang and handed over to the Social Development Section (Binsos) of the West Sumatra Regional Government. He said that the person responsible for receiving the TIB manuscript from him at that time was the treasurer of the Governor of West Sumatra, Drs. Armyn An (text, 7-24-2006). Drs. Armyn An with Drs. H. Karseno, MS, H. Rajuddin Noeh, SH, Drs. Sjafnir Aboe Nain, and Djurip, SH. has written a book entitled The Tuanku Imam Bonjol Manuscript which was published by the Level Regional Government, West Sumatra in 1992 (see Abdur-Razzaq Lubis's article on the traditional leadership of the Mandahiling tribe in http://www.mandailing.org). This at least indicates that two people who from the beginning had "managed" the TIB manuscript, namely Sjafnir Aboe Nain and Drs. Armyn An, learned about the existence of the manuscript after it was exhibited at the 1st Istiqlal Festival in Jakarta in 1991.

After was declared missing, the Tuanku Imam Bonjol Manuscript was found on Floor IV of the Governor's Office. This manuscript was rediscovered in September 2014 (Report of Handover attached). At the moment, the manuscript is one of the collections of the West Sumatra Provincial Archive and Library Service.

BERITA ACARA SERAH TERIMA

PENYERAHAN NASKAH TUANKU IMAM BONJOL
PADA BIRO PEMERINTAHAN SETDA PROVINSI SUMATERA BARAT
KEPADA BADAN PERPUSTAKAAN DAN KEARSIPAN PROVINSI SUMATERA BARAT
DALAM RANGKA PENYELAMATAN/PELESTARIAN NASKAH KUNO

NOMOR : 120 / 306 / Pem-2014
NOMOR : 179 /BA/BPA-2014

Pada hari ini Senin tanggal dua puluh sembilan bulan September tahun dua ribu empat belas, bertempat di Ruang Kerja Kepala Biro Pemerintahan Sekretariat Daerah Provinsi Sumatera Barat Jalan Jenderal Sudirman Padang, yang bertanda tangan di bawah ini :

1. Nama : **Drs. MARDI, MM.**
   NIP : 19601211 198203 1 007
   Jabatan : Kepala Biro Pemerintahan Sekretariat Daerah Provinsi Sumatera Barat

Selanjutnya disebut sebagai "PIHAK PERTAMA"

2. Nama : **Drs. ALWIS**
   NIP : 19610303 198210 1 002
   Jabatan : Kepala Badan Perpustakaan dan Kearsipan Provinsi Sumatera Barat

Selanjutnya disebut sebagai "PIHAK KEDUA"

Dengan ini menyatakan bahwa telah dilakukan penyerahan **Naskah Tuanku Imam Bonjol** dengan kondisi sudah sangat usang yang ada pada Biro Pemerintahan kepada Badan Perpustakaan dan Kearsipan Provinsi Sumatera Barat sebagai berikut :

1. PIHAK PERTAMA telah menyerahkan berupa 1 (satu) eksemplar Naskah Tuanku Imam Bonjol kepada PIHAK KEDUA

2. PIHAK KEDUA menerima 1 (satu) eksemplar Naskah Tuanku Imam Bonjol pada tanggal 29 September 2014 dengan kondisi yang sudah sangat usang.

Demikian Berita Acara Penyerahan Naskah Tuanku Imam Bonjol ini dibuat rangkap 2 (dua) yang ditanda tangani oleh kedua belah pihak untuk dapat dipergunakan menurut keperluannya.

Dibuat di Padang, 29 September 2014

Yang Menerima
PIHAK KEDUA

PEMERINTAH PROVINSI SUMATERA BARAT
BADAN PERPUSTAKAAN DAN KEARSIPAN

Drs. ALWIS
NIP 19610303 198210 1 002

Yang menyerahkan
PIHAK PERTAMA

METERAI TEMPEL
E4735ACF415263486
ENAM RIBU RUPIAH
6000

Drs. MARDI, MM.
NIP 19601211 198203 1 007

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RANDAI MANUSCRIPT

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6.7 Names, ualifications and contact details of experts

	alifications	Contract Details (Email)
1.	Historian, Lecturer	Faculty of Humanities, Andalas University, pus, Padang, 25163. HP @hum.unand.ac.id
		Faculty of Humanities, Andalas
3.	Philologist, Lecturer	Faculty of Humanities, Leiden Institute for Area Studies, Universiteit Leiden,

I certify that the above named experts have given their written permission for their names and contact details to be used in connection with this nomination to the Memory of the World Asia Pacific Regional Register.

