UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Daftar Pustaka

Ablett, P. G., & Dyer, P. K. (2009). Heritage and hermeneutics: Towards a broader interpretation of interpretation. *Current Issues in Tourism*, *12*(3), 209–233. https://doi.org/10.1080/13683500802316063

Adishakti, L. (2010a). Teknik Perencanaan & Pengelolaan Kota Pusaka. *Rapat Kerja Nasional Jaringan Kota Pusaka Indonesia*, *October*, 0–15. https://www.researchgate.net/publication/320498310_Teknik_Perencanaan_Pengelolaan_Kota_Pusaka

Adishakti, L. (2023). *Inspirasi Budaya Untuk Menjaga Harmoni Ekologi dan Ekonomi*. https://whc.unesco.org/en/convention/

Adishakti, L., & Hadiwinoto, S. (2010). *Pendidikan Pusaka Indonesia, Panduan untuk Guru Sekolah Dasar di Daerah Istimewa Yogyakarta [Indonesian Heritage Education, Guide for Elementary School Teachers in the Special Region of Yogyakarta]* (Adhisakti Laretna, Ed.; Vol. 1). Badan Pelestarian Pusaka Indonesia.

Adiyanto, J. (2020). Modern architecture in Indonesia: A genealogy study. *ARTEKS : Jurnal Teknik Arsitektur*, *5*(3), 331–338. https://doi.org/10.30822/arteks.v5i3.465

Anton Hum, M. (2014). *Gereja Katolik Indonesia :* 1–7.

Ashadi. (2016). Peradaban dan Arsitektur Modern. In *Penerbit Arsitektur UMJ Press* (Issue March).

Ashadi. (2020). *Teori Arsitektur Dari Zaman Klasik Hingga Posmodern* (Vol. 1).

Asworth, G., & Tunbridge, J. (2000). *The Tourist Historic City*. http://www.elsevier.iil

Bandarin, F., & van Oers, R. (2012). The Historic Urban Landscape: Managing Heritage in an Urban Century. In *The Historic Urban Landscape: Managing Heritage in an Urban Century*. https://doi.org/10.1002/9781119968115

Bandarin, F., & Van Oers, R. (2014). Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage. In *Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage* (Vol. 9781118383). https://doi.org/10.1002/9781118383940

Basri, M. (2016). *Sejarah Eropa* (1st ed.). Suluh Media.

Biroli Alfan.Kartono Drajat. (2015). Rasionalitas Wisatawan Wisata Pilgrim. *Analisa Sosiologi*, *sosiologi*, 98–114.

Burra Charter Cultural Landscapes, 1 (2013).

Ching, F. D. K., Jarzombek, M. M., & Prakash, VikRomoditya. (2017). *Global History of Architecture* (3rd ed.). Wiley.

Chreswell. (1868). Creswell. In *Notes and Queries* (Vols. s4-I, Issue 25). https://doi.org/10.1093/nq/s4-I.25.577-c

Collins, Michael and Prce, M. (2006a). *The Story Of Christianity* (5th ed.). Kanisius.

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Creswell.John W. (2009). Research Design. In V. Knight (Ed.), *Notes and Queries* (3rd ed., Vols. s4-I, Issue 25). Sage. https://doi.org/10.1093/nq/s4-I.25.577-c

Daliman, A. (2017). *Sejarah Indonesia Abad XIX- Awal Abad XX : Sistem Politik Kolonial Adminitrasi Pemerintahan Belanda*. Ombak.

Daulay, M. (2010). *Filsafat Fenomenologi*.

Dawson, C. (2007). *A Pratical Guide to Reserach Methods* (3rd ed.). howtobooks.

Denison, E. (2018). Modern Heritage, the Other, and the Anthropocene. *Built Heritage*, *2*(4), 31–41. https://doi.org/10.1186/BF03545682

DeVries, W. A. (1983). Meaning and Interpretation in History. *History and Theory*, *22*(3), 253. https://doi.org/10.2307/2504983

Dogan, H. A. (2020). Perception of the Modern Movement in Architecture as Cultural Heritage. *Art History and Criticism*, *16*(1), 65–78. https://doi.org/10.2478/mik-2020-0004

Driessen, J. (2010). *Spirit of place: Minoan houses as major actors*. In A. Brysbaert (Ed.), *Tractata* (pp. 37–57). Leuven University Press.

