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STUDY ON THE LOCAL WISDOM OF SUMBERAWAN SOCIETY ON ARJUNO MOUNTAIN IN LANDSCAPE MANAGEMENT ABSTRACT Malang has cultural history diversity which is quite long because it is located in the lush mountains so there are a lot of cultural historical relics related to the natural preservation. Sumberawan Village is one of the regions having local knowledge in managing the landscape Arjuno Mountain.

Sumberawan society generally work as farmers and maintain belief in terms of site and myths related with the natural resource preservation, especially water management. The existence of springs at the foot of Arjuno Mountain as the livelihood of Sumberawan people such as agricultural irrigation, daily necessities, village fertility, and religiousness.

In the middle of the spring there is a Buddhist temple in the form of stupa and since ancient times it has been called Sumberawan Temple which functioned as a place of meditation by Buddhist. The study aimed to study the local wisdom of Sumberawan's society in managing the landscape on Arjuno Mountain. The method used was survey method with purposive sampling interview techniques.

The results show that the concept of local wisdom of Sumberawan in managing the landscape on Arjuno Mountain relates to sites and myths. The concept of local wisdom is patirtan concept related to ritual or religious interest and activities panguripan concept related to the function of water for the surrounding communities.

Keywords: Arjuno Mountain, Landscape Management, Local Wisdom, Sumberawan
Introduction Interaction between of human and nature results in local wisdom which is a form of environmental wisdom existing in social life in a place or region. Local wisdom refers to a certain locality and community so that local wisdom in each area is different.

This is caused by differences in natural challenges and different needs so that experience in meeting the needs of life forms a good knowledge system relating to environment and social. [1] Local wisdom is all forms of knowledge, belief, understanding or insight as well as customs or ethics guiding human behavior in life in an ecological community.

All forms of local wisdom is lived, practiced, taught and passed down from generation to generation as well as forms pattern of human behavior towards fellow human beings, nature, and supernatural. [2] Local wisdom is a universal knowledge and management strategy in maintaining the ecological balance tested by various disasters and constraints as well as human negligence.

Local wisdom does not just stop on ethics, but to the norms and actions and behavior, so that local wisdom can be like a religious man dominating in attitude and action, both in the context of everyday life and determining further human civilization. Indonesia is an agricultural country so that people of Indonesia are very dependent on nature and the dependence raises local wisdom in preserving nature.

One of Indonesia's region having local wisdom in managing nature is the region of Malang. Malang has a diversity of cultural history which is quite long because it is located on the lush mountain so there are many relics of cultural history associated with the natural preservation. Sumberwan Hamlet is an area which is located on the South Street of Arjuno Mountain having local wisdom in managing landscape.

Arjuno Mountain is one of the third highest active volcanos on Java island with height of 3339 m above sea level [3]. The existence of Arjuno Mountain has given life for Sumberawan Hamlet's people so that there is a close relationship between people and nature. Sumberawan's society generally works as farmers and maintains belief in terms of sites and myths relating to the preservation of natural resources, especially water management.

The existence of springs at the foot of Arjuno Mountain as a source of livelihood for Sumberawan's people such as agricultural irrigation, daily necessity, village fertility, and religion. In the middle of spring there is a stupa-shaped Buddhist temple and since a long time ago it has called Sumberawan which functioned as a place of meditation by Buddhist. The study aimed to study the local wisdom of Sumberawan society on Arjuno Mountain in managing landscape.

Method The study was conducted in Sumberawan Hamlet, Toyomorto Village, Singosari,

Malang, East Java (Figure 1). Figure 1. The location of the study (Source: Bappeda and www.google earth.com, 2015) A common method used is descriptive qualitative by Snowball technique method. Snowball method was a form of judgment sampling with sampling techniques performed in a sequence to obtain the data by respondents who know and understand more about Sumberawan region.

The main respondents consisted of the guards of Sumberawan Temple area, the RT and RW chiefs, and surrounding communities who utilize Sumberawan area as an agricultural land and water source. The analyzes performed in the study: 1) identification of Sumberawan's social and cultural character, 2) identification of Sumberawan's area landscape character, and 3) analysis of local wisdom concept in managing Sumberawan landscape.

Result and Discussion Identification of Social Culture Character of Sumberawan Society Sumberawan region is geographically located just below the foot of Arjuno Mountain with abundant water and soil fertility so that generally Sumberawan people have main livelihood as farmers and education level of primary school graduates, they are in productive age, Javanese, and their religion is Islam [4].

