

*Measuring Growing Heritage Ability in the City Competitive Advantage:  
A Case Study of Pekalongan Creative City, Indonesia*

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**Abstract**

Measuring the resilience of heritage is related to the value that is often difficult to measure. The tangible side of heritage is often considered unattractive, dull, and challenging to use, and it needs to be built to be able to adjust to the development of the times. On the other hand, the intangible value of heritage becomes very high when we find the uniqueness of incomparable, accumulating the time travel time that the heritage has owned. This study tried to measure both above interests using a Butterfly-Mamoli method based on the human left and right brains' ability to understand each object's power of value in a place. Pekalongan city, a heritage city and gained recognition as a Batik Creative City from UNESCO since 2014, has a heritage that appears in the form of Batik both tangible and intangible need to be done efforts to increase the values in it. This study found that the increase in the value of authenticity in heritage can foster the ability to compete and raise the city's level of resilience, where the factor of place as a container of uniqueness is located. Ultimately, the paper aims to measure the growing heritage ability of the city to find itself through various elements found there and its role, in terms of place, community, and culture, including the process in it.

Keywords: Heritage Ability, Heritage Management, City Competitive Advantage

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## Introduction

The meaning of heritage is a type of legacy that is for the most part as property that can be acquired. Significant things, for example, recorded structures that have been passed down from past ages are identified with chronicled or social qualities that have the right to be protected. The accentuation on legacy and protection is huge here, zeroing in on property, items, or structures (Vecco, 2010). Until now, the qualities identified with legacy, by and large something that is practically like each other as spots that are typically viewed as deserving of safeguarding to have the option to turn into their verifiable relationship as notable individuals or occasions, their tasteful/compositional characteristics, and their actual relationship to the encompassing setting (Déom & Thiffault, 2013).

Heritage can be given starting with one age then onto the next, which can be acquired and has recorded or social worth. Legacy is frequently perceived as an actual article, for instance, property, building, or spot that can be claimed and given to other people. In any case, different kinds of legacy can be passed down or passed down starting with one age then onto the next notwithstanding these actual articles and legacy locales. For instance, language is a fundamental viewpoint for us to comprehend the climate and ourselves. It is taken in and given from grown-ups to kids, from one age to another. These immaterial legacy rehearses, like language, culture, mainstream melody, writing, or dress, are similarly as significant in assisting us with understanding who we are as the actual articles and structures we all the more frequently consider as 'legacy' (Uzzell & Uzzell, n.d.).

Another part of these legacy rehearses is the way we have tried to protect the need things we made about what to save from an earlier time and what to discard; which recollections to keep, and which to neglect; which is an admonition to safeguard, and which permits it to be obliterated; which structures to save, and which ones to expand on. Acquired pursues are customs and routines that, while elusive, tell who we are as a group and help make our aggregate social memory. We use legacy objects (curios, structures, destinations, scenes) close by legacy rehearses (language, music, local area commemoration, protection, and conservation of articles or recollections from an earlier time) to shape our thoughts regarding the past, present, and future (Harvey, 2008).

Another opinion concerning the contrast between acquired items and legacy rehearses is to consider the alternate points of view where legacy is seen. Every legacy object additionally has a legacy esteem and the practices in it. In any case, one gathering of individuals here and there react to another's heritage. In some cases they react in an unexpected way. Hence, there might be decisions of significant worth around legacy objects dependent on characteristics that occasionally assume a definitive part in assigning objects and saving them. All things considered, once in a while different qualities support the utilization of articles in relationship of individual or public personality, relationship with history, recreation, and so forth Legacy objects are installed in encounters made by various kinds of clients and individuals who try to deal with these encounters (Labadi & Sophia, n.d.).

The research question is, to pursue the need for harmony between nature, sustainable development, and conservation efforts on a heritage object, is there a measurement context that is considered appropriate in conducting the evaluation? For example, in content that contains the meaning of traditional values such as batik heritage, can this definition continue to grow and expand in order to be able to achieve sustainability values and provide sustainable economic benefits?

