

## **MYTH AND SOCIAL IMAGINATION: TRADITIONAL VILLAGE PRESERVATION CONCEPT (CASE STUDY: KAMPUNG ADAT KUTA, CIAMIS, WEST JAVA)**

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### **Abstract**

*Generally, the reality of empirical experience is used as a reference in the settlement spatial arrangement. In this study, however, the form of myth and imagination affects spatial arrangement and environmental conservation. Spatial arrangement of settlements in Kampung Kuta, Ciamis, West Java is based on historical imaginative mythical thoughts of the past about the Idea of Keraton Wurung. The thought has positively impacted on the sustainability of environmental preservation in the present. The study was conducted based on qualitative-explorative approach by interviewing some key informants of local population. In terms of verification, the findings are being compared among the concept of spatial layout of current Kampung Adat Kuta and the general settlement theory as well as the concept of kampung in Priangan of the myth-imaginative-based spatial concept. The findings of the study suggest that conservation measures are based on the respect of the sacred imaginative of the palace and the ancepan that are considered as the important components of the palace and need to be maintained its sustainability. The control of human behavior in conservation efforts refers to: prohibitions and obligations to maintain harmony by considering the arrangements of ancient, balance, and management of natural resources that ensure the sustainability of life.*

**Keywords:** *imaginary-myth, Kampung Adat Kuta, environmental preservation.*

### **INTRODUCTION**

Natural conservation is important as it is no longer an option but a requirement to be done if the community realizes that the areas need to be preserved and sustained. Human being requires to take an ecological approach into account when developing or using and thinking about the future of their dwellings. Indeed, the establishment of early settlements, according to urban environmentalists, was determined by ecological considerations. These required the support of natural resources, such as rivers, springs, and forests including mining, to meet the daily needs of its inhabitants. Due to the limitations of technical ability at the time, ecological considerations became important. Water as a primary need for food and drink was obtained from rivers and water springs. Whereas, the daily needs of food was obtained in the forest of productive land.

Many settlements cases are documented to take place at the estuary of the river. Ciliwung and Citanduy Rivers as the water source was also functioned as a means of transportation that ensured the socio-economic interaction between Jakarta communities with those of other inland areas in the past. The condition reinforces the concept that ecological thought is a support in determining a past settlement

area. Actually, the existing settlements are also featuring ecological themes, utilizing various natural environmental elements which have been thoroughly planned to ensure environmental sustainability.

Nevertheless, the consideration of historical myth dominates the thought of the development and preservation of the region. This can be derived from qualitative research conducted at Kampung Kuta Settlement Area, Tambaksari sub-district, Ciamis Regency. Although it appears that there are ecological concepts, the power of thought of the past can be used as a solid basis to carry out a number of ecological actions. This paper presents the myths and social-imaginings about *Keraton Wurung* or as the conceptual background that accompanies the establishment of Kampung Area. There have been efforts done which resulted in the awarded of *Kalpataru* (Award given by the Indonesian Government to appreciate individual/group/company/council participation in increasing quality of environment) as the environmental preservation in 2016 from Megawati (President Republic Indonesia 2001-2004). Evidence of mythical thought and social imagination is presented in this paper recognizing that there are needs to further explore and gain more supporting data through an in-depth research.

Previous research has ensured that anthropologically, myth and social imagination affects society in terms of identity, norms, beliefs, prestige, and social status. Iswidayati (2007), through her research discovers that myth serves to explain a phenomenon as a symbol of community, and strengthen the cultural values, norms and beliefs. While Humaeni (2012) highlights that myth

affect the people in Banten in terms of maintaining cultural identity and solidarity, as well as prestige and social status. Evidence that supports Humaeni's research is the study conducted by Sunanang (2015) which determines that myth serves as a tool to express and reinforce cultural identity of the Jalawastu village community. Syarifullah (2017) stresses that in modern times, myths is yet to play an active role in the practice of public life. For example, the personification of religious leaders, containing folklore and myths in modern society, has in fact motivated people to carry out pilgrimage activities as an attempt to fulfill hope of success. Nevertheless Lim (2017) emphasizes that myth will be useful in guiding human life when the meaning of myth is objectively, proportionally, and logically understood.

