



Revitalization of Incung Script as an Effort to Improve Literacy Culture and Regional Cultural Innovation

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Abstract. This study examined the Revitalization of the Incung Kerinci script and Regional Cultural Innovation in Ancient Manuscripts inscribed with the Incung Kerinci script. This research is a qualitative descriptive study with a phenomenological approach. The instruments used were observation, interviews, and document analysis. The observation was used to find out and identify ancient manuscripts written in the Incung Kerinci script. Meanwhile, the interview process was conducted with some participants who have several characteristics, namely: 1) they are skilled in using Incung Kerinci script, 2) depatis who keep ancient manuscripts inscribed with the Incung Kerinci script, 3) stakeholders related to the depatis who keep ancient manuscripts inscribed with the Incung Kerinci Script at Kerinci Regency and Sungai Penuh City, and 4) teachers who are skilled at reading and writing as well as teaching Incung script. Besides, this study also used document analysis techniques to analyze the text of the Incung Kerinci script. The finding showed that the Kerinci Tribe had a high civilization since 600 years ago, namely the Incung Kerinci script. However, there are a few new generations who can read and write the Incung Kerinci script. Thus, the Kerinci tribe still has ancient manuscripts written in the Incung Kerinci script. It was proved by the writing of the Incung Kerinci script that wrote around XIV century, such as the Tanjung Tanah, and Tambo Kerinci Act, several manuscripts were stored in the Rumah Gedang belonging to the customary heart. This study also proved that there are several writing media manuscripts bearing the Incung Kerinci script that still exists now such as ancient manuscripts written on horn media, bamboo media, and Daluang media. Thus, the ancient manuscripts inscribed with the Incung Kerinci script generally belong to the heart of Adat, and it was found that a few are privately owned. Ancient manuscripts inscribed with the Incung script belonging to the customary heart are kept and cared for by their respective hearts at Rumah Gedang. The ancient manuscripts bearing the Incung Kerinci script are not found in the Museum of Kerinci Regency and Sungai Penuh City because they are heirlooms considered sacred to be cared for and kept by their respective indigenous peoples. Fourth, Learning the Incung Kerinci script has not been implemented in schools in Kerinci Regency because no teacher is skilled at teaching the Incung script. Learning the Incung script has been implemented in 20% of elementary and junior high schools in the city of Sungaipuh, and even then it is still part of cultural subjects as local content. Not only that, Revitalization of the Incung script can be done through several activities such as 1) outreach and publication of the Incung script, 2) learning the Incung script, 3) transliterating and translating texts

written with the Incung script in Ancient Manuscripts, 4) research conducted by scientists, and other scientific activities related to the Incung script Kerinci. Lastly, revive regional culture through studying and understanding cultural values related to culture that can be applied today in ancient texts that read the Incung script.

Keywords: Incung Script Learning · Regional Cultural Innovation · Revitalization of Incung Script

1 Introduction

The Kerinci tribe has a rich culture and high civilization dating back 600 years. One form of civilization owned by the Kerinci Tribe is an Ancient Manuscript that reads Incung Script. It is evidenced by the discovery of ancient manuscripts that read the Post-Pallawa script and Incung script on daluang media. This ancient manuscript contains laws found in the village of Tanjung Tanah Kerinci. Therefore, the text is called the Tanjung Tanah Law Book. Based on the results of previous research, the Tanjung Tanah Law Book is the oldest Malay manuscript in the world and the only Malay manuscript that still exists today. Based on the results of a laboratory study, the daluang media used to write the Text of the Tanjung Tanah Act was estimated to have been written around the XIV century. The Tanjung Tanah Law Book, the original of which is still stored in the Tanjung Tanah Customary Territory. Other ancient texts inscribed with the Incung script contain historical stories, poems of longing, expressions of heart and feelings, and moral messages that reflect the noble cultural values of the ancestors of the Kerinci tribe.

The noble values of a nation can be inherited from generation to generation, and these values can be communicated through writing. Written messages are far more effective than verbal messages. Oral messages are only recorded via the brain, easily erased and forgotten. Meanwhile, written messages if maintained, will be evidence of all time. Messages written through the Kerinci Ancient Manuscript using the Incung script would be a shame if they were allowed to become extinct. The extinct in the sense means that the manuscripts are not cared for and not maintained. Therefore, they become heirlooms and meaningless. Thus, people skilled at reading and interpreting the contents of the Incung script are no longer there. So it makes the values contained in the script cannot be inherited by the current generation.

