



# Cultural continuity and change in Kudus Kulon: The urban heritage triologue

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## ABSTRACT

**Background:** Physical changes to built heritage are usually a major cause for concern when reviewing approaches to conservation and adaptation to the historic built environment. The historical area Kudus Kulon has witnessed significant changes in its environmental conditions, not only includes physical transformation, but also involves the social and economic dynamics that develop around it. Physical changes to built heritage are usually a major cause for concern when reviewing approaches to conservation and adaptation to the historic built environment. This study aims to reveal the changes and continuity of the Kudus Kulon historical area in the context of heritage preservation. **Method:** This qualitative research employs a case study approach, focusing on Kudus Kulon as a single case. Through observations and interviews with key informants, the aim is to present an unbiased perspective on the intangible aspects. **Result:** The findings in this study will enrich cultural theory through its ability to dialogue value systems, activities, and artefacts in the context of change and continuity in the historic district of Kudus Kulon. The result shows the continuity of fundamental aspects in the value system (belief, norm, and local wisdom) underscores the resilience of the system and its ability to navigate the complexities of time without compromising the integral values that define its cultural identity. **Conclusion:** This research provides a strong foundation for future studies to explore the intricate dynamics between core values, societal development, and adaptations on heritage site in urban area, with a specific focus on tangible aspects like artefacts and activities.

**KEYWORDS:** change; continuity; Kudus Kulon; urban heritage

## 1. Introduction

Continuity has ability to describe the phenomenon of original use by society as a continuity that remains relevant in the context of a particular cultural heritage (Poulios, 2011). The connection between past and present is an important phenomenon and characteristic in many cultural traditions that is a central concept in maintaining the authenticity of heritage, implying the existence of strong ties with certain communities. This is in line with the views of cultural communities recognized in the Nara Document on Authenticity (1994). The continuous process of evolution is indirectly influenced by significant values. With this approach, time and change are considered the main factors that create dynamic conditions in establishing the significance value of a heritage site (Poulios, 2010). Over time, heritage sites undergo complete development with all its components (people, places, and cultures), and are at risk of damage due to responses to environmental, social, economic, political, and historical conditions. Change plays a crucial role in

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maintaining continuity and is an important condition for keeping heritage sites alive and relevant over time. The past becomes an inseparable part of today's life when continuity is established in deeply rooted traditions (Wijesuriya, 2016).

The Kudus Kulon area (see figure 2.1), known as the historical area (Wikantari, 1995), has witnessed significant changes in its environmental conditions. This change not only includes physical transformation, but also involves the social and economic dynamics that develop around it. The existence of historical sites, such as the Menara Mosque and the Tomb of Sunan Kudus which is now recognized as a national cultural heritage site, adds a new dimension as a pilgrimage destination. This phenomenon illustrates the shift in the function of the region from just historical to an interesting religious and cultural center. The impact is seen in the growth of shops and the informal sector around the region, which grows in tandem with the increase in visits (Marsono et al., 2018). However, this growth also poses a number of challenges, especially in space management and preservation of cultural heritage sites. One of the challenges is changing the function of buildings and changing the layout of residential houses to support religious tourism activities. Through her research Adiyati et al., (2019) mentioned that these changes are manifested physically in changes in appearance, spatial structure, and function of building space. The impact of this change is not only visible physically but also involves changes in the community's economy, lifestyle, and social dynamics in the Menara Kudus area - red dot on figure 2.1.

Physical changes to built heritage are usually a major cause for concern when reviewing approaches to conservation and adaptation to the historic built environment. Central to this concern is the idea that cultural memory is an intrinsic quality of physical heritage that must be protected from change (Boccardi, 2019; Jokilehto, 2006). This study aims to reveal the changes and continuity of the Kudus Kulon historical area in the context of heritage preservation. The findings in this study will enrich cultural theory through its ability to dialogue value systems, activities, and artifacts in the context of change and continuity in the historic district of Kudus Kulon. Understanding aspects of continuity and change in historical areas is important to understand the cultural values contained that allow the recognition and protection of cultural memory that is an essential quality of physical heritage.

## 2. Methods

This study employs a qualitative approach, specifically embracing the single case study research strategy. In delving into the intricacies of a particular coastal settlement, a single case study facilitates an in-depth exploration of its unique characteristics. The choice of qualitative research is deliberate, as it holds the capacity to offer profound insights into the nuanced complexities of cultural and religious dynamics within a community. This approach is aptly suited for unraveling the subtle connections between cultural identity, religious practices, and the broader dynamics of the coastal community under examination.

