

# The Domain of Knowledge and Kampong Batik Laweyan at Surakarta City of Indonesia

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## Abstract

Kampong Batik Laweyan (KBL) is one of the community heritage sites in Surakarta City of Indonesia. The KBL presents historical sites of Indonesia independent movement, batik home industries, and resources for tourist attractions such as kampong festivals, shopping arcade arrangements, and art-deco homes' architecture. The objective of this paper is to analyze the knowledge domain of the merchant community at Kampong Batik Laweyan (KBL), based on Wenger's CoP theory. The method of research is qualitative. Data are collected through interview, observation and analyzed descriptively using analytical approaches. It is found that the KBL knowledge domain, for the heritage destination, is based on the merchant batik spirit and the history of the kampong. The knowledge domain provides a shared context for members of the merchant community at KBL to enhance the heritage tourist destination for community welfare of Surakarta. We recommend that the KBL might nurture its domain of knowledge, to help the community take into parts of the tourism destination at Surakarta City.

## Keywords

knowledge; collaborative work; community welfare

## INTRODUCTION

*Kampong Batik Laweyan* or KBL, is one of the tourist destinations at Solo or Surakarta City. The KBL has habitat, history, heritage and handicraft that are required for any tourist destination (Smith, 1996). The habitat of KBL is living in a unique neighborhood (Tandjung, 2001). Referring to the Mlajadipura, historian of Surakarta, the history of KBL is believed settled since 1546 AD (Sarsono, 1985), (Soedarmono, 2006). It relates to the history of traditional Pajang and Mataram Kingdom of Java (Shodiq, 2017). The KBL also has various tangible and intangible heritage assets, such as: buildings, traditional mode of *batik* productions, and the spirit

of entrepreneurs (Soedarmono, 2006), (Muin, 2013), (Kusuma, 2015). The KBL district is considered a heritage area since it has the uniqueness of past batik neighborhoods of Surakarta City (Agustiananda, 2012), (Mirsa, 2016). As one of tourist destinations at Surakarta City, the KBL produces many handicrafts that are offered at shopping arcade along with culinary and other creative products shopping outlets (Budiningtyas, 2013).<sup>1</sup>

<sup>1</sup> The information about the KBL might be searched at <https://kampongbatiklaweyan.org>

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The KBL tourism has been developed by participation of *batik* merchant community, such as Development Batik Kampung Laweyan Forum Community, or “Forum Pengembangan Kampong Batik Laweyan (FPKBL)” (Hanida,2009), (Kusuma, 2015). Batik merchant communities, such as FPKBL, run *batik* businesses as a legacy from their ancestors. *Batik* is the most popular icon of Indonesian culture for a long history (Wahyono,2014). *Batik* can be identified by how it is made, which consists of hand-drawn *batik tulis* (written *batik* literally meaning), *batik cap* (stamped batik) and printed *batik* (Figure 1).



Figure 1. Batik textile (hand drawn and stamped batik)

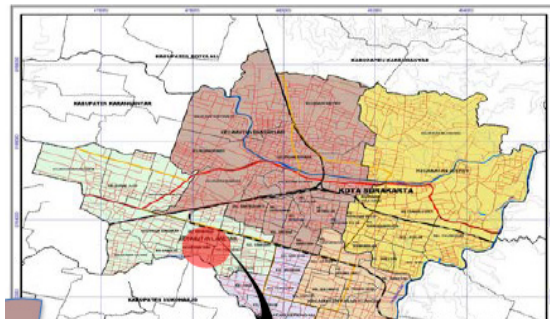


Figure 2. Surakarta City Map and Kampung Batik Laweyan (circle dot). (Surakarta. esgo.id)

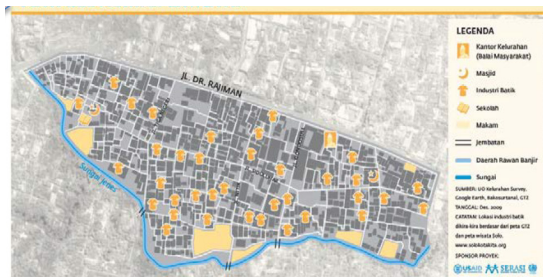


Figure 3. Kampung Batik Laweyan Map and Batik Producer Location (rectangle dot). (Solokotakita, 2010)

