

## THE IDEOLOGY BEHIND THE EFFORTS TO DESIGNATE THE HOUSE OF THE NYOMAN RAI SRIMBEN AS A CULTURAL RESERVE

I Wayan Eka Wiranata<sup>1</sup>, Ni Ketut Puji Astiti Laksmi<sup>2</sup>,  
Ida Ayu Laksmita Sari<sup>3</sup>

<sup>1</sup>Cultural Preservation Office Region XV <sup>2,3</sup>Faculty of Humanities,  
Udayana University

E-mail: [wiranata.aditya20@gmail.com](mailto:wiranata.aditya20@gmail.com), [puji\\_astiti@unud.ac.id](mailto:puji_astiti@unud.ac.id),  
[laksmita\\_sari@unud.ac.id](mailto:laksmita_sari@unud.ac.id)

---

**Received Date** : 07-12-2024  
**Accepted Date** : 17-01-2025  
**Published Date** : 28-02-2025

### ABSTRACT

Cultural reserve is something that must be preserved as it holds important values, including history, science, education, religion, and culture. The house of Nyoman Rai Srimben, where a woman gave birth to Ir. Soekarno, Indonesia's first president, represents these core values. In 2022, the Bali Provincial Cultural Service recommended that Nyoman Rai Srimben's house be designated as a provincial cultural reserve site. Reflecting on the background, this research paper aims to achieve three main objectives. First, it will analyse the factors that motivated the Bali Provincial Cultural Service to designate the house as a cultural reserve site. Second, it will examine the underlying ideology behind this designation. Third, it will explore the implications of the designation. This research is a qualitative study, using data collection methods such as observation, interviews, and document analysis. The theories used in this paper are the theory of power/knowledge relations and the theory of hegemony. A deductive approach is employed in the data analysis. The findings reveal that the Bali Provincial Cultural Service's decision to designate the house as a cultural reserve site is based on two key factors: (1) an internal factor, originating from the community that owns the property who possess the historical knowledge; and (2) an external factor, related to the enforcement of Law No. 11 of 2010 concerning reserve. The final result focuses on the implications of the designation, which has led to shifts in the cultural, economic, and social aspects related to the house of Nyoman Rai Srimben. These shifts include changes in the protection, development, and utilization of the site.

**Keywords:** ideology, designation, the house of Nyoman Rai Srimben, cultural reserve.

### INTRODUCTION

Cultural reserve is an evolving sign of a society's civilization, embodying noble values that reflect the unique creative power of a community, whether it is extinct or still thriving. The critical importance of cultural reserve lies in its role as evidence of historical and cultural resources. It serves as an object of study, a means to preserve and promote

cultural values, a medium of cultural knowledge passed down through generations, and a tool for fostering national identity and resilience in both cultural and social contexts (Tjandrasasmita, 1982).

In line with its critical value, Law No. 11 of 2010, Article 1, Paragraph 1, defines cultural reserve as coming from two cultures in the forms of cultural reserve objects, cultural reserve buildings, cultural reserve structures, cultural reserve sites, and cultural reserve areas, both on land and in water. These cultural reserve assets must be preserved due to their historical, scientific, educational, religious, and/or cultural significance, and they are protected through a formal designation process. Reflecting on the enforcement of the law, it is clear that the designation emphasizes the site as an important part of Indonesia's cultural reserve that must be properly preserved and cared for. The process of designating cultural reserve sites, especially for historical relics, is mandated by Law No. 11 of 2010 concerning cultural reserve. These historical relics hold significant value and have the potential to become cultural icons in their respective regions. In addition, they serve as valuable sources of knowledge and learning tools for local history, contributing to the development of national identity.