The Incung script was still used by the Kerinci people until 1825. Since the 20th century, with the arrival of Islam in the natural world of Kerinci, the Incung script has slowly ceased to be used as a written communication medium. It is caused by the influence of Islamic culture on the Kerinci people. Therefore, the Kerinci people no longer use the Incung script. They tend to switch the written to Arabic-Malay, [1]. Based on that explanation it was known that, the culture can be shifting by the entry of new culture. In this case, the Incung script culture was changed at that time. That's worrying, if there is no effort to maintain the Incung Kerinci script as a culture with high civilizational values, the longer it will be forgotten.

Nowadays, it is very rare for the current generation to know the Incung script, especially those who can write and read the Incung script. Not being able to read the Incung script means not understanding the meaning of what is written in the Incung script in

the ancient Kerinci Manuscripts. The generation that known and understand the Incung Kerinci script has generally died and those still alive are old. It can cause a generational break that can understand a culture, namely the Incung Kerinci script. Therefore, the authors are interested in conducting research titled, Revitalization of the Incung Script in Efforts to Improve Literacy Culture and Regional Cultural Innovation. This study focused on several things such as: 1) the regional and cultural profile of the Kerinci Tribe, 2) the Incung script in the texts of the Kerinci Ancient Manuscripts, 3) the situation and conditions of the Incung script in Kerinci, 4) the learning of the Incung script in Kerinci, 5) the revitalization of ancient manuscripts that read the Incung Kerinci script, and 5) regional cultural innovation through texts. Ancient Manuscripts inscribed with the Incung Kerinci script..

2 Methodology

This type of qualitative descriptive research aims to identify and describe and find the right strategy to revitalize ancient manuscripts written with the Incung script and learn how to read and write the Incung Kerinci script and interpret the contents of the ancient manuscripts written with the Incung script. Descriptive research aims to systematically describe the facts and characteristics of the object or research subject in a precise and detailed manner [2]. This study also used a phenomenological approach, which attempts to describe ancient manuscript texts with the Incung script following the researcher's awareness. The meaning of a text in a manuscript does not depend on the creator but the researcher as the giver of meaning [3].

The data that has been collected was the revitalization of the Incung Kerinci script. It is related to the Kerinci Ancient Manuscripts that read the Incung Kerinci script, the traditions and culture of the Kerinci tribe related to the Incung script. In the data source, there are Kerinci Ancient Manuscript which reads Incung Script, traditional figures related to the Ancient Manuscript written Incung Script, teachers and the public who know and understand about the Ancient Manuscript written Incung Script, the Office of Education and the Office of Tourism and Culture City of Sungaipuh, the Office of Education and the Kerinci Regency Tourism Office.

3 Finding and Discussion

3.1 Profile of the Kerinci Region and Tribe

The Kerinci region is located at the western end of Jambi Province, on the border of Jambi province and West Sumatra Province. In the past, the Kerinci tribe was a tribe that inhabited the Kerinci Regency area and now the Kerinci Regency has been divided into two regions, namely Kerinci Regency and Sungai Penuh City. Even though the administrative area of the Kerinci region consists of two districts and a city, the Kerinci customary territory cannot be separated like the administrative area of government. Until now, the Kerinci tribe has relatively one family of customs and traditions with various variations according to the IcoGunakan area of each region.

The Kerinci tribe is a group of native ethnic groups who first came to Sumatra. The group is thought to have been in the Kerinci area since 10,000 years ago. The Kerinci tribe comes from the Mongoloid race from the south. The population of this tribe is around 300,000 people with a densely clustered settlement pattern. A village called a hamlet, is usually inhabited by a group of relatives who come from one descendant of an ancestor. Within the hamlet are several arrays (long houses) located in a row and clustered around the village road. The livelihood of the majority of the population is farming in the fields and rice fields. It is a description of the Kerinci Tribe in the past. The Kerinci Tribe in the present mostly inhabits the area of Kerinci Regency and Sungai Penuh City in Jambi Province. In addition, the Kerinci tribe is also spread across districts and cities throughout Jambi Province. The Kerinci tribe is widely spread in other areas outside Jambi Province, especially provinces close to the Kerinci area such as West Sumatra and Riau Provinces. Even the Kerinci tribe migrated to Malaysia. The livelihoods of the Kerinci tribe are now also varied, not only farming but trading and working as office workers, civil servants, and private employees.

