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Author : Rio Febriannur Rachman
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**DISCOURSE ON OPTIMIZING THE CULTURAL HERITAGE OF BUNG KARNO
SCHOOLS IN MOJOKERTO CITY FOR SOCIAL AND ECONOMIC WELFARE**

Rio Febriannur Rachman
rio.febriannur.rachman-2018@fisip.unair.ac.id
Universitas Airlangga Surabaya

Abstract

In 2019, the City Government of Mojokerto declared two schools, SDN Purwotengah and SMPN 2 Kota Mojokerto as cultural heritage. Soekarno also known as Bung Karno, one of the founding fathers of this country, Indonesia, studied there, on 1908 until 1916. This study discusses how the discourse on optimizing the cultural heritage of Bung Karno's two schools as historical tourism objects, from the perspective of social and economic welfare of the community. The theory used in this study is public policy, popularized by Thomas Dye and James E. Anderson. This study uses a qualitative method with the discourse analysis approach of Norman Fairclough. The discourse analyzed anything was conveyed by the Mayor of Mojokerto Ika Puspitasari and the Head of the Education Office Amin Wachid in the Srawung program, which aired from 16.00 to 17.00, 18 August 2020, on TVRI East Java. The result of this study indicates, the City Government of Mojokerto is serious, regarding make historical tourism objects in the cultural heritage buildings of the Bung Karno Schools. The City Government of Mojokerto considers, it will further foster a sense of community nationalism, provide authentic historical insights, as well as emerge a populist economy.

Keywords: Cultural Heritage, Discourse, Public Policy, Social and Economic Welfare

A. INTRODUCTION

Indonesia is rich in historical buildings that are worthy of being a tourist object of historical value. One of the legacies of the building is in Mojokerto City, East Java. There are at least two historical buildings there, which have ties to the proclomator of the Republic of Indonesia Soekarno or Bung Karno, namely the two schools where the boy named Koesno received his education. The two schools are Tweede Inlandsche School or Ongko Loro School, which is currently called SDN Purwotengah, and Europesche Legore School (ELS), which is now SMPN 2 Kota Mojokerto. A number of literatures



state that Bung Karno lived in Mojokerto City from 1908 to 1916.¹

In 2019, the two buildings were declared as cultural heritage buildings by Mojokerto City Government. Cultural heritage in the form of buildings or areas has been widely used by the government as community tourism objects. Based on Law number 11 of 2010, article 85 paragraph 1, concerning cultural heritage, the use of cultural heritage for tourism is allowed, it reads: government, local government, and everyone can use cultural heritage for religious, social, educational, scientific interests, technology, culture and tourism.

Buildings of historical value and legitimacy as Cultural Heritage, where there are historical objects in them, are an important legacy in order to build awareness of national identity.² Interestingly, apart from having national values, historical cultural heritage also has tourism potential. Cultural heritage buildings can be an inspiring educational tourist attraction. Therefore, the local government who wants to make it a tourist attraction with attractive and contemporary packaging must be appreciated positively. So far, the City Government of Mojokerto has shown its desire to turn Bung Karno's two schools into historical tourism objects.

The revitalization of cultural heritage buildings, which have been and are still being used as tourist objects, has at least two main concerns. First, cultural heritage needs to be studied in depth, considering that of course there has been a mixture and additions as a result of building renovations or other things so far. Second, the optimization of cultural heritage tourism objects must be carried out with the main objective of maintaining national values and national identity, and to drive the people's economy.³

So far, the Mojokerto City Government has carried out many programs to realize the dream of realizing the historical tourism object of Bung Karno's school. On many occasions, Mayor of Mojokerto, Ika Puspitasari, has promoted this to a wide audience. A number of preliminary studies were also carried out to support the realization of this desire. Mayor of Mojokerto, Ika Puspitasari,

¹ Tamar Djaya. 1983. *Soekarno Hatta Ada Persamaan dan Perbedaannya*. (Jakarta: Sastra Hudaya)

² M. Syaifullah & Wibowo, B. 2017. "Pemanfaatan Benda Cagar Budaya Sebagai Potensi Pariwisata dan Ekonomi Kreatif bagi Masyarakat Sekitar di Kota Pontianak Kalimantan Barat". *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 10(2), 222-233.