Architecturally, Puspitasari (2011) stated that the element of folklore, sometimes perceived as a myth, is a significant aspect in determining spatial structure and in enlivening local spirit within a historic-religious urban kampung (case: Kampung Luar Batang). It is, therefore, necessary to emphasize that myth and social imagination is the basis for the preservation of Kuta village and its region.

The reasons behind the conducting of this research relate to the decreasing awareness of the preservation of traditional cultural heritage as the impact of modern culture development. Tradition is dynamic and transformed; therefore, by studying traditional settlements within contemporary context, the significant aspects of conservation can be identified.

## LITERATURE REVIEW

Etymologically, myth (Dutch=*mite*, Greek= *mythos*), means folklore, fairy tales or ancient texts (may have evolved from the previous stories), which are spoken from one generation to another. Myths are generally related to the natural power of a place, the existence of customs, the history of the place's name or the tale of the place in the past. In addition, myth defined as one type of prose or folklore, is part of the belief that existed in primitive and modern societies (Danandjaya 1991: 50; Fauzan, 2013: 3 quotes Ahimsa-Putra, 2013).

Myths can be used as a medium to understand human reasoning with the assumption that myth is an expression freely uttered by humans. If there are similarities in the content of myths, these similarities are based on the equality of mechanisms in human reasoning (Ahimsa-Putra, 2013). To appropriately employ the myth as a useful information in science, it is significant to uncover the meaning, the concept, and the logic of thought or moral messages behind the myth so as to be useful for the present and future life (Dandirwalu, 2006 : 1).

Whereas, imagination is the power of thought or the work of reason to imagine within, or, develop a broader idea of what has been felt and experienced in sight and hearing, so as to create a picture or writing and speech based on the facts, events or general experiences of a person. In this paper the word imagination is associated more with social imagination, the imagination needed by a person or a group of people to understand what is happening in the world especially the history or the story of the past societies associated with oneself.

The paradigm of this paper as the imaginative myth from Kampung Kuta society, is considered as a medium to reveal the logical thinking, meaning, and moral messages so that the conception models can be formulated scientifically which then can be verified against the real conditions (reality) and theories.

## METHOD

Refer to the phenomenological theory, the philosophical study of the structures of experience and consciousness can be revealed through human ideas and their activities that are expressed through verbal information and manifested into built environment (Zahavi, 2003). The world of human being consists of 2 (two) realms: the world of reality (human behavior and its physical manifestation) and abstract world (memory, perception, ideas, etc.). Myths and imagination are the form of abstract world.

Therefore, the content of research on myths and imagination can only be revealed through verbal information. The qualitative-explorative approach is considered in accordance with this study. The overall of data and information is obtained through interviews and visual documentation. The key informants are referred to as *Ketua Adat* and other community members who live for generations in the study sites.

Data and information in the form of imaginative myths are used to reconstruct the spatial arrangements of Kampung Kuta settlements and formulate the logical thinking of the community about the environment that is considered useful for the development of today's knowledge.

## DISCUSSION

### 1. Context

*Kampung Adat Kuta*, is one of four *Kampung Adat* located at Priangan area next to Pulo Village in Leles, Kampung Naga, Garut/ Tasikmalaya, Kampung Tonggoh in South of Garut (Salura, 2007). The people of Kampung Kuta are indigenous people who still rely and refer firmly on their traditions and their ancestral *pamali* mandate with the supervision of *Kuncen* and *Ketua Adat*. The people of Kampung Kuta acknowledge themselves as strong devotees to Islam, but in everyday life they are still influenced by mythical beliefs. According to *Kepala Dusun*, the total population of 285 people are divided into 117 Heads of Families within 4 RT, each of which consists of 66-77 people.

