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THE LIVING HERITAGE SITE KUDUS KULON: AN EXPLORATION ON MUSLIM COMMUNITY AND CULTURAL CO...

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THE LIVING HERITAGE SITE KUDUS KULON: AN EXPLORATION ON MUSLIM COMMUNITY AND CULTURAL CONTINUITY IN INDONESIA

ABSTRACT

Kudus Kulon being one of the historic Islamic districts in Indonesia, possesses a rich cultural and religious heritage that stands in good stead as a testimony to the continuity of the Muslim traditions over many centuries. This paper seeks to examine an intricate relationship between the Muslim community in Kudus Kulon and efforts to preserve and adapt cultural practices against modern urban challenges. It focuses on how the community-oriented initiatives play an important role in the area's identity as a "living heritage" site, where religious and cultural events keep pace with the rapid movement of change that is sweeping through this cityscape. The research design takes a qualitative approach since the tool for gathering detailed data concerning the community's roles in preserving tangible and intangible heritage will be in-depth interviews, FGDs, and direct observations. The data reveal the dynamic heritage preservation process in which social, spatial, and psychological dimensions interlink, and is driven by religious and cultural caretakers, local NGOs, and residents through active participation. This study brings into perspective the importance of the core community for sustaining cultural traditions in the process of modernization, which can give a nuanced understanding of how Islamic heritage keeps alive in Kudus Kulon. The insight gained from this investigation gives wider discourse on the sustainability of living heritage districts and the ongoing dialogue between tradition and change.

Keywords: Living heritage; Muslim Community; Cultural continuity; Heritage preservation

1. INTRODUCTION

The understanding of heritage preservation has evolved over the past two decades from "change management," as articulated in the Krakow Charter, to "managing changes" (Ripp & Rodwell, 2015) then, more recently, to "continuity management and compatible changes" in the scholarly literature (Khalaf, 2020b, 2021). The basic idea is not only to maintain the significance of heritage places, but also to accommodate and harmoniously integrate contemporary interventions that have no or minimal adverse impact on significance attributes that are aspects of heritage places that convey value. They can be tangible or intangible such as materials, forms, designs, arrangements, functions, techniques, and traditions. This alternative conceptual and operational framework places heritage between continuity and change over time recognizing that "Cultural heritage, like natural heritage, is an evolving process, not a forced heritage to complete" (Holtorf, 2017). Continuity and change are necessary for heritage to remain relevant to people, but proposed changes such as new building projects must be compatible to prevent negative impacts (Khalaf, 2020a)

Living heritage serves as a functional framework for conservation globally, where continuity of spatial functions, traditions, and community life is maintained (L. Smith, 2014; Wijesuriya, 2016). However, there are problems when communities are cut off from their heritage due to modern heritage management, despite ongoing restoration efforts (Hanafiah et al., 2020; Jamaludin et al., 2021; Wijesuriya, 2016). Over time, living heritage sites evolve and are at risk of damage in response to environmental, social, economic, political, and historical conditions. Change and continuity are crucial components in ensuring the continuity of these sites, with a continuous tradition of linking the past with present life (Poulios, 2015; Veldpaus et al., 2013). Continuity is not only important for maintaining original function and social relevance, but is also a key characteristic in many cultural traditions, underscoring the importance of community connections in heritage conservation (Poulios, 2010).

Kudus Kulon district is one of the right examples where community connections are seen in their daily lives, the implementation of their cultural traditions, and the preservation of their cultural heritage. Kudus Kulon is a mosaic of living (Friyadi, 2022; Suprapti, 2014), religious education (Akhwan et al., 2010; Falaq, 2022), and economic activities (Anisa, 2018; Hana, 2018; Marsono et al., 2018) that form a rich and dynamic community, deeply bound by deep heritage and values (Indrahti, 2012; Khotimah, 2018; Pujiyanto et al., 2019). As a historical area (Wikantari, 1995), Kudus Kulon has the potential for cultural heritage, both tangible and intangible. Kudus Kulon is the name of the old city, which is the embryo of the Kudus Urban area, one of the

