The Archival Works At Three Historic Mosques In Indonesia: The Documentation Of The Society's Religious And Social Life

Lolytasari Lolytasari
Syarif Hidayatullah Islamic University (UIN) of Jakarta, lolytasari@uinjkt.ac.id

Budi Sulistiono
Syarif Hidayatullah Islamic University (UIN), budi@uinjkt.ac.id

Sulistyo Basuki
University of Indonesia, sbasuki@indosat.net.id

Maila D.H. Rahiem
Syarif Hidayatullah Islamic University (UIN), mailadinia@uinjkt.ac.id

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Lolytasari Lolytasari[1] Budi Sulistiono[2] Sulistyo Basuki[3] and Maila D.H. Rahiem[4]

[1]Graduate School, UIN Syarif Hidayatullah Jakarta, Indonesia
[23]Faculty of Education, UIN Syarif Hidayatullah Jakarta
[3]Faculty of Humanities, Universitas Indonesia
[4]Faculty of Education, UIN Syarif Hidayatullah Jakarta

Correspondence: Lolytasari Lolytasari, [1]Graduate School, UIN Syarif Hidayatullah Jakarta, Indonesia (lolytasari@uinjkt.ac.id)

Abstract

This study examined the portrait of archive management activities in three historic mosques in Indonesia, namely Istiqlal Mosque, Luar Batang Mosque and Syuhada Mosque. These mosques have a profound symbolic significance for society. Luar Batang mosque is the oldest mosque in Jakarta. Syuhada Mosque is a gift from the Indonesian Government to Yogyakarta's people to fight for and preserve the country's independence. Istiqlal Mosque is the Republic of Indonesia's national mosque that has become a symbol of pride for its people. For many Muslims, the mosque is the nucleus of community life, and the written documents documented in the mosque explain society's dynamics. It is, therefore, necessary to see how these mosques have recorded manuscripts. This research used a descriptive qualitative approach as a method of inquiry. Data sources were derived from observation, interviews and documentation. The findings of this analysis reveal three functions of archival works in these three mosques, i.e., 1) archives of administrative activities (*idarah*); 2) archives of the mosques' prospering activities (*imarah*) and; 3) archives of coordination and usage of facilities and infrastructure, as well as security and order of mosques (*riayah*). These mosques recorded their religious activities and documented the people's involvement in the mosque. the more organized the mosque archives are, the more visible the role of the mosque in society will be.

Keywords: Mosque archive**,** documentation, historical mosque.

Background

Religious archives have an important role in the development of religious communities (Gilliland, 2017). Establishing a worship house with a long history for religious followers is also inseparable from the archives' role. The creation of an archive will become a recorded memory and become an important part of community,

history and culture. Archives can prove past activities, document a person's identity and have a valuable source of information for research (National Archives, 2016).

Religious archives become evidence of religious activities (Suelflow, 1980); and it can be used as basic evidence of faith in their religion (O'Toole, 1984). Several studies explain the archiving carried out by houses of worship. The Catholic Church is the first institution to manage its archives seriously and consciously. According to Sweeney (1986), this is because the church has a moral obligation to preserve records for administrative, legal, and historical purposes and has a moral responsibility to maintain its cultural heritage. The Catholic Church Archive—the Vatican Secret Archive, is an example of a structured religious archive institution. This institution has managed the Church Archives on Church Governance, which are used as a reference for the Pope of Rome and his Curia, namely the Holy See. Furthermore, this institution has managed archives on the aristocratic family and the Pope's correspondences through his statements (Giusti, 1978). Broder (2011) affirms that the Vatican Secret Archive has kept archives, records of decisions and institutions dating back to the 11th century. They were initially recorded in vellum and papyrus and transferred to digital forms as a rescue effort.

The purpose of the church archives is to document the history of Christians from all walks of life. The paper has existed up to the apostles. The church's journey and the people have been recorded in various documents in the Churches archives, including manuscripts recounting the Supreme Church's life. The church archives include mystical teachings and practices which are preserved and protected. To resolve the issues of poor management of records, the church at Indonesia conducts various training and conferences to discuss record management standards. As a result, the Indonesian Bishops' Conference has produced a handbook entitled "Keeping Church Archives," published by the Department of Documentation and Information of the Indonesian Bishops Conference. This handbook is a simple standard in managing church archives (Konferensi Waligereja Indonesia, 2006).

This archiving of the church is useful as a primary source of information in the formulation of regulations for the Catholic Church and its geographical area. The archiving of Catholic church documents has created a belief among Catholics that their history is recorded and stored for future generations. Any records that are sacred and non-sacred can be acquired by the public and made available for academic research (Cox, 1992).

Archiving is also carried out at other places of worship, such as synagogues. The synagogue makes an archive policy used as historical archives and used as research material (Profitt, 2016). Likewise, temples have been used as a place for public financial archives since the Roman Republic's time (Delsalle, 2018). The same is done at the mosque. In the Muslim community, mosques have different functions for disseminating Islamic knowledge (Ebrahimi & Yusoff, 2018) and a dynamic culture (Mufidah Ch, 2016). Rahim (1998) describes the mosque's role as a means of liaison in *habl min al-Allah* (relationship with God) and as a communication center

for *habl min al-nas* (relationship with fellow human). Implementing these two functions will be different for each mosque, but they still have the same objectives and objectives. The mosque will illustrate the historical journey and the unification of Muslims in various cultures, social, economic and political (Husni Rahim, 1998).