Kampung Kuta (Dusun Kuta according to the Local Government), is located in Karangpaningal Village, Tambaksari District, Garut Regency, about 43-65 km east of Kota Ciamis. Kampung Kuta can be reached from the City of Ciamis, past through District of Rancah with a narrow and winding street with a steep climb. Another alternative road is through Tambaksari Sub-district by using public transportation. The village is bordered by Margamulya Hamlet in the west, Dusun Cibodas in the north, Sungai Cijolang in east and south, and West Java border with East Java in the east.

The village is located in high position which is 500 meters above the sea level with an average temperature of 28-30° Celsius. According to the Head of the Village, the total area of the village is 185,195 ha, and the largest is in the form of people's plantation area of 50%. The second largest designated area is the people's forest or called Leuweng Gede

which is sacred which is 40% of total land area. The rest or 10% is used for public facilities.

Kampung Kuta arose due to the location of Kampung Lama located in a steep valley, approximately 75 meters, surrounded by cliffs, such as "wall fence", in line with the meaning of the word "Kuta" in Sundanese Buhun. It also can be interpreted as a crown considering the myth of Keraton Wurung. Kampung Kuta has its own history of development besides the typical local wisdom phenomenon in terms of settlement behavior which is located in Kampung Karangpaningal consisting of six villages namely Cibodas, Pananggapan, Pohat, Ciloa, Margamulya, and Kuta.

In general, the communities in the five villages have a more advanced lifestyle with the architecture of today's buildings. In contrast to the architecture in Kampung Kuta in which it is still in line with the previous culture and almost without physical changes. The lives of the community are strongly tied with their ancestral cultural heritage.



Figure 1. The Entrance Access of Kampung Kuta

### 2. Spatial Arrangement of Kampung Adat Kuta

#### a. Spatial Arrangement based on Imaginary Myth

There are two versions as of the original history of Kampung Adat. The first was related to the establishment of Kerajaan Galuh, with the area of kampung that

has been prepared as the capital city, but it was canceled. The Center of Galuh which was to be established by Ki Ajar Sukaresi, the planner of Kampung Kuta, was planned to be located in the valley area with a depth of 75 meters. When it was realized that the Kingdom Center did not meet the requirements of *Patang Ewu Domas*, the criteria of a Pasundan palace, the decision was canceled. The second explanation is that the former candidate of Galuh capital city which was abandoned for some time attracted the attention of King Cirebon and King Mataram. Each king then sent his envoy to investigate the situation in Kampung Kuta.

*Raja* (The King) of Cirebon sent Aki Bumi, while the King of Mataram sent Mr. Batasela. The two envoys who held their king's command, made the messenger of Mataram give his white blood in the area of Cibodas. While the envoy of Cirebon marked the area with the Hanjuang trees was then recognized as the pioneer of Kampung Kuta. The envoy from Cirebon is believed to later become Kuncen in Kampung Kuta. The descendants of Kuncen is what required to maintain the sustainability of the area which will be the location of the royal palace. The belief of the establishment of the palace which in the later days was so attached to the people's thought so that they make various efforts to preserve the environment and provide support when the palace was built.

The source of indigenous villages related to the myth about the planting of *hanjuang* trees which represented the victory of *Kanoman* Palace envoy from Cirebon. Planting of *hanjuang* trees is a sign of rights to possess over an area. While the envoys from Mataram who left no trace in the area were not entitled as

the initial ruler. Therefore, the forest prohibition area, including Kampung Kuta, is recognized as an expansion of the Keraton Cirebon. The locals designated their ancestors coming from Keraton Kanoman. However, according to the Priangan Territory Map 1570-1595, 1595-1677 and 1677-1705 in Salura (2007 cites Unang Sunardjo, 1983), it indicates that the border area between Central and West Java was always within the sphere of influence or under the rule of Kesultanan Mataram. Whereas, before the year 1400-1570, it was under the territory of the Kingdom of Galuh