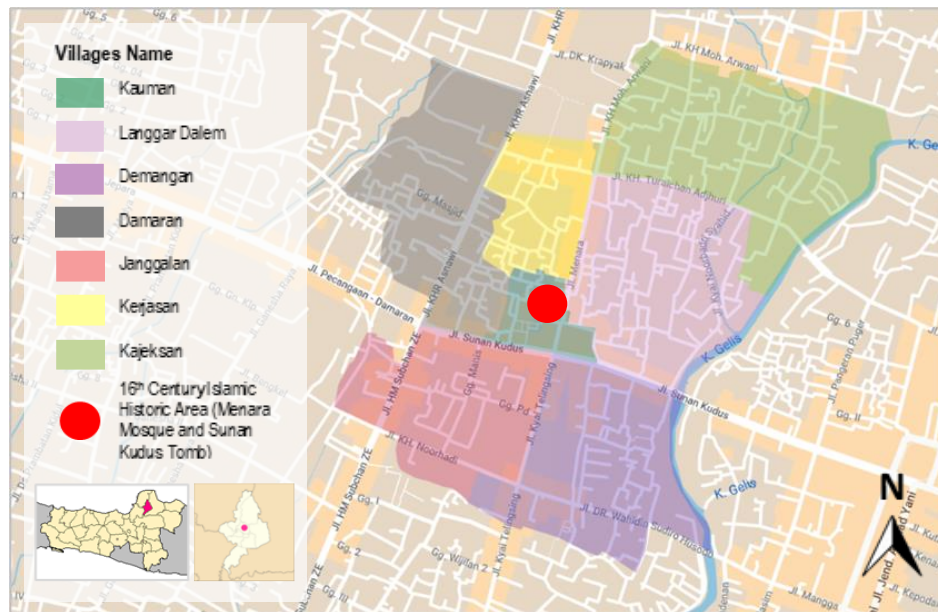


Figure 1. The administrative area of Kudus Kulon  
Source: Google Maps Modification, 2024

The research relies on two key data collection methods: observation and interviews. Through meticulous observation, researchers can systematically document the tangible aspects of Kudus Kulon settlement. This is complemented by interviews, a critical tool for delving into the perspectives, beliefs, and practices of the community members. Based on preliminary study, Kudus Kulon area is located in an urban area in Kudus Regency which includes the administrative areas of Kauman, Langgar Dalem, Demangan, Damaran, Janggalan, Kerjasan and Kajeksan Villages (Figure 2.1). Observations will focus on artifacts, social, cultural and religious activities in the region. The study takes a comprehensive approach by engaging a diverse group of informants, encompassing representatives from the cultural and religious community, the village head, and the general inhabitants. This multi-stakeholder strategy is designed to capture a holistic view of the settlement, shedding light on its identity, continuity, and the intricate interplay between cultural and religious influences. Interviews with cultural and religious community members specifically provide valuable insights into traditions, rituals, and the historical significance that shape the uniquely of Kudus Kulon.

### 3. Results and Discussion

Menara Mosque Kudus, an artefact tha built by Sunan Kudus in the middle of 15<sup>th</sup> century, have significat role as a landmark that remain Muslim society for Sunan Kudus' struggle in Islamic Syi'ar (the visible and symbolic aspects of Islamic teachings that help identify and express one's adherence to the faith), building a solid community, as well as his role in the government and development of the old city of Kudus. Now the old city of Kudus is known as Kudus Kulon (see figure 2.1). The Menara Mosque and Sunan Kudus Tomb complex share deep historical connections, enriching the cultural fabric of Kudus Kulon and becoming integral to its identity. Residents frequently resonate with the historical and religious importance of these landmarks, fostering a strong sense of pride and belonging. Serving as crucial links to Kudus Kulon's historical and cultural heritage, the Menara Mosque and Sunan Kudus Tomb contribute significantly, establishing the area as a prominent center for both religious practices and cultural activities.

### 3.1. Islamic Teaching and Sociocultural Value in Kudus Kulon

Some researchers previously revealed that sociocultural values in the Kudus Kulon area are related to Gusjigang, an acronym stands from *gus* (bagus means good), *ji* (ngaji means study), and *gang* (dagang means trade). Gusjigang is a philosophy that reflects the spirit of Sunan Kudus and contains a number of character values that focus on terms 'good', 'study', and 'trade' (Maharromiyati & Suyahmo, 2016). Good signifies that an individual is valued for noble behavior and morals, including honesty, tolerance, discipline, social care, and responsibility. Study deals with the educational and religious dimensions of an individual. Meanwhile, trading involves values such as hard work, creativity, and independence.