The mosque is a historical description of the development of Muslim activities (Shihab, 1996). The East London mosque is an Islamic institution that is most active in tracing and exposing Muslims' history in the UK (Royal Historical Society, 2011). In 2015, London Mayor Sadiq Khan inaugurated the East London Mosque Archives, a modern program that seeks to document mosques' growth in one central archive. The archives' collection includes photographs, minutes, annual reports, correspondence, marriage records, conversion records, financial archives, Muslim funeral fund archives for fundraising appeals, architectural and building archives and press cuttings (East London Mosque, 2020).

Islam is the majority religion in Indonesia. According to the 2010 census, Indonesia's religious-based population composition is Muslim 87.2%, Protestant 7%, Roman Catholic 2.9%, Hindu 1.7%, other 0.9% (including Buddhist and Confucian), unspecified 0.4% (Indexmundi, 2019). Indonesian society is recognized as a religious community (Hefner, 2013; White, 2008; Kersten, 2015). Mosques are everywhere in Indonesia, and even the island of Lombok is known as the land of 1000 mosques (Rondonuwu, 2015). It is normal to see that within 500 m, two mosques are situated next to each other. The Mosque Hunters, a team of 1,000 people, has been mandated by the Indonesian government since 2013 to count all the Muslim places of worship in the country's 17,000 islands. To date, their total is 554,152 mosques, or 75% of the government's projected number of more than 740,000 (Asia News, 2020).

Recalling mosques' strategic role in community life and the large number of mosques in Indonesia, researchers are interested in describing how archiving has been done in mosques in Indonesia. The aim is to understand the archives' management, determine the characteristics of the data archived in the mosque, and learn how the manuscripts are stored. This understanding will provide information on what can be done to optimize archiving in mosques. However, as stated in Millar (2017), it must be understood that archives are valuable not because they are stored in the house of worship, but because they can be proof in three qualities, namely archive content, context and structure. Millar's opinion is then used as the basis for the author's approach to examining the characteristics of the archives in the mosque.

The discussion about archives in this study does not deny that it also discusses records. Record here is defined as a dynamic archive, while the mention of archives refers to static archives. This definition follows what is stated by Basuki (2017), which explains that in the Indonesian context and the applicable archival legislation, records are known as dynamic archives and dynamic archives permanently stored as static archives. The Indonesian public does not yet familiar with the term of the record itself in general, and as stated by Sulistyo, the term is adjusted to the archival legislation (Indonesia, 2012). In other words, archives not only protect the past but

anticipate the future (Ketelaar, 2001). Archives are part of civilization, and archives are not just historical dust (Umam, 2017). Therefore, from investigating the management of archives in mosques, we can also find out how mosques as archiving institutions tell the history of Muslims' social, economic, political and religious lives.

This research focuses on the religious archives of three mosques located in different regions: Masjid Luar Batang, Masjid Istiqlal and Masjid Syuhada Yogyakarta. Interestingly, this mosque has different characteristics. Istiqlal Mosque has a typology as a state mosque. Syuhada Mosque has a symbol as a mosque for the people's struggle in defending Indonesia's independence. Keramat Luar Batang Mosque is not only a place of worship but has been an important place of pilgrimage, visited by Muslims throughout Indonesia and the whole world due to the tomb of an important Islamic historical figure. This research contributes to understanding the management of the mosque archive and understanding the religious and social life of Muslims.

Review of Related Literature

The Concept and Type of Archive

Millar (2017) stated that maintaining valuable archives, whether electronic, oral or visual, must be tangible. This means that archives must be contained in a concrete form, not intangible because archives are in the form of evidence. For this reason, Millar (2017) suggested that the word archive could be referred to as the archive material itself, referring to the institution that maintains it or to the repository that stores the material. So it could be said that the archives are in the archives (Millar, 2017).

Then McKemmish (1993) added that archives come from records that have sustainable value. The records were created by communities and organizations interrelated and interconnected in carrying out their business functions. Records are created as evidence of activities and interrelationships and records that can inform about social groups, organizations, events and places (McKemmish, 1993).

Williams (2006) emphasized that records need to be stored for the long term in defining practical archives. Then the resulting record is the result of business transactions in support of organizational functions and activities. Each organization specifically has two functions in carrying out its organizational mission. The first is a substantive function, which is a function that supports the core business of the organization, and the second is a facilitative function that all organizations have, such as administration, managing finances and human resources. The emphasis on these two functions cannot be separated from the understanding of records, and what can be ascertained that any record that is of permanent value and or requires salvation is called an archive (Williams, 2006).

In the Indonesian context, archives are records of various activities or events in various forms and media made and accepted by state institutions, regional governments, educational institutions, companies, political organizations, community organizations, and individuals in the implementation of social life, nation and state (Indonesia, 2009).

Religious Archive, Religion and History

Cox explained that a religious archive is an archival institution that is contained in a house of worship (Cox, 1992). Long before that, the concept of religious archives was revealed by O'Toole (1984), which is a thought to save the archive collection contained in the Church. Then the concept of the one of archives which was grounded among SAA emerged, which means that what is managed by religious archives has the same vision as other important archives in archive preservation. Most denominations keep records of circulation of life such as baptisms, adoptions, marriages, divorces and deaths. This circulation of archival life can be said to be a personal manuscript relating to the church. The scope of the church is very broad, so that religious archives can be linked to college archives and museums because the church has elements of education and preservation of artifacts (O'Toole, 1984).

The uniqueness of the archives contained in each house of worship Suelflow stated that religious archive managers should translate in their own language the

archives created, adjusted to the functions of religious institutions and still meet archival standards. Starting from determining policies, determining collection policies, administration, acquisition, processing, reference services and outreach programs (Suelflow, 1980). It is also strengthened by the vision of the one of archive from O'toole, which is to construct religious-based archival knowledge by managing religious documents originating from religious activities. Then from the results of the activity there are four factors that must be discussed in religious archives, namely factors that come from religious experience activities and the consequences of documented religious experiences as well as factors of rules of religious institutions that play a role in regulating society and the results of these activities (O'Toole, 1984).

