



Integration of Kepasundan Values Into Historical Heritage: An Analysis of The West Java People's Struggle Monument (MONJU) From A Macroeconomic Perspective

Danu Anugrah Saputra^{1*}, Khabib Fathurahman², Mentari Ramadani³, Fauzie Hakim Mulyady⁴, Witri Saren Simanjorang⁵, Muhammad Raihan Firdaus⁶, Muhamad Azka Nursyifa⁷

¹⁻⁷ Universitas Pasundan, Indonesia
email: danuu@gmail.com¹

Article Info :

Received:
24-04-2026
Revised:
02-04-2026
Accepted:
10-05-2026

Abstract

This study examines the integration of Kepasundan values into the historical heritage of the Monument of the Struggle of the West Java People and evaluates its implications for regional macroeconomic development. Employing an empirical qualitative case study design supported by secondary socioeconomic data from 2015 to 2023, the research analyzes historical documents, tourism statistics, economic reports, and cultural heritage records through thematic and interpretive content analysis. The findings reveal that Kepasundan values are embedded within the monument through historical narratives, collective memory construction, and cultural representation that strengthen local identity and heritage significance. The study further demonstrates that the cultural value of MONJU has been transformed into economic value through heritage tourism development, creative economic activities, and cultural consumption practices. Evidence indicates continuous growth in tourist visits, creative business formation, and tourism related revenue associated with the monument. At the macroeconomic level, heritage preservation contributes to regional income generation, employment expansion, and creative economy growth while supporting inclusive development objectives. The study concludes that Kepasundan based heritage preservation functions as both a cultural asset and a strategic development resource that promotes sustainable regional development in West Java.

Keywords: Kepasundan Values, Historical Heritage, Cultural Tourism, Creative Economy, Regional Development.



©2022 Authors.. This work is licensed under a Creative Commons Attribution-Non Commercial 4.0 International License.
(<https://creativecommons.org/licenses/by-nc/4.0/>)

INTRODUCTION

The increasing recognition of cultural heritage as a strategic resource for sustainable development has transformed contemporary scholarly debates across heritage studies, cultural economics, and regional development. Recent international frameworks emphasize that heritage assets should no longer be understood merely as repositories of collective memory but as productive resources capable of generating long term socioeconomic value through tourism, creative industries, and place based economic regeneration (UNESCO, 2017). Within this evolving paradigm, monuments occupy a distinctive position because they simultaneously function as symbolic representations of historical consciousness and as economic assets embedded within regional development ecosystems. The growing integration of cultural identity into development policy reflects a broader shift toward knowledge based and creativity driven economies in which local cultural capital increasingly contributes to regional competitiveness and innovation capacity (Florida, 2014). In many regions, heritage institutions are now expected to preserve cultural authenticity while also stimulating economic growth, attracting investment, enhancing destination branding, and generating employment opportunities. Such developments have encouraged scholars to investigate the relationship between cultural values, collective memory, and economic performance, particularly in societies where local identities remain central to social cohesion and territorial development.

Existing scholarship has generated important insights regarding the interaction between cultural heritage, identity formation, and socioeconomic transformation. Studies of heritage tourism have demonstrated that historical monuments often serve as arenas where collective memory is negotiated and reinterpreted in response to contemporary political and social realities. Ristiawan and Sushartami

(2026) reveal that heritage monuments can facilitate political reconciliation through emancipatory reinterpretations that reshape public understanding of historical narratives. Similar findings emerge from Sanjoyo and Ishak (2025), who argue that heritage structures operate as memory owners that institutionalize local historical consciousness within community spaces. From an architectural perspective, Santosa and Noorwatha (2025) show that heritage sites embody cultural resistance through symbolic adaptation, illustrating how built environments preserve indigenous values amid external influences. Research on monumentality further suggests that public perceptions of historical monuments are influenced by generational differences, indicating that monuments function not only as static objects but also as dynamic cultural interfaces between history and contemporary society (Wiyoso et al., 2022). Within the Sundanese context, studies have highlighted the continued relevance of Kepasundan values in shaping organizational governance and cultural management practices, demonstrating their adaptive capacity within modern institutional settings (Rohadi et al., 2026). Collectively, these studies indicate that heritage assets possess multidimensional significance extending beyond cultural preservation into broader social and developmental domains.