Currently, environmental change and social emergencies are wonders that we as a whole need to confront together. To alleviate their effect, numerous financial areas have the standards of economical improvement coordinated into their training. This is particularly evident in the space of legacy arranging and protection. A few investigations have uncovered the endeavors that have been made by the legacy protection area to help feasible turn of events, including: (I) make progress toward natural manageability by lessening the utilization of development materials and the energy needed to move them; (ii) by partaking in financial improvement through the travel industry areas, the inventive economy, etc; (iii) keep up conventional social practices as a type of social commitment (Pereira Roders & van Oers, 2011).

## Heritage and Identity

Heritage is a term that is additionally utilized frequently to depict a bunch of qualities or standards identified with the past. Thus, for instance, an organization utilizes explicit terms in its name. It is putting forth attempts in advertising that business sectors and sells the legacy property as well as all the while re-communicates a progression of implications about customary qualities that are viewed as alluring once more. In this sense, we can likewise consider the qualities certain in choosing what to monitor and what not to moderate, in the decisions we make about what we decide to name 'legacy' and view what is 'old' or 'obsolete'. These are values implied in the administration of social legacy (Dicks, 2000).

Who are we, what ties us together, and what makes us not the same as others? What is our past, and where is our future? How would we make a spot for ourselves on the planet? What are our practices, and how would we respond to new things? The inquiries above are fundamental things that start the significance of character in a spot, area, or city. How would we address ourselves, and what is essential to us? These are exemplary inquiries regarding social character. Such issues have arisen in friendly hypothesis throughout the most recent twenty years in conversations of scenes, spots, and legacy. Globalization, the quick improvement of multicultural metropolitan social orders, the expanding impact of worldwide companies and the development of 'adaptability', and going with weakness, in the work market, diaspora and huge scope developments and development of individuals, the travel industry and travel, the Web, and the deficiency of feeling of reality, these and numerous different elements cause individuals to pose inquiries about character. A piece of this is simply the craving to discover and a spot for oneself in our current reality where societies have progressively taken cross breed structures with one another (Muthukrishna et al., 2013).

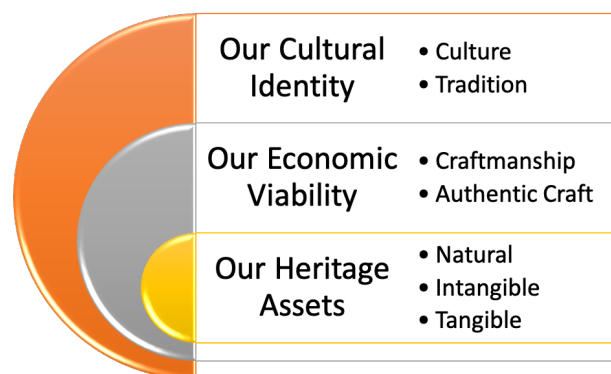


Figure 1. Heritage Hierarchy in the Formation of Place Identity.  
Source: Nursanty, 2021.

Based on research that has been done in the city of Surakarta, it was found that several levels/hierarchies form the strength of identity in a place, which is depicted diagrammatically in Figure 1 above, namely: assets, viability, and ability. These three hierarchies form an extended force throughout history and carry out various ups and downs in maintaining the lives of their people.

### **Indonesian Batik Heritage**

The procedure, imagery, and culture encompassing the hand-colored cotton and silk pieces of clothing known as Indonesian Batik pervade Indonesian life from start to finish: children are conveyed in batik slings beautified with images intended to bring the youngster best of luck dead are covered in a batik pipe. Apparel of straightforward plans is worn routinely in business and scholastic settings. Simultaneously, novel varieties are fused into wedding and pregnancy festivities and manikin theater, and other artistic expressions. The garments even assume a focal part in specific ceremonies, for example, the stately regal batik turning into a fountain of liquid magma theme. Batik is colored by a pleased specialist who draws the plan on the texture utilizing hot wax dabs and stripes, which holds different materials and colors and thusly permits the expert to specifically color by inundating the texture in one tone, eliminating the wax with bubbling water and rehashing if numerous tones are wanted. The wide assortment of examples mirrors a wide scope of impacts, from Arabic calligraphy, European wreaths, and Chinese phoenixes to Japanese cherry blooms and Indian or Persian peacocks. Frequently passed down in families for ages, the art of batik is interlaced with the social personality of the Indonesian public and, through the representative importance of its tones and plans, communicates their imagination and otherworldliness (Steelyana, 2012).