The activities of the batik merchant community at KBL are considered as attractions for visitors and tourists. Therefore, the activities of the batik merchant community at KBL show a modern batik merchant day use of elements of the past (Kusuma,2015), which is continually adapting new practices but still preserving past established kampong local culture. Currently the area of KBL at Surakarta City is 24.83 ha wide (Figure 2). The total population of KBL has more than 2500 citizens (pariwisatasolo.surakarta.go.id). Most of them are batik producers, *batik* merchants, sub-producers of *batik*, and *batik* artisans and they are active members of the batik merchant community FPKBL (Figure 3).

This paper discusses the knowledge domain of the batik merchant community at KBL. Following Wenger’s, the community of practice (CoP) theory, it has the domain of knowledge, community and shared practice (2002). Wenger (1998) identified a CoP as a group of people who communicate with each other (mutual engagement) and develop ways and resources (shared repertoire) for reaching a common goal (joint enterprise). Wenger et al. (2002) propose these characteristics under the concept of knowledge domain (Agrifoglio,2015). People act in communities and they adopt the sense of membership, senses of willingness within the community itself. Within CoPs therefore people count on with whom they share the practice, and expand the sense of commitment to structure and identity in their relationships (Handley et al. 2006). Based on COP literatures, Agrifoglio (2015) summarizes that community of practice (CoP) as “a natural setting where cultivating practice enables members to develop and share knowledge while also, because it is socially constructed, institutionalizing it within the organizational structure” (p. ix).

The domain of knowledge also describes the shared commitment and competences of the people in the community, and the area of knowledge that people bring together (Wenger et al., 2002). Within communities, the domain guides the questions,

presents ideas, discussions, therefore the domain of knowledge facilitates the learning process in the community. In this regard, the domain outlines “boundaries that enable members to decide what is worth sharing and how to present their ideas” (Li et al. 2009, p. 6) The domain of knowledge under CoP is also defined as a set of issues that people to address as legitimation claim of competence (Farnsworths, 2016). A community is a place in which people help each other enhance their knowledge about a specific practice. Community consists of people who interact and build interpersonal relationships on crucial issues to their domain of knowledge. Continuity of interpersonal relationships evolves in the community (Wenger et al., 2002). It might be said that the domain of knowledge creates the common ground to the community, encourages learning through interaction and relationships among members (Agrifoglio, 2015). This paper also adopts knowledge theory to identify what the knowledge is. It refers to Polanyi’s work by Sveiby (1997) that defines knowledge as a capacity-to-act that can be shown in action which is working dynamically and personally based on the context of information and meaning (Nonaka, 1995). The domain of knowledge provides context for certain responsibility and competency for the members of a community (McKercher, B. and du Cros, H, 2002). Within CoPs, knowledge resides in both practices and social relations, it is constructed by practicing in a context of interaction, tacit and explicit knowledge sharing, and involving individual and collective competency for knowledge in practice (Newell, 2000).

This paper provides the domain of knowledge, under CoP theory, as the resource for tourist heritage destinations. The object of the study is Kampong Batik of Laweyan (KBL) as the tourist heritage destination. This paper complements the previous study about heritage written by Frost (2022), Agustiananda (2012). Frost (2022), referring to Timothy and Boyd, views the heritage as ‘sort of inheritance to be passed down to current and future generations’, though it ‘is not simply the past or history, but the modern-

day use of elements of the past’ (p.10). This paper complements the view of heritage and the domain of knowledge of CoP theory accordingly. Analyzed at KBL phenomena, the domain of knowledge provides a range of potential heritage tourist experiences and attractions at KBL based on the modern-day use of KBL’s past elements. This finding might also contribute to the further forms of work of organization entrepreneurship and management theory. Especially the implication of collaborative work that is found in the community. It might generate a new form of community entrepreneurship that serves heritage tourist destinations by preserving past and modern business practices of some communities (Bawole, et. al., 2015; Binarsih, et al., 2013; Frost, et al., 2022; Maruli et al., 2013; McKercher and du Cros, 2002; Smith, 1996).

