

## SETTLEMENT PATTERN OF PETUNGSEWU VILLAGE BY USING MENTAL AND BEHAVIORAL MAPPING

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### abstract

*The settlement order is affected by non-physical aspects of the residents, one of which is the culture and beliefs. This condition occurs also in the Javanese community, which has unique characteristics, which is referred to as community aboge (Alief-Rebo-wage). Embodiment neighborhoods in Javanese culture is divided into components longkangan, palungguhan, panepen and panggonan, while community characteristics that affect the space between the other side of the trust, social ties, personal expression and meaning. Using a descriptive-qualitative analysis tools and mapping behavior, it can eventually be known to the unique characteristics of its people, and of course the settlement pattern is formed. Based on existing studies found that at least the character of the existing society is divided into three communities, namely kejawen aboge, community of santri, and ordinary kejawen, which is spreading on the West side, Central, and East Village. Special characteristics of the community kejawen aboge main puller factor of this study is the use of a calendar that affect the use of time, and in turn also affects the fabric of space. Each community has a specification of the characteristics, the one that belongs to the kejawen (regular or aboge) is of the belief in pedhanyangan space, and also the conception sedulur / keblat papat lima pancer, as well as the principles of neighborhood harmonization, namely monocopat. Settlement pattern which is formed from the merger of clusters and linear patterns, formed by the linkage between the various components of the type of longkangan space, palungguhan, panepen and panggonan in a variety of scales, linear orientation toward the west-to-Srandil Panderman Mountain and the direction of Qiblah, and also the hierarchy existing space to put the home space aboge figures, pedhanyangan space, and fields loom as the most important space-forming pattern of the village space.*

**Keywords:** Settlement Patterns, aboge Javanese community, Petungsewu Village

## I. INTRODUCTION

System activity / activities in a particular time and space becomes an important issue in the planning of a residential neighborhood, and is an important variable as well as a basic necessity (Rapoport, 1977: 18). In a physical setting, individual behavior has a constant character change / steady, as well as generally accepted and stable / fixed. Physical setting is an open-system subject to space out and limited time (Lindarto, 2002). Rapoport (1977) stated that the typical characteristics of the community, inspired by the distinct culture will make the living room she shares will also have a unique structure also

The settlement is the result of joint work of the society in its physical expression will also be influenced by socio-cultural factors of the society in question (Rapoport, 1982). There are many kinds of human activities / communities in settlement space . Each type of activity affecting settlement patterns that form, but with different levels. There is a dominant spatial patterns of settlements affected by livelihood systems, but on the other hand there are also more influenced by the family system-related. In the context of this study, will be assessed at the same time trying to pin down as to how much influence the belief system of the inhabitants of a village settlement patterns formed in the village.

Petungsewu Village is one of villages in the district Dau, Malang regency which has distinctive features, and the most noticeable is the Javanese culture is very strong. Aboge communities located in the village of Petungsewu a community which also has a unique entity associated with beliefs that have. The house is then formed housing is a basic need that must also be required by this aboge community. Set the house in order to form the space environment, while the space formed structure is often born out of the realization of context, what is believed to be conceptually, into something that is invisible to the eye, and can be captured by the five senses.

Referring to the unique facts in this village, then the question arises: How does the map of mental and behavioral Petungsewu population, which is the form factor Petungsewu settlement patterns in the village?. Hopefully, the above problems can be answered, it will be also be formulated as whether the settlement patterns formed in the village Petungsewu, the formation could not be separated from the influence of the presence of the characteristics of the community, especially in terms of culture and unique beliefs.

**II. RESEARCH METHODOLOGY**

This research includes the category of field exploration and naturalistic-qualitative, with a focus on trying to dig as deep as you can about the specific phenomenon, which will further sought to know more obvious explanation. Referring to qualitative research by Soemantri (2005), this type of research include involved observation types.

As a support mechanism of this research, conducted several surveys that serves as a preliminary assessment, and ends with an actual survey that serves to sharpen the preliminary findings previously obtained. After the initial survey is completed, the next major survey for 35 days.