Gusjigang is considered a valuable heritage that reflects not only religious values, but also social and cultural norms that are firmly held by the local community. In this perspective, Gusjigang not only reflects daily life, but also becomes a concrete picture of how the Kudus Kulon community defines themselves as Muslim scholars who are proficient in trade (Sardjono et al., 2016b). Gusjigang, as the values obtained from the teachings of Sunan Kudus, guides the mindset of the local people in formulating their life strategies. In the context of the life of a Muslim scholar who is proficient in trade, Gusjigang emphasizes the importance of integrity, independence, and business skills (Sumintarsih et al., 2016). These teachings create a picture of an individual who not only has a depth of Islamic knowledge, but also the ability to apply it in everyday life.

Along with the times, the tradition of independence contained in Gusjigang has become a relevant response to industrial needs. In the era of industrialization, Gusjigang is not only a valuable legacy, but also a foundation for the Kudus community to understand the values of independence in facing modern economic challenges (Mustaqim & Bahruddin, 2015). The character of independence instilled by Gusjigang provides encouragement for individuals and local communities to develop in the industrial sector with a proactive and independent attitude. Gusjigang, as a key character of the community, helped shape the work ethic and economic behavior of traders in Kudus (Sumintarsih et al., 2016). This teaching teaches the importance of ethics in trading, fostering the values of integrity and responsibility in every transaction. Gusjigang makes trade and entrepreneurship as forms of worship that can lead individuals towards happiness both in the world and the hereafter (Jalil, 2013) Therefore, Gusjigang is not only the cornerstone of individual character, but also plays a central role in shaping the foundation of a sustainable and moral economy for the Kudus Kulon community.

An interesting fact revealed by Pujiyanto et al., (2019) through his research, only 36% of people understand Gusjigang as a philosophy. As an abstract concept, Gusjigang is still perceived by society as a guideline in behavior in the context of trading life. It embodies the entrepreneurial principles of Sunan Kudus, even though it came into existence after Sunan Kudus passed away, it serves as the self-image or distinctive mark of the Kudus people, representing their aspirations for their children and the future of the Kudus community. Now, Gusjigang, which was previously considered a spiritual ethic for the Kudus Kulon community, began to fade and undergo a shift along with changes in values that developed in economic business. Business competition is increasingly tight, fostering a new paradigm of the Kudus Kulon community in interpreting spirituality and economic fulfillment activities (Nazaruddin Latif et al., 2023). In the perspective of intangible heritage, Gusjigang experiences the challenges of continuity and change. Although this concept has become the self-image of the Kudus community and a source of hope for future generations, Gusjigang's adaptation to modern economic dynamics led to changes in its interpretation and

implementation. Thus, Gusjigang reflects not only the sustainability of traditional values, but also the ability of societies to adapt and interpret their intangible heritage in the face of changing times.

### 3.2. Spatial Character of Kudus Kulon

Kudus Kulon spatial character in this article is seen by its urban fabric elements; architectural style and form, street layout and patterns, land use and zoning, and historical sites. In the visual observation of the physical conditions of Kota Lama Kudus Kulon, there appears to be complexity in the spatial patterns that give the impression of density and irregularity. The narrow alleys that traverse this area create a sense of confusion, as if hiding the hidden history behind every turn. The "*Kilungan*," namely the high walls surrounding this area, becomes a dominant element that may function as a barrier or an integral part of the historical building structure. The environmental structure that has emerged tends to be dominated by narrow alleys, arising as a result of the implementation of the traditional building placement system. In these residential environments, human movement is limited, because the view is blocked and there are no open spaces that can be public.

In addition to its distinctive settlement pattern, the spatial character of Kudus Kulon is fortified by the presence of traditional *Joglo Pencil* houses. The term "*Pencil*" refers to the central part of the roof, built higher and tapering upwards. These traditional houses symbolize the prosperity and prestige of their owners, with the height of the *Pencil* reflecting the wealth possessed. This symbolism is considered analogous to the grandeur and power symbolized by the Joglo houses of the early aristocratic generation. The origin of traditional dwellings in Kudus, characterized by the *Pencil* roof and the rich variety of carved ornaments, is rooted in the improvement of the community's living standards. There is a correlation between the socio-economic status of the community and the abundance or scarcity of ornate carvings on traditional houses. Thus, two primary factors closely related to the existence of traditional dwellings in Kudus are the increased income of the community and the diversity of carved ornaments (Sardjono et al., 2016a; Suprpti et al., 2020; Wikantari & Narumi, 1999).

