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**THE MEANING OF VILLAGE PURIFICATION AND WORSHIPPING WATER SPRING AS A RITUAL TO PRESERVE THE ECOLOGICAL SUSTAINABILITY OF PENANGGUNGAN SITES EAST JAVA, INDONESIA**

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**Abstract:** this study attempted to describe the correlation between village purification and water spring worshipping – which are held every year by villagers nearby Penanggungan sites, as well as the sustainability of archaeological sites and their surrounding environment. Considering the research object was a cultural phenomenon, qualitative research was applied in describing and analyzing the finding. This research method demanded more detailed information of the sequent events, its components, and meanings. Therefore, we began the research activities by observing, describing, interpreting, and reporting every moment in the rituals. In the second stage, we attempted to correlate between this ritual proceed to the preservation of water supply. Our research showed that ritual has played an important role in preserving the ecological balance between human beings and nature. When the people believed to the creed that temples and other archaeological objects were home of spiritual power and figured out last civilization, they would not make any damages to the soil, illegal logging, and a fire in the ridge. Any disturbance to their mountain would give the effect to their means of life since most of the villagers were rice growers. It also proved that there was a connection between popular belief about the sacred place and environment conservation.

**Abstrak:** penelitian ini mencoba mendeskripsikan hubungan antara pemurnian desa dan pemujaan mata air - yang dilakukan setiap tahun oleh penduduk desa sekitar situs Penanggungan, serta keberlanjutan situs purbakala dan lingkungan sekitarnya. Mengingat objek penelitian adalah fenomena budaya, maka penelitian kualitatif diterapkan dalam mendeskripsikan dan menganalisis temuan. Metode penelitian ini menuntut informasi yang lebih rinci tentang rangkaian peristiwa, komponen, dan maknanya. Oleh karena itu, kami memulai kegiatan penelitian dengan mengamati, mendeskripsikan, menafsirkan, dan melaporkan setiap momen dalam ritual. Pada tahap kedua, kami mencoba menghubungkan antara ritual ini dilanjutkan dengan pelestarian persediaan air. Penelitian kami menunjukkan bahwa ritual telah memainkan peran penting dalam menjaga keseimbangan ekologis antara manusia dan alam. Ketika orang-orang percaya pada keyakinan bahwa kuil dan benda-benda arkeologi lainnya adalah rumah kekuatan spiritual dan menemukan peradaban terakhir, mereka tidak akan membuat kerusakan pada tanah, penebangan liar, dan kebakaran di punggung bukit. Gangguan terhadap gunung akan berdampak pada kehidupan mereka karena sebagian besar penduduknya adalah petani padi. Hal tersebut juga membuktikan adanya keterkaitan antara kepercayaan masyarakat tentang tempat suci tersebut dengan pelestarian lingkungan.

## INTRODUCTION

As a vast complex of temple and shrine, Penanggungan has been studied by many Dutch and Indonesian scholars. Many archaeological sites have become research objects since 1935. In 1951, Von Romondt conducted some research by mapping the Cultural Heritage Area. Since 1970, the researchers have found more than 64 artifacts and structures in this 10 Km square area that located in four sub-districts namely Trawas-Ngoro (Majakerta) and Gempol-Prigen (Pasuruan). In 1992, A join teamwork of National Coordination for Survey and Mapping Agency, Directorate of Protection and Historical Guidance, and Indonesian Institution of Science create a map that describe the border of Cultural Heritage Area of Penanggungan (*Kawasan Cagar Budaya Penanggungan*). This Hindu sites spread out in the range of 200 up to 1653 meters above sea level. Most of these temples are located on the foot of *Penanggungan*, and beyond residences. One of the important facts about this mount is the construction that builds is not in the flat contour but in the hilly terrain (with 60-degree slope). According to Hindu's Cosmology of Meru, this remote location indicate that those complex of temple and shrine made for Resi of *Holyman* (Izza, 2016).

In terms of the interrelationship between human, ritual, and environment, identifying archaeological resources is necessary to define artifact, structure of the building, human-made and natural cave, *petirtaan* (bathing-place) cemeteries and *punden* (shrine). There was no circle fenced or wall in all ancient building structure – what local people termed as Candi. There was an inscription that mentions a chronogram. Chronogram is a sentence written in the ancient Javanese font that explains the ordinal number that mostly marking the important event. In many cases, the chronogram was attached on the facade of the building. To comprehend the meaning of this chronogram, the number must be read in reverse. Sometimes this chronogram was carved in the profile of plants and animal that made a specific pattern, but it also directly signifies a specific time in Śaka (Javanese Calendar). In Javanese term, it was called *chandasengkala*. There were two kinds of *Chandra sengkala* namely *lamba* and *memet*. According to the chronogram on *Patirtan Jolotunda*, it can be concluded that this complex

of temples was set up from 10 to 16<sup>th</sup> century. Most of the archaeological structure was built on the fifteenth century, not long before the end of Majapahit era. The oldest finding is an inscription stone from the site of Jedong. This inscription-stone labeled as the inscription of *Kambang* approximately was made in 926 CE (Brandes 1913). According to the years from its stone, this inscription was made in the period of the Medang Kingdom named Tulodhong. There were other inscriptions namely the Inscription of *Cunggrang* (926 CE). This was made in during the reign of Mpu Sindok Dynasti. The newest finding in this cultural heritage area is Candi Merak. This temple was made in 1511 M his indicates that the area of Penanggungan – which in the Hindu Periods called *Pawitra*, was a holy place for Javanese society at that time. The important place of Pananggungan was proven in 16<sup>th</sup> century. One of the main targets of the first Islamic Coastal State of Demak in Java in the sixteenth century is to conquer Penanggungan. According to *Babad Sangkala* (time chronicle books), this holy sacred mount has been abandoned by their followers since the Islamic State of Demak dominated this area in 1543. The mass converting from Siwaism to Islam is one of many reasons why this sacred placed was ignored (Sidomulya 2013).

