STATISTICAL ANALYSIS OF MALAY MANUSCRIPTS IN THE BRITISH LIBRARY'S ONLINE COLLECTION FROM THE 17TH TO THE 19TH CENTURIES

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Abstract: *Malay Manuscripts are handwritten documents in Malay written in Jawi script that date from the early 14th century to the early 20th century. This study is a statistical assessment of a collection of Malay manuscripts published online at the British Library website between the 17th and 19th centuries. The researcher obtained codicology data for Malay manuscripts from the website. The goal of this study was to describe the codicology pattern of Malay manuscripts published on the website and conduct a statistical analysis based on the data gathered. To accomplish this goal, researchers choose quantitative analyses that are relevant to the study. According to the findings of the study, the codicology pattern of Malay manuscripts on the website can be divided into ten categories. The total number of manuscripts is 126, with the majority of Malay manuscripts dating from the 18th century accounting for 63.49% of the total. The majority of the manuscripts, 81%, are complete, and 63.5% are written in Malay. Furthermore, Khat Farisi recorded a percentage of 28.59%, European paper was the most*

popular type of paper with 37.3%, and black ink was the most popular with 50% usage. 47.62% are without catchwords, and 54% with no watermarks.

Keywords: *Malay Manuscripts, Library Collections, British Library*

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Introduction
A book, document, or piece of music that was handwritten rather than typed or printed is known as a manuscript. It can also refer to unpublished handwritten or typed writing by an author. Handwritten papers known as Malay manuscripts are often written in the Malay language and date in the Jawi script. (adapted Arabic alphabets). started in the sixteenth century. Our study focuses on statistical analyses of Malay manuscripts from the 17th to the 19th century that may be found online at the British Library. Manuscripts are irreplaceable and fragile because they are priceless, eternal antiques.

The purpose of this research is to identify the pattern of published Malay manuscripts in the online British Library and to generate a statistical analysis list of codicology information for Malay manuscripts in the online British Library. In order to do this study, the researcher needs examine the codicology data of each Malay text on the British Library website to identify trends and impacts.

Literature Review
The literature review acknowledges previous researchers' work, assuring the reader that your work is well-conceived. By mentioning a previous work in the field of study, it is assumed that the author has read, evaluated, and integrated that work into the tasks at hand.

Digitization of Malay Manuscripts
M. Mohd Hilmi and A. Zainab (2007) describe definition of Malay manuscripts as a handwritten document in the Malay language, written in Jawi script, which surfaced in the beginning of the 14th century and ended in early 20th century. Manuscripts typically refer to previously unpublished original sources and are distinctive. In this study, the researcher introduces Greenstone before demonstrating implementation. then using Greenstone to create a test digital library of Malay texts.

Trevor et al. (2011) mentioned in their studies about 'Exploring the needs of Malay Manuscript Studies Community for an e-learning Platform'. The methodology of this study is qualitative that divided into seven stages. First stage is to study problem situation which allows the researchers to explore in depth an activity or a process undertaken by one or more individuals. Second stage is to express problem situations using rich pictures that divide to lecturers teaching manuscript studies, students following manuscript studies course and researchers. Third stage is to look at problems using CATWOE analysis. The fourth stage is to build the conceptual model. The fifth stage is to compare the current situation with the proposed solution. Sixth and seventh stage is feasible, desirable changes needed and action to improve the problems.

Z. Zahidah et al., 2011 explains that the primary goal of cultural heritage digitization programmes, such as storing old manuscripts in digital archives or libraries, is to conserve the delicate yet priceless artefacts and make them readily available to the public. (Mohd Hilmi 2009; Mohd Hilmi & Zainab, 2007). There are three main issues with studying Malay manuscripts: lecturers who utilise chalk and talk to offer lectures on philology and

transliteration; students who aren't given the right curriculum; and researchers who have trouble finding the original printed Malay manuscripts for their research. Therefore, the project development of Malay manuscripts datebase is created to find more easy ways to search and study for Malay manuscripts that have been research and analyze.

Islamic Malay Manuscripts

The characteristic must be researched in order to gather the Malay text since many original metaphors have been employed. Because most Malay manuscripts are written in Jawi, it is necessary to acquire Jawi terminology in order to recognise Malay manuscripts. One of the characteristics of a Malay manuscript is a shallow age (*dangkal usia*). Amer Hudhaifah Hamzah (2017) in his research states that Malay manuscript was written is recorded as early as 12th century of Masehi, but it is still considered to be 'young' compared to the Greek manuscripts produced around the first century and to-2SM, and Arabic manuscripts produced in the 7th century.