3 regencies in the province of Central Java. The development of Kudus Kulon as an Islamic historic district was influenced by the presence of Jaffar Sidiq (well known as Sunan Kudus) as missionaries, one of religious leaders Wali Songo who spread Islamic teaching in Java Island at fourteenth century (Halim et al., 2022). Wali Songo had a significant role in the process of Islamization in Java, a unique approach through local art and culture. The method applies a pattern of continuity in various aspects of people's lives, combining elements of local culture with Islamic teachings (Rosyadi et al., 2021). Thus, a new belief and social system. From here the concept of Islam Nusantara developed. This concept is a typical Indonesian interpretation of Islam that promotes religious understanding through a cultural lens that emphasizes the importance of plurality, tolerance, moderation (Qomar, 2019), supporting inclusivity and respecting cultural and religious differences (Muhammad & Duderija, 2022).

2 The Muslim community's understanding of the importance of collaborating cultural heritage preservation with international law in the preservation of cultural and religious heritage in facing urban challenges, globalization and technological change is evident in the Islamic Declaration on Cultural Diversity (Alshehaby, 2020) Islamic teachings explicitly make no mention of cultural heritage and there is no single method or general agreement prevailing in preserving cultural heritage within the scope of Islam (Rico, 2019). An understanding of heritage preservation practices within Muslim communities is important to do in their own way rather than through a Eurocentric lens (Khan, 2015; Rico, 2017). This is a research opportunity when considering the diversity of characters in every Muslim community in the world, especially in Indonesia as one of the countries that represent the multifaceted and colourful nature of religious voyages and destinations in the Muslim world (Luz, 2020).

10 28 7 Based on the above arguments, it raises the question how does the Muslim community in Kudus Kulon preserve its cultural heritage? How cultural heritage of Kudus Kulon continue over time? This research aims to explore Kudus Kulon as a living heritage site where the Muslim community plays an important role in its continuity. This research will provide new local knowledge on how communities contribute to the continuity of cultural heritage in Kudus Kulon. This study complements previous research on Islamic cities on the North Coast of Java Island which reviewed the potential of Kudus Kulon district as a partial living heritage (Suprapti, 2021). The previous research did not formulate the concept of living heritage in Kudus Kulon as a unique case. Thus, through this research Kudus Kulon has the potential to be proposed as a formal living heritage site and can develop as a "living laboratory" for multidisciplinary research. On a broader scale, the study offers insights that can be applied in a global context, particularly in managing and preserving heritage sites where Islamic communities live. Further, these studies collectively show that the preservation of living heritage in Islamic societies is closely linked to the maintenance of cultural continuity and the expression of religious and national identity.

2. MATERIAL AND METHOD

21 4 19 This study employs a qualitative research methodology, specifically utilizing case study approach, focusing on Kudus Kulon district as single case to explore the subject matter in depth. The case study approach is particularly useful for exploratory research where the goal is to gain an in-depth understanding of a particular case or to generate new hypotheses (Saunders et al., 2009). Case studies can also be used to test or refine existing theories, as well as to provide empirical evidence to support or challenge existing claims (Yin, 2018). The case study strategy was also used in several previous studies that reviewed cultural aspects in Kudus Kulon, such as research on the influence of historical buildings and their sustainability (Anisa & Lissimia, 2021), continuity and change in urban heritage (Wulandari et al., 2024), and spatial arrangement of traditional dwelling (Anisa et al., 2022). Kudus Kulon's rich historical narrative as a central site in the spread of Islam across Southeast Asia, coupled with its demonstrated cultural resilience in adapting traditions to contemporary challenges, exemplifies successful preservation efforts. These characteristics make it a standout case study for exploring the potential of living heritage conservation in historically rich Islamic districts.