In 1935, the Dutch India Colonial Government began to give more attention to conserve this cultural heritage. By the end of 1950, the Cultural Heritage Penanggungan was still ignored by the Indonesian Government. It marked by so many damaged artifacts. They did not take this matter as a priority. Moreover, the Cultural Heritage Area was out of attention from the public, local government, and scientist. This situation has changed since many scholars conducted some studies from 1976 to 1992 (Atmodjo, n.d.). There were so many artifacts and other material findings in this limited area that has been discovered after the field research conducted for 78 years (Munandar, 1990b; Munandar, 1990a; Ibrahim, 1991).

Cultural heritage is a sign of human achievement. A great American Anthropologist, Ralph Linton argues that despite occasional periods of quiescence or even retrogression for certain societies, human's social heredity has constantly increased in quantity and probably will go on increasing if they retain his present

mental equipment. This does not seem to be the case with the social heredity of other mammal species. One of the most important aspects in advancing culture to its present condition has been the use of language. The human speech was evolved from animal cries can be doubted but we do not know when or how our ancestors made a great step involving symbolizing ideas by aggregation sounds. However, language paves the way for human beings to share their ideas and made organization of the social life. Language and organized social life have given human beings instruments for the transmission and passive preservation of cultures of any conceivable complexity (Linton, 1936).

Meanwhile, societies owe their existence to the organization and mutual adjustment of the behavior and attitude of their individual component. This organization is achieved by the assignment to each everyone of certain statutes and his training performance of the associated rules. All the same time, there are certain constants which are present in all social situations and which must be allowed for in the development of patterns for social life. All humans' beings simply as the member of the primate species *homo sapiens*, have certain inherent qualities which determine both their needs and their potentialities similarly, the type of aggregate in which the members of this species normally live broadly delimit the ways in which such aggregates may be organized into societies. The most outstanding quality of *homo sapiens* as a species is their extremely teaching ability. No other mammalians species learns so readily on learning in its attempts to deal with its environments. Human personality, using this term in the broadest sense, can be shaped to an extraordinary degree by the cultures to which individual are exposed during their formative. The expression of almost any innate tendency can be inhibited or modified in such a way that the tendency will find an indirect and socially acceptable expression. As we know, society is any group of people who learn and work together, live and work together long enough to get themselves organized and to think of themselves as a social unit with well-defined limits. The needs for strengthening corporation, mutual adjustment, and working together were the basic motivation behind the holding of rituals.

In this research, we employed Mary Douglas concept of ritual. She mentioned that ritual was a social activity that required specific time, place, priest or shaman, and followers. We observed that every social occasion demands specific time, offering, and person who leads the ritual. Many were held in commemorating the birth of the villages. Ritual centered on the shrines of the important person who converts the jungle into a settlement in the first time. It was media for any society to preserve and be inherited to their next generation. The men came from every corner of the village bringing homage and offering then gathering in a specific place in the event of ritual. Henceforth it is important for social cohesiveness. However, there was another reason for ritual holding namely keeping the heritage structure as the center of their lives. Since the temple was the center place for ritual, it impossible for these people to make any damage to the building. In her arguments Douglas said that the natives of any culture naturally think of themselves as receiving passively their ideas of power and danger in the universe, discounting any minor modification themselves may have contributed. It may seem that a culture which is abundantly organized by ideas of contagion and purification, the individual is in the grip of iron hand categories of thought which are heavily safeguarded by rule of avoidance and by punishment (Douglas, 2001).

In relation with purification, there were two meanings of dirt namely caring for hygiene and respecting for convention. The rules of hygiene changed in our state of knowledge. As for the conventional side of dirt avoidance, these rules can be set aside for the sake of friendship. For example, villagers refused to cut a banyan trees for the sake of their water supplies. To protect the banyan trees from logging, the village community made a tale that sometimes based on superstitious. The spirit has guarded the trees and ready to make punishment to anyone who dares to disturb the tree. The idea of sanctity has become very specialized, and that in some primitive cult the secrecy is very general idea meaning little more than a prohibition. In that sense, the universe is divided between things and actions which are subject to restriction and others which are not. Among the restrictions, some are intended to protect the divinity from

profanation. Therefore, sacred rules merely rules hedging divinity off and uncleanness are the two aspects which danger the contact with the divinity. The problem then is resolved into a linguistic one and the paradox is reduced by changing vocabulary (Douglas, 2001).

