

# Kertha Gosa Court Hall of Klungkung Bali as an effort to conserve cultural heritage based on traditional culture

An-nisaa Kurnia Widianti<sup>1</sup> and Anung Bambang Studyanto<sup>2</sup>

<sup>1</sup>Interior Design Study Program, Faculty of Art and Design, Universitas Sebelas Maret Surakarta, Indonesia

<sup>2</sup>Interior Design Department, Faculty of Art and Design, Universitas Sebelas Maret Surakarta, Indonesia

E-mail: annisaakurnia10@gmail.com and anungbs@staff.uns.ac.id

**Abstrak.** Kertha Gosa Klungkung Court Hall in Bali is one of the relics of the cultural heritage of The Kingdom of Bali which is a part of the Klungkung Castle. The existence of Kertha Gosa Architecture Hall as one of the relics of cultural heritage holds historical values, especially Bali traditional values. Indonesia is a country which has the rich culture heritage history, especially on historical buildings. This research seeks for a redénomination to solve problems being faced recently, namely the lack of activities to conserve a historic building as an asset of the country and source of knowledge in education. Listed in Law Number 11 of 2010 the conservation has some criteria, such as : 1.it has 50 years or more; represents the period of a certain style at least 50 years; has special meaning for the history, science, education, religion, and culture or cultural value as a nation's personality. The procedure to conduct this research uses a descriptive method by doing observation, interviews, taking some pictures, official documents or personal and other data that have a relevance to the research related to object to describing the condition of the building systematically, factual and actual. Consideration of the selection of objects is based on research by looking at the criteria of architectural, historical and symbolic criteria. Kertha Gosa Hall classic has been there for 395 years was built with zoning system called *Sanga Mandala* or similar to a chess board using natural materials such as eben wood, and padas rocks which make it authentic and possesses characteristic values of patriotism expression. During the kingdom of Kertha Gosa, Court Hall was like a court nowadays, but people still trust the constructive value of Hindu religion and culture as a product of thinking and live experience.

**Keywords:** Kertha Gosa Court Hall of Klungkung Bali, Conservation, Cultural Heritage

## 1. Introduction

The nation of Indonesia is a rich country in cultural and historical heritage. Indonesia has undergone a process of a very long journey in carving out the history of nationality. This trip had begun from the era of pre- history, the era of colonial times until the era of Reformation. The history of the travel process does not merely generate a story but rather the abundance of the relics, one of them is a masterpiece of architecture.

The historic architecture in Indonesia has so many characteristics respectively by the times, even the region's culture. The architectural facade of the heritage has a very strong appeal. Such as in the days of the Kingdom era in Indonesia. Works of architecture that have already manifested do not merely save a trace of history. First of all, the works of architecture in the age of Empires has a unique if retained up to the present moment.

The elements of the form of a city are more beautifully and more alluring if this traditional architectural heritage can be preserved. So many foreign tourists from all over the world are visiting Indonesia to be able to enjoy, finding out various cultural, science to history. One of the Islands in Indonesia who up to this time was able to conquer the world travelers even local travelers is Bali



island. The island of Bali which is dubbed as a paradise world, has the attraction especially for traditional art lovers. Bali is not only presenting the various destination of nature, art, culture in the several regions, because in apart from that area there is also the historic area of Bali which has architectural relic and has a worth aesthetic, historical and symbolic by maintaining the values of culturally.

Architectural of the Kingdom of Klungkung Bali or by any other name Puri Klungkung became the one of Royal Centre in Bali, also the other Bali Royal is in Gelgel and reached heyday in the areas of governance, customs, art, and culture. The existence of the architecture of Klungkung Castle is certainly has historical value as the heritage that needs to be preserved. Nowadays, the former mansion has been revitalized into government buildings, schools, museums and others. Except on the Gili Park, Gelung Kori, and Kertha Gosa which is still stands as a relics of the past, after the onset of a massive war or events Of Klungkung. The area of the Klungkung Kingdom or Puri Klungkung is divided into several locations, one of that is Kertha Gosa or known by the Traditional Court Hall in ancient times. These objects become an attraction because of the character of the traditional architecture and still keep the authenticity until now.