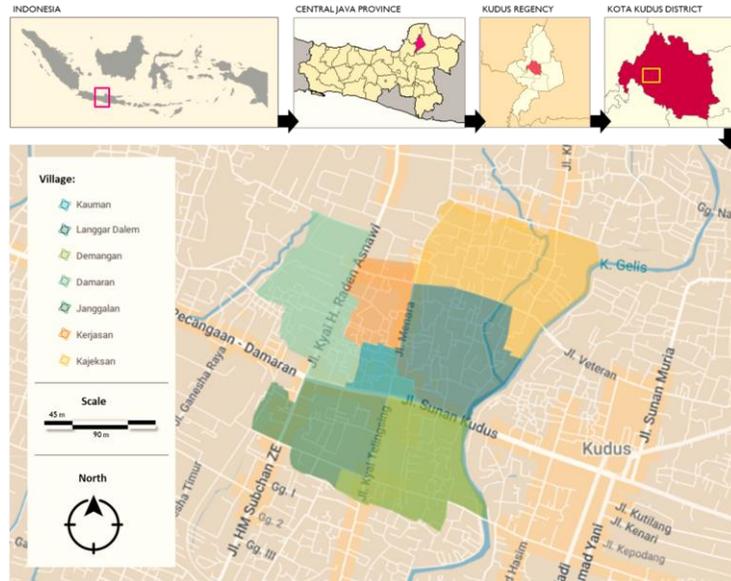


Figure 1: Research location, Kudus Kulon administrative districts (Source: Develop by author from Google Maps, 2024)

2.1 Data collection and informant

Field observations are used to gain an in-depth understanding of Kudus Kulon, especially regarding the physical conditions of the environment, procedures for implementing cultural traditions, as well as the characteristics of the places where these traditions take place. This observation process involves observation, recording, grouping data, and reflection. Another data collection strategy is interviewing 32 peoples from various background who understood about Kudus Kulon and involve actively in cultural heritage preservation. The interviews are investigating how community involve in cultural heritage preservation with certain criteria. Key informants in the category of public figures and community; one informant for each village. Meanwhile, local governments and non-governmental organizations are selected based on their roles and understandings of cultural heritage preservation (see Table. 1).

Table. 1 Key Informant

Informant Category	Criteria	Number of informants
Public figures	• Religious care takers	7 people
	• Cultural agent	7 people
People and community	• Inhabitant	7 people
	• Local community	7 people
Local government	• Department of Tourism and Culture	1 people
	• Cultural council	1 people
Non Governmental Organization (NGO)	• YM3SK - Sunan Kudus Foundation (Yayasan Masjid Menara dan Makam Sunan Kudus)	1 people
	• Komunitas cerita Kudus Tuwa (An independent cultural walking tour community)	1 people
Total key informant		32 people

Source: Author, 2024

2.2 Explorative research design

This article is qualitative exploratory research that seeks to uncover new insights, solve problems, and provide a deep understanding of a complex social phenomenon in Islamic historic district Kudus Kulon. Explorative research has the ability to establish relationships between theoretical frameworks and real-world phenomena, especially when the understanding of a social issue is considered unclear (Aithal & Aithal, 2023). Based on this, exploratory is increasingly recommended on new research themes and approaches problems from a fresh perspective (Mason et al., 2010). Figure 2 on the next page presents the research design for this article.

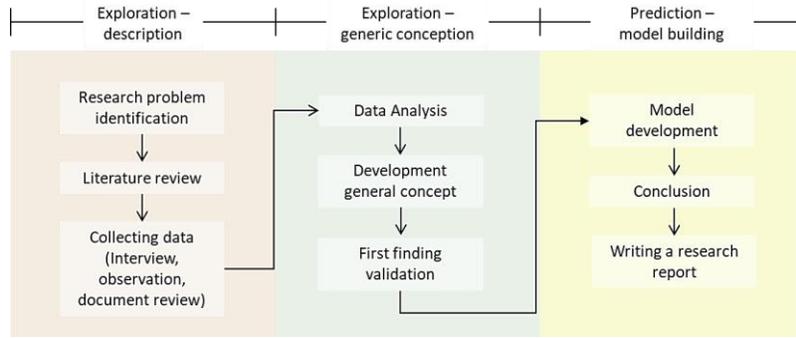


Figure 2: The research design
Source: Developed by author from Stebbins (2001)

This research begins with the process of identifying phenomena or problems related to human interaction, their activities, and cultural heritage in Kudus Kulon as an Islamic historic district. Literature review is taken at the next stage as the researcher's background knowledge and confirms the novelty of the research. As expressed by Stebbins (2001) in exploratory research, literature reviews serve to justify an exploratory approach that is more open and not bound by previous theories or findings. Semi-structured observation and interviews and document analysis are some of the techniques used at the data collection stage. Data analysis is carried out qualitatively to identify patterns or relationships. The next stage is the interpretation of the findings to obtain a preliminary understanding and develop a hypothesis. This is in accordance with the character of the exploratory research findings which indicate the direction of further research to ascertain whether the identified association is significant and reliable (Stebbins, 2001).