The word batik is thought to have come from "ambatik," which is meant signify 'material' with little dabs. The postfix 'tik' signifies a bit, a drop, a spot, or to make specks. Batik can likewise be gotten from the Javanese word 'tritik,' which portrays an oppose to-pass on measure in which an example is given on the material by restricting and sewing the region prior to biting the dust or shading locking. Another Javanese stage for the otherworldly experience of batik making is "mbatik manah," which signifies "drawing a batik plan on the heart". A few researchers feel that batik was at first saved as an artistic expression for Javanese blue-bloods. Obviously, the illustrious nature is clear since explicit examples are saved for wearing simply by the aristocrats of the King's royal residence. Princesses and aristocrats may have enlivened to draw out the extremely inconspicuous feeling of plan apparent in customary examples. In spite of the fact that it is profoundly improbable they will be engaged with the wax application measure in any case. The humble work of resulting coloring and waxing was in all likelihood left to specialists who might work under their watch. Javanese respectability was an incredible benefactor of human expressions and offered the important help to foster numerous fine arts, like silver ornamentation, shadow manikin, and gamelan ensembles. Different researchers differ that batik is just planned as a fine art for the blue-bloods since they likewise feel its utilization is imparted to normal individuals. It's anything but a fundamental piece of a young lady's achievements to deal with inclining (a pen-like instrument used to apply wax to material) with a sensible measure of ability. It is viewed as vital as cooking and other housewife expressions for her Javanese ladies.

The advancement of the batik business in Indonesia can't be isolated from the financial business' job. In a few mechanical areas, banking has consistently been an in the background figure. Indonesian banks have put forth a few attempts to support the advancement of batik,

some financial items, for instance, microfinance credit, internet banking, credit for batik business people, help the batik business become quicker, remembering the development of conventional batik for Pekalongan City. Existing financial improvement can be alluded to as quantitative and subjective changes in the economy. Such activities can include a few regions, including human asset improvement, basic foundation, provincial seriousness, ecological maintainability, social incorporation, wellbeing, security, proficiency, and different drives. Monetary improvement is not the same as financial development. Fundamentally, financial advancement is an approach intercession exertion that intends to improve the monetary and social government assistance of the local area, monetary development, which is a wonder of market efficiency, and an increment in neighborhood own-source income. Fundamentally, financial development is one part of the cycle of monetary turn of events. Consequently, monetary development and human advancement are a critical two-way relationship.

Micro, Small, and Medium Enterprises (SMEs) are the foundation of the public economy. Batik Pekalongan, Solo, and Lasem are instances of fruitful SMEs that invigorate the nearby economy while making cutthroat items at public and worldwide levels (Haryanto et al., n.d.).

Albeit Indonesian batik has been announced a social legacy by UNESCO since October 2, 2009, a few examinations have shown that this condition can't affect neighborhood batik business visionaries better. Indeed, even some skilled workers don't react by any means. Aside from the way that purchasers don't see the value in batik, the batik business people themselves don't exploit this force since they have not yet profited with the assignment of Pekalongan as the World Batik City. Truth be told, there are as yet many batik business visionaries who have not expanded their present turnover. It is appalling since this is a fantastic open door for batik business people. In light of the underlying writing audit, it was discovered that there was a decrease in the batik market, particularly its portion of the overall industry close by made and stepped batik. A few reasons are the absence of mechanical advancement being applied, troubles in expecting and knowing business sector needs, discovering purchasers, and difficulties in creating organizations.