Despite these advances, the existing literature remains characterized by several conceptual and empirical limitations. First, heritage scholarship has predominantly examined monuments through sociocultural, political, architectural, or tourism oriented lenses, leaving their macroeconomic implications insufficiently theorized and empirically investigated. Second, studies concerning local cultural values frequently focus on identity construction, symbolic representation, or organizational practices while paying limited attention to how those values contribute to regional economic performance and development trajectories. Although research has demonstrated the importance of memory production and cultural symbolism in heritage spaces (Sanjoyo & Ishak, 2025, Santosa & Noorwatha, 2025), the mechanisms through which culturally embedded monuments generate broader economic outcomes remain largely unexplored. The literature on Sundanese culture similarly emphasizes historical and civilizational dimensions of Kepasundanan (Ekadjati, 2014), yet rarely examines how such values operate as economic resources within contemporary development frameworks. This fragmentation has produced a significant gap between cultural interpretation and economic analysis, resulting in an incomplete understanding of how local cultural values embedded in heritage monuments contribute to regional development processes.

The persistence of this gap carries important scientific and practical consequences because contemporary regional development increasingly depends upon the effective mobilization of intangible cultural assets. As governments seek alternative development strategies that balance economic growth with cultural sustainability, understanding the economic functions of heritage monuments becomes increasingly urgent. Cultural heritage destinations frequently generate tourism revenues, stimulate infrastructure development, support small and medium enterprises, and strengthen local creative economies. Research on creative economy ecosystems suggests that cultural assets can enhance regional attractiveness by creating distinctive identities capable of attracting talent, visitors, and investment flows (Florida, 2014). Within the context of West Java, the Monument of the Struggle of the West Java People represents a historically significant site that embodies collective memory, regional identity, and Sundanese cultural values. The monument also possesses the potential to influence macroeconomic indicators through cultural tourism expansion, employment generation, and local economic diversification. Yet the extent to which these economic outcomes are connected to the integration of Kepasundan values remains inadequately understood, creating uncertainty for policymakers seeking evidence based strategies for heritage driven development.

Against this backdrop, the present study positions itself at the intersection of heritage studies, cultural economics, and regional development by examining the Monument of the Struggle of the West Java People as both a cultural symbol and an economic asset. Unlike previous studies that primarily focus on symbolic interpretation, memory construction, architectural adaptation, heritage tourism experiences, or cultural management practices (Ristiawan & Sushartami, 2026, Rohadi et al., 2026, Septiarashinta & Bastaman, 2022, Wiyoso et al., 2022), this research conceptualizes Kepasundan values as productive cultural capital capable of influencing macroeconomic dynamics. Such a perspective extends international discussions concerning heritage management beyond preservation oriented frameworks advanced by UNESCO (2017) by incorporating questions related to economic productivity, regional competitiveness, and sustainable development. The study therefore seeks to bridge the analytical divide between cultural meaning and economic value while offering a more integrated

framework for understanding how local identity can be transformed into a strategic development resource without diminishing its cultural authenticity.

This study aims to analyze the integration of Kepasundan values into the historical heritage embodied by the Monument of the Struggle of the West Java People and to examine its implications from a macroeconomic perspective. It investigates how cultural values embedded within the monument contribute to regional economic development through cultural tourism, infrastructure stimulation, creative economy expansion, and community welfare enhancement. The study contributes theoretically by advancing a framework that links local cultural values, heritage preservation, and macroeconomic development within a unified analytical model. Methodologically, it contributes by combining heritage interpretation with macroeconomic analysis to capture the multidimensional impacts of cultural assets on regional development, thereby providing a more comprehensive approach for examining heritage based economic transformation in culturally distinctive regions.

RESEARCH METHODS

This study employed an empirical qualitative research design supported by secondary socioeconomic data to examine the integration of Kepasundan values within the historical heritage of the Monument of the Struggle of the West Java People and its implications for regional macroeconomic development. The research adopted a case study approach because the monument represents a historically and culturally significant site through which the interaction between cultural identity and economic development can be explored in depth. The unit of analysis consisted of MONJU as a heritage institution together with its associated cultural, historical, and economic dimensions. Data were collected from documentary sources covering the period from 2015 to 2023, including regional tourism statistics, economic development reports, cultural heritage documents, government publications, and archival records obtained from the Government of Bandung City, relevant regional agencies, and authoritative scholarly sources. The selection of documents followed purposive criteria emphasizing relevance to Sundanese cultural values, heritage preservation, tourism performance, creative economy development, employment generation, and regional economic indicators. This strategy enabled the study to capture both the symbolic representation of Kepasundan values and their broader developmental implications within the context of cultural heritage management.

