

# Cosmological Value in the Spatial Setting of Kampung Naga

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**Abstract**— *Kampung Naga has an extraordinary appeal, from the built of the house, the rituals that are still being carried out, as well as the natural scenery, until finally the tourism development is carried out by the government, which is not based on community local customs, thus, resulting in a shift in the function of traditional places. However, the community still has an effort to maintain the inherited traditions of their ancestors. This tradition is manifested in various forms, from norms, rituals, to village arrangements. The spatial setting of Kampung Naga is not only influenced by tradition, but also by cosmological value. Therefore, the researcher wants to look for cosmological values contained in the spatial setting of Kampung Naga. The research method is descriptive-explanatory with the analytical method used is descriptive analysis, behavior mapping analysis, and overlay analysis. Research variables are cosmological beliefs, traditions, ecological elements, and spatial elements. The results of this study note that: 1) orientation is influenced by the order of the universe, the philosophy of tri tangtu dina buana, physical nature, and traditional belief. 2) the layout is influenced by the concept of Sundanese settlements (kaca-kaca and lemah-cai), tri tangtu (structure of the universe). 3) space hierarchy is influenced by the concepts of luhur-handap and tri tangtu (structure of the universe).*

**Keywords**— *Cosmological Value, Tradition, Spatial Setting.*

## I. INTRODUCTION

Culture is the work of humans obtained from *learned behavior* (Koentjaraningrat, 2009). Culture has a religious system that discusses belief systems and more deeply about the form and characteristics of the world and nature of what is called cosmology. Cosmology is the study of the universe as an organized system. Besides that, there is also a view of natural and social phenomena both in the big universe (macrocosmos) and the small universe (microcosmos) where humans establish a balanced and harmonious relationship with nature (Baedhowi, 2010). Cosmology is a part of belief which is a human perspective on his living space, aiming to create an orderly order achieved through the equilibrium relationship of the elements in the universe, for the creation of a safe life (Titisari et al., 2015). Cosmological belief systems are still widely found in Indonesia in the form of traditional activities, norms and customs, ritual activities, and daily activities, as well as physical elements such as buildings,

roads, and settlements (Rosmalia & Prasetya, 2017).

Settlements are the result of the interaction between humans and their environment which is dynamic and always developing, which is formed from five ecistics elements, namely nature, man, society, shells, and network (Doxiadis, 1968). Nature is a natural environment that becomes a place for humans to do activities. Humans as social creatures will eventually form social groups to survive and fulfill their needs. These groups then develop internal norms and relationships and are recognized as societies. From the physical development of the environment, the natural environment is not sufficient to protect human activities. The community then changed part of the natural environment to become a dwelling (shell). The development of *shell* an increasingly complex must then be equipped with elements that support activities that connect dwellings in one environmental system. This connecting network between shells is then known as the network.

Settlements that still hold customary and cultural values related to religious or religious values are called traditional settlements (Sasongko, 2005). Traditional settlements are scattered throughout Indonesia. Traditional settlements in Java have an attempt to unite humans and nature as a source of life, which is in line with the belief in the power of the macrocosmos (universe) and the microcosmos (settlements, houses, etc.) (Sumardjo, 2002).

In West Java itself, there are still traditional settlements, one of which is Kampung Naga. The traditional settlement of Kampung Naga, located at the foot of Mount Karacak, has special features compared to other traditional settlements. Kampung Naga does have extraordinary appeal, from the shape of the house, the rituals that are still being carried out, and the natural scenery, until it is finally designated as a Cultural Tourism Allocation Area based on the 2012-2032 RTRW of Tasikmalaya Regency. However, this tourism development was responded negatively by the community because the tourism development carried out in Kampung Naga was not based on the customs and norms that apply to the community (Nugraha et al., 2018). The phenomenon of tourism development and the dynamics of local communities has led to a cultural shift (Gadriani et al., 2017) and a shift in function in traditional places (Utami, 2013).