3.RESULT AND DISCUSSION

3.1 An overview of tangible and intangible Kudus Kulon cultural heritage

The interconnectedness of tangible and intangible heritage is fundamental to strengthening the identity of Kudus Kulon. Tangible cultural heritage, such as monuments, buildings, and objects, is closely related to intangible cultural heritage, which includes traditions, practices, and knowledge. This interconnection is essential for understanding the cultural landscape and local identity, emphasizing the need for a comprehensive assessment of both tangible and intangible heritage (Daly, 2014; Indera & Yahaya, 2016). Based on this, tangible and intangible heritage in Kudus Kulon in this study is considered the main research variable that is able to direct researchers in exploring the role of the Muslim community and its cultural continuity. The analysis in this study will focus on Kudus Kulon's cultural heritage which has been registered as a national and regional heritage as presented in table 2 below.

Table. 2 Typology of registered cultural heritage of Kudus Kulon

Name of heritage	Brief description
 <p>Menara Kudus Mosque and Sunan Kudus Tomb Complex</p>	An ancient mosque built in 1549 combining Javanese and Islamic architectural styles, symbolizing Kudus' history where Sunan Kudus tomb and other religious figure (which are Sunan Kudus student) tombs located. From the old town centre to the main pilgrimage destination in Kudus City as a form of respect for Sunan Kudus as a religious figure. In addition, the community believes that praying to God in the area will get blessings. This complex that registered as a national cultural heritage has evolved, developed, and is at risk of changing its spatial character due to capitalism and modernization. This area become "a main stage" of social, cultural, and religious event. spatial transformation, cultural preservation, and religious identity for Kudus Kulon community.
 <p>Langgardalem Mosque</p>	Representing traditional Islamic architecture, local community belief this building was Sunan Kudus previous place to stay and a private mosque. Located in the middle of neighbourhood and 200 meters from Menara Mosque, this mosque was built in 1480 and still use as a worship place, socio-cultural space for community to do religious activity or discuss issue in contemporary world casually. This mosque has undergone several changes in the physical shape of its building in the past and now 95 percent of its authenticity has been successfully preserved This mosque shows the adaptability of Langgardalem Mosque on the modern world without losing its identity.