In the meantime, the oldest Malay manuscript found so far is the manuscript of al-'Aqa'id al-Nasafiyyah with translation Malay-Jawi aged approximately 4 centuries or 427 years (Syed Muhammad Naquib al-Attas, 1988; Wan Mohd Nor, 2005: 2). This is because of the factors mentioned earlier in the article, namely the Malay community's attention to science only after the arrival of Islam in the Malay-century 9m. Therefore, it cannot be denied that some of the traits of Malay manuscripts are of a young age.

Objectives

The objectives of this paper is to describe the distribution of published Malay manuscripts on the British Library website. Secondly, to compile a statistical analysis list of the website's information on the codicology of Malay manuscripts

Research Methodology

The methodology of this study is qualitative that divided into seven stages. First stage is to study problem situation which allows the researchers to explore in depth an activity or a process undertaken by one or more individuals. Second stage is to express problem situations using rich pictures that divide to lecturers teaching manuscript studies, students following manuscript studies course and researchers. Third stage is to look at problems using CATWOE analysis. The fourth stage is to build the conceptual model. The fifth stage is to compare the current situation with the proposed solution. Sixth and seventh stage is feasible, desirable changes needed and action to improve the problems.

Additionally, this study use statistical analysis to examine the codicology data of Malay manuscripts found on the British Library website. As a result, the researcher used Microsoft Excel to evaluate all the data and compile a list of the codicology details for Malay manuscripts.

Analysis Method

Additionally, this study use statistical analysis to examine the codicology data of Malay manuscripts found on the British Library website. As a result, the researcher used Microsoft Excel to evaluate all the data and compile a list of the codicology details for Malay manuscripts.

Findings

Based on the findings in an online database, researchers obtained 126 Malay manuscripts from the British Library's online website. This study is based on a collection of Malay manuscripts dating from the 17th to the 19th centuries as listed below.

Table 1: List Of Manuscript

Bil	List Of Manuscript
1	Adat Aceh
2	Agmad Al Masail
3	Ajaran Sholat Dan Doa-Doa
4	Al Manzal A'jla Ila Ruthbah Al A'la
5	Al-Durr Al-Naqī Fī Fann Al-Mūsīqī
6	Babat Sekandar
7	Bidayah Al-Hidayah
8	Bidayat Al-Mubtadi
9	Bir Al-Walidain
10	Caritra Rama
11	Collection Of Hikayat
12	Collection Of Three Syair And One Hikayat
13	Compendium Of Texts In Arabic And Malay
14	Fath Al-Qarib
15	Fath Al-Qarib Al-Mujib Fi Sharh Alfaz Al-Taqrib
16	Fawakih Al-Jinayah 'Ala Mutammimah Al-Jarumiah
17	Hal Air Yang Mensucikan, Dan Mandi
18	Hazal-Kitab 'Akidatul-Ghulam Fi Bayani Ba'dhi Masail 'Ilmi Al-Kalam
19	Hikayat Bayan Budiman
20	Hikayat Carang Kulina
21	Hikayat Cekel Waneng Pati
22	Hikayat Dewa Indera Layangan
23	Hikayat Dewa Mandu
24	Hikayat Hang Tuah
25	Hikayat Indera Putera
26	Hikayat Isma Yatim
27	Hikayat Maharaja Boma
28	Hikayat Mesa Taman Sira Panji Jayeng Kusuma
29	Hikayat Mesa Tandraman
30	Hikayat Muhammad Hanafiah
31	Hikayat Nabi Bercukur
32	Hikayat Nabi Yusuf
33	Hikayat Naya Kusuma
34	Hikayat Parang Putting
35	Hikayat Pelanduk Jinaka
36	Hikayat Perang Pandawa Jaya
37	Hikayat Perintah Negeri Benggala
38	Hikayat Putera Gangga
39	Hikayat Putera Jaya Pati
40	Hikayat Puteri Bakawali Galila Damina And Fragments Of Two Syair
41	Hikayat Raja Babi