In correlation to our topic, *Bersih Desa* (village purification), elsewhere people mention as *Sedekah Bumi* (presenting offering to the earth) and *Meteri Sumber* (worshipping water spring) were rituals based on the belief that each member of society has harmed their environment. They have contaminated their place so that they need to make a ritual of purity. *Bersih Desa* is one of purification rituals which are held periodically in the agrarian village as Seloliman. Seloliman is a small village located nearby the Mount of Penanggungan. The ritual of *Bersih Desa* took place in pre-historic sites in west corner of the village named *Dusun Balekambang*. *Dusun* is the sub-region of village equals to shire in England. The term cleans up (*bersih*) does not mean putting off the dirt from our skin but to clean up our soul and mind from the evil spirit and bad influence. Therefore, it is close to a spiritual meaning. Old Javanese people believe in the notion of accumulation sin in a year must be erased by this ritual (Woodley, 1991).

It has been that Cultural Heritage Area Penanggungan has been the central issues of many theses and research publications. However, none of these scholars focused on the effort to preserve the local tradition in the villages nearby this Penanggungan sites. Meanwhile, there is no research that focuses on the empowerment of the community in preservation. As Ferreira states on her thesis that Preventive planned conservation is increasingly successful when linked with the empowerment of local communities and users. The preventive planned conservation strategies (pre-damages) can be one third cheaper than the reactive and interventionist approach (post-damage). They put the *Rota do Romanic* in the North Portugal as their exemplary experience. Its project provides a clear and operative model for adopting a methodological approach, planned conservation, and community empowerment (undertaken indirectly on users), a phasing of its implementation (information, programming, execution, evaluation) and a structure for maintenance plans (identification, characterization,

diagnosis, maintenance, utilization) (Ferreira 2018).

It was the main reason for us to carry out research on the living tradition of society in Seloliman and Kedunggudi. Having to depend on their lives from farming and animal husbandry, villagers could not continue their lives without water supplied from the hill. If the trees on the hill were cut, the land will not provide water. Despite these ecological reasons, amongst Javanese people believed that trees are homes for the spirits. This paper showed whether village purification and water spring worshipping were held for securing their economic resources or just avoiding the peoples from disaster. It is interesting to see how these ritual proceeds, what kind of meals attached to it and the meaning of all items contributing to the ritual.

## METHODS

The purpose of this research was to find a strategic way to involve the community in preserving cultural heritage. Since we put society as the main theme, perception, value, and opinion from society were the most important information. Henceforth, this research used a qualitative method in interpreting, concluding, and presenting the fact. Many important facts that must be collected were artifacts. The three steps in analyzing the archaeological finding namely collecting, interpreting, and explaining in a written report.

The first step of research was an observation of central, buffer, and peripheral zone. Centre zone covered the whole complex of temples in Mount of Penanggungan. The buffer zone covered 5 villages nearby central zone. One of the villages was Kedunggudi. From the early observation, there were many opportunities that enabled the Villagers to get more economic income. Many of these potential factors which were able to contribute such as good road condition, welcomed people, lower the rate of criminal cases, the natural scene, and the ability of water infrastructure. Our second step in this research was to identify villages in peripheral zone to gather information for next following step among others to made operational design. We put 25 informants for one village. These 25 informants among others were elderly men

(*sesepuh desa*), head of village (*lurah*), village officers, civil servants in Sub Regency Trawas, state employees of Mojokerto Regency, and an officer from Trowulan Heritage Preservation Hall. Based on this observation, there were many obstacles faced by villagers in developing the idea of promoting ritual as a valuable performance to attract people come to this place. The main step of this research was studying the content and the meaning of each part of cultural processing, also presenting the idea of community involvement in cultural preservation and knowing the perspective from the villagers.

**RESULTS AND DISCUSSION**

**Social Economic Condition of The Villages**

According to the data of intangible culture report, there were seven cultural heritages in East Java namely *Dongkrek, Jaran Bodhag, Kasada, Ludruk, Syiir Madura, Seblang Dance, Tumpeng Sewu*, and Mask-Shadow Puppet Show Malang (Ratnawati, 2014). Those seven performing arts were not played regularly in Trawas, but elsewhere in East Java. Since our research area is sub-district Trawas Mojokerto Regency, all the previous performing arts cannot be taken as our interest, but we drive our focus on art performances that are practiced in our research area. Those villages were parts of forest village lying on the foot of Penanggungan. If we put the Cultural heritage Area of Penanggungan as a center point, then its area can be divided into three zones, namely core, buffer, and developing zone. A buffer zone is the closest area to the core

zone. The core area covered the area of Mount Penanggungan which most cultural heritage could be found. Meanwhile, the buffer zone is an area occupied by residents nearby core zone. The core zone is an upper area of Mount Penanggungan that lies on 600-1500 m above sea level. Meanwhile, the buffer zone is the lower part of Mount that consists of villages located around the core zone. In this research, the concept of cultural heritage area refers to the Law Number 11 of 2010 concerning the Cultural Heritage that mentions as follows: “Heritage Area is a unit of geographic space that has two or more closed-located sites and/or shows specific characteristics of space and layout”.