Because the Sumberawan people's livelihood is as farmer and it is supported by the low level of education and age levels of society, the dependence on the continuity of natural resources including water is very high. This showed that the life dependence of Sumberawan people on the availability of nature and water is not only as a basic necessity of life, but related to the level of Sumberawan's social welfare that was related to the common welfare of the Sumberawan's people using "participatory or togetherness or mutual help" in solving the problems of the rural development, village security, and the preservation of nature and spring.

The together applications could be realized that in the highest decision-making which is based on deliberation agreement made by the village government, agencies, community leaders, and religious leaders (Figure 2). Figure 2. Village deliberation (Source: Office of Toyomorto Village, 2015) Food security is one of the main pillars in supporting economic security and community resilience of Sumberawan so that it needs a steady development of food security by focusing on increasing the production capacity of commodities including rice and pulses through farmer groups (Figure 3).

In addition, there was the intensification of the utilization of living fence, rural roads, and other public facilities such as green open land and developed the processing and marketing of products through a group of women farmers. Figure 3. Farmers group (Source: Office of Toyomorto Village, 2015) A sense of family in Sumberawan's society is

very upheld and maintained until today.

It could be seen from mutual help in building the village with mutual help among people who built houses, roads, and cleaned up the village (Figure 4) Figure 4. Mutual cooperation in building village (Source: Office of Toyomorto Village, 2015) To maintain the security of Toyomorto Village, the government and villagers held training for the Linmas members with instructors from local authorities.

The infrastructure supporting the activities of the Linmas is spreading in the Toyomorto village including Sumberawan village to hold Pam Swakarsa with the community. Where as to keep the public health and improve skills of village mothers, it was through the an institution called PKK (Figure 5). Figure 5. Linmas and PKK (Source: Office of Toyomorto Village, 2015) Sumberawan society tribe in general is Javanese, Islam, and has open in thinking.

Sumberawan society has institutions of Javanese culture that the universe is a large institution (macrocosm) in synergy with the livelihood of small institutions of society (microcosm). Java community provide cultural symbols with a number of meanings to various things in everyday life. It can be seen from public acceptance of the existence of temple area Sumberawan **as a source of** life and a symbol of a meditating Buddhist, Hindu, and Javanese (Figure 6). Figure 6.

Sumberawan Temple and religious rituals (Source: Budiyono, Nurlaelih, and Sitawati, 2015 and administrator, 2015) Landscape Character Identification of Sumberawan Area Sumberawan area has the potential of natural and cultural landscape so high that it becomes one of cultural heritage area and become a tourist destination in Malang.

Landscape is a natural perspective with particular characteristics that can be enjoyed by all human senses, in which the characters blend harmoniously and naturally to strengthen the character of the landscape. These characteristics can be classified as a beauty when it has a unity of harmony in the relationship between the components of the landscape [5].

Landscape of Sumberawan area is one of the cultural landscape shaped by a cultural historical value of human interaction and surrounding environment consisting of natural elements and human-made elements so that it forms a landscape character which needs to preserve. Land Use Pattern Aspect Sumberawan area administratively is located in Sumberawan Hamlet, Toyomorto Village, Singosari, Malang, East Java (Figure 7).

Sumberawan area boundary to the north is on Toyomorto village, in the south is on

Losari Village and Pagetan Village, in the east is on Bedali village, and the West is on Gunung Rejo Village. While the total of Sumberawan area is amountt to 13,58 ha with the land-use pattern of Sumberawan area in general, i.e. rice field with extensive of 4.23 ha (31,15%) of the total area (Table 1). This shows that the landscape element of Sumberawan area in general is agriculture.

The existence of farm fields because there is abundant water that comes from springs Sumberawan. The land use pattern in Sumberawan area can be seen in Figure 8. Figure 7. Administration Map of Toyomorto Village (Source: Bappeda, 2015) Table 1. Land use Pattern of Sumberawan Area

No.	Type of use	Extensive ha	%
1	Mixed forest	3,84	28,30
2	Pine forest	2,00	14,70
3	Paddy	4,23	31,15
4	Dryland farming season	1,03	7,58
5	Water dam	1,54	11,33
6	Temple site area	0,25	1,84
7	Settlement	2,02	14,89
	Total	13,58	100

(Source: Budiyo, Nurlaelih, and Sitawati, 2015) Figure 8.

Land use pattern map of Sumberawan area (Source: Budiyo, Nurlaelih, and Sitawati, 2015) Historical Aspect Sumberawan area has historical value because there is historic site, namely Sumberawan Temple. Sumberawan temple comes from the word "sumber (source)" and "rawan (cartilage or lake)", meaning that there is a source areawhich is united to the greatest source and forms a cartilage or lake and the locals call it Rawan temple or cartilage temple. Sumberawan temple is a Buddhist temple of the Singosari kingdom and as the Kasuranggan or Nymphs heaven garden and had been visited by King Hayam Wuruk of Majapahit in 1359.