Alongside the inexorably extreme rivalry among batik business people, for example, contest from both homegrown and unfamiliar (e.g., Malaysian batik), batik business people then, at that point need to expect the future in all fields, for instance, in the fields of work, crude materials, models and plans, innovation, and so on.

Figure 2 below summarizes the 9 (nine) largest batik-producing cities in Indonesia according to the Republic of Indonesia's Department of Trade and Industry. The distribution map below shows that most batik-producing cities are located in Java island, Indonesia, where Pekalongan is one of them and has succeeded in becoming a UNESCO World Batik Creative City. Anticipation that needs to be done in the future is to manage customer perceptions of all activities carried out by manufacturers trying to provide solutions to customer needs and requirements (World & 2013, n.d.).

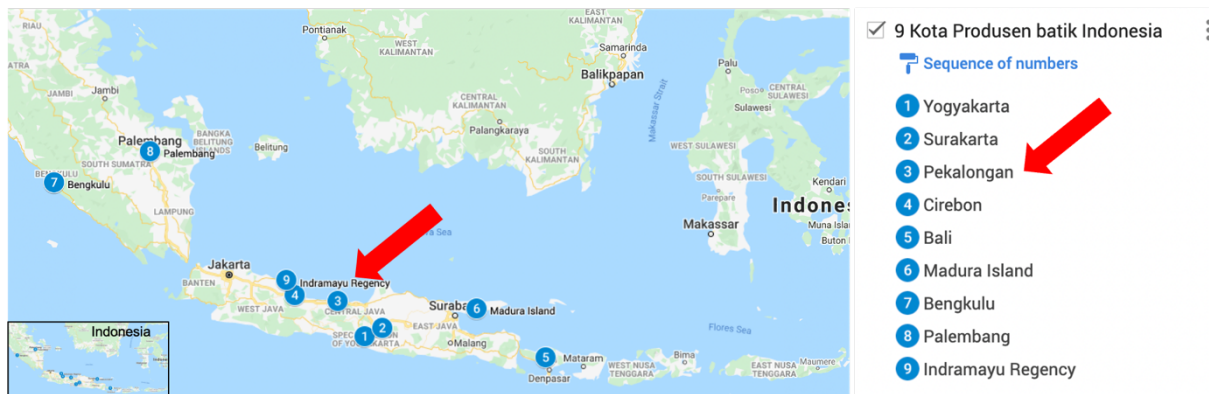


Figure 2. Pekalongan City among the Nine Largest Batik Producing Cities in Indonesia

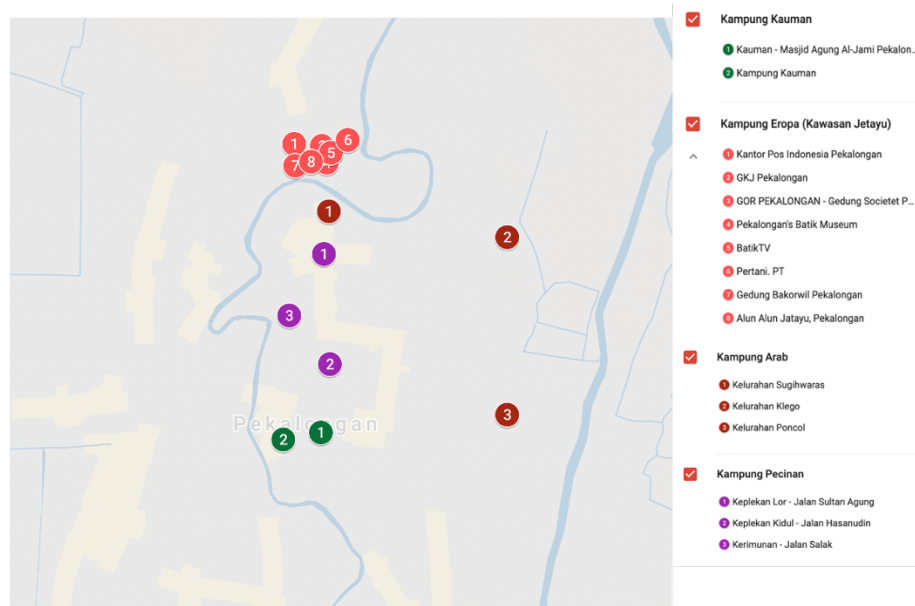


Figure 3. The Core Village Area of Pekalongan Batik City (Nursanty, 2021).