The language used by the Kerinci tribe comes from the Austronesian language family. Based on the language and customs of the Kerinci tribe, it is included in the Malay category and is closest to the Minangkabau and Jambi Malays. Most of the Kerinci Tribe use the Kerinci language, which has various dialects. Communication between people with different dialects in the Kerinci area usually uses the Kerinci language which the other person can generally understand. Communicating with the Kerinci people with immigrants usually uses Indonesian or Malay.

The Kerinci tribe knows the tradition of ceremonies or traditional parties after the harvest known as *Kenduri Sko*. *Kenduri Sko* is the largest traditional ceremony in the Kerinci area because the *Kenduri Sko* ceremony has significance for each Kerinci region. During the ceremony, there was an event for the lowering of the ancestral heirlooms and the awarding of customary titles to the new adat leaders who would lead the adat heart. The *Kenduri Sko* tradition is meant to be grateful for the harvest obtained by the Kerinci people and ask for blessings so that they get better results in the coming harvest season. The Kerinci tribe is known as the Old Malay people [4]. The Old Malay people are still familiar with traditional ceremonies or parties after the harvest.

3.2 The Incung Script in the Ancient Manuscripts of Kerinci

Most ancient Kerinci manuscripts are written in Incung script and some in a mixed script, namely the Post-Pallawa script and the Old Javanese script. Until now the Kerinci Ancient Manuscripts are stored as heirlooms which are upheld and held for generations following the customs and traditions of the Kerinci people in *Rumah Gedang*, namely the house where the *depati* lives as a traditional leader of descent in one heart.

The Tanjung Tanah Law Book is an ancient text which contains the laws in force in the Dharmasraya Kingdom relating to the Kerinci region. *Dipati Kuja Ali* wrote the text of the Law on Tanjung Tanah on the orders of the Maharaja of the Dharmasraya kingdom and at the same time who issued the Law [5]. The manuscript of the Tanjung Tanah Law, written in the Incung Kerinci script, a variation of the Ulu Letter, is only on the last two pages, namely in the form of a *Seloka* (poem) to convey honor to the Maharaja.

The old Manuscripts inscribed with the Incung Kerinci script were found and collected by Petrus Voorhoeve in 1941, [6] including manuscripts of paper, bark, Daluang, palm leaves are written in a kind of Old Javanese script. Ancient manuscripts written on horn media and bamboo media read the Incung Kerinci script, a variation of the ulu letter. The ancient manuscripts were transliterated by [6] and Abdulhamid. They are teachers from Kerinci. There were 240 transliterated manuscripts and the transliteration results were 181 pages thick, entitled Tambo Kerinci. Tambo Kerinci is stored in the Library of the Koninklijk Instituut Voor de Taal-, Land-, en Volkenkunde (KTLV) in Leiden, The Netherlands with inventory number D Or. 415 [5]. In response to the script bearing the Incung script kept by the district head as an heirloom belonging to the traditional family, there is also the Incung script which is privately owned. It is the Ancient Manuscript with the Incung script belonging to and kept by Bakhtiar Anif and Iskandar Zakaria.

According to [7] said that in general the Incung Kerinci Manuscript was written on horn, bamboo, daluang, ox skin, bones, elephant hooves (*Merremia* = *Convolvulus nymphaeifolia* Hall), which is a type used for traditional medicine, and paper. Ancient manuscripts that are very old that can still be stored are scripts written on horn, bamboo, and daluang media. Manuscripts on paper and cloth media are relatively new or old manuscripts that have been transliterated. Manuscripts that read the Incung Kerinci script written on buffalo horn or goat horn media mostly contain agreements on the boundaries of an area and family tree [8]. Manuscripts written in the Incung Kerinci script on bamboo segments generally contain lamentations and mantras. The spells found were spells containing sorcery and invulnerability. Manuscripts with the Incung script with bamboo as media are mostly found in Koto Tuo, Rawang, Sungai Liuk and Sulak [8]. Manuscripts that read the Incung Kerinci script written on daluang media are only in the Tanjung Tanah Law Book manuscript on the last two pages.