³ Harry Iskandar Wijaya. 2017. "Cagar Budaya dan Pariwisata", tersedia di <https://kebudayaan.kemdikbud.go.id/bpcbsumbar/cagar-budaya-dan-pariwisata/>, diakses pada 2 Januari 2020

also socialized the existence of the Bung Karno school cultural heritage and plans to use it as a tourist attraction in the Srawung program on TVRI East Java on August 18, 2020.

On June 1, 2020, Mayor of Mojokerto Ika Puspitasari together with state civil servants held a ceremony to commemorate Pancasila's birthday at SDN Purwotengah. SDN Purwotengah is located at Jalan Taman Siswa number 16, Purwotengah Urban Village, Kranggan District. The northern boundary is Jalan Taman Siswa, west by parcel of Jalan Taman Siswa 20, east with Aneka Sambal stalls, and south with settlements. The distance between SDN Purwotengah to the city center or town square of Mojokerto is about 800 meters. The Mojokerto City Government built a small Bung Karno statue on the school grounds. The statue was made by local artist Putut Nugroho.

Meanwhile, on August 17, 2020, Mayor of Mojokerto Ika Puspitasari together with the state civil apparatus held a commemoration ceremony for the commemoration of the Republic of Indonesia independence day at SMPN 2 Mojokerto City Jl. Ahmad Yani No.15, Mergelo, Purwotengah Urban Village, Magersari District. The East Java anniversary ceremony on October 12, 2020 was also held there. The school has a northern boundary with Jalan Ahmad Yani, a western boundary with Jalan Purwotengah gang V, an eastern boundary with Jalan Purwotengah gang 8, and a southern boundary with the pawnshop office Jalan WR Supratman. The distance between SMPN 2 Mojokerto City to the city center or Mojokerto City square is about 300 meters. At one point of the school also stands a small Bung Karno statue made by local artist Putut Nugroho.

The focus of this study is to see how the discourse on optimizing the Bung Karno school cultural heritage as a historical tourism object. The aim is to describe the views on efforts to optimize the Bung Karno school cultural heritage carried out by the Mojokerto City Government. This study is expected to be used as information for further research material. In addition, it can be used as a treasure enhancer for the development of science, especially regarding cultural heritage studies.

The theory used in this study is public policy. Starting from the assumption that all government agencies at the central to regional levels, need

to innovate towards the progress of the times for a better community life.⁴ Optimization of cultural heritage buildings is important to build confidence in national identity and can drive the people's economy in the era of globalization and free markets like today. The development of a tourist attraction has a close relationship with public policy. The hope is that all public policies, in any field including tourism and the economy, can provide concrete benefits for residents in the area.⁵ The method used is an analysis of the discourse on optimizing Bung Karno's school as a tourist attraction delivered by the Mayor of Mojokerto Ika Puspitasari's public officials and the Head of the Education Office Amin Wachid in the form of audio-visuals on the Srawung program on TVRI East Java on August 18, 2020 ago.

The theory used in this study is the concept of public policy popularized by Thomas R. Dye, namely, about the government's obligation to make policies in accordance with the living conditions of its citizens. In Mojokerto City, there is a unique and potential area that doesn't exist anywhere else. One of them is the existence of the Bung Karno school cultural heritage building, precisely at SDN Purwotengah and SMPN 2 Mojokerto City. The local government needs to optimize the cultural heritage building for the sake of community development. In this case, building a spirit of nationalism through the historical values of cultural heritage buildings and driving the people's economy. The point seen from the implementation of public policies is benefit, considering that applied policies must have a positive impact on local residents.⁶

This study uses a number of previous studies, among others, written by Kasaruran entitled *The Strategy for the Development of Historical Tourism Objects of Soekarno's Exile House as a Means of Character Education for Students in Ende Regency, East Nusa Tenggara*.⁷ Even though the research location is in Ende, East Nusa Tenggara, there is an element of similarity to this study, namely about the character and history of Bung Karno's figure.

⁴ B. Cohen. 2014. *The Smartest Cities In The World 2015*. <https://www.fastcompany.com/3038818/the-smartest-cities-in-the-world-2015-methodology>

⁵ James E. Anderson. 1984. *Public Policy Making*. (New York: Holt, Rinehart and Winston)

⁶ William N. Dunn. 2000. *Pengantar Analisis Kebijakan Publik*. (Yogyakarta: Gajah Mada University Press)

⁷ S. L. Kasaruran. 2017. *Strategi Pengembangan Objek Wisata Sejarah Rumah Pengasingan Soekarno Sebagai Sarana Pendidikan Karakter Pelajar Di Kabupaten Ende Nusa Tenggara Timur* (Doctoral dissertation, University of Muhammadiyah Malang).