42	Hikayat Raja Dewa Maharupa
43	Hikayat Raja Handik And Hikayat Raja Pasai
44	Hikayat Raja Khandak Dan Raja Badar
45	Hikayat Silindung Delima
46	Hikayat Syahi Mardan
47	Hikayat Tanah Jawa
48	Hikayat Ular Nangkawan
49	Islamic Text
50	Jauhar At-Tauhid
51	Juz Amma, Optional Salat, Prayers For Salat
52	Kasyf Al-Kiram
53	Kasyful Akhirat
54	Kitab Al-Faraid
55	Kitāb Dalā'il Al-Khayrāt Wa Shawāriq Al-Anwār: Prayer Upon The Prophet Muhammad
56	Kitab Maju' Al-Masa'il
57	Kitab Maulud
58	Kitab Obat-Obatan Dan Azimat
59	Kitab Pelajaran Bahasa Melayu Pembuka Lidah
60	Kitab Pengajaran
61	Kitab Pengetahuan Bahasa Yaitu Qamus Loghat Melayu Johor Pahang Riau
62	Kitab Sembahyang Serta Ma'ana
63	Kitab Tauhid
64	Letter From Engku Temenggung Seri Maharaja
65	Letter From Pangeran Of Sumenep To Captain James Clark
66	Letter From Sultan Mahmud Syah Of Johor And Pahang To T.S Raffles In Melaka
67	Letter From Sultan Muhammad Yasin Of Ternate
68	Malay Grammar By William Mainstone
69	Malay Letter From Haji Abdul Rahman Of Banjarmasin
70	Malay Texts On Prayer And Marriage
71	Malay-English Vocabulary
72	Manasik Al-Hajj
73	Ma'rifat Al-Fatihah
74	Mau'izah And Adab Al-Muta'allim
75	Maulud Al-Nabi Sharaf Al-Anam
76	Mawa'iz Al Badi'
77	Minhaj Al-Istiqamah
78	Mira't Al-Ṭullāb
79	Miscellany (Majmu') On Religious Matters, In Arabic And Malay, From Aceh
80	Nabi Berkelahi/ Abu Jahal; Nabi Berniaga
81	Nasihat Wa Tazkirah And Mi'raj
82	Notebook With Prayers, In Malay And Arabic, From Aceh
83	Notes And Vocabularies
84	Nūr Muḥammad The Light Of Muhammad
85	Prayers And Mystical Drawings
86	Qawaid Al-Islam
87	Qur'an, Juz' 23 And 24

88	Raffles Paper
89	Raffles Papers, Relating To Kedah
90	Risalah Hukum Kanun
91	Risalah Majmu'Ah Fi Manasik Al-Hajj
92	Sayr Al-Salikin
93	Sejarah Melayu
94	Sejarah Nabi-Nabi Dari Adam Hingga Muhammad
95	Seribu Maksa, Malay Text From South Sumatra
96	Sifat Dua Puluh
97	Sir Thomas Stamford Bingley Raffles Papers
98	Sirat Al-Mustaqim
99	Subhan Mauludum Afurudum
100	Succession Of The Datus Of Luwuk
101	Surat Pantun Cara Lampung
102	Syair Baginda
103	Syair Dang Sarat
104	Syair Islam
105	Syair Jaran Tamasa
106	Syair Jaran Tamasa And Hikayat Budak Miskin
107	Syair Jaran Tamasa And Hikayat Budak Miskin
108	Syair Makrifat
109	Syair Makrifat And Syair Dagang
110	Syair Mesa Gumitar
111	Syair Mesa Gumitar
112	Syair Perahu
113	Syair Sultan Maulana
114	Taj Al-Salatin
115	Tanbih Al-Gafilin
116	Tembai And Teremba
117	Text Concerning Islamic Law, Treatment Of The Body After Death, Prayer And Tithes
118	Translations From Makassar And Bugis Texts Into Locally-Tinged Malay. Volume 1.
119	Translations From Makassar And Bugis Texts, Into Locally-Tinged Malay. Volume 2.
120	Treaty With The Sultan And Tumongong Of Johore, Concluded By John Crawfurd,
121	Two Texts: Zikr, Sufism
122	Undang-Undang
123	Undang-Undang Aceh
124	Undang-Undang Melaka
125	Undang-Undang Minangkabau
126	Zikir Syattari

All of the manuscripts have been proportionately analysed in reference to Islamic and Malay texts and divided into 10 categories based on the findings.

1. Year of Century

Table 2 shows the collection of Malay manuscripts that retrieved by online website British library by year of century that is 17th to 19th century. Based on the table, the total number of Malay manuscripts that related are 126 manuscripts. There are 10 manuscripts (7.93%) are from 17th century. Meanwhile, 80 manuscripts (63.49%) are from 18th century and 36 manuscripts

(28.57%) are from 19th century. It can be concluded that Malay manuscripts from 18th century was the largest percentage that was retrieved from online website British library.

