



The Urgence of Establishing Southeast Sulawesi Regional Regulations in The Management and Conservation of Cultural Heritage

Amrun Kahar^{1*}, La Ode Muhaimin²

¹Universitas Muhammadiyah Buton, Indonesia

²Universitas Dayanu Ikhsanuddin, Indonesia

*Korespondensi: kaharamru@gmail.com

Info Artikel

Diterima 25 Juni
2022

Disetujui 19
Agustus 2022

Dipublikasikan 20
Agustus 2022

Keywords:
Cultural Heritage;
Conservation;
Establishing
Regional
Regulations

© 2022 The
Author(s): This is
an open-access
article distributed
under the terms of
the Creative
Commons
Attribution
ShareAlike (CC BY-
SA 4.0)



Abstrak

The purpose of this study is to serve as a reference for the discussion of the Draft Regional Regulation of the Province of Southeast Sulawesi on the Preservation and Management of Cultural Conservation, either by institutions or officials authorized to formulate and form regional regulations, or by the community in order to participate in the discussion of a regional regulation. This research employs normative legal research and library research to collect legal resources (primary, secondary) and pertinent non-legal materials. Theoretically and empirically, the preservation and management of cultural heritage is an obligation for all parties, including the Provincial Government of Southeast Sulawesi and the City Regency Government, so that cultural heritage does not experience extinction due to natural factors or theft and damage at the hands of humans.

1. Introduction

Cultural heritage is the nation's cultural treasure as a form of thought and conduct in human life that is essential for comprehending and advancing history, science, and culture in the life of society, nation, and state. Its form can be tangible cultural legacy (tangible) or intangible cultural heritage (intangible) (Koentjaraningrat, 1981). Regarding cultural heritage, Riyanto and Surachman, as

cited by (Tahara, 2019), referred to it as tangible culture, or culture in the form of tangible objects (artifacts). In the meantime, non-object cultural heritage is known as intangible culture, or non-object culture. Silverman & Ruggles (2007) do not differentiate between tangible and intangible cultural assets.

UU no. 10 of 2011 concerning Cultural Conservation does not categorize non-object culture as cultural heritage. Article 1 point 1 defines cultural conservation as material cultural heritage in the form of Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas on land and/or in water that need to be preserved because they have important historical values. , science, education, religion, and/or culture through the determination process. The five objects of cultural heritage referred to by Law no. 10 of 2011 was then further derived with PP No. 1 of 2022 concerning the National Register and Preservation of Cultural Conservation.

UU no. 10 of 2011 concerning Cultural Conservation as one of the elaborations of Article 32 paragraph (1) of the 1945 Constitution has changed the concept of cultural heritage preservation adopted in Law no. 5 of 1992. Article 1 number 22 of Law no. 10 of 2011 defines conservation as a dynamic effort to maintain the existence of Cultural Conservation and its value by protecting, developing, and utilizing it. The same definition is also stated in Article 1 number 21 PP No. 1 of 2022.

Rahardjo (2013) evaluates the term of conservation in Law No. 10 of 2011 and concludes that conservation also includes development and utilization. This new paradigm genuinely applies to intangible cultural heritage, which was once thought to be exploited for tourism purposes or devalued as a result of cultural globalization. There is little doubt that similar risks affect cultural heritage artifacts. Even more serious threats, including natural disasters, theft, and unilateral rule. Because cultural heritage objects are fragile, unique, rare, limited, and not renewable.

The Cultural Conservation Law divides cultural heritage ranking authority between the Central Government, Provincial Government, and Regency/Municipal Governments. Article 43 stipulates that cultural heritage will be classified as a Province if the following conditions are met:

- a. Represent the interests of inter-regency/municipal Cultural Conservation Area conservation;
- b. Represent creative works that are unique to the province;
- c. Rare in type, unique in design, and few in number in the province;
- d. As evidence of the evolution of national civilization and cultural exchange across districts/cities, both extinct and still living in the community; and/or
- e. Associated with an ongoing tradition.

The Regional Government (read: Province) is delegated the authority to carry out the protection and management of cultural heritage in the form of tasks and authorities. Article 95, paragraph 1 of Law No. 11 of 2010 states: "The Government and/or Regional Governments are responsible for the protection, development, and utilization of Cultural Conservation." These three activities are associated with

Preservation: 1) archaeological field; b) give awards to everyone who has carried out Cultural Conservation Preservation; c) move and/or keep the Cultural Conservation for security purposes; d) carry out grouping of Cultural Conservation based on its importance into national ranking, provincial ranking, and district/city ranking; e) set site and area boundaries.