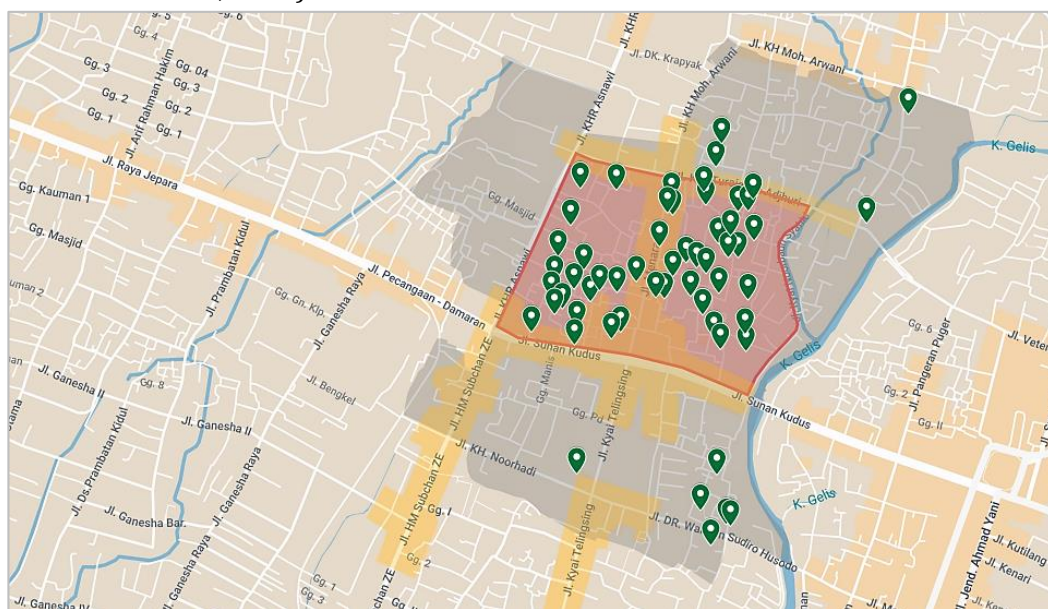


Figure 2. The Existence of traditional house vs rapidly growth commercial area  
Source: Author, 2024

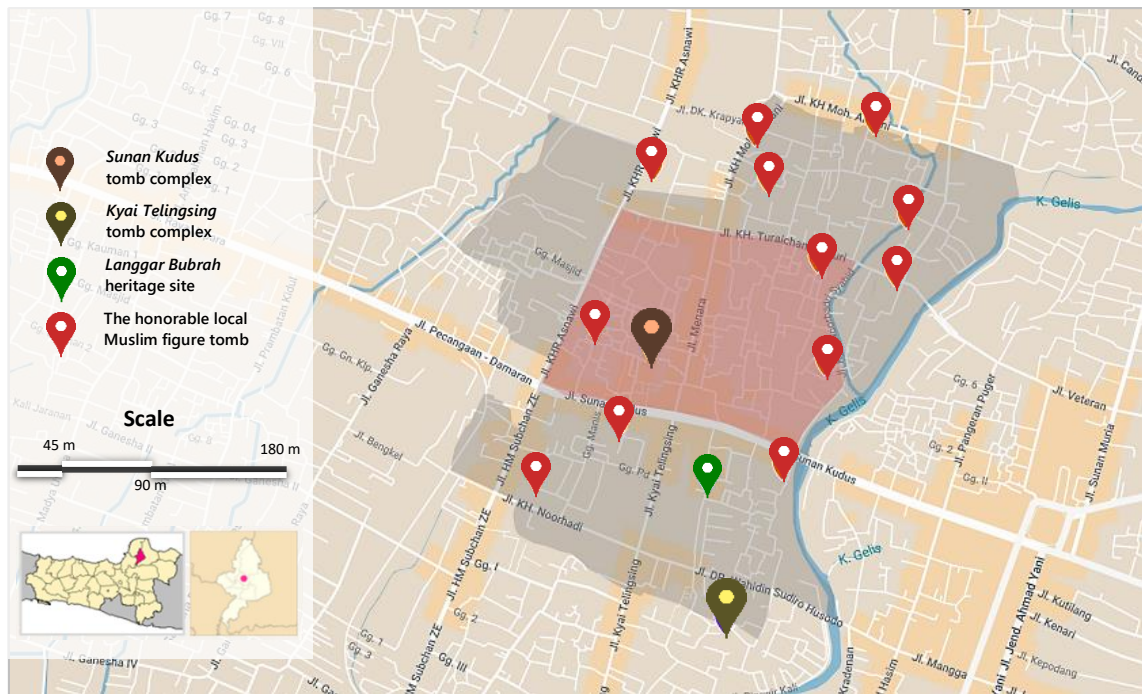


Figure 3. The Existence of traditional house vs rapidly growth commercial area  
Source: Author, 2024