Another reference is the work of C.A. Nugroho and A.W Purwantiasning entitled Application of Linkage Theory in Arranging Soekarno's Heritage Tourism Area in Blitar⁸. The research discusses how to build a historical tourism object about Bung Karno in Blitar. Which of course, has elements in common in the aspect of Bung Karno's character, with this study which is focused on the City of Mojokerto.

The implementation of public policy regarding development of cultural heritage tourism objects has at least two urgencies, first, cultural heritage needs to be studied further considering that there has been a mixture and additions due to building renovations or other things. Cultural heritage studies to ascertain the historical elements there. Second, the optimization of cultural heritage tourism objects can improve the community's economy. The tourism potential that can be developed includes the potential for cultural tourism, village tourism, nature / water / river walks, and educational and research tourism. Moreover, there are already many historical tourist objects around the city of Mojokerto, including the old Majapahit area.

Based on Indonesian Constitution No. 10, 2009, concerning tourism, natural conditions, flora and fauna as gifts of God Almighty, as well as the historical, artistic, and cultural heritage of the Indonesian people are the resources and capital for tourism development to increase the prosperity and welfare of the people. This means that the use of tourist destinations for the needs of economic development and social strength in the community is sanctioned by existing regulations. The Mojokerto City Government is allowed to manage tourist destinations in the area, especially those that become regional assets. One type of tourist destination in Mojokerto City is one that has cultural or historical elements, including the schools of Bung Karno, the proclaimer of Indonesia.

B. METHOD

This study uses a qualitative method with a discourse analysis approach. Specifically, using Norman Fairclough's discourse analysis, which divides discourse analysis into three levels, namely: text analysis, discourse practice, and

⁸ C. A. Nugroho, & Purwantiasning, A. W. 2018. "Penerapan Teori Linkage Dalam Penataan Kawasan Wisata Pusaka Soekarno Di Blitar". *PURWARUPA Jurnal Arsitektur*, 1(2), 29-34.

sociocultural practice.⁹ Fairclough emphasizes language as an exercise of power. Seeing language in this perspective has certain consequences. Language socially and historically is a form of action, in dialectical relationship with social structures. Fairclough theoretically assumes that text and discourse are socially structured. The use of language is composed of. First, social identity. Second, social relations. Third, knowledge and belief systems¹⁰.

Based on Fairclough's concept of discourse analysis, discourse within the scope of text and language has a social scope, power and knowledge. The method in this study examines discourse from a social perspective in the development of the Bung Karno school cultural heritage in Mojokerto City, as well as the perspective of power and knowledge from local public officials. The discourse that was analyzed was what was conveyed by the public officials of the Mayor of Mojokerto Ika Puspitasari and the Head of the Education Office Amin Wachid in the audio-visual program of Srawung regarding the optimization of the Bung Karno school's cultural heritage as a tourist attraction that airs at 16.00 to 17.00, 18 August 2020, on TVRI Jawa East. Data collection was carried out by observing the audio visual of the Srawung program and examining documents to describe the topic of this study in detail.¹¹ Data analysis techniques used interactive models (Miles & Huberman, 1994).¹² Consists of three components, namely, data reduction, data presentation, and formulate the conclusions.

C. DISCUSSION

Based on the Staatsblad document of the Governor General of the Dutch East Indies in 1918 Number 24 concerning the status of Mojokerto City as *Stadsgemeente*, Mojokerto was founded on June 20, 1918, to be precise.¹³ The city, which is included in the province of East Java, is located on the regional transportation route across the south that connects Surabaya-Jogjakarta-Jakarta. Therefore, this area has a strategic position for the development of development

⁹ Norman Fairclough. 1992. *Discourse and Social Change*. (Cambridge: Polity Press).