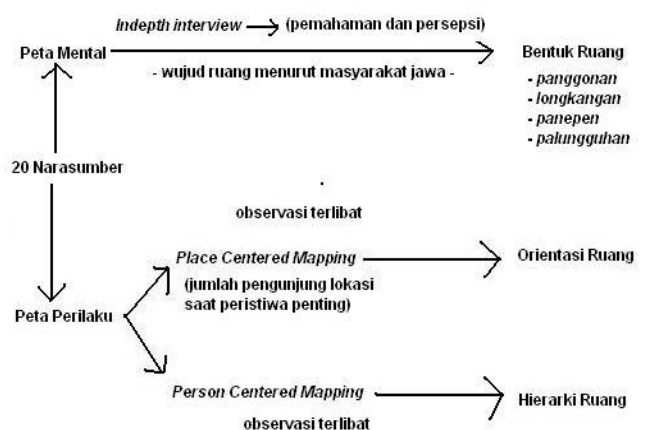
The analysis used in this study is a behavioral mapping, and analysis of mental mapping. Behavioral mapping illustrated in the schematic diagram of an area and the people doing various activities. Adalahh aim to describe the behavior and shows the link between the behavior of the specific form of design. Perilaku common types mapped are: travel patterns, migration, consumer

behavior, household activities, the use of public facilities (Lindarto, 2002: 12). (Fig. 1).

According Haryadi and Setiawan (2010), Behavioral Mapping depicted in the form of sketches and diagrams of the area, people doing activities. The aim is to describe the behavior of the map, identify the type and frequency of behavior and shows the link between the behavior of the specific form of design. This is in line with that made by Miiloning and Gartner (2008), in her study of pedestrian space, and Milke (2009) concerning the behavior of resident housing. Examples of behavioral resource mapping results can be seen in the appendix.

Mental mapping method including environmental category of cognition (Rapoport, 1977:108-177). Operations based on the understanding of human consciousness and understanding, recognizing and imagined space or environment that is (in the vicinity). The process is based on the memories and experiences of the people against it, the activity and the space around it. Based on that, consciously and unconsciously humans can (used to help) formulate and identify the characteristics space formed. Example usage of this mental map as did Wilde in the City of Herat (2009).

Use of mental mapping method in this research is backing up in an effort to identify patterns of settlement that is based on behavioral mapping. This happens because not all people's behavior / resident locations can be photographed in the study (survey) research. Sample results from the mental map sources (Fig. 2).



**Fig. 1. Mechanism analysis of behavioral and mental mapping**

### III. RESULTS AND ANALYSIS

Aboge sect often called thoriqoh syatoriyyah An Nahdliyyah. Adherents of Islam aboge or Alip-Wednesday-wage (a-bo-ge) in the village and elsewhere Petungsewu are taught followers of Sayyid Rasid Raden Yellow Shelf since the 14th century. Aboge word can be said of the repertoire of vocabulary derived from Java, which is an acronym of Alip Rebo wage. Aboge Java is to determine the method of calculating the day, date, month Java.

The conception of the relationship between such a good time that affects the Java space is generally understood by the conception horoscope, and the village of Petungsewu with aboge Community in particular.