The Cultural Heritage area of Penanggungan covers a wide area. There are sixteen villages located around this site namely Duyung, Brubuh, Kesiman, Betro, Wonosunyo, Belahan, Kunjoro, Kunjorowesi, Sekantong, Gajahmungkur, Jedong, Genting, Balekambang, Seloliman, Kedungudi, and Sendang. From the topographic overview, Mount of Penanggungan is encircled by eight “smaller” mounts which have different height. Four mounts almost have the same heights, namely Kemuncup mount in the southeast (1238m), Sarahklapa mount in Southwest (1235), Bekel mount in Northwest (1260), and Gajah Mungkur mount (1235). The rest of the mounts are lower than the first four, namely wangi Mount (987), Bende mount (1015), Jambe mount (745), and Gambir mount (745) to the south (Indonesian Community Adventurers, 2009). The more detail figure of zonation maps is described on the maps below (Figure 1).

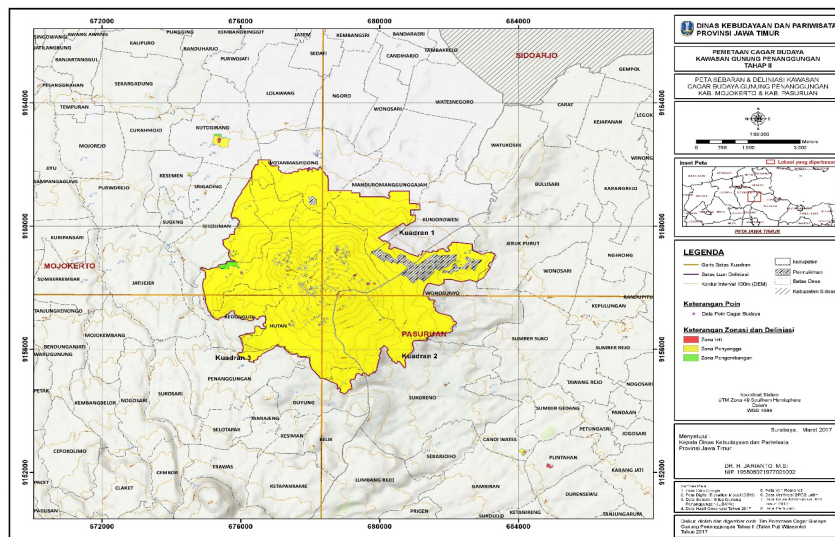


Figure 1. Zonation maps of The Cultural Heritage area of Penanggungan

Among many villages in this buffer zone, Kedunggudi and Seloliman are the closest villages to the heritage area. According to the folktale, the original name of Kedunggudi is Kedungrejo which were two different names having the opposite meanings. This old village located southward of modern Kedunggudi. According to Javanese toponame, *Kedung rejo* means abundant with water. Once upon a time, there is an Old man came to this village. This old man to whom the common people called *Wali* (holy man) come to the people in this Village and ask them water. The villages refused to give him water. The old holy man getting angry and closed the water sources by a big stone. After this moment, Kedungrejo has no water sources so that the people get scarce of water. They always looked for water, therefore this village called Kedunggudi (*ngudi*: searching for and *Kedung*: Lake).

Kedunggudi covers 700.1 ha and is encircled by Seloliman in the North, Penanggungan in the South, perhutani (Indonesian Woods Company) in the West. The average temperature of Kedunggudi is 20 Celsius degrees and located at 500 meters above sea level. There are 41.1 ha land has been certified by BPN (National Agrarian Agency). As always found in all villages in Java, Kedunggudi has officer land (*Tanah bengkok*) as much 11.41. Like most villages in the highland, most part of arable land is *Tegalan* (dry land) that occupied more than 91.8 ha, larger than wet rice fields. Meanwhile, the total number of wet and dry fields in Kedunggudi is larger than the residential area at proportion 108.66 ha to 16.4 ha (Pemerintah Desa Kedunggudi 2007). The total number of populations, according to local (village) statistic is 581, from which 245 men and 236 women. One hundred percent of the population is Moslem. The human resources quality in the village is quite low. Most of the people in this village are elementary school graduates. This data will show the number of people according to educational background, 247 graduates from elementary school, 48 junior high school graduates: 29 high school graduates, and only 6 university graduates. The others are those who finished their studies in Islamic boarding school (*pesantren*). The only educational facility was the elementary school. There are only two elementary schools with 9 teacher and 94 pupils.

The only health facility is a clinic. In this village, there are only 5 car owners, 80 motorcycles, and 115 televisions. Statistics recognized only two kinds of employment status namely own account workers (as farmers, traders, carpenters) and wage workers. As main staple crops, rice fields covered 21.30 acres. Meanwhile, as the second staple crop, maize and cassava only cover 5 acres. The other local cultivation produces are coffee beans and candlenuts. More than half of Kedunggudi area (520 ha) consists of the jungle. People in Kedunggudi also raise cattle and poultry among others are chicken, duck, goat, and cow. Most part of the animals - which become the means of living for the villager are chickens. Six small vendors and seven *warongs* (traditional food court) mark the off-farming activities in this place. Up to 2007, there are no motel, hotel, and cottage that could diversify the profession of villagers in Kedunggudi. Despite all this scarcity, this village had succeeded in compelling land tax (*pajak bumi dan bangunan*) completely. Financial income for the villages derived from renting official land (*lemah bengkok*) up to IDR 9.180.000 and government subsidies (IDR 51.200.000). The only social organization found in these villages are youth village organization (*karang taruna*) and youth organization for caring mosque (*remaja masjid*) (Pemerintah Desa Kedunggudi, 2007).