Name of heritage	Brief description
<p data-bbox="219 222 383 247">Langgar Bubrah</p> 	<p data-bbox="639 222 1409 468">A megalithic artefact that built before Sunan Kudus era in 15 centuries. A historical structure, part of the rich Islamic heritage in Kudus even though the structure was not used to perform worship for Muslims either in the past or today. Yearly event called festival <i>langgar bubrah</i> that initiated by Demangan village government become an event that holds cultural heritage and Last year this festival was held in conjunction with Independence Day. This festival begins with a joint prayer and carries out rituals on the bubrah and continues the event in an open space in another location. These activities include music performances and various competitions between neighbourhood communities. This event is more dominant to celebrations in the context of the temporary world than cultural events.</p>
<p data-bbox="219 472 428 497">Madureksan Mosque</p> 	<p data-bbox="639 472 1409 709">A mosque that known for its cultural significance that related to the Islamization by Sunan Kudus that built in 1520, the same era with Menara Mosque. The function of this historic building that has been renovated still persist as a worship place that located in the same area with public open space called, Menara Park. The open space changes dynamically. The function of open space in front of Madureksan Mosque turn to Motorcycle taxi parking lot that reflected the socio-economic changes. That condition affected to the spiritual and its historical image by crowded and chaotic condition which brought by lots of motorcycle activity. Thus, efforts to maintain historical and spiritual values become a challenge in the future.</p>
<p data-bbox="219 714 597 764">Joglo pencu, traditional house of Fatimah family in Langgar Dalem village</p> 	<p data-bbox="639 714 1409 1003">The four centuries preserve traditional Javanese wooden house with intricate Kudus's carvings and historical value. A lot of previous research about <i>joglo pencu</i> traditional house, reveal the physical character and intangible aspect of the building like philosophy, meaning. Event this traditional house owned privately, the owner allowed community, scholars, and researchers to explore the traditional house for knowledge sharing. To maintain the quality of hundred years ages woods that holds the building, the owner develops a formulation to maintain the woods quality by trial and error. As an architectural heritage and a place for family nurturing, Joglo Pencu transform into knowledge preservation space, a place for innovation in material preservation. The owner commitment in preservation shows their acts as a cultural custodian ensuring these values remain alive and relevant in the modern era.</p>
<p data-bbox="219 1008 597 1087">Joglo Pencu - (traditional skill and wood carving of Kudus Traditional House)</p> 	<p data-bbox="639 1008 1409 1304">The traditional skill by Kudus Kulon indigenous community to build their traditional house that full of philosophy that reflected by wooden carving, spatial organization, and other building element. This traditional skill is passed down from generation to generation by one craftsman to another orally and in direct practice. Some relatives of the craftsmen are interested in the art of carving <i>Joglo Pencu</i> houses. However, in the contemporary world, Kudus Kulon community prefer to construct modern functional house than <i>Joglo Pencu</i> traditional house. Craftsmen and carving business actors continue to produce it based on orders, some of them are buyers of traditional Joglo Pencu houses hundreds of years old ages for resale. For that reason, the existence of traditional houses is endangered, along with the embodied cultural wisdom and <i>Joglo Pencu</i> construction skill that led to the signifies a broader erosion of cultural heritage.</p>
<p data-bbox="219 1308 444 1333">Buka Luwur ceremony</p> 	<p data-bbox="639 1308 1409 1640">Every year, the tradition of replacing the cloth covering (<i>luwur</i>) of Sunan Kudus tomb of Sunan Kudus is held for 10 days which consisted of various activities that contained high social, cultural, and religious values. Such as the process of replacing <i>luwur</i> and the process of preparing thousand pack of <i>sego jangkrik</i>, Sunan Kudus favourite dish that consist of white rice and some slices traditionally cooked buffalo meat. That two cultural event is the process involves collaboration and unwritten knowledge sharing among generations, and compliance with tradition. The ceremony, which was driven by YM3SK, involved more than 500 people who were volunteers consisting of the community and communities based on crowd funding as a charity from private sector and peoples. The <i>Buka Luwur</i> ceremony shows the great potential of community participation in supporting intangible heritage preservation activities that create a new model where charity and philanthropy become part of tradition.</p>
<p data-bbox="219 1644 453 1669">Jamasan Keris Cinthoko</p> 	<p data-bbox="639 1644 1409 1934"><i>Jamasan</i> is a javanese sacred ritual to clean up the heirloom. <i>Keris cinthoko</i> is a called for a traditional weapon from Kudus Kulon that believed has owned by Sunan Kudus. This ritual is held every year as a part of <i>Buka Luwur Sunan Kudus</i> ceremony and will be led by cultural care takers where it takes place in Sunan Kudus tomb area. There was no significance change on every step on this sacred procession that attended by social figure, community representatives, local governments, religious figure and caretakes, and local business owner who lives near Menara Mosque. Only male representatives and committee will be allowed join to this sacred ritual. This condition shows the male symbolics role in Javanese cultural tradition and cross sectoral collaboration in preserving authenticity of tradition which will lead to the resilience of the cultural identity of the Kudus community.</p>