*Joglo Pencu* dwellings comprise four main components: *dalem*, *pawon*, *pekiwan*, and *sisir*. *Dalem* serves various purposes such as a reception area, a place for family gatherings, bedrooms, and a sacred space. *Pawon* encompasses the kitchen and additional rooms, *pekiwan* includes facilities like a bathroom and a well, while *sisir* serves as both a workspace and storage; however, some houses may lack this section. These houses are constructed with a teak wood frame featuring four *soko guru* (the central pillar that support roof structure) and an additional *soko geder* (the corner pillars that support roof structure) on the *jogosatru* (a formal living room, enclosed with walls on all four sides and located along in front area of *dalem*) (Sardjono, 2009; Tarigan, 2023). The construction process unfolds in two stages: carving and assembling. *Joglo Pencu* houses are primarily concentrated around the minaret mosque and the tomb of Sunan Kudus, with fewer encounters the farther one moves from this area (Rasyidi & Amiuza, 2017). The prevalence of *Pencu* houses in the Kudus Kulon region suggests a significant interconnection between these sites and *Pencu* houses. This connection is evident in the enduring presence of *Joglo Pencu* houses, predominantly centralized around the *Menara* Mosque and the Sunan Kudus complex.

Kudus traditional houses face imminent threats to their existence, primarily due to the high maintenance costs, inheritance disputes, and the transformation of spatial functions for commercial purposes. The core area, specifically around the Kudus minaret mosque and the tomb of Sunan Kudus, serves as the focal point for religious activities, drawing pilgrims and consequently fostering a rapid surge in commercial and service-oriented activities. The residential structures along the main corridor of this core area undergo a functional metamorphosis, transitioning from dwellings to commercial establishments.



Figure 4. Change of function of traditional houses into Islamic boarding schools (A), The economic functions in old building (B), Shops and stores along Sunan Kudus Street, one of the main corridor of Kudus Kulon area(C)

Source: Author documentation, 2024

Based on observation, the following main corridors: the Sunan Kudus street, HM Subchan ZE street, and Turaichan Adjuhri street, shows the growth of buildings with economic functions with different characters. Along the corridor of Sunan Kudus street sells goods related to pilgrimage and religious tourism such as food, clothing, worship equipment and souvenirs. The transformation of building functions along the Turaichan Adjuhri Street Corridor was triggered by the existence of Islamic boarding schools and schools in the vicinity. Residential buildings located in the corridor carry out a dual role as residences and places of business, especially as shops. The dominant businesses include photocopying services, bicycle and motorbike parking service, and laundry services. Various goods are also sold along this corridor, including books and stationery, clothing, daily necessities, to food stalls. This phenomenon illustrates the integration between residential life and economic activity, creating a distinctive dynamic in the Turaichan Adjuhri Street Corridor. These changes, both buildings function and spatial growth have profound repercussions on the visual quality and the fading character of the region, posing challenges to the preservation of its cultural heritage. The confluence of economic necessities and the alluring appeal of religious activities compels the adaptation of these historic structures, prompting a complex interplay between cultural conservation and urban development dynamics.

### 3.3. *Buka Luwur Tradition as Urban Cultural Activity*

Kudus Kulon, immersed in a cultural legacy shaped by revered Muslim figures like Sunan Kudus, Kyai Telingsing, and their devoted students, experiences a profound cultural continuity that transcends time. One integral aspect of this continuum is the annual '*haul*,' a series of events that culminates in a well-known ritual called '*Buka Luwur*.' This ritual, taking place once a year, holds deep significance as it marks a moment of change and renewal in the fabric that covers the tombs of these venerated figures (Fuadi, 2013; Rosyid, 2021). The '*haul*' unfolds as a series of events that bring the community together to honor and reflect upon the teachings of Sunan Kudus, Kyai Telingsing, and their students. The pinnacle of this annual occurrence is the '*Buka Luwur*' ritual, a sacred ceremony where the fabric covering the tombs of the Muslim figures is changed. This act goes beyond a mere physical renewal; it symbolizes a spiritual and cultural rejuvenation, signifying the community's commitment to preserving the sanctity of the final resting places of their revered leaders.