Conservation efforts at Kertha Gosa's building is the solution to improve the aesthetic value, cultural and historical value of the assets of the nation of Indonesia, so that this is done toward to the public interest, the practitioners of the art, architecture, interior, historians and others too, learn about the knowledge, insight or even a source of inspiration for the artwork or by visiting the building. A lot of relics and architecture that has been lost due to age and has rushed from fewer people awareness even the authorities in keeping and maintaining the authenticity. The area or building could be with various types of conservation activities. If it is finished, a lot of the benefits could be gained from different aspects, such as educational, social, economic, cultural, tourism and others. Apart from that, the policy of managing a place should be based on an understanding of cultural significance (the Burra Charter: 1999).

Ethnographic approach is the way to look at and observe the process of cultural significance that has happened so it can be to know about the presence or absence of, small or large change of area or building. The issues that could be examined by writing down the architectural criteria, historical criteria, and the criteria of symbolic. However, in the process of the study of course there is still a bit of a back disorder despite the loss of the track record of documentation, the limited access to finding out the sources of information. Therefore, it is expected for a several of organizations, and individuals to find out, review, and take responsibility for the results of the implementation of the decision for the sake of note until the re-examination stage changes, direction and implementation to the undertakings have expertise in conservation areas or historical buildings.

## **2. Theoretical Basis**

### **2.1 Conservation**

#### **Principles of Conservation**

##### **Article 2. Conservation and management**

2.1 The heritage significance should be preserved.

2.2 The aim of conservation is to preserve the cultural significance place.

2.4 The place with culture significance should be protected and could not be left or abandoned in an alarming condition.

Article 3.

The Proper approach

3.1 Conservation based on respect for the material, function, of the Association and the meaning of existence. Conservation requires the approach to making changes as many times as needed but trying to be limited as little as possible.

Article 4.

The knowledge, skills and techniques

4.1 Conservation should utilize the entire of knowledge, expertise and discipline that can be contributed to learning and preservation of a place.

4.2 The materials and traditional techniques preferred to conserve. In certain circumstances, materials and modern techniques offers some benefits of conservation in substantive, so the result is more appropriate.

### **The Conservation Process**

#### **Article 14. The Conservation Process**

Depending on the circumstances, the conservation process belongs to: maintaining and reintroduce a function; sustain the Association and the meaning; maintenance, preservation, restoration, reconstruction, adaptation, and interpretation; and will be included in the combination of various things.

#### **Article 15. Changes**

15.1 Changes may be needed to maintain the cultural significance, but not desirable if the changes were reducing the significance of culture. How much change in a place should be guided by the cultural significance of the place and the proper interpretation.

15.2 The changes which reduce cultural significance place are temporary and should be restored as before if circumstances allowed.

#### **Article 16. Maintenance**

The maintenance of a fundamental nature in conservation and should be done if the material has the significance of culture and the maintenance is required for the sake of maintaining the cultural significance.

#### **Article 23. Preserve Function**

To continue, modify or restore a significant function is the form of the proper conservation and take precedence.

#### **Article 24. Sustain the Association and meaning**

24.1 a significant Association between people and a place should be cherished, preserved and not obscured. Opportunities for interpretation, commemoration and celebration of such associations should be investigated and implemented.

### **2.2 Ethnography**

Ethnography is one of the method from qualitative research. Ethnography is used to examine the behavior of-human behavior related to the development of information and communication technologies in particular social and cultural settings.

Ethnographic research methods deemed capable of digging up information in depth with extensive sources. As qualitative research methods, ethnography is done for a specific purpose. Spradley revealed some ethnographic research objectives as follows: (1) to understand the human clumps. In this problem, ethnography was instrumental in informing the theories of cultural ties; offers a good strategy to find a theory grounded, (2) Ethnography is intended to serve human beings. This objective relates to the principle expressed Spradley, called problem-solving to the problems in the community, not only science for science.