In Bali Province, there are several historical relics categorized as cultural reserve that require preservation. These relics provide an opportunity for society to learn from the rich heritage of the past and strengthen national pride. Some notable historical sites that can be visited include Kerta Gosa, Taman Ujung, and Tampaksiring Palace, each with its own unique story. In Buleleng Regency, the northernmost region of Bali, there are also important historical relics related to Indonesia's struggle for independence, one of which is the house of Nyoman Rai Srimben. Despite her significant role in the founding of the Unitary State of the Republic of Indonesia (NKRI), the story of Nyoman Rai Srimben has not been widely documented. Nyoman Rai Srimben, born in the Bale Agung area of Paket Agung Village, Buleleng, was the biological mother of Ir. Soekarno, the proclaimer and first president of the Republic of Indonesia.

Acknowledging Nyoman Rai Srimben's house as the place where the mother of President Soekarno gave birth highlights its importance in history, education, culture, and religion. Sharing her story and the history of the house helps young generations understand its value and encourages them to preserve this significant site. The historical value of the house reflects Indonesia's journey towards independence and helps shape the country's societal and cultural values that requires preservation.

In 2022, a team of cultural reserve experts from the Bali Provincial Cultural

Service conducted an assessment of Nyoman Rai Srimben's house and recommended it be designated as a cultural reserve site in the province (Disbud Prov. Bali, 2022). The term designation refers to granting "cultural reserve" status to objects, buildings, structures, or sites, or geographical space units carried out by the district, city, or provincial government based on expert studies and recommendations (UU No. 11, 2010). Once a cultural reserve site is registered as a cultural reserve, it must follow preservation guidelines and cannot be altered or have its status changed without approval. The designation also includes a ranking system with categories ranging from district/city and province-level to state-level cultural reserves (UU No. 11, 2010). On behalf of the Bali Provincial Cultural Service, a team of cultural reserve experts has designated the house of Nyoman Rai Srimben as a provincial-level cultural reserve. This decision must adhere to the established guidelines where the owner may not alter any changes without coordinating with the Bali Provincial Cultural Service.

## **METHODOLOGY**

This research paper is qualitative study that employs descriptive-qualitative data analysis method. The analytical process consists of three stages; data reduction, data presentation, and conclusion drawing. The data analysis method is conducted through observation, interview and document analysis. The theoretical frameworks used in this paper include the theory of power/knowledge relations and the theory of hegemony. A deductive approach is applied in the data analysis. The findings are presented through descriptive explanation using academic terminology supported by formal elements such as table, graphic, and illustration or photographs.

## **RESULT AND DISCUSSION**

### **Factors Behind the Designation of Nyoman Rai Srimben's House as Cultural Reserve.**

Bali Provincial Cultural Service decided to designate the house of Nyoman Rai Srimben as cultural reserve based on important values including historical, scientific, educational, religious, and cultural.

#### **Historical Value**

According to the enforcement Law No.11 of 2010, the core value of history lies in the cultural richness that must to be properly preserved, protected and developed.

Cultural reserveserves as identity symbol of a country. The house of Nyoman Rai Srimben's holds both the artefactual significance and historical meaning, as it is connected to the independence journeyof First President Soekarno's biological mother. This core value must be very much taken intoaccount. The cultural resources must be given utmost consideration. cultural reserves are of great importance from events occurred in the past. This sentence came from head of cultural reserve experts' statement in Bali Province, I Made Kusuma Jaya (64 years old) as follows:

*"Based on the examination of Nyoman Rai Srimben's house, it can be concluded that the house holds the memory as a birthplace of Nyoman Rai Srimben. She was the biological mother of Ir. Soekarno, Indonesia's first president. At this site, Nyoman RaiSrimben is recorded to have participated in cultural ceremonies and experienced her young-adulthood stage which are significance to the history of Buleleng regency, Baliand Indonesia as a whole."*  
(interview with I Made Kusuma Jaya, 11 March 2024).

The historical value of the house represents a cultural reserve object, where the values are associated with it for preserving the events of the past, whether they belong to pre-historic or historic moments. The life of Ni Nyoman Rai Srimben's is deeply intertwined to the localhistory journey of Buleleng regency and indeed, the broader history of the nation.