MUHAMMAD SYARIF BANDO

Director of The National Library of Indonesia

Date: August 2023

7 Authenticity and Integrity

7.1 Authenticity and Integrity

The TTIB manuscript is a complete and coherent manuscript. The text of the manuscript consists of three parts, namely, the first part (pages 1-190) is the memoirs of Tuanku Imam Bonjol; the second part (pages 191-324) is the memoirs of his son; and, the third part (pages 325-332) contains the minutes of two meetings held in the Minangkabau plateau in 1865 and 1875.

The manuscript was then stored by the heir of Tuanku Imam Bonjol in Kampung Caniago, Pasaman Regency. It was handed over by the heir (Ilyas Sutan Caniago) to the provincial government of West Sumatra on 27 April 1983. From the notes in the manuscript, it is known that this manuscript has been moved several times, to Medan, Padang, Jakarta, and moved again to Bonjol. Lastly, the manuscript was handed over to the regional government until 1991 known that the manuscript was borrowed for exibition in Jakarta. After lost for 24 years, this manuscript was rediscovered in September 2014 (Report of Handover attached). At the moment, the manuscript is one of the collections of the West Sumatra Provincial Archive and Library Service.

8 Primary criteria: Regional Significance

8.1 Historical Significance

The position of Tuanku Imam Bonjol in explaining the historical narrative about the Paderi polemic:

1. Imam Bonjol through this manuscript wants to set the tide of his struggle as part of the resistance movement against Dutch colonialism.

TTIB manuscript in broad terms contains the narrative of patriotism carried out by the Minangkabau Ulama in two forms of struggle: the movement against diseases that develop in society and the resistance movement against Dutch colonialism. The recording of the value of patriotism in the first half of the XIX century became a spirit of struggle that continued to be passed on to the next generation, welcoming the resistance movement against colonialism in other regions throughout the archipelago until it triggered the mass movement in the era of Indonesian independence.

The war against colonialism in the days of Tuanku Imam Bonjol and his followers as described in this manuscript occurred several episodes beginning with the existence of a less ideal reality in religious practice and social life in the midst of the community at that time according to religious groups. They take the initiative to find solutions to existing problems and seek word of consensus with the indigenous people to find a meeting point for mutual benefit. This effort is tailored to horizontal conflicts among indigenous people and scholars. The conflict resolution at this early time ended with the formation of religious and customary laws that were equally agreed under the leadership of Datuk Bandaro. After Datuk Bandaro's death, the conflict resurfaced over the successor to his leadership. Peto Syarif, who was actually appointed by Datuk Bandaro as his successor, caused social jealousy on several sides. So in order to remove the discontent of the parties, they devised a plan by burning an arena. From this chaotic situation, the circle of scholars, in this case Tuanku Imam Bonjol, found it difficult to overcome the evolving situation, and asked for assistance from Tuanku Nan Renceh in Agam who had faced similar conflicts with traditional circles. At this time there is an intensive conflict between white people (cleric) and black people (custom). Because the indigenous people felt cornered in terms of strength, they also asked the Dutch colonial party for help. The involvement of Dutch Colonials in this matter instead tapered the atmosphere of dispute between the two groups to extend to the entire Minangkabau area. In the end, the conflict map also changed after the religious and indigenous peoples became aware of the crafty politics carried out by the Dutch, so they also had to forget the disputes between their fellow nationals, anticipating further Dutch infiltration of the self-esteem of the Minangkabau people in general. The awareness of uniting against colonialism also arose after the two camps understood each other's mistakes. This manuscript clearly provides a perspective from the point of view of the perpetrator, in this case Tuanku Imam Bonjol and his followers regarding the historical perspectives they experienced in the famous region as the last bastion of the resistance of the indigenous people against Dutch colonialism in the Minangkabau region.

2. TTIB manuscript also revealed patterns of local leadership that also played a part in the moral improvement movement and explained its function and position in overcoming social problems. Thus, this manuscript explains the aspects of the leadership power of local scholars in the mobilization of the past and instills their influence to resist

colonialism.

