



Reading Cosmology in Establishment of The Noble Settlement in Puyung Village, Central Lombok District

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Abstract—This paper is intended to explain the reading of cosmological concepts set as the foundation of dwelling in Puyung village, Central Lombok. The questions answered and explained are about who the Puyung really are. What is the universe and how do Puyung people see it? And, how do their knowledges of the universe applied in constructing and organize their environment. In answering those questions, cosmological concepts were reviewed. Historical reference related to their ancestors was used to find out who the Puyung people really were in the larger context of Sasak People. The research method used is the historical method consisting of heuristics, source criticism, interpretation and historiography. Whereas in reading cosmology using hermeneutic and semiotic methods, in addition to using descriptive methods in analyzing in order to find cosmological connectedness with their settlements which make the concept in the formation of their own settlements while collecting data using observation and in-depth interviews with local communities.

Keywords: Cosmology; settlement formation

I. Introduction

Puyung Village is located in the Jonggat District, Central Lombok Regency with an area of 6.30 Km² consisting of 16 Kadus with boundaries to the North, namely Bunkate Village and Gemel Village, to the East, namely Leneng Village and Wakul Village, to the South, namely Sukerare Village and Batujai, to the West, namely Nyerot Village. This village is located in the Jonggat sub-district, which was established during the Dutch colonial era in 1935. Puyung Village is one of the old villages that shows the strong expression of the life of the Sasak aristocrats and at the same time the identity of their settlement.

Most of the settlements in Puyung village are made up of family groups and some parts are single houses. The pattern that is formed is a grouping that forms clusters for both family groups and hamlets. Until now, the residents of the settlements in

Puyung village are mostly members of the nobility (Sasangko, 2003), namely a strata system of aristocratic society that influences the dominant settlement pattern is the nobility. Puyung Village is also one of the villages that has a connection with the history of Lombok, where this village is one of the places where the warlords made plans to carry out the Praya chronicle (war) (Primadi, 2011). It was these warlords who later considered themselves as nobles. They make their own difference by creating layers of society between the aristocratic society and the native Sasak people. In general, these differences are shown by forming family clusters by forming rocks as a barrier to distance themselves from the indigenous Sasak people. The determination of the location of the house, even the establishment of a settlement for the nobility in Puyung, was heavily influenced by the cosmological concepts they brought from their country of origin. On average, they still adhere to cosmic customs and beliefs that have existed for a long time.

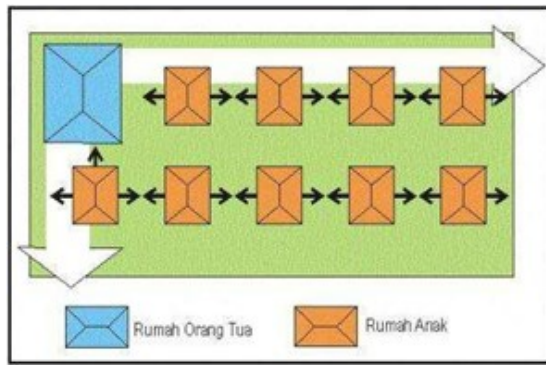


Figure 1. A model of the settlement pattern among the nobility in the form of forming clusters based on family groups (nobility) Tendencies (source: primadi, 2011)

They also believe that the Supreme Being and the spirit world and the universe and its contents cannot be separated. Humans, including part of the universe, always influence human life and life. The impact of this belief greatly determines the need for space to accommodate these activities. Related to these beliefs is the result of the embodiment of the cosmological views they live by. Belief in cosmology is hereditary they know. Among them is the belief in the concept of living that they do in a family group. The cosmological study of beliefs in the process of forming settlements is very interesting to be studied by the author so that the purpose of this research is to study and read the cosmological concepts of the Puyung nobles in forming their settlements in Puyung Village.