Sumberawan temple was found by natives in 1904 and subsequently by the Dutch government it was done restoration completed in 1937 [3]. The Sumberawan temple form originated from India by Buddhists as a "souvenir" by the Buddha to be remembered and worshiped in the form of pieces of nails and hair. Based on the site classification the architect has a classic type and arhcitecture, the age of the building is quite old (classic middle) i.e.

the 14th century, and the condition of the landscape has not changed. Based on the historical aspect Sumberawan area consists of sacred space (high historicity), middle space (medium historicity), and profane space (low historicity) (Figure 9). Figure 9.

Map of Sumberawan area based on historical aspect (Source: Budiyo, Nurlaleih, and Sitawati, 2015) Religious Aspect In Java belief, the function of the Hindu and Buddhist building, including Sumberawantemple, is adapted to the local needs. One of the elements which is considered magical powers is water symbolizing purity so that the sanctity increases [3].

Sumberawan temple is considered as a transformer or an introduction to the Amrita water. In Hindu mythology Amerta water is the drink of Gods and able to avoid death. Sumberawan Temple as an object or a sacred symbol of Buddhism is likened to a holy mountain (Mandara or Meru Mountain) which is a sacred mountain in Java. Sumberawan temple was established adjacent to water so that the water of the Sumberawan lake is considered sacred and characterized Amerta.

Sumberawan temple functionis as a memorial sign of key event site associated with the Buddha and as a sacred symbol of Buddhism which is considered auspicious and has a supernatural or magical power. Buddhism have four main celebration namely Maghpuja, Asadha, Khatnia, and Vesak. At the time of the celebration of Buddhist normally perform ritual or religious ceremonies in temple and monastery.

While the temple area where the ritual Sumberawan is used by Buddhists, Hindus, and Javanese. Based on the religious rites groove and ritual location in the area, Sumberawantemple consists of religious ritualspace and space which is not related to religious ritual (Figure 10). Figure 10.

Map of Sumberawan area based on religious aspect and Sumberawan Temple site (Source: Budiyono, Nurlaelih, and Sitawati, 2015) Tourism Aspect Sumberawan Temple area has a high natural and culture potential, it can be seen from the last five years that the number of foreign tourists and domestic visitors at the average of 18.256 people/month (business, 2015). The reasons to visit SumberawanTemple area areto have natural tourism, ritual tourism, observation, and research.

Sumberawan Temple area has a beautiful landscape visual quality and high historic temple site objects and high religious activities (Figure 11). Figure 11. Potentials of Sumberawan Temple area (Source: Budiyono, Nurlaelih, and Sitawati 2015) Vegetation Aspect Sumberawan Temple area has natural landscape so that the vegetation of Sumberawan temple is quite varied. Sumberawan vegetation consists of cultivation vegetation and religious vegetation.

Cultivation vegetation is used by the community as needs for food, furniture materials, housing materials and firewood materials. While religious vegetation is used in the ritual procurement in the Sumberawan Temple area (Figure 11). Table 2. Types of vegetation in the Sumberawan area

No	Local Name	Latin Name	Function
1	Padi (Paddy)	<i>Oryza sativa</i>	L Cultivation
2	Pinus (Pine)	<i>Pinus mercurii</i>	Conservation
2	Bambu (Bamboo)	<i>Gigantochloa lear</i>	Cultivation
3	Sengon	<i>Albizia chinensis</i>	Cultivation
4	Jati (Teak)	<i>Tectona grandis</i>	Cultivation
5	Pisang (Banana)	<i>Musa paradisiaca</i>	Cultivation
6	Cabe kecil (Small chilli)	<i>Capsicum frutescens</i>	Cultivation
7	Jagung (Maize)	<i>Zea mays ssp</i>	Cultivation
8	Maja		

Aegle Marmelos Religious 9 Bendo Artocarpus elastikus Religious 10 Teratai (Lotus) Nymphaea nouchali Religious 11 Mawar (Rose) Rosa sp Religious 12 Puring (Croton) Codiaeum variegatum Religious 13 Melati (Jasmine) Jasminum sambac Religious 14 Rumput gajah mini Axonopus compressus Religious (Source: Budiyono, Nurlaelih, dan Sitawati, 2015) Hydrological Aspect Sumberawan spring is a life source for the community of Sumberawan and Singosari area, in the form of texts, artifacts, human behavior, and cultural environment.