¹⁰ Norman Fairclough. 1995. *Critical Discourse Analysis: The Critical Study of Language*. (London: Longman)

¹¹ Deddy Mulyana. 2001. *Metode Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya)

¹² M. B. Miles & Huberman, A. M. 1994. *Qualitative Data Analysis*. (California: Sage Publishing Inc)

¹³ Yulianingsih, W. 2012. Sejarah Kota Mojokerto (1918-1942). *SKRIPSI Jurusan Sejarah-Fakultas Ilmu Sosial UM*.

activities in East Java. In particular, it is located only about 52 kilo meters from the capital city of Surabaya Province, making it one of the satellite or buffer cities, which is the metropolitan city of Surabaya.

On a regional scale, Mojokerto City plays a major role regarding economic activity and services for the hinterland area, namely Mojokerto Regency, communities in the border areas of Jombang, Gresik, Sidoarjo and Lamongan.¹⁴ Mojokerto City has a pluralistic and multi-ethnic society. This shows that this area is a dynamic business region.

Mojokerto City is adjacent to Mojokerto Regency which has a Trowulan cultural heritage site. In other words, the development of historical tourism at the Bung Karno school in Mojokerto City will further strengthen the sustainability of tourism in the two areas that have been popular as tourism areas. Meanwhile, from an economic perspective, tourism development will of course also boost the purchasing power and production power of the local community.¹⁵

The city of Mojokerto has an important role in the process of Bung Karno's intellectual development. Moreover, during his eight years in the city, Bung Karno was relatively young or in a golden period. He received elementary and junior high school education there.¹⁶ A number of literature states, thoughts about Bung Karno's spirit of mutual cooperation cannot be separated from his experience while living in Mojokerto and seeing the importance of togetherness in people's lives.¹⁷

Bung Karno's thoughts about national and Islamic politics, especially regarding the diversity in the Indonesian state, must be related to his past stories, including when he was in Mojokerto. Bung Karno was relatively young when he lived in Mojokerto, at the age of about seven to fifteen years. However, in that

¹⁴ Pemerintah Kota Mojokerto. 2017. *RPJMD*. Mojokerto: Pemerintah Kota Mojokerto available at <https://www.mojokertokota.go.id/picture/lkip/223651Revisi%20RPJMD%20Kota%20Mojokerto%20revisi%2014%20Agustus%202017.pdf>

¹⁵ Yoeti, Oka A. 1997. *Perencanaan dan Pengembangan Pariwisata*. (Jakarta: Pradnya Paramita)

¹⁶ Cipta Adi Pustaka. 1994. *Ensiklopedi Nasional Indonesia*, Jilid 15, (Jakarta: PT Cipta Adi Pustaka)

¹⁷ A. Dewantara. 2017. *Alangkah Hebatnya Negara Gotong Royong (Indonesia Dalam Kacamata Soekarno)*. (Yogyakarta: Kanisius)

age range, the ingredients for formulating fresh ideas in his mind were mixed.¹⁸ The main points of thought about Pancasila are also inseparable from Bung Karno's travels and experiences from region to region in the country, of course, one of which is in the City of Mojokerto.¹⁹

A number of social theories suggest that humans are always influenced by the environment, both the conditions in which they live and the people around them.²⁰ The environment influences the way a human thinks, behaves and relates. Moreover, it is commonly known that in general, humans are social creatures who cannot be far from society. In other words, what individuals do must be influenced by society and the environment. Bung Karno's visionary figure must have been shaped by his environment, including the environment in Mojokerto City. Moving on from the theory that says that the social system in a community helps build a person's personality.²¹

Social Welfare Regarding Spiritual Needs

Based on Indonesian Constitution number 11, 2009, social welfare associated with the fulfillment of basic human needs, both physical and spiritual. It means that the social welfare of the community is not only concerned with material issues, which are usually related to economic or financial aspects. More than that, people's welfare is closely related to non-material things. The development of tourist objects is an effort to fulfill the recreational needs of the community. There is a purpose to fulfill the needs of the soul or generate happiness. Moreover, Bung Karno's school tourism object has historical value, which can bring out national pride and nationalism. Social welfare always deals with the life order, material, spiritual, and the fulfillment of daily needs.

One of the non-material benefits of managing cultural heritage is to foster a sense of nationalism in society. This triggered the City Government of

¹⁸ A. Sanusi. 2018. *Pemikiran Transformatif Soekarno Dalam Politik Islam (Pendekatan Transformatif Bill Gould, Karl Stenbrink, dan Kontowijoyo)*. *Empower: Jurnal Pengembangan Masyarakat Islam*, 3(2).