Based on the theory of Cosmology that is generally understood as part of the science of astronomy which explains the existence of a relationship between the Creator, humans and the universe. In particular, Hindu cosmology deals with the origin of the universe. It explains that the universe rests on the existence of God. God was made the cause of the existence of this universe. This description of the existence of the universe according to Hinduism is further explained in Hindu religious books. These books are in the form of *Puranas*, *Rigveda*, *Upanishads*, as well as other developing traditional literary texts. Lontar *Bhuwana Sangksepa* is one of the important papyrus which contains teachings about *Siwatattwa*. The dialogue explains the nature of the relationship between *Bhuwana agung* (macrocosm) and *Bhuwana alit* (microcosm) and their gods. The understanding of Hindu cosmology adhered to by the Javanese expressed in this text describes briefly but clearly about this universe (Supartha, 2020).

The concept of the creation of the universe in the *Bhuwana sanksepa* text includes: 1. Creation of the universe; 2. God as the origin of the universe; 3. Gods as Composition of the Universe; 4. Formation of Panca Wara, Sad Wara and Sapta Wara; 5. The universe is united in the Body of God; and 6. The dissolution of the universe. These six things are processes in the creation and dissolution of the universe contained in the *Bhuwana Sangksepa* text.

In Supartha (2020; 6) that the *Bhawana*

Sangksepa text explains the origin of the existence of the world (cosmology), which also explains the nature of life. Which explains that life in this world is temporary and impermanent. Traditional Balinese architecture, which is based on Hindu teachings, recognizes two axes in the division of the 'spatial' mandala, namely the natural and ritual axes. The natural axis is east and west as the orientation of the rising and setting of the sun. The ritual axis is the position of the mountains and the sea as the orientation of the upstream and sacred and *leteh/cemer teben*. (Banden and Frederik, 2004: in Suparta, 2020; 7).

Based on this, Balinese people generally build their homes towards the mountains rather than the sea. This reflects the balance between nature and humans that has been maintained to this day. This understanding is used as a guide in maintaining harmony between the environment and humans. Besides that, for the Balinese, the house can be described as the macrocosm and humans can be described as the microcosm. Because the measurements used in building dwellings are human dimensions, it can be said that what is in the macrocosm is also found in the microcosm. This is also reflected in the knowledge of Hindu cosmology which explains that everything is in humans. So that the contribution to understanding the cosmos is very broad in Balinese society.

Traditional settlements are the result of physical culture which in the traditional context is a form of expression that is closely related to the character of the people. In the growth and development of physical culture is influenced by socio-cultural and environmental. Regional differences, natural conditions and cultural backgrounds will cause differences in architectural expressions. According to Rapoport (1969), socio-cultural factors are determining factors in the embodiment of architecture, because there is a value system in it that will guide humans in viewing and understanding the world around them.

Natural and environmental conditions play an important role in shaping human life, in this case, culture. Humans and nature have always coexisted and cannot be separated from the boundaries and laws of nature. Different natural conditions give rise to different cultures, as well as architecture.

In fact, according to Habraken in Fauzia (2006), it is emphasized that as a product of the community, the shape of the settlement environment is the result of a social agreement, not a product of people. This means that different communities certainly have different settlement characteristics. It is this difference that gives the traditional village its own uniqueness, which can be seen, among other things, from the orientation and shape of the spatial pattern and the religious concept behind it. This statement shows that the aim of this research is to read cosmological concepts among the kawule aristocrats in their settlement, namely Puyung.

II. Method

This research uses a certain method, namely by using historical methods (Gilbert J, 1946) in historical analysis that the arrival and existence of Bali-Karangasem in Lombok claims to be colonizing. The historical method consists of heuristics, source criticism, interpretation and historiography. This paper makes use of written and oral sources. Meanwhile, in reading cosmology using hermeneutic and semiotic methods. These methods make the Sasak civilization reflect a picture of everything that happened in the past. Hermeneutic is used to interpret the meanings (interpretation of meaning) (Zygmunt, 1978) which were revealed in the past among the Sasak people, especially among the aristocrats in Lombok. Semiotics is the science of signs, and even the science of signs about signs (Paul, 2010). In addition to using descriptive methods in analyzing in order to find cosmological connectedness with their settlements which make the concept in the formation of their own settlements. While collecting data using observation and in-depth interviews with the local community including interviews with figures such as historians, humanists who know about the life history of the aristocrats - Kawule in the past.