Farming has become the main occupation for most of the people in Kedunggudi village since long time ago. Agriculture is the highest priority in their life. The economic factor is the only reason why the villagers do not keep the cultural heritage area. Their knowledge of cultural resources, particularly Cultural Heritage Area of Penanggungan was very limited. Working as a farmer is profession passed down from generation to generation and remains unchanged until today. A big part of the harvest crops was sold to the market and the rest was consumed for their own needs. Besides working as a farmer, many more people of Kedunggudi works as a trader, delivering of goods, and running public transportation. In addition, many residents around cultural heritage area of Penanggungan are engaged with honey and bird seekers and ranchers. They are aware that there are many temples around the mountain. It is probably the demand to meet their basic needs-such as food and education, had made them not paying

attention to cultural heritage. They have not able to use the Cultural heritage area for their advantage. In fact, the infrastructure facilities such as road, electricity, water supplies, satellite mobile network, and fertile land are available in this place.

However, the conservation of cultural heritage area must be developed effectively, efficiently, and properly. It was urgent to protect since the core zone was vulnerable to natural disaster, vandalism by climber, and looting by thieves. Despite of Trowulan Heritage Preservation Hall (BPCB) East Java has tried to manage many of sites and the surrounding environment, it could not prevent the site from those dangers particularly landslides. Landslides frequently occurred because the vegetation area in this Mount has reduced as the impact of Forest burnout. This disaster took place in November 2013 and it always happens in every peak of dry season which causes all vegetation on the top of Bekel mount perished. The danger will come if the rain fell heavily in the wet season and the winds blow in the dry season. The preventive measurement to protect and conserve this Culture Heritage Area has been done by Trowulan Heritage Preservation Hall (BPCB) East Java and heritage keeper (*jurupelihara*) for many years. Heritage keepers have special jobs to watch and secure the site from thieves. They have a main post in Kedunggudi, Seloliman, Jedong, Genting, and Kunjorowesi villages. However, one thing to remember is their responsibilities were too hard because they must secure hilly, thick tropical jungle, valley, deep ravine, and mountainous area.

In the last decade, *perhutani* (State Woods Company), Local Government of Mojokerto and Pasuruan gave not much attention in conserving Cultural Heritage Area of Penanggungan. Cultural Heritage Area of Penanggungan was not a priority for tourist destination of East Java and being "abandoned". Otherwise, the Central Government has just compromised to promote other tourist destinations such as Bromo Tengger Semeru National Park, Trowulan Cultural Heritage Area, and Ijen biosphere to gain more profit. At the same time, people in the buffer zone are never involved and empowered in conserving Cultural Heritage Area. Only a few people are fully aware of the importance of conserving

cultural heritage. According to Cultural Heritage Law Number 11 of 2010, it was mentioned that cultural heritage consisting of things, buildings, structures, sites, and the area must be managed by the central and local government by means of the community involvement in protecting, developing, and using the Cultural Heritage Area. Otherwise, the government has the responsibilities for the implementation, manifestation, and enhancing community awareness in the proper and responsible way for managing the cultural resources (Raharjo, 2013). Some preventive measurements that have been carried out by Trowulan Heritage Preservation Hall (BPCB) in managing site and surrounding environment seem to be ineffective. Almost all sites are under the danger of landslides. If the people in the buffer zone village are being involved in the conserving program, they will have to obtain knowledge of ancient Penanggungan archaeological site.

In 1992, *Bakosurtanal* (National Coordinator for Survey and Mapping Agency) *Ditlinbinjarah* (Directorate of Guidance and Protecting History) and LIPI (Indonesian Institution of Science) made a joint research (Ibrahim, 1991). They collected complete facts of Penanggungan Archaeological Site and made accurate maps of the morphological site. Based on this research, they issued four recommendations to save the Cultural Heritage Area. Firstly, it needs to list by numbering then labeling the newfound sites. Secondly, this Cultural Heritage Area should have more security guards particularly in a vulnerable location both from natural disaster and crime activities. Thirdly, we must rearrange the position of building and surrounding environments, including reconstructing water canal and reforestation. Fourth the last recommendation is making a distance in the replantation of the trees. Despite trees giving lot contributions to our planet, the roots of the trees are dangerous to the archaeological structure. Fifth, we need to repave the pathway along Cultural Heritage Area, climbing routes, and building a shelter for climbers and tourist. Sixth, opening the land for camping ground and facilities without disturbing the cultural heritage.