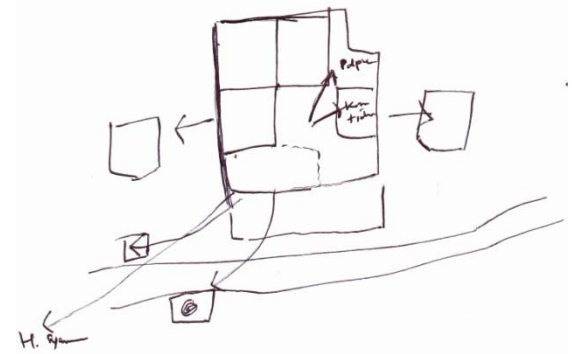
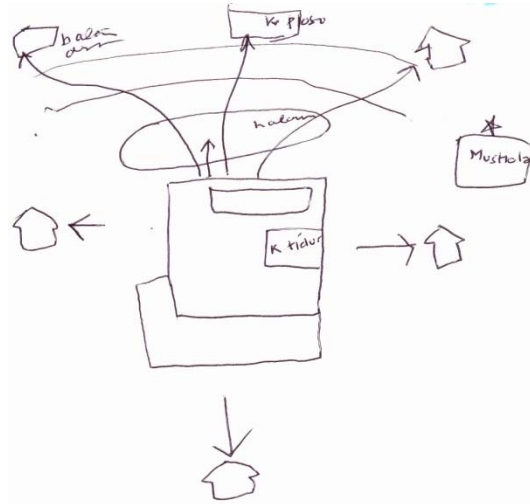
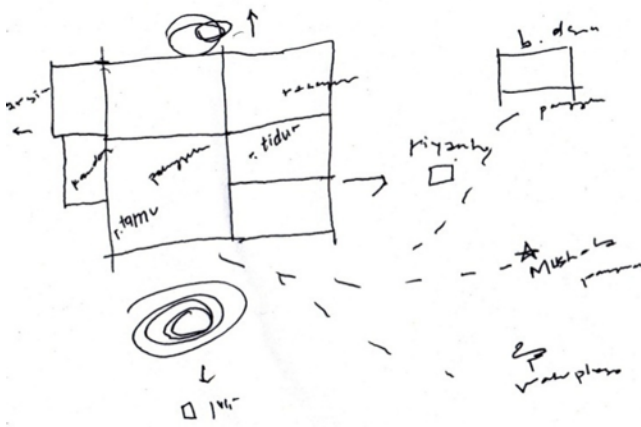
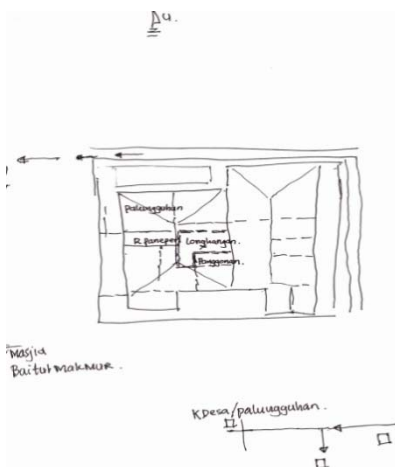


Fig. 2. Examples of informant mental mapping

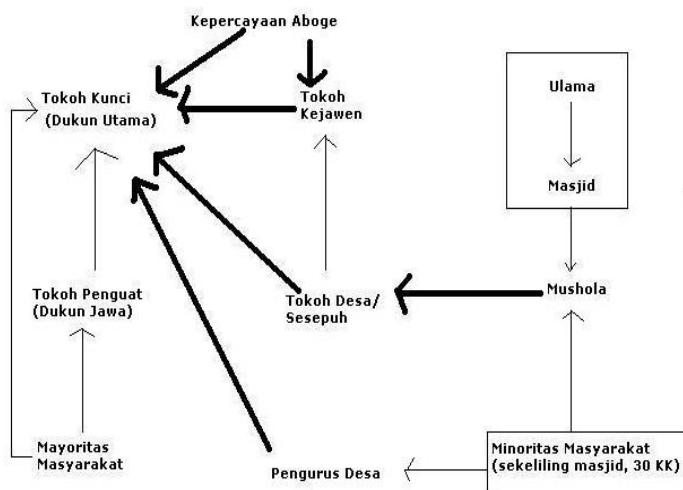
Space is a Javanese community orientation is known as punden or pedhanyangan, namely Mbah Toto in the western settlements, Mbelik or water in the North side, Petilasan Watuploso on the East side, and Tomb Kawak Rondo and Rondo Yellow on the South side. Historically, Petilasan Watuploso a starting place Petungsewu tripe base village, so it could be said this is a significant place as early or (place) of birth. Mbelik are springs that keep life, so that this place can be defined as pejaga-raiser. Kramat Kawak Rondo and Rondo Yellow, which historically is a wives of the founders of the village, can be interpreted as a companion and aligning life, while Mbah Kramat Toto is a symbol of death.

Aboge community more emphasis on nature, and less (obey) the aspects of Shari'a. For them, a good relationship with the creatures (human life and (ancestors)



who have died) more important than the affairs of others. Problems worship of God, is a personal expression, which everyone freely interpreting them. Meaning and easily, in aboge community prayer and prayer is dependent stability by every people itself.