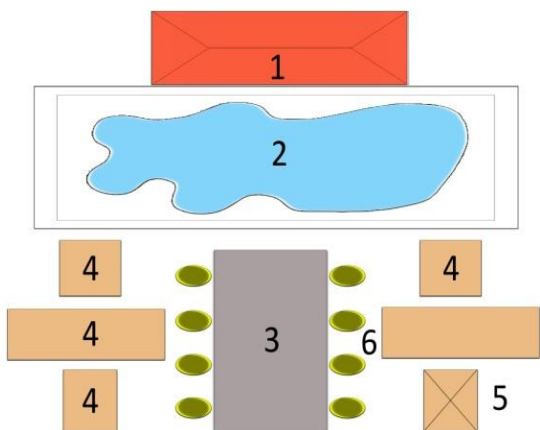
Etymologically, Kampung Kuta comes from the word - *kuta* meaning barrier wall, which is also interpreted as *Mahkuta* or *Mahkota* (crown) as a marker of the presence of the imaginary *Keraton Wurung*. *Keraton Wurung* is a palace that is existed in the imagination of the informants. *Keraton Wurung* is described as *Keraton* which is canceled (*wurung*=cancel). The construction of the originally planned palace was canceled or *wurung* due to the inadequate and unstrategic location. Today, there is no physical development nor physical relics of the palace which can be used as an evidence.

The unidentified narrated *Keraton* located in the area which is now called the *Banangan* forest or *Hutan Keramat* which is quite wide or it covers about 40% of the *Dusun* area. The forest is located in the western part of Kampung Kuta settlement and is named as *Leuweung Gede*. Nevertheless, the inhabitants of Kampung Kuta still consider the *Wurung* Palace as the center of life and a respect as it is usually happened to palaces. The center of respect is not only aimed at the ruler

of the palace but it also aimed at the ancestors to show their respects.

As far as reality is concerned, there is a social imagination and a belief that the people obey faithfully. Some people firmly believe in their imaginations that the Royal palace was composed of several existing buildings, although it can only be expressed by those who have special abilities. *Ketua Adat* (traditional leaders) further explained that there is a pavement (a plaza) as wide as toll road which becomes an access to the main building of the magnificent palace. Landscape ornaments in the form of street lights are constructed along the plaza which has a bright light and dazzling splendor of the palace. Various buildings with their respective functions bound the left and right sides of the plaza. One that stands out is the Administration Building which stands at the forefront. The sound of people working on the typewriters often heard at night by those 'who can hear' is a proof.

Figure 2. Spatial Imaginary Arrangement of Keraton Wurung: 1) Main Building; 2)



Ornamental Pond/Lake; 3) Doorway towards Keraton; 5) Central Administration Building; 6) Ornamental Lights  
(Source: Traditional Leader, 2018)

The palace pool with its clean water that can be seen as real as the lake in the forest is a complementary environmental landscape element. For residents who

believe, what is still not existed, will later be proven to be existed in reality when the right moment comes. So that, the construction of Keraton Wurung has become the imagination of the community up to the present time. In addition, some people claim that what appears in the eye of other people are nothing but the power of human vision.

*Leuweung Gede* as a sacred place so often people visit the place to ask for salvation, happiness and fortune. To enter the territory, there are a number of restrictions that are imposed, such as, restriction to build, to harness and to damage the forest resources.



Figure 3. *Hutan Larangan* as a probable location of *Keraton Wurung* based on people's imagination  
(Source: Author, 2018)

Prohibitions aimed at preserving the land and activities of the palace, as *Kuncen* stated that visitors were prohibited to wear local government uniforms because they would look like the palace officials. It is also prohibited to wear black-and-black clothes, to wear jewelry, to wear footwear, to spit and to make noise because it would break the peace of the palace.

