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GLAM-BASED MANAGEMENT OF ISLAMIC MANUSCRIPTS FROM LOCAL WISDOM OF JEMBER TO GLOBAL HARMONY IN ISLAMIC SCHOLARSHIP

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Abstract: *This study explores the GLAM-based management (Gallery, Library, Archives, and Museum) of Islamic manuscripts in the UIN KHAS Jember Library as a sustainable effort to preserve local Islamic wisdom while contributing to global scholarly harmony. The research employs a qualitative descriptive approach with case studies and document analysis of manuscript preservation practices. Findings indicate that GLAM provides a comprehensive framework for integrating conservation, digitization, and dissemination of manuscripts, transforming local heritage into global academic assets. Moreover, the approach enhances intercultural understanding, nurtures tolerance, and strengthens the relevance of Islamic scholarship in a pluralistic society. The study highlights the role of GLAM not only as a preservation tool but also as a strategic model of educational management to bridge local wisdom and global harmony.*

Keywords: *GLAM, global harmony, Islamic manuscripts, local wisdom, preservation.*

INTRODUCTION

GLAM-based management (Galleries, Libraries, Archives, Museums) of local Islamic manuscripts in Jember is urgently needed because these manuscripts represent an intellectual heritage that is highly vulnerable to physical degradation, hidden collections, and marginalization within global scholarly discourse. In many parts of the Indonesian archipelago, Islamic manuscripts are preserved in pesantren libraries, private collections, and local institutions that often face poor conservation conditions and lack standardized metadata, thus hindering scholarly access.[1] Studies and documentation initiatives such as the Endangered Archives Programme (EAP) and projects by other institutions reveal that numerous regional collections remain "endangered" and require GLAM-based interventions for preservation and accessibility.[2] In addition to physical threats, digital challenges and interoperability issues hinder the utilization of manuscripts in international

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[1] Kalsum, Nyimas Umi, et al. "When Preservation Threatens: Risks to the Integrity of Ancient Islamic Manuscripts in Indonesia." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 14.1 (2025): 191-224.

[2] Butterworth, Jody, and Sam van Schaik. "Reflections on Two Decades of the Endangered Archives Programme." *Preservation in Perspective: International Strategies for the Preservation of Written Cultural Heritage* (2024): 29.

research networks—without adopting GLAM standards[3] and practices such as proper cataloging, interoperable metadata (e.g., IIIF), and digital repositories, local manuscripts struggle to enter the arena of global scholarly exchange.

In Jember, collections have already been identified by international digital preservation institutions such as the Hill Museum & Manuscript Library (HMML),[4] which documented private holdings that, although digitized, still require enhanced metadata and broader integration to be readable by global audiences. The EAP projects targeting East Java (including Jember and neighboring districts) emphasize that collection, documentation, and digitization are only the first steps; they remain insufficient without a comprehensive GLAM management model that links physical conservation, scholarly cataloging, and public access. Therefore, research that designs a GLAM-based management model specifically for Islamic manuscripts in Jember is not only relevant for local preservation but also strategic for integrating the intellectual heritage of the archipelago into the global Islamic knowledge network through interoperable and standardized practices.

Literature reviews show that the integration of GLAM with Digital Humanities and interoperability standards (such as IIIF) has become a key approach to linking dispersed collections within international research ecosystems. Studies on the role of GLAM underline the dual function of these institutions: conserving cultural materials and facilitating scholarly access.[5] Moreover, research in Qur'anic and manuscript studies emphasizes that digital tools (imaging, tagging, structured metadata) open interdisciplinary and transnational collaboration opportunities.[6] Studies on best practices for digitization and interoperability (such as IIIF technical reports and cataloging guidelines) recommend the use of open standards to avoid digital silos—allowing local collections to become part of global networks for research and annotation used by international scholars.