In our second observation, we held a socialization consisting of three sections. The first part was showing them the video of

Trowulan to give the example of a successful effort in making archaeology site as part of a tourist destination. In this video, there was an explanation of the way rural community involvement and managing cultural heritage to make a profit from and to conserve it as well. The purpose of this was to make an impression among the watchers so they will be ready to do the same. We also sent a message that this cultural heritage was very important in terms of knowledge, science, and cultural. In this concept, the nearby people/community was the owner of this cultural heritage. So, we must put the interest of people first. They have a right to utilize and local government must facilitate. In the future, Kedunggudi will play an important role in making the heritage tourism better. According to Yulong Li (Li, 2014) and Caroline Hunter, heritage tourism is defined as “visits by persons from outside the host community motivated wholly or in part by the interest in historical, artistic, scientific, lifestyle, or cultural offerings of a community, region, group, or institution” (Silberberg, 1995). The examples of heritage tourism products include cultural heritage tours, heritage trails, purpose-built heritage theme parks, museums, galleries, and cultural/visitor centers (Salazar, 2012). It has been recognized as one of the major growth markets in global tourism by the United Nations World Tourism Organization (UNWTO).

Despite Kedunggudi located in the hinterland and far from the provincial road, it has many opportunities to grow. This village is a front door also the gateway to Cultural Heritage Area of Penanggungan. However, to start the change in that way, it needs many conditions. Firstly, there must be an assistance program, particularly in developing creative economic skill. Most villagers have no skill to promote their cultural and social environment potent. By means of assistance program, people will be able to use the internet to promote their potent. Therefore, Kedunggudi is widely known as the closest village to Cultural Heritage Area of Penanggungan. In the end, they will make additional value to their place. “Internet goes to Village” is the first step. However, involving people to implement this program is not easy. According to Li since the cultural management involves many stakeholders, then many conflicts of

interest raised (Li, 2014). There was an authority structure between stakeholder groups during the community involvement process. Several reasons why full community involvement is difficult to achieve in heritage tourism practices include: (1) the host community is never a naturally unified single entity, but comprises multiple stakeholder groups, which may hold diverse views and conflicting interests toward how it operates. (2) Not all stakeholder groups will participate as soon as such opportunity has been made available. Various reasons can affect when and how stakeholders can participate. The lack of ownership, capital, skills, knowledge, and resources are frequent reasons that constrain the communities from full participation (Singh, Timothy, & Dowling, 2003). We must understand how to motivate them to participate. (3) Each stakeholder group may have varying degrees of influence over decision making in tourism companies – for example, the government agency that authorizes tourism operation licenses has a higher a level of power than grassroots environmental protection NGOs (non-governmental organizations). According to resource dependency theory, power was derived from the resources one owns; the more someone depends on that resource, the greater power the owner of the resource would have.

Since Kedunggudi is the closest village to the Cultural Heritage Area of Penanggungan, it has an important value not only for the heritage tourism but also for education. When the students today are required to be more innovative in learning, then outdoor learning must be the answer to this. Coping with a new problem in learning strategy, bringing student out of class will increase their ability in communication and working in a team. In recent days, particularly Curriculum of 2013 demands teachers to introduce a living-based learning. To contextualize the learning material, teachers must take their students observing their surrounding environment. Thirdly, most villages did not know the economic results if the developing of cultural heritage area succeeds. They did not know much about run culinary service, managing a homestay, and running a traditional transportation which can be promoted as parts of the tourism industry. Thirdly, there is no attempt to open the corporation between



Village's Government and Local Government. Village will not make the infrastructure improvement if the local government does not give law enforcement. Without any support from the Regency and Provincial Government, the project on making Kedungngudi as "cultural village nearby Cultural Heritage Area of Penanggungan" will be impossible.

### Practicing the Tradition: *Rites of Bersih Desa*

There are two kinds of ritual in this village namely *bersih desa* or *sedekah desa* and *barikan*. *Bersih desa* was a tradition that took place once in a year. According to local rule, this is always held prior to fasting month. The tradition of *bersih desa* also is named as *sedekah bumi*. If *sedekah bumi* or *bersih desa* is widely known in entire East and Central Java, particularly where most of its people work as farmers, *meteri sumber* only take place in the village where water spring is found. *Bersih desa* is held collectively by all villagers at the beginning of planting season. In the Javanese traditional terms, it includes to *slametan* which being held to seek for salvation, evade from any natural disturbances which came from ghost or nature reason. For century people followed the tradition, but since Islam comes, there was no animal sacrificed in this tradition. *Slametan* also contribute to strength social cohesion since people having dinner or lunch together in one place without considering their social stratification (Hakam, 2017).

The first phase of the ritual began by the coming of villagers from their home along with their *ancak* (a packet of food). As the representation of agrarian society, *ancak* consist of many kinds

of food that made from rice, coconut, egg, chicken and many kinds of tropical fruit. All women together with their "gift" gathered in one place and put their *ancak* to the shrine (*punden*). In Seloliman, this shrine lied nearby water spring consisting of a structure of a pre-historical stone. After all the food and people gathered in *punden*, *Kyai* or *ustadz* (religious leader or preachers) led the prayer and "blessing" all the offered food (shown in figure 2). Soon after the *kyai* finished their prayer, all people brought back the food for their family home. Villagers also placed their offerings underneath the big old trees and sacred holy man tomb. Some of these shrines are the remnants of pre-Islamic time while elsewhere are tombs of the important person in the past. Mostly, he is a man who came to this place at the first time. He also cleared the jungle, made a rice field, and established the settlement. Some local traditions said that this person could be a man who escapes from wars after their company was defeated by Dutch-Mataram - Troops on the conflict between VOC-Mataram and Trunojoyo at the 17<sup>th</sup> century. According to the spoken tradition, the defeated Javanese fighter escaped to hilly mountain area in Malang. Some of them became *primus inter pares* in some village in the interior (Salamun 2015).