In this condition, causing people and figure aboge (mainly H. Syamsuri) is well known as a generous and kind to their fellow citizens. Community and aboge figure is very active in supporting various activities in the village, such as repairing roads, and also build a mosque. In many cases, it can even be said that the main character aboge community in many ways is the central decision-making, both religious / belief, as well as other general things. This occurs because both the ordinary people and leaders (the) village and village elders also asked considerations often associated with a variety of issues in this village. (Figure 3).

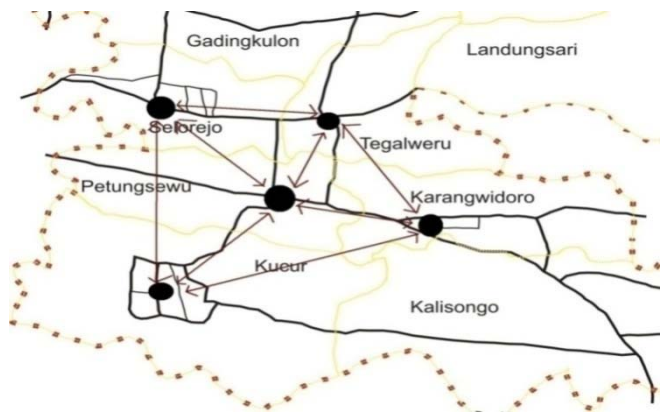


**Fig. 3. Aboge prominent central position in the village of Petungsewu**

With regard to social cohesion, although space formed is still influenced by family ties, but the most visible is the rectangular neighborhood system. That is, the presence of neighbors around the house as if regarded as a protector and guardian, and friend. Around the question, as if representing four cardinal directions, the East-West-North-South. This bond is much enhanced by such activities brokohan / metri (weton anniversary of homeowners, every 35

days), as well as other events. In essence, what happens in a house, as the joint responsibility of the 4 houses around him.

The above conditions lead to the system resulted in the neighborhood of this village can work very well. This is because every house (and its people) will look after the house and the occupants of neighbors in a system that bond strong. The above conditions were also applicable in the wider scheme, which is in a village. Maintain mutual cooperation relations based on a rectangular scheme with 1 village in the middle of it is still there. Under the scheme, the villages around Petungsewu working together include Tegalweru, Selorejo, Karangwidoro and Kucur village. (Figure 4).



**Fig. 4. Application of *moncopat* Concept at Petungsewu Village and surround**

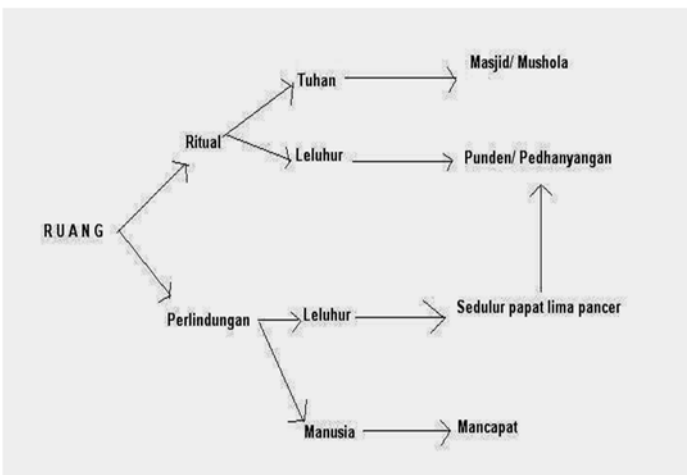
Based on the aspect of meaning, the construction of the house and not only take into account the environmental aspects of the physical, but also the non physical. Good time, and many kinds of realization of the existing Java horoscope on your lot to be a reference in the creation of the physical environment in Petungsewu. In addition, there are a variety of other devices to the media to be able to balance life and living in it. A good neighborhood relations considerations as well as hope for the creation of a harmonized life physically. Harmonization of the non-physical life is obtained through the search for the protection and maintenance of the 'invisible', especially ancestral spirits. (Figure 5).