Presutti (2010) supports O'Toole's opinion that religious archives have a direct relationship between belief and the process of saved records, for example, baptism records, which are the results of records that are directly related to church beliefs about the sacrament of baptism. Then another example for the belief-based generation cycle, including the dhikr books and genealogical data found in the Latter-Day Saints tradition (Presutti, 2010). All these religious archives are important to religious communities and societies and are an important element of national heritage, which is provided as research material for academics (National Archives, 2010).

Methodology

This study focuses on the practice of managing religious archives in three mosques, namely Istiqlal Mosque, Jakarta Luar Batang Mosque and Syuhada Mosque Yogyakarta. Historically, the three mosques have high historical value, were built in the pre-independence and post-independence era, and are protected by cultural heritage. Istiqlal Mosque was established on August 24, 1951, Syuhada Mosque in Yogyakarta was built on 1 Muharam 1372 H to coincide with September 20, 1952 and Luar Batang Mosque, Penjaringan was founded in the mid-17th century.

This research uses descriptive qualitative method. The descriptive qualitative method is to describe phenomena in the form of words and images instead of numbers. It then describes the context, observes and interjects with the specified time (Merriam, 2009). Data collection was carried out by means of unstructured interviews, observation and documentation. Qualitative research using purposive sampling technique that deliberately select participants or visual documents of material that the focus of researches wanted (Creswell, 2014). Researchers have conducted preliminary research in December 2018 on several historical mosques that are expected to store and manage archives.

Referring to Merriam's paper, what is meant by this sampling technique is the main purpose of an interview is to obtain a special kind of information. The researcher wants to find out what is "in and on someone else's mind". The first gate keeper or resource person contacted by the researcher was the Istiqlal Mosque, then from there the researcher came to the Syuhada Mosque in Yogyakarta and finally

came to the Luar Batang Mosque. Overall the number of samples is 3. The following is detailed information about the informants:

Table 1. The Source of the Research

No	Initials Name	The Origin of the Mosque	The Position in the Mosque	Age	Last education	Job	The Duration of Managing the Mosque
1	TU	Istiqlal Mosque	Staff Administration	56	Undergraduate	Staff Administration of the Mosque	3 years
2	BK	Istiqlal Mosque	Finance Department	40	Undergraduate	Finance Department of Istiqlal Mosque	3 years
3	AS	Istiqlal Mosque	The Head of Public Relations and Prptocols of Istiqlal Mosque	50	Post Graduate	Public Relations Department	3 years
4	HM	Keramat Luar Batang Mosque	Da'wah Department	57	Islamic Boarding School	Preacher	50 years
5	RM	Syuhada Mosque, Yogyakarta	The Head of Foundation	60	Undergraduate	Teacher	10 years
6	PK	Masjid Syuhada, Yogyakarta	The Head of Library	45	Post Graduate	Teacher	6 years
7	HG	Syuhada Mosque, Yogyakarta	Staff Administration	35	Undergraduate	Staff Administration of the mosque	7 years
8	AY	Masjid Syuhada, Yogyakarta	The Head of PAMS Syuhada Mosque	22	University Gajah Mada's Student	The border of Syuhada Mosque	3 years

The number of resource persons in each mosque is different. This is due to the fact that it is not easy to access the mosque archives because each unit in the mosque area keeps its archives, and geographically each mosque is far apart so it takes more time. In addition, the researchers also traced ANRI as the center of state archives. ANRI is a national archival institution that fosters the institution archives from state institution, local governments, educational, companies, political organizations, community organizations and individuals. In this case the mosque is belonging to community organization that has historical records of muslims, but only the archives

of the mosque have historical value acquired by ANRI. In ANRI there is a mosque archive of cartography, record of presidential speeches, documents of mosque activities in various formats: photos, videos and slides of film.

The names of the sources are disguised to give the resource persons the freedom to share their views and experiences. The researcher explains the purpose of the research, the form of the involvement of the informants and the freedom of the informants to withdraw from the research if they do not feel comfortable and safe. The informant signed the informed consent sheet as a sign of willingness to be the source of research data.

The interview time is from August 2, 2019 to July 14, 2020. Researchers conducted 2 interviews with each of the informants. At the first meeting, an introduction to the Istiqlal Mosque PR informant, who did not only discuss the structure of the mosque, but focused more on the archives transferred to ANRI. The informant advised the researcher to browse the Istiqlal mosque archives stored at ANRI. ANRI is a national archives preservation center, and one of the archives assessed on a national scale is the Istqlal mosque archive. Approximately 3 months, the researchers focused on ANRI. Then in the second meeting, researchers conducted in-depth interviews in the Administration and Finance section. Researchers only conducted interviews 2 times at the Istiqlal Mosque, this was because it took too long to search and study the Istiqlal mosque archives at ANRI, besides the Istiqlal mosque in mid-2019 the renovation period.