## **3. Experimental Details**

The object of this research is located in the Castle (Smarapura) of Klungkung Bali at the Kertha Gosa Hall. This research is qualitative research and descriptive nature. This research used ethnographic approach/ because by researching the culture community of Klungkung Bali was related to the realignment of activities of a cultural heritage such as the porch of Kertha Gosa Hall was intended to maintain the value of local cultural significance as a regional asset regarding social, economic and cultural. The time used in this research is one month. The source of the data used is several architectural conservation related information, Puri Kertha Gosa Hall include Klungkung who became the focus of the research, as well as some informants such as Balinese people, directory of Klungkung,

a tour guide of the castle of Klungkung with documentation in-depth interview techniques, images, and documents or other literary sources concerning the conservation of Kertha Gosa Hall.

## 4. Results and Discussion

### 4.1 *Puri Klungkung and Architecture Historical Value*

Klungkung Regency is the smallest Regency in the province of Bali, Indonesia. The capital of Klungkung is located in Semarapura. Klungkung region borders with Bangli regency in the north of Karangasem Regency Gianyar Regency in the west, and with the Indian Ocean in the South.

A third of the territory of Klungkung Regency (112.16 km<sup>2</sup>) is located between the islands of Bali and two-thirds (202.84 km<sup>2</sup>) again is an Islands, named Nusa Lembongan Nusa Penida, and Nusa Ceningan.



**Figure 1.** Map of Semarapura (Klungkung) in Bali island  
Source: Kertha Gosa at a Glance 1986

Puputan days in Klungkung Bali was declared on April 28, 1908. Then it's worth reliving the events of the heroic story with a heroism history included the architectural history of Klungkung Castle. The history of the architecture castle certainly has a architecture historical value for sustainability of the meaning of architecture in the Castle, as a legacy that needs to be preserved.

After Gelgel Castle occupied by the Netherlands troops on April 17, 1908, Tjokorda Gelgel was going to Klungkung and met Son Dewa Agung Putera to convince the King to give fierce resistance against the Netherlands. Dewa Gede Agung Putera could not do anything, and accepted his uncle's insistence, Tjokorda Gelgel.

The Netherlands troops movements prompted by the Commander of his forces quickly arrived at Kusamba, and the warships began firing in the direction of the Klungkung city, inflicting some casualties among residents who fled. Then on April 28, 1908, morning, the Netherlands troops was docked in the Klungkung city without gaining some resistance. Arriving in town, they take a way in front of the castle with Altileri troops.

After that came the Dewa Agung Putera with a spear in his right hand, accompanied by princes of the Kingdom and family including women and children. They move towards the Netherlands troops immediately opened their cannon and rifle, so that in the not-old Dewa Agung Putera and his troops around 200 people were killed. Thus they fall as a hero in Puputan's war.

### 4.2 *The existence of Castle*

One the other side needs to be remembered is the architecture of the castle of Klungkung. The history of the Castle architecture certainly has a historical architecture value for sustainability of heritage that needs to be preserved. Currently, the physic of the castle existence has been revitalized into government buildings, schools, museums and others except for Gili Park, Kertha Gosa and Gelung Kori that still stand as a relics of the past architecture Castle, after the Puputan of Klungkung.

In the book, "traditional architecture Bali (1985) explained that the mansion is a House for the knights who held the Government. The occupants of the Castle role as executor of the Government, and the castle was the central Government. Thus, the castle was built by the requirement of space, pattern, and the atmosphere of the space to support the authority of the Government.

The castle was built with a zoning layout, called Sanga Mandala – a sort of wide grid or terraced nine of the chess board. The buildings of the Castle took the main types. The zone between one another, from plots to plots, connected by a door of kori. The application of the zoning layout adjusted to the circumstances, conditions and trends as well as their respective Castle creations with the undagi or the architect.