Englander, M. (2016). *The phenomenological method in qualitative psychology and psychiatry*. *1*, 1–11.

Frakhriansyah, M. (2019a). Akses Pendidikan bagi Pribumi pada Periode Etis (1901-1930). *Jurnal Pendidikan Sejarah*, *8*(2), 122–147. https://doi.org/10.21009/jps.082.03

Frakhriansyah, M. (2019b). Akses Pendidikan bagi Pribumi pada Periode Etis (1901-1930). [Access to Education for Natives in the Ethical Period (1901-1930)]. *Jurnal Pendidikan Sejarah*, *8*(2), 122–147. https://doi.org/10.21009/jps.082.03

Frampton, K. (1980). Critical Regionalism: Modern architecture and cultural identity. In *Modern architecture: A critical history* (pp. 314–327).

Giannotta, A. P. (2019). *Genetic Phenomenology and Empirical Naturalism Vittorio Sainati* (Issue December 2018).

Gunawan, B. A., & Setianingrum, M. E. (2018). Hubungan Antara Keberfungsian Keluarga Dengan Self-Regulated Learning Pada Siswa Yang Tinggal Di Romo. *Persona:Jurnal Psikologi Indonesia*, *7*(2), 161–176. https://doi.org/10.30996/persona.v7i2.1574

Gunawan, Y. (2019a). *Keuskupan Agung Semarang Bagian I : Masa Pra Vikariat (1800 – 1941)*.

Gunawan, Y. (2019b). *Keuskupan Agung Semarang Bagian II : Masa Vikariat (1940-1961)*.

Gunawan, Y. (2019c). *Sejarah Keuskupan Agung Semarang Bagian I: Masa Pra Vikariat (1800 – 1941). [History of Archdiocese Semarang Part 1: Previcariate (1800-1941)].* (pp. 1–18). unpblised.

Giorgi, A. (2012). The Descriptive Phenomenological Psychological Method. Journal of Phenomenological Psychology. https://doi.org/10.1163/156916212X632934

Hadiwardoyo, P. (2019a). *Intisari Sejarah Gereja Katolik* (K. Victy, Ed.; 4th ed.). Kanisius.

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Handinoto Handinoto, & Samuel Hartono. (2006). 'Arsitektur Transisi di Nusantara Dari Abad 19 ke Awal Abad 20 (Studi Kasus Kompleks Bangunan Militer di Jawa pada Peralihan Abad 19 ke 20). *DIMENSI (Jurnal Teknik Arsitektur)*, *34*(2), 81–92.

Hanifati, K., & Harjoko, T. Y. (2020). Arsitektur sebagai Fenomena Kehadiran Manusia. *Prosiding (SIAR) Seminar Ilmiah Arsitektur*, *8686*, 130–138.

Harahap, N. (2020). *Penelitian Kualtitatif* (H. Sazali, Ed.; 1st ed., Vol. 148). Wal Ashri Publising.

Hariyanto, M. (2017). Fenomenologi Transendental. *Fenomenologi Transendental Edmund Husserl*, *1906*, 22. http://repository.umy.ac.id/handle/123456789/3135

Haryono.A. (2009). *Awal Mulanya Adalah Muntilan* (Prabawa Hendra, Ed.; 1st ed.). Kanisius.

Heidegger, M. (n.d.). *The Basic Problems of Phenomenology* (A. Hofstadter, Ed.). Indiana University Press.

Heuken, A. (2009). *150 Tahun Serikat Jesus berkarya Indonesia. [150 Years of Society of Jesus Work in Indonesia]*. (1st ed.). Loka Cipta Caraka.

Heuken, A., & SJ. (2007). *200 Tahun Gereja Katolik di Jakarta* (1st ed.). Cipta Loka Caraka.