III. Results and Discussion

Who are the Nobility in Puyung

Based on the results of the interview, the Aristocracy who was in Puyung was none other than from Bali-Karangasem who came to Lombok. They were in Lombok under the orders of Dewata Bethare Ida Alit Sakti to take their land. Their arrival was preceded by sending secret agents to study the structure of the Sasak people, which they hoped would become knowledge that would facilitate their conquest of the Sasak people. Based on that knowledge, Bali-Karangasem came to Lombok with their soldiers, the "Bale Samar" and "Siluman". They had no difficulty entering the Lombok Region. However, Bali-Karangasem continued to experience defeat until the XIX century.

Only because of the power of the Dutch Cannons made the Sasak people succumb to the Dutch. To minimize the number of victims who died by retreating from the Berore crater to the east. Bali-Karangasem were finally able to enter Lombok by piggybacking the Dutch, with a certain agreement. The Dutch entrusted Lombok to Bali Karangasem in 1843. The Dutch placed Bali in the Gawah Berore Region.

Bali-Karangasem, which became the Dutch bumper that was placed in the Berore crater. Bali-Karangasem changed Berore's name to Praya. This is to commemorate the many Bali-Karangasem soldiers who died there.

While in Praya, Bali-Karangasem practiced

the *Camput* custom. They tried to apply this custom to the Lombok Sasak people. Adat *Camput* enforces a rule that the wives of people who have been abandoned by their husbands can be taken as concubines by Balinese kings, their courtiers, depending on their level of beauty. Other life practices were also shown by the Balinese-Karangasem nobles. They practice incest (adultery of their own brother).

Bali-Karangasem really took advantage of their position as Dutch bumpers assigned to maintain Dutch rule in Lombok. They took over the land belonging to the Sasak people on a large scale. *Bali-Karangasem* at will they develop their defense system against potential attacks by the Sasak people. They formed their own self-defence system by placing rock formations, Bali-Karangasem soldiers in the form of rocks. The traces are still visible today. They really believe in the power of the "*Bale Samar*" in Karang Lebah and the "*Demons*" (*siluman*) in Karang Tapen. An in-depth study of the 2 areas found that there were no bees in Karang Lebah, because the bees were invisible. And, in the Tapen reef, only Balinese "*warok*" masks were found.

The study of the Lombok war (1891-1894) which is used as the basis that the Balinese kingdom colonized Lombok turns out to be ridiculous logic. Data on the perpetrators of the war in Lombok is that the Dutch moved their bumpers, namely *Bali-Karangasem* on the Dutch side to fight against the members of the *Kalangan Perwangse tareqat* - with *Jamaq Sasak* from East Lombok. So, unlike what has been known to be written in history books, the perpetrators of the Lombok war were Bali Karangasem who carried out the Puputan war against the Dutch. The Oral Sasak Tradition proves that the *Puputan War*, which is claimed to have taken place in Lombok, never existed. Most of the *Bali-Karangasem* troops who were beaten back from *Berore* or Praya's crater who later surrendered, after the Lombok war settled in Puyung.

It was reported that the Dutch had invaded Lombok based on an invitation letter from Sasak leaders to take over Balinese control of Lombok. The problem is that there is no strong data to support historical facts. The invitation letter from the Sasak leaders never existed. The trick with the invitation letter to legitimize the Dutch to carry out the conquest was also carried out by the Dutch in other places. The signatures of the Sasak leaders on the invitation document turned out to be fake.

The concept of cosmology among the nobility in Puyung Village

The concept of cosmology for the nobility in Puyung village is by dividing the universe into three parts in the human body based on the four human elements namely air, fire, water and earth. These four elements become part of the universe in the human body, namely the space of the universe vertically so that it is known as the upper world (head = fire) is purity, the middle world (chest =

wind, stomach = water) is present/life in the world and the world down (the belly down to the feet = ground) is death. This concept is the core of the cosmological concept of the nobility in Puyung in opening their settlements.