Name of heritage	Brief description
<p>Dandangan cultural festival</p> 	<p>The tradition of beating <i>bedug</i> (a traditional drum made of animal skin and wooden frame) of Menara Mosque is a method established by Sunan Kudus to inform people about the first day of <i>Ramadhan</i> (a holy month for Muslim do to fasting in a whole month). The <i>bedug</i> that beat in the last day in the <i>Dandangan</i> event sequence is starts with a ritual, communal praying at Sunan Kudus tomb, having traditional meal together (regent, religious figure, religious caretaker, community figure, head village, community representatives, and inhabitant who lives near Menara Mosque). This tradition. In 2023, <i>Dandangan</i> involved 620 traders at the people's bazaar which was held on a 2 km protocol road that was converted into a trading area from 4 pm – midnight). Meanwhile, in Menara Park, the socio-cultural festival in Menara Park, every night during <i>Dandangan</i> cultural festival. <i>Dandangan</i> has evolved from cultural tradition into yearly momentum to maintain Kudus Kulon cultural identity, local economy and facing the challenges of modernization in a unique way</p>
<p>Ta'sis Menara Celebration</p> 	<p>The anniversary celebration of the Menara Mosque which celebrated annually economic, socio-cultural and religious value is initiated by YM3SK was held for five consecutive days. A different theme will be carried out every year. This event sequence consists of traditional food bazar, <i>khatam</i> (the practice of completing the recitation) <i>Al-Qur'an</i> (the main religious text of Islam), <i>punden</i> (an area where tomb/tombs Kudus religious figure has placed) and <i>belik</i> (a source of spring water that is considered sacred by the local community), calligraphy and <i>macapat</i> (traditional form of Javanese poetry, often presented as songs or chants) competition, colossal tambourine performance, public religious forum, Indonesian mosque council forum, and international cultural and religious performance. Although it is not rooted in the teachings of Sunan Kudus in the past, this annual celebration is a momentum that has become the agenda of the Kudus Kulon community which is a symbol of togetherness and collective identity that accommodates the potential of the local economy as well as an intellectual and spiritual discussion forum</p>

Source: Author, 2024

The results of the analysis of each of the above cultural heritage implicitly show the existence of a hierarchy, namely at the regional and local levels, which reflects the functional and symbolic relationship between various tangible and intangible elements that form the social, religious, and cultural identity of the Kudus Kulon Community. As a cultural heritage, the Mosque Tower and the Tomb of Sunan Kudus occupy the top of the hierarchy on the basis of its role as a spiritual center, Islamic History in Kudus, and the main symbol of the spread of Islam. Spatially, the complex is the main space for social and religious activities in Kudus Kulon. Intangible heritage such as the iftar ceremony and the Ta'sis celebration of the Menara strengthens the position of the Menara Mosque which creates a space for collaboration and dialogue across generations that strengthens the aspect of spirituality that supports social interaction and knowledge transfer. On the other hand, the dandangan festival occupies an important position for its role in strengthening local social and economic cohesion through a communal event that unites the community while maintaining religious traditions.

In local level, tangible heritage such as the Madureksan Mosque and the Langgar Dalem Mosque play an important role as a center for daily worship and a center for the community. Although it is an environmentally-scale place of worship, the two cultural heritages function as spiritual pillars that unite various levels of society. It is different with *Jamasan Keris Cinthoko*, although it focuses on spiritual and physical care of Sunan Kudus' heritage. Traditional skill and wood carving of Kudus Kulon traditional house as intangible heritage also has significance in preserving local wisdom that is full of philosophy, even though it is threatened by modernization and capitalism. As a holistic unit, each element of cultural heritage forms an integrated and mutually supportive network that holds the cultural and spiritual identity of Kudus Kulon alive and relevant in the middle of rapid change

3.2 The dialogue between tangible and intangible heritage of Kudus Kulon

Heritage – the cultural heritage that has been reviewed in the previous section is classified in four quadrants according to their character and places the aspect of continuity as a variable that is able to provide a strong and comprehensive perspective in the discussion of heritage preservation in Kudus Kulon. The classification of cultural heritage in Kudus Kulon shows (see fig. 3) the unique conservation dynamics between tangible heritage and intangible heritage that describe the challenges and opportunities in each quadrant. Thus, it is possible to focus on conservation solutions tailored to each specific condition of cultural heritage in Kudus Kulon.



Figure 3: The heritage classification of Kudus Kulon
 Source: Authors, 2024

Through thematic analysis for each quadrant, specific themes that can serve as a foundation in developing the concept of living heritage and preservation of cultural heritage in the Kudus Kulon area emerge.