Hill, M. J., & Tanaka, M. (2016). Entrepreneurial heritage: Historic urban landscapes and the politics of "comprehensive development" in post-Soviet Cuba. *Urban Heritage, Development and Sustainability: Internalational Frameworks, National and Local Governance*, 214–231. https://doi.org/10.4324/9781315728018

Hoi An Protocols. (2009). *Ho Chi Minh City protocols for best conservation practices in Asia*. UNESCO Bangkok.

Icomos. (2008). ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites: Prepared under the Auspices of the ICOMOS Internalational Scientific Committee on Interpretation and Presentation of Cultural Heritage Sites. Ratified by the 16th General Ass. *Internalational Journal of Cultural Property*, *15*(4), 377–383. https://doi.org/10.1017/S0940739108080417

ICOMOS Charter for Places of Cultural Significance (2013).

Ikaputra (2020). *Defining a Consensus for Modern Heritage*.

Indonesia Charter for Heritage Cities Conservation (2013).

Indonesian Visual Art Archieve. (n.d.). *Heritage : Warisan atau Pusaka*.

Izzati, H. (2022). Lanskap Sebagai proses dan Produk (Lanskap Budaya, Lanskap Perkotaan dan Lanskap Perkotaan Bersejarah). In *Jurnal Arsitektur ARCADE* (Vol. 74, Issue 1).

Jafarpour Nasser, S., Esfanjary Kenari, E., & Tabibian, M. (2020). Historic Urban Landscape Approach: A New Tool for Urban Heritage Management. In *The Culture of Islamic Architecture and Urbanism* (Vol. 5, Issue 1, pp. 183–199). jyx.jyu.fi. https://doi.org/10.29252/ciauj.5.1.11

Jejak, R., & Indische, A. (2001). *Apa Itu Arsitektur Indische ?* hal. 84.

Jenk, C. (1973). *Modern Movements in Architecture*.

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Joan, S., & Siregar, P. (2021). *Tinjauan Estetika Hiasan Kaca Patri Pada Gereja Katolik Inkulturatif Paroki Santo Fransiskus Asisi Berastagi Berdasarkan Prinsip Seni Rupa Aesthetic Overview of Stained Glass Decoration at the Inculturative Catholic Church of the Parish of Saint Fransisku*. *4*(2), 660–670. https://doi.org/10.34007/jehss.v4i2.713

Jivén, G., & Larkham, P. J. (2003). *Sense of place*, authenticity and character: A commentary. *Journal of Urban Design, 8*(1), 67–81.

Jokilehto, J. (2006). *Considerations on authenticity and integrity in the world heritage context*. *City & Time, 2*(1). http://www.ceci-br.org/novo/revista/docs2006/CT-2006-44.pdf

Kahija, Y. (2017). *Penelitian Fenomenologi Jalan Memahami Pengalaman Hidup* (G. Sudibyo, Ed.; 1st ed., Vol. 5). Kanisius.

Kakkori, L., & Huttunen, R. (2020). Aristotle and Pedagogical Ethics. *Paideusis*, *16*(1), 17–28. https://doi.org/10.7202/1072603ar

Kumala, S. (2019). *Pengaruh Arsitektur Pusaka*.

Lai, C.-K. (2010). The Past in the Present: Architecture in Indonesia. *Journal of Architectural Education*, *63*(2), 171–172. https://doi.org/10.1111/j.1531-314x.2010.01084.x

Linden, J. van der. (1981). *Donum Desursum* (InnocentioHengst, Ed.; 2nd ed.). FIC.

Luh, N., & Resi, K. (2022). *Tinjauan Kaca Patri Sebagai Elemen Estetis Pada Bangunan*. 112–129.

Lowney, Chris (2025). *Heroic Leadership.* Gramedia Pustaka Utama, Jakarta

Mangunwijaya, Y. B. (1997). *Pengantar Fisika Bangunan*. Kanisius

Marinay, A. A. (1999). *Edmund Husserl ' s Transcendental Phenomenology* (pp. 1–9).