Several projects in the Indonesian archipelago (e.g., EAP Cirebon, EAP East Java) have shown tangible benefits: digitized manuscripts become comparable resources across collections, facilitating comparative studies on the history of Islam in the Malay-Javanese world. Research on local wisdom in heritage preservation shows that indigenous practices—such as pesantren governance of sacred texts, maintenance traditions, and the transmission of knowledge—must be integrated into GLAM strategies to ensure inclusive and sustainable preservation.[7] By combining the theoretical framework of GLAM and Digital Humanities with recognition of local wisdom values and practices, a managerial

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[3] Modeva, M., and T. Todorova. "Academic Education at Library and Information Management with Reflection to the Glam-Sector Collaboration." *INTED2021 Proceedings*. IATED, 2021.

[4] Silzell, Sharon L. "The Virtual Hill Museum & Manuscript Library." *Digital Philology: A Journal of Medieval Cultures* 7.2 (2018): 269-271.

[5] Sari, Khairunnisa Etika, and Gadis Nurmalita. "Collecting Entanglements Of Glam In Masjid Gedhe Kauman Yogyakarta." *UIN Sunan Kalijaga Yogyakarta*: 209.

[6] Fedeli, Alba. "Digital Humanities and Qur'ānic Manuscript Studies: New Perspectives and Challenges for Collaborative Spaces and Plural Views." (2020).

[7] Modeva, M., and T. Todorova. "Academic Education at Library and Information Management with Reflection to the Glam-Sector Collaboration." *INTED2021 Proceedings*. IATED, 2021.

framework that merges technical standards with local contextual sensitivity becomes the academic and practical foundation of this study.

This research aims to design and test a GLAM-based management model that integrates physical conservation, standard-based digitization (IIIF/metadata), and Jember's local wisdom to make Islamic manuscripts accessible and usable within the global Islamic scholarly network. The operational targets include identifying priority collections in Jember, establishing culturally sensitive conservation protocols, developing interoperable metadata schemes, and building collaborative strategies among pesantren, libraries, local museums, and external research institutions. These goals are rooted in documented practices from EAP projects and institutions such as HMML, which emphasize local–international collaboration.

RESEARCH METHOD

This study employs a descriptive qualitative approach because its focus is to deeply understand social and cultural phenomena in the management of Islamic manuscripts, rather than to test hypotheses or produce statistical generalizations. This approach is suitable for exploring the practices, values, and perceptions of local communities toward GLAM-based (Galleries, Libraries, Archives, Museums) manuscript management. According to Creswell,[8] a qualitative approach is used when researchers seek to understand the meanings constructed by individuals and groups regarding a social phenomenon within its natural context (Qualitative Inquiry and Research Design, 4th ed., Sage Publications). This approach allows for a contextual and in-depth exploration of the interaction between local traditions, digital technologies, and GLAM standards. As a research process, this study involved participatory observation, in-depth interviews, and document analysis conducted over several months to obtain a holistic understanding of Islamic manuscript management practices in Jember. As Denzin and Lincoln[9] argue, qualitative methods are interpretative and naturalistic, positioning the researcher as an active participant in observing and interpreting social meanings within the research setting (The Sage Handbook of Qualitative Research, 5th ed.). Thus, this descriptive qualitative design was chosen to systematically portray how local practices can be modeled into a GLAM framework compatible with global standards.

The object of this research is the collection of Islamic manuscripts located in Jember, specifically those preserved at the GLAM Center of the Library of UIN Kiai Haji Achmad Siddiq (KHAS) Jember. The selection of this site is based on two principal considerations. First, the institution houses local Islamic manuscripts that have not yet been systematically digitized, yet they possess significant historical and intellectual value for the study of Islam in the Indonesian Archipelago. As Gallop[10] notes, many Islamic manuscripts from East Javanese pesantren contain unique records of tafsir, fiqh, and

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[8] Creswell, John W., and J. David Creswell. *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications, 2017.
[9] Denzin, Norman K., and Yvonna S. Lincoln, eds. *The Sage handbook of qualitative research*. sage, 2011.
[10] Gallop, Annabel Teh. "The Appreciation and Study of Qur'an Manuscripts from Southeast Asia: Past, Present, and Future." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4.2 (2015): 195-212.

