

The Relationship of Settlements and Culture of the Tengger Community in Ngadas Village

Muhammad Fahmiriyan Nur Arifin
Department of Urban and Regional Planning
Engineering Faculty, Brawijaya University
Malang, Indonesia

Dr. Wara Indira Rukmi, S.T., M.T.
Department of Urban and Regional Planning
Engineering Faculty, Brawijaya University
Malang, Indonesia

Dr. Eng. I Nyoman Suluh Wijaya, S.T., M.T.
Department of Urban and Regional Planning
Engineering Faculty, Brawijaya University
Malang, Indonesia

Abstract—Tengger people are people who live around the Bromo Tengger Semeru National Park (TNBTS), one of which is in Malang Regency. The Tengger community was originally found in four villages in Malang Regency, but due to the loss of Tengger culture in other villages in Malang Regency, Ngadas Village became the only village that still preserved and preserved Tengger culture in Malang Regency. This study wanted to determine the relationship between settlements and culture in the traditional settlements of the Tengger community in Ngadas Village. It is known that there are changes in cultural elements in the ecistic elements in Ngadas Village. It is also known that the traditional settlements in Ngadas Village are a manifestation of the relationship between ecistic elements and cultural elements of the Tengger people in the form of material culture and non-material culture.

Keywords:- Culture, Traditional Settlements, Tengger Society.

I. INTRODUCTION

Like other tropical countries, Indonesia is not only rich in species diversity and habitat, but is also endowed as home to millions of traditions and cultures with at least 300 major ethnic groups and 400 languages on more than 13,000 islands (Wiryomartono, 2014). Traditional settlements in Indonesia are a manifestation of this cultural diversity. Traditional settlements in Indonesia have different characteristics in each region, unique and historic diversity. Such as the typology of traditional settlements in Palembang City which is formed from physical and non-physical conditions (Muthmainah, Rukmi, & Maulidi, 2019).

One of the residential areas in Indonesia that still preserves its culture is Ngadas Village, which is the residence for the Tengger community in Malang Regency, East Java Province. Ngadas Village is one of four villages in Malang Regency which was originally inhabited by the Tengger community. The three villages besides Ngadas Village are Gubugklakah Village, Pandansari Village, and Poncokusumo Village. However, due to the fading of the Tengger culture in

the three villages which no longer carry out the cultural customs of the Tengger people, Ngadas Village is the only village that still upholds the cultural customs of the Tengger people in Malang Regency. Gubugklakah Village is an example of a village that was once inhabited by the Tengger community in Malang Regency, slowly starting to change the elements of their customs which are influenced by certain causes (Febriana & Pangestuti, 2018).

In the settlement of the Tengger community in Ngadas Village, there are customary regulations that develop in the laying and placement system for the construction of houses, these customary regulations form a community group that limits all socio-economic activities with sacred spaces (Santosa, 2016). The limitation of socio-economic activities with sacred spaces shows the distinctive character of the Tengger community settlements in Ngadas Village, these spaces are formed based on the myths preserved by the people of Ngadas Village (Endarwati, 2013). In addition, kinship groups in the Tengger community in Ngadas Village have produced a distinctive settlement pattern. (Agustpraja, 2017). Based on this explanation, the purpose of this study is to determine the relationship between the culture of the Tengger community in Ngadas Village with ecistic elements.

II. METHODS

The location in this study is Ngadas Village, Poncokusumo District, Malang Regency, East Java Province. This study uses descriptive data analysis which aims to provide a description of the relationship between the culture of the Tengger people in Ngadas Village and the ecistic elements or elements of settlement forming based on Doxiadis theory (1977). This study uses sources who are determined based on criteria, namely community leaders who are considered to have influence in community life and know the culture of the Tengger community in Ngadas Village the original villagers who live in Ngadas Village, and people from outside the village who live in Ngadas Village.

III. RESULTS AND DISCUSSION

A. Man and Culture

The majority of residents of Ngadas Village are farmers, this is because initially the Ngadas people made nomadic settlements from one place to another to seek farmland. Until now, the majority of Ngadas people work as farmers, although some residents have worked in the tourism sector since the establishment of Ngadas Village as a traditional tourism village in 2007.

