“Sumberawan water site”: History, sustainable preservation and use as a learning source

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ABSTRACT: Malang is one of regions with historical traces (sites) in the form of water sources. One of them is ‘*Petirthaan Sumberawan*’. The existence of *Petirthaan Sumberawan* listed in ancient manuscripts shows that the water site has an important position to the community since a long time ago. Various development and preservation efforts have been made by supporting communities. Some of them are irrigation, daily water needs, rituals, religious tourism and historical tourism. This article reveals the sustainable existence of “*Petirthaan Sumberawan*” in Malang by tracing its history, conducting a review to describe the efforts made by the community and various interested parties for its preservation, and analyzing the potential of *Petirthaan Sumberawan* as a source of historical learning for students.

Keywords: *Sumberawan*, water site, history, sustainability

1 INTRODUCTION

In any country, history always gets its own attention for its role as a reminder of national identity and advocates of a sense of love for the country. The Indonesian government pays attention, among others, to history. It can be seen from the stipulation of Republic of Indonesia’s Law Number 11 the 2010 concerning culture clearly providing clarity in the maintenance of sites in Indonesia. In this law, there are definitions and rules and penalties related to the site. A form of cultural heritage contained in Malang is a water site in the form of *petirthaan*. In Hindu-Buddhist religion, water means holy water which can make the people holy. This holy water is usually also referred to as *Tirtha Nirmala* or *Tirtha Amerta* believed to have such benefits as cleansing sins. Gods also drink water, so they have eternal life (Herwinda 2015; Kinney et al. 2003).

Centuries ago, people used water sites to fulfill their daily needs, including for religious ritual purposes. Because it is an important part of life, water sites are often mentioned in ancient manuscripts. The water sites mentioned in the ancient *Nagarakertagama* manuscripts include, for example, *Polaman*, *Watu Gede Kendedes*, *Sumbernagan* and *Kasuranggan* or *Sumberawan* water sources (Poerbatjaraka 1924). In its development, *petirthaan*, which was originally a water site from the Hindu-Buddhist era, is still often used today. For example, the source is an ancient source of water that is relatively functional until today (Ari et al. 2013; Buwono et al. 2017; Titisari & Wulandari 2018).

The optimization of water site utilization presently is only limited to the utilization of water. The utilization of water sites cross-times is less maximized in the learning in schools. In fact, if it is used as a source of historical learning, water sites can support information visualization and strengthen the meaning and appreciation of supporting events. The utilization of local historical potentials is a source of historical learning and history learning material (Sulistyono et al. 2020; Sulistyono & Kurniawan 2020). Based on this, this study analyzes water source sites. The importance

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of this research is to provide new insights into the use of local historical sites viewed from various aspects, including the sustainable use and the efforts to preserve the site. That is why this research is different. This study discusses what has been done by the community and various interested parties to preserve it and analyzes the potential of *Petirthaan Sumberawan* as a source of historical learning, specifically for students

2 METHOD

This research proposes the idea of utilizing water sites as a source of learning. The idea emerged based on the potential of Malang as an area with many historical relics, in this case in the form of water sites, but less optimized in learning activities. This study is a historical research, the one conducted to reveal the past (Kuntowijoyo 2003). In this method, the researcher can understand and explain the past situation with heuristics (data collection), verification (criticism) and interpretation (interpretation) on writing (historiography) stages. In addition to seeing conserving efforts, a qualitative approach is carried out through observing and interviewing the members of community and site managers (Bernard 2013; Creswell 2009; Ragin 2014). Data was obtained by searching literature and to support the completeness of information, field observations were carried out on *Petirthaan Yai Beji Sari*, *Petatu Watu Gede Kendedes*, *Patirtaan Sumbernagan*, *Polaman* and *Petirtaan Sumberawan*. This study focused its examination on *Petirthaan Sumberawan*.

3 RESULT AND DISCUSSION

3.1 Distribution of water sites in Singosari-Lawang Region

The water sites spread from Singosari to Lawang areas, both of which have been used optimally and those traditionally used by the local community are as follows:

Table 1. Water site data in the Singosari-Lawang area.

Water Site	Location	Preservation
<i>Patirtaan Watugede Sumberawan</i>	Gondorejo Krajan, Tamanharjo, Singosari, Malang, East Java Bodean Krajan, Toyomarto, Kec. Singosari, Malang, East Java	Daily water source needs of surrounding community, tourism, cultural preservation Irrigation, community's daily water source, managed by PDAM, water and religious tourism, cultural preservation
<i>Sumbernagan & sumberbiru Sumber Polaman</i>	Pesanggrahan, Candirenggo, Singosari, Malang Polaman, Kalirejo, Kec. Lawang, Malang, East Java	Spiritual tourism, utilized by surrounding community for their daily needs Managed by PDAM, irrigation source for surrounding communities and water tourism

3.2 Historical study and conservation of Sumberawan water sites efforts

Human settlements in a region for a long time will certainly create a culture. Culture can represent human life aspects of its proponents. One of the Hindu-Buddhist human cultures is especially in the form of sacred buildings and the remnants of religious rituals which can be examined in *petirthaan* Malang until today. *Tirtha* derives from Kawi language (ancient Javanese) meaning water (Purwanto 2017). Whereas in Sanskrit, *patirthaan* means bath or river, sanctification or speck of water, *toya* or holy water, purifying with water (Macdonell 2004) (Monier-Williams 2001). In Hinduism, water as a source of life holds an important position and is often used in sacred ceremonies. Almost every

Hindu religious ceremony always includes the role of water. “*Tirtha* (air *sutji* or holy water) is also a tool to cleanse souls” (Dharma 1968). Water is symbolized as a blessing from God as well as a purifier of body and soul. In Hinduism, water is a symbol of god Vishnu. As water preserves life, Lord Vishnu is the preserver of the world (Dekker & Panjarikan 1972). Therefore, water that is manifested into the water sites of the Hindu Buddhist period is found in Malang.