The primary research instrument was a structured document analysis matrix developed from theoretical perspectives on cultural heritage, cultural economics, creative capital, and development studies derived from the works of UNESCO, Throsby, Sen, Florida, Todaro and Smith, and Ekadjati. Analytical rigor was ensured through source triangulation by comparing historical records, policy documents, tourism statistics, and scholarly literature to verify the consistency of interpretations and empirical trends. Data analysis was conducted through an iterative process involving data reduction, thematic categorization, interpretive content analysis, and contextual synthesis. Historical and cultural narratives embedded within the monument were analyzed to identify manifestations of Kepasundan values, while macroeconomic data were examined to assess their relationship with tourism development, creative economic activities, regional income generation, and employment growth. Reliability was strengthened through repeated coding procedures and cross source validation, whereas validity was enhanced through theoretical triangulation and continuous comparison between cultural and economic evidence. Since the study relied exclusively on publicly accessible secondary materials and institutional documents, no direct human participation was involved, and all sources were utilized in accordance with academic integrity principles, proper attribution standards, and ethical requirements governing documentary research.

RESULTS AND DISCUSSION

Cultural Representation of Kepasundan Values within the Historical Narrative of MONJU

Document analysis revealed that the Monument of the Struggle of the West Java People functions not merely as a commemorative structure but as a cultural text through which Sundanese identity is continuously reproduced and interpreted. Historical records indicate that the symbolic composition of the monument was intentionally designed to embody collective memories of resistance, solidarity, and communal responsibility that characterize Kepasundan values. These findings suggest that MONJU operates as a cultural mediator connecting historical consciousness with contemporary social identity rather than serving exclusively as a repository of historical artifacts (Ekadjati, 2014). Such a role aligns

with heritage theory that views monuments as active agents in the production of cultural meaning and social memory (UNESCO, 2017).

The coding process identified recurring themes associated with mutual cooperation, respect for social harmony, moral integrity, and attachment to ancestral heritage. These themes appeared consistently across museum descriptions, government heritage documents, and educational narratives surrounding the monument. The persistence of these cultural elements demonstrates that historical representation within MONJU extends beyond nationalistic discourse and incorporates regional cultural philosophies embedded in Sundanese civilization (Milasari et al., 2024). Similar patterns have been observed in studies examining sacred heritage sites where local cultural values become central mechanisms for preserving collective identity across generations (Karim et al., 2023).

Historical interpretation within MONJU also reflects a process of cultural continuity through symbolic storytelling. Visual representations, architectural arrangements, and museum narratives collectively construct a coherent memory framework that encourages visitors to interpret historical struggle through local cultural perspectives. Such observations reinforce arguments that heritage institutions shape social memory through selective cultural representation rather than through neutral historical documentation (Sanjoyo & Ishak, 2025). The monument therefore functions simultaneously as a historical archive and a cultural communication medium.

Analysis of heritage documents further indicates that the monument embodies a localized expression of resistance grounded in Sundanese ethical values. Rather than emphasizing militaristic narratives alone, museum narratives frequently highlight communal sacrifice, social cohesion, and collective responsibility. This interpretive orientation reflects a broader cultural tradition emphasizing balance between individual achievement and communal welfare within Sundanese society (Ekadjati, 2014). Comparable findings have been reported in studies of heroic memory institutions that preserve local interpretations of historical struggle through collective remembrance practices (Akbar & Abdurakhman, 2024).

The empirical evidence also demonstrates that visitor engagement is strongly influenced by the monument's ability to communicate cultural meaning. Educational programs, exhibitions, and interpretive materials consistently emphasize values rather than isolated historical events. Such an approach strengthens the monument's capacity to function as a site of cultural learning and identity formation among younger generations (Ardiana et al., 2024). This pattern supports the proposition that heritage significance emerges from interpretive interaction between visitors and cultural narratives rather than from physical structures alone (Smith, 2016).

Table 1. Dominant Kepasundan Values Identified in MONJU Heritage Narratives

Cultural Value	Frequency of Appearance in Documents	Interpretive Function
Mutual Cooperation	28	Collective solidarity
Social Harmony	24	Community cohesion
Historical Responsibility	22	Intergenerational memory
Cultural Pride	20	Identity reinforcement
Moral Integrity	18	Ethical guidance

Source: Processed from Government of Bandung City heritage documents, museum archives, and cultural records analyzed by the researcher based on Sugiyono (2022) qualitative content analysis procedures.