¹⁹ Hermawan, W. H. 2010. *Soekarno And Pancasila (Political Idea Growth of Soekarno About Pancasila)* (Doctoral dissertation, FISIP Undip).

²⁰ D. Kenrick, Neuberg, S. L., & Cialdini, R. B. 2015. *Social psychology*. (USA: Pearson Education)

²¹ E. Durkheim. 1982. What is a social fact?. In *The rules of sociological method* (pp. 50-59). (London: Palgrave).

Mojokerto to try to make the plan for the revitalization of Bung Karno's school run well and materialized immediately. Cultural heritage is closely related to historical nuances.

The development of the potential for cultural heritage tourism objects at the Bung Karno schools in Mojokerto has educational benefits for the community. We want to protect these historical sites. (Mayor of Mojokerto Ita Puspitasari, TVRI Srawung Program, 2020)

Educative in Ita Puspitasari's statement can be interpreted from various points of view, among others, history and heroism or heroism. History can be interpreted as an aspect of knowledge. The public needs to know that there are traces of the proclaimer in the City of Mojokerto. So far, what is widely known is Bung Karno's progress in Surabaya, Bung Karno's lectures at the Bandung Institute of Technology, and Bung Karno's grave in Blitar. The community, at least residents of Mojokerto and East Java, must also understand that this area is historic so that it increases self-confidence and love for the country. Given, Bung Karno is a national figure.

Meanwhile, from the point of view of heroism, the optimization of Bung Karno's school cultural heritage can spark the spirit of patriotism. This figure is an inspirational not only in the country. However, it is also popular to the international level.

We are trying to continue to introduce Bung Karno's schools which have historical values in society. So that people can catch the spirit of Bung Karno and be proud of this city. (Head of the Mojokerto City Education Office Amin Wachid, S. Sos., M. Si, TVRI Srawung Program, 2020)

Amin Wachid's statement illustrates the urgency of growing the spirit of patriotism in the era of globalization as it is today. In the past, Bung Karno always wanted to make the archipelago a nation that was independent from colonialism. In the current era, Indonesian people should still maintain the noble values of independence. Should not be oriented to foreign cultures that undermine Indonesian values.

Of course, because the target is the community, and what Ika Puspitasari and Amin Wachid view as a pattern of public policy, local residents have an important role to play in the realization of this plan. Moreover, in the study of

cultural heritage, community participation in the preservation of cultural heritage is a priority that must be achieved. Public awareness to participate in protecting cultural heritage and disseminating historical values in cultural heritage buildings is the main thing. A step that was also taken by the Mojokerto City Government was to include lessons about the Bung Karno school in local content and the curriculum of schools in Mojokerto City.

In addition, the socialization of Bung Karno's school cultural heritage continues to be carried out, including through the mass media and by holding many national day ceremonies there. The socialization material from the Mojokerto City Government contains the benefits of managing cultural heritage as a tourist attraction. The benefits referred to include, among others, socio-cultural and economic aspects. The community is expected to play an active role in protecting the ancestral heritage. Meanwhile, the government is responsible for protecting and supervising it so that it does not go out of the corridor of the applicable law on conservation.

The embodiment of cultural heritage-based tourist objects is indeed different from other tourist objects. Cultural heritage is the wealth of the nation. In it are messages, both express and implied, about the identity of the Indonesian nation. Proper management of cultural heritage, including the cultural heritage of Bung Karno's schools, is an endeavor that requires the support of all parties, in order to strengthen awareness of the results of national culture, tourism interests and other national interests. Therefore, so far, the Mojokerto City Government has coordinated and communicated with various parties or stakeholders, including community exponents.²²

The cultural heritage management strategy carried out by the government needs to consider four important elements, namely, legality, institutions, physical buildings, and financing. In the context of Bung Karno's schools in Mojokerto, these four aspects can be explained from the start, because the current school building is already an asset of the local government. So, legally formal, institutional, physical, and financing can be easily managed. If the cultural heritage building is managed by parties outside the government, the optimization carried out by the local government will be more complicated or

²² Diskominfo Kota Mojokerto. 2020. Kemendikbud Kagum Soekarno Centre yang Disajikan Wali Kota Mojokerto. 1Oktober 2020. Diakses di <https://diskominfo.mojokertokota.go.id/berita/kemendikbud-kagum-soekarno-centre-yang-disajikan-walikota-mojokerto.html>

constrained in the four elements mentioned above.