tasawwuf that remain underrepresented in international academic archives (Journal of Islamic Manuscripts, vol. 4, no. 2). Second, geographically and culturally, Jember serves as a pivotal node within the Tapal Kuda region's network of pesantren and Islamic manuscript centers, representing the local Islamic intellectual tradition of East Java (Rochayati, 2022, Heritage Studies in Indonesia). The process of object selection began with a preliminary survey of institutions potentially holding historical manuscripts, followed by collaborative engagement with pesantren leaders and museum administrators to obtain research permissions. In line with Yin (2018), location selection in qualitative research is conducted through purposive sampling, namely selecting sites most likely to provide rich and relevant data for the research focus (Case Study Research and Applications, Sage). Consequently, these locations serve as ideal "laboratories" for developing a GLAM model rooted in local contexts.

The research subjects include librarians, archivists, local museum curators, and academics at UIN KHAS Jember involved in Islamic manuscript management. These participants were chosen through purposive sampling, based on their direct engagement in manuscript conservation, digitization, and knowledge management. According to Patton,[11] purposeful sampling is employed in qualitative research to select informants capable of providing deep understanding of the studied phenomenon (Qualitative Research & Evaluation Methods, 4th ed., Sage Publications). Selection was carried out by identifying individuals with authority or direct experience in manuscript preservation, such as kiai who own collections, pesantren librarians, and university digitization staff. For instance, librarians at UIN KHAS Jember play key roles in conserving academic Islamic manuscripts, while the caretakers of Pesantren Darus Sholah function as custodians of classical Islamic knowledge transmission. As Moleong emphasizes, qualitative researchers determine research subjects based on relevance and information richness, not on sample size (Metodologi Penelitian Kualitatif, PT Remaja Rosdakarya).[12] Thus, the chosen subjects were expected to represent a balanced narrative encompassing traditional, institutional, and academic perspectives in the management of Islamic manuscripts.

Data collection was conducted using three primary techniques: participatory observation, in-depth interviews, and documentation study. Participatory observation enabled direct examination of manuscript management practices, physical conditions of the collections, and social interactions surrounding the manuscripts. In-depth interviews were conducted with collection managers and owners to understand local perspectives and values underlying manuscript governance. Meanwhile, documentation study involved reviewing catalogs, pesantren archives, digitization reports, and preliminary metadata from previous projects. According to Sugiyono, data triangulation through observation, interviews, and documentation is the most effective method to obtain valid and rich data in qualitative research.[13] The use of these three methods was grounded in their complementarity: observation provides empirical data on behavior, interviews reveal

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[11] Patton, Michael Quinn. "Impact-driven qualitative research and evaluation." *The SAGE handbook of qualitative research design* 2 (2022): 1165-1180.

[12] Moleong, L. J. "Lexy J Moleong, Metodologi Penelitian Kualitatif." *Remaja Rosda Karya* (2004).

[13] Sugiyono, Metode Penelitian Kuantitatif Kualitatif dan R&D. *Bandung :CV. Alfabeta* (2008), 25

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subjective meanings, and documentation offers historical and contextual evidence. For example, observation in the Islamic Education Museum at UIN KHAS Jember yielded visual data on manuscript conditions; interviews with pesantren caretakers uncovered adab (ethical) values in manuscript care; while documentation provided access to catalogs and early digital metadata. As Flick (2018) asserts, triangulation of sources and methods is key to ensuring validity in qualitative research (An Introduction to Qualitative Research, Sage Publications). Therefore, combining these techniques guaranteed the completeness and reliability of this study's data.

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña,[14] which includes three major stages: data reduction, data display, and conclusion drawing/verification. The data reduction stage involved selecting, simplifying, and organizing field data according to the main themes of GLAM management and Jember's local wisdom. The data display stage consisted of constructing narratives and matrices that illustrate the relationships among local practices, institutional policies, and global GLAM standards. The final stage, conclusion drawing and verification, compared findings with relevant theories and literature to test interpretive consistency. According to Miles, Huberman, and Saldaña, the interactive analysis model is effective in qualitative research because it enables researchers to interpret data concurrently during the data collection process (Qualitative Data Analysis: A Methods Sourcebook, 4th ed., Sage Publications). This method was chosen because it aligns with the study's goal of developing a dynamic and contextually grounded conceptual model rather than a static descriptive report. For instance, patterns of manuscript management in pesantren were analyzed in conjunction with GLAM metadata practices to identify points of integration. In line with Strauss and Corbin,[15] qualitative analysis should proceed inductively and interactively so that social meanings emerge organically from field data (Basics of Qualitative Research, Sage Publications). Accordingly, this analytic technique allows the researcher to construct a GLAM model grounded in local wisdom that is both empirically valid and theoretically robust.