The data presented in Table 1 indicate that mutual cooperation and social harmony constitute the most frequently represented cultural values across analyzed documents. The prominence of these values confirms that MONJU communicates a cultural vision emphasizing collective welfare over individual achievement. Such findings resonate with broader discussions concerning the social foundations of local economic and cultural resilience in West Java communities (Aludin & Setiadi, 2025). The monument therefore reflects a cultural framework that remains socially relevant within contemporary development contexts.

Interpretive evidence also reveals that monumentality within MONJU is constructed through cultural meaning rather than physical scale alone. While architectural dimensions contribute to public

perception, symbolic associations with historical sacrifice appear to play a more significant role in shaping visitor understanding. This observation parallels findings regarding monument preferences in Indonesian historical sites where symbolic resonance often outweighs architectural grandeur in determining cultural significance (Wiyoso et al., 2022). The cultural authority of MONJU consequently derives from its representational capacity rather than solely from its physical presence.

Another notable finding concerns the integration of visual representation and cultural narration. Monument sculptures, reliefs, and spatial arrangements communicate historical experiences through forms that remain accessible to contemporary audiences. Similar representational strategies have been identified in studies of public monuments in Bandung where symbolic visual language serves as a mechanism for translating collective memory into public consciousness (Rachmadi et al., 2023). The effectiveness of MONJU as a heritage institution is therefore closely related to its ability to transform historical abstraction into culturally meaningful experiences.

The emergence of digital heritage initiatives has further expanded the interpretive reach of the monument. Virtual documentation and immersive media have increased accessibility while preserving core cultural messages embedded within the site. Research concerning virtual heritage development at MONJU demonstrates that technological mediation can strengthen public engagement without diminishing historical authenticity when cultural narratives remain central to interpretation (Al Ghiffari & Mulyono, 2023). These findings indicate that the integration of Kepasundan values within MONJU remains adaptive and capable of responding to contemporary modes of heritage consumption while preserving its historical and cultural significance.

Cultural Heritage Tourism and Creative Economic Development Associated with MONJU

Document analysis revealed a substantial transformation in the functional position of MONJU between 2015 and 2023. Archival tourism records indicate that the monument gradually evolved from a commemorative historical site into an integrated cultural tourism destination attracting educational visitors, domestic tourists, and heritage oriented communities. This transformation reflects the broader tendency identified in cultural tourism studies where heritage sites increasingly operate as spaces of cultural consumption and experiential learning (Smith, 2016). Evidence from regional tourism reports demonstrates that MONJU became more visible within Bandung's heritage tourism network during the observed period.

Tourism statistics further indicate that visitor growth was accompanied by diversification of visitor motivations. Earlier visitation patterns were primarily associated with historical commemoration and educational activities, whereas more recent patterns include recreational heritage exploration and cultural experience seeking. Similar developments have been observed in heritage destinations where historical interpretation expands beyond memorial functions into tourism oriented cultural engagement (Mulyana & Razaq, 2026). Such developments increased the attractiveness of MONJU within the competitive urban tourism landscape of Bandung.

The empirical findings suggest that heritage attractiveness operates as a significant driver of tourism demand. The enhancement of exhibition quality, public accessibility, interpretive narratives, and cultural programming increased the visibility of the monument among broader visitor segments. This pattern corresponds with the argument that heritage value acquires economic relevance when cultural resources are effectively translated into visitor experiences (Throsby, 2010). Tourism demand therefore emerged not solely from historical significance but also from successful heritage presentation strategies.

The growth trajectory of MONJU was strengthened by the increasing integration of digital communication technologies. Documentation published by cultural institutions indicates that digital content, online promotion, and virtual interpretation programs expanded audience reach beyond conventional visitation channels. The development of a virtual tour platform for MONJU illustrates how heritage institutions adapt to changing patterns of cultural engagement in the digital era (Al Ghiffari & Mulyono, 2023). Digital mediation consequently became an important mechanism linking heritage preservation with tourism development.

The relationship between tourism expansion and local creative economic activity became increasingly visible throughout the study period. Tourism records and local economic reports indicate the emergence of small scale enterprises associated with heritage visitation, including souvenir production, cultural merchandise, creative design services, and heritage themed products. Such patterns

are consistent with creative economy theory, which emphasizes the capacity of cultural assets to stimulate localized entrepreneurial activities (Florida, 2014). The economic influence of MONJU therefore extended beyond the monument itself into surrounding commercial ecosystems.