#### **b. Spatial arrangement based on reality and its reflection towards imaginary myth**

Myth about imaginary *Keraton Wurung* has been embedded in the minds of the residents of Kampung Adat Kuta. The imaginative land in which *Keraton Wurung* is located, considered a place

that needs to be respected, guarded and preserved. Respect to the existence of imaginary *Keraton Wurung* is manifested through the regulations and restrictions of entering the area which are managed by juru kunci or *kuncen* as the representative of the palace.

Currently, the spatial circulation plan of the settlements tends to be linear, lengthways in the form of a village road as the main road, in combination with the loop in the north. The linear road is around and adjacent to the *Leuweung Gede* preservation forest. In the eastern or southeastern parts there are hills (where there is a forest ban) crossed by Cijolang River. The environmental axis of the road directly cuts the rice fields and splits the forest center, precisely at Ciasahan Crater. The crater is a lake in the middle of the forest after passing a check point of the forest. It is an indicator that there is an important circulation for humans to reach the closed forest area.

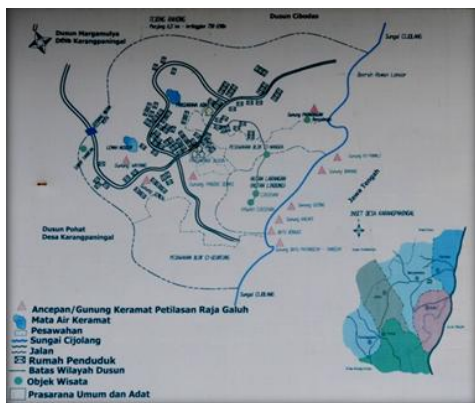


Figure 4. Environmental Plan of Kampung Kuta.  
(Source: Pengurus Dusun, 2018)

The hilly forest of *Leuweung Gede* as part of Kampung Kuta area is the most sacred which is called the Great Sacred, among many other Small Sacred. The number of trees whose diameter reaches 3 - 4 meters with springs between them, is a proof that the forest is truly sustain

avoiding from logging and looting. Consistent efforts and strict guardian by the community in maintaining natural resources causes a high recognition to the community through the awarding of Kalpataru.

The population of Kampung Adat Kuta uses the term *ancepan* as the sacred place. *Ancepan* covers small and big sacred of natural resources which should be preserved and maintained. These parts include a number of landscape elements such as mountains and water spring other than the forest itself. All of these *Ancepan* were concentrated as the forming elements of the future *Keraton Wurung*.

According to Ketua Adat there are 23 *Ancepans* which can be categorized as follows:

- 1) Forest called *Leuweung Gede*
- 2) Hill or Mountain, including *Bukit Batu Patanggeuh, Gunung Bongkas, Gunung Rompe, Gunung Kecapi, Gunung Kipamali, Gunung Dodokan*, and others.
- 3) Water springs include *Cai Penyepuhan* and *Cai Cinangka*.

Several provisions and restrictions based on *Ancepan* explanation are:

- 1) *Ancepan* may be utilized by people but may not be owned although.
- 2) *Ancepan* should not be used as a place to remove dirt.
- 3) *Ancepan* in the form of water, it should not be streamed home.
- 4) *Ancepan* which can be functioned as a building material should not be used to construct today's house of the people.

From the above explanation, *Ancepan* can be categorized into four functions in relation to the establishment of the future palace, i.e.:

- 1) *Ancepan* as property or facilities of *Watu Keraton* space
- 2) *Ancepan* as an area outside but serves to support the glory of the Palace
- 3) *Ancepan* which is part of the history of the palace
- 4) *Ancepan* as Quarry or source of building materials *Keraton*.

All of the above functions are explained in detail as in the following:

First, the function of *ancepan* is as a property and facilities. This is included *gunung Batu Patanggeuh* which is believed to be a meeting space, considering its form just like tables and chairs. *Gudang Bongkas* is as the palace's warehouse, *Gunung Rompe* as a palace court stopover, *Gunung Padaringan* as a place to store rice, and *Gunung Tahanan* that is perceived as the form of a fence and is believed to be a prison.