RESULTS AND DISCUSSION

Research Findings

Islamic Manuscript Management System at UIN KHAS Jember (Preservation and Physical Archiving)

UIN Kiai Haji Achmad Siddiq (KHAS) Jember holds a central role as a state Islamic higher education institution striving to integrate classical Islamic scholarship with modern GLAM-based management (Galleries, Libraries, Archives, Museums). Based on field observations at the UIN KHAS Jember Central Library, it was found that the institution possesses a significant collection of classical Islamic manuscripts originating from

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[14] Miles,M.B, Huberman,A.M, dan Saldana, J. Qualitative Data Analysis, A Methods Sourcebook, Edition 3. Terjemahan. Tjetjep Rohindi Rohidi, (Jakarta:UI-Press, 2014), 18.

[15] Corbin, Juliet, and Anselm Strauss. *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications, 2014.

pesantren donations across Jember. Additional ancient texts were also collected from regions such as Jambi, Sumenep, Boyolali, Pamekasan, Bondowoso, Banyuwangi, and others, written in Arabic Pegon and Jawi scripts. These collections are stored in a restricted archival room but have not yet been fully digitized. This observation suggests that physical preservation has become a primary concern, though digital cataloging and metadata systems are still in their early stages.
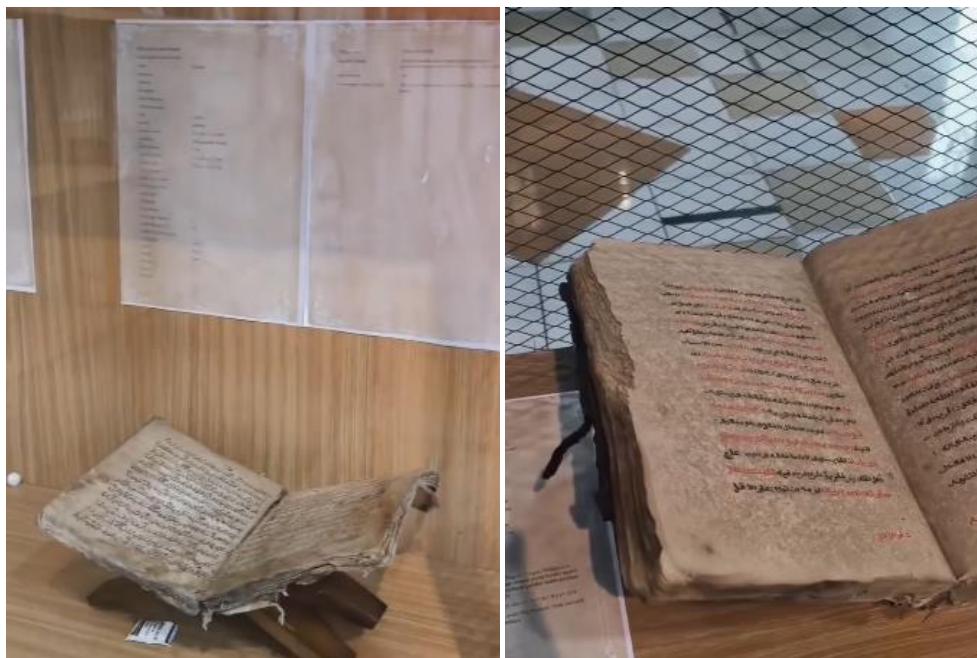
Figure 1 . Ancient manuscripts preserved at the GLAM Center of the UIN KHAS Jember Library