## METHOD

This study according to Denzin and Lincoln (2005) is a qualitative study, whereas according to the Cresswell (2014) is a qualitative strategy. Data collected consists of two types; secondary data and primary data. The secondary data is obtained through books, journals, periodicals, magazines, and newspapers, as well as online media. Primary data were obtained through in-depth interviews with a number of actors in KB such as batik merchants, hotel owners, and kampong visitor, community leaders, heritage enthusiast Method of observation captured in various activities of the batik merchant community. Data, information from the off and on site are analyzed descriptively using analytical approaches along with data from desk research. The location of the research was conducted in KB of Surakarta City. The study was conducted over six 6 months, Agustus-December 2021 to collect the data.

### The Batik Merchant Spirit

#### Shopping and Spirit Entrepreneurship

The domain of knowledge at KBL originates from the batik merchant’ spirit. It produces the context for entrepreneurship obligation

and legitimation (Farnsworths, 2016), reflected in regular batik merchant activities. As Figure 2, the KBL consists of batik home industries, shopping outlets and the social network of batik business. Most of the community members have been living for 3 or 4 generations in this KBL neighborhood. As Figure 6, the shopping arcade preserves kampong ambience. The houses of the merchants at KBL are utilized for the home batik productions, shopping outlets as well as for daily living. They inherited from the ancestors the skill and knowledge of *batik* production, *batik* arts, labor relations of *batik* production, and holding a sort of entrepreneurship drive to keep the shopping environment to the tourists and visitors. Shortly, they practice the spirit of entrepreneurship that was inherited by the earlier generation of *batik* merchants at KBL. Suud Efendi, one of the senior batik merchants at KBL, produces *batik* textile that is dedicated for Papua Island market. According to him, it is the *batik* merchants' spirits that enable members of KBL to serve the market of Papua Island. (The distance of Papua to Surakarta is about 4 hours by plane). The spirit of entrepreneurship brings knowledge to the KBL community. It creates value to the *batik* market and attracts traders, visitors and tourists coming to the heritage destination of KBL.

*"The spirit of entrepreneurship originates from the batik merchant of Kampong Batik Laweyan. It enables our talents as batik artisans. This spirit creates market and business opportunities. We are able to taste the batik market from other areas of Indonesia, such as Papua Island market. The batik motifs we created for the Papua market and the technique of batik production help Kampong Batik Laweyan business. Our homes are the shopping outlets for any visitors. What I have been doing as an artisan and as a batik home industry producer could be sort of heritage attractions for the tourist, it gives firsthand experience to the tourist about traditional batik production onsite (Suud, 2019)*

Selawenan and Merchant Identity.

There are regular rituals that are considered as activities preserving values and beliefs of KBL entrepreneurship. The regular events, such as kampong festival events and sort of events celebrating merchant's life "*selamatan*" or calamity. The rituals are dedicated to the batik merchant community and to the visitors and tourists coming to KBL. The rituals bond the members by the spirit of entrepreneurship. Each of the members participated as active actors who were willing to share knowledge and information such as market opportunity, new techniques of batik production. They share the expertise and collaborate as batik entrepreneurs, co-creating regular events to deliver attractions and calling visitor experiences in the KBL community. The local culinary, the *keroncong*, Portuguese type of fado music adopted in Indonesia (Ganap, 2006), (Cristy, 2019) performed by local vocal group musicians.