Next the researchers continued their research at the Syuhada Mosque in Yogyakarta, which previously the researchers had communicated via facebook @masjidsyuhadayogyakarta. This communication is carried out by researchers in the context of introductions and at the same time providing research permits. Taking a trip to Yogyakarta is nothing new for researchers. The researcher had lived for 5.5 years (1990-1996) to complete the author's undergraduate study at IAIN Sunan Kalijaga Yogyakarta. Initial knowledge of Syuhada Mosque was based on documents provided by informants in the form of the prospectus of Syuhada Mosque (1949), namely a mosque construction proposal book and the official opening book of Syuhada Mosque (1952) and Syuhada Mosque historicity book written by Kumoro (2017). The first time the researcher made observations on 7-9 February 2019 and at the same time conducted interviews with Syuhada Mosque Administration staff and the Head of Syuhada Mosque Library. The beginning of the interview discussed the philosophical meaning of an archive in the form of a monument as a form of the mosque's archive. Then the second and third meetings of researchers were held for 5 consecutive days on October 8-12 2019. Here the researchers deepened again what archives were managed by Syuhada Mosque. Philosophically, the informant stated that to make it easier for the community to find the mosque archives, Syuhada mosque building itself is the real form of the archive. Researchers also directly reviewed the archives managed by the mosque, and the archives were stored in each unit. The archives managed by Syuhada mosque are in the form of: a book of reports on mosque activities in which various documents related to mosque activities, photos of mosque

activities that have been stated above, archives related to learning, social society and finance Luar Batang Mosque begins by discussing the history of the mosque's founder, Al Habib, his work in spreading Islamic teachings during the Batavia colonial era until his death. Semi-structured interviews were carried out face-to-face and openly while remaining focused on the research topic and the results of the interviews were used as research data (Creswell, 2014). Discussions were carried out specifically regarding archive management and archival rescue conducted by mosque officials.

The purpose of this observation is to make field notes about the behavior and activities of individuals at the research location. This observation is open in nature by asking general questions while remaining focused on the research subject so that informants can answer freely according to their views

In addition, the researchers also made observations. The purpose of this observation is to make field notes about the behavior and activities of individuals at the research location. This observation is open in nature by asking general questions while remaining focused on the research subject so that informants can answer freely according to their views (Creswell, 2014). Observations at the Luar Batang Mosque were carried out 3 times: first on 2 August 2019, second 19-20 November, third 24 November 2019, observations were made for 48 hours. Then the Istiqlal Mosque, first 2 February 2019, second 14 July 2020 observations were made for 16 hours. Furthermore, the Yogyakarta Syuhada Mosque, first on 7-9 February 2019, second on 8-9 October 2019, third 10-12 October 2019, observations were made for 48 hours.

Primary data was obtained through a study of the mosque's religious archives in 1961-2018. The mosque's religious archives include dynamic archives and archives with historical values, namely: archives of figures, such as the speech of President Ir. Soekarno and President Soeharto's speech archives, financial archives on various religious activities in mosques, personnel archives, cartographic archives, photo archives, calendars, sound recordings and artifacts. The law documents used in this study include: Law Number 43 of 2009 concerning Archives, Government Regulation Number 28 of 2012 concerning Implementation of Law Number 43 of 2009 concerning Archives, Law Number 14 of 2008 concerning Freedom of Information, and the Decree of the Minister of Religion of the Republic of Indonesia Number 44 of 2010 concerning Guidelines for Organizing Archives within the Ministry of Religion. Jakarta (Kementerian Agama Republik Indonesia, 2012). This study also uses secondary data from various sources and scientific literature as an initial reference in building review literature, such as books, journals, dissertations, news and reference collections.

To complete the data and as a triangulation of data sources, the researchers also collected documents in the form of mosque archives in ANRI starting from 1-15 September 2019, second 15-17 June 2020. This document is useful for historical evidence of the existence and development of mosques.

As a guarantee of the validity of the data, the researcher performs a member check, which is to perform validity and reliability. As mentioned by Creswell (2014), the member check is useful to determine the accuracy of qualitative findings by following up the results of informant interviews (Creswell, 2014).

The data analysis technique used is the qualitative data analysis technique from Miles, Miles and Huberman (2014) which explains that the steps of data analysis are reducing data, displaying data display and data verification. Data reduction refers to the process of selecting, focusing, simplifying, decomposing and transforming data that will appear in field data. Display data is the organization, compression and explanation of information to draw conclusions. Through this display will help researchers understand what will happen and will do something to carry out further analysis. Then perform data verification, namely the process for data verification (Miles, Matthew B; Huberman, 2014).

Findings

This study found that mosques in Indonesia have three functions in carrying out their activities, each of which supports each other, including the ideal function of managing mosque administration, imarah functions in managing data on activities to prosper mosques and the riayah functions in maintaining security, order and usefulness of facilities and infrastructure. mosque.
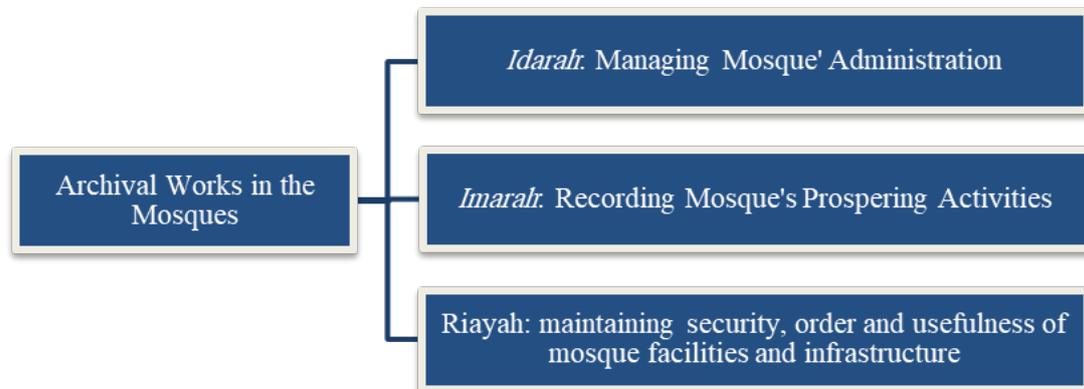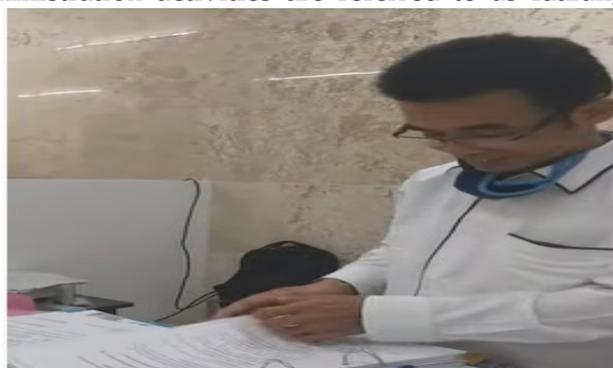