**Figure 2.** Kambang Hall which is located in the center of Klungkung Castle surrounded by Gili Park  
Source: An-nisaa Kurnia Documentation



**Figure 3.** Gelung Kori  
Source: An-nisaa Kurnia Documentation



**Figure 4.** Kertha Gosa Hall  
Source: An-nisaa Kurnia Documentation

#### 4.3 Kertha Gosa

The whole part of Klungkung Castle that still exists until nowadays is *kertha<sup>1</sup>gosa<sup>2</sup>*. Hall. Kertha Gosa was a building or a place for solving problems concerning security, prosperity, and justice of the Kingdom of Bali. It was not known exactly who was the founder, but according to Candra Sengkala carved at Pemedal agung (main door palace) it had been inexistence in the year Caka, Cakra Yuyu Paksi Paksi which means the year 1622 or around the year 1700 A.D, when Dewa Agung Jambe Governed the Kingdom of Klungkung (MadeWarsika: 1986).

The court was equipped with one table and six chairs. The chair with the symbol of Lion was for the King as a chief of the court of justice. The chair with the symbol of a cow was for the priest as a lawyer and adviser of the King in making decision. The chair with the symbol of the dragon was the secretary. The people being tried sat politely cross leg on the floor. Sometimes also called controller (a dutch officer who controls the region) was present at the court when there was a very special trial. (MadeWarsika: 1986).



**Figure 5.** Tables and chairs Kertha Gosa Hall of Bali

Source: An-nisaa Kurnia Documentation

#### 4.4 The analysis of Kertha Gosa Hall Architecture Conservation

In this sub chapter discussion the trying to analyze the changes architecture of Kertha Gosa Hall heritage associated with conservation. According to the results of the research data Report of the study of Pre-historic II State University of Semarang in his research entitled Puri Agung Klungkung: Traces the history and dynamics of the shift of functions of the years 1908-2016, Balai Kertha Gosa undergoing restoration around 1930 and up to sat there have been no restoration activities related to conservation in the back porch of Kertha Gosa. However, it is different with the kambang Hall is located in the middle of the castle complex was undergoing refurbishing Klungkung from 1978 to 1981.

It was different with Pemedal Agung buildings which have never experienced the restoration because the community took care properly and assume that Pemedal is the Supreme sacred places as well as serve as a power mechanism of the cantilever holder of the throne (Dewa Agung) of Klungkung during more than 200 years (1686-1908).

As consideration against the selection of criteria Kertha Gosa Hall object as an object of research, this refers to Pontoh (1992:37) that the object must have a selection criteria following the criteria:

##### 1. Architectural Criteria:

A city or region who will be preserved or conserved has a high architectural quality criteria, in addition to having a long time process of formation or order and pride (elegance).

##### 2. Historical Criteria:

The area that conserved has historical value and scarcity which give inspiration and reference for the presence of new buildings, increase vitality even rekindle his faded; and

##### 3. Symbolic Criteria

The area has a symbolic meaning to the most effective way for the formation of the image of a city.

<sup>1</sup> Kertha is the result or prosperity (Purwadi: 2005).

<sup>2</sup> Gosa is a discussion or a place for discussion (Purwadi: 2005).

#### 4.4.1 Analysis Tabel of the Change Research of Kertha Gosa Hall Architecture Criteria

Table 1. Analysis Of The Changing Kertha Gosa Hall Architecture Criteria

No.	Concept	Factor	Change indicator			
			++	+	-	--
1.	Visual	Wall			√	
	Character	Roof	√			
		Window	-	-	-	-
		Ventilation	-	-	-	-
		Door	-	-	-	-
		Floor	√			
		Facade:				√
		- Symmetry				√
		-Rithm				√
		-Dept of contrast				√
		- Proportion				√
		-Scale				√
	Spacial	Layout :				
	Character	-Form				√
		- Symmetry				√
		-Pattern				√
	Built Mass	Basic form				√
		Built orientation				√
		Pattern setup				√

Description:

+ +: changes very looks

+: changes appear

-: change does not seem

--: changes don't very seem

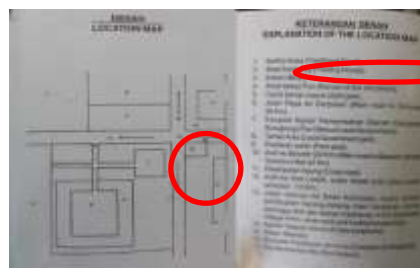
From the above analysis table, the change results shows the indicator of architecture is not very visible, except on the part of the roof and the floor because it has the characters of brittle materials which consisted of clay roofing and floor bricks, so that since 1930 indeed the hall experiencing signs of change, however insignificant. Before painting on the ceiling Kerta Gosa created on fabric, but in the 1930s it was restored and painted on eternit. (klungkungkab.go.id).