Maulana, I. A. (n.d.). Kajian Teori Genius Loci/Spirit Of Place Melalui Dimensi Filsafat Ilmu. *Sigma Teknika*, *6*(1), 239–246.

Maulidi, C., & et.al. (2021). Kearifan Ekosistem Budaya pada Tata Ruang Lanskap Budaya Jawa Kuno di DAS Kali Brantas.[The Wisdom of Cultural Ecosystems in the Spatial Planning of Ancient Javanese Cultural Landscapes in the Brantas River Watershed]. *TATALOKA*, *23*(2), 225–238. https://doi.org/10.14710/tataloka.23.2.225-238

Megawati, B. I., Antariksa, & Suryasari, N. (2011). Tipologi Fasade Bangunan Kolonial Di Koridor Jalan Letnan Jenderal Soeprapto Kota Semarang. *Arsitektur E-Journal*, *4*(3), 143–155.

Morley, J. (2014). The Routledge companion to phenomenology. *Phenomenological Psychology*. P. 529. https://www.researchgate.net/publication/262141605

Morris Hicky Morgan. (1960). *Vitruvius The Ten Books on Architecture by Vitruvius, Herbert Langford Warren, Morris Hickey Morgan (z-lib*. Havard University Press.

Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications, Inc. https://doi.org/https://doi.org/10.4135/9781412995658

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Mseer, I. N. (2019). *Interpretación popular de la historia*. *January 2018*. https://www.researchgate.net/publication/331211658.

Muqsith.Awal. (2021). Jejaring Intelektual Jesuit dalam Membangun Semangat Kebangsaan dan Politik di Indonesia. *Vox Populi*, *75*, 56.

Nara Document on Authenticity. (1994). *The Nara document on authenticity in relation to the World Heritage Convention*. UNESCO.

Nailufar. (2015). *Acculturation in a Settlement Around the Sumenep Palace, Madura*.https://journal.unika.ac.id/index.php/tesa/article/view/356

Napel, H. Ten. (2017). Sejarah Gereja Belanda Austin Friars di City of London: Refleksi Sejarah Gerakan Reformasi Harapan dan Tantangan. In *Gema Teologika* (Vol. 2, Issue 1, p. 55). https://doi.org/10.21460/gema.2017.21.284

Nazar, B.-E. (n.d.). *The Study Of "Landscape" Concept with an Emphasis on the Views of Authorities of Various Disiplines*. https://www.researchgate.net/publication/316562501

Ningtyas, E. (2018). Modernitas Di Betlehem Van Java: Kondisi Sosial Muntilan Dan Mendut Awal Abad Ke-20. [Modernity in Bethlehem of Java: Social Conditions of Muntilan and Mendut in the Early 20th Century]. *Mozaik*, *9(1)*, 1–11. https://doi.org/10.21831/moz.v9i1.19410

Nugroho, S., & Wijayanti, D. (2006). *Arsitektur Gereja* (KomisiLiturgi KWI, Ed.).

Nugroho, Y. dkk. (2019). *Identitas dan Misi Pendidikan Kader Rasul Awam SMA Pangudi Luhur Van Lith*(G. dkk Santoso, Ed.; 1st ed.). Percetakan Pangudi Luhur Muntilan.

Oktaviana, E. (2019). Komunikasi Interpersonal Dalam Penerapan Konsep Belajar Ajroh Asih di Sekolah Dasar Eksperimental Mangunan Yogjakarta Tahun 2019. Universitas Mercubuana. https://eprints.mercubuana-yogya.ac.id/id/eprint/8550/

Patton, M. Q. (2014). *Qualitative Research & Evaluation Methods, Integrating Theory and Practice*. SAGE Publications, Inc.

Suryana (2012). Metodologi Penelitian : Metodologi Penelitian Model Prakatis Penelitian Kuantitatif dan Kualitatif. In *Universitas Pendidikan Indonesia*. https://doi.org/10.1007/s13398-014-0173-7.2

Purnomo, M. (2018). Memahami State of The Art dan Mengidentifikasi Research Novelty dalam Penelitian Pascasarjana. *Workshop Pedoman Penulisan Tugas Akhir*, *February*, 1–6. https://doi.org/10.13140/RG.2.2.35421.67044

Paupério, A., & Romão, X. (2020). Cultural heritage. In *Science for disaster risk management 2020: Acting today, protecting tomorrow* (pp. 1–35). European Commission.