3. Imam Bonjol through this manuscript wants to pass on a positive narrative to the next generation by prioritizing the reconciliatory aspect in the form of expressions of regret, as mentioned in the study, Uli Kozok, Hamka and others. Religious people (read: paderi) feel too hard in doing the propaganda movement. That is recorded through dialogue in the manuscript as follows: Tuanku Imam Bonjol who is recorded in this manuscript: "Even though the law of the Book of Allah is too much for us. So how are we thinking? " when he heard his words, Tuanku Mudo Tuanku Kadi Besar replied, 'there are too many laws in the book. That is returning it to my lord. " Tuanku Imam Bonjol replied, 'if that is the case, then Tuanku Nan Baduo will return the letter to me and send it to Tuanku Tambusai. One letter was sent to Tuanku Rao, one we sent anyway. And say in the letter that we should send our niece and nephew to Mecca to seek the just law of the Book of Allah. " (Sjafnir Aboe Nain, 2014: 39). This good intention was also welcomed by the indigenous people so that the two agreed to end the conflict, and transfer their potential conflict to Dutch colonialism.

8.2 Form and Style Significance

TTIB manuscript was written using Malay-language Jawi characters. In general, Minangkabau people have distinguished written language from oral language. Usually the scholars and traditional leaders write in Malay, but for Minangkabau people the writing will be read in Minang, for example :

لابوه ديهيلركن مانندين ماكئ برجالن اله

Just walk Magek Manandin down the dock.

Then the Minang people will generally read "Magek Manandin's work in Hilia Labuah". Nevertheless, some words in TTIB manuscript were also written directly using Minang language, especially connecting words such as words; dek (by/because), nan (who) , alah (already) and so on. In addition, the word fatis in Minang language such as the word hanyo lai which serves to emphasize is also found in the manuscript, for example : "So Datuk Bandaro baduo Sutan Caniago is a company that has manang parang no longer cares about the rifle for he already got the company og Kampung Bonjol. Then enter only lai to Kampung Marapak ". In this word, it is explained that Datuk Bandaro and Sutan Caniago actually entered Kampung Marapak.

For the type of khat used in TTIB manuscript using Diwani khat, it appears clear from the style of letteringر,ع,م, andس. Khat Diwani came from Turkey and became popular after the conquest of Constantinople by Muhammad al-Fatih. The name of this khat Diwani was ascribed to government offices in Turkey and used by government councils in Turkey.

8.3 Social Community or Spiritual Significance

a. Political leadership

TTIB manuscript is loaded with descriptions of the role model in the aspect of political leadership of religious leaders and traditional leaders who played their political role in the 19th century on issues of colonialism, trade authority of local leadership, and the depiction of negotiations played between several contending parties.

Jeffrey Hadler (2010) states that TTIB manuscript as the first modern Malay

autobiography. Until now, the name TTIB was appointed to become the name of the state Islamic college (UIN Imam Bonjol), the name of the street in various cities in Indonesia, the name of the warship (KRI Imam Bonjol), the name of a park and building, and the photo was used as the main image of the Rp 5000 fractional currency. Since 1973, TTIB has been named as Indonesia's National Hero. The position of Tuanku Imam Bonjol in explaining the historical narrative about the Paderi polemic. Imam Bonjol through this manuscript wants to set the tide of his struggle as part of the resistance movement against Dutch colonialism.

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b. Minangkabau national awakening and the challenge of globalism

TTIB manuscript in the narrative of Tuanku Imam Bonjol's struggle with the Paderinya movement has built the spirit of nationalism of the Minang community by building an anti-colonial awareness that simultaneously developed throughout the world in the period from the 19th century to the beginning of the 20th century. In a number of episodes, it can be seen that efforts to build awareness and pride over national identity began to form with its extensive movement network in various regions in Indonesia in the pre-independence era. The existence of his struggle can be considered a response to the global political changes that took place at that time.

c. Respect for religion as part of the wider moral order of society

TTIB manuscript explains the role and figure of the cleric as the moral bodyguard of the community in order to give birth to a strong and tolerant character. This manuscript also describes the functions of scholars in maintaining the honor of Islam developed in Minangkabau in the 19th century, with their efforts to try to mediate the practices of deviation in religion and offer consensus with traditional leaders to uphold the purity of religion. Thus, this manuscript is an important documentation in looking at the history of the negotiation between religion on the one hand and custom on the other hand so as to form the character of a moderate society.

d. Relations with Middle Eastern religious organizations and Usmani Turkey

The Paderi Movement can be considered an Islamic puritanism movement in the Southeast Asian region. The relationship of this movement with the movement that existed in the Middle East with the center of Islamic power at that time, Usmani Turkey seen from the similarity of understanding and flow and trends of the movement of renewal and refinement in almost all of the Islamic region, both in the Middle East, South Asia, Central Asia to Southeast Asia. However, Islamic puritanism developed in the Minangkabau region does not aim to formulate another understanding but rather to seek a form of moderation of some religious tendencies that develop in the community as described in this text.