With local people be having Sumberawan water becoming sacred in the religion system, social and cultural system, and cultural value system, this will makes the water Sumberawan always be maintained by its existence in life. Therefore, the traditional conservation efforts to create myths, stories, and means of religious rituals. Sumberawanarea is spring heaven because the area has spring forming lake.

The function of the spring in Sumberawan is irrigating agriculture, daily necessities, village fertility, and religiousness (Figure 12). There is a significant relationship between Sumberawan temple and the spring around the lake, in which its function as the "patirtan" in Buddhism and a symbol of fertility of the soil so that the edge of the lake was built pesanggrahan of Sumberawantemple as a mean of transformation of the lake water which is considered sacred. Furthermore Sumberawan Temple as Mandara Mountainand the surrounding lake are as the Amerta.

While the function of "penguripan" in Javanese is that spring as a life function, which connotes a water function for the surrounding communities so that the sumber urip water or source of everything to stay alive. Figure 12. Water function in the Sumberawan Temple area (Source: Budiyono, Nurlaelih, and Sitawati, 2015) Local Wisdom Concept of Sumberawan's Society of Arjuno Mountain Sumberawan's society of Arjuno Mountain is an open society, but the society is bound by Javanese culture. The cultural perspective is based on particular meanings in human life.

the culture core is in a form of value system and a set of basic concepts integrated becoming an idea of integrated thinking, which became a guidance for human behavior in the society concerned. Based on the study, the people in the Sumberawan Temple area in the landscape management in the form of culture-perspectiveconservation motivated by folklore known by the public and the belief existence of not to violate them so that there is such a clean village culture, belief appreciation, and conservation through cultural heritage. Therefore, the landscape management of Sumberawan Temple based on sacred meaning and history, natural and cultural potential meaning, and social meaning.

Sacred meaning is an act of making becomes sacred. This relates to **the concept of culture** in relation to the religious system in society (Figure 13). Figure 13. Religious activities in the Sumberawan Temple area (Source: Budiyono, Nurlaelih, and Sitawati, 2015) Management having menaing of natural and cultural potential is the discovery of a spring potential for the wider advantages as tourism.

The existence of a beautiful natural landscape element and local communityactivities in maintaining and preserving nature can be potentially as tourism objects and attractions (Figure 14). The Sumberawanarea's community in general as farmers so it is heavily dependent on natural potentials to meet daily needs. Based on these community activities, it is created landscape as the scenery of rice fields, clear streams, and cultural attractions.

Sumberawan Temple area can be maintained because it is supported by government agencies such as the Department of Forestry and the Department of Culture and Tourism.While the managements of social meaning are the presence of springs,people life using water, and formation of public attitudes towards conservation of springs. Figure 14 Tourism potential in the Sumberawan Temple area (Source: Budiyono, Nurlaelih, and Sitawati, 2015) The local wisdom concept of the springs preservation in the cultural perspectives in Sumberawan temple area is the meaning of community and its connection with the data reduction, next it needs to find a concept which is accordance with the existing cultural reality.

Based on the results of the study it was found two local wisdom concepts of spring conservation in a cultural perspective, namely Patirtan concept and Panguripan concept. Patirtan in Javanese means "place of water or spring" which connotes religious activities of the communities. Panguripan in Javanese means "livelihood" which connotes the functions of water for the surrounding communities.

Patirtan concept is the concept of the function of water in Hindu and Buddhist at first to the interests and religious rituals. Patirtan in the present means spring for people's lives in a wider range, for agricultural irrigation, everyday lifeneeds, and tourism having impacts on the economic governance of the surrounding people.

Therefore, the concept of water as a patirtan is the source of life, and therefore must be preserved in various ways, including culture-based local way, such as the creation of folklore, legend, or myth. While Panguripan concept is the concept of water as a part of human life. Based on the finding of the stud, the wordwater as "sumberurip" or the source of everything in order to stay alive, so that it is understood that water is important for humans and environment.

The representations of sumber urip are the growth of myth, legend, which tells the "efficacy" of water for all purposes, such as treatment, purification, and as a means to demand something. This can be seen as the reality cultural coming from generation to generation, and growing into a habit. Conclusion The Sumberawan Temple area's community character uses participatory or togetherness or mutual assistance in solving the problems of the rural development, village security, and preservation of nature and spring.

Landscape character of Sumberawan area is dominated by rice fields, has a high history and religious values, has potential of natural and cultural tourism, vegetation cultivation and religious function, and has a spring for agricultural irrigation, daily needs, village fertility, and religious. While, the local wisdom concept of Sumberawan Temple society of Arjuno Mountain in managing landscape consists of patirtan concept relates to ritual activities or religious and panguripan concept relates to the functions of water for the surrounding communities.

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