The responsibilities and authorities of the Government and Regional Governments (Provincial and Regency/City) in carrying out the preservation and management of cultural heritage are outlined in Law No. 10 of 2011 and reaffirmed in the Appendix of Law No. 23 of 2014, so it is legal for the Regional Head of Southeast Sulawesi Province and the DPRD to formulate regional regulations regarding the preservation of cultural heritage. Due to the extensive spread of cultural assets in Southeast Sulawesi, this is an urgent matter. Considering that there are currently 17 (seventeen) regencies/municipalities, it is obvious that the presence of a regional legislation on cultural heritage cannot be understated. Moreover, in the midst of the demise of the concept of regional expansion, both regencies/cities and provinces may find themselves in dispute over the administration of cultural heritage status.

In Southeast Sulawesi Province, cultural heritage is a reality due to the lack of a thorough and complete registration for further ranking, which allows other parties to possess and use it for specific purposes, transfer it, or even generate a conflict with the Provincial Government. Southeast Sulawesi with the neighborhood. And the execution of cultural heritage preservation remains incidental due to the lack of a solid legal framework to support the responsibilities and authorities of the Provincial Government of Southeast Sulawesi to protect cultural assets. In addition, the management of cultural assets is incomplete due to the absence of a policy governing the use of cultural material for the betterment of the community.

Regional Regulations have not supported Southeast Sulawesi Province's difficulties in maintaining cultural heritage under its jurisdiction as the foundation for adopting policies to protect, develop, and exploit cultural heritage. In fact, there are quite a few concerns in addition to conservation issues, including management issues. This legal void must be remedied by promulgating local legislation governing the preservation and administration of cultural heritage.

This research is intended to serve as a reference for the discussion of the Draft Regional Regulation of the Province of Southeast Sulawesi on the Preservation and Management of Cultural Conservation, either by institutions or officials authorized to formulate and form regional regulations, or by the community in order to participate in the discussion of a regional regulation.

2. Methodology

Utilizing normative legal research, this study on the Conservation and Management of Cultural Conservation is conducted. The research data was gathered by conducting library searches for relevant legal (primary and secondary) and non-legal publications. The acquired data is then assembled and examined in accordance with scientific principles that are objective and methodological. The research phase commences with a list of applicable rules and regulations. In this phase, non-legal resources linked to cultural heritage are also gathered, such as information on the province of Southeast Sulawesi's cultural heritage.

3. Result and Discussion

3.1 Concept and Definition of Cultural Heritage

According to the UNESCO Constitution (Rusalić, 2009), tangible and intangible cultural heritage is intended to reflect both universal and individual human rights. Also strongly tied to personal, social, cultural, and economic growth is cultural legacy. In addition, cultural legacy, which is a nonrenewable reservoir of information, inspires zeal via individuality and originality. This promotes intercultural communication and interaction, as well as mutual respect.

According to Rusalić (2009), cultural heritage arose from the nature of human life, both in the past and the present, and in both corporeal and immaterial forms. The objects include of monuments, archaeological sites, groups of buildings, works of art, settlements, written and recorded cultural landscapes, and the natural environment. According to Law No. 10 of 2011 and PP No. 1 of 2022, material cultural conservation includes land and/or water-based Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas.

3.2 Preservation of Cultural Heritage

As indicated in the beginning, the preservation of cultural assets involves three aspects: protection, development, and use. In terms of implementation, these three components are inextricably linked. Compared to the definitions of preservation in Law no. 10 of 2011 and PP no. 1 of 2022, the definition of cultural heritage preservation in ICOMOS (2003) is significantly more thorough and encompasses various criteria. According ICOMOS (2003), preservation is an effort to manage heritage through research, planning, protection, maintenance, utilization, supervision, and/or development activities in order to maintain its sustainability, harmony, and carrying capacity in response to the dynamic nature of the times. To improve the standard of living of the nation. The reference in this Academic Paper, however, leads to the definition in Law No. 10 of 2011 and PP No. 1 of 2022.