Rahmanina Burhany, N. (2010). Dialog Kritis Trilogi Vitruvius Vs. Dwilogi Mangunwijaya. *Mektek*, *vol.10 no.*

Rihadiani, R. R., & Adishakti, L. T. (2022). Strategi Penafsiran Pusaka Di Keuskupan Agung Semarang (Studi Kasus Kompleks Randusari – Semarang). *Tesa Arsitektur*, *20*(1), 56–70. https://doi.org/10.24167/tesa.v20i1.4780

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Rihadiani, R. R., & Ikaputra, I. (2023). *The architecture of the Catholic Church in the modern movement in Indonesia*. 61–72. https://doi.org/10.30822/arteks.v8i1.1891

Rosalia Rachma Rihadiani, Sudaryono Sastrosasmito, Laretna T. Adhisakti (2025). *Historical and Collective Memory as a Strategy for Architectural Conservation in the Archdiocese of Semarang.* The International Journal of Social Sustainability in Economic, Social, and Cultural Context. http://doi.org/10.18848/2325-1115/CGP

Rosalia Rachma Rihadiani, Sudaryono Sastrosasmito, Laretna T. Adhisakti (2026). *Ajrih Asih as Transcendental Structure of Heritage Architecture: A Phenomenological Exploration at Van Lith Complex, Indonesia. Civil Engineering and Architecture, 14(1), 17 - 36. DOI: 10.13189/cea.2026.140102.*

Riyanto, F. (2015). Romo Gereja Katolik Indonesia [1] Menyimak Kontribusi Muskens Dan Steenbrink. *Seri Filsafat Teologi*, *25*, 26–42. http://eprosiding.stftws.ac.id/index.php/serifilsafat/article/view/101

Rogers, A. P. (2017). Historic urban landscape approach and living heritage. In *Conserving Living Urban Heritage: Theoretical Considerations of Continuity and Change* (p. 10). academia.edu. https://www.academia.edu/35050776/Historic_Urban_Landscape_Approach_and_Living_Heritage

Romański-Cebula, S. (2021). Catholic-Orthodox Relations in Poland during the Pontificate of John Paul II. *Vestnik Sankt-Peterburgskogo Universiteta, Istoriya*, *66*(2), 504–515. https://doi.org/10.21638/11701/SPBU02.2021.211

Romdont. (1954). *pidato pengukuhan Prof . Romdont*. https://books.google.co.id/books/about/Menudju_ke_suatu_arsitektur_Indonesia.html?id=zIWtHAAACAAJ&redir_esc=y

Rosariyanto, H. (2009). *Van Lith-Pembuka Pendidikan Guru di Jawa-150 Tahun Serikat Jesus di Indonesia. [Van Lith-The Pioneer of Teacher Education in Java-150 Years of the Society of Jesus in Indonesia].* (B. Subanar, Ed.; 1st ed., Vol. 1). Universitas Sanata Darma.

Rosariyanto, H. (2014). *Titik Balik Pendekatan Gereja Katolik Dalam Masyarakat Indonesia Yang Pluralistik. [Turning Point Of The Catholic Church's Approach In The Pluralistic Indonesian Society].* (H. Rosariyanto, Ed.; 1st ed.). Sanata Darma Press.

Samper, A., & Herrera, B. (2016). A Study of the Roughness of Gothic Rose Windows. *Nexus Network Journal*, *18*(2), 397–417. https://doi.org/10.1007/s00004-015-0264-6

Sanjaya, A. (2010). *Pendidikan Modern Pribumi Masa Pergerakan Nasional. [Modern Native Education During the National Movement]: Vol. 1(3)*. Veteran Bangun Nusantara University.