Table 2. Growth of Tourist Visits and Creative Economy Activities Associated with MONJU, 2015 to 2023

Year	Tourist Visits	Creative Business Units	Estimated Tourism Revenue (IDR Billion)
2015	85000	42	3.4
2016	91000	47	3.8
2017	98000	53	4.2
2018	107000	60	4.8
2019	116000	68	5.4
2020	73000	55	3.1
2021	89000	61	4.0
2022	126000	79	6.3
2023	142000	94	7.8

Source: Compiled from Badan Pusat Statistik Provinsi Jawa Barat (2024) and Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat (2024).

The data presented in Table 2 demonstrate a positive association between tourist arrivals, creative business formation, and tourism related revenue. Visitor numbers increased from 85000 in 2015 to 142000 in 2023, while creative business units expanded from 42 to 94 during the same period. Revenue estimates display a comparable pattern despite temporary disruption during the pandemic period. These findings indicate that heritage tourism generated measurable economic activities extending into local creative sectors.

The expansion of creative enterprises surrounding MONJU reflects the commercialization of cultural identity through market oriented products and services. Field documentation identified the production of apparel, souvenirs, visual designs, and heritage themed commodities inspired by local cultural narratives. Similar creative adaptation processes have been observed within Bandung based design communities where cultural references become sources of economic innovation (Agustin & Bastaman, 2022). Heritage tourism therefore functions as a platform through which cultural symbolism acquires economic value.

The findings also reveal the emergence of heritage consumption practices among younger demographic groups. Educational visitation programs, community events, and heritage oriented recreational activities contributed to the growing social visibility of MONJU. Research on student visitation patterns demonstrates that heritage experiences increasingly combine educational objectives with cultural engagement and leisure motivations (Ardiana et al., 2024). Such developments strengthen the demand side foundation necessary for sustainable heritage tourism growth.

From a theoretical perspective, the observed pattern aligns with Florida's concept of the creative class, which highlights the economic significance of culture driven innovation and symbolic production (Florida, 2014). The growth of creative businesses surrounding MONJU illustrates how cultural heritage can stimulate entrepreneurial activities that rely on creativity rather than exclusively on physical capital. Economic valuation studies likewise indicate that heritage resources possess tangible and intangible economic benefits that extend beyond direct ticket revenues (Firdaus et al., 2026). MONJU therefore represents a practical example of heritage based economic activation within an urban cultural environment.

Comparative interpretation suggests that the developmental trajectory of MONJU resembles patterns documented in other heritage tourism destinations where historical sites become catalysts for local economic diversification. Heritage attractions increasingly function as nodes connecting cultural preservation, visitor experiences, and creative production networks. The evidence obtained from tourism and economic records indicates that MONJU has moved beyond a solely commemorative role and now contributes to broader cultural economic processes. This transition establishes the foundation

for examining the wider macroeconomic implications of heritage based development discussed in the subsequent section.

Macroeconomic Implications of Kepasundan Based Heritage Preservation

The documentary evidence indicates that the preservation of MONJU has generated implications extending beyond the cultural sector into broader regional development processes. Economic records reveal increasing interactions between heritage conservation activities, tourism expenditure, local entrepreneurship, and income generation across related sectors. Such findings support the argument that cultural assets function as productive resources capable of contributing to development outcomes when integrated into regional planning frameworks (Throsby, 2010). The observed pattern positions heritage preservation as an economic investment rather than a purely commemorative undertaking.

The relationship between cultural heritage and regional income became increasingly visible throughout the period examined in this study. Economic reports suggest that heritage related activities associated with MONJU contributed to tourism receipts, creative industry transactions, and service sector expansion in Bandung. This pattern aligns with the cultural economics perspective which views heritage resources as assets capable of producing both cultural and economic value simultaneously (Throsby, 2010). The contribution of cultural resources to regional prosperity therefore emerges through interconnected economic channels rather than through direct tourism expenditure alone.

Employment generation constitutes another important macroeconomic outcome identified in the documentary analysis. Data from regional institutions indicate that heritage related activities created opportunities within tourism services, creative industries, educational programs, cultural events, and supporting commercial sectors. Development theory emphasizes that productive employment represents a fundamental dimension of inclusive economic progress because it expands access to economic participation and social mobility (Todaro & Smith, 2021). The employment effects associated with MONJU consequently reflect broader developmental significance beyond heritage management objectives.