Interviews with senior librarians revealed that preservation efforts include temperature control, routine cleaning, and the use of acid-free storage folders. However, there is no digital system connecting the collections in the same manner as international GLAM models. The librarian explained that the current management still focuses primarily on physical preservation due to limited human resources in manuscript digitization. The UIN KHAS Jember Library Annual Report 2024 notes that several classical manuscripts have already been identified and exhibited in the university museum. Visual observation indicated that several manuscripts have suffered damage to their edges and ink fading, indicating an urgent need for GLAM-based conservation that combines physical preservation with digital curation. Thus, the Islamic manuscript management system at UIN KHAS Jember demonstrates a strong awareness of preservation, but still requires integration across GLAM components, particularly in digital archiving, interoperable metadata, and documentation adhering to international standards.

Digitization and Knowledge Access (Library–Archive Integration)

Digital transformation at UIN KHAS Jember represents a strategic step toward integrating Islamic manuscript traditions into the global knowledge system. According to interviews with the Head of the Digital Repository Unit, since 2019 the university has developed the UIN KHAS Jember Digital Repository based on the Institutional Repository (IR) model, which hosts digital collections from faculty and students, including a small

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subset of Islamic manuscripts. This initiative follows the National Library of Indonesia's Digital Heritage Management Guidelines, though it has yet to fully adopt interoperability standards such as the IIIF (International Image Interoperability Framework).
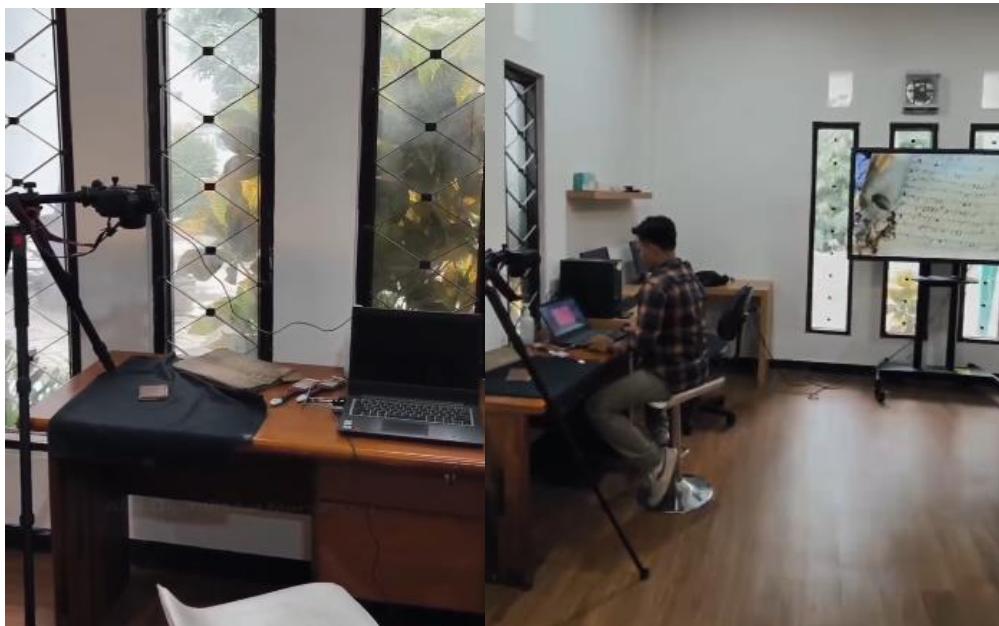

Figure 2. Procedures for digitizing ancient manuscripts using flatbed scanning

Observation in the digitization room revealed that scanning devices remain conventional, and the scanned files lack metadata descriptions using Dublin Core or METS/ALTO formats as recommended in international GLAM guidelines. As a result, access to the digital collection by external researchers remains limited. According to the internal document Digitization Guidelines for Manuscript Collections 2024, digitization activities are carried out by three library staff and two student interns using the flatbed scanning method. Each file is labeled according to its content category (e.g., tafsir, fiqh, akhlaq), yet there is no ontology-based tagging or full-text search system. Interviews with librarians revealed that this digitization initiative has assisted students in conducting philological studies, but the lack of metadata hinders accurate academic citation. For example, the manuscript Kitab Sirajul Murid from the UIN KHAS collection cannot be located by international researchers since it has not yet been indexed in global repository networks. Hence, while UIN KHAS Jember's digitization represents an important step toward knowledge integration, the application of digital GLAM frameworks still requires technical improvements in metadata, interoperability, and public access platforms to ensure global recognition of its local collections.