9 Regional Significance: Comparative criteria

9.1 Uniqueness or Rarity

This manuscript is the original manuscript of its first author, Naali Sutan Caniago and the only one in the world, in philological terms known as codex unicus. So far, TTIB manuscript has never been copied, so this manuscript is important both the physic and the content.

10 Gender

The word ‘women’ is mentioned 71 times in the Tambo Tuanku Imam Bonjol (TTIB) manuscript. While the word ‘mandeh’ or mother appears 40 times. These two words indicate that the female figure has a place in the TTIB narrative. Besides the story of women and children who were victims

of war, this manuscript also tells the fight of women in resistance against companies (invaders). The fight was carried out together with men. It is mentioned in one of the texts, "... march to war and fight too and all the women in Bonjol also came to help" (TTIB: 94). Tuanku Imam Bonjol's attitude was also special towards women and children. In one incident that required Tuanku Imam Bonjol to leave the war zone, he requested that the women and children be evacuated first (TTIB: 98).

The same thing applies to the presence of 'mandeh' in TTIB which tends to be presented with the mention of the owner, such as 'my mandeh', 'my biological mandeh', 'my mandeh tuo', 'mandeh Sultan Caniago', and so forth. This mentioning shows the privilege and pride of a mother figure. This also appears for the mentioning of women followed by the owner of the wife, such as 'Tuanku Imam's woman', 'Tuan Kemendur's woman', 'my woman', and so forth.

The above phenomenon shows that the TTIB text places women as an important part of their lives. In times of war, women not only occupy the position of victims, but also part of the fight. Women are told not to be passive, but to be an active part.

As known that Minangkabau society adheres to a matrilineal kinship system, kinship that takes the line of descent according to the mother's lineage. With this principle, children will take their mother's tribe. This lineage also means that daughters will have the right to inheritance (*pusaka*) from their parents, while sons do not have the right to own it. In the Minangkabau matrilineal system, women are positioned as bound, caretakers and keepers, as expressed in the proverb "*amban paruak*". All inheritance belongs to women, while men are given the right to manage and defend it. There are five privileges that Minangkabau women have, namely: 1) descent is drawn from the maternal line; 2) the house is a place of residence; 3) economic resources are prioritized for women; 4) those who save economic results are women, and 5) women have the right to vote in natural deliberations (Erianjoni, 2011 in Wahyudi, 2015: 2).

Matrilineal was already adopted by the Minangkabau people before Islam entered and developed in Minangkabau. The uniqueness of the union of the two has attracted many scholars to study it. The survival of the matrilineal concept with the entry of Islam in this region is of particular interest to Tsuyoshi Kato (2005) and Jeff Hadler (2010). In the context of economic practices, matrilineal with its *rumah gadang* and Islam with its *surau* represent the socio-cultural-economic life of the Minangkabau people. Matrilineal Minangkabau is characterized by four main features: the formation of descent groups is arranged according to the mother's line; the pattern of residence is matrilocal or bilocal; has joint property; and power lies in the hands of the *mamak* or mother's brother (Kato, 2005: 38).

Minangkabau is one of the few cultures in the world that still runs a matrilineal kinship system. Anthropologists note that currently, less than 10 ethnic groups still adhere to the matrilineal system, including Minangkabau (West Sumatra, Indonesia), Campa (Vietnam), Muangthai (Thailand's golden triangle), ethnic groups in India, Africa, and Bedouin (Middle East).