It is impossible to separate the need for the preservation of cultural legacy from its presence as a cultural heritage that must be preserved from all risks. Hardjasoemantri (2005) emphasized that cultural heritage objects as national cultural assets must be safeguarded from disturbances that endanger their survival. The types of disturbances in the sphere of cultural heritage include those that result in the destruction or loss of artifacts/national cultural heritage as a result of conflict, cultural infiltration, natural disturbances (earthquakes, etc.), and the commercial exploitation of cultural heritage objects.

Efforts to preserve cultural heritage at least include activities in the form of:

- a) Reconstruction, Specifically, rebuilding and repairing structures and the environment harmed by natural catastrophes. Using old or new materials, the reconstruction process involves restoring a location as closely as possible to its original condition (can be combined).
- b) Conservation, It is an activity that is not simply a maintenance effort, but also incorporates community potential and new functions to meet the requirements of the community (Danisworo, 1990).

- c) The objective of preservation is to return an object to its original state and then shield it from harm (Danisworo, 1990).
- d) Consolidation, Specifically, restoration actions that concentrate on strengthening damaged or weakened structures such that the technical requirements of the building are met and the structure remains operational.
- e) Rehabilitation, which is the process of restoring a location to its original condition by removing additions and installing original components without utilizing new materials.
- f) Restoration, Restoration is an endeavor to return a structure or place to its original condition, so far as can be determined, by deleting new additions or creating existing parts without the use of new materials (Martokusumo, 2006).
- g) Revitalization, It is an effort to revitalize a neighborhood in a degraded urban region by economic, social, and physical intervention.

3.3 A Study of the Principles Related to the Preparation of Regional Regulations

Theoretically, according to Soekanto (1983), the effectiveness of the implementation of a regional regulation is highly dependent on a number of factors, including the legal factor itself, namely the regional regulation; the factor of officers who implement the law; the facilities and facilities for its implementation; and the community members who are affected by the regional regulation's scope. Regional Regulations are legislative regulations enacted by the Regional Head and DPRD. In the formulation and formation process, it must adhere to the principles governing the formation of statutes and rules. There is no difference between the principles governing the construction of a regional regulation and a law, as the only distinctions between the two are the jurisdiction in which they are implemented and the organizations responsible for their formation.

Regarding the principles of the formation of laws and regulations according to van der Vlies in Indrati (2007) are:

- a) Principle of Clear Goals or Goals.
- b) The Principle of Proper Organs.
- c) Principle of Necessity.
- d) Principles Can Be Implemented.
- e) Consensus Principle.
- f) Wholeness Principle.
- g) Principles of Clarity of Terminology and Systematics.
- h) Recognized Principles.
- i) The principle of equality before the law.
- j) Principle of Legal Certainty.
- k) The Principle of Paying Attention to Individual Conditions in the Implementation of the Law.

And according to the principles of the formation of laws and regulations and the material content of laws and regulations outlined in Law No. 12 of 2011, the regional regulation on the preservation of cultural heritage that will be drafted by the Regional Head of Southeast Sulawesi Province and the DPRD must reflect the two a quo principles.

In addition to referencing the principles contained in Law No. 12 of 2011 to form and formulate the content of the Regional Regulation on the preservation of cultural heritage of Southeast Sulawesi Province, Article 2 of Law No. 11 of 2010 has also established the principles of preserving cultural heritage, which are elaborated on as follows in the article's Explanation section:

- 1) Pancasila, namely the Preservation of Cultural Conservation is carried out based on the values of Pancasila.
- 2) Bhineka Tunggal Ika, namely the Preservation of Cultural Conservation, always pays attention to the diversity of the population, religion, ethnicity and class, special conditions of the region, and culture in the life of society, nation and state.
- 3) Archipelago, namely every effort to preserve cultural heritage must pay attention to the interests of the entire territory of the State of Indonesia.
- 4) Justice, namely that the Cultural Conservation Preservation reflects a sense of justice and equality proportionally for every Indonesian citizen.
- 5) Order and legal certainty, that every management of Cultural Conservation Preservation must be able to create order in society through guarantees of legal certainty.
- 6) Benefits, namely Cultural Conservation Preservation can be utilized for the benefit of the people's welfare in the aspects of religion, social, education, science, technology, culture, and tourism.
- 7) Sustainability, namely Cultural Conservation Preservation efforts that are carried out continuously by taking into account the balance of ecological aspects.
- 8) Participation, that is, every member of the community is encouraged to play an active role in the Cultural Conservation Preservation.
- 9) Transparency and accountability, namely the Cultural Conservation Preservation is accountable to the public in a transparent and open manner by providing correct, honest and non-discriminatory information.