- Quadrant 1. The 'living' tangible heritage acts as a social link between the community, local communities, NGOs, the government and the private sector through communal activities, traditional celebrations, ceremonies, and worship. The living term is related to the livable condition, continuity on its function and maintenance. These sites have high spatial value as symbolic and spiritual spaces that are well maintained with spatial dimensions that are still utilized and relevant to the contemporary world. In addition, a strong emotional bond between the community and heritage sites can enhance identity and foster local pride based on Islamic values, socio-cultural values.
- Quadrant 2. The continuity of the implementation of the Kudus Kulon tradition indirectly strengthens social cohesion through the collective participation of the community through annual ritual activities held. The tradition is held in flexible open spaces that can adjust to the needs of the celebration of activities. Public spaces will be transformed into centers of celebration and social spaces. Thus, the spaces where the tradition is held are dynamic that strengthen social interaction that builds social solidarity and strengthens the sense of togetherness between the Muslim and non-Muslim communities. These traditions create a sense of emotional and spiritual unity among the community.
- Quadrant 3. In this area, tangible heritage is slowly losing its relevance in society due to the disconnection of social ties with heritage because heritage is not used as a center for socio-cultural activities. In addition, the community has experienced degradation of attachment to Cultural Heritage because of its location in the corner of an active public open space. Activities are more focused on the public open space and tangible heritage only plays a supporting role.
- Quadrant 4. The diminished interest of the younger generation to learn and continue traditional skills threatens the disconnect of intangible heritage between generations. This condition is exacerbated by the loss of spatial context and the lack of practice space. The production of traditional house Joglo Pencu is rare in the modern world and the community no longer supports the continuation of this tradition in daily life. The younger generation's emotional attachment to traditional skills is declining while anxiety about their extinction among senior cultural activists is increasing.

The description above shows that the preservation of cultural heritage in Kudus Kulon faces challenges in the contemporary world, especially in the spatial, social and psychological dimensions. The dynamics of heritage preservation above show that the continuity of heritage depends on social involvement, space utilization and psychological attachment of the community. Maintaining these three dimensions in a balanced way means preserving heritage to live in the contemporary world. On the other hand, an endangered heritage is a heritage that is beginning to lose its social relevance, spatial function and psychological relevance in the eyes of society.

3.3 The living heritage conceptual framework of Kudus Kulon District

The dynamics of preserving the tangible and intangible heritage of Kudus Kulon shows that the living dimension of heritage has an important role to ensuring the continuity of life within historically significant districts. The living dimension of a heritage underscores the importance of community involvement in the preservation and transmission of cultural practices and values. Living heritage, which includes both tangible

and intangible cultural elements, develops with the active participation of communities that maintain and develop these traditions over time. This perspective is in line with the concept of living heritage proposed by previous researchers that community and continuity are the defining keywords (Poulios, 2015; Stovel et al., 2005; Wijesuriya, 2016). The living heritage conceptual framework of Kudus Kulon District overing the new perspective as an enrichment for the previous concept of living heritage that developed form UNESCOs world heritage site. This concept promotes three dimensional of cultural heritage where Muslim community lived their lives. The social dimension is built by social cohesion, collective participation, cross-generational regeneration, collective identity, and knowledge transfer. Spatial dimensions are constructed by ritual space, symbolic space, spatial function, spatial revitalization, and utilization of public space. Psychological dimensions related to emotional attachment, spiritual meaning, a sense of pride, and psychological identity.

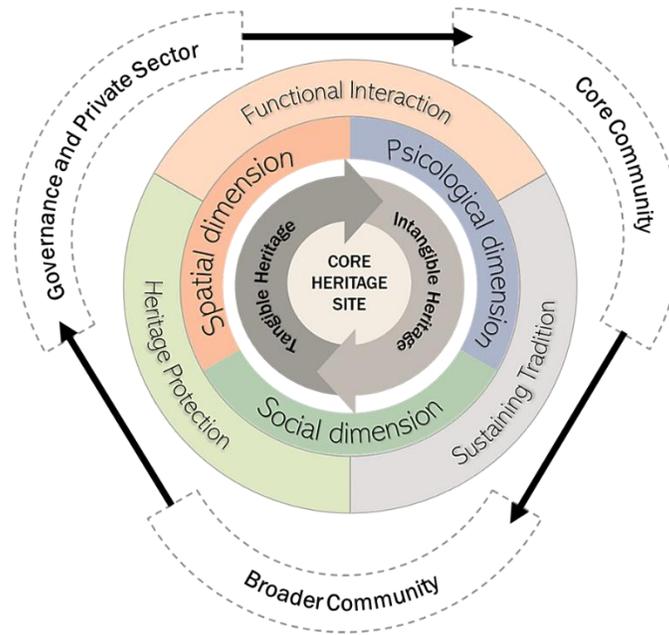


Figure 4: Dynamic Model of Community-Centred Living Heritage
Source: Authors, 2024