The term '*Buka Luwur*' encapsulates the essence of this ritual, translating to the opening or unveiling of the sacred fabric. The process involves a meticulous and reverential unfolding of the old fabric, followed by the careful placement of a new one. This act of

changing the fabric is imbued with symbolic meaning, representing the cyclical nature of life, death, and renewal within the cultural narrative of Kudus Kulon. As the community gathers for '*Buka Luwur*,' a sense of solemnity and reverence permeates the air. Prayers are offered, invoking divine blessings for the departed souls, and gratitude is expressed for the enduring teachings that have shaped the community's identity. The fabric itself becomes a tangible link between the past and the present, carrying with it the imprints of countless rituals and prayers from the preceding years.

Table 3.1 The *Buka Luwur* year 2023 cultural event comparison

	<i>Sunan Kudus</i>	<i>Kyai Telingsing</i>
Related artifact	<ul style="list-style-type: none"> <li>– Menara Mosque and Sunan Kudus tomb complex (the national heritage site)</li> <li>– Kauman village</li> <li>– Langgar Bubrah</li> <li>– Langgar Dalem Mosque (the privat mosque of Sunan Kudus in the past)</li> </ul>	<ul style="list-style-type: none"> <li>– Kyai Telingsing tomb complex</li> <li>– Kyai Telingsing mosque (new building where the socio, cultural, and religious event takes place)</li> </ul>
Comemmoration cultural event	<i>Buka Luwur</i> Sunan Kudus (1 - 10 Muharram)	<i>Buka Luwur</i> Kyai Telingsing (11 - 15 Muharram)
The event organizer	<i>Yayasan Masjid Menara dan Makam Sunan Kudus (YM2SK)</i>	<i>Yayasan Pendidikan Islam Kyai Telingsing (YPIKT)</i>
Event Details	<ul style="list-style-type: none"> <li>– <i>Jamasan pusaka</i></li> <li>– New year praying forum</li> <li>– <i>International Halaqah</i></li> <li>– National <i>Bahtsul masail</i></li> <li>– <i>Luwur</i> creation</li> <li>– Cultural parade</li> <li>– <i>Luwur</i> fabric detachment</li> <li>– Sodaqah receiving</li> <li>– <i>Al-Qur'an</i> reading</li> <li>– Traditional culinary bazaar</li> <li>– Animal (goat, sheep or buffalo) sacrifice</li> <li>– Meat processing and rice cooking, and <i>jati</i> leaves rice</li> <li>– <i>Luwur</i> fabric attachment</li> <li>– The orphan charity</li> <li>– Pengajian umum dan tahlil umum</li> <li>– Distribution of <i>jati</i> leaves rice and <i>luwur</i> fabric cuts to the visitors</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Luwur</i> fabric detachment</li> <li>– Sodaqah receiving</li> <li>– <i>Al-Qur'an</i> reading</li> <li>– Praying</li> <li>– Animal (goat, sheep or buffalo) sacrifice</li> <li>– Meat processing and rice cooking, and <i>jati</i> leaves rice</li> <li>– <i>Luwur</i> fabric attachment</li> <li>– The orphan charity</li> <li>– Pengajian umum dan tahlil umum</li> <li>– Distribution of <i>jati</i> leaves rice and <i>luwur</i> fabric cuts to the visitors</li> </ul>
Funding	Charity ( <i>Sodaqah</i> )	Charity ( <i>Sodaqah</i> )
Number of visitors	±3000 people	±800 people
Number of volunteer	±1500 people works together during the event	±200 people works together during the event
Stakeholders	<ul style="list-style-type: none"> <li>– Kudus Regency Government</li> <li>– Local district government</li> <li>– Religious and cultural community</li> <li>– Pilgrims (inner town and outer town)</li> <li>– Kudus Kulon Islamic Student</li> <li>– Youth community</li> <li>– Inhabitant</li> </ul>	<ul style="list-style-type: none"> <li>– Local district government</li> <li>– Religious and cultural community</li> <li>– Youth community</li> <li>– Inhabitant</li> <li>– Pilgrims (inner town and outer town)</li> </ul>

Source: Author, 2024





Figure 5. One spot from Sunan Kudus tomb complex (A), the entrance of Kyai Telingsing tomb complex (B), Mbah Djenggolo, The Sunan Kudus student tomb(C)  
 Source: Author documentation, 2024