**Fig. 5. Model Harmonization of life in the Petungsewu village**

**Petungsewu Village Settlement Patterns**

Based on the shape, there are many different variations of the embodiment of *panggonan*, *longkangan*, *panepen*, and *palungguhan*, both in micro scale, Mezo, and macro. Some types of space that are important include fields, hut, house Haji Syamsuri and *pedhanyangan* space, in this case Petilasan Watuploso. One of the most important conception is the conception of space *panepen* below. (Figure 6).

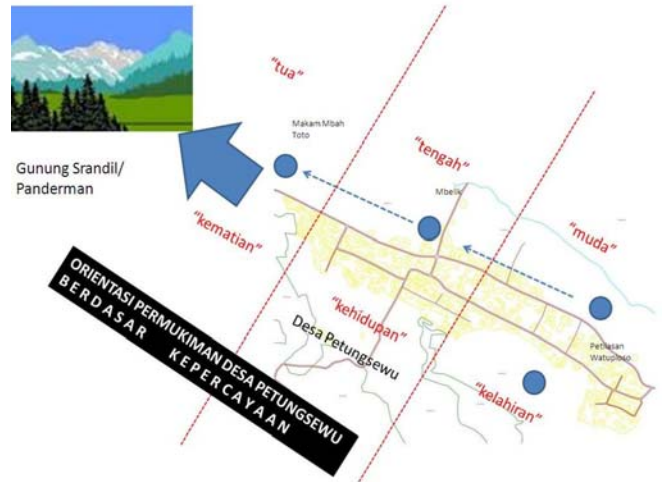


**Fig. 6. Panepen space concept**

Looks a mix of results between micro-scale and Mezo, the emergence of the East-West direction and orientation as well as the orientation of the dominant *Punden* according Petungsewu villagers. The

mosque and the road was still an option, although of course in smaller quantities.

Based on the external, settlement orientation refers to the WSW, on Mount Panderman-Srandil (for community-*aboge kejawen*) and Qibla direction (santri community). (Fig. 7).



**Fig. 7. Spatial Orientation of the Petungsewu Settlement**

Based on all the results of the above analysis, it can be concluded that the pattern of settlement Petungsewu village when viewed from the aspect of space according to Java's culture (*panggonan*, *longkangan*, *panepen*, and *palungguhan*) consists of a series connection of four aspects, namely *punden* or *pedhanyangan*, the figures *aboge*-in this case Abah (H.) Syamsuri, farm / garden, and a loom.

Settlement is in the middle position, so if it is interpreted the same as the conception *sedulur 'keblat papat, lima pancer moncopat* or conception. The depiction of the center of the village Petungsewu space hierarchy can be defined as the relationship of settlements surrounded and protected by elements of the guard, which if explored further resemblance to the conception *moncopat* and or *sedulur / keblat papat, lima pancer*.

Based on various studies above, the following is a presentation of the conceptual formulation Petungsewu village settlement patterns (Figure 8 and Figure 9).





**Fig.8. Formulation of conceptual settlement pattern in Petungsewu Village**

#### IV. CONCLUSION

Based on the aspects of the shape of space led to the realization of Java type space, ie panggonan, longkangan, panepen, and palungguhan the micro (home and vicinity), Mezo scale (the relationship between the neighborhood), and the macro-scale (the scale of the village Petungsewu).

Based approach supported mental map depth interviews with twenty-one selected sources, it is known that the dominant perception of space according to the sources in a variety of scales is to be a kind of space panggonan bedrooms (micro), and a loom for Mezo and macro scale. Furthermore, for the category of type spaces longkangan, the most dominant is the page (micro and Mezo) and fields (macro scale). Next, for this type of space panepen, raises bedroom North-East side (micro), praying (Mezo), and punden (macro). The last type of space is the space palungguhan, which gave rise to the living room (micro), neighbor (Mezo).

Based aspect orientation, a mental map that uses the approach produces Neptu born as a primary consideration in micro scale, while the scale raises Mezo *punden* as spatial orientation, and a macro scale also reached the same conclusion (*punden* as spatial orientation).

Orientation settlement based mapping approach through person-centered behavioral mapping shows that punden (especially Petilasan Watuploso) and Haji Syamsuri (main healer *aboge* community) is the main reference for the citizens Petungsewu the rituals associated with faith. The results are more or less the same place appears centered approach based on mapping, the visitor most is the space taken cared Watuploso, especially in the event *kenduren* One Suro, and *Bari'an* (salvation clean village).