Visually, the diagram above captures the concept of community-centered living heritage framework integrating three dimensions: social, spatial dan psychological. That three dimensions are built based on the socio-cultural values believed by the Muslim community and the socio-economic values of heritage preservation practices in Kudus Kulon. The Complex of the Menara Mosque and the Tomb of Sunan kudus serves as a core heritage site is a heart of the model that hold tangible heritage as a spatial anchor for cultural practice and intangible heritage which bring life and meaning to these spaces. This core is surrounded by different layers of community engagement. The continuous interaction of the community engagement through heritage protection, functional interaction, and sustaining tradition are illustrated by the flow between layers. In line with the previous living heritage concept, core community is attach to the core heritage site (Poulios, 2011) but the different is the component of core community. In Kudus Kulon case, core community is group of Muslims consisting of inhabitant, religious and cultural care takers, and the NGO namely Menara Mosque and Sunan Kudus Tomb Foundation (*Yayasan Masjid Menara dan Makam Sunan Kudus*) that have active role in both preserving and living the heritage. The unique collaboration between the core community components shows that the collective approach in heritage preservation is bonded by religious and cultural identity. The different stakeholders are involved and taking on complementary roles in preserving the heritage of Kudus Kulon actively in protecting and maintaining physical integrity. They are ensuring to live the heritage and ensuring that every cultural and religious practice connected to the site continues to thrive.

Even though the Dynamic Model of Community-Centered Living Heritage is developed from the Muslim community in north coastal Java, Indonesia, this concept could be applied in another district where cohesion is found between the core community and a broader community that is supported actively by governance and the private sector. This model complements previous work on the concept of continuity and change in Kudus Kulon (Wulandari et al., 2024) that extends the understanding of living heritage by introducing

the idea of continuous and circular interaction between three dimensions as an integrated approach to understand the engagement between communities and heritage emotionally and socially. The psychological dimension introduced in this model provides recognition of the inheritance's attachment to the practice of preservation, about maintaining physical space while fostering a sense of belonging, identity and emotional connection. This provides an explanation for why certain traditions can survive even if their environment changes – because they have deep psychological and emotional meaning for peoples. Another ability of this model lies in the aspect that the functional interactions will articulate better the different generations and communities collaborated in tangible ways, through regular events, rituals, communal traditions and cooperative governance to sustain their cultural heritage. Heritage preservation is not only limited to the practice of protecting artifacts, but also about maintaining the community's relationship with its cultural roots. The continuous relationship will be recreated by the needs and community aspiration which keep this framework highly adaptive and sustainable in the long run.

4. CONCLUSION

The dynamics within the model of community-centred living heritage offer a holistic perspective and continued understanding of cultural heritage practices, focusing on continuous interaction between social, spatial, and psychological dimensions at the Islamic historic district of Kudus Kulon. This model further supports a more living, evolving concept of heritage that recognizes the continuing process of adaptation, engagement, and preservation within a modernizing environment, thereby giving a more nuanced and holistic understanding of heritage in Kudus Kulon. The sustainability of heritage does not depend on physical heritage conservation only but also on attachment to emotional and social aspects through core community involvement in safeguarding tradition and adapting to changes. This model underlines also the crucial role of the core community, such as religious caretakers and NGOs, but most importantly cultural caretakers who have the main role of custodianship of heritage. Another important role of the core community is bridging between everyday lives and cultural significance in the context of usage of space that will keep the site relevant across time. It emphasizes their active role in living the heritage and preserving it. It fills in an important dimension of our knowledge with respect to cultural heritage in Kudus Kulon, not as a dead legacy, but alive, adapting, and interacting with modernization. This model therefore deepens the understanding of how the Islamic cultural heritage continuously recreates itself in Kudus Kulon up to today, not as a matter of inert tradition but as a dynamic living form which adapts to and engages with the context of modernization. In this dynamic model, heritage preservation can be understood in a way that describes it as continuously active in nature, with community involvement, cross-generational interaction, and adaptation to environmental changes as levels that will provide authenticity and sustainability to the heritage.

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