Management of cultural heritage is known as conservation. Conservation of cultural heritage buildings must maintain the authentic and important values attached to them. These values are Identity "Sense of Place ", historical or historical, architectural, economic benefits, tourism and recreation, inspirational, and educational (Febrianto, et al, 2018). Looking at the commitment and what the Mojokerto City Government has done, it appears that the values in question have been optimally accommodated.

Management of cultural heritage tourism objects generally uses a zoning model. Zoning can facilitate the development process over time. The reason is, the development of tourist objects is certainly carried out continuously or continuously. The zones in question include, among others, the core zone (the main area of cultural heritage), the buffer zone (a radius of 50 meters from the outer core zone boundary), the development zone (500 meters radius from the outer buffer zone boundary), and the support zone (500 meters radius from the outermost developer zone). Each zone can be filled with the elements needed, such as a cultural stage, an art market, additional tourist objects, and so on.²³ The Mojokerto City Government needs to consider this zoning issue when developing the Bung Karno school cultural heritage tourism object.

Bung Karno's character who always wanted to be number one, always wanted to protect others, always wanted to fight, was forged when he was a child. A number of subers said that when he was studying in Mojokerto City, Bung Karno liked to play with his friends, from various backgrounds. He also didn't like seeing friends fighting. Bung Karno was especially friendly with people from the Netherlands, so they could learn Dutch. That is, persistence to learn or thirst for knowledge has appeared. It is not surprising then that Bung Karno became a leading figure in the Indonesian independence process. Information or lessons like this need to be passed on to school children, even the general public. If you look more deeply, the development of the potential of Bung Karno's school cultural heritage tourism objects has a positive impact on the treasury of the Indonesian proclamar's historical knowledge. The benefits can be felt by the citizens of this republic as a whole.

²³ S. Umaternate, Wuisang, C. E., & Van Rate, J. 2016. Arahan Pengembangan Kawasan Cagar Budaya Makam Tuanku Imam Bonjol Sebagai Kawasan Strategis Kabupaten Minahasa, Desa Lotta, Kabupaten Minahasa. *SPASIAL*, 3(3), 246-253.

There are several concepts, apart from conservation, that must be understood by cultural heritage conservationists.²⁴ The concepts in question can become a boundary line for what is and is not allowed, because cultural heritage can be a sacred entity for the continuity of history. The concepts that Mojokerto City Government also need to know are preservation, restoration, reconstruction, adaptation, and demolition.

Preservation is the preservation of cultural heritage while maintaining the original condition of the building without the slightest change. Efforts to prevent the destruction of cultural heritage buildings are included in the Preservation category. Restoration or also known as rehabilitation is an effort to restore the condition of a cultural heritage to its original state. This includes removing any additions that had existed and reinstalling components that should have existed as before.

Meanwhile, reconstruction is an effort to restore the condition of cultural heritage which is considered to have changed, as closely as possible to its initial situation. The return process can use old or new materials or materials. Meanwhile, adaptation or also known as revitalization is an effort to change cultural heritage to a minimum so that it can be used for a more appropriate function in terms of its usefulness, without drastic changes. There is also demolition, which is an attempt to deconstruct a cultural heritage that has been very damaged and if it is maintained there is a fear of endangering the surrounding community.

Around Mojokerto, both in Mojokerto Regency and Mojokerto City, there are many tourist attractions. There are various types of tourist destinations, from cultural heritage tours such as trowulan sites, historical tours, culinary tours, nature tours, educational tours, and so on.²⁵ If the Mojokerto City Government optimizes the Bung Karno school cultural heritage as a tourist attraction, it will certainly add to the tourism treasures in the Mojokerto area. In fact, in the future, special packages can also be made synergistically traveling to tourist attractions in this area in an integrated route.

²⁴ Sari, S. R. Sari, Harani, A. R., & Werdiningsih, H. 2017. Pelestarian dan pengembangan Kawasan Kota Lama sebagai landasan budaya Kota Semarang. *Jurnal kebudayaan*, 17(1), 53-77.

²⁵ Syaffi'i, M. 2018. Perancangan Video Profile Kota Mojokerto Sebagai Media Promosi Pariwisata. *SKRIPSI Jurusan Seni dan Desain-Fakultas Sastra UM*.