Table 2: Year of Century

Year (Century)	Frequency	Percentage (%)	Manuscripts Related
17th	10	7.93	24, 43, 54, 57, 69,115,116,117,118,119
18th	80	63.49	1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 20, 21, 23, 25, 26, 27, 29,30, 32, 33, 34, 36, 37, 38, 39, 40, 41, 44, 45, 46, 49, 50, 51, 52, 53, 55, 56, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 75, 76, 78, 81, 88, 89, 90, 92, 93, 94, 95, 96, 97, 98, 99, 101, 102, 108, 109, 110, 112, 113, 114, 120, 121, 123, 125
19th	36	28.57	2, 4, 16, 19, 22,28, 31, 35, 42, 47, 48, 70, 71,72,73,74,77,79,80,82,83,84,85,86,87,91,100, 103, 104, 105, 106, 107, 111, 122, 124, 126

2. Types of Paper

Table 3 categorized the 126 Malay manuscripts according to types of paper. Based on the data, the most popular type of paper is European paper with 47 manuscripts (37.3%) total percentage. Then, followed by Laid paper 4 manuscripts and the percentage (3.17%) and Chinese paper with 21 manuscripts (16.7%), English paper with 11 manuscripts and total of percentage (8.73%), Dutch paper there are 7 manuscripts (5.56%). Diluwang paper with 3 manuscripts (2.38%). Then, there are 4 types of paper with the same result which is Chinese and English paper, Italian paper, Javanese paper and European laid paper with 2 manuscripts each of the types and total of percentage (1.59%). The smallest percentage is from an American paper, European laid paper and Italian paper, Brownish wove paper and lined paper with 1 manuscript (0.79%) each of the paper. Lastly, there are 20 manuscripts was not stated the types of paper and the total percentage is 15.87%.

Table 3: Types of Paper

Types Of Paper	Frequency	Percentage (%)	Manuscripts Related
European paper	47	37.3	3, 6, 10, 13, 18, 20, 21, 31, 34, 36, 47, 54, 59, 62, 65, 74, 76, 77, 78, 79, 80, 82, 87, 88, 89, 90, 91, 93, 94, 95, 96, 102, 104, 108, 109, 111, 112, 113, 114, 115, 116, 117, 119, 123, 124, 125, 126
Laid paper	4	3.17	32, 35, 69, 81
Chinese paper	21	16.7	1, 2, 8, 11, 12, 15, 16, 22, 25, 26, 38, 39, 40, 41, 52, 57, 61, 64, 98, 99, 110
English paper	11	8.73	4, 5, 19, 23, 29, 33, 44, 49, 50, 51, 63
Dutch paper	7	5.56	24, 27, 28, 37, 43, 46, 97
Dluwang paper	3	2.38	9, 83, 84
Chinese & English paper	2	1.60	17, 60

Italian paper	2	1.60	30, 71
Javanese paper	2	1.60	92, 100
American paper	1	0.79	7
European laid paper	2	1.60	48, 101
European laid paper and Italian paper	1	0.79	70
Brownish wove paper	1	0.79	103
Brownish Chinese paper	1	0.79	53
Lined paper	1	0.79	122
Not stated	20	15.87	14, 42, 45, 55, 56, 58, 66, 67, 68, 72, 73, 75, 85, 86, 105, 106, 107, 118, 120, 121

3. Types of Ink

Rubrication is the technique of putting red text for emphasis to a document. Those who engaged in rubrication were expert scribes known as rubricators or rubrishers who acquired text from the original scribe. One of the processes in the mediaeval manuscript-making process was rubrication. The term comes from the Latin rubrīcāre, "to color red", the base word being ruber, "red". The first definition of rubrication in the dictionary is *the act or process of printing a book or manuscript with red titles, headings, etc.* Other definition of rubrication is *the act or process of marking something in red.* Rubrication *is also the act or process of supplying something with or regulating something by rubrics (English Dictionary, 2020).*

Based on table 4, there are 14 types of ink that use by 126 manuscripts in online website British library. Based on the data, the largest percentage is the black ink with 63 manuscripts (50%). Followed by black and red ink that is 26 manuscripts (20.63%). There are 8 types of ink consist of the same result that are brown-black ink, brown ink with rubrication, strong black ink with rubrication, black and brownish-black ink with red rubrication, black brown and red ink, gold ink, black ink with purple rubrication and blackish-brown ink with red rubrication, each of the type consist 1 manuscript (0.79%). Meanwhile, 8 manuscripts are using black ink with rubrication and total of percentage (6.35%) and 2 types of ink that are brown ink and black ink with red rubrication with 5 manuscripts (3.97%). Lastly, there are 11 manuscripts are not stated the types of ink that being using and total of percentage (8.73%). Overall shows that the largest percentage is the black ink that very always used and popular in writing Malay manuscripts.