As the offering time ended, processing continued with *bantengan*. The terms *bantengan* stand from word *banteng*, a local buffalo or bull that was used by the peasants to plow their rice fields. In the original version, *bantengan* was performance arts played by putting two *banteng* masks into the opposite position and continues with fighting. In today's era, this ritual



Figure 2. Women brought *ancak* to the assembly point (left). Ustadz (preacher) wearing a white shirt and *peci* giving a short sermon before leading the pray (July 2017).

is replaced by the *barongsai* performance. It was a new variant performance in the ritual. It does not only represent competing between bad and good spirits but also giving happiness, harmony, and solidarity for the villagers. *Bantengan* was performed some artists accompanied with the sound of *gamelan* (traditional music) and *pencak silat*. The performance represents the fight between *banteng* (bull) against the tiger. In Javanese tale, *banteng* symbolized bravery and protector of the weak. On the opposite side, the tiger represented tyranny and repressive power. This belief was commemorated by holding *rampogon* tradition. On the *rampogon*, tigers were released from the cage in the center of the square while the soldiers encircle, waiting with long spears surrounded and ready to kill the tiger. It caused the Javanese tigers to come to extinction. Many parts of the tiger were used for custom accessories in Javanese performance art.

Another performing art shown in this ritual processing is *ujung*. *Ujung* was presented by making fighting arena between two men encircled by people enjoying the show. Two men would beat each other by using a one-meter rattan stick (shown in figure 3). This show was played accompanied by *gamelan* traditional instrument music) and led by *dukun* (spiritual man). Everybody can join the fight in any time. and they could stop their performance whenever they want.

The proper time to carry out this ritual is different between one village to another even though not significant. Some villages held this ritual on *Syaban*, (name of the month in the Islamic calendar) other held on *Ruwah*. It depends on their own tradition, but mostly before fasting month. The offered specific culinary menus, namely cone-shape rice, *ingkung* (boiling-chicken), black

coffee, and cigarette. Some given meals in the ritual have a specific meaning for example, *kluwih* (unripe jackfruit), *cengkir* (unripe coconut), and *botok tolo* (special vegetable mix with beehive wrapped in banana leaf). *Kluwih* was symbolized *linuwih* (extraordinary or exceed than ordinary people). *Cengkir* is an acronym of *kencengin pikir* (very smart). *Botok tolo* represents a lot of people to come to our house. There is a belief among Javanese that the more guests come, the better their home is (Anam, 2017).

Almost all villages in Trawas District held *bersih desa* except the strong Muslim followers' village. According to Islam, it is forbidden to make a ritual which is not based on the Quran and *Hadits*. The controversy raised between the villagers who believe in the tradition and who does not. The first party believed that the disaster and mass trance will strike all villagers if *tandak* and *bersih desa* are not being held. On the other side, Moslem leaders said that such rituals included as *syirik* (not believed that Allah is the only God of human being). Therefore, in the place where their *lurah* (head of the village) is a strong Moslem such as Desa Tamiajeng, *bersih desa* is not being held. Continuity of this tradition not because of their resilience against religious revolution, but from economic factor. The changing of economic base amongst people from preindustrial to industrial brought considerable impact to their regular activity, life experience and their cosmology. For example, rice-cultivation and dry farming are not the only economic activity which can be found in Kedungngudi and Seloliman. There are many cottages, homestay, hotel, and tourist destination spread across main road between Trawas-Penanggunan and Mojosari. Therefore, not all the village practice their ancestor tradition



Figure 3. Two men on the right and left holding rattan stick will beat each other. The old man in the center plays as "referee". This is the most favorite attraction in a whole processing of *bersih desa* (July 2017).

because the shifting of economic character. Pre-industrial life is ruled by nature living, meanwhile industrial life is a play against human-shape nature. As human overcome and subdue environment, the function and rules refers to religion and spirits decreased (Inglehart, 2000).

### **Meteri Sumber: Correlation between Tradition and Ecological Sustainability**

The sustainable development has been defined variously as living on the planet's income, instead of depleting nature's capital, as meeting the needs of today's population without compromising the ability of future generation to meet theirs, and as the managements of natural human and financial assets to increase long-term health and well-being. Most third countries tried to gain their national incomes (gross and net national product) by maximizing their man-made assets and natural resources at all cost. However, wasting assets like natural resources in the national income demonstrated that natural resources can be treated similarly to the capital in the national accounts (Repetto and World Resources Institute, 1989). From a different standpoint, natural resources such as water spring and trees play important role not only in supplying water for agriculture but also preserving traditional knowledge and honoring their forerunners of the villages. It also valuable in keeping local beliefs system, providing fresh air, protecting top soil from landslides, conserving local plant and promoting special interest tourism (Batoro, 2019). Meanwhile, Javanese believes to some type of plants that considered sacred such as *gayam* (*inocarpus fagifer*), *aren* (*arenga pinnata*), *banyan* (*ficus benyamin*), *cangkring* (*Erythrina fusca*) and *bamboo petung* (*dendrocalamus asper*) (Batoro, 2019). These plants are very important to keep water spring produce water for their daily activity. No wonder if we find so many name of *kampung* in Java refers to water spring such as *Sumbersari*, *Tlogomas*, *Banyuurip*, *Kedungngudi*, and *Beji* (Hudiyanto & Lutfi, 2019).