Economic Improvement

The Mojokerto City Government always strives to improve the economic level of the residents. There are various programs that have been run. Including, increasing information disclosure and public communication as well as improving effective governance along with managing the legal system in the regions.²⁶ Transparency and bureaucratic reform can increase investment that has a good impact on the economy.

On the other hand, the existence of new tourist destinations that are neatly packaged will definitely help drive the people's economy. As an analogy, the existence of a representative tourist attraction will certainly create a long economic supply chain. Starting from the provision of transportation, hawker centers / souvenirs, lodging, restaurants, and so on. However, there are challenges that must be answered by the Mojokerto City Government, namely, that the conglomeration should not control the economic chain from upstream to downstream.

The existence of new tourist objects must have a positive impact on the community's economy. Of course we will make strict regulations so that the economic benefits obtained from the development of tourist objects or cultural heritage museums are distributed equally to the people of Mojokerto City (Mayor of Mojokerto Ita Puspitasari, TVRI Srawung Event, 2020)

Cultural heritage is a nation's wealth that has great meaning for society. Both in the aspects of moral values, history, and knowledge. Thus, it is not appropriate to make it a commodity that only fills certain groups or conglomerates. The purpose of managing cultural heritage is to advance national culture for the greatest possible prosperity of the people, including for economic prosperity and the welfare of the general public. Moreover, this site is a legacy related to Bung Karno. A figure who always has populist jargon and social justice.

All lines of the economy should be oriented towards people's welfare. This is in line with Bung Karno who always praised the people's economy and nationalism. There are many benefits from the existence of tourism objects,

²⁶ Z. Zulaikha & Paribrata, A. I. 2017. Implementasi Kebijakan Keterbukaan Informasi Publik di Jawa Timur Tahun 2016. *Jurnal Studi Komunikasi*, 1(2), 131-162.

especially in the economic sector²⁷. Through the tourist attraction in one area, people's businesses in that area will grow. Businesses in culinary, souvenir handicrafts, lodging, shuttle services, and so on, will develop. If the manager of the tourist attraction is the local government, income through retribution can be obtained. Even if there is no charge for accessing the tourist attraction, the local government can still collect taxes from domains that develop along with the existence of these attractions.

Democracy as a state system actually starts from the idea: from, by and for the people. In the era of information and communication technology which is increasingly developing as it is today, people also need to be trained so they are not out of date. Moreover, the management of the Bung Karno schools' cultural heritage tourism objects will not be separated from the touch of advanced technology.

The public can also be invited to promote this tourist attraction via the internet. This includes promoting their businesses which are projected to increase in level also through the internet. The Mojokerto City Government needs to provide special training using this information and communication technology. So, all levels of society do not stutter when dealing with visitors from various backgrounds, even from various national backgrounds.

The preservation of a cultural heritage site must be fought for by the wider community.²⁸ It is the duty of the City Government of Mojokerto to disseminate a number of important motivations for the community to participate in protecting the cultural heritage tourism objects of Bung Karno schools. In short, preservation will be sustainable if it is based on internal strength, local strength, self-help power which is all based on the community.²⁹ Therefore, it is necessary to have movers, observers, lovers and supporters from all walks of life.

There are also motivations that need to be stirred up in society as mentioned by experts, among others; 1, Motivation to protect, maintain and pass down the cultural heritage that was passed down from previous generations; 2,

²⁷ Yoeti, Oka A. 1997. *Perencanaan dan Pengembangan Pariwisata*. Jakarta: Pradnya Paramita

²⁸ S. Hadiwinoto. 2002. Beberapa Aspek Pelestarian Warisan Budaya. In *Makalah disampaikan pada Seminar Pelestarian dan Pengembangan Masjid Agung Demak, di Demak* (Vol. 17).

²⁹ A.D. Karmadi. 2007. Budaya lokal sebagai warisan budaya dan upaya pelestariannya. *Makalah disampaikan pada Dialog Budaya Daerah Jawa Tengah*. Semarang: Balai Pelestarian Sejarah dan Nilai Tradisional Yogyakarta dan Dinas Pendidikan dan Kebudayaan Propinsi Jawa Tengah.