Local Wisdom and Academic Community Engagement (Museum–Community Collaboration)

Local wisdom serves as a fundamental foundation for the implementation of the GLAM concept at UIN Kiai Haji Achmad Siddiq (KHAS) Jember, particularly through the active participation of the academic and religious communities in the preservation of Islamic manuscripts. Based on observations of the Islamic Education Museum's activities (April 2025), a major initiative was carried out by the UIN KHAS Library Preservation

and Conservation Team from October 5–7, 2024, producing a documentary film titled Mocoan Lontar Yusuf. This film highlights the tradition of the Osing indigenous community in Rejopuro Village, Glagah, Banyuwangi, who have preserved the practice of reciting classical manuscripts as a form of cultural continuity.

The UIN KHAS Jember Library Team, represented by Aisatun Nurhayati and Putri Rosyida, directly supervised the film's production, which carried significant educational and cultural value. This program is part of the university's GLAM implementation strategy, integrating gallery, library, archive, and museum functions into a single digital preservation system. Through the digitization of manuscripts and the documentation of oral traditions, future generations are expected to gain access to, understand, and appreciate the richness of local culture.

More than just a local initiative, this project reflects the implementation of the Law of the Republic of Indonesia No. 43 of 2007 on Libraries, particularly Articles 23 and 26, which emphasize the library's dual function as an educational and cultural preservation institution. By adopting the GLAM model, the UIN KHAS Library seeks to raise public awareness about the importance of preserving Islamic intellectual and cultural heritage. This approach not only broadens the library's structural function but also reinforces its role as a center for the integration of knowledge, culture, and spirituality.

Figure 3. Collaboration lecturers and student with NH Project Academy

The collaboration involved philology lecturers and students conducting manuscript research, alongside a strategic partnership with NH Project Academy — a cultural documentation institution specializing in film. This initiative introduces digital approaches to manuscript conservation while fostering cultural preservation awareness among the younger generation. It bridges the past and the future by connecting traditional values with modern technology in a sustainable preservation effort.

Discussion

Islamic Manuscript Management System at UIN KHAS Jember: Preservation and Physical Archives

The management of Islamic manuscripts at UIN KHAS Jember reflects a serious effort to combine traditional preservation systems with the modern GLAM paradigm. Field observations (UIN KHAS Library, April 2025) found that the institution holds numerous classical Islamic manuscripts from regions such as Jember, Jambi, Boyolali, and Banyuwangi, written in Arabic Pegon and Jawi scripts. Theoretically, this aligns with

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Feather and Sturges,[16] who assert that physical preservation constitutes the foundational stage of documentary heritage management before digitization. Thus, UIN KHAS has taken an essential first step toward preserving the legacy of Islamic scholarship in the Nusantara.

However, the current system remains focused on physical conservation without fully standardized digital metadata. Interviews with senior librarians revealed temperature-controlled environments and acid-free folders, but digital limitations persist. Conway[17] warns that archival management lacking digital metadata risks creating "archival silences," or accessibility gaps between collections. This is exemplified by UIN KHAS manuscripts not yet integrated into global catalog systems such as OCLC WorldCat. While the preservation efforts fulfill basic conservation principles, they have not yet achieved digital interoperability as promoted by UNESCO's Charter on the Preservation of Digital Heritage.[18] Hence, UIN KHAS Jember represents a transitional phase from traditional conservation toward an integrated GLAM model where physical and digital preservation coexist as a unified heritage management system.