However, the efforts of the local community in protecting Kampung Naga are still far greater, as evidenced by the existence of traditions in the form of customary norms that they still apply, namely *wills*, *mandates*, *consequences*, and *prohibitions* which are norms of behavior and human relations with the universe. These norms are the basis for spatial planning, *zoning*, or building layout and composition (Ismudiyanto, 1987). *Wasiat* as one of the norms held is a tradition of ancestral heritage that must be obeyed and preserved by all residents, which in it discusses the house from the type of material to the arrangement of the direction it faces, as well as the zoning of the area in Kampung Naga so that researchers want to examine how the people of Kampung Naga with their relationship with the universe regulate the spatial layout of Kampung Naga. Spatial elements consist of orientation, layout, hierarchy as well as openness, and spatial size (Ronald, 2005).

This study aims to determine the cosmological beliefs and traditions of the people of Kampung Naga and the elements forming the traditional settlement of Kampung Naga so that in the end they can evaluate the cosmological values contained in the spatial setting of the traditional settlement of Kampung Naga.

## II. RESEARCH METHOD

The research method used is the descriptive-explanatory. The descriptive method is a problem-solving procedure by describing or describing the state of the research object based on the facts that appear in the field (Nawawi & Martini, 1996). Explanatory research is carried out to find explanations for why an event or symptom occurs to link different but related patterns. So the descriptive-explanative method is research with problem-solving that is explored to find an explanation of why an event occurs based on the facts that occur in the field.

### 2.1 Research Variables

Departing from the formulation of the problem in this study, variables are needed to help researchers to answer the existing problem formulations. There are four variables to answer the problem, namely cosmology (Kustedja et al., 2012; Rosmalia & Prasetya, 2017; Titisari et al., 2015), tradition (Peursen, 1988), ecistic elements (Doxiadis, 1968; Rakhmawati et al. al., 2009) and spatial layout (Ronald, 2005).

Table.1: Research Variables

Objective	Variable	Sub Variable
Knowing the cosmological beliefs and traditions of the people of Kampung Naga	Cosmology-cal beliefs	Natural elements System of the universe
		Creation of the universe
Knowing the elements forming traditional settlements of Kampung Naga	Ecistic elements	Customary/Habits
		Norms / rules
		Nature
		Man
Finding cosmological values contained in the spatial layout of the traditional settlement of Kampung Naga.	Cosmology	Society
		Shell
		Network
Finding cosmological values contained in the spatial layout of the traditional settlement of Kampung Naga.	Tradition	Spatial elements

### 2.2 Data Collection Methods

Data collection methods were primary surveys conducted by through observation, interviews, and

literature studies. Observations are made by following the daily activities of the community according to the direction of the customary leader. This observation was carried out on the object of research, namely the traditional settlement of Kampung Naga. Interviews were conducted to obtain data about the cosmology of space along with its forms and values that affect the settlement of Kampung Naga. Interviews were conducted with traditional leaders who were used as research subjects related to research variables carried out to obtain data regarding the rules and knowledge of the cosmological beliefs of settlements.

The population in the study of the Cosmological Value in the Spatial Layout of Kampung Naga covers the entire residential buildings of Kampung Naga. The buildings in Kampung Naga consist of 112 buildings, with 109 houses, 1 mosque, 1 Bumi Ageung, and 1 *bale patemon*. Determination of respondents from this study using a non-random sampling technique, namely the purposive sampling technique in which the sample is selected directly based on research objectives. The community respondents are customary elders, *punduh*, and tour guides.