11 Statement of Significance

The heritage of TTIB manuscript has significance to be proposed as a world heritage based on the following considerations: a) first in terms of the influence and genre of writing, this work is a hypogram from the hands of historical actors themselves who wrote to straighten out historical events experienced directly, b) has strong relevance to the historical context of the struggle of the Indonesian nation during the movement or pre-independence of Indonesia c) This manuscript is a witness to the historical landscape of Minangkabau culture in the 19th century, d) There is a global narrative in network relations, religious understanding and Islamic trends that developed in the 18th century between the Middle East and Southeast Asia, e) its authenticity and originality as the only handwritten, Malay-language Minangkabau work that reveals the humanitarian facts of its time in the form of social, political and religious conflicts, making this manuscript irreplaceable as a source of reference for many domestic and foreign research interests.

12 Risk Assessment

12.1 Condition

The manuscript is in poor condition, the writing is partially illegible due to corrosion of ink and this manuscript has been laminated.

12.2 Threat/Risk

1. Climate Conditions

Indonesia has a tropical climate whose temperature and humidity are highly fluctuating with high sunlight throughout the year. This environmental condition is very unfavorable and can accelerate the degradation reaction of manuscript material, but this can be overcome by the existence of a manuscript collection storage system in the cool storage room with a controlled environment and security. It will be helped by the legitimacy of UNESCO to become Memory of the World that will provide legal legitimacy that supports the next preservation process.

2. Natural Disaster Threats

The West Sumatra area is one of the areas called the ring of fire and is adjacent to the western coastline (Indian Ocean) so it has the potential for an Earthquake disaster.

3. Storage

The storage room for the TTIB manuscript collection in the Archive and Library Department of West Sumatra Province is guaranteed in terms of security and completeness of storage space facilities according to preservation standards.

Year 2024	The Tambo Tuanku Imam Bonjol Manuscript

13 Preservation and Access Management Plan

Management Plan

Proposed implementation strategy for the preservation of TTIB manuscript:

1. Make a regulation related to the management of manuscript
2. The management of preserving manuscripts, including
- Temperature and humidity control of the manuscript storage room
- Periodic cleaning
3. Conducting a physical study and the contents of the manuscript
4. Manuscript has been laminated by Kozo paper
5. Manuscript has been digitized

14 Consultation with Stakeholders

1. Cultural Office of West Sumatra Province
2. Archives and Library Office of West Sumatra Province
3. Andalas University
4. Padang State University
5. Imam Bonjol State Islamic University
6. Leyden University.
7. Minangkabau Natural Culture Institute

15 Other Information to Support the Nomination

- TTIB manuscript also revealed patterns of local leadership that also played a part in the moral improvement movement and explained its function and position in overcoming social problems. Thus, this manuscript explains the aspects of the leadership power of local scholars in the mobilization of the past and instills their influence to resist colonialism.
- Imam Bonjol through this manuscript wants to pass on a positive narrative to the next generation by prioritizing the reconciliatory aspect in the form of expressions of regret, as mentioned in the study, Uli Kozok, Hamka and others. Religious people (read: paderi) feel too hard in doing the propaganda movement. That is recorded through dialogue in the manuscript as follows: Tuanku Imam Bonjol who is recorded in this manuscript: "Even though the law of the Book of Allah is too much for us. So how are we thinking? " when he heard his words, Tuanku Mudo Tuanku Kadi Besar replied, 'there are too many laws in the book. That is returning it to my lord. " Tuanku Imam Bonjol replied, 'if that is the case, then Tuanku Nan Baduo will return the letter to me and send it to Tuanku Tambusai. One letter was sent to Tuanku Rao, one we sent anyway. And say in the letter that we should send our niece and nephew to Mecca to seek the just law of the Book of Allah. " (Sjafnir Aboe Nain, 2014: 39). This good intention was also welcomed by the indigenous people so that the two agreed to end the conflict, and transfer their potential conflict to Dutch colonialism.

Bepaling Kerkmatten pada G. S. Manado
di Kamp. Padang (Minado).