Table 4: Types of Ink

Types Of Ink	Frequency	Percentage (%)	Manuscripts Related
Black ink	63	50.00	1, 2, 3, 4, 5, 8, 9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 21, 22, 25, 26, 27, 32, 34, 36, 38, 39, 40, 41, 47, 50, 51, 52, 53, 54, 57, 59, 60, 61, 62, 64, 69, 72, 73, 81, 84, 85, 86, 96, 97, 98, 99, 100, 102, 104, 105, 106, 107, 110, 116, 118, 122, 123, 124
Black and red ink	26	20.63	74, 75, 76, 77, 78, 79, 80, 82, 83, 87, 88, 89, 90, 91, 93, 94, 95, 108, 109, 111, 112, 113, 114, 115, 125, 126

Black ink with rubrication	8	6.35	20, 23, 28, 29, 31, 70, 92, 119
Brown ink	5	3.97	6, 7, 24, 46, 63
Black ink with red rubrication	5	3.97	30, 33, 35, 48, 49
Brown-black ink	1	0.79	11
Brown ink with rubrication	1	0.79	37
Strong black ink with rubrication	1	0.79	43
Black and brownish-black ink with red rubrication	1	0.79	65
Black brown and red ink	1	0.79	71
Gold ink	1	0.79	101
Black ink with purple rubrication	1	0.79	103
Blackish-brown ink with red rubrication	1	0.79	117
Not stated	11	8.73	42, 44, 45, 55, 56, 58, 66, 67, 68, 120, 121

Figure 1: Example Of Red Rubrication

4. Number of Pages

Table 5 shows the number of pages for 126 manuscripts obtained from online website British library. Based on the data, page 1-60 of 48 manuscripts is (38.10%). While for 61-120 pages is a total of 46 manuscripts (36.50%), followed by a total of pages 121-180 which is a total of 14 manuscripts (11.11%). The total number of manuscripts for 181-240 is 7 manuscripts equivalent to (5.56%), the total for 241-300 is 4 manuscripts making a total percentage of (3.17%). A total of 3 manuscripts with 300 and more pages make up a percentage of (2.38%). Finally, a total of 4 manuscripts was not stated the number of pages makes a percentage (3.17%).

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Table 5: Number of Pages

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Number Of Pages	Frequency	Percentage (%)	Manuscripts Related
1 – 60	48	38.10	8, 9, 21, 22, 23, 25, 29, 32, 34, 35, 37, 40, 41, 43, 44, 45, 46, 53, 54, 55, 56, 57, 58, 59, 62, 63, 64, 66, 67, 68, 69, 73, 80, 84, 85, 88, 89, 93, 95, 98, 99, 100, 101, 106, 107, 109, 113, 115
61 – 120	46	36.50	1, 2, 5, 7, 12, 13, 14, 15, 18, 20, 24, 26, 27, 30, 31, 33, 36, 38, 39, 50, 51, 52, 61, 70, 71, 72, 76, 77, 79, 81, 86, 92, 94, 96, 97, 108, 110, 111, 112, 114, 116, 119, 120, 122, 123, 126
121 – 180	14	11.11	3, 16, 17, 28, 47, 48, 60, 74, 78, 83, 87, 102, 104, 124
181 – 240	7	5.56	10, 11, 19, 65, 75, 91, 117
241 – 300	4	3.17	4, 6, 82, 125
> 300	3	2.38	49, 90, 121
Not stated	4	3.17	42, 103, 105, 118

5. Types of Calligraphy

Table 6 shows the types of calligraphy used by 126 manuscripts. The highest percentage for this type calligraphy is Khat Farisi that used by 36 Malay manuscripts (28.59%). Followed by Khat Riq'ah which is used by 26 Malay manuscripts (20.63%), meanwhile Khat Diwani and Khat Nasakh have a same result which is used by 23 Malay manuscripts (18.25%). Apart from the calligraphy, there are also 9 Malay manuscripts that use the Malay rencong and make a percentage of (7.14%). Besides that, Khat Thuluth was collected 4 Malay manuscripts and making a percentage (3.17%), Latin also collected 2 Malay manuscripts (1.59%). Lastly, the mix calligraphy and Khat Kufi was collected the same result that is 1 Malay manuscripts (0.79%).

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Table 6: Types of Calligraphy

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Type Of Calligraphy	Frequency	Percentage (%)	Manuscripts Related
Khat Diwani	23	18.25	8, 18, 19, 23, 45, 47, 50, 51, 53, 56, 57, 67, 85, 89, 90, 91, 93, 94, 97, 110, 115, 124
Khat Diwani / Khat Farisi	1	0.79	40
Khat Farisi	36	28.59	10, 11, 12, 13, 15, 16, 17, 22, 24, 25, 30, 32, 33, 34, 37, 38, 39, 43, 46, 59, 64, 69, 74, 78, 82, 84, 92, 95, 99, 102, 103, 104, 111, 113, 119, 123
Khat Nasakh	23	18.25	9, 26, 31, 35, 36, 42, 48, 52, 60, 61, 75, 76, 87, 100, 105, 106, 107, 112, 114, 116, 121, 122, 125
Khat Kufi	1	0.79	73
Khat Riq'ah	26	20.63	1, 2, 3, 4, 5, 20, 21, 28, 29, 49, 54, 62, 63, 65, 70, 72, 77, 79, 80, 81, 83, 101, 108, 109, 126
Khat Thuluth	4	3.17	44, 96, 117, 120