3.4 Study of Implementation Practices, Existing Conditions, and Problems Faced by the Community

a. Study on Implementation Practices

Objects suspected of being cultural heritage in Southeast Sulawesi that are the Governor's responsibility have not been registered. The Governor is responsible for 1) Objects suspected of being cultural heritage that are controlled by Everyone; 2) Discoveries; and 3) Search results.

The State Government of Southeast Sulawesi lacks activities for the preservation and/or management of cultural heritage due to the lack of registration

activities for objects suspected of being cultural heritage, whether controlled by everyone, the results of discoveries, or the results of searches. Law no. 5 of 1992 concerning Cultural Conservation Objects and PP no. 10 of 1993 concerning the Implementation of Law no. 5 of 1992 have existed since 1992 as the legal instruments for the preservation of cultural heritage. After the enactment of Law No. 10 of 2011, the circumstances changed, thus it is natural that a regional regulation on the preservation of cultural heritage has not yet been formed, given that the PP was only published in 2022. (PP No. 1 of 2022). Law is the theoretical and hierarchical offspring of PP, while PP is the offspring of Perda. In actuality, however, PP is often derived from ministerial rules.

The registration of artifacts suspected of being cultural heritage is divided into three stages: Registration, Evaluation, and Determination. While the phases of recording, ranking, deleting, and transferring ownership and control are related to cultural heritage in the sense that they have legal standing, they are not considered stages of cultural heritage. These two steps can be performed in sequence. At these two phases, the Cultural Conservation Expert Team (TACB) must also be involved.

A number of Cultural Conservation Sites dispersed around the regencies and cities of Southeast Sulawesi have been partially recognized as cultural heritage, and some are still regarded as cultural heritage objects. In addition, it has not been determined whether or not its status falls within the province of Southeast Sulawesi's jurisdiction, as the criteria for cultural heritage artifacts classified as provincial rankings are as follows:

- 1) represent the interests of inter-regency/municipal Cultural Conservation Area conservation;
- 2) represent creative works that are unique to the province;
- 3) rare in type, unique in design, and few in number in the province;
- 4) as evidence of the evolution of national civilization and cultural exchange across districts/cities, both extinct and still living in the community; and/or
- 5) associated with an ongoing tradition.

b) Study of Existing Conditions

Cultural Conservation as material cultural heritage in the form of Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas on land and/or in water is at risk of destruction, loss, or dysfunction if registration and the subsequent stages of management and preservation are not carried out. Because cultural heritage is a historical legacy with significant significance for science, history, religion, education, and culture, such conditions are undesirable. In addition, it can be transformed into a tourism attraction and economic hub, offering advantages to the surrounding community or cultural heritage area (Alisjahbana, 1975).

In Southeast Sulawesi Province, housing development and infrastructure modernization also increased. There has been a proliferation of malls, hotels, and other modernity-supporting structures. The increase in home construction and infrastructure modernization must be matched by stringent laws to protect cultural

assets. The occurrence of the Cultural Conservation Building being converted into a modern infrastructure must be averted. In Indonesia, numerous cases of the destruction of Cultural Heritage Buildings have been transformed into contemporary infrastructure. Batubara (2015) reported, for instance, that a contemporary shopping mall replaced the former Salatiga Kodim and the defunct Hebedi Pangkal Pinang Cinema in 2010. Yogyakarta, which is renowned for its cultural heritage conservationists (CB), cannot escape the challenge of modernisation that is less pro-culture since it continues to experience similar occurrences. Several instances of Cultural Heritage Building (BCB) demolition have been documented in Yogyakarta, including the Mardi Wuto building as part of the Dr. Eye Hospital. Yes, Pairrahan Ambarukmo and the most recent incident at SMA 17 Yogyakarta.

Similar occurrences have taken place in Southeast Sulawesi. Batubara (2015) reported that the Kendari Old Town was demolished on February 7, 2015, due to the construction of the Bahteramas bridge between Kendari District and Abeli District. Kendari Bay separates these two subdistricts (Vosmaer Bay). According to Rabani (2010) this area is referred to as the old city because it is the precursor of Kendari city with all its facilities (lodging, port, VOC warehouse, Chinatown, Kendari's first cinema, etc.), which, according to historical records, began to be developed by Vosmaer in 1832 as a trading port city and military base.