### 2.3 Analysis Method

#### 2.3.1 Cosmological Beliefs Analysis

Descriptive analysis of cosmological beliefs was carried out to reveal the natural elements that have meaning for the beliefs held by the people of Kampung Naga; the universal system which includes the circulation system, position, level of every natural element which has meaning for the beliefs held by the people of Kampung Naga; the creation of the universe regarding how the universe was formed according to the beliefs of the people of Kampung Naga; Customs/Habits in the form of traditional rituals, folk games, and *selamatan* as forms of beliefs held by the people of Kampung Naga; The norms/rules believed by the Kampung Naga community as a regulator and barrier in their behavior and in living daily life

#### 2.3.2 Elements of Settlements Analysis

Analyze descriptively the ecistics elements such as physical nature, religious activities and cultural activities, types and functions of buildings, roles and characteristics of space, as well as road networks and accessibility in shaping the spatial layout of Kampung Naga.

#### 2.3.3 Cosmological Values in the Spatial Setting of Kampung Naga Analysis

Analysis with descriptive analysis methods related to the cosmological values contained in the spatial layout in Kampung Naga which can be seen from the spatial

elements which produce patterns formed from ecistic elements seen how the orientation, layout, level/hierarchy, openness, and the amount is based on the cosmological beliefs of the people of Kampung Naga.

#### 2.3.4 Behavior Mapping Analysis

Behavior mapping which was carried out using *place-centered mapping* was used to see the traditions of the people of Kampung Naga. The steps taken are identifying the spaces used by community groups in the spatial setting sketch. The second stage is to observe and record the activities of community groups in the tradition carried out in Kampung Naga and to mark the sketches.

#### 2.3.5 Overlay Map Analysis

Spatial operations that combine different geographic layers to obtain new information. To present information on the spatial cosmology of Kampung Naga, a map was used. The data entered in the map is a combination or pile of spatial data and the cosmological concept of Kampung Naga.

## III. RESULTS AND DISCUSSION

### 3.1 Settlement's Elements/Ecistic's Elements

#### 3.1.1 Physical Elements

Kampung Naga is located in RT 01 / RW 01 of Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province. Neglasari Village is located on the provincial road that connects Garut Regency and Tasikmalaya Regency and is one of the villages included in the Salawu District. Kampung Naga is located in Naga Village and has an area of 10 hectares consisting of residential land, gardens, rice fields, forest. However, what is included in the customary land is only 1.5 hectares and is limited by a guard cage (*kandang jaga*) around the traditional land of Kampung Naga. The distance from Kampung Naga to Neglasari Village is  $\pm 800$  m, the distance to Salawu District is  $\pm 5$  km, and the distance to the district capital is  $\pm 16$  km. The administrative boundary of Kampung Naga in the west is Bukit Naga, the northern border is Cigalontang Village, the east is bordered by the Ciwulan River and protected forest, and in the south is the Garut-Tasikmalaya highway.

Kampung Naga, which is located on a hillside with an altitude of 600 masl - 670 masl, has an average daily temperature of 21.5-23 ° C with humidity in the range of 69-97%. The airflow created from the location of Kampung Naga in the hills generates an east-west airflow. The valley winds occur during the day, bringing the wind from the valley to the mountains or from the east

(dwelling) to the west (*Bukit Naga*), while the mountain winds occur at night, blowing from the mountains to the valleys, west to east.

Kampung Naga's water sources come from two sources, namely from the Ciwulan River and from springs. Ciwulan River originates from Mount Cikuray in Garut Regency. The water source from the Ciwulan River is used by the community for bathing, washing, *wudhu* (ablution), and for irrigating rice fields and *balong*. Another source of water is spring water commonly used by the community for drinking and cooking because the water conditions are cleaner.

Land use in Kampung Naga is divided into several types, namely rice fields, forests, and dwellings. The rice fields in Kampung Naga are outside *kandang jaga*, a fence, have an area of ± 3.25 ha. Production forest located in the hills to the west and north of the village has an area of ± 4.63 ha. *Leuweung Kramat* has an area of 0.1 ha which can only be entered when performing a ritual. *Leuweung Larangan* with an area of 1.32 ha, although administratively located outside Kampung Naga, this forest has meaning for the local community. The residential area is an area that is designated for carrying out daily activities for the community within an area of 1.5 ha which includes customary land.