Second, is *Ancepan* that serves as a supporter of the glory of the Palace, namely *Gunung Pandai Domas* as a weapon-making. *Gunung Kacapi* as a single arcade art center.

Third is related to the history of Kampung Kuta that is *Gunung Dodokan*, a seat facing to the *kulon* or west of Sang Ki Hajar Sukoresi, Kuta, the village planner. *Ranca Sigung-nungging* is the boundary of Kuncen's residence from Solo, which is an evidence of historical attachment to Kanoman Sultanate in Cirebon. It is actually a *Gunung Wayang* in which the contents or puppets are in *Keraton Kanoman*. In addition to *Gunung Gong Gong* where the sacred *gong* is believed to ring once a year and is the center of *Keraton Kanoman*. *Gunung Gebung* in its Kujang shaped stick is used as a guide for *Ki Kujang Pengarak*. *Lemah Museur* is believed to be the

center of Java Island and to be a descendant of Kuta Bali.

Fourth, the most supportive category of real conservation action is a place that contains the material which is now called Quarry. It is an open mine that has been decided as a natural resource and can be set for digging and exploiting. It also includes precipitated sedimentary materials as industrial materials or building materials including the mining of limestone, marble, granite, and andesite and so on. Generally quarry can be divided into several groups, one of which is a mining system in the form of rocks or industrial mineral deposits located on the hillside or hill-like sediments.

The above beliefs are matched with what is existed in Kampung Kuta. There are several mountains and springs, which are identical as quarries i.e. *Gunung Semen* whose structure of the soil content just as similar to cement material; *Gunung Pakayuan* which has qualified timber resources for a building material. In addition, there is also *Gunung Ajug* which is believed can provide energy and as a central electricity. Also *Cai Cinangka* and *Gunung Ciasihan*, with statue-shaped stones of people standing, can be utilized as cement adhesive water. *Cai Panyipuhan* is used to gild gold materials so that the building of *Keraton* will be glowing. All the quarry of building materials is strictly prohibited to be used and should be sustained (*pamali*). All of the building materials in the form of a small mountain or hill need to be preserved because it would be used as building materials for *Keraton*.

The community is prohibited (*pamali*) to build houses by using natural resources derived from the mountains. Until now, they can merely build houses of second class quality wood because the superior



quality in *Gunung Pakayuan* should be reserved as the supply of building materials for *Keraton*. *Leuweung Gede* or large and dense forests are on the flat lowland contours. It is one of the *Ancepans* or as a large shrine in which *Keraton* will be constructed. All the *Ancepans* are surrounded by the settlements of Kampung Kuta forming a position surrounding the people's houses and the land of *Keraton Wurung*, as if it functions as the barrier to the *Kampung*.

Kampung Kuta consists of several dozen houses lining the slope of different land. At each level there is a row of houses with different orientations. This village is categorized as indigenous *kampung* because of the characteristic of the house which is full of meaning following the rules underlying the formation of indigenous-oriented settlement.

In Sundanese, home or *imah*, is the same as earth, can mean the world as in the order of the solar system. Typology of traditional Sundanese house of Kampung Kuta is a stilt-shaped house with the foundation height of 30-40 cm. Building materials use natural resources that exist in the neighborhood. The basic roof form is mostly a saddle or pyramid, although, there are also some other types of roof, such as *Jolopong*, *Tagog Anjing*, *Badak Heuai*, *Parahu Kumereb*, *Julang Ngapak*, *Capit Gunting*. These are all typical of roof forms of Rumah Sunda. The roof cover uses *ijuk kirai* (the type of fibers). Roof tile is not used with a reason because it is made of soil that is similar to burying oneself alive.