Figure 1. Research findings: Function of mosque in Indonesia

1. **The mosque manages archives of administrative activities (*idarah*)**

Mosque administration activities are referred to as idarah, namely active and active dynamic archive management such as congregational administration, correspondence, mosque journals, preacher administration,

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Figure 2. Research findings: The central of administration Istiqal Mosque as the place circulation of record

equipment, finance, honorarium for khatibs, drum and financial announcements as well as continuous supervision.

Researchers found that idarah activities, which function as a regulator of the circulation of archives in the three mosques, were carried out from generation to generation by following the existing archive rules, as had been done by their previous predecessors. There are no guidelines for correspondence, archive classification and archive retention schedule.

The observation results showed that the archives created in the three mosques are mostly dynamic, active and inactive. Active and inactive facilitative and substantive files are kept in the Administration Unit. Examples of facilitative and substantive archives include: mu'alaf archives; various applications such as applications to become imams, mosque administrators and boarders of dormitories; recordings and internal correspondence and cooperation with external parties in the form of an MoU; mosque bulletin drafts; annual report progress; audited financial statements; and learning archives from the results of educational and teaching activities.

At Istiqlal Mosque, the administrative room is ± 200m in size, files are collected in the ordner responsible for managing administrative archives totaling 4 ways of storing documents by filing them in one archive subject based on incoming and outgoing mail. This administrative room, when researchers went to the Istiqlal Mosque, was undergoing renovation. Archives that are no longer used are moved to the warehouse.

In Outer Batang Mosque, the administrative room is ± 40m in size, files are collected in an ordner in the administration room, the officer responsible for managing administrative archives is 2 ways of storing documents, which is to file in one subject archive based on incoming and outgoing mail using a filing cabinet.

In Syuhada Mosque, an administrative room measuring 30m, the files are collected in the ordner responsible for managing administrative archives totaling 3 ways of storing documents, namely by filing in one archive subject based on incoming and outgoing mail. After the archive is not used much and become history, it is stored in the library.

The archives in the three mosques are mostly in the form of paper files or books. However, there archives are some form of file, in the computer file, photo, and sound recording. During a visit to Syuhada

Figure 3. Research findings: Syuhada Mosque Library was used as a place to store photo archives of the construction of mosque and several Indonesian figures including Soekarno, the forst President of Indonesia and archives of reports of mosque activities.

Mosque, researchers found a photo archive of historical value. The photos are stored in a cupboard in the library, mixed with other files, so that the photo files look faded and even sticky so you have to slowly open them. PK, the administrator of the Syuhada Mosque explained that it was not easy to find and maintain the photo archives: "These are the photos that we managed to collect from various sources of authenticity, from the old administrators. This is our effort over the years to collect here. One by one we collect and this is our business. " (PK, Syuhada Mosque)

In contrast to what the Istiqlal Mosque has done, the photo archive has been stored digitally as stated by the US: "The photo archive is with us, in the Public Relations section, starting with pictures of mosque activities and especially pictures of state guests and important events. Photo archive storage, stored digitally, on a special computer." (USA, Istiqlal Mosque)

Meanwhile, filing at the Luar Batang Mosque is more focused on storing financial records for the expenditure of every donation received by the mosque. One mosque administrator said: "Every fund we find, we immediately distribute according to the portion then the archive is kept by the treasurer." (MW, Masjid Luar Batang)

The ways of archiving administrative documents were explained by sources from the three mosques.

Istiqlal Mosque is a state mosque which has units that produce archives. The results of the interview, the informant stated that the archives were managed in each unit, and there was no record center as the archive center for the Istiqlal mosque, as stated by the informant:

Archives are managed by each unit, for example financial records are in the finance section, activity archives are in the ta'mir section, archives about buildings, are in the ria'yah section, if PR, documentation manager, including photos of guests who come to the Istiqlal Mosque, it is placed in a special guest folder, but only for state and important guests. Arranged in a special computer folder owned by PR. (USA, Istiqlal Mosque)

The same archiving of Syuhada Mosque, where each institution keeps its own archive and does not yet have a record center as an archive center. Syuhada Mosque has several active institutions, both formal and informal institutions. Formal institutions include kindergartens, elementary schools, high schools and universities (STAIMS = Syuhada Mosque Islamic College), while informal institutions are institutions that carry out teaching and the economy in supporting the mosque's nets independently. The informant stated:

Archiving activities are still stored separately in the form of units, some are stored in the library and some are in each unit. Masjid Syuhada has 18 institutions and we are not yet centralized. The most we can show is archives of photo documentation about several things related to the Syuhada mosque, the process of its establishment, then books about the Syuhada mosque. (PK, Syudaha Mosque).

Meanwhile, the information obtained from the Luar Batang Mosque is very limited. As stated by one of the speakers: There are archives, stored, as well as financial records, there are those who take care of them (Interview, MW, Luar Batang Mosque).