The middle world is the world of life on earth, where the middle world is analogous to "chest" = wind and stomach = water. The keywords water and wind make them the basis for opening and building their settlements. The water factor is the most important aspect that becomes their cosmological consideration where the term "veins of the earth" - in the Sasak language is called *uwat gumi* makes the main consideration in opening and building settlements. In a simple understanding, what is meant by *uwat gumi* is river flow and underground water flow so that humans tend to live permanently where there is water and many settlements built are located along river basins.

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For them the marking aspects of river flow and underground water flow are something abstract in the form of energy pathways that bring negative or positive effects to the inhabitants if they live above them. This causes the first thing to do to settle in a space is to find and feel *gumi uwat* through a supra-rational approach using purchasers who have special expertise for it. While the wind factor, based on the results of interviews in the field, also affects the existence of a settlement. They believe in the existence of supernatural beings, so they assume that the settlements built should not be on the "path of spirits". The path of this subtle spirit can be felt by feeling the presence of the wind. For them spirits are supernatural beings who are very unfriendly to human life, for this reason areas where these supernatural beings live must be avoided. For example, they will not live in the forests because the forests are where these supernatural beings live, or where evil spirits are dumped somewhere when they are about to open a new settlement. That is why the nobles in Puyung avoided the forests as their own settlements.

Uwat gumi is also very related to the construction of houses, namely following the North-South position as the location of the gording (sun) with or not being allowed to face East-West because it will be against the direction of the sun. The

direction of the sun is also identified with the direction of the *gumi uwat*, so they cannot build a house that is opposite the sun's direction because it is against the direction of nature and the *gumi's uwat*. *Uwat gumi* in question is the direction of water flow from upstream to downstream, so that this belief is considered to affect personal safety and the life that will be lived in the community.

Returning to the initial perception that the upper world has the meaning of the head symbolizing fire which means secret nature (gods and holy spirits), the middle world has the meaning of the chest symbolizing wind and the stomach symbolizing water) which means the present/life in the world and the lower world has the meaning of the stomach. down to the feet symbolizes the ground which means death. These three parts of the universe greatly influence the nobility in Puyung in living their space both vertically and horizontally.

Vertically it divides into three spaces, namely the upper room which is sacred and full of secrecy so that it becomes sacred, the middle room (*tengaq*) which is profane because it is in the form of present life, while the lower room (*bawag*) is a world full of mystery (death). Meanwhile, horizontally it divides into three rongs, namely *rong duwah* which is full of mystery, *tengaq* which is profane and *rong dalem* which is full of secrets and sacred in nature.

Spatially applied, the settlement composition is designed both functionally and symbolically, where the mountains and the sky are the upper world, symbolizing the head and fire which are full of secrets and sacredness. Whereas settlements, fields or gardens, rice fields and *lendam* are part of the middle world, the chest is the wind, the stomach is water and the present is where humans live a profane life. And below, that is from the belly down to the feet, is the ground which is identified with death. Death is a mystery to them, consequently the grave is placed on the outside or the bottom if it is in a mountainous or hilly area.

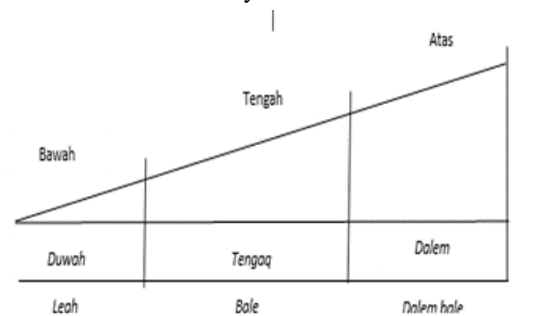


Figure 2. Illustration of the division of the three universes in spatial settlements (analysis, 2022)

The meaning of the head, which symbolizes fire, shows that the head is the same as fire, which is a shining holy place. The characteristic of fire is heat. Fire is synonymous with light, which has a secret meaning full of question marks. The way of disclosing secrets is only by reason. One of the noble figures in

Puyung said that the secret point was on the forehead and the most hidden point was on the brain. As a result they assumed that the head is referred to as the upper world, which is full of secrets and hidden which is indicated by the mountains and sky in the universe.