Another frequently occurring event is vandalism. The majority of the cultural heritage was vandalized due to a lack of supervision. The preservation of cultural heritage assets necessitates a strict vigilance on their part. Cultural Conservation Buildings and/or Cultural Conservation Sites and/or Cultural Conservation Areas will always be vandalized in the absence of adequate and routine oversight from the provincial government of Southeast Sulawesi, specifically the agency responsible for preserving and managing cultural heritage.

c) Problems Faced by Society

The practical reality of cultural heritage protection implementation in Southeast Sulawesi can be mapped in two ways. First, there is no explicit local regulation governing the preservation of cultural heritage. Thus, the Regional Government's activities have not been ideal or, in other words, they remain accidental. This is due to the fact that municipal policies do not promote conservation operations. The Southeast Sulawesi Regional Government has legal standing thanks to a legal framework in the form of a law, however this is deemed insufficient. In addition, PP No. 1 of 2022, a further development of Law No. 11 of 2010, was not issued until the beginning of 2022. However, there are also other regions that commenced the development of municipal legislation on cultural heritage that lacked entire legislative provisions or standards, resulting in a duplication with PP. 1 of 2022. Only Kendari City in Southeast Sulawesi has already adopted Perda No. 21 of 2013 concerning Cultural Conservation.

Theoretically, the formation of a regional regulation on cultural heritage is problematic because i) Law no. 11 of 2010 does not require local governments to be further regulated by local regulations; (ii) there is no Government Regulation outlining Law no. 11 of 2010; and (iii) cultural heritage includes mandatory government affairs that are unrelated to basic services, so cultural heritage cannot be classified as a regional regulation formed due to special regional circumstances.

Using the words of Maria Farida Indrati, the Regional Regulations developed by the regional administration should go beyond ministerial regulations.

In Southeast Sulawesi, social conflicts that occasionally involve interethnic groupings or groups occur frequently. It is not feasible for a series of wars to affect cultural heritage artifacts. According to UU No. 11 of 2010 and PP No. 1 of 2022, societal conflict is not a factor that affects the protection of cultural assets. Therefore, it is pertinent for Wulansari (2016) opinion that prudence and precision in comprehending dynamic social situations in a holistic manner may have repercussions for the preservation of Indonesian cultural heritage. In terms of ignoring conflict and violence scenarios as a factor that can become an impediment to the protection and preservation of cultural assets or as the source of the problem, a lack of foresight and precision is suggested.

When revitalizing the Fort Palace and Flag Pole (Kasulaana Tombi) region, it is possible to identify the specific difficulties the community faces in relation to the preservation of cultural assets. There were disagreements between the government and community leaders. Fort Keraton and Kasulaana Tombi regions face a difficult option between restoring and/or revitalizing while preserving their identity. There were protests against both the restoration and the reactivation. The source of the disorder is the absence of a regional rule that governs the protection of cultural heritage in particular and in depth (Martokusumo, 2006).

Improving the well-being of the community is one of the crucial factors that determine the effectiveness of maintaining cultural property; thus, the economic aspects of its management cannot be neglected. Remains of ancestral masterpieces in the shape of artifacts, buildings, structures, locations, and/or areas on land and/or in water must be registered for future legal status and then protected. The conclusion made by the Cultural Conservation Expert Team and then preserved with the assistance of the Cultural Conservation Preservation Expert must contribute economically to the community. The formula for post-registration usage of cultural heritage for the public good has not yet been determined. This is the basis for sociological analysis of the importance of regional legislation addressing the protection of cultural heritage in order to provide economic benefits for the community. In addition to involvement and empowerment, the community simultaneously gains economic access.

With the passage of Law No. 11 of 2010 on Cultural Conservation, there has been a clear departure from the notion that conservation and management require a balance of ideological, academic, ecological, and economic factors. According to Arianto et al., (2015), the purpose of cultural conservation is to achieve use value, optional value, and existence value in the framework of its preservation. Consequently, local governments might utilize the existence of regional cultural assets as possible economic inputs for various development programs. Tourism development operations in the region can fulfill one of the actual potentials associated with the use of cultural assets, without ignoring other potentials such as the creative economy, education, and cultural arts. In turn, the production of economic value due to the existence of cultural assets can facilitate the formation of employment prospects in the region (Mulyadi, 2014).