Santoso, G. (2019). *Identitas dan Misi Pendidikan Kader Rasul Awam SMA Pangudi Luhur Van Lith. [Identity and Mission of the Lay Apostle Cadre Education of Pangudi Luhur Van LithHigh School].* (G. Santoso, Ed.; 1st ed., Vol. 1). Percetakan Pangudi Luhur.

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Sarwono, B. (2022). *Solution : Jurnal of Counseling and Personal Development Pedagogi Ajrih Asih Sebuah Pemikiran Indigenous dalam Pengembangan Diri Siswa-Siswi SD Mangunan*. *4*(1), 51–57.

Schoonenboom, J., & Johnson, R. B. (2017). Wie man ein Mixed Methods-Forschungs-Design konstruiert. *Kolner Zeitschrift Fur Soziologie Und Sozialpsychologie*, *69*, 107–131. https://doi.org/10.1007/s11577-017-0454-1

Schulz, N. (1979). *Genius Loci Towards a Phenomenology Of Architecture*. *Phenomenologi*. https://marywoodthesisresearch.wordpress.com/wp-content/uploads/2014/03/genius-loci-towards-a-phenomenology-of-architecture-part1_.pdf

Setijanti, P., Defiana, I., Setyawan, W., Silas, J., Firmaningtyas, S., & Ernawati, R. (2015). Traditional Settlement Livability in Creating Sustainable Living. *Procedia - Social and Behavioral Sciences*, *179*, 204–211. https://doi.org/10.1016/j.sbspro.2015.02.423

Shawma, N. G., & Setyono, J. S. (2014). Nilai Lokal dalam Perencanaan Tata Ruang Kota Muntilan. *Jurnal Pembangunan Wilayah & Kota*, *10*(1), 83. https://doi.org/10.14710/pwk.v10i1.7635

Subanar Budi ,G (2003), Soegija Anak Betlehem van Java, Kanisius, Yogjakarta.

Subanar Budi, G (2005), Menuju Gereja Mandiri : Sejarah Keuskupan Agung Semarang di Bawah Dua Uskup (1940-1981), Universitas Sanata Dharma, Yogjakarta

Simamora. (n.d.). *Makna_Liturgis_Arsitektur_Gereja_Eksterior*. https://www.academia.edu/28894830

Sindhunata. (2022b). *Sisi Sepasang Sayap* (Sindhunata, Ed.; 1st ed.). Kompas Gramedia.

Siregar, L. (2005). *Fenomenologi Dalam Konteks Arsitektur: Vol. pertama* (Pertama). Universitas Indonesia.

Smith, B. (2018). *Realistic Phenomenology*. *October*. https://doi.org/10.1007/978-94-017-5344-9

Soekiman, D., & Purwanto, B. (2018). The Indis Style: The Transformation and Hybridization of Building Culture in Colonial Java Indonesia. *Paramita: Historical Studies Journal*, *28*(2), 137–151.

Subanar, B. (2003). *Soegija Si Anak Dari Betlehem van Java* (07 ed.). Kanisius.

Subroto, T. Y. W. (2022). *Kajian Tata Bangunan di KompleksCagar Budaya Borobudur Pemahaman Jati Diri dan Identitas*.

Sumardi. (2019). *Sejarah Eropa: Dari Eropa Kuno Hingga Modern*. UNEJ Press.

Sumarjito. (1996). *Arsitektur "Post Modern" Sebagai Suatu Fenomena dan Inovasi Dalam Proses Perkembangan Arsitektur*. *3*(Post Modern), 23–30.

Surojo, D., & Moehadi. (1981). *Sejarah Pendidikan Daerah Jawa Tengah* (S. Kutoyo, Ed.; 2nd ed., Vol. 2). CV. Eka Dharma.

UNIVERSITAS
GADJAH MADA
Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Taylor, K. (2014). The Historic Urban Landscape. Managing Heritage in an Urban Century. In *Landscape Research* (Vol. 39, Issue 3). Taylor & Francis. https://doi.org/10.1080/01426397.2014.909618

Tilden, F. (2008). Interpreting our heritage. In B. Craig (Ed.), *Chapel Hill Books* (4th ed.). The University of North Carolina Press.