### **Scientific Value**

Education is a key value within the framework of cultural reserves aligning with the enforcement Law No.11 of 2010 on cultural reserve. Cultural reserve, on the other hand, is partof cultural reserve that includes objects, buildings, structures, or sites, that holds important features to science, history and education. The objectives of protecting cultural reserves includepreserving the national cultural reserve and local societies as whole, enhancing the dignity andhonor of the nation, and strengthening the national identity.

Enforcement Law No.11 of 2010 also outlines the role of government in identifying objects, buildings, structures and sites categorized as alleged cultural reserves. The Nyoman Rai Srimben site consists of several key fragments including Bale Gede, which is the main part of the house, Gedong Pajenengan/Kawitan Pasek Baleagung, Gapura (gate) Gedong Pajenengan/Kawitan Pasak Baleagung Buleleng, Gapura Merajan Pasek Baleagung Buleleng,Gapura Jaba Tengah Merajan and Kawitan Pasek Baleagung Buleleng.



Figure 1. Bale Gede of the house of Nyoman Rai Srimben  
(source: Wiranata, 2023)

The buildings that make up the key fragments of the Nyoman Rai Srimben site hold significant potential for advancing scientific research. Valuable information can be drawn from these structures as well as the values they embody, such as religion, nationalism, integrity and independence. These themes can be easily understood by academics including students, lecturers and academic staff as part of learning process and character development.

*“The designation of Nyoman Rai Srimben site as cultural reserve offers a new avenue for studying architecture particularly the Bali Langgam style, which composes core values relevant to scientific study of existing Langgam architecture.”*

(Interview with Made Kusuma Jaya, 11 March 2024).

The house of Nyoman Rai Srimben is situated within residential complex of the extended family of Dadia Pasek Baleagung Buleleng, which consists of buildings, objects and structures. These serve as both residences and customary practices, showcasing the distinctive Langgam architectural design that still presents in Buleleng Regency.

### **Educational Value**

According to enforcement Law article 79, it states (1) research must be conducted on every cultural reserve development plan to gather information as well as to identify, strengthen and elaborate on cultural values. (2) research mentioned in paragraph 1 concerning cultural reserve is carried out through: a. fundamental research for scientific development; and b. applied research for technological development or practical applications. (3) Research mentioned in paragraph 1 may be part of analytical

process regarding environmental impact, or it may be conducted independently. (4) The results of the research on cultural reserve, as outlined in paragraph 2 can be used to advance information and cultural reserve promotion. (5) Government, provincial government, or researchers are responsible for informing the public and publishing the research findings. The house of Nyoman Rai Srimben holds significant educational value, as it is the birthplace of the mother of Indonesia's First President, Ir. Soekarno, and still stands today.

The house of Nyoman Rai Srimben highlights the importance of education for Indonesian society particularly for the Balinese community. With a strong sense of dignity and honor, this nation can reach high level of prosperity. This perspective is supported by Made Kusuma Jaya, a leading cultural reserve expert who is 62 years old, as follows:

*"Nyoman Rai Srimben's house holds significant historical and educational values covering the journey of the country's independence as it is the birthplace of President Soekarno's mother, Nyoman Rai Srimben"*

### **Cultural Value**

According to enforcement Law No. 11 of 2010 concerning Cultural Reserve; objects, buildings, structures, or sites, that holds significant values in science, history and education can be designated as cultural reserves. A cultural reserve is a tangible cultural reserve with real mass and dimension such as buildings, temples, and statues. Iconic buildings or historical sites that are widely recognized often considered as the national heritage and serve as the symbol of the country on international stage.

Bung Karno, as President Soekarno is commonly known, was the son of Nyoman Rai Srimben and Soekemi Sosrodiharjo, who was of mixed Javanese and Balinese descent. Soekarno was the first to introduce the concept of Pancasila, the foundational philosophical theory of Indonesia. He is also famous as the country's first president and a key figure in the declaration of Indonesia's independence, serving from 1945 to 1967. June is often referred to as "Soekarno Month," a time to honor the significant moments in the life of the nation's founding father. Bung Karno was a charismatic leader and a powerful orator who championed national unity. The marriage of Raden Soekemi and Nyoman Rai Srimben holds cultural significance, reinforcing the values of national identity, diversity (ke-bhinneka-an), tolerance, and unity in Indonesia.