Digitization and Knowledge Access: Library–Archive Integration

The digital transformation at UIN KHAS Jember serves as a strategic bridge connecting classical Islamic scholarship with the global knowledge ecosystem. According to interviews with the Head of the Digital Repository Unit (May 2025), since 2019 the university has developed an Institutional Repository (IR) archiving faculty and student works alongside selected classical manuscripts. Borgman et, al.[19] defines digital repositories as "open knowledge systems" that facilitate dissemination and inter-institutional collaboration. UIN KHAS's initiative aligns with global trends in open-access scholarship.

However, observations revealed that digitization still relies on flatbed scanning and lacks interoperability standards such as IIIF (International Image Interoperability Framework),[20] which has proven effective in enhancing accessibility and research collaboration.[21] The scanned files are labeled by theme (e.g., fiqh, tafsir) without standardized metadata like Dublin Core, METS, or ALTO as recommended by IFLA.[22] Consequently, international scholars face challenges in conducting full-text searches or

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[16] Feather, John, and Paul Sturges. *International encyclopedia of information and library science*. Routledge, 2003.

[17] Conway, Paul. "Preservation in the age of Google: Digitization, digital preservation, and dilemmas." *The Library Quarterly* 80.1 (2010): 61-79.

[18] von Schorlemer, Sabine. "UNESCO and the challenge of preserving the digital cultural heritage." *Santander Art and Culture Law Review* 6.2 (2020): 33-64.

[19] Borgman, Christine L., Andrea Scharnhorst, and Milena S. Golshan. "Digital data archives as knowledge infrastructures: Mediating data sharing and reuse." *Journal of the Association for Information Science and Technology* 70.8 (2019): 888-904.

[20] Raemy, Julien Antoine. "The International Image Interoperability Framework (IIIF)." (2017).

[21] Raemy, Julien A., and Robert Sanderson. "Analysis of the Usability of Automatically Enriched Cultural Heritage Data." *Decoding Cultural Heritage: A Critical Dissection and Taxonomy of Human Creativity through Digital Tools*. Cham: Springer Nature Switzerland, 2024. 69-93.

[22] Koontz, Christie, and Barbara Gubbin, eds. *IFLA public library service guidelines*. Vol. 147. Walter de Gruyter, 2010.

identifying materials within global metadata networks. For example, the Sirajul Murid manuscript from UIN KHAS cannot be located in UNESCO's Open Heritage Metadata network. According to Higgins's[23] digital curation lifecycle, UIN KHAS has only reached the ingest stage but not yet the preservation planning or access provision stages. Therefore, while digitization marks a critical step, further advancement is needed in digital curation, metadata interoperability, and global knowledge networking.

Local Wisdom and Academic Community Engagement: Museum and Community Collaboration

Local wisdom is a key element in GLAM implementation at UIN KHAS Jember, connecting academic practice with cultural and spiritual values. Observations from the Islamic Education Museum (April 2025) show the library team collaborating with NH Project Academy to produce the documentary Mocoan Lontar Yusuf, a depiction of the Osing community's oral tradition in Banyuwangi. This initiative aligns with Waterton and Watson's[24] concept of community-based heritage management, which emphasizes that effective heritage preservation requires community participation as active subjects rather than passive objects.

The involvement of philology lecturers and students demonstrates the integration of education, research, and community service — the core Tridharma of Indonesian higher education. Smith's Authorized Heritage Discourse highlights that educational institutions play a critical role in defining and representing cultural identity through documentation and scholarly narratives.[25] Through the GLAM approach, UIN KHAS Jember successfully transforms the museum from a static storage space into a dialogical arena of knowledge between past and future. Moreover, this program embodies Kolb's experiential learning principle, allowing students to learn directly from field experiences while internalizing cultural and spiritual values embedded in Islamic manuscripts.[26] Students thus act not only as researchers but also as cultural stewards — embodying a living model of heritage preservation that unites Islamic scholarship with local culture.

The synthesis of these three dimensions demonstrates that UIN KHAS Jember's Islamic manuscript management system has reached a crucial transitional stage — from physical conservation toward a GLAM-based digital and cultural ecosystem. Employing frameworks such as Higgins's digital curation,[27] Waterton and Watson's community-

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[23] Higgins, Sarah. "The DCC curation lifecycle model." International journal of digital curation 3.1 (2008): 134-140.