As a country located along the tropical zone and surrounded by sea and ocean, Java has a high rate of rainfall and the large area of jungle. But most of Ancient State in Java concentrated on rivers bank which uphold the irrigated rice cultivation. Meanwhile, most people in upland and Outer Java depend on dry rice and swidden-based system. In present day, people conclude that the former irrigation based agriculture society

as more valuable, wise, logical and better for national development than those who lived from swidden cultivation (Dove, 1985). This cultural myth began to fade since the Dutch plantation began to expand their territories in the interior part of Java and Sumatera in the last quarter of nineteenth centuries. After the decolonization, the attention to upland village increases since this area under the treats of soil erosion, floods, and landslides that cost much money to recover. The kinetic energy releases as raindrops strike the ground contributing to the soil erosion.

In 1985, the Ministry of Forestry constructed a land-use map of Java which distinguishes five types of Land Uses (vegetation cover) that influence erosion rates: area of *sawah* (irrigated rice fields), area of *tegal* (dry land farming), area of natural and planted forest, including perennial plantation crops where erosion is slight, and degraded forest area and wetland. *Seloliman* and *Kedungngudi* are located on the foot of *Penanggungan* where many water springs can be found. Every year, villagers bring *kendi* (earthenware jug) to the water spring only for filling their jug with water that has been blessed by the spiritual person. By doing this rite, it is hoped that everyone will use water carefully. Why did villagers carry out the ritual in spring water? Water is a basic condition of human living. They need water for their daily life and irrigation. Boomgard in his book *A World of Water* (1997) stated that most European visitors in the past also remarked on the fact that the Malay – I think including Javanese, bathed at least once a day in the river. As water, at least among the muslims, was often also their main beverage and the river normally the sole source of water. There was (and still is) a potential conflict between drinking and bathing in one and the same. Moreover, the river was also the place where sick and feverish people sought to cool off, where people relieved them, where clothes were washed, and where the cleaning of household utensils took place. In the same society, water has a double opposite impact which can be the source of both healing and sickness. As a tropical area, there are so many waterborne diseases spreads such as cholera, dengue, malaria, and dysentery. It often took place in the cities which not equipped with a good sanitary infrastructure. In the interior village, water is believed as healing sources so that most rituals were held nearby water springs (Boomgaard, 2007).

By the coming of Western values and Islamic way of life, this practice was questioned since the items for holding ritual cost a lot of money. This was the source of complaint about Abdul Gani, Head Village of Sumber Beji. He said that "Now you understand that after holding this ritual you are liable for debt". As from the observation, the continuity of tradition *bersih desa*, *sedekah bumi*, and *meteri sumber* strongly depend on the financial support. The head of Seloliman village can be put as an example by supporting *bersih desa* by giving his personal money to this event. As people have known this ritual requires a lot of money. In the village that was led by a strong line Muslim, *lurah* insisted that this ritual must move from water spring shrine to *Balai Desa*. The tradition of *melekan* (stay awake for the whole night) must be converted to *khataman* (finishing the Qur'an reading from 1<sup>st</sup> to the 114 the *surrah*). There are *ancak*, traditional food offered in this ritual, such as *jadah*, *ketan*, *nagasari*, *pisang goreng*, and many other *jajan pasar*. *Jadah* stands from an Arab word *mujahaddah* which means a serious effort. *Ketan* stems from *khataun*.

*Jajan pasar* is local term refers to a traditional meal made from more than one ingredient such as rice, coconut, and local palm sugar. There were also cassava and beans representing the secondary foods. In the last decade, those foods were replaced by modern foods like Fanta, sprite, coca cola, and plastic-wrapped snacks. The second item on presenting ritual is myrrh (*kemenyan*). In the ritual, a Shaman always set fire this myrrh as equipment for the ritual. Myrrh reminds us that we need oxygen to stay alive and keep our spirit alive. Oxygen is produced by plants. It means that we should preserve our environment by not cutting the trees. Myrrh also represents fire that produces energy. In a brief line, both *meteri sumber* or *bersih desa* reminds the villagers to consume their own agriculture products. It also helps to preserve the four elements in plants or animal which construct our human nature. By cultivating our land, human beings have been able to continue their generation. There is good education, internet facilities, and easy way to get everything in our place, but we never forget where we came from.

## CONCLUSIONS

Every ritual performed by the community around the cultural heritage had a deep meaning.

These rituals were a representation of their lives both in social and economic life. In addition, ritual has played an important role in preserving the ecological balance between human beings and nature. It also proved that there was a connection between popular belief about the sacred place and environment conservation. There needs to be a synergy between the community around the cultural heritage and the government so that this culture is sustainable and can provide economic benefits for the community.

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