Traditional ceremonies in Ngadas Village have their own characteristics, namely using the Tengger calendar called *Bondanan* in determining most of the traditional ceremonies to be carried out by the people of Ngadas Village. The months contained in the Tengger calendar start from the months of *Kasa* (1), *Karo* (2), *Katiga* (3), *Kapat* (4), *Kalima* (5), *Kanem* (6), *Kapitu* (7), *Kawolu* (8), *Kasanga* (9), *Kasepuluh* (10), *Dhesta* (11), and *Kasada* (12). The following are traditional ceremonies or village ceremonies in Ngadas Village:

- *Nyapuritual* is carried out on the 1st of the 1st month (*Kasa*) at the house of the Ngadas Village Head. *Nyapuritual* is the wish of the Village Chief and Village Officers to clean the village with a ritual as a prelude to performing *Karoritual*. The tools used at *Nyapuritual* are in the form of offerings chanted by Dukun and witnessed by village officials;
- *Karo* rituals are performed in the month of *Karo* and are held on the 7th (*Peng Pitu*) and the 15th night (*prepekan* activities) which are connected with *Tayuban*. The peak of *Karo* after carrying out *Karo* activities in Ngadas Hamlet and Jarak Ijo Hamlet is *Sadranan* as the closing of the *Karo* ritual which takes place in a public grave. The meaning of the *Karo* ritual is a form of community service in Ngadas Village to their ancestors, so that at the beginning of the implementation of the *Karo* celebration, the community invites ancestors and closes with *Sadranan* activities which are interpreted as bringing the ancestors back to the public graves;
- *Pujan* is a ceremony held as an effort to cleanse the village from the influence of evil spirits and keep it away from all dangers. *Pujan* comes from the word "pamujaan", which means worshiping the Creator. In the tradition of the Tengger people, *Pujan* is carried out five times a year in certain months based on the Tengger or *Bondanan* calendar. The kinds of *Pujan* are *PujanKaro*, *PujanKapat*, *PujanKapitu*, *PujanKawolu*, *PujanKasanga*, and *PujanKasada*;
- On the 25th day of the 6th month (*Kanem*) the *Geganepritual* is performed by Dukun, the meaning of which is to ask God to give people sustenance. On the 30th day of the 6th month, Dukun performs *Ngebleng* (fasting) for one day and one night, *ngebleng* is an activity of not eating, not drinking, and not meeting people until the 1st of the 7th month;
- On the 1st day of the 7th month, Dukun performs *Mutih* activities or fasting for one month. *Mutih* is a fasting activity performed by Dukun for one month, allowed to bathe only three times (on the 1st when starting *Mutih*, the 15th, and the 30th at closing), no drinking, no eating containing salt and sugar, allowed to eat during the day or night as long as it does not contain salt or sugar, another prohibition is not to sleep in one bed with a woman even if she is her own wife. On the 15th day, for one day and one night Dukun is given freedom such as eating salt or sugar, drinking, sleeping in the same bed with his wife is still allowed one night as long as he does not have sexual intercourse;
- After carrying out a series of activities in the 7th month, then in the 8th month carrying out the *PujanKawolu*, activity the series of activities is the same as *PujanKapat* but different words or mantras uttered by Dukun;
- Carrying out *Pujan* on the 9th month and held on the 24th (*panglongkasanga*), the name of the activity is *PujanKasanga* which is carried out on *panglongkasanga*;
- In the 12th month a *Kasada* ceremony is held. This ceremony was carried out by the Tengger community to commemorate the self-sacrifice of Raden Kusuma, namely the youngest son of Joko Seger and Roro Anteng who had volunteered himself to sacrifice for the welfare of his parents and siblings, then on the night of the 14th month of 12 the community threw palawija in the crater of Bromo Mountain. The meaning of the *Kasada* ritual is devotion to the ancestors by offering crops or crops. On the 16th of the 12th month, it was continued by performing *PujanKasada*;
- The *Mayu* ceremony is a simple nature offering to ensure a harmonious relationship between humans and their environment. *Mayu* is performed after the Village Chief election. The *Mayu* ceremony is carried out as a form of gratitude and inauguration of the Village Chief in a customary manner, the purpose of its activity is to introduce the elected Village Chief to the rulers of spirits or the invisible. The tool used is a red cow by placing the meat in the cow's mouth, the meaning of the red color is that the Village Chief is required to be brave, while the meat that is put in the mouth means being honest, symbolically if the elected Village Chief hurts the people it is the same as biting his own meat;
- The *Unan-Unan* ceremony is held every 5 years and is held at the Village Chief's house (Figure 1). The series of *Unan-Unan* ceremonial activities is similar to *Mayu*, but the tool used is the buffalo, according to the Tengger community the buffalo is believed to be the first animal on earth to be sacrificed. The purpose of the *Unan-Unan* ceremony is to clean the village from calamity or danger by giving alms to nature.