In the end, the application of this understanding did not choose to open settlements on mountains and tended to choose on mountain slopes. The goal is none other than that the mountains and sky remain a secret existence. The head is the center of fire or light and the world above is the origin of the fire that comes from the mountain so that the mountain is where the world of fire which is full of secrets gathers. Therefore, the head, which is a symbol of fire, is not a place for settlements, it is even a holy place for gods or holy spirits to reside.

The meaning of the chest which is symbolized by the wind and the stomach is water, where the nature of the wind is cold, the water is wet. The mechanism of biological life is generally seen in the middle of the human body, while the chest is identical to the middle part of the body. And by them the middle world is interpreted as life or the present. This analogy causes their settlements to be located on the slopes of a mountain which is known as *berepoq* or *pundut* which means opening new land and living temporarily on land that is being prepared as a place of livelihood. This term was carried out by their ancestors in the past when they started a new life on the land of Lombok who left their initial settlement to be near their rice fields, while maintaining a spiritual connection with their original settlement.

The meaning of the belly down to the feet is land that has a dry nature. For them the meaning of the belly down to the feet is death. In addition to death, the stomach down to the feet is a symbol of dirty or lust, because the anal hole is a symbol of dirty, and the genital hole is a symbol of lust. Dirty meaning and lust make them not choose settlements in the downstream, namely the area around the sea. For them the sea is the final disposal of the above so that it is prone to disasters, both disasters that come from above and from below.

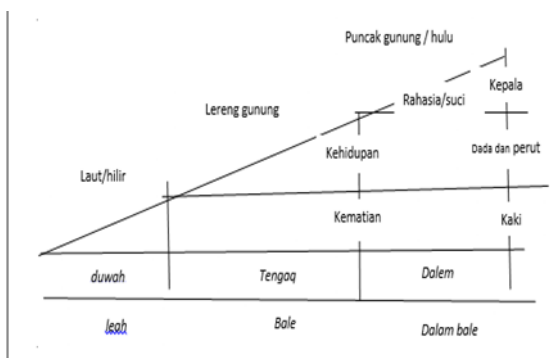


Figure 3. Illustration of the division of the universe into three parts of the human body for spatial settlements (analysis, 2022)

The center point of the Earth is Mount Rinjani

For the nobility in Puyung, Mount Rinjani is the center point (*pusering jagad*) and is a point of accumulation of energy. For them the mountain is seen as the center of the mandala in a macro sense which has a spiritual and mystical symbolic value. The position of Mount Rinjani in the concept of cosmic orientation is called "*daya*" (north) and the circle that leads to the sea is called "*lauq*" (south) so that the power is defined as the center, heart, strength and is oriented to the world above.

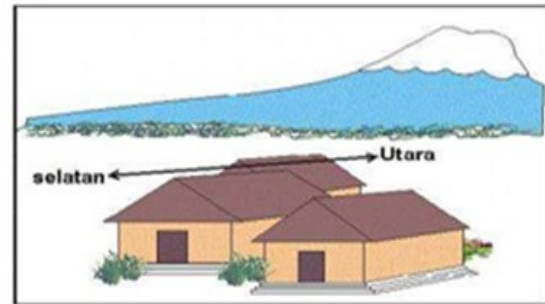


Figure 4. Mount Rinjani as a center point (*pusering jagad*) in settlements (image source: Primadi, 2011)

Geographically, according to the cardinal points, in the North lies the upstream known as the southwest. Meanwhile, if you are in the South, you identify power with the North, while the opponent from the South is called *Lauq*. Whereas if it is in the East it will point southwest towards the West and when it is in the North the peak will point South towards South. *Daya* for them means the heart, center, axis which is represented by the presence of the highest mountain, namely Mount Rinjani, so that Mount Rinjani is the cosmological center point for the island of Lombok and even the world. For them Rinjani is upstream (Fatturahman, 2017). Everything that is downstream and everything that is downstream will maintain balance and equality upstream. It is on this basis that they build a living space in the Sasak settlement oriented to a central point, namely Mount Rinjani, both micro, meso and macro.