The family of Nyoman Rai Srimben already had an open-minded approach to cultures beyond Bali even at that time. Nyoman Rai Srimben was the first in her

community to ever marry someone from outside of her tribe, and this forward-thinking mindset influenced Soekarno's character. His upbringing, shaped by the values to respect diversity, played a key role in his efforts to unite the nation. This argument is also shared by Made Kusuma Jaya, a leading expert on cultural reserves, who states:

*"Someone as Nyoman Rai Srimben, during that time, already had an open-minded approach to cultures outside Bali. She was the first who entered into mix-race marriage, and it drew inspirations to Soekarno to respect the diversity and work toward uniting Indonesia"*

(Interview with Made Kusuma Jaya, 11 March 2024).

The house of Nyoman Rai Srimben, designated as cultural reserve in the provincial level indeed holds significant cultural value. As the birthplace of the first president's mother, Nyoman Rai Srimben, it played an implicit role to shape moral education of Soekarno. This influence reflected in his decisions and leaderships which emphasized regarding the values of diversity, tolerance, and national unity.

### **Ideology Behind the Designation of Nyoman Rai Srimben's House as Cultural Reserve**

Human behaviour is always influenced by the ideological superstructure that shapes it. Ideology serves as guiding framework or pattern for how individuals act within society. Ideological superstructures include values, norms, knowledges, and beliefs (Atmaja, 2010: 133). According to Gramsci (in Barker, 2014: 138), ideology is a set of ideas, a cluster of meanings, and practices that supports the power of particular social class, even though it presents itself as universal truth. Ideology is closely linked to daily practices, as it provides guidelines for practical and moral behaviours of individuals associated in their social lives. Ideology can be understood as both real experience and a set of systematic ideas that organizes and connects different social elements. Ideology can be social knot that helps the manifestation of hegemonic and counter-hegemonic blocs. While ideology can sometimes take the form of a coherent set of ideas, it often appears as fragmented common sense, embedded in various representations.

According to Thompson (2015: 16), the concept of ideology refers to the ways in which meaning is used in certain contexts. It is also concerned with building and maintaining power relation, whether symmetrical or asymmetrical. Ideology acts as of power, requiring an investigation into how meaning is constructed and represented through various symbols, from everyday language to complex images and texts. This research presents ideology as a set of ideas, beliefs, notions, and values that are

considered accurate by the Bali Provincial Government, which led to the designation of Nyoman Rai Srimben's house as cultural reserve.

### **Soekarnoism**

In scientific term, Soekarnoism refers to the knowledge, understanding, teachings, theories, systems, and life practices followed and carried out by Bung Karno. The term is seen as an accurate reference to the Bung Karno's entire body of teachings which have become a complete whole as unified understanding.

The designation of Nyoman Rai Srimben's house as cultural reserve is closely linked to ideology. Nyoman Rai Srimben, the biological mother of Soekarno, was honoured through this decision made by Bali Governor, I Wayan Koster. As the decision was in line with the governor's policy, it reflects the strong government authority in Bali Province, emphasizing the connection to the life journey of Indonesia's first president. Consequently, the site was prioritised and designated as cultural reserve.

### **Preservation**

One of the goals of cultural preservation is to carry out cultural revitalisation (strengthening). In relation to revitalisation, Prof. A Chaedar Alwasilah outlined three key steps; (1) fostering understanding to raise awareness, (2) collective planning, and (3) generating cultural creativity. Preservation is a based effort. This basis is also called the supporting factors both from within and outside the object being preserved. As a result, the process of preservation involves strategies or methods designed on the specific needs and conditions (Chaedar, 2006: 18).