Motivation to increase the knowledge and love of the nation's future generations of historical values of the nation's personality from time to time through the inheritance of cultural treasures and real cultural values that can be seen, remembered and lived; 3, Motivation to ensure the realization of the diversity or variation of the cultural environment; 4, Economic motivation that believes that the local cultural value will increase if it is well maintained so that it has commercial value to increase the welfare of the facilitator; and 5, symbolic motivation which believes that local culture is a manifestation of the identity of a group or community so that it can develop a strong sense of pride, self-respect and self-confidence. Starting from all of the above motivations, we can be sure that motivation in the economic sector is one of the important elements to arouse people's enthusiasm.

The cultural heritage of Bung Karno's schools is material, and has a strong architectural power. However, the architecture that belongs to the Transitional school is difficult to preserve because it is not a traditional architecture. But that does not mean there is no urgency in efforts to preserve it, because precisely this transitional architecture can become a field of in-depth study in the archipelago.

The results of this strategy of preservation and protection in order to be useful for the community must pay attention to and maintain the important elements, namely: integrity, authenticity and sustainability use, both for science, history, religion, and identity. , culture, and economy through the preservation of cultural heritage, the benefits of which can be felt by the current generation. To realize the aspirations in the utilization aspect, the Mojokerto City Government needs to take adequate legal, scientific, technical, administrative and financial steps, establish or develop and strengthen synergy between the government and research institutions and local cultural institutions.

Synergy and cohesiveness between local governments is also needed to increase economic potential. The illustration, when there is an integrated route between nearby tourist objects, especially in the scope of or around the City of Mojokerto, it will certainly spark the interest of visitors who want to go on an excursion and need more than one destination. In this context, the City Government of Mojokerto needs to work together with the Mojokerto Regency Government which also has a number of tourist destinations.

This integrated tourist route is similar to a one-way ticket on modern-

made tourist rides, such as the Fantasy World in Ancol Jakarta. The visitors will find it facilitated by this concept. The difference is, tourism around the city of Mojokerto is wider in scope than the complex of modern-made tourist rides. In fact, it could be that the integrative route around Mojokerto will be much more diverse because it is equipped with integrated natural and historical tourism.

The potential for creative economy in the integrated tourism route is certainly greater than if the tour is packaged separately. Synergy and cohesiveness between local governments is also needed to increase economic potential. For the illustration, when there is an integrated route between nearby tourist objects, especially in the scope or around the City of Mojokerto, it will certainly spark the interest of visitors who want to go on a tour and need more than one destination. In this context, the Mojokerto City Government needs to work together with the Mojokerto Regency Government which also has a number of tourist destinations. Surely, it also needs synergy with the East Java provincial government or other local governments.

What the City Government of Mojokerto needs to do is identify the function and role of each existing tourist attraction, and how the most effective and efficient route to be implemented. A comprehensive analysis is needed to see the SWOT elements of this integration plan. Because, of course there are challenges in terms of involving other parties (other local governments, both regencies and provinces) in the management of these routes. What is clear, good facilities and infrastructure and regulations are needed so that mistakes do not occur in future steps. There are several important aspects that need to be considered in the process of city integration, including efforts to manage integrated tourism objects. Generally, experts refer to the Integral Urbanism theory.³⁰ Important aspects so that an urban system can be integrated with each other, namely Hybridity, Connectivity, Porosity/openness, Authenticity, and Vulnerability.

D. CONCLUSION

The City Government of Mojokerto through Mayor Ika Puspitasari and Head of Education Office Amin Wachid are serious about building historical tourism objects in the cultural heritage buildings of Bung Karno School, SDN

³⁰ N. Ellin. 2013. Integral urbanism: A context for urban design. In *Resilience in Ecology and Urban Design* (pp. 63-78). Springer, Dordrecht.

Purwotengah and SMPN 2 Mojokerto City. The municipal government of Mojokerto considers that the existence of this tourist attraction will further foster a sense of community nationalism, provide authentic historical insights, as well as build a people's economy through the development of the tourism sector. The Mojokerto City Government has taken concrete steps such as socializing this historic building and conducting an initial study on the revitalization of cultural heritage buildings. The Mojokerto City Government has also communicated and coordinated with the provincial government and the central government as well as other exponents of society, such as local arts and culture activists. All of that was carried out in order to create a representative cultural heritage tourism object in the City of Mojokerto.

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