Figure 5: Limasan roof type *Perahu Kumereb*  
(Source: The documentation of the author, 2018)

The traditional house of Kampung Kuta is a stage with a building structure divided into three parts. The head is the roof, the body part is the room (wall), and the foot is the foundation. The shape-plan of the house is lengthways, standing on a placemat of 35 cm high. The house consists of family room as a center, bed room, and *pawon* in addition to having a porch. In general, the wall material is semi-permanent or not permanent.



Figure 6. Non-permanent building materials.  
(Source: The documentation of the author, 2018)

### c. The Dialogue of Imaginary and Reality Spatial Concept to the Settlement Theory

The location of current imaginary *Keraton Wurung* is a Protected Forest, which is a Conservation Area. Whereas Kampung Adat is a built area which is called as a buffer area. In other words, the development of Kampung Kuta's traditional settlements occurred because of its function as a buffer and perceived

as guardian area for *Leuweung Gede* Conservation Area.

While waiting for the actual physical construction of the palace, the inhabitants of *Kuncen* descent take care of the Conservation Area of the Protected Forest. Land reserved as the area of *Keraton* needs to be guarded and required the enactment of all rules which then become evidence of local wisdom in an effort to preserve the environment.

In Kampung Adat Kuta, *Hutan Larangan* or the green open space area is a core zone surrounded by buffer zone in the form of a settlement and transition zone which is an agricultural production area. Beckman's (2004) study result on National Park *Alas Purwo* shows that green areas typically serve as controllers or buffers of unplanned growth of a settlement. Buffer or controller is the area that serves to protect and conserve the area from human interference or disaster from outside area. The buffer zone also provides protection from nearby residential areas.

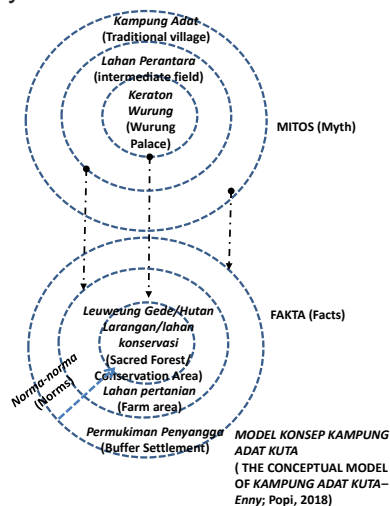


Figure 7: Conceptual model of spatial arrangement for Kampung Adat Kuta based on myth and reality.

Salura (2007) confirms that Kampung in Priangan has three elements that are always existed, namely: graves for ancestors, fields or *huma* (field), and homes. These are all based on the study conducted in Kampung Adat i.e., Kampung Tonggoh, Cigenclang and Palastra. The grave, where the burial of the *karuhun* or ancestors of the founder of the village, is the main element of the village. It is sacred which is used as a place of pilgrimage for residents and visitors to ask for blessings.

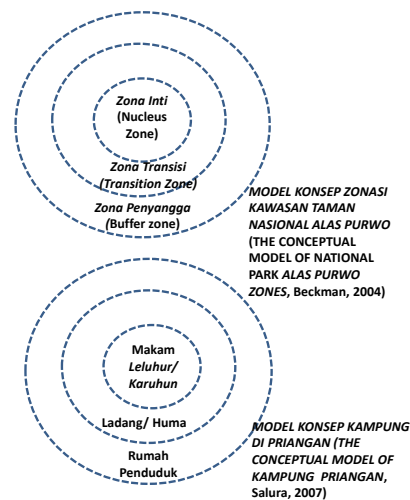


Figure 8: The conceptual model of National Park Alas Purwo (Beckman, 2004) and the Conceptual Model of Kampung Priangan (Salura, 2007)

If the concept of settlements in Kampung Adat Kuta is dialogued with the concept of the village of Priangan (Salura, 2007), the most respected place is the forbidden forest that is imagined as the location of *Keraton Wurung*. The location is considered the beginning and the controlling area of Cirebon palace in Kampung Kuta. The location of the tomb is placed outside the boundary of the village and is limited by the Sungai Cijolang which is located in Kampung Cibodas and is now located in different provinces of Central Java. The comparison shows that the core zone refers to the 'beginning', 'precursor',

'respected', 'so important that it is considered sacred and to be sacred'.