3.3 The Situation and Condition of the Manuscript Written in Incung Kerinci Script

Most of the ancient manuscripts bearing the Incung Kerinci script are heirlooms belonging to traditional families stored in *Rumah Gedang*, the home of the *depati*'s family who are the traditional leaders of the family. Very few ancient manuscripts bearing the Incung Kerinci script are privately owned. Ancient Manuscripts belonging to traditional families, may only be handed down during *Kenduri Sko*, namely *Kenduri Sko* once every five years. The schedule depends on the mayors' agreement with residents in their customary territory. So that the ancient manuscripts bearing the Incung Kerinci script are difficult to socialize and publish to the wider community. The storage of ancient manuscripts bearing the Incung Kerinci script at *Rumah Gedang* also has a positive side: the ancient manuscripts are still stored and well maintained even though they are hundreds of years old.

These situations and conditions make people less aware of and understand the Ancient Manuscripts inscribed with Incung Kerinci. *Depati Talam Tuo*, the ruler who keeps the Tanjung Tanah Law Book, admits that he cannot read the letters written on the Tanjung Tanah Law Book, but he understands and understands all the contents contained in the Law Book. *Depati Talam Tuo* studied the contents of the Code from generation to generation. Likewise, other *Depati* generally cannot read and write Incung script. It is

a phenomenon in Kerinci related to the Ancient Manuscripts inscribed with the Incung Kerinci script until now.

Ancient Manuscripts inscribed with the Incung script in the Kerinci customary territory which have the status of heritage objects cannot be transferred to the Kerinci Regency Museum and the Sungai Penuh City Museum. Thus, the two museums do not store or collect objects inscribed with the Incung script. In terms of these two government areas, many collections of heirlooms bearing the Incung script, such as in the Kerinci Regency area, the Tanjung Tanah area, Penawar, Seleman, semurup and the Sulak area. Meanwhile, in the Sungai penuh City Area, the Sungai Penuh, Rawang, Sungai Liuk, and Pondok Tinggi areas. To make replicas or imitations that are the same as these heirlooms is difficult, because these heirlooms with the Incung script cannot be taken out of their storage area. It is a very sacred customary rule which its indigenous people obey.

The difficulty for the local government of Kerinci Regency to collect and make replicas of the heirlooms that read the Incung script was also caused by the lack of good communication between the local government and the *depatis* as the rulers of the heirlooms. Like the Ancient Manuscript of the Tanjung Tanah Law Book, there has been an order from the Central Archaeological Institute to be made a Cultural Heritage but until now, Monday, July 4 2022, the Decree of the Kerinci Regent for the Tanjung Tanah Law Book to become a cultural heritage object has not yet been issued.

[5] also said that almost all Incung Letters in Kerinci are still heirlooms kept by the customary heart. Only a few remain in foreign museums or libraries from more than 200 manuscripts of the Incung Letter.

Based on the previous explanation, it can be concluded that the situation and conditions of the ancient manuscripts with the Incung script at present, both in the Kerinci Regency area and in the City of Sungai Penuh have not been socialized to the public. It has not published either through learning at school or through direct publication to the wider community. Several service office nameplates in Kerinci Regency are printed with Indonesian Incung script, especially Latin letters written in Indonesian. No one uses the Incung script for street names, shop names, or product brands. Only in the City of Sungai Lilin the socialization of the Incung script through pictures on batik motifs, T-shirts, bags and objects in the form of souvenirs already exists, but not in all areas.

The results of a field survey [7] said that 98% of the students in Kerinci Regency and Sungai Penuh City did not know the Incung script. This was confirmed by Iskandar Zakaria in an interview with reporters, Now there are only a few prominent figures who can read this Incung script in Sungai Lilin. Meanwhile, the younger generation has very little desire to learn Incung script. When compared to the period between the survey results [7] and Iskandar Zakaria's interview for 4 years, the situation and condition of the people's skills of Kerinci Regency and Sungai Penuh City have hardly changed. For now, in 2022, the situation and condition of the ancient manuscripts that read the Incung Kerinci script are still the same, that is, the scripts that read the Incung Kerinci script are still heirlooms kept by the *Depatis* at the Gedang House belonging to the indigenous people.

3.4 Incung Kerinci Script Learning

The Kerinci Regency Government has not implemented the Incung Kerinci Literacy Learning program, because the teaching staff is unavailable. The training program for their Incung Script teachers has also not been able to be implemented but the program plan already exists. Nonetheless, the Kerinci Regency Tourism and Culture Office has conducted training for prospective Kerinci Incung Script teachers. However, the implementation of this training has not coordinated with the Kerinci District Education Office.