In the characteristics of the archives that arise from each recording activity produced from the three mosques (Syuhada, Istiqlal and Luar Batang) there are elements of content and structure, the context which is managed by the mosque management. Various characteristics of the archives of houses of worship that are authentic, intact and reliable can be used as sources and historical evidence as well as maintaining the survival of the mosque.

The archive manager of the three mosques in principle understands the importance of compiling the archives of each archive holder. It is unfortunate that there are still many archives stored in individual mosque founders, as conveyed by PK, the collector and keeper of the Syuhada Mosque archives. The manager of the Luar Batang Mosque, who is currently trying to collect archives regarding Al Habib Husein to rectify history, is also working on collecting the scattered archives.

To straighten Al-Habib Husein's personal history, Kiai Mansyur, one of the administrators here, is looking for data in the Netherlands, assisted by several researchers and students to rewrite and straighten the history of Al-Habib Husein (Interview, MW, Luar Batang Mosque).

As for the Istiqlal mosque, they have made efforts to save the memory of the archive by moving it to ANRI. To ensure this, the researcher made observations at ANRI and found a list of archives of Istiqlal mosque in a bound book that the researcher could see and even borrowed on conditions determined by ANRI in the Archives service unit.

Unfortunately, the archives collected in these mosques are not as old as the mosques. For example, the archives stored at Syuhada Mosque are in the form of activity reports collected since 1980, such as mu'alaf archives, which are archives related to someone who has just converted to Islam. This archive is made into one file with other documents such as Identity Card, Family Card, statement letters and certificates which have been collected in binding since 2014. At Istiqlal Mosque, traces of mua'alaf archives have been recorded since 1979, the data of which are stored in ANRI. An example of this archive if you look at the year has entered a retention period whether the archive is destroyed or it is stored as an archive of historical value. Based on the survey results, there is no provision for a retention period for archives managed by mosques although the managers generally understand that the archive has a significant value and historical value must be kept. If you examine more deeply, the sample of archives shown to the researcher the converts' archives can be used as a basis or a tool for measuring the growth of the number of religions in a location where the mosque is located and it can be used as a basis for how many people have been converted.

2. The mosque manages an archive of activities to make the mosque prosperous (*Imarah*)

Imarah or prospering the mosque is giving sermons and teaching (Aboebakar, 1955). The origin of the words prosperous in KBBI (2008) is prosperous and myrrh, which has the

Figure 4. Research findings: Reciting Activities at Syuhada Mosque, Yogyakarta

concept of multiple results, many population and history, all sufficiency is not lacking, so that understanding to prosper makes (causes, makes prosperous) (Qodratillah, 2008). The function of imarah in a mosque is an Islamic religious learning activity. This function will be seen in the mosque's efforts to make mosques prosperous, such as religious guidance, religious groups, youth mosques, management of Islamic books placed in libraries, guidance for early childhood at Madrasah Diniyah, social worship coaching, Islamic holidays and National Holidays, women's development, improving the economy through cooperatives and opening medical centers that provide health services. The other side of the mental and spiritual formation of the people, the direction in routine activities that never changes is to make schedules for the composition of priests and religious preachers. In determining imams and religious enlightenment sources, mosques basically do not look at certain groups or community leaders but what is of concern is someone who has the competence of the quality of his religious knowledge. This can be seen from the personal archive documents of Istiqlal mosque imam regarding his willingness to become a religious preacher, the schedule of the lecturers at Luar Batang Mosque and Syuhada Mosque.

The three mosques are often a place for religious activities that are recorded and

broadcast on national television and radio. In the Istiqlal mosque archive document

Figure 5. Research findings: Activities of Maulid Big Prophet Muhammad saw at mosque and Cemetry of Al-Habib Husein bin Abu Bakar Alaydrus Keramat Luar Batang, 2020

enjoyed by the community inside the mosque but also will be recorded directly by RRI (Radio Republik Indonesia) which will be heard to the wider community.

Meanwhile, a person from Syuhada Mosque, PK explained that since ancient times religious activities involving the community were carried out seriously with careful preparation and accompanied by evaluation afterwards. Because the predecessors saw it was important to introduce Islam in kaffah with various studies ranging from themes of Islamic studies to more detailed themes in several meetings. All activities are based on the syllabi, assigned sources, officers who will launch the activity. Then hold an evaluation when the event is over. So it is like a school, in the sense that formal schools know Islam kaffah. But now it's gone. Now the focus is much more on the routine weekly recitations of incidental recitations carried out by Syuhada Mosque Corp (CDMS) such as book reviews, mabid holding an adventure like a study tour which is not just a trip, but is framed with religious nuances such as a pilgrimage. From some activities at mosques, it can be seen that archives are made in the form of resource persons who will fill in the learning, along with reference documents that will be used and taken as profiles of imams and preachers. In addition, the activities are recorded or broadcast via TV, radio and even today through Facebook, Instagram and YouTube.

3. The mosque manages the archive of coordination activities and utilization of facilities and infrastructure as well as the security and order of the mosque (Riayah)

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The implementation of duties in the field of mosque riayah is the activity of the mosque in maintaining the security and cleanliness of the mosque to improve services

to   the

peop   **Figure 6.** Research findings: The informants interpreted the Syuhada Mosque   nosque.
Like   monument as an archive, 2020   nosque.
Researchers found documents in the form of regulations stipulated by mosques, architectural archives or mosque design and archives of mosque personnel. Especially for the Istiqlal mosque which is actually a state mosque, the duties of the riayah are determined based on the Presidential Regulation on the Management of Istiqlal Mosques (2019). Apart from that, the regulations regarding land use and officers who carry out riayah duties are the duties of the Head of the Sub-Division of Maintenance of the Yard, Park and Cleanliness. As stated by the informant: "the ri'ayah field takes care of the building, maintenance, (interview, US, Istiqlal Mosque). In connection with the use of the parking area, the three mosques are both used as areas for religious tolerance as well as business. This can be seen from the location of the Istiqlal Mosque and the Syuhada Mosque in Yogyakarta, both mosques are close to the church. When the Church needed a parking area, the mosque voluntarily gave the land for the parking of the church congregation. This can be seen when the writer observes the two mosques.