3.1.2 Humans and Society

Kampung Naga community are the original descendants who inhabit the area, while *Sanaga* are all the original descendants of Kampung Naga, both those who live in Kampung Naga and those who live outside the village area.

The origin of the name Kampung Naga, is based on the location where Kampung Naga is located, which is under a cliff. "Cliff" in Sundanese is "*gawir*", and "at" in Sundanese is "*dina*". So, they called this village area Kampung (di) Na Gawir, and shortened it again to "Kampung Naga".

No one knows for sure since when Kampung Naga existed. All historical records of the village had been burned down in the burning incident by DI / TII in 1956. Based on the various history of Kampung Naga circulating around, it can be concluded that Kampung Naga has existed since the Galunggung Kingdom was founded (7th century to 12th century), but not it is known exactly when Kampung Naga was founded. Kampung Naga was discovered by *Eyang Singaparna*, as a person who came from Galunggung Kingdom to look for new areas. He came and built the first house in Kampung Naga which is currently known as *Bumi Ageung* or the big or grand house. The people of Kampung Naga lived in peace, but in

1956 DI / TII came and destroyed everything.

The entire community of Kampung Naga adheres to the Islamic religion, so that from their activities and how they interpret everything based on religion and Islamic law. Kampung Naga, which is located at the *Tataran Sunda*, is still influenced by Sundanese customs and culture so that the original Sundanese belief has little influence on people's lives. *Tri Tangtu dina Buana* is a Sundanese philosophy that is still used by the people of Kampung Naga in their daily lives. *Tri Tangtu dina Buana* consists of three interconnected components, namely God or *Hiyang / Hyang*, nature or the structure of the universe, and humans.

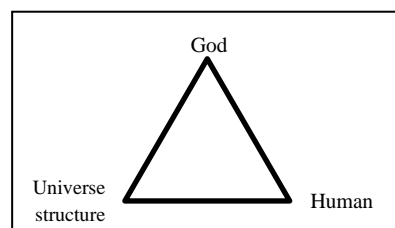


Fig.1: Tritangtu Dina Buana Structure

Rituals are still carried out in Kampung Naga as a form of traditional inheritance and to carry out the will and mandate of the ancestors. Traditional rituals carried out by each family or domestic traditional rituals include ceremonies of birth, *narosan* or marriage, death, and building a house. Meanwhile, the communal traditional rituals are *hajat sasih*, *Agustusan*, harvest celebration ceremonies, and mass circumcision.

Table.2: Traditional Rituals in Kampung Naga

Type of Ceremony	Purpose	Time	Location
Individual			
<i>Ngarujak</i>	Maintain and respect the rice harvest	Weekly	<i>Goah</i>
Birth	Thanksgiving for the birth of a child		House ( <i>bumi</i> )
<i>Walimah an</i>	Unite two couples legally according to state law, custom and religion	<i>Eventual</i>	Mosque, House ( <i>bumi</i> )
Death	Pray for the death		House ( <i>bumi</i> )
Building House	Ask for smoothness of the construction of the house		House ( <i>bumi</i> )

Type of Ceremony	Purpose	Time	Location
Communal			
Hajat Sasih / Numpeng	Respect for the ancestors and be grateful for the favors from Allah SWT		Mosque, the tomb of <i>karuhun</i>
Selamatan Padi	Begging for rice to grow well and be grateful for the crops	Annual	Rice field
Agustusan	Commemorating Indonesia's independence day		<i>Bale Desa</i>
Ruwatan Kampung	To ask for safety and to refuse reinforcements		Kampung Naga
Khitanan	as a form of Islamizing someone	Eventual	Kampung Naga
Samagaha	So that the sun will return to illuminate the earth		<i>Saung Lisung</i>

During the implementation of this ritual, there are some elements and spaces that have an important role. There are many uses of elements in each ritual process carried out, but the element that must be present in each ritual is *lemareun*. *Lemareun* is a *sajen* (offerings) that contains betel, areca nut, lime, and tobacco. The existence of *Lemareun* a tradition passed down from *their ancestors* that continues to this day. There are also those who believe that the *lemareun* is a medium of communication between humans and their *karuhun*, so it is important in ritual activities.