Related to the the *Buka Luwur* cultural event, the tomb complex serves as a center for religious ceremonies and cultural celebrations that bring the community together to honor their traditions and strengthen their communal bonds (Maftuchah & Fauji, 2020). The tomb complex of Muslim Figure in Kudus Kulon transform into a place of pilgrimage and cultural significance for Muslims in the region (Ashadi, 2021). The tomb complex in Kudus Kulon has become a significant pilgrimage site and cultural symbol for Muslims in the region. Furthermore this place transform into a sacred place that remind people of their God by remembering the death and the afterlife (Ernawati & Martokusumo, 2020), and serves as a reminder of the importance of spirituality and devotion in their daily lives. Therefore, it is crucial to preserve and protect the tomb complex as a valuable cultural heritage site and ensure its continued availability for religious practices and community events.



Figure 6. The Location of Muslim Figure Tomb in Kudus Kulon Area  
 Source: Author, 2024

The tomb complex in Kudus Kulon has not only become a significant pilgrimage site and cultural symbol for Muslims in the region, but it also serves as a source of inspiration and spiritual nourishment for individuals seeking to deepen their connection with their faith (Septiana, 2019). Furthermore, the tomb complex is a testament to the rich history and

traditions of the Kudus Kulon community, reflecting the deep-rooted values and beliefs that have shaped their identity over generations (Sardjono & Harani, 2017). The change on this complex only limited to the facility related to the pilgrimage, like parking lot, toilets, and ablution area – adaptation to former function and respond the user activity.

The implementation of the *Buka Luwur* tradition which is carried out every year involves various parties and volunteers across generations. According to interviews, the Kudus Regency government has only been involved in *Buka Luwur* for the past three years, although its involvement is passive. This tradition is a moment of community togetherness, showing the spirit of mutual cooperation, openness, and sustainability of the existence of the Kudus Kulon community in the midst of urban modernization.



Figure 7. The huge rice steamer with gas stove (A), Estafet – rice delivery system (B), *Ngeler Segu* - manual traditional system to release hot steam from cooked rice (C), *Brekat* packing processes (D)  
Source: Documentation of Yayasan Masjid Menara dan Makam Sunan Kudus, 2023

Organizers made several adjustments to improve efficiency and effectiveness without changing the substance of tradition, such as using gas stoves instead of firewood in the process of cooking tons of kilograms of rice and hundreds kilograms of meat that would then be distributed to the community. The 3.5 figure shows the preparation proces of *Brekat* (rice and processed meat wrapped in teak leaves to be distributed). Another event addition in this tradition is the culinary and home industry product bazaars and cultural parade in the series of *Buka Luwur* Sunan Kudus events. This cultural parade was attended by representatives of all sub-districts in Kudus Regency from various age groups. On foot, the parade departs from Pendopo (the community name for the Kudus Regent office complex) to the Menara Mosque complex and the Tomb of Sunan Kudus where activities will be carried out. In the *Pendopo* area, the Regent inaugurated and started this cultural parade. This momentum is a sign that the Kudus local administrator is paying attention to preserving the *Buka Luwur* of Sunan Kudus as an urban cultural event.

### 3.4 The Concept of Continuity and Change in Kudus Kulon

Cultural Theory (Koentjaraningrat, 1990) presents a holistic and integrated view of the complexity of cultural life in a society. The artifact systems, value systems, and activity systems carried by this theory provide a strong conceptual framework for understanding and analyzing cultural dynamics thoroughly. In developing new contextual concepts, this theory can be used as a solid foundation. Artifact systems offer an in-depth understanding of human handwork that reflects cultural values and identity. Value systems describe the moral and ethical foundations that direct the behavior of individuals and groups. Meanwhile, activity systems provide insight into the daily behavior patterns that shape social life. By adopting cultural theory, the formulation of the continuity and change concept emerged as a proposition that aligns with and addresses contemporary cultural dynamics, particularly in Kudus Kulon. The figure 3.6 below illustrates the connections between cultural systems, cultural elements, and aspects of continuity and change in the Kudus Kulon region, where the role of Muslim figures significantly influences socio-cultural life.