Ri'ayah aims to administer data collection on all assets at mosque. Likewise with the financial sector and related mosque problems. Researchers found that documents in the form of regulations set by the mosque, archives of mosque architecture or design and archives of mosque personnel. Particularly for Istiqlal Mosque which is actually a state mosque, the task of riyayah is determined based on the Presidential Regulation on the Management of the Istiqlal Mosque (2019). In addition, the regulation of land use and officers who carry out ri'ayah duties are the duties of the Head of the Yard, Gardens, and Hygiene Sub-Section. As stated by the informant: "the field of ri'ayah takes care of the building, maintenance, (interview, AS, Istiqlal Mosque). Utilization of parking space is an interesting thing that needs to be studied further for each mosque. It is not easy for mosques to use vacant land to be used as parking lots, because they are related to other parties. Therefore, supporting documents are needed if you want to use land that is not part of the mosque area. As Syuhada Mosque did, it is necessary to submit an application to the local government,

so that the land in front of the mosque can be used for the mosque visitors' vehicles (Daerah Istimewa Yogyakarta, 1952). This archive was found by the researchers at BPAD Yogyakarta, an archival institution located in Yogyakarta. Utilization of parking space, the three mosques are used as business areas, every motorbike or car that comes must provide a parking space rental fee. On the other hand, parking lots can also be used as a means of religious tolerance. It can be seen in Syuhada Mosque and Istiqlal Mosque. Both of them are used as areas of religious and business tolerance. For the mosque community, the land for offerings can be used as income for the mosque's income. On the other hand, mosque land can be used as a means of religious tolerance. This can be seen from the location of Istiqlal Mosque and Syuhada Mosque in Yogyakarta. Both mosques are adjacent to the church. When the church needs parking space, the mosque will provide land for church congregation parking. Administratively, the archives which are produced from ri'ayah activities are a combination of facilitative and substantive archives.

Similarly, Luar Batang Mosque, the daily manager (riayah) needs a license to expand the parking lot, for the convenience of mosque visitors who come from various regions and even abroad. But it is not easy to realize the most important thing, because administratively Luar Batang mosque since the year of the governor's decree came out (1993) included in class A cultural heritage and entered the tourist zone of one of the od cities, so it must be permission forst to the Jakarta government, said the informant (Interview, MW, Luar Batang Mosque)

DISCUSSION

Referring to the concept of the one of archivist O'Toole (1984) and various religious archive activity

Figure 7. Research findings: 1. The Cemetry of Al-Habib Husein bin Abu Bakar Alaydrus inside Keramat Luar Batang Mosque

programs stated by Suelflow (1980) regarding religious archives, managers can translate aspects of activities from houses of worship in each of their activities which will produce archives as side evidence of their activities. and adjusted to the function of religious institutions while still meeting archival standards. From the three mosques studied, it was found out how the form and function of archive management, namely managing mosque administration (idarah), archiving data on activities of prospering mosques (imarah) and archiving activities to maintain security, order and the usefulness of mosque facilities and infrastructure (riayah). Activities managing the administration of activities for places of worship are also carried out in churches such

as births or baptisms, adoptions, marriages, divorces and deaths. This is in accordance with what O'toole (1984) stated and extended by Sulistyo Basuki, such as: a list of the congregation, a baptism letter, a marriage certificate as evidence of an active and sacrament church member (Sulistyo Basuki., 2003).

In archiving the activities of prospering mosques (imarah), there are differences between state mosques, Istiqlal and community mosques, Syuhada and Luar Batang. It is understood that Indonesia has a categorization of types of mosques. The Syuhada Mosque and Luar Batang Mosque are not state mosques but mosques that finance themselves and from public participation funds, so there is no obligation to transfer their archives to the state. So, with all the efforts to save its archives in several work units, Masjid Syuhada keeps its archives in the library. Cox argues with regard to library archives as the management of historical manuscripts, rare books and other special collections (Cox, 1992). O'Toole (1984) even questions, if the archiving program is allocated in the library it needs to be reviewed again (O'Toole, 1984). Although there are also those who argue that libraries, archival institutions and museums are partners that can collaborate in preserving community heritage, protecting and providing access to information for the community (Yarrow, 2008).

The opinion of the experts above provides the basis for researchers to understand the archive storage carried out by mosque administrators. As did the Syuhada Mosque, why is the photo archive from the beginning of the construction of the Syuhada Mosque to the time of its establishment kept until now in the library, saying:

"Archives are not inanimate objects. He tried to photograph the situation at that time in written form that would pay attention to the context of space and time (Interview, PK, Masjid Syuhada). "

Photos for mosques are not just portraits of events, but can also be used as documentation of building structures in detail including damage and cracks (Grussenmeyer & Al Khalil, 2017). Photos are made for the need to record something visually appealing and can be used as an archive and cultural memory that can be used as a reminder of the past (Setiadi, 2017). Related to this, there is a photo that needs to be displayed in this research, namely a historical photo when President Ir. Soekarno visited the Syuhada Mosque during its construction in 1951 (see below). Researchers found this historical photo at the Archives and Libraries of the Special Region of Yogyakarta. This photo illustrates that Ir. Soekarno strongly supported the establishment of the Syuhada Mosque.