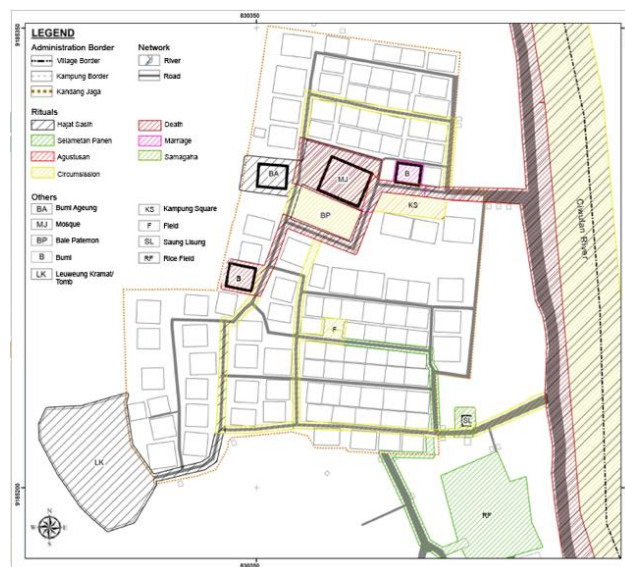


Fig.2: Map of Kampung Naga Traditional Rituals

### 3.1.3 Buildings

The buildings in Kampung Naga are in the form of stilt houses which are considered suitable for the tropical area. The building construction uses only seven types of materials, namely wood, stone, bamboo, *tepus*, *injuk*, nails, and glass. The buildings in *kandang jaga* are *bumi* or house, mosque (Masjid Jami), *bumi ageung*, *bale patemon*, *rice barn*. The buildings outside *kandang jaga* are *pancuran*, *saung lisung*, and a goat pen.

### 3.1.4 Circulation Path

Getting to Kampung Naga is quite easy, because of its location which is close to the Garut-Tasikmalaya highway. The entrance to the traditional village has only one route, by descending 439 steps made of stone. When entering the traditional land of Kampung Naga, you can see the boundary between the village and its outer area, by the presence of *kandang jaga*. The main gate to enter Kampung Naga is in a straight line with the mosque, however, several other entrances are smaller, but still passable. Within the village area, all sections can be used as roads, both between houses and other barriers.



Fig.3: Circulation Path

The roads in the village are also used as spaces for community rituals. Rituals that use roads in their implementation are the rituals of *hajat sasih*, circumcision, and *walimahan*. When performing *hajat sasih*, the road used is the road from the Ciwulan River to the Mosque and *Bumi Ageung*, and the road from the mosque to *Leuweung kramat*. The circumcision ritual uses almost all the roads in the village. The road used for *walimahan* is the front road of the bride's house or the front yard of her house.

### 3.2 Cosmological Value in the Spatial System

#### 3.2.1 Orientation

The orientation of Kampung Naga's building is one of the rules passed down by the ancestors of Kampung Naga which is still maintained today. This hereditary rule requires buildings facing in one of the two permitted directions, either to the north or south. In the beginning, arrangements regarding the direction of the house were based on calculations from the date of birth. According to the community, the direction of the house to the north or south is not without reason, from a health perspective, the night wind that blows from west to east is a wind that brings disease. Also, with the houses facing north and south, it made it easier for residents to find the Qibla, for praying.

From a geographical point of view, this north-south orientation is also influenced by the high contour in the western part of the village and is getting sloping in the east, making the Ciwulan River water in the west flowing down to the east where the village is located. Because of this flow of water, the construction of houses extends from west to east so that water continues to flow and houses do not block the passage of water.