The findings further reveal a strong relationship between heritage preservation and creative economy expansion. Creative enterprises increasingly utilized local cultural narratives, historical symbolism, and Sundanese identity elements as sources of commercial innovation and market differentiation. Similar tendencies have been identified in studies examining culture based economic adaptation and local value driven entrepreneurship within West Java communities (Aludin & Setiadi, 2025). Cultural resources therefore functioned as inputs for economic creativity while maintaining connections with regional identity.

The macroeconomic relevance of heritage preservation is also reflected in the growing recognition of cultural capital as a development asset. Institutional documents demonstrate that cultural resources associated with MONJU have become integrated into broader strategies involving tourism development, creative industry promotion, and place based economic branding. Such integration corresponds with arguments emphasizing the strategic role of cultural capital within knowledge based and creativity driven economies (Florida, 2014). Heritage assets consequently contribute to regional competitiveness through symbolic as well as economic mechanisms.

Table 3. Estimated Macroeconomic Contributions of MONJU Related Heritage Activities

Indicator	2015	2019	2023
Regional Tourism Revenue (IDR Billion)	3.4	5.4	7.8
Employment Generated (Persons)	420	710	1120
Creative Economy Output (IDR Billion)	2.1	4.3	8.7
Estimated Contribution to Regional Economy (IDR Billion)	8.2	14.6	24.9

Source: Compiled from Badan Pusat Statistik Provinsi Jawa Barat (2024), Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat (2024), and Firdaus et al. (2026).

The estimates presented in Table 3 indicate a consistent increase across all measured indicators between 2015 and 2023. Regional tourism revenue more than doubled during the observed period, while employment generation and creative economy output demonstrated even stronger expansion. These trends suggest that heritage related economic activities associated with MONJU generated cumulative developmental effects rather than isolated sectoral benefits. The findings reinforce the proposition that cultural preservation can contribute to long term economic sustainability when supported through institutional coordination.

The developmental implications identified in this study resonate strongly with the capability approach proposed by Sen (1999). Heritage preservation contributes not only to income creation but also to the expansion of opportunities for education, cultural participation, community engagement, and identity formation. Cultural institutions provide spaces through which individuals can access knowledge, social interaction, and collective memory. Development therefore involves the enlargement of human capabilities alongside economic advancement.

The evidence also suggests that heritage preservation supports more inclusive forms of economic growth. Community based enterprises, cultural organizations, and small creative businesses appear to benefit from the economic opportunities generated by heritage related activities. Comparable findings have been reported in studies examining the integration of Sundanese cultural values into financial management and local entrepreneurial practices (Febiyanti et al., 2026; Rajendra et al., 2026; Rohadi et al., 2026). Cultural values and economic development consequently operate through mutually reinforcing relationships rather than competing priorities.

From a policy perspective, the findings indicate that heritage preservation should be positioned within regional development planning rather than treated as a separate cultural agenda. Institutional support for conservation, cultural programming, creative industry development, and heritage entrepreneurship can strengthen the developmental contribution of historical assets. Research on heritage tourism and monument reinterpretation demonstrates that cultural sites increasingly serve as instruments of social development, economic revitalization, and community empowerment (Ristiawan & Sushartami, 2026). Effective governance therefore becomes essential for maximizing the long term benefits of heritage resources.

The strategic position of MONJU within sustainable regional development is evident from its capacity to connect cultural preservation with economic growth objectives. Government planning documents increasingly recognize heritage assets as components of broader development agendas involving tourism, education, and creative industries (Pemerintah Kota Bandung, 2024). International heritage frameworks similarly emphasize the contribution of cultural resources to sustainable development and community resilience (UNESCO, 2017). The empirical evidence suggests that MONJU represents a practical model through which Kepasundan based heritage preservation can contribute to enduring macroeconomic development within West Java.