Khat Thuluth/ Khat Riq'ah/ Latin	1	0.79	118	
Latin	2	1.59	55, 56	
Malay Rencong	9	7.14		

Figure 2 shows the Malay Rencong which was a collection of *pantun* or quatrains entitled *Surat pantun cara Lampung*, written in parallel columns of the Lampung dialect in Lampung script and Malay in Jawi script. The manuscript, which is dated 1812, contains poems used by young people in courtship. It was probably written for a European, perhaps in Bengkulu, where the East India Company had a base (British Library, 2015).
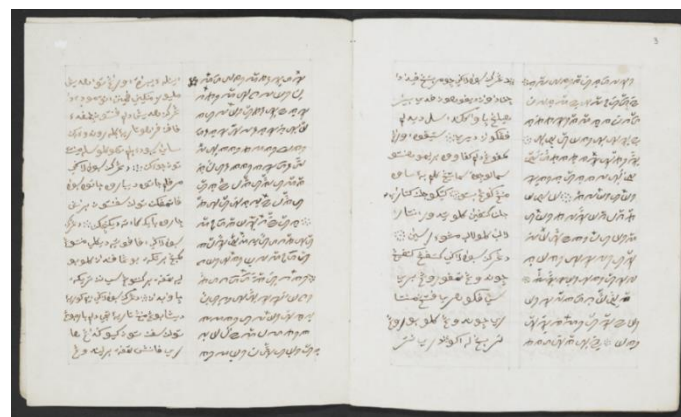

Figure 2: Example of Malay Rencong

6. Languages

Table 7 presents that there are 6 kinds of language based on the 126 manuscripts which are Malay, English, Arabic, Achinese, Javanese, and Malagasy. First, Malay language as the largest percentage has been used in 80 manuscripts at (63.5%). Then, the Arabic and Malay language by 12 has been used by 32 manuscripts at (25.4%). Followed by Arabic language only using by 5 manuscripts the percentage is (4.0%) and for Arabic, Malay, and English and English language only both have the same result which are used by 2 manuscripts at (1.60%). Language that record used by 1 manuscript that are Arabic, Malay and Achinese, Malay and Achinese, Malay and English, Malay, English and Javanese and the last Malay and Malagasy language all recorded only (0.79%). Overall, the manuscripts that using the Malay language recorded the highest number.

Table 7: Language

Language	Frequency	Percentage (%)	Manuscript related
Arabic	5	4.0	73,76, 100, 105, 106
Arabic / Malay	32	25.4	30, 31, 41, 45, 48, 70, 74, 77, 79, 81, 82, 83, 84, 87, 88, 89, 90, 91, 93, 94, 95, 102, 108, 111, 112, 113, 114, 115, 120, 123, 125, 126
Arabic /Malay Achinese	1	0.79	109
Arabic/Malay/English	2	1.6	75, 121
English	2	1.6	35, 49

Malay	80	63.5	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 32, 33, 34, 36, 37, 38, 39, 40, 42, 43, 46, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 67, 68, 69, 71, 72, 78, 85, 86, 92, 96, 97, 98, 99, 101, 103, 104, 106, 107, 110, 117, 118, 119, 122, 124
Malay/Achinese	1	0.79	80
Malay/English	1	0.79	47
Malay/English/Javanese	1	0.79	66
Malay/Malagasy	1	0.79	44

Figure 3: The Example Of Javanese Language

The Javanese script, natively known as Aksara Jawa, Hanacaraka, Carakan, and Dentawyanjana, is one of Indonesia's conventional scripts created on the island of Java. The script is fundamentally utilized to type in the Javanese dialect, but within the course of its advancement has moreover been utilized to type in a few other territorial dialects such as Sundanese, Madurese, and Sasak which is the lingua franca of the locale, Malay; as well as the chronicled dialects Kawi and Sanskrit. Javanese script was effectively utilized by the Javanese individuals for composing day-to-day and scholarly writings from at slightest mid-15th Century until the mid-20th Century, some time recently its work was steadily supplanted by the Latin letter. Nowadays the script is instructed in Yogyakarta, Central Java, and the East Java Territory as portion of the nearby educational modules, but with exceptionally restricted work in ordinary utilize.

Completeness of Manuscripts
Table 8 indicates whether the manuscripts is complete or not. Based on the data obtained, the total number of related manuscripts on online website British library is 126 manuscripts. There are 102 manuscripts (81.0%) that fully complete the writing meanwhile for manuscripts that do not complete are 24 manuscripts (19.0 %). Overall, it can be concluded that the number of manuscripts with complete writing is the largest.