Preservation cannot exist on itself; it requires the role of development to ensure its longevity. It also serves as stabilising aspect for individuals' lives, with survival reflecting the dynamics of change (Soekanto, 2003: 432). Cultural preservation involves a set of principles that ensure cultural objects remain, proving that such cultural objects still exists even though many may be neglected and forgotten. Effective preservation can only occur if the object being preserved is consistently monitored. When a culture is neglected, it fades away. Similarly, when tools are not properly used in society they are eventually lost (Prof. Dr. I Gede Pitana, Bali Post, 2003).

In accordance with enforcement Law No.11 of 2010, cultural reserve must be preserved. According to (Geertz 1999: 19), cultural preservation does not imply keeping them frozen in time as cultures are constantly changing, being reconstructed, recreated



towards responds circulating in response to shifting circumstances. To maintain the original structure of cultural objects, technology advancements are often necessary (Pitana, 2005:165). Preservation can be carried out through two methods; formal preservation and conventional preservation.

Formal preservation on Nyoman Rai Srimben's house began with the inventory noting by Bali cultural Reserve Conservation Center in 2017. The activity was followed by the archaeology technical study by the same party in 2019 then continued with restoration activities on the house of Nyoman Rai Srimben In 2020. The part of the house that was restored is Bale Gede, the house of Rai Srimben.

Development is integral part of preservation process, aiming to adding values, promoting, and utilizing the cultural reserve through research, revitalisation, and sustainable adaptation all in alignment with objectives of the preservation. The historical, archaeological, socio-cultural, and religious values of the site can be developed as tourism destination for historical education, providing visitors with valuable information. This can be shared through brochures, website or any other social media managed by the Buleleng Provincial Cultural Service. Preservation through utilization involves empowering cultural reserve to benefit the welfare of the community. Conventional preservation, on the other hand, is carried out by the owners of the relevant objects. These owners often use tourism-related campaign to inform and promote the objects to visitors, sharing information through brochures, websites and social media.

### **Implications Behind the Designation of Nyoman Rai Srimben's House as Cultural Reserve**

The designation of Nyoman Rai Srimben's house as cultural reserve carries significant implications particularly regarding the utilization and development processes that will take place in the future. The implications include cultural, socials, and economical aspects, affecting not only to the owners and management but also the site itself.

#### **Cultural Implication**

The designation of Nyoman Rai Srimben's house as cultural reserve is expected to attract attentions to its maintenance and preservation, ensuring that its historical elements are safeguarded. This designation may also lead to changes in the practices and activities previously associated with the house. Initially, the house of Nyoman Rai Srimben served as place for daily activities and religious ceremonies, it has now taken into

a new role as a museum to preserve the historical memory of the proclaimer's mother, Nyoman Rai Srimben. The owners must follow the designation guidelines which include restriction designed to protect the cultural reserve. As stated by the owner of Nyoman Rai Srimben's house, Made Supatika, 58 years old:

*"We are grateful to have this house designated as cultural reserve, especially at the provincial level. However, we understand that it is our responsibility to follow the guidelines set by the government, and we must comply in order to preserve the structure and essence of the site".*

(Interview with Made Supatika, 20 March 2024)

Based on the above interview, the owner of Nyoman Rai Srimben's house must adhere to the regulations and guidelines to ensure the preservation and maintenance of the site. These include a) standard maintenance and restoration. The owner is required to use approved materials and techniques to maintain and restore the property, ensuring the original structure is preserved. Restoration permit: any restoration plan or structural change must be approved by the relevant authorities through a permit process. (b) appropriate use restrictions: The use of the site as a cultural reserve site may be limited to specific purposes, such as education, tourism, or cultural activities. It cannot be used for destructive or inappropriate activities. c.) activity reporting and monitoring: owners are required to report activities conducted within the site's vicinity to the relevant authority. Regular monitoring by the government or relevant entities ensure that the guidelines are followed and the site remains in a good condition. d). Restriction and sanctions for destructive acts: any action that can damage the structure of the site is forbidden such as vandalization, replacing the original elements with modern ones without permission, or constructions that damage the integrity of the site. Violation will result in sanctions, including fines, or requirement to repair the damage.