The activities give the *Kampong batik* merchant identity. It is said to be a sense of being a community that believes about preservation of past kampong experiences and willingness to adapt and adopt new opportunities. This sense of identity promotes self-coordination to sustain the values and beliefs being a *batik* merchant community. It might be argued that the *batik* merchant identity provides the knowledge domain to the community. In turn it helps the capacity-to-act responding to the demand of the external environment of the kampong. In short, the rituals, through various events at KBL, keep the experiences of the members which are continuously adopting the new opportunity of business but still preserving the activity to attract visitors, tourists and any business collaboration. Two prominent community events, as Figure 4, called "*selawenan*", and an event of the Laweyan Festival. As regular events, they raise an actual theme to attract any participants, visitors, and contributors of the festival. The 2019 Selawenan and Laweyan Festival promotes the actual theme "the spirit entrepreneurship for greener *batik* production". They promote the adoption of community wastewater facilities IPAL

*Komunal*. It is believed to keep the quality of kampong river and canals, promote a friendly environment and attract more visitors and tourists coming to the KBL. These kinds of rituals keep the merchant identity, the spirits of batik entrepreneurship, and constitute the domain knowledge for the community. Calling for visitors' experiences and kampong heritage preservation by adopting new "green" batik production while preserving part of the past batik spirits of entrepreneurship.

for tourist destination and business opportunity.

*The local culture of Kampong Batik Laweyan is a spirit of life for the batik home industry. And this also builds the history of KBL as a heritage area, such as physical building, arts, culture. We have the spirit to sustain batik entrepreneurship by adopting the eco-creative community culture, promoting green open space, and in the future also willingness to manage green waste environment, green water, green transportation, green energy at Kampong Batik Laweyan. These are under what we believe as the Kampong Batik Laweyan local culture that nurtures our creativity and innovation. We develop our kampong local culture and sharing practices promoting heritage and education tourism, batik business and culture, heritage destination development in collaborating with many stakeholders such as local and national government, education institution, pers and social media agency, industry sector and business institutions. (Alpha Fabela Priyatmono, the Laweyan community leader, 2021)*

Considered as the domain of knowledge, the merchant identity underlying the past element of community-based collaboration, the practices of inheritance *batik* merchant experience. The domain of knowledge also provides context for the journey of KBL community into new forms of community business collaboration such as green production, creating heritage destinations, co-creating events for new tourist attractions and experiences.

**Community Identity and Business.** Abdul Muin (2013) researched at KBL and found the contribution of community batik spirit. He found that the spirit of entrepreneurship is considered as the contributor toward the growth and sustainable economic-based *batik* community. It is said that the entrepreneur spirit and community local identity are found as the business strength and sustainable *batik* business factors. In this sense, this paper might argue that the domain knowledge of KBL, batik merchant spirit, provides context for the community



**Figure 4.** Selawenan Event and Poster of Green Community Activity

Having rituals, such as *Selawenan* and Laweyan Festival, the *batik* merchant community holds its merchant's identity. Alpha Fabela Priyatmono, one of the founders and head of FPKBL batik merchant community, stated about the local culture spirit, historic Kampong Batik Laweyan (KBL), and the sustainability of kampong

adopting new capacity-to-act to sustain the heritage business. Research of the business and tourist destination at KBL extensively held by Budiningtyas (2013). She found the growth of the tourism services and destinations at KBL, such as the growing number of travel agencies, heritage tour guides, and hospitality services, such as hotels and homestays for visitors and tourists. The growth of the culinary businesses, such as restaurants, cafés, local foods and snacks that reinvented from local recipes. She also found a significant number of workshops and capacity building initiatives held by the community to improve the quality of tourism services, safeties and attractions, new arrangements of public areas at KBL such as parking services and security guards.

Budiningtyas (2013) surveyed and found the significant growth of batik outlets. The rate increased more than 100% every year for the last 10 years (2004-2012). The income of the guides also increases significantly, from 10 to 30% per year accordingly. The local transportations utilized and the handicrafts sold also increased for the last 10 years. Some batik merchants were able to export the *batik* to foreign countries, due to the extensive events that were held by the community (Maruli, 2013), (Binarsih et al, 2013). The KBL or Kampong Batik Laweyan is considered as a brand for community-based business and tourist destinations (Basworo, 2018). It might be concluded that the batik merchant community identity helps the KBL to adopt the new practices of tourism and business opportunity locally and internationally. Shared practices among the members of batik merchant community, creating new skills such as heritage tour guide and calling for business and social research about the history, places, and culinary exploration to enrich the KBL tourism destination.