Through the Education Office, the City Government of Sungai Penuh has implemented learning the Incung Kerinci script. Learning the Incung Kerinci Script in the City of SungaiFull is not a stand-alone learning. It collaborates with several subjects related to Cultural Arts in one subject area, namely the Culture subject. The learning of the Incung Kerinci script in Sungaipuh City has been carried out from the elementary school level in the high class to the junior high school level. For the implementation of learning the Incung Kerinci script, it has only been implemented in 20% of the existing schools. This is due to the lack of skilled teachers using the Incung script. In addition to formal schools in the City of SungaiFull, there is also a privately owned Incung School. The students consist of school-age children, both elementary and junior high school students and some are already high school students.

3.5 Revitalization of the Incung Kerinci Script

Ancient Manuscripts bearing the Incung Kerinci script are a high civilization owned by the Kerinci Tribe since the XIV century. The span of centuries has had a certain effect on developing the community that supports this culture. The negative effect is that the current generation cannot read the Incung Kerinci script or understand the Old Kerinci language used in the ancient texts. On the other hand, the script bearing the Incung Kerinci script is kept at Rumah Gedang and has been preserved until now. But it is stored as a sacred heirloom and it is believed that this object is an ancestral heritage that must be preserved and cared for without effort to study it.

To preserve civilization and culture in the form of ancient manuscripts inscribed with the Incung Kerinci script is not only about maintaining its sustainability, but more than that is an effort to revive a high civilization that has been left far behind based on the distance of time. That is, trying to revitalize an old culture that is almost extinct, but still has a connecting object in the form of an Ancient Manuscript inscribed with the Incung Kerinci script. Ancient texts bearing the Incung Kerinci script contain noble cultural values of the past, but these noble values have long been drowned out by the changing times.

The cultural revitalization contained in ancient manuscripts bearing the Incung Kerinci script, which was first carried out was socializing or reintroducing to the wider community, especially the Kerinci people, regarding ancient manuscripts bearing the Incung Kerinci script which their ancestors had passed down. Socialization of the Incung script can be done by making replicas, photos, and videos of the ancient manuscripts for display at the Kerinci Regency Museum and Sungai Penuh City Museum as cultural collections. So that the general public can see replicas or photos and videos of scripts bearing the

Incung Kerinci script, of course they will know that the Kerinci tribe once had a high civilization in the past. Revitalization of ancient manuscripts bearing the Incung Kerinci script can also be carried out through socialization of the use of the Incung Kerinci script on office signboards, street signboards, traditional expressions which are the philosophy of life for the people in the state.

Second, revitalizing ancient manuscripts written with the Incung Kerinci script can be done by transliterating the ancient manuscript from Incung script to Latin script. The fact is that now many ancient manuscripts have been transliterated. But, like the Tanjung Tanah Law, several manuscripts written on the media of buffalo horn, goat horn, bamboo, paper, bark, daluang which use the Incung script, a variation of the Ulu letter, totaling 240 manuscripts. Transliterated and collected into one 181-page manuscript entitled Tambo Kerinci. Then, nowadays, transliteration of ancient manuscripts with the Incung Kerinci script written on bamboo media belonging to the Depati Simpan Negeri in Semurup and ancient manuscripts written with the Incung Kerinci script written on bamboo media belonging to Bakhtiar Anif from Sulak has also been carried out. [9, 10] transliterated the two ancient manuscripts. The results of the transliteration and translation of ancient manuscripts bearing the Incung Kerinci script can be read and understood by the wider community. Thus, readers can understand the old culture, in the sense of the word reviving the old culture in the present.

Third, the program for learning to read and write the Incung Kerinci script must go through formally structured learning, such as learning in other subjects. Formal learning must coordinate directly with the local government of Kerinci Regency and Sungai Penuh City. Formal learning must have clear learning designs, such as Learning Implementation Plans (RPP), strategies, media, and belonging to certain subject groups.