### **Social Implication**

As a site of cultural reserve, the interactions and roles of the owner of Nyoman Rai Srimben's house are crucial for its utilization and preservation. The management and conservation of this cultural reserve depend on the involvement of decision-makers in overseeing the cultural reserve, as well as on the interaction between the property owner, those responsible for managing the site, and the visitors who come to explore it.

A site designated as cultural reserve will result in the increasing level of recognition of the place, which will then attract people to visit. The utilization and development of a cultural reserve site into a tourist destination should not only focus on

profit but also prioritize the sustainability of culture and the environment. The partnership between the Nyoman Rai Srimben House and various government entities, including the Buleleng Cultural Service, the Bali Provincial Cultural Service, and the XV Region Cultural Conservation Center, plays a key role in preserving and developing the site. This collaboration involves technical agreements for preservation activities, including actions to address any damage to the cultural reserve and guidelines for its use. In the future, if the Nyoman Rai Srimben House becomes a popular tourist attraction, it will likely collaborate with the Buleleng Regency Tourism Service for the development of facilities, infrastructure, and promotional efforts to attract visitors.

### **Economics Implication**

Up until this current moment, the house of Nyoman Rai Srimben has yet turned into tourism destination. However, its potency to be history-themed tourism center is significant and will likely be designated as one of tourism attraction in the future. It is expected that the utilization of the Nyoman Rai Srimben's house as a tourism destination can provide more contribution to the welfare of the cultural reserve owners, the surrounding community and the long-term preservation of culture in a sustainable manner. As a commodity, tourism has the potential to stimulate various economic sectors. It can create job opportunities not only in the tourism industry itself but also in related sectors. Related to this, the Head of the Cultural Reserve Division of the Bali Provincial Cultural Service, Ayu Putu Lilik (52 years old) as follows.

*“The designation of Nyoman Rai Srimben's house as cultural reserve at the provincial level not only serves as a step forward preserving the national proclaimer's mother, but also is expected to bring social and economic benefits to both the owner and local community. It is essential to follow the necessity steps to develop the site so that it can attract many visitors to explore the historical house of Nyoman Rai Srimben”* (interview with Ayu Putu Lilik, 11 March 2024)

Another implication if the cultural reserve site of Nyoman Rai Srimben's house continues to develop as a tourist destination, in addition to increasing the income of the owner and the surrounding community, it also provides income to the Buleleng Regency Government. Additionally, there will be an increase in the development of village infrastructure to provide the best service to tourists and local community. This implication, thus, brings benefits provided by the presence of cultural reserve as a tourist destination to all parties.

## **CONCLUSION**

Based on the above explanation, it can be concluded factors leading to the designation of Nyoman Rai Srimben's house come from both internal and external sources. The internal factor stems from local community who surround the historical site whose owners have adapted to the shifting paradigm throughout the designation process. External factor, on the other hand, is identified by the recognition of the site's important values and recommendation from the provincial government policy, especially the Bali Provincial Cultural Service. Identification of important values stated in enforcement Law No. 11 of 2010 concerning cultural reserve includes historical, scientific, educational, and cultural values. The recommended policies that are important things have been implemented to designate the house of Nyoman Rai Srimben as a provincial-level cultural reserve. The important role of the provincial government, in this context is the Bali Provincial Cultural Service, has determined the house of Nyoman Rai Srimben as cultural reserve at the provincial level and has received an official certification signed by the Governor of Bali. The following recommended policy in the future is to carry out regular preservation for the house of Nyoman Rai Srimben.

The ideology behind the designation determination of Nyoman Rai Srimben's house as a cultural reserve is *Soekarnoism* and the ideology of preservation. *Soekarnoism* refers to the ideology and thoughts practiced by Soekarno, the founding father and President of Indonesia. The Governor of Bali, I Wayan Koster, whose ideology is shared within his administration, resonates to the Soekarno's body of teachings. The designation of Nyoman Rai Srimben's house as a cultural reserve is also inseparable from this ideology. Nyoman Rai Srimben was the biological mother of Soekarno, thus the designation of Nyoman Rai Srimben's house as a cultural reserve was driven by Governor I Wayan Koster's shared ideology.