Table 8: Completeness of Manuscript

Completeness Of Manuscript	Frequency	Percentage (%)	Manuscript Related
Incomplete	24	19.0	7, 14, 18, 22, 27, 33, 38, 43, 47, 48, 61, 63, 70, 74, 80,88, 90, 95, 105, 106, 107, 108, 112, 118
Complete	102	81.0	1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 19, 20, 21, 23, 24, 25, 26, 28, 29, 30, 31, 32, 34, 35, 36, 37, 39, 40, 41, 42, 44, 45, 46, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 62, 64, 65, 66, 67, 68, 69, 71, 72, 73, 75, 76, 79, 81, 82, 83, 84, 85, 86, 87, 89, 91, 92, 93, 94, 96, 97, 98, 99, 100, 101, 102, 103, 104, 109, 110, 111, 113, 114, 115, 116, 117, 119, 120, 121, 122, 123, 124, 125, 126

Number of Lines Per Page

Table 9 shows the number of lines per page in 126 manuscripts in online website British library. The largest number of lines per page is between 11-20 line are 61 manuscripts (48.41%) followed by 21-30 number of lines per page are 35 manuscripts and become (27.78%). The number of lines between 1-10 also consists in about 10 manuscripts (7.94%), number of lines that more than 30 consist in about 4 manuscripts (3.17%), unidentified number of lines consist in 3 manuscripts (2.38%) that researcher can't identified the total of line per page and 2 manuscripts (1.57%) in between 23 and 29 lines per page. Lastly, 12 others that recorded same result which is between 6 and 11, between 7 and 19, between 7 and 23, between 8 and 11, between 9 and 12, between 19 and 21, between 19 and 23, between 20 and 21, between 20 and 23, between 20 and 25, between 23 and 28 and between 28 and 31 consist only 1 manuscript (0.79%) each of that.

Table 9: Number of Lines

Number Of Lines	Frequency	Percentage (%)	Manuscript Related
1 – 10	10	7.94	46, 54, 58, 68, 71, 76, 82, 84, 109, 120
11 – 20	61	48.41	1, 2, 3, 9, 10, 11, 12, 15, 16, 22, 23, 24, 25, 26, 27, 29, 30, 32, 36, 38, 43, 49, 50, 51, 52, 53, 59, 62, 63, 67, 69, 70, 72, 75, 77, 78, 80, 81, 83, 85, 87, 90, 91, 92, 93, 95, 97, 100, 101, 102, 104, 110, 114, 115, 119, 121, 122, 124, 125, 126
21 – 30	35	27.78	6, 13, 17, 18, 19, 21, 28, 33, 34, 35, 37, 39, 41, 42, 44, 55, 57, 60, 64, 65, 66, 74, 79, 86, 88, 89, 94, 99, 105, 107, 111, 112, 116, 117, 118
> than 30	4	3.17	7, 61, 108, 120
6 – 11	1	0.79	31
7 – 19	1	0.79	113
7 – 23	1	0.79	123
8 – 11	1	0.79	14

9 – 12	1	0.79	73
19 – 21	1	0.79	48
19 – 23	1	0.79	45
20 – 21	1	0.79	56
20 – 23	1	079	40
20 – 25	1	0.79	47
23 – 28	1	0.79	8
23 – 29	2	1.57	4, 5
28 – 31	1	0.79	20
29 – 30	1	0.79	98
Unidentified	3	2.38	96, 103, 106

Catchword

The table above shows the use of the catchword in the 126 manuscript pages' wither under review. The unidentifiable catchword is the largest number of 60 manuscripts (47.62%) in this study because the codicological information is not clear related to catchword, meanwhile the use of catchword under the text is used by 20 manuscripts (15.87%). This number is followed by catchword on the verso of each folio as many 14 manuscripts (11.11%), catchword on each folio as many 13 manuscripts (10.32%). In this study, the researcher also found a manuscript that states about the use of catchword but in detail that is 11 manuscripts (8.73%) while the type stated is the occasional catchword of 4 manuscripts (3.17%), then catchword on each page is used by 3 manuscripts (2.38%). Finally, it is stated that no catchword found in 1 manuscript is (0.79%). Overall shows the unidentifiable catchword is the largest number and percentage in this category.