### The Kampong Batik Historical Sites

Heroic Story and Legend. It is the heroic story and the legend of glorious merchant at past era, that constitute to the KBL historical site. In addition to the

entrepreneur spirit of the batik merchant discussed above, the knowledge domain of KBL is originating from its own historical story about a place that nurtures the past glory of *batik* merchant business up till now. One of stakes that constitute to the heroic story, is that Indonesian national hero by the name of Samanhoedi. He was the baron of batik merchant at KBL that contribute the funding for the Sarekat Islam (SI) of 1912, at the ealy of Indonesian nidependent movement . His name and movement is recorded in Indonesian national history and nationalism education references . Samanhoedi is a prominent actor for the SI organization, as a pioneer for progressive movements of the Islamic realm and nationalist in political history of Indonesian independence (Shiraishi, 1997). The KBL and batik merchant community honor Samanhoedi as a batik merchant living legend since he was the glorious of batik business family at his era. For example, an advertisement that posted by Samahoedi, on August 1916, showing the national network of batik merchant of KBL during the colonial era of Indonesia. His business network used to reached main cities in Indonesia as Surabaya, Bogor, Jakarta, and Ponorogo, as presented in Figure 5.

Since Samanhoedi was borned in KBL, his story represents the historical site of glory KBL of Surakarta during the Duch colonial era till now. (Shiraishi, 1997), (Samanhoedi Community Museum). Samanhoedi of Laweyan was granted as the Indonesia national independent hero by the Government of Republik Indonesia, in November 1961. Indonesia government also issued a stamp of Samanhoedi to honor him as a national hero (**Figure 5**). Samanhoedi story and collections, preserved at his house and at a number of batik baron houses at KBL such as Roemahkoe Heritage Hotel. The local municipality of KBL also dedicates a public museum about Samanhoedi. This story and community museum attractions appeal for visitors and tourists at KBL. In short, the story of batik baron life, the houses of batik barons at KBL, are sort of



**Figure. 5.** Advertisement Batik Merchant Samanhoedi anno 1916, (Poster display collection of Roemahkoe Heritage Hotel. Laweyan, Surakarta). and Republic Indonesia Stamp of Samahoedi (shutterstock.com)

tourist attractions and call for the millennial visitors to experience historical re-enactments of the glorious batik merchants of KBL.

### Architecture

Having the historical sites, the KBL has a unique toponymy of the Kampong. It underpins a range of successful architectural attractions during the early age of batik merchant business. Tourists might enjoy the KBL with historic streetscapes, that provide the sight of batik merchants' old practices producing *batik* while the living activities presenting modern small and medium businesses ambience. The *Roemahkoe Heritage Hotel* and the *Tjokrosumartan House* are two examples of the art-deco homes of wealthy merchant families. The houses' architecture shows the glory of the batik community during the early 1930s. (Figure 6). Inside the houses, there are the hand-painted walls and ornament of *batik*, the antique design of teakwood furniture. They portray the mix of design inherited from foreign influences, such as art-deco visuals, indies-style, the mix influence of Javanese, Europe, China and Islamic in Indonesia architecture (Tandjung, 2001). The colorfully stained-glass for most windows and the antique tiles showing the batik motifs and the valuable assets of prosperous *batik* barons during the 1930s. There are 56 of merchant families that maintain their own batik brands and do their business activities from their unique

beautiful old homes (Wahyono et al, 2013). Therefore, the KBL neighborhood provides the historical sites for heritage tourist destinations, especially an attraction of long history of batik production activities in most of the unique *batik* merchant houses at KBL.