Fourth, the revitalization of ancient manuscripts inscribed with the Incung Kerinci script can be done through research by researchers and academics. Since the 18th century, ancient manuscripts bearing the Incung Kerinci script kept by the Kerinci tribe have been discovered by foreign researchers, namely Marsden. Finally, in 1834 Marsden wrote about the Incung alphabet. In the 19th century, to be precise, in 1916 Edward Jacobson came to Kerinci and found two ancient manuscripts that read the Incung script on buffalo horn media. Edward Jacobson was very interested in the manuscript. But he could not read the Incung script in the codices on the buffalo horn. Then, Edward Jacobson copied the manuscript and sent it to L.C. Westenenk a Dutch official in Bengkulu. A copy of an ancient manuscript originating from a manuscript written in horn media belonging to Datuk Singarapi Putih, Sungai Penuh Hamlet was examined by [11]. His research results were published in a *Rentjong Schrift* paper in Dutch in 1922. The *Rentjong Schrift* paper contains transliteration, translation, and the alphabet of the Letter Incung. In 1941 Petrus Voorhoeve, a Dutch language official, conducted a study on ancient texts in Kerinci. The findings are published in his paper entitled *Tambo Kerintji*. Furthermore, a researcher who is a native of the Kerinci area, Prof. DR. H. Amir Hakim Usman [12], MA conducted a study on ancient manuscripts inscribed with the Incung Kerinci script written on buffalo horn, reed, paper, bone and elephant hooves. Very high and contains moral messages.

Fifth, the revitalization of Incung culture through domestic production tools in this case regional production, such as the production of Kerinci Incung Batik, jackets, t-shirts, bags, wallets, and various other souvenirs.

3.6 Regional Cultural Innovation Through Revitalization of the Incung Script Text

Ancient manuscripts inscribed with the Incung Kerinci script contain customs, traditions, the way of life of the Kerinci people in the past, state status in the kingdom, traditional expressions, traditional leadership structures, procedures for replacing traditional leaders. These problems were found in ancient manuscripts as heirlooms including ancient manuscripts that read the Incung Kerinci script. For example, a customary expression found in ancient manuscripts that read the Incung Kerinci script, namely Sahalun Suhak Saletuh Bedde means compactness, which is now a philosophy of life for the state in the government of Sungai Penuh City. This traditional expression is the ancestral culture of the Kerinci Tribe which is used as a philosophy of life that follows today's life.

In addition, there is a heritage flag called Karamentang when long ago when people saw Karamentang fluttering it indicated that there was a people's party called *Kenduri Sko*, now if there is a people's party or a state party the Red and White flag also flies and banners indicate there is a party in this country or region. Then, there is an ancient text which contains the Oath of Karang Setio, which is an oath of office for traditional leaders, for today it is an oath of office.

Furthermore, there are ancient texts containing clear laws from past kingdoms which are still used today, such as the Tanjung Tanah Law Book. Everything contained and reflected in the ancient manuscripts that read the Incung Kerinci script is the noble values of the culture of the Kerinci tribe which can be used as a reference for today's life. Therefore, past cultural values need to be explored again and updated to guide contemporary life.

4 Conclusion

Based on the results and discussion of this study it can be concluded as follows:

The Kerinci people have ancient manuscripts inscribed with several scripts such as the Post-Pallawa script, Old Javanese script, and Incung Kerinci script. The Incung Kerinci script is the original script belonging to the Kerinci tribe.

Ancient manuscripts bearing the Incung Kerinci script generally belong to traditional families kept by the Depati at Rumah Gedang. Ancient Manuscripts as heirlooms may only be handed down and seen by the heart during *Kenduri Sko*. Learning the Incung Kerinci script has not been carried out optimally in the Kerinci area, especially in Kerinci Regency the Incung script has not been taught to schools in this area. The city of Sungaipuh has implemented learning the Incung script, in only 20% of the existing schools and is only part of cultural lessons as local content.

To revive the culture of the Incung Script and the cultural values it contains, revitalization indeed needs to be conducted. It can be carried out through several activities such as 1) the outreach and publication, 2) learning of the Incung Script, 3) research

on Ancient Manuscripts written with the Incung Script, 4) transliteration of Ancient Manuscripts written with the Incung Script into Latin letters and translating the language used into Indonesia Latin, and 5) made the Incung script a batik motif called the Kerinci Incung Batik.

Studying the old culture contained in ancient manuscripts bearing the Incung Script indeed needs to do. Therefore, it can be used as a guide for today's life. That is the inheritance of old culture to the current generation.

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