Fig. 1. Unan-Unan ritual in Ngadas Village.
Source: Author's Documentation, 2018

B. Society in Ngadas Village

Society elements in Ngadas Village are formed from various social interactions, these social interactions form customs or habits in residential spaces in Ngadas Village. The community usually gathers at night to just warm up or nightly patrol, the social interactions of the community at night are carried out at the community's house pawon (Figure 2), on the side of the village road, and at the guard post while lighting a bonfire to do *anget-anget* or warm themselves.

The customary officer is the Head of Ngadas Village as the customary leader who acts as a provider of information to villagers about activities both village activities and customary activities and also as a budget provider for activities in Ngadas Village, while those who carry out customs or commonly known as implementers the custom in Ngadas Village is the Dukun. The Dukun in Ngadas Village acts as a leader in all Tengger traditional activities in Ngadas Village. The Dukun in Ngadas Village is assisted by Legen and Sepuh as the dukun's assistant in carrying out traditional activities.



Fig. 2. *Anget-Anget* activity at *pawon* residents' houses.
Source: Author's Documentation, 2018

The community kinship system that exists in Ngadas Village is still very good, this is evidenced by visits between relatives on certain days. Mutual cooperation between relatives is also still being carried out well, this mutual cooperation can be seen if there is a sacred wedding ceremony, so their relatives also help with what to do or share their work. The kinship system also forms settlement patterns based on kinship relations.

C. Nature of Ngadas Village

Most of the Ngadas Village area is protected forest with an area of 13,357 ha. Ngadas Hamlet is at an altitude of 2100 masl and Hamlet Distance Ijo is at an altitude of 1800-1900 masl. Based on BPS data (2017) it shows that Ngadas Village has a slope of 0-45%. The slope in Ngadas Village greatly affects the livelihoods of the village community, who mostly work as farmers, the types of plants planted are potatoes, cabbage, green onions, and eggplant chilies. Ngadas Village also has a river that crosses the village, namely the Amprong River which is located between Ngadas Hamlet and Jarak Ijo Hamlet. Apart from protected forests and rivers, the physical condition of Ngadas Village is also in the form of grass fields and deserts. People take advantage of the village's natural conditions for farming, use wood for *anget-anget* or warm themselves and cook.

The land allocation in Ngadas Village is dominated by settlements of 12 ha and agriculture of 383 ha. Other infrastructure in Ngadas Village is school buildings, places of worship, village halls, government offices and public services, small shops, and houses that provide tourist services such as homestays. Utility services in Ngadas Village have also been accommodated, such as telecommunications networks, electricity networks, and clean water networks.

D. Building in Ngadas Village

Ngadas Village has public buildings that are used for the benefit of the village community and outside the village such as village offices and public services, education, worship, and others. Ngadas Village has three types of house buildings which are differentiated based on their physical form, namely Rumah Jawa, Rumah Limas, and Rumah Panggas.

• Building Shape

Rumah Panggas (Figure 3b) and Rumah Jawa are rectangular in shape. Rumah Jawa usually have an overhang on the front of the house that functions as protection from rain (Figure 3a). Rumah Limas building in Ngadas Village has a square shape. Rumah Limas building was originally intended for village officials because Rumah Limas building was first built by the former Village Chief. The spaces in Rumah Jawa, Rumah Limas, and Rumah Panggas are divided into a living room, bedroom, kitchen, and bathroom.

• Physical Character of Buildings

Rumah Jawa, Rumah Limas, and Rumah Panggas buildings use wood material for the walls of the house buildings, the floors are ground, the roofs of the house buildings do not use the ceiling so immediately use tiles. However, since the establishment of the Tengger mountain

region as a national park in 1982, the community began to reduce the use of wood from the forest for house building because the Ngadas Village area is part of the Bromo Tengger Semeru National Park area.

The roofs of Rumah Jawa are rectangular, following the shape of the house which is divided into 2 sides, while in Rumah Panggas and Rumah Limas the roof is divided into 4 sides, namely front, back, right, and left.