The implications occurring from the designation of Nyoman Rai Srimben's house as a cultural reserve include cultural implications, where initially Nyoman Rai Srimben's house only functioned as a place for activities and for religious ceremonies to then play a role as "museum" to commemorate the historical journey of the Proclaimer's mother, Nyoman Rai Srimben. Social Implications; such as utilization and development of cultural reserve sites require interaction from parties involved in the management of the site, and also the interaction between the property owner, those responsible for managing the site, and the visitors who come to explore it. Economic implication adds to the final touch that is expected from the designation to which both owner and locals wish it to bring welfare in

the surrounding community and the long-term preservation of culture in a sustainable manner.

## REFERENCE

- Adi Susilo, Taufik. 2010. Soekarno Biografi Singkat 1901-1970. Yogyakarta: Ar-Ruzz Media.
- Ardika, I Wayan. 2015. Warisan Budaya Perspektif Masa Kini. Denpasar: Udayana University Press.
- Barker, Chris. 2005. Cultural Studies: Teori Dan Praktik. Yogyakarta: Bentang.
- Barker, C. 2009. Culture Studies: Teori dan Praktik. Yogyakarta: Kreasi Wacana.
- Chrisantho Marician Sile, Angelius. 2023. "Pemaknaan atas Ideologi di Balik Pergeseran Kedudukan Perempuan dalam Sistem Perkawinan Matrilineal di Kampung Doka Nikisie, Flores, NTT". Tesis. Denpasar: Program Magister Program Studi Kajian Budaya Universitas Udayana.
- Deviw, Vita Marshinta 2022. "Kajian Penetapan Cagar Budaya bangunan SMP Negeri 1 Pekalongan" Jurnal Litbang Kota Pekalongan. 20 (1) hlm 17-22.
- Endraswara, Suwardi. 2003. Metodologi Penelitian Kebudayaan. Yogyakarta: Yayasan Untuk Indonesia.
- Fashri, Fauzi. 2007. Penyingkapan Kuasa Simbol (Apropriasi Reflektif Pemikiran Pierre Bourdieu). Yogyakarta: Juxtapose.
- Geriya, I Wayan. 1996. Pariwisata dan Dinamika Kebudayaan Lokal, Nasional, Global. Denpasar: Upada Sastra.
- Hoare, Quentin dan Geoffrey Nowell Smith. 1971. Selections from The Prison Note books of Antonio Gramsci. London: The Electric Book Company.
- Ilafi, Afiliasi 2022. "Upaya Pelestarian Rumah Sejarah Dalam Notonegoro Sebagai Cagar Budaya Oleh Pemerintah Kabupaten Pematang" Jurnal Penelitian Sejarah dan Budaya. 8(2) hlm 244-246.
- Kaelan. 2012. Metode Penelitian Kualitatif Interdisipliner. Yogyakarta: Paradigma.
- Miles, B. Mathew dan Michael Huberman. 1992. Analisis Data Kualitatif Buku Sumber Tentang Metode-metode Baru. Jakarta: UIP.
- Moleong, Lexy J. 1991. Metode Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya.
- Mudhoffir, Abdil Mughis. 2013. "Teori Kekuasaan Michel Foucault: Tantangan bagi Sosiologi Politik", Jurnal Sosiologi Masyarakat. 8 (3) hlm. 22-31
- Murphy, James Bernad. 2017. "Perspectives on Power". Journal of Political Power. 4 (1) hlm.87-103.