At the beginning of the formation of a new settlement in determining the direction of spatial orientation and its buildings using the concept of "*lauq-daye*" interpreted as the concept of sea and mountains). Furthermore, *daye* is understood as a center of strength and *lauq* is seen as a flow of energy. In other terms, the terms *bongkot-idiq* or *boloq-dereq* are also often used which describe the upstream-downstream binary opposition. *Daya* is interpreted as upstream and *lauq* as downstream, although in everyday terms *bongkot* or *boloq* is a place that is upstream or higher (Fatturahman, 2016). This understanding also makes Mount Rinjani the focal point of the cosmos (*pusering jagad*) as the center of orientation for all Sasak settlements in the north to south of the island of Lombok.

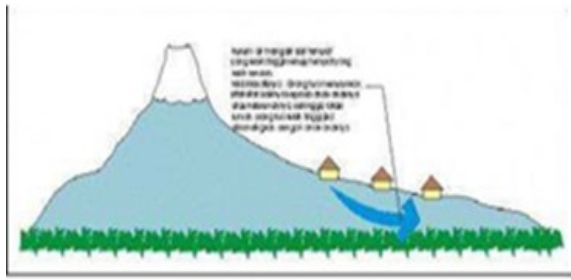


Figure 5. The position of the bongkot-idiq or bolog-dereq image, namely the upstream-downstream binary opposition. (image source: Primadi, 2011).

In the implementation of the formation of new settlements, "*membangar*" is carried out, namely the ritual of clearing the land of negative energy and aligning the positive energy of nature with the new land or house. These activities are usually carried out by their elders. The concept of bangar work in their cosmological thinking is to harmonize the "air (hawa)" of the new settlement or house to be built with the visible and invisible environment. The goal is that the new settlement or house is free from the disturbance of spirits or other people's evil intentions so that the residents feel comfortable and peaceful living in it (Ibid, 2017).

When performing the "*bangaran*" ritual, the traditional elders give a sign in the form of "*bangar* or *kemaliq*" which is usually positioned right in the direction of Mount Rinjani. Spatially, the location of the bangar is called the upstream (*bongkot* or *bolog*) in a settlement. In meso, *bangar* or *kemaliq* differences are needed in the smallest settlements called huts. The *bangar* or *kemaliq* in this hut is the core or cosmological center of the hut so that the orientation of the building later in the settlements built is centered on this *kemaliq*. It is this core or center which then determines the direction of settlement development and functional division of space.

The existence of this concept brings *kemaliq* as the center of the cosmos which will build balance in the spatial layout of their lives later in their own settlements. *Kemaliq* as a symbol of spatial balance to the overall space both micro, meso and macro space. This also has the impact that *kemaliq* is their tool to build harmony between humans and nature as well as harmony between humans and humans. As a result, if we pay attention to the landscape (starting from the sea (downstream) to the mountains (upstream) and the sky and all human activities are centered on Mount Rinjani, so that it is referred to as *inen paer* or *paer beaq* (mother region) which in depth is also called the center of the cosmos, so that Mount Rinjani is *kemaliq beaq gumi sasak* in macro orientation center on Mount Rinjani.

It is the same with the center point in the micro-spatial of dwellings within settlements. *Kemaliq* residence is none other than *inen bale* (mother house). *Inen bale* as a central point that is not visible to the eye. The center point is an

imaginary point on the four columns that surround it. Even in their residence, the nobles in Puyung needed orientation in their daily activities. The orientation is directed at the central point of *inen bale* which aims to build harmony of life between humans and nature and between humans and other humans inside and outside the home. Apart from that, *inen bale* is also symbolized as a marker of "highest value" in the interior of the house, as a result, *inen bale* has a high sacred value in the house.