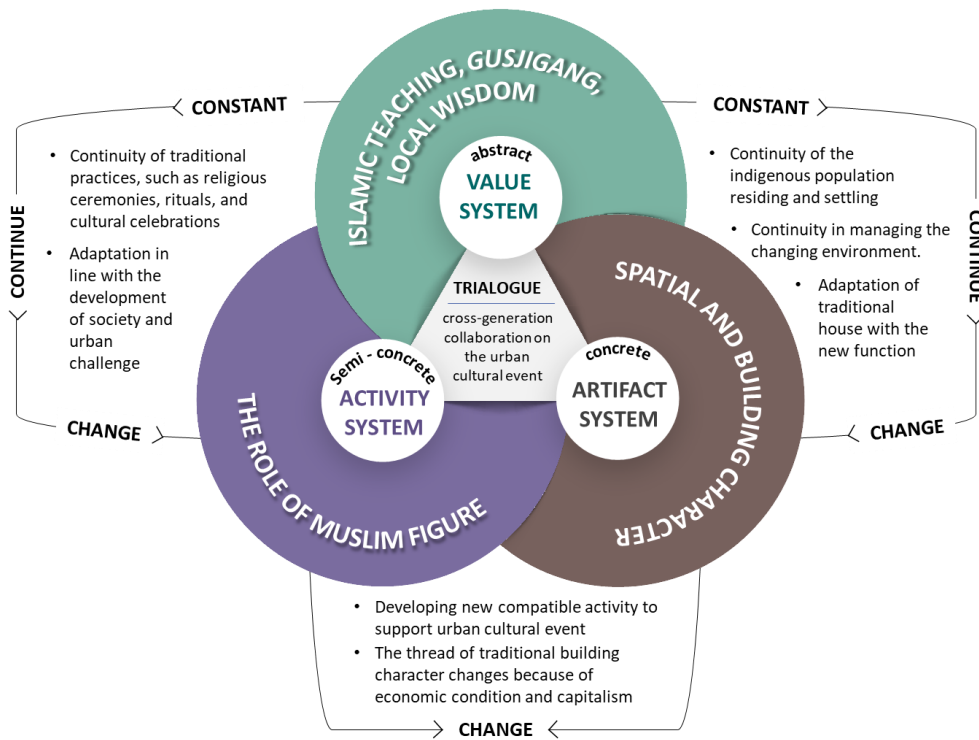


Figure 8. The concept of continuity dan change in Kudus Kulon  
Source: Author, 2024

The value system, comprising norms, beliefs, and abstract life perspectives, has remained relatively unchanged. The devout community embraces the teachings of Islam and noble values, evident in worship activities considered obligatory for each individual, as well as in commemorations of the human life cycle and religious holidays observed by the entire community as part of an activity system. The well-organized activity system, particularly in coordinating *Buka Luwur*, involves the participation of the community, local entrepreneurs, village governments, and district governments, guided by a sense of kinship and sincerity. While the activity system tends to undergo changes for adaptation, fundamental aspects, such as the procedures for implementing traditions and rituals, generally remain stable. The fundamental aspects refers to Islamic teaching, *Gusjigang*, and local wisdom in Kudus Kulon that hold by local community for their living. The artifact system, representing spaces that reflect the expertise of the Kudus Kulon community in the

past in designing their homes and shaping their living environments, is susceptible to change influenced by internal factors like economic ability and individual perception, as well as external factors such as urban growth and policies. The continuous dialogue and interaction among the three systems, aimed at preserving cultural identity amid urban challenges and societal changes, can be termed the urban heritage triad (see figure 3.5).

#### **4. Conclusions**

Value systems that are abstract, fixed in their fundamental aspects, are deeply rooted in the core norms and values that form the backbone of a particular culture. Despite the dynamic changes and adaptations that occur on the periphery of this system in response to societal development, core values remain firm and unyielding. It depicts a remarkable balance, in which the essence of the system is preserved, serving as a constant and unchanging anchor, while adjustments and transformations are carried out on the periphery to align with the evolving needs of society especially on the artifact system and the activity system. The continuity of these fundamental aspects underscores the resilience of the system and its ability to navigate the complexities of time without compromising the integral values that define its cultural identity. The triad between value system, activity system, and artefact system to maintain cultural identity in the face of societal changes in Kudus Kulon can be seen in cross-generational collaboration on the urban cultural event that organized by local communities that involve stakeholders. This multidimensional perspective encourages interdisciplinary approaches, bridging cultural studies, sociology, and urban planning to comprehensively address the challenges of cultural preservation in changing societies. Understanding the triad offers important information for creating conservation plans for cultural assets. Policies and practices aimed at protecting cultural heritage in urban areas are informed by an understanding of how cultural identity is maintained via dynamic interactions.

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#### **Informed Consent Statement**

Not applicable.

## Data Availability Statement

Not applicable.

## Conflicts of Interest

There is no competing financial interests or personal relationships that could potentially bias or influence the findings and interpretations presented in this article. This research is conducted with integrity, and the authors have no conflicts of interest to disclose.

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