The orientation is arranged in such a way, taking into account its natural conditions, namely hilly land with the contour in the west is higher than in the east which is quite gentle, where the water flows from high to low (west to east) so that the building is stretched west-east with a door on the north or south. By doing so, water will continue to flow downwards and not be obstructed by buildings. The community is very grateful for the existence of water because it is a source of livelihood that is useful for all their activities, so that its existence is maintained by the community, such as how people protect the forest and nature around the village. From this reason, it can be seen that indeed people believe that they live with nature, so it is obligatory for them to protect nature and not disturb the natural ecosystem (with a form of the orientation of the house so that it does not obstruct the waterways), to achieve the order of the universe.



Fig.4: Orientation Map

#### 3.2.2 Layout

Kampung Naga, whose land belongs to the custom, is bordered by *kandang jaga* made of bamboo. The locations of the buildings are outside and inside of *kandang jaga*. Broadly speaking, the Kampung Naga area is divided into three parts, which are dirty areas, clean areas, and sacred areas. The clean area is inside *kandang jaga* with an area of 1.5 ha, which includes people's houses, houses of traditional leaders, *bale patemon*, *Bumi Ageung*, and mosque. The area outside *kandang jaga* is dirty or polluted area because many activities outside the village area produce waste. Areas that are polluting include *showers*, animal cages, *saung lisung*, *balong*, and rice fields. Sacred areas are spaces that are sacred by the community. The location of the sacred spaces is *leuweung*

larangan and leuweung kramat.



Fig.5: Layout Map

In Kampung Naga, the village layout was also influenced by the Sundanese traditional concept of *kaca-kaca*, *lemah-cai*, and *buana* zoning. *Kaca-kaca* also means as a barrier of two different areas, manifested in the form of a *kandang jaga*. *Kandang jaga* is a barrier between the clean area (in the village), the dirty area, and the sacred area (west of the village). The existence of *kandang jaga* provides a clear boundary effect in positioning the existence of the village.



Fig.6: Concept of Kaca-Kaca

The concept of *lemah-cai* or land-water shows that in placing a village there must be land or land as a place to live, and *cai* as a source of water which can be a spring or river. *Lemah* is used as a place for living, rice fields, and gardening, while *Cai* which is a source of water used for drinking, Ciwulan River for bathing, *ablution*, rice field irrigation, and *balong*.



Fig.7: Lemah-Cai Concept

The zoning of dirty, clean, and sacred areas also illustrates the cosmological view of Sunda three patterns and also an embodiment of three *buana* (structure of the universe), which are *buana nyuncung*, *buana panca tengah*, and *buana larang* into the fabric of space good-neutral-bad. Dirty areas that produce polluting waste is a picture of *buana larang* or bad space. Clean areas, as a place for daily activities, is a neutral space, as an illustration of the *buana panca tengah*. Sacred areas as an illustration of *buana nyuncung*.

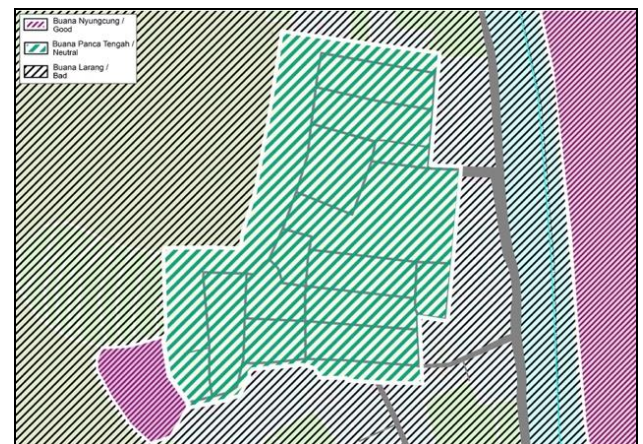


Fig.8: Buana Zoning in the village placement

### 3.2.3 Hierarchy

In a settlement, based on Rakhmawati (2009), the hierarchy is divided into the level of sacred space. Kampung Naga which is divided into three areas, dirty, clean, and sacred areas has different spatial characteristics. The dirty area has spaces of a profane nature, where daily activities are carried out. In the clean area, there are two different spatial characteristics, namely sacred for *bumi ageung*, mosques, and *bekas pangsolatan*, and profane for the *bumi*, *bale patemon*, and *leuit* with the main function of housing. The entire sacred area of the space is sacred,