Padang Panjang mualai tahoenan 5H
" " dengan Boelan Poeasa mualai tahoenan

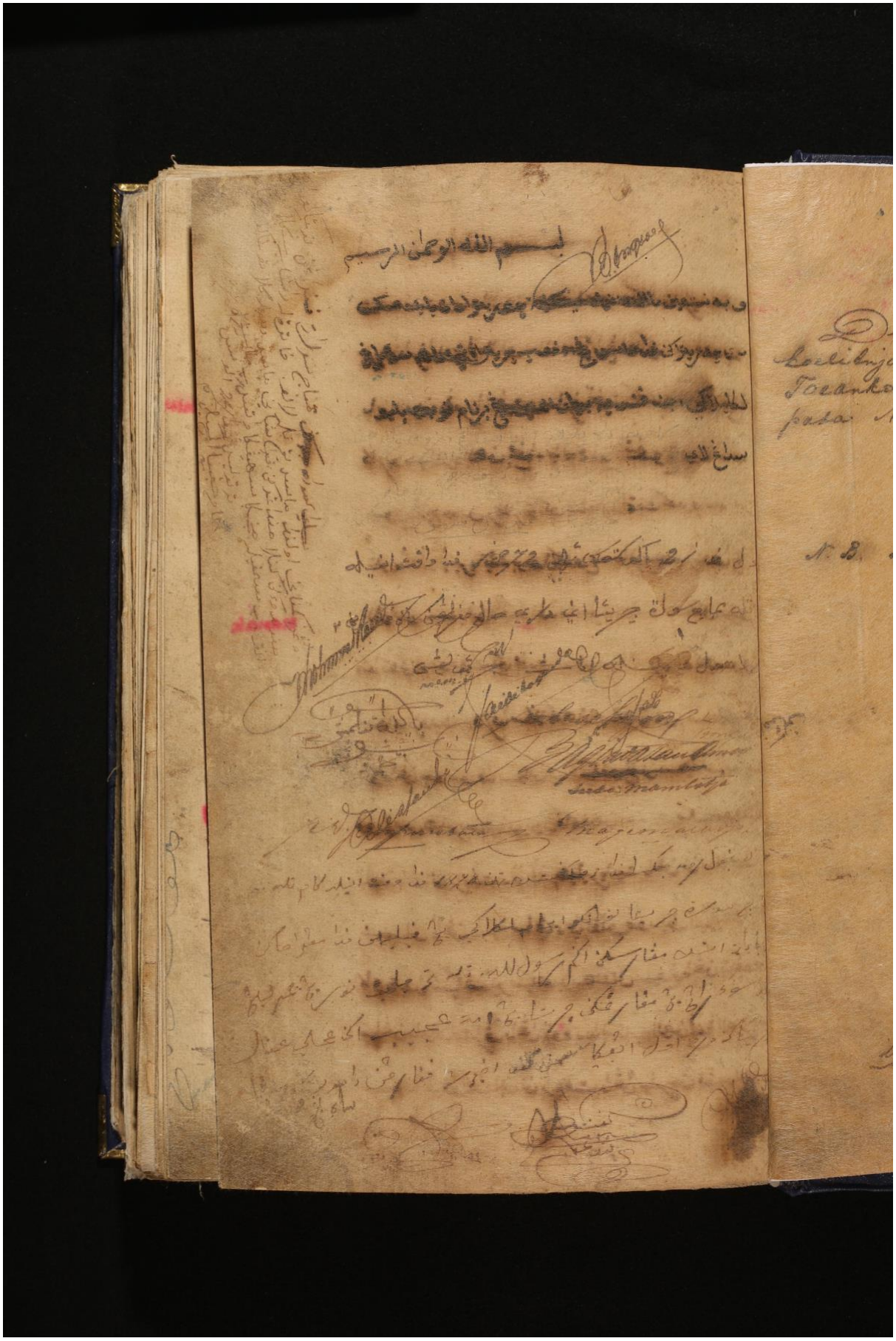
Didjilid dan dikaroeni
kedjinja koekoe Tjeritera (Riwajat)
Tocankoe Imam ini di Medan
pada November 1925 oleh

Ahmadmanjoeti.

N. B. Soeat mengkoemati koekoe riwajat
ini jaitoe kebaji mengkoemati oentoek
kita jang soeka gojak berani kalioe
„Tocankoe Imam" dimintak anja
sangat kapada tiap tiap siapa jang
tidak soeka membatjai koekoe riwajat
ini, sebaliknja dijangan dioesik dan
seperti menoelis anda tanja aken
keterangan, kalaoe dia tidak
membatjai, seperti jang kedapatan
dalam kalamannja koekoe ini
Semoga koekoe ini tidak ada gunanja
kanja kebaji mengkoemati dan oentoek
oendjoek oendjoek koekoe riwajat ini
sadja

Wassalam maaf sadja

Ahmadmanjoeti.

De President v. Bandjir
Medan.

Medan Nov. 1925.