- Patria, Nezar dan Andi Arief. 2009. Antonio Gramsci Negara dan Hegemoni. Yogyakarta: Pustaka Pelajar.
- Ritzer, G. 2005. Teori Sosial Post Modern. Yogyakarta: Kreasi Wacana.
- Setiadi, Andi. 2014. 3 (Tiga) Serangkai Pengubah Dunia Pemikiran dan Kiprah Jawaharlal Nehru, Jimmy Carter dan Soekarno. Yogyakarta: IRCiSoD.
- Setiawan, I Ketut. 2011. "Komodifikasi Pusaka Budaya Pura Tirta Empul dalam Konteks Pariwisata Global". Disertasi. Denpasar: Program Doktor Program Pasca Sarjana Universitas Udayana.
- Suastini, Ni Luh Putu. 2023. "Ideologi di Balik Praktik Pemungutan Pajak Penghasilan dengan Sistem Selfassesment di Kabupaten Badung". Disertasi. Denpasar: Program Doktor Program Pasca Sarjana Universitas Udayana.
- Simon, Roger. 2004. Gagasan-Gagasan Politik Gramsci. Yogyakarta: Pustaka Pelajar dan Insist.
- Storey, J. 2001. Culture Theory and Popular Culture. London: Pearsons/Prentice Hall.
- Sudikan, S.Y. 2001. Metode Penelitian Kebudayaan. Surabaya: Citra Wacana.
- Sugiono, M. 1999. Kritik Antonio Gramsci terhadap Pembangunan Dunia Ketiga. Yogyakarta: Pustaka Pelajar.
- Sugiyono. 2005. Memahami Penelitian Kualitatif. Bandung: Alfabeta
- Suyanto, Bagong & Amal, Khusna. 2010. Anatomi dan Perkembangan Teori Sosial. Malang: Aditya Media Publishing.
- Thompson, John B. 2004. Kritik Ideologi Global Teori Sosial Kritis tentang Relasi Ideologi dan Komunikasi Massa. Yogyakarta: Ircisod.
- Tjandrasmita, Uka. 1982. Perlindungan Dan Perundang-Undangan Peninggalan Sejarah Dan Purbakala. Jakarta: Direktorat Perlindungan dan Pembinaan Peninggalan Sejarah dan Purbakala.
- Ujud, Rusdia 2021. "Implementasi UU Nomor 11 Tahun 2010 tentang cagar budaya oleh Dinas Pariwisata dan Kebudayaan Kabupaten Bandung (Studi tentang Pengelolaan Cagar Budaya di Situs Gunung Anday, Desa Lebakwangi, Kecamatan Arjasari Kabupaten Bandung)" Jurnal JISIPOL Ilmu Pemerintahan Universitas Bale Bandung. 5(2) hlm 1-4.
- Undang-Undang Republik Indonesia Nomor 11 Tahun 2010.
- Wuisman, J.J.J.M. 1996. Penelitian ilmu-ilmu Sosial, Asas-asas (Jilid 1). Jakarta: Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia.
- Yat Rospia, Brata 2022. "Penyuluhan tentang arti pentingnya penetapan cagar budaya bagi jurupelihara di Kabupaten Ciamis" Jurnal Abdimas Galuh. 4 (2) hlm 871-22.

**Report**

Adnyana, I Gusti Ngurah. 2019. "Studi Teknis Arkeologi Rumah Tinggal Nyoman Rai Serimben Desa Pekraman Bale Agung Kelurahan Paket Agung Kecamatan Buleleng Kabupaten Buleleng Provinsi Bali". Laporan Inventarisasi. Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Cagar Budaya Bali.

Al Hafiedz, Adhen. 2010. "Kajian Yuridis Kelayakan Situs Calon Arang untuk ditetapkan sebagai cagar budaya berdasarkan Undang-Undang Nomor 11 Tahun 2010 Tentang Cagar Budaya" Penelitian. Universitas Negeri Surabaya Fakultas Ilmu Sosial dan Hukum.

Amerta, Ketut Alit. 2017. "Kegiatan Inventarisasi Cagar Budaya dan Yang Diduga Cagar Budaya". Laporan Inventarisasi. Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Cagar Budaya Bali.

Tim Penyusun. 2021. "Potensi Fakultas Ilmu Budaya Universitas Udayana Sebagai Situs Cagar Budaya Peringkat Provinsi Bali". Laporan Penelitian. Universitas Udayana Fakultas Ilmu Budaya