But it is different when looking at the spatial characters consisting of the shape of the floor plan, the form of a symmetrical pattern, and the mass of the building itself which is composed of basic shapes, the orientation of buildings, as well as the Setup pattern, has not changed. Space in the Judiciary Nalai intact standing up to now (Gde Suardana: 2015).





**Figure 6.** A complete Site Plan illustration by IR. I Nengah Vicker's Lanus and Adrian-"Krtas Gosa"  
Source: Rupa Rupa Nir Balinese architecture 2015



**Figure 7.** A picture of the current location map of Klungkung Castle by I Gst Made Warsika  
Source: Kertha Gosa at a glance 1986



**Figure 8.** A picture of the past location map of Klungkung Castle before Puputan War  
Source: Ni Ketut Agusintadewi (2017). Konservasi Puri Smarapura di Klungkung, Bali.

A picture of documentation on the spatial character of Kertha Gosa Hall now it can be proved by the equation images site plan by I nengah Vicker's Lanus and Adrian-"Krtas Gosa" and from a picture of the past location map of Klungkung Bali before Puputan War that the spatial character of Kertha Gosa Hall unchanged. Kertha Gosa Hall which is one part of Klungkung has the basic form boxes (compartments). The castle was built with a zoning layout sanga mandala – a wide grid or terraced nine of the chess board (Gde Suardana: 2015). So, with the orientation of the direction of Kertha Gosa Hall building that the layout and maps os Semarapura (Klungkung), although in the Puputan's war so many buildings in the klungkung complex were ruined it doesn't damage to buildings even changed the orientation, proportion, and scale in Kertha Gosa Hall. Kertha Gosa Hall entrance overlooking the West unchanged up to this time except for a change in the roof and floor and furniture in the House of



Kertha Gosa are having to make it back for the second time after the original furniture was stored in the Museum Semarang, certainly with the materials and the same paint.

#### *4.4.2 Historical Criteria of Kertha Gosa Hall*

A historical record of the architecture of Kertha Gosa Hall certainly gives the aspect of historical value, as it does with the conservation efforts. This is appropriate for the content of article 15.1 of the Burra Charter states that, "a change may be needed to maintain the cultural significance, but not desirable when reducing the significance of culture. How much change in a place should be guided by the cultural significance of the place and the interpretation should be appropriate. "

Reanimation, and a dearth of patriotism from the historical aspect of Balinese Kingdom of Kertha Gosa Hall does not make the missing in the center of Smarapura (Klungkung) town who have entered the modern era. So is the destruction of materials is carried out on the roof and the floor, in accordance by article 15.2 of the Burra Charter states that, "the destruction of significant material on a place is not acceptable. But in some cases, the minor may be worth doing as a part of conservation. Significant material removed should be installed again when circumstances allow. "

#### *4.4.3 Kertha Gosa Hall Symbolic Criteria*

Klungkung Castle includes Kertha Gosa Hall which is of cultural heritage in Klungkung Regency provide an attraction for the Centre of the social, economic and cultural. After the war, the Puputan occurred in 1908 the layout pattern of the town around the castle of Klungkung was changed back as a cultural center to strengthen the image of the city.

As for the recommendation for the surroundings of the Castle Smarapura is: (1) Great Crossroad with Catus Patha layout retained as a communal area, where the socio-cultural activity ;(2) in the four corners of an angular at each site of the Castle Smarapura planned linkage system by varying certain pattern forms a paving installation as a pedestrian way, so the relation from one side to the other side of the Castle. With this pattern, you can enjoy views of the Castle are clear and comfortable; (3) an area along the street Puputan cater to residential and shops of souvenirs for tourists; and (4) Areas along the path of the Lotus and the Rose is used for settlements (Atmaja,2003).