Data on the distribution of batik craftsmen in the city of Pekalongan found that the number of batik craftsmen and traders is currently concentrated in the heritage area in the old town of Pekalongan, as seen in figure 3 above. The distribution, as well as the formation of the authenticity of the urban spatial framework, appears based on the time timeline and the characteristics of the users of each existing urban space, namely: (1) Kauman Village; (2) Arab Village; (3) Chinatown Village and (4) European Village.

### Measuring the Ability of City Heritage

Assessing a heritage city is a fundamental advance in protection activity as it will prompt the recognizable proof of qualities that help comprehend the significance of a property. Shockingly, assessments are normally completed at crucial points in time, either when the task changes the spot of birth. Thus, its legacy potential is compromised with eradication or allowed a legacy assignment. The subsequent worth assertion (otherwise called an explanation of importance) sets up the gathering of intentions and interests related with a spot at a given second (Florek et al., 2019).

At the point when anthropologists recognize societies in regards to their relative intricacy, they don't utilize the expression "complex" in its standard thing, exacting, or word reference

sense. All things being equal, to infer, all the more definitely, their status versus each other by reference to at least one classificatory measures that have been proposed to associate with various levels or stages in social turn of events (Vaesen et al., n.d.).

Archeological and ethnohistorical proof shows a connection between populace size and structure and their variety or innovative complexity. In light of these examples, some transformative models foresee that populace size and social interconnections may add to its social intricacy. A few models likewise demonstrate that an unexpected loss of sociality or populace will bring about an ensuing loss of important abilities/innovation. People might be remarkable among species in creating combined social transformative cycles that bring about complex conduct abilities and innovations. A developing class of hypothetical models proposes that the rise of unpredictable and 'hard to learn' social qualities (apparatuses, strategies, and abilities, for example, a large number of the innovations utilized by tracker finders, is unequivocally impacted by the capacity of students to get to a more broad informal organization than others (Sackmann, 1997).

On the functional side, field proof predictable with these models has started to arise. This proof incorporates examination of tool compartment intricacy among populaces and nitty gritty investigations of explicit archeological, ethnographic, and ethnohistorical cases. Subsequently, mechanical refinement can rely upon sociality, populace size, and interrelatedness. This has driven some to recommend that the fundamental contrasts between the predecessors of people and different primates could lie in the space of sociality and populace or organization structure. In any case, obviously, there is each motivation to speculate that different factors additionally impacted combined social development in a generous manner (Research & 2004, n.d.).

In view of the components of the genuineness of legacy, this examination discovers perspectives that are considered as DNA in a spot. Each bearable city has its novel character, communicated in its engineering and plan of streets and open spaces. A city's DNA is portrayed in the design and spatial qualities that are generally adored by city inhabitants that contribute the most to its feeling of personality. This normally comprises of specific structure material and shading, a common game plan of engineering scale and structure, building part size, roofline, size of public and semi-public spaces. To find a way into the metropolitan setting, new structures should regard these "hereditary" codes, reflect probably a portion of the current examples, or decipher them in contemporary idioms (*The DNA of a City | International Making Cities Livable*, n.d.).

Just as there was in the past where there was consensus about community values, there was consensus about what materials, architecture, and spatial forms represent the unique character of a city. Everyone in the community recognizes and understands this unique character and works within its control. However, there is considerable variation in the choice of colors and materials, details, levels of elegance, and the architectural expression of the city's various functions.