The existence of each center point both macro, meso and micro in the Sasak settlements are connected to each other, where the center points in the meso and micro areas are focused on one point, namely the macro center point of Mount Rinjani. This is evidenced that in the meso area the direction of building orientation in the Sasak settlement is located at *kemaliq*, while *kemaliq* is oriented towards Mount Rinjani. Likewise in the micro area, *inen bale* is oriented towards *kemaliq*, and *kemaliq* is still oriented towards Mount Rinjani.



Figure 6. Mount Rinjani as the center of the orientation of the *kemaliq* and *kemaliq* as the orientation of the *inen bale*

The purpose of establishing a center point in the form of *kemaliq* and *inen bale* is to represent the expression of cosmic energy in a space and to transmit energy waves from energy originating from the center point, namely Mount Rinjani. Mount Rinjani as the center point of the earth and as a point of accumulation of energy will transfer its energy to the center points in the form of *kemaliq* and *inen bale*. The concept of *daye – lauq* or *bongkot – idi* shows that in a high place, everything that is downstream is upstream and everything that is downstream will maintain balance and equality upstream. Through the existence of the center point of *kemaliq* and *inen bale*, it is what will maintain balance and equality downstream with the flow of energy flowing from upstream, namely Mount Rinjani. For them, through the rivers and tributaries this energy flows from upstream to downstream, as a result the rivers and tributaries become the nerves that drive the pulse of life, because this is what makes the existence of rivers and tributaries properly maintained. Their expertise in protecting the cosmos through this method makes them always maintain their attitude and behavior towards the conditions of the cosmos, where if the earth's psyche is not good it is nothing but due to bad human behavior. For this reason, they always pray to the Gods so that Mount Rinjani will always transfer good natural energy to their homes through the energy knots that they make both inside and outside the home, namely in the form of *kemaliq* and *inen bale*. This knowledge also makes them very aware of when a natural disaster will befall them, by feeling the flow of natural energy that is received by their cosmic point, namely through the

kemaliq and inen bale.



Figure 7. Mount Rinjani as the center of energy accumulation which is transferred to *kemaliq* then *inen bale*

Apart from that, Mount Rinjani as the center of the earth is none other than because it has a high energy power. The power of this energy comes from the relationship between the vertical axis of the cosmic axis and the Gods so that Mount Rinjani. Every center of the earth, Mount Rinjani for them has a high energy strength so that they can use it as a center of self-orientation. This belief makes Mount Rinjani a center of energy power making it the center of spatial orientation in the formation of its settlements. That is how important Mount Rinjani is as the center of the earth, so that if Mount Rinjani is not within reach of steps, then the center point of the earth can be moved to an accessible space (meso space) in the form of *kemaliq* and even to a private space (micro space) namely *inen bale*. This is intended so that all cosmos in Bumi Sasak are directed to build energy originating from one energy point, namely Mount Rinjani. It is through this concept that they use to maintain the harmony of the universe both at the macro, meso and micro levels. The reality that is happening at this time, even though their dwellings have changed in material and appearance, the principles of Mount Rinjani and *kemaliq* and *inen bale* are still maintained. This can be seen in the orientation of the buildings in their settlements which are fixed to Mount Rinjani (in macro terms), on the roofs of their buildings, *kemaliq* to similar buildings in their yard and *inen bale* (even though they are not visible) in their dwellings so that imaginary points are connected to one another towards towards Mount Rinjani.

IV. Conclusion

The Puyung Aristocrats came from Bali-Karangasem who were Hindus. Hindu cosmology played a major role in the formation of their settlements. Mount Rinjani is the center point of the earth which is considered to have energy as the center point of their settlement, in addition to that there is a division of three universes like the human body which is the basis for them to change settlement space both micro, meso and macro. These two things are the uniqueness of their cosmological concept in the formation of their settlement in Puyung.

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