#### *4.5 Dynamics of Kertha Gosa Hall Change Function*

During the Empire, Kertha Gosa Hall year in Purnamaning Kapat is a place of hearing vassal Kings throughout Bali (Warsika Made I Gst; 1986). Kertha Gosa Hall is home to the tallest Susuhanan (leader) gives direction and decisions based on consideration of the circumstances and needs, every month of Buda kliwon (on the Wednesday), the susuhanan hold meetings or meetings with the local foreign surroundings similar for purposes of Klungkung. Every day of this Hall is used as a place of ngaturang pemijan (dine) for the Bagawanta (priest's Palace) and the other pastors when it was facing Susuhanan. So that with the nation's foreign guests such as the Netherlands, the United Kingdom, Portuguese, and Chinese when meeting with susuhanan Kertha Gosa Hall.

But after the Palace fell due to the Puputan war against the Netherlands on April 28, 1908, then the function or usability of this Hall change into another function. Since then until the end of the Government of Netherlands, Kertha Gosa Hall became Customary Court Hall, where everyone who has a matter in any form concerning the dispute about customs and religion, could be the trial here. After the independence day of Indonesia in 1945, in 1968 Kertha Gosa Hal include Klungkung Castle as a Centre of the Smarapura city attractions.

#### *4.6 Preservation Kertha Gosa Hall as a Cultural Heritage*

The dynamics of Kertha Gosa Hall function as one of the cultural heritage in Smarapura Bali does not make the culture of the local people of the area changed. Kertha Gosa Hall which significance culture houses has enriched the lives of human beings in the ones especially for Hindus in Bali because it is proper with the meaning and function of the Hall that manifests the existence of any legal matter due to human behavior that is not in accordance with the of Hinduism, sense of responsibility, a love of

local communities Smarapura (Klungkung) form a bond sense of awareness to re-arrange the surroundings of the Castle including building parts of the Castle are still intact as a rapid development progress for the creation of an image of the Smarapura city.

Kertha Gosa Hall architectural order reflects the diversity of the cultural society of Bali with the animate works of art of painting the Kamasan style derived from Kamasan Village, subdistrict of Klungkung Bali Kamasan has made as valuable cultural values. Also, the establishment of the Central Government and the regional tourism center of Klungkung strongly support the existence of this as a place of cultural heritage tourism, Center for arts and culture, education, Government, social and Economics around the city because of conservation activities. As the phenomenon of the historic area of the city, the cultural on the forerunner of the Culture Heritage has been experiencing a shift due to modernization and globalization, so that it could be threatened for the sustainability of culture in the area (Space, 2004, 2005, 2007). To prevent such a thing, Klungkung area increases local community appreciation strives to maintain and take care of the heritage area as one of phenomenal legacy on the island of Bali.

## 5. Conclusions

Kertha Gosa Hall conservation as cultural heritage is an attempt to maintain the significance of Balinese culture, especially the local culture of Klungkung. A conservation concept reference with the Burra Charter as a guide the preservation of places of cultural significance. The principles of conservation and the conservation process is sure to look for related realignment for heritage buildings. This has been applied on the porch of Kertha Gosa undergoing a few changes but did not make any of these changes have an impact on local cultural significance and change the image of the city of Smarapura (Klungkung), therefore a culture comes from humans, the phrase itself, both in terms of ways of thinking, as well as the flavour of the phrase itself, both in terms of ways of thinking, taste, as well as his taste, which must be transitory and relative nature (Y.B. Mangunwijaya : 2009). This research is proper research with the conservation of the castle of Klungkung by Ni Ketut Agustinadewi in her research entitled Conservation of the Castle Smarapura, in Klungkung Bali which concluded that the conservation Concept includes not only on historic structures and places of historical value, but also on the conditions. Preservation efforts should also be seen from the human factor with her social background, culture, and its economic value. So conservation efforts which the Government and awareness of the society can make this heritage building as the landmark of Smarapura (Klungkung).

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