Table 10: Catchword

Catchword	Frequency	Percentage (%)	Manuscripts related
Catchword on each folio	13	10.32	19, 20, 21, 25, 26, 38, 41, 52, 60, 69, 98, 110, 119
Catchword on each page	3	2.38	7, 8, 37
Catchword on the verso of each folio	14	11.11	3, 5, 9, 10, 13, 16, 17, 22, 28, 33, 40, 53, 55, 61
Catchword under the text	20	15.87	76, 87, 88, 89, 90, 91, 93, 94, 95, 102, 108, 109, 111, 112, 113, 114, 115, 123, 125, 126
No catchword	1	0.79	49
Occasional catchword	4	3.17	4, 43, 97, 104
Has catchword	11	8.73	11, 15, 24, 29, 34, 35, 36, 39, 65, 81, 117
Not stated	60	47.62	2, 6, 11, 12, 14, 18, 23, 27, 30, 31, 32, 42, 44, 45, 46, 47, 48, 50, 51, 54, 56, 57, 58, 59, 62, 63, 64, 66, 67, 68, 70, 71, 72, 73, 74, 75, 77, 78, 79, 80, 82, 83, 84, 85, 86, 92, 96, 99, 100, 101, 103, 105, 106, 107, 116, 118, 120, 121, 122, 124

7. Watermark

Table 11 shows that there are 3 division of watermark according to 126 Malay manuscripts that have been studied. Based on the data obtained, the manuscripts that has watermark as many 41 manuscripts (33.0%). Then, the manuscripts that do not have a watermark are consists 17 manuscripts (13.0%). Besides that, researcher also found that there are 68 manuscripts (54.0%) has not stated watermark in the manuscripts. For all that, it can be concluded manuscripts that has not stated watermark as the largest number.

Table 11: Watermark

Watermark	Frequency	Percentage (%)	Manuscripts related
Has watermark	41	33.0	7, 16, 19, 22, 27, 31, 33, 42, 43, 48, 49, 51, 65, 70, 71, 74, 76, 78, 79, 81, 88, 89, 90, 93, 94, 95, 97, 102, 105, 108, 109, 112, 113, 114, 115, 116, 117, 118, 123, 125, 126
No watermark	17	13.0	15, 17, 18, 20, 21, 23, 24, 25, 26, 53, 67, 87, 91, 103, 104, 106, 111
Not stated	68	54.0	1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 28, 29, 30, 32, 34, 35, 36, 37, 38, 39, 40, 41, 44, 45, 46, 47, 50, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 66, 68, 69, 72, 73, 75, 77, 80, 82, 83, 84, 85, 86, 92, 96, 98, 99, 100, 101, 107, 110, 119, 120, 121, 122, 124

Conclusion

Malay Manuscript defined as handwritten manuscripts. It also refers to a version or piece of content, such a work, that the creator has prepared for printing or publication in book form. Traditional Malay literature included Malay manuscripts. Before the 19th century, all writing in the Malay language was done verbally rather than in manuscript form. This text has seen significant evolution in terms of structure and type. It has changed from one type to another, as can be seen. It begins with a literary kind of oral or folk literature, then developed into Malay manuscripts written like a story or literature. This development can occur due to the long process of time travel. It has experienced the stages of a certain period or that influence to produce manuscript wither. The development of the manuscript can be seen through two major divisions of the era namely the pre-18th century or traditional era and the post-18th century or modern era.

The history of the Malay language and other languages that younger generations are rarely familiar with are actually intimately tied to the writing of Malay manuscripts. This study looks at the patterns of Malay writings that have been published online. British Library and provide an online website with a statistical analysis list of codicology data for Malay manuscripts. European library.

This research is crucial in that it allows users access to a collection of Malay manuscripts that the British Library has made available online. Because it was simpler for them to access in statistical analysis, this statistical study will also be helpful to the community, such as students, lecturers, or researchers, in their learning, teaching, and research on Malay manuscript from the 17th to the 19th century. To obtain information on manuscripts that are occasionally ambiguous and are not permitted by the British library, they do not need to access the website or click on

the link. Moreover, this research will offer guidance on how to encourage the community to read historical manuscripts in order to preserve today's sentimental worth of communal assets. It also aims to suggest a brand-new setting as a potential remedy to help and enhance the teaching, learning, and research processes in manuscript studies.

The Malay world has developed its own civilisation since the arrival of Islam, the writers observed. Manuscripts that represent the intellectualism of the Malays' society at the time are testament of this. The presence of the manuscripts is also intimately tied to the work that intellectuals from the Malay world have done to promote Islamic education. They emphasize the notes that can be referenced and studied by their students as well as the community. That is why it is important efforts to preserve and preserve existing manuscripts for made the gaze and study of the next generation. This is because, this study also exposed the public and students or academics to know the pattern of published of ancient manuscripts centuries ago. It is hoped that this study will have a positive impact on all societies in maintaining the legacy of well-known figures in the past in producing useful writings for today's society in knowledge.

Recommendation

It is recommended for further study in the future, it is necessary to increase the number of manuscripts weather to be studied statistically in view of the number of manuscripts that many in our web site is online British library, expand the scope of the study, improvement of information codicology in this study and researchers need a relatively long study period to obtain quality data from the library database.

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