Based on the aspects of hierarchy, which is really a scheme of amalgamation of various existing approaches showed that actual settlement patterns Petungsewu village prepared on the element with the highest hierarchy, namely *punden*, the H. Syamsuri, loom, and farm / garden. Petungsewu village settlement pattern is formed into clusters and linear pattern, which is the result of the interaction of various entities, such as the concentration of communities (clusters), the conception of space *pedhanyangan* (clusters), conception moncopat (clusters), the position and the direction toward the hermitage (linear), opposition binary space (cluster), and the conception *sedulur / keblat papat, lima pancer* (clusters).

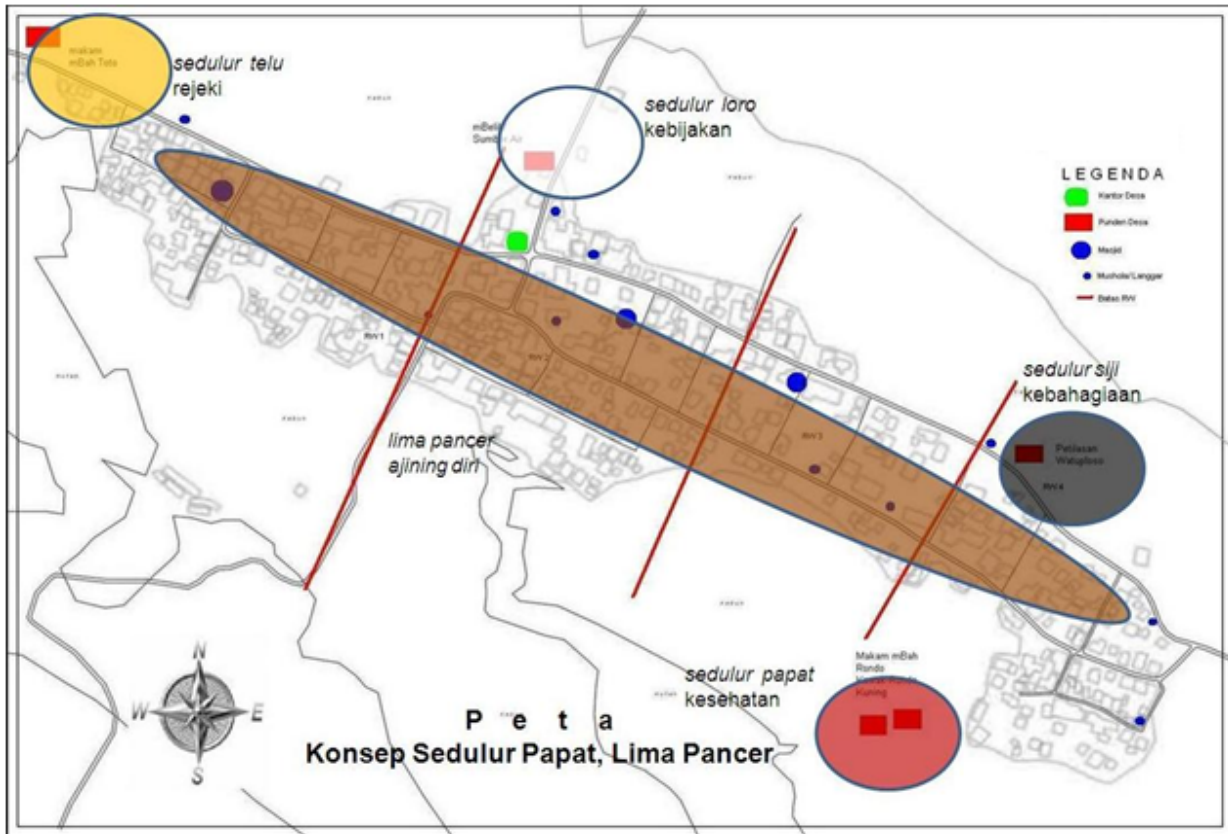


Fig. 9. Philosophical concept of the Petungsewu settlement pattern

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Appendix