CONCLUSION

The findings demonstrate that the integration of Kepasundan values within MONJU extends beyond cultural representation and functions as a dynamic mechanism linking heritage preservation with regional development. Historical narratives, collective memory, and cultural symbolism embedded within the monument reinforce local identity while enhancing its significance as a heritage asset. The transformation of MONJU into a cultural tourism destination has stimulated creative economic activities, expanded cultural consumption, and strengthened local entrepreneurial opportunities through heritage based economic interactions. Empirical evidence further indicates that these processes contribute to regional income generation, employment creation, and creative economy expansion, illustrating the productive role of cultural capital within contemporary development strategies. The results support perspectives from cultural economics and development studies that position heritage resources as long term investments capable of generating both social and economic value. The study concludes that the preservation of Kepasundan based heritage through MONJU represents a sustainable development pathway in which cultural continuity, economic growth, and community empowerment

operate in a mutually reinforcing relationship within the broader context of regional development in West Java.

REFERENCES

- Acri, A., & Wenta, A. (2022). A Buddhist Bhairava? Kṛtanagara's Tantric Buddhism in Transregional Perspective. *Entangled religions*, 13(7). <https://dx.doi.org/10.46586/er.13.2022.9653>
- Agustin, A. A., & Bastaman, W. N. U. (2022). Pengembangan desain pakaian outerwear sebagai penunjang aktivitas komunitas strong nation di Kota Bandung. *MODA: The Fashion Journal*, 4(2). <https://doi.org/10.37715/moda.v4i2.2083>
- Akbar, P. N., & Abdurakhman, A. Memori Kolektif Peristiwa Heroik Bojongkokosan dalam Museum Palagan Perjuangan 1945 Bojongkokosan (1992-2023). *Historia: Jurnal Pendidik dan Peneliti Sejarah*, 7(2), 139-150. <https://doi.org/10.17509/historia.v7i2.70748>
- Al-Ghiffari, M. H., & Mulyono, T. T. (2023). Pembuatan Virtual Tour Video 360 Museum Monumen Perjuangan Rakyat Jawa Barat. *Buana Komunikasi (Jurnal Penelitian dan Studi Ilmu Komunikasi)*, 4(2), 126-137. <https://doi.org/10.32897/buanakomunikasi.2023.4.2.2955>
- Aludin, A., & Setiadi, S. (2025). Ekonomi Berbasis Budaya Lokal: Adaptasi Masyarakat Cianjur Selatan Dalam Sistem Ekonomi Indonesia. *Cantaka: Jurnal Ilmu Ekonomi dan Manajemen*, 3(2), 326-338. <https://doi.org/10.61492/cantaka.v3i2.474>
- Aras, T. S., Sukmani, K. N. A., & Sya'ban, F. K. (2024). Pelatihan dan Pendampingan Penulisan Deskripsi Etnografika di Museum Sri Baduga Jawa Barat. *ABISATYA: Journal of Community Engagement*, 2(2), 41-49. <https://doi.org/10.26740/abisatya.v2i2.35595>
- Ardiana, K. S., Alfaro, M. K., Anggara, P., Insan, S. J., & Kurniati, P. (2024). Representasi Kunjungan Museum Monumen Perjuangan Rakyat Jawa Barat dalam Meningkatkan Nilai Nasionalisme Mahasiswa Institut Pendidikan Indonesia. *Journal of Contemporary Issues in Primary Education*, 2(2), 150-154. <https://doi.org/10.61476/ek9vbd95>
- Badan Pusat Statistik Provinsi Jawa Barat. (2024). *Produk domestik regional bruto Provinsi Jawa Barat dan statistik pariwisata*. <https://jabar.bps.go.id>
- Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat. (2024). *Data pariwisata dan ekonomi kreatif Jawa Barat*. <https://disparbud.jabarprov.go.id>
- Ekadjati, E. S. (2014). *Kebudayaan Sunda: Suatu Pendekatan Sejarah*. Bandung: Pustaka Jaya.
- Febiyanti, F., Nur, L., Ivone, A., & Michael, M. (2026). Integritas Budaya Sunda dalam Praktik Financial Statments pada Perusahaan Jasa. *Indonesia Economic Journal*, 2(1), 1505-1519. <https://doi.org/10.63822/dnfft205>
- Firdaus, M. R., Ramadani, M., Simanjorang, W. S., Saputra, D. A., Fathurahman, K., Hidayat, R. Z. T., ... & Nursyifa, M. A. (2026). Valuasi Ekonomi Monumen Perjuangan Rakyat Jawa Barat: Analisis Konseptual Willingness to Pay dalam Upaya Pelestarian Sejarah. *Journal of Economic and Business Advancement*, 1(3), 222-231. <https://doi.org/10.65310/hv99tq57>
- Florida, R. (2014). *The Rise of the Creative Class: Revisited*. New York, NY: Basic Books.
- Karim, A., Raya, M. K. F., Mutholib, A., Kawakip, A. N., Retnanto, A., & Mukroji. (2023). Nyai Sabirah's folklore and sacred local heritage in Central Java. *Cogent Arts & Humanities*, 10(1), 2198629. <https://doi.org/10.1080/23311983.2023.2198629>
- Milasari, E. Y., Suidat, S., Nurasiah, N., Nurhaeni, S., & Wangsit, I. (2024). Jejak Sejarah Kehidupan Keberagamaan Masyarakat di Kampung Adat Dukuh Garut Jawa Barat. *Jurnal Citizenship Virtues*, 4(1), 653-660. <https://doi.org/10.37640/jcv.v4i1.1930>
- Mulyana, H., & Razaq, G. A. (2026). Pengembangan Paket Wisata Heritage di Kota Bandung Jawa Barat. *Manajemen dan Pariwisata*, 5(1), 74-81. <https://doi.org/10.32659/jmp.v5i1.609>
- Pemerintah Kota Bandung. (2024). *Profil Monumen Perjuangan Rakyat Jawa Barat*. <https://www.bandung.go.id>
- Rachmadi, G., Hendriyana, H., & Falah, A. M. (2023). Kontekstualitas dan Representasional Patung Monumen di Kota Bandung. *Panggung*, 33(2), 155-171. <https://doi.org/10.26742/panggung.v33i2.2609>
- Rajendra, R. M. R., Naurah, K. R., Putri, D. S., Febrina, K., & Febriana, L. (2026). Harmoni Laba dan Budaya: Analisis Akuntansi serta Nilai Kepasundanan pada UMKM Zanana Chips Bandung. *Jurnal Kolaboratif Sains*, 9(5), 3622-3628. <https://doi.org/10.56338/jks.v9i5.11022>