### Religiosity

The religious heritage tourism may also be centered at preserved cemeteries and historic mosques at KBL. The Henis cemetery site presents buildings and the park that gives a sense of a past element of the long history of KBL since 1546 AD (Soedarmono,2006), (Sarsono,1985). Henis (-1503), the name dedicated to the cemetery signate. It is the ancestor of Pajang and Mataram Java Kingdome (1586-1945AD). Therefore, the historical site of KBL also links to Indonesian authority history, that is, the Pajang and Mataram kingdom clans. The family members of the clans spread out around Indonesia. The members of the clans regularly held spiritual events at Henis cemetery park area (Shodiq, 2017). The cemetery park is protected as a heritage site by the Surakarta city government (Mayor Surakarta Decree no 646,2018). There are also historic mosques, the *Langgar Laweyan* and the *Langgar Merdeka* that are protected as heritage buildings by the government of Surakarta. Figure 6, provides the historic mosque 'Langgar Merdeka' or freedom mosque, established in 1877 and protected as one of the heritage buildings at Surakarta

(Mayor Surakarta Decree, no 646, 2018). The domain of knowledge provides the context of meaning about those cemetery parks and religious buildings into heritage tourist destinations. Therefore, KBL enjoys to be a tourist destination and onsite marketplace for batik trading. Yuni Prihayati (cultural activist community), Novia Sari Ristanty (Planologist, University of Diponegoro Indonesia) testified about community at Kampong Baik Laweyan (KBL)



**Figure 6.** (Around the clock) Kampong Batik Signage, Heritage Mosque Langgar Merdeka, Tjokrosumartan House, one spot of many Kampong Batik Outlets, Henis of Mataram Kingdom Cemetery, Roemahkoe Heritage Hotel. (Source: Research collections from social media)

*Kampong Batik is one of the cultural landscapes in Indonesia that preserve batik as an intangible cultural heritage from Indonesia. The Kampong has many historical sites, a sort of magnet for tourism. The kampong has a strong batik merchant community. It enables the Kampong Batik being a friendly place, worth to be visited (Yuni Preheat, <https://kampongbatiklaweyan.org/>)*

*There are many physical and non-physical heritages that are preserved and packaged as tourist attractions at Kampong Batik, such as hand-drawn batik that produce various motifs and batik philosophy. The Kampong Batik also a place for education and learning about heritage tourism and batik tourism (Novia Sari Ristorante, <https://kampongbatiklaweyan.org/>)*

The artifacts that settled at KBL also signate to the (Novia KBL to be a heritage tourist destination. Such as: Informational boards arranged at the historical locations, the map of KBL for tourist and visitors' self-guidance to explore the KBL. There are also public facilities such as museum Samanhoedi, religious building, and heritage community that reproduces content for social media about heritage of KBL, myth and legend about the sites. The information about batik production and philosophy, audio visual and media social information, shopping directory and accommodation facilities at KBL. As testified by Parwoko, the public servant of the Minister Communication and Information of Republic Indonesia.

*The community is able to adopt the website and digital communication technology. The community promotes business growth and I see the pathways of KBL to regain the golden era of batik business (Parwoko. <https://kampongbatiklaweyan.org/>)*

The batik merchant community expands the network across communities and business sectors. Some cultural foundations, heritage and creative enthusiasts, collaborate with the batik merchant community promoting KBL as heritage tourist destination ([kampongbatiklaweyan.org](http://kampongbatiklaweyan.org)), ([warnawarniindonesia.org](http://warnawarniindonesia.org)). National government and local government support the KBL to preserve the domain of knowledge of KBL: the batik entrepreneur spirit and KBL historical sites, as reported at tourism of Surakarta Government (2019) they actively promoting the kampong as an integrated batik tourism destination where the tourist experiencing batik entrepreneur spirits and batik production attraction.