**d. The effect of mythical-imaginary thinking towards environmental conservation**

The mythological and imaginative thinking of Kampung Kuta residents, has a positive impact on the preservation of environment, as follows:

- 1) The concepts of *Ancepan* are associated with the provisions of *pamali* have indirectly strengthened environmental conservation measures. For example, prohibition of constructing a house on the *Ancepan* areas or positioning buildings in shadow areas of *Ancepan* provides opportunities for the availability of green open space as well as catchment areas.
- 2) Prohibition in the use of quality wood within the *Ancepan* areas (e.g., in *Hutan Pakayuan*) and the prohibition of exploitation of water by using cutting-edge technology which can affect the supply of sterile groundwater sources and maintained their debit in addition to balanced habitat and soil structure.

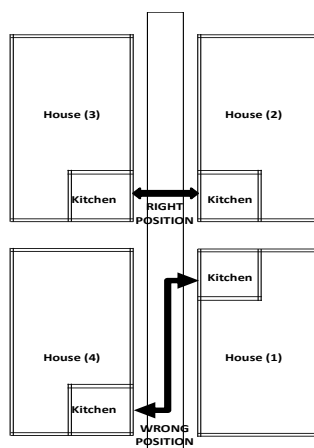


Figure 9: The composition of houses among neighbours

- 3) The ways of living that focusing on food production and

harmonious living between neighbors is the source of a sustainable environment and community. Example of rules that supports harmonious life is on the placement of house that should not interfere other buildings. The kitchen that produces pollution should not be built closer to the neighbor's sitting room. If the land is limited, kitchen cannot be placed in the same position with the neighboring kitchen, a fence of rows of shrubs or trees should be built between the houses.

Theoretically, the above principles describe the pattern of layout and spatial houses that are determined based on social harmony or neighborhood-appreciation in addition to food-production and biological-eternal as a follow-up provision.

- 1) The ban on the sale of land to the people outside the community has an impact on maintaining a balanced population and land ratio.
- 2) The notion of a strong link between food production and the element of belief encourages appreciation and great attention to the privilege of placing the granary or food production room. For example the position of *pedaringan* (granary) gets great attention when arranging space in the house. The kitchen that should be parallel to the living room and *pedaringan* parallel to the bedroom is a provision that must be obeyed.

**CONCLUSION**

Based on the discussion between the logical thinking and moral messages behind the imaginative myths of Kampung Adat Kuta community, then it is revealed that:

- 1) The concept of Kampung Adat Kuta settlement refers to the concept of: respect/ observance of the location in which *Keraton Wurung* is considered to be existed imaginatively; protection of the site in the form of agricultural land used by human; and protection on the locations that are sacred by the hereditary community.
- 2) The presumption of sacredness towards the components that are related to the expectation of the existence of the palace (*Ancepan*) in the future has impacted on the action of the natural conservation. As the control of human behavior, several prohibitions are applied: a) restrictions on the arrangement of buildings, exploitation of forbidden forests, the sale and purchase of land to people outside their community; b) the necessities in fostering harmonious relations between neighbors by arranging the layout between buildings; and respect for natural resources through the room layout of the house.
- 3) The imaginary concept of Kampung Adat residents about the spatial arrangement of the settlements, has a resemblance to the concept of kampung in Priangan (Salura, 2007). The core zone of both concepts refers to the sacred area although the reference of personification is different. The core zone in Kampung Adat Kuta refers to the imagination of the Keraton Wurung, whilst, the core zone in the concept of the village in Priangan, sacredness refers to the personification of the ancestor.

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