[24] Waterton, Emma, and Steve Watson, eds. *Heritage and community engagement: Collaboration or contestation?*. Routledge, 2013.

[25] Smith, Laurajane. "Heritage, identity and power." *Citizens, civil society and heritage-making in Asia* (2017): 15-39.

[26] Kolb, David A. "The process of experiential learning." *Culture and processes of adult learning*. Routledge, 2013. 138-156.

[27] Higgins, Sarah. "The DCC curation lifecycle model." International journal of digital curation 3.1 (2008): 134-140.

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based heritage,[28] and Bourdieu's cultural capital,[29] this integration is not merely technological but epistemological — shifting the paradigm of Islamic manuscript preservation from an object-centered to a knowledge-centered heritage model.

The novelty of this study lies in the formulation of a GLAM-Based Islamic Manuscript Ecosystem, a management model integrating three key elements: (1) physical preservation and digital curation as the foundation of sustainability, (2) academic and cultural integration in Islamic heritage management, and (3) community participation as a collaborative pillar of preservation. This model differs from conventional GLAM practices that emphasize digitization and musealization, as it promotes a living heritage approach—preserving Islamic cultural heritage not only through storage but through participatory documentation and experiential learning.

Thus, this research contributes a new perspective to Islamic knowledge management in the digital era: that the preservation of Islamic manuscripts must be grounded in scientifically curated local wisdom, fostering harmony between Jember's local heritage and the global network of Islamic scholarship.

CONCLUSION

This study found that the implementation of GLAM-Based Management of Islamic Manuscripts at UIN KHAS Jember introduces a groundbreaking approach that integrates local wisdom with digital transformation within an Islamic educational framework. The most striking finding of this research is the emergence of a collaborative model among academics, librarians, and local cultural communities that simultaneously preserves Islamic manuscripts and translates traditional values into interactive digital formats—an innovation that has rarely been explored in the context of Islamic higher education in Indonesia. The GLAM (Gallery, Library, Archive, Museum) approach not only broadens public access to Islamic manuscripts but also strengthens the local Islamic scholarly identity on the global stage. This demonstrates the novelty of this research—namely, the integration of the GLAM concept rooted in Osing local wisdom with Islamic academic values to create global harmony in Islamic scholarship. Thus, GLAM serves not merely as a managerial concept but as a new paradigm in managing Islamic cultural heritage as a living and dynamic entity.

However, this research also reveals a research gap that warrants further investigation. First, the involvement of non-academic communities in the GLAM project at UIN KHAS Jember remains limited to the documentation phase and has not yet evolved into sustained collaboration, such as co-managing digital content or conducting joint cultural curation. Second, the absence of standardized metadata systems and digital preservation mechanisms makes the long-term sustainability of digital manuscripts vulnerable. The limited availability of human resources with technical competence in digital philology also poses a challenge to the project's continuity. Moreover, since this study focuses solely on one institutional context—UIN KHAS Jember—its findings cannot

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[28] Waterton, Emma, and Steve Watson, eds. *Heritage and community engagement: Collaboration or contestation?*. Routledge, 2013.

[29] Bourdieu, Pierre. "Pierre Bourdieu. Language and Symbolic Power." (1998): 57.

yet be generalized to other Islamic universities that have different characteristics and resources.

Therefore, future research is recommended to develop a GLAM model based on inter-institutional collaboration among Islamic educational institutions and regional cultural communities across Indonesia. A comparative qualitative study between universities could explore more diverse and comprehensive dynamics of GLAM adaptation. Additionally, strengthening human resource capacity in digital humanities and manuscript preservation is essential to ensure that the project's sustainability does not depend solely on individual or institutional initiatives. Future research should also focus on developing internationally standardized digital repositories, integrating artificial intelligence for Islamic manuscript cataloging, and engaging communities through cultural literacy programs. In doing so, the GLAM-Based Management pioneered by UIN KHAS Jember can become a national prototype for Islamic manuscript preservation—rooted in local wisdom yet globally oriented—affirming Indonesia's position as a center of Islamic scholarly harmony in the world.

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