Tinggi, S., Teologi, F., & Sasana, W. (2016). *Sejarah Gereja I (Awal Sejarah Gereja). 2016*.

Tjahjadi Petrus, S. (2014). *Mission Break Through Narasi Kecil Imam Deosesan di Indonesia* (1st ed.). OBOR.

Undi, G. (2013). Fenomenologi arsitektur; konsep, sejarah dan gagasannya. *Nalars*, *12*(1), 43–59.

USAID, A. P. (2010). Hukum Lingkungan Teori Legislasi dan Studi Kasus. In L. M. dan A. G. W. Syarif (Ed.), *American Journal of Psychotherapy* (Vol. 2, Issue 4). https://doi.org/10.1176/appi.psychotherapy.1948.2.4.706

Van Manen, M. (2017). Phenomenology in Its Original Sense. *Qualitative Health Research*, *27*(6), 810–825. https://doi.org/10.1177/1049732317699381

Wahid, J., & Alamsyah, B. (2013). *Teori Arsitektur*.

Walter, J. (2022). The “Recusancy Revolt” of 1603 Revisited, Popular Politics, and Civic Catholicism in Early Modern Ireland. *Historical Journal*, *65*(2), 249–274. https://doi.org/10.1017/S0018246X21000327

Weber, M. (1958). *The Protest Ethic and the Spirit of Capitalism (translated by Talcott Persons)*.

Wenas, M. (1968). TULIP: Sejarah Teologi Calvinis di Belanda 1618-1619. *Royal Institute of Philosophy Lectures*, *2*, 52–71. https://doi.org/10.1017/s0080443600010888

Widodo, J., Wong, Y. C., & Ismail, F. (2017). DIGITAL HISTORIC URBAN LANDSCAPE METHODOLOGY for HERITAGE IMPACT ASSESSMENT of SINGAPORE. In *ISPRS Annals of the Photogrammetry, Remote Sensing and Spatial Information Sciences* (Vol. 4, Issue 2W2, pp. 327–334). pdfs.semanticscholar.org. https://doi.org/10.5194/isprs-annals-IV-2-W2-327-2017

Wijaya Mangun, S. S. S. (2005). *Dari Pendidikan Agama ke Pendidikan Spiritualitas* (pertama). Dinamika Edukasi Dasar (DED).

Wijayanto, P., Amarwarti, D., Wongso, J., Kusuma, A., & Affrimayetti, R. (2011). *Pedoman Penanganan Pelestarian Bangunan Pusaka Bencana* (L. Adhisakti, H. Tarekat, N. Rinandi, S. Hadiwinoto, & A. Zaidurfar, Eds.; 1st ed., Vol. 1). Badan Pelestarian Pusaka Indonesia.

Windows, R. (2013). *Windows and other Follies : Alternative Architecture in the Pennines Seventeenth-Ce*.

Yanuarisa, Yesika, Rosid, G. I. (2014). Fenomenologi Transendental Dalam Transparansi dan Akuntabilitas Performance Based Budgeting. *Jurnal Aplikasi Manajemen*, *12*(2), 208–221.

Young, C. (2004). Book Review: Heritage: Management, Interpretation, Identity. In *European Journal of Archaeology* (Vol. 7, Issue 3). https://doi.org/10.1177/146195710400700310

UNIVERSITAS
GADJAH MADA

Ajrih Asih Sebagai Makna Arsitektur Pusaka di Kompleks Van Lith Muntilan Magelang -Jawa Tengah
Rosalia Rachma Rihadiani, Prof. Ir. Sudaryono, M.Eng.Ph.D.IPU, Dr.Eng.Ir. Laretna Trisnantari, M.Arch.
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Yuliati, D. (2019). Mengungkap Sejarah Kota Lama Semarang dan Pengembangannya Sebagai Asset Pariwisata Budaya. *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, *3*(2), 157–171. https://doi.org/10.14710/anuva.3.2.157-171

Zalu, S. (2020). Strategi Penelitian Kualitatif dan Kuantitatif, h. 38. *Jurnal*, *4*, 28–38.