namely *leuweung kramat* and *leuweung larangan*.

When traditional rituals are carried out, some spaces change their properties, such as the River Ciwulan during *hajat sasih* and circumcisions rituals, *bumi* during the rituals of death and *walimahan*, *kampung* square in front of *bale patemon* during the circumcisions ritual, rice field when the ritual of *selamatan* rice occur, *saung lisung* when *samagaha* and *selamatan panen* take place, as well as the road leading to the tomb during *hajat sasih ritual*.

Based on these two grounds, the nature of space, based on society and based on customary rituals, can identify the hierarchy of space. The hierarchy of space with the highest level is a space that has an existing sacred nature and during ritual activities, the second level is a space with a sacred nature but has no meaning in traditional rituals, the third level is a space with profane characteristics in daily activities and is sacred during rituals, the fourth or last level is a space where only daily activities are carried out in it.

Table.3: Hierarchy of Space

Hierarchy of Space	Space
I	<i>Leuweung Kramat</i> , <i>Bumi Ageung</i> , and mosque
II	<i>Bekas pangsolatan</i> , and <i>leuweung larangan</i>
III	Ciwulan river, <i>bumi</i> (house), streets, fields and <i>saung lisung</i>
IV	Residential, <i>bale patemon</i> , <i>leuit</i> , <i>balong</i> , <i>pancuran</i> , animals cage, arable / production forest, rice fields, and roads.



Fig.9: Hierarchy Map

The first level hierarchy of space is located in the west of the village with the highest topographical position - top. The second level is in the east and the lowest position (*leuweung larangan*) - the bottom. The third and fourth levels are somewhere in between which makes it - the middle. The level of sacredness from high to low does not correspond to geographic location, but when viewed from the level of importance, the first level hierarchy of space has the highest level of importance. The second level hierarchy of space has meaning but is less important. And the third and fourth levels are in the middle level of importance. This is related to the Sundanese cosmological concept, the *tritangtu* which divides the universe into the top - middle - bottom. In addition, the placement of important locations from top to bottom or from higher to lower in *Kampung Naga* is compatible with the concept of *luhur-handap urang Sunda*.

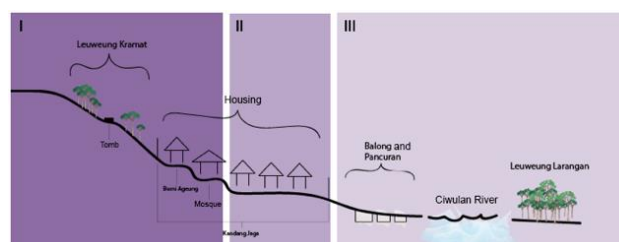


Fig.10: The Hierarchy of the space

The tomb is in the highest position, which when viewed from the concept of *luhur-handap* has the most important function. Its existence is in the forest in the hills so that there are trees that keep the soil strong and so that water is absorbed into the ground and does not immediately flow down. So that this important function is

more for the forest. The importance of the forest in maintaining the natural balance around the village, however, does not deny that the existence of the graves of the community's ancestors is equally important. Because if there were no ancestors, they wouldn't be alive today. When combined, indeed, the existence of forests and tombs in the west of the village has the most important function for the community. Below the *leuweung kramat* are *bumi ageung*, *bale patemon*, the mosque, and the community dwellings. Underneath, there is a *pancuran* and *balong*, then there is the Ciwulan river which forms a barrier between Kampung Naga and *leuweung larangan* which is in the easternmost part. *leuweung larangan* is not functioned directly by the community but has a role to balance nature with its existence.