4. Conclusion

Cultural heritage consists of tangible cultural heritage objects, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and cultural heritage areas on land and/or water that must be preserved and managed due to their historical, scientific, and technological significance. In order to achieve community welfare, education, religion, and/or culture must also be utilized to increase Regional Original Income, recruitment of workers, extraction of tourism potential, active role of the community and efforts for community empowerment, as well as facilities for the growth of the creative economy.

Theoretically and empirically, the preservation and management of cultural heritage is an obligation for all parties, including the Provincial Government of Southeast Sulawesi and the City Regency Government, so that cultural heritage does not experience extinction due to natural factors or theft and damage at the hands of humans. The preservation and administration of cultural heritage relates to both theoretical notions and statutory provisions.

The principles for the formulation of laws and regulations that serve as the basis for the formation of Regional Regulations for the preservation and management of cultural heritage are always subject to Law No. 12 of 2011. Try to regulate as thoroughly as possible matters of cultural heritage that fall under provincial jurisdiction.

References

- (ICOMOS), J. P. P. I. dan I. C. on M. and S. (2003). *Piagam Pelestarian Pusaka Indonesia: Merayakan Keanekaragaman*. Kementerian Kebudayaan dan Pariwisata Republik Indonesia.
- Alisjahbana, S. T. (1975). *Perkembangan Sejarah Kebudayaan Indonesia Dilihat dari Segi Nilai-Nilai*. Yayasan Idayu.
- Arianto, B., Adhayanto, O., & Wira, W. (2015). Urgensi Peraturan Daerah Dalam Pelestarian dan Pengelolaan Cagar Budaya di Provinsi Kepulauan Riau. *1st World Islamic Social Science Congress (WISSC)*.
- Batubara, A. M. (2015). Menjadi Modern Tanpa Kehilangan Identitas: Problematika Pelestarian Cagar Budaya di Wilayah Sulawesi Tenggara. *Jurnal Konservasi Cagar Budaya Borobudur*, 9(1).
- Danisworo, M. (1990). *Urban Desain dalam Konteks Pemugaran*. Institut Teknologi Bandung.
- Hardjosoemantri, K. (2005). *Hukum Tata Lingkungan*. Gadjah Mada University Press.
- Indrati, M. F. (2007). *Ilmu Perundang-Undangan; Jenis, Fungsi, dan Materi Muatan* (I). Kanisius.
- Koentjaraningrat. (1981). *Kebudayaan, Mentalitet dan Pembangunan*. Gramedia Pustaka Utama.
- Martokusumo, W. (2006). Revitalisasi dan Rancang Kota: Beberapa Catatan dan Konsep Penataan Kawasan Kota Berkelanjutan. *Jurnal Perencanaan Wilayah*

Dan Kota, 17(3).

- Mulyadi, Y. (2014). Pemanfaatan Cagar Budaya Dalam Perspektif Akademik dan Peraturan Perundang-undangan. *Sosialisasi Undang-Undang No. 11 Tahun 2010 Tentang Cagar Budaya Di Kabupaten Mamasa Sulawesi Barat.*
- Rabani, L. O. (2010). *Kota-Kota Pantai di Sulawesi Tenggara: Perubahan dan Kelangsungannya.* Penerbit Ombak.
- Rahardjo, S. (2013). Beberapa Permasalahan Pelestarian Kawasan Cagar Budaya dan Strategi Solusinya. *Jurnal Konservasi Cagar Budaya Borobudur, 7(2).*
- Rusalić, D. (2009). *Making the Intangible Tangible: The New Interface of Cultural Heritage.* Institute of Ethnography Sasa.
- Silverman, H., & Ruggles, D. F. (2007). *Cultural Heritage and Human Rights.* Springer International Publishing.
- Soekanto, S. (1983). *Penegakan Hukum.* Badan Pembinaan Hukum Nasional Departemen Kehakiman.
- Tahara, T. (2019). Rencana Induk Pembangunan Kebudayaan Kota Baubau. *Kainawa: Jurnal Pembangunan & Budaya, 1(1).*
- Wulansari, E. M. (2016). Perlindungan Hukum Benda Budaya Dari Bahaya Konflik Bersenjata”, Prosiding, , Oktober 2016. *Seminar Ilmiah Nasional Program Pascasarjana Universitas Pamulang.*