Figure 8. Research findings: Presiden Ir. Soekarno reviewing the construction
of the Syuhada Mosque

Regarding the photo, an informant from ANRI stated that the photo archive for a house of worship is an evidence of the establishment of a house of worship, with the statement:
"Majlis ta'lim, mosque, church are community organizations. They are not trained by the Archives Service. The archives of mosques in the Ciputat area must be kept at the Archives Service. Why? Because it is part of the history of South Tangerang City. An example of evidence of the existence of a church that was lost in South Tangerang City, what is seen is the archive. If there is no archive, then look at the pictures or photos. Well this should be stored at the Archives Service. (Interview, AM, ANRI)

The conclusion is that it seems that ANRI as the government's representative in the field of archives has made efforts to anticipate the loss of mosque archives as assets of national memory and archives with national historical value through its legal umbrella Law on Archives No. 43 of 2009. However, the mosque archives are not only of national historical value. , but also must be financed by the state. The only house of worship that is funded by the state is the Istiqlal Mosque. Meanwhile, archives of other places of worship are still stored in each house of worship as stated by AM:

"The only mosque that is funded by the state is the Istiqlal Mosque. Unless the construction of a mosque receives assistance from abroad, the archives must be submitted to the state (Interview, AM, ANRI). "

In other words, mosques other than the Istiqlal Mosque currently do not have a binding legal umbrella, but only awareness of the mosque management whether the archive storage will be handed over to the Regional Archives Service or keep it in the mosque itself. There is no obligation for mosque administrators to submit their archives to the Regional Archives Service and there is also no obligation for the Regional Archives Service to conduct fostering archives for mosques. But what is certain is that if a mosque wants to move its archives to the state, the state is obliged to accept it as clearly stated in the Archival Law Number 43 of 2009 in Article 22 paragraph 4 (Indonesia, 2009). On the other hand, what is frightening to the history of Indonesia is that if the mosque does not submit its archives to the Regional Archives Service, it will cause the history of the mosque to become extinct.

Furthermore, other mosque activities are archiving activities to maintain security, order and the usefulness of mosque facilities and infrastructure (riayah). In explaining this the researcher based on the interview, Istiqlal Mosque, AS stated
"At the time of the inauguration of this mosque, namely February 22, 1978, the archives were submitted to the National Archives in the form of photos, documents and blue prints. The blueprint was handed over, Istiqlal Mosque did not keep (Interview, AS, Istiqlal Mosque)."

Syuhada Mosque informants are smarter in answering questions related to archive storage. According to the informant, the archives of Syuhada Mosque is the design of the mosque building itself which has shown directly the meaning and significance of the establishment of the mosque, as said by the informant:

"With several activities described above based on the context, content and structure of the archive, it was found that the more organized the archives at the mosque are the more visible role of the mosque in society will be. Mosques have a big role in recording some activities; religious activities and social activities involving community. This is because activities at the mosque are not only religious activities."

A unique and different thing was stated by the Syuhada Mosque in interpreting archives and archival storage. The archive is the design and storage of the mosque monument itself, that is the archive as said by the informant:

"The archives according to the Syuhada Mosque are not just words, but the archives have formed the form of the Syuhada Mosque design. The meaning of the proclamation at the Syuhada Mosque, from the beginning the founding fathers had designed it in the form of a monument archive, and it can be seen from the markers: seventeen stairs, eight-pointed pillars, four small domes on which there are four more depicting four and four. and five, seventeen, eight and four five (Interview, PK, Masjid Syuhada). "

The results of the interview above with PK, can be understood that the founding father of Syuhada mosque tried to save his archive with symbols embedded in the mosque. Yeo (2018) elaborates that the problem of creating and saving record is human activity since time immemorial and the record has always been associated with literacy and the use of written texts. Yeo continued, various media are used to make recordings tailored to his time. For example in China, the initial writing is recorded on the bones of oxen or turtle shells and there is even a record stating that the initial writing was recorded on bamboo that is more permused (Yeo, 2018). The need to understand the past led experts to attempt to work out a system of recordings and archival formations with many utilitarian and symbolic uses. Understanding the authenticity and characteristics of the information archive is essential for anyone who keeps an archive (O'Toole & Cox, 1950).

Conclusion

With the various activities described above based on their context, content and structure, the more organized the mosque archives are, the more visible the role of the mosque in society will be. This is because activities in mosques are not only religious activities. The three mosques recorded in different ways, the difference is from the way of strroring archives, namely the recording of Istiqlal mosque activities as a national mosque that has the potential of national archives of value, then the archive recording, the state has obligation to save ot through the national archives institutions, while the Syuhada mosque and Luar batang mosque as a community mosque there is no obligation for the state to keep records of its activities. For mosques the

community depends on the knowledge of managing the archive owned by the manager of the mosque. So here we se different management patterns in managing archivers. The equation is managerially, mosque both have 3 functions of religious activities, namely idarah, imarah and riayah that produce archival records in the form textual and digital archives.

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However, archiving activities in mosques are not yet optimal and most of them still use simple methods. Archive records are also scattered, such as being the personal archives of the mosque's founders and administrators. Most of the archives are still in paper form. In order for the archive to be tidier and longer, it must be transfer archives (acquisitions) from individual archive holders preserve damaged archives and or transfer media in digital form.

With the existence of mosque archives, we do not only know what religious activities are carried out in the mosque, but also document the involvement of the community in the mosque. Many archives created in the mosque are needed, on the other hand the archiving has not run its maximum, so the mosque administrator tried to save the archive by modernizing the management of the archive by utilizing digital technology.

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