- Ristiawan, R. R., & Sushartami, W. (2026). Political reconciliation and emancipatory reinterpretations of jakarta's pancasila sakti monument through heritage tourism: An exploratory study. *International Journal of Heritage Studies*, 32(2), 215-232. <https://doi.org/10.1080/13527258.2025.2557831>
- Rohadi, P. N. A., Putra, S., Melani, R., Nugraha, M. D., & Putri, J. A. A. (2026). Penerapan Nilai Kepasundanan dalam Pengelolaan Keuangan Organisasi Budaya (Studi Kasus Saung Angklung Udjo). *Jurnal Kolaboratif Sains*, 9(4). <https://doi.org/10.56338/jks.v9i4.10719>
- Sanjoyo, M. P., & Ishak, I. M. (2025). Memory Owner: Jatirejo Village Boundary Gate Lumajang District. *Journal of Indonesian History*, 13(1). <https://doi.org/10.15294/jih.v13i1.28737>
- Santosa, I., & Noorwatha, I. K. D. (2025). Symbolic and aesthetic fusion in Keraton Surakarta: colonial influence and Javanese cultural resistance through architectural design adaptation. *Cogent Arts & Humanities*, 12(1), 2482456. <https://doi.org/10.1080/23311983.2025.2482456>
- Sen, A. (1999). *Development as Freedom*. New York, NY: Alfred A. Knopf.
- Septiarashinta, S., & Bastaman, B. (2022). Perancangan outerwear untuk pria sebagai penunjang kegiatan touring sejarah Bandung. *Serat Rupa: Journal of Design*, 6(2), 156-177. <https://doi.org/10.28932/srjd.v6i2.4152>
- Smith, M. K. (2016). *Issues in Cultural Tourism Studies* (3rd ed.). London, England: Routledge.
- Sugiyono. (2022). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Edisi 2). Bandung: Alfabeta.
- Throsby, D. (2010). *The Economics of Cultural Policy*. Cambridge, United Kingdom: Cambridge University Press.
- Todaro, M. P., & Smith, S. C. (2021). *Economic Development* (13th ed.). Harlow, England: Pearson Education.
- UNESCO. (2017). *Operational Guidelines for the Implementation of the World Heritage Convention*. Paris, France: UNESCO World Heritage Centre.
- Wiyoso, A., Murwonugroho, W., & Wahjudi, D. (2022). Achievement Of Monumentality Indicators And Preferences Of Two Generations Groups On Historical Monuments In Jakarta. *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, 6(2), 525-535. <https://doi.org/10.24912/jmishumsen.v6i2.18879.2022>