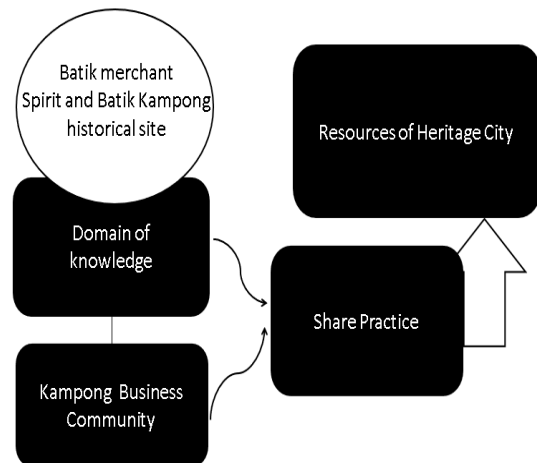


## DISCUSSION

Based on the batik entrepreneur spirit and historical sites of KBL, this paper might discuss the knowledge domain as a source of CoP at KBL. The domain of knowledge also provides the community the need to expand the networks among actors in and outside the community. The domain of knowledge gives the capacity-to-act to the community preserving batik art production, to nurture the spirit of batik entrepreneurship, to develop KBL as a heritage tourist destination. To say differently, we argue that the merchant community at KBL shares repertoire (Wenger et.al, 2002) of batik merchant's spirit, performing the expected past behaviour and new form of collaboration, as source of Surakarta City tourist destination. In this sense, the domain of knowledge helps the KBL community behave locally-situated, contextually-specific (Bandera, Cesar et al., 2017) toward the City of Surakarta to be a tourist destination.

As presented at Figure 7, it shows CoP, the domain of knowledge at KBL, shares practices to enhance the heritage tourist destination of Surakarta City. The Figure 7 presents two important sources of KBL domain of knowledge regarding heritage tourist destinations, that is, batik merchant heritage spirit and KBL historical sites. The knowledge domain provides the context and defines the meaning for the merchant community to engage and deliver commitment for some accountability of outcome (Farnsworth,2016), that is, the preserving kampong batik business activities. In turn, this outcome inspires community delivering business practices, sharing the documents and ideas to solve the business problems, co-creation batik motifs and merchandise diversification production, acting as co-seller across members of the community, starting up new opportunities or new ventures. In short, the domain of knowledge, that is, *batik* merchant spirits and KBL historical sites deliver context sharing practices (Newell, 2000) for improving capacity-to-act (Sveiby,1997), (Nonaka, 1995) of the

community solving business issues.



**Figure 7.** The Community of Practice in KBL and the Domain of Knowledge

It might be argued that commonly experienced and practice sharing (Handley,2006) at KBL contribute to the unique resource for heritage tourism destinations: the sharing practice, encouraging the community to share batik production practices, building common knowledge and giving meaning for what the preservations about are for (Wenger et al., 2002), (Agrifoglio,2015), (Farnsworth et al., 2016). Having the domain of knowledge, the merchant community committed to their entrepreneurship, such as sharing and communicating through the social media and face to face that enabled the community to do the batik business, coordinate the events, attractions and at last preserve the KBL as a heritage destination. The **Figure 7** also shows the domain of knowledge guides the actors in the merchant community to collaborate based on commitment and kind of calculation-based trust (Handley,2006), that is, take and give that construct rational meaningful benefit (Sarsono and Suyatno, 1985), (Soedarmono, 2006). It leads to construct new meanings and understandings of batik entrepreneur spirits and collaboration, as it is said by Newell and Swan that domain of knowledge in community highlighting the important of members of the community (2000), building relationships promoting respect about the

goal of the community (Farnsworth et al., 2016). The KBL community utilizes the things in the knowledge domain to engage the shared practices (Wenger et al., 2002), (Li et al., 2009). The members use the domain to explore the information such as innovation of batik motifs, transferable ideas into products and scaling up the production quantity. The domain provides context batik business producers to collaborate to meet the market demand.

## CONCLUSION

Answering the question about the knowledge domain, under CoP theory, at Kampong Batik Laweyan (KBL), this paper identifies the domain as originating from the *batik* merchant spirit and historical site of KBL. The domain of knowledge guides the context of action, the capacity-to-act of the merchant community by providing meaning and embodying KBL as a heritage destination for KBL's community welfare. The knowledge domain also guides the commitment, accountabilities and shared problem solving among the members of KBL to coordinate attractions, events for the community of KBL. The domain of knowledge helps the *batik* merchant community work with welfare ecosystem networks such as tourism actors, government and cultural enthusiasts. By making KBL as a perfect nursery for knowledge domain of the merchant community, it enhances the Surakarta City to be the the spirits of Java, the tagline of Surakarta brand. To say differently, understanding the knowledge domain of the merchant community at KBL, helps the development of newforms of cultural and heritage community management of *batik* home industry in accordance with the theme of Surakarta city as the spirits of Java, the town with the cultural greatness.

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