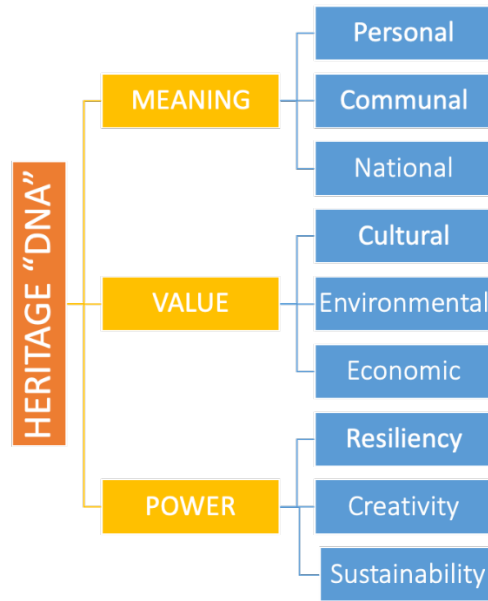


Figure 4. The Values of Authenticity that Make Up the DNA of the City.  
Source: Nursanty, 2021.

Figure 4 above illustrates the composition of the elements that make up the uniqueness of the city obtained based on the results of research on users of heritage city space in the Pekalongan city, namely: (i) meaning which consists of personal, communal, and national; (ii) value which consists of cultural, environmental, and economical; (iii) power which consists of resilience, creativity and, sustainability.

### Growing Heritage and The DNA of City

The development of a heritage, both tangible and intangible heritage, is always through the growth of 3 (three) elements in it, namely: Value, Meaning, and Power, as illustrated in the figure 5 diagram below.

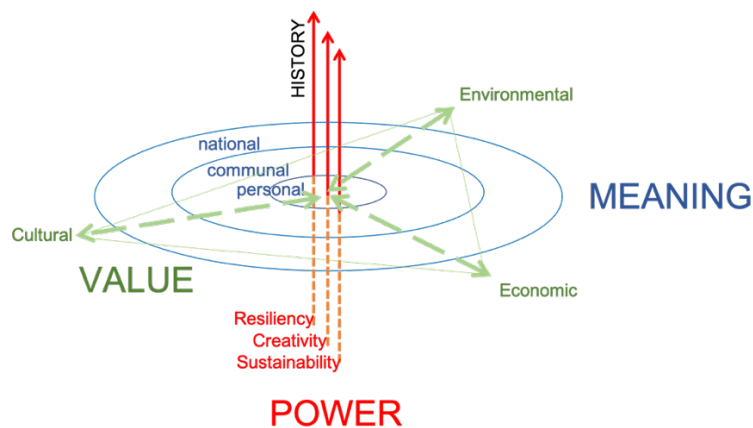


Figure 5. Components of City DNA and Its Role in the Growth of Batik Heritage Development.  
Source: Nursanty, 2021.



The forces that work as depicted in the diagram above are:

1. Heritage Ability is the unity of three main elements: environmental, culture, and economy. The three complement each other and compile a place to grow and develop throughout its long history.
2. Some processes in history can last for a long time if the process can provide exceptional value for a better life for the people.
3. In the growth and development of a heritage place, the driving force is the money community making efforts: resilience, creativity, and sustainability.
4. The problem we are facing in Heritage Ability is that the uniqueness of each other is increasingly blurred because the place is only seen as an outer shell in the form of physical developments that are expected to satisfy tourists who come to increase regional income
5. How to grow the Heritage Ability is by introducing a creative heritage “product”. It must be done in an integrated way, by introducing the community and activities in places where history has occurred. Respecting heritage values cannot be done using only quantitative standards of production results. Still, they must be understood as a product with specific “qualitative” values.

## **Conclusion**

Limitations and Moving Forward:

This preliminary research has developed a Heritage Ability Model that shows the relationships between three main components (Value, Meaning, and Power) and their respective parameters. The following research step will be directed towards developing the measurement methods and tools for policy development and implementation strategy.

This research contributes to:

The city competitive advantage, creative city, and economics of heritage academic discourses, and the urban managers in developing holistic conservation-, development-, and economic policies

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