Another water site examined specifically in this study is *Sumberawan*. In the 35th verse of Pu Prapanca’s *Nagarakertagama* poem, it is told that in 1359, the Maharaja Putra Dewa Rajasanagara Hayam Wuruk took a trip and stopped in several places including Kedung Biru, Kasuranggan (Taman Bidadari) and Bureng (Poerbatjaraka 1924). Experts predict that is what is meant by *Kasuranggan* is *Sumberawan* (Widodo 2006). The *Sumberawan* spring is at the foot of Mount Arjuno. This water source is in the form of a small lake with clear water and abundant water discharge and is in a swampy area. In the belief held by this water source, it functions as *patirthan*, which of course also deals with *amerta* water. Conservation of *Sumberawan* water sources is closely related to the belief in *amerta* water believed to be holy water that must be preserved.

3.3 Potential water sites as historical learning resources

The utilization of water sites as learning resources will support information visualization. There are three stages of learning schemes based on the use of sites in learning history, including orientation, exploration and evaluation stages (Morton et al. 1997). The stages are described in the following scheme:

Figure 1. Schematic of learning activities from learning resources.

3.3.1 Stage 1: orientation

In the orientation phase, educators provided an introduction to the material in the form of objects constituting the source of learning. Learning orientation is important to provide clear direction and instruction, so that learning can run well (Alfieri et al. 2011). At this stage, students were given an explanation concerning the existence of Hindu Buddhist kingdom represented by the findings of water sites in the Malang area. Among the existing water sites, educators and students made an agreement on the location to be visited, namely *Petirthaan Sumberawan*. Furthermore, educators provided knowledge about *Petirthaan Sumberawan*

3.3.2 Step 2: exploration

After the previous stage, educators and students left for the location. Arriving at the location, it was better for educators to assign students to write new knowledge they have obtained at the *Petirthaan Sumberawan* location. Furthermore, educators guided and provided flexibility for students to explore the water sites visited. With this, the students can see and even touch historical traces so that it can facilitate the appreciation of historical stories. Students will pay more attention to this site because they already have basic knowledge by learning in class in the previous stage. The

approach used in this learning activity is the adoption of outdoor learning (Bilton 2010; Fägerstam 2012). This activity gives students the freedom to explore the field in a structured manner with a variety of targeted knowledge to be acquired (Burris & Burris 2011).

3.3.3 Step 3: reflection

In the final stage, educators facilitated the students to exchange information about their learning experiences at the water site. Educators are also assigned to confirm or clarify the information students convey. In addition to conveying historical information and the community and various stakeholders' efforts to preserve the water site, the students are also required to take the educational value that can be taken from this exploration of water site (Coulson & Harvey 2013; Coulson & Harvey 2013; Sulisty 2019). Educational value that can be taken in petirthaan exploration activities is a source of learning. Hindu-Buddhist water sites provide a great learning for anyone wanting to study them. Tirtha (holy water) functions as a tool to cleanse body and soul, so that Tirtha can be said to be a component in harmonizing human relations with their Lord. By interpreting each of the signs conveyed by the ancestors through inanimate objects, the humans in the present will learn art, technology, thought flow and social relations of the ancestors. In addition, humans must also be wiser in positioning themselves on their relationship to God – whatever their religion – because through these relics, there are messages and perhaps warnings that God wants to convey to His people. When students understand and are able to interpret the learning, a historical awareness and love will emerge to preserve it.

4 CONCLUSIONS

The research focuses on one water site, *Petirthaan Sumberawan*. *Petirthaan Sumberawan* is pervaded by certain myths that continue today. The myth then becomes a form of guarding the sustainability of site. In addition to myth, the measures to conserve the water source sites at this time are governed straightforwardly in cultural preservation law and through other utilizing efforts. *Petirthaan Sumberawan* is now used for fulfilling daily water needs, irrigation, religious rituals, religious tourism studies and historical tourism purposes. As a manifestation of human worship to nature and ancestors, historical relics need to be preserved and interpreted. In the context of historical meaning in learning activities, the use of historical heritage as a source of learning needs to be optimized. The utilization of water sites as a source of history learning can be packaged in three stages of learning activity scheme: orientation, exploration and evaluation. This phase emphasizes on student learning activities by visiting locations, allowing *Petirthaan Sumberawan* to be a historical learning tour for students while also making the students the preserver and perfecter of site. The Utilization of *Sumberawan* water site as a source of learning in relevant historical learning will provide more values in the appreciation and ease of visualizing information for students, so that the learning will run more effectively.

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