The walls in the buildings of Rumah Jawa, Rumah Limas, Rumah Panggas used to use wood material because wood material is easily available in the Adas Forest, but now people are starting to reduce the use of wood and start using bricks in house buildings for reasons of comfort and safety.

- Building Orientation.

The people of Ngadas Village do not have specific provisions regarding the direction of the house, the village community builds houses that are oriented towards accessibility, namely building houses facing the road. In addition, there are still several houses facing the direction of the water flow (west or south or southwest) which means to bring goodness. Likewise with the placement of houses that do not have special provisions, the village community will build houses on the land they own. However, for some residents, there is a habit of placing their house close to the family, namely placing the house of the older sibling on the right.



(a)



(b)

Fig. 3. (a) Rumah Jawa in Ngadas Village, (b) Rumah Panggas in Ngadas Village

Source: Author's Documentation, 2019

E. Network in Ngadas Village

Ngadas Village has roads that are divided into 4 types based on their functions and activities, namely Ngadas Highway, Village/Hamlet Main Road, Neighborhood Road, and Connecting Road. Ngadas highway serves as the main route for tours to Mount Bromo so that it becomes a connecting road between Malang Regency and Mount Bromo, besides that Ngadas Highway is also part of the Bromo Tengger Semeru National Park road network. The Village / Hamlet Main Street is a road located in Ngadas Village, this main road was built since the establishment of the Ngadas Village settlement. The neighborhood road is located in the residential area of Ngadas Village, the neighborhood road functions for the mobility of residents in the residential area. The connecting road of Ngadas Village is a road that connects Ngadas Hamlet with Jarak Ijo Hamlet. This connecting road not only functions as a connecting route between hamlets, but is also used by residents as a road to the fields.

The people of Ngadas Village use two springs, each of which are located in Ngadas Hamlet and Jarak Ijo Hamlet. The spring is connected to a pipeline, the community uses the spring for clean water needs in each hamlet.

IV. CONCLUSION

There are changes in cultural elements in the ecistic elements in Ngadas Village, such as the people's livelihoods in the tourism sector which are starting to be of interest to the community even though their livelihoods as farmers remain in the majority. Utilization of natural conditions by people who have begun to reduce the use of wood from the forest as building materials for houses. The function of the village road is not only as the main road of Ngadas Village, but also as a tourist route and national park route.

The traditional settlements in Ngadas Village are a manifestation of the relationship between ecistic elements and cultural elements of the Tengger people in the form of material culture and non-material culture. Material culture includes the natural physical conditions of Ngadas Village which are utilized by the community, the distinctive shape of the house, the physical character of the house building, the orientation of the house building based on kinship and accessibility, public buildings built by the community, and networks used by the community. The non-material culture in Ngadas Village includes traditional rituals that are still being carried out, the kinship of fellow villagers is still very good, the Tengger community in Ngadas Village still upholds the values and customary norms that apply to the Tengger community, and farming activities. the community during the planting and harvest periods.

REFERENCES

- [1]. Adiputra, I. T., Sudaryono, Wiyono, J., & Sarwadi, “Konsep Hulu-Teben pada permukiman Tradisional Bali Pegunungan/Bali Aga di Desa Adat Bayung Gede Kecamatan Kintamani Kabupaten Bangli, Bali”, *Forum Teknik Volume 37 No.1*, pp. 14-31, 2016.
- [2]. Endarwati, M. C, “Pengaruh Mitos pada Bentuk Ruang Bermukim di Desa Ngadas Kecamatan Poncokusumo Kabupaten Malang”, *Jurnal Tesa Arsitektur*, pp. 1-15, 2013.
- [3]. Febriana, Y. E., & Pangestuti, E., “Analisis Dampak Pengembangan Kepariwisata Dalam Menunjang Keberlanjutan Ekonomi dan Sosial Budaya Lokal Masyarakat”, *Jurnal Administrasi Bisnis (JAB) Volume 61 No.4*, pp. 143-150, 2018.
- [4]. Muthmainah, N. A., Rukmi, W., & Maulidi, C. “Conservation of Traditional Settlement Pattern in 3-4 Ulu Sub-District, Palembang City”, *DIMENSI-Journal of Architecture and Built Environment*, pp.93-102.
- [5]. Wiryomartono, B, “The Setting, Boundary and Origin,” in *Perspective on Traditional Settlements and Communities*, 1st ed. Singapore, 2014.