### 3.2.4 Openness and Amount of Space

The openness of space can be seen from the boundary between the buildings in Kampung Naga. Like other traditional villages that do not have a fence, the houses in Kampung Naga are limited to using stones, ditches, and roads. The stones that are installed around the house are the boundaries of the owner's land ownership, and the ditch around the house is for draining rainwater.

The front of the house, which faces the front of the house, has more open space than the back of the house. The lack of separation between the high house, *golodog* mutually equally high vis and give the impression of open, it also supports the community's habit of caring and love to socialize with neighbors. The back of the house is much narrower because there are no activities carried out there, only a small ditch for running water. The side of the house only has a stone boundary and no ditch, the side of the house has a wider openness because it is used as a community road circulation.

At the main entrance gate of Kampung Naga, there is a very wide opening. The buildings are far apart but still, give a friendly and intimate impression. This space is the square that is used by the community for traditional rituals, a place for drying *palupuh*, drying rice, and a place to play for children. The center of the village, where the mosque and the *bale patemon* are located, also has a wide-open space, but not as large as the square.



Fig.11: Open Space

## IV. CONCLUSION

Based on the research results, the conclusions can be seen as follow:

1. The belief held by the community is Islam, while still holding the tradition of *karuhun* (ancestor) as a guide for their daily life.
2. Tri tangtu dina Buana is a Sundanese philosophy used by the people of Kampung Naga, this triple pattern depicts the relationship between God, man, and nature.
3. Traditional rituals are categorized as individual and communal rituals. Individual rituals are carried out by each person or family, they are the weekly ritual, *ngarujak*, carried out in the goah, eventual rituals, such as birth in the house, *narosan* in the mosque and house, death ritual in the house, building a house on the land of the house. Communal rituals are rituals performed by the village community both annually and eventually. The annual communal ritual is a celebration of *sasih* which is carried out in the Ciwulan river, mosque and cemetery, *selamatan padi* in the rice fields, *Agustusan* in the village hall, and *ruwatan kampung*. The eventual ritual is circumcision in the Ciwulan river, mosque, and field, and *samagaha* is performed in saung lisung. In each ritual, elements are used to complement the ritual, with the element that must be present in each ritual is a *lemareun* or *sajen*.
4. The orientation of the building faces north and south, extending from west to east which is formed from the contours, water flow, and traditional beliefs contained therein. Thus, the harmonious relationship between humans and nature as evidenced by the reciprocal relationship between nature and the spatial

orientation of the buildings in the village means that the order of the universe is contained in the spatial orientation of the village.

5. The village is divided into three parts, namely dirty, clean, and sacred areas. Where the dwelling is inside *the kandang jaga*. The mosque, *bale patemon*, and *bumi ageung* are all in the middle of the village, *Bumi Ageung* is placed at the top of the village center, and the *pancuran*, *balong* and rice fields are outside *kandang jaga*. The location of the village as well as the division of this area contains Local Traditions (Concept of *kaca-kaca*, *lemah-cai*, *ritual*) and Traditional Beliefs (*Buana* Structure). Customary traditions and traditional beliefs in managing the area as a manifestation of cosmology horizontally (social relations) as well as vertically (in the division of natural structures up-middle-bottom or good-neutral-bad).
6. The hierarchy within the village shows the highest level of sacredness and importance in the west of the village which is supported by local traditions (the concept of *luhur-handap*) and the structure of the universe. Where the upper part is a sacred space that they highly respect because it is related to the *karuhun* (tomb and *bumi ageung*), the middle part of the residence, and the lower part are the *pancuran*, *balong*, and others.
7. This research serves as an umbrella for limiting and controlling villages or other traditional places when they are opened to the public.

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