



## Restoration of the Selo Gending Lumajang Site Following the Religious Dualist Controversy

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**Abstract:** *The A traditional heritage site called Selogending Kandangan is situated in Krajan Hamlet, Kandangan Village, and Senduro District. While having immense potential, the Selogending Kandangan property is currently in terrible condition and unsuitable for domestic and international tourism use. A traditional village ritual known as the Unan-unan village activity, which is performed annually as well as every Hindu year or, to put it more simply, once every five years in the Christian calendar, is performed at the Selogending Kandangan location. The people of Kandangan did not realize this condition, so the Pokdarwis and Karang Taruna through our assistance tried to revive the cultural heritage of the Selogending Kandangan site. The initial step taken by Pokdarwis and Karang Taruna was to form an organizational structure which has not been working so far. The organizational structure has actually been formed several years ago, but there is no work application. Overall, the program implemented by the Pokdarwis and Karang Taruna was carried out according to plan, even though there were internal and external obstacles. The organizational structure that has been formed will propose to the village meeting that the selogending stable site is planned for next year.*

## **Introduction**

Cultural conservation is the process of preserving tangible cultural heritage, such as artifacts, buildings, sites, and water and land-based structures, which are significant to history, science, education, religion, and/or culture. These values can be determined through a process called value determination.<sup>1</sup>

The Indonesian nation's predecessors created a cultural legacy, which should be preserved as much as possible. One way to do this is by knowing, comprehending, and tracing the outcomes of the nation's cultural works through historical heritage, which is now more commonly referred to as cultural heritage. This will help you feel a sense of belonging to the repertoire of the various cultures that make up the Indonesian nation.

Things are different in the East Javan village of Kandangan in the Senduro subdistrict of the Lumajang district. The cultural heritage of the Kandangan selogending is not well maintained, causing the cultural heritage that should be conserved to die because of the community's lack of awareness of the site's immense potential.

Local and foreign tourists were initially frequenting the Selogending Kanangan location, but due to a communication breakdown, certain groups incited violence that resulted in casualties.<sup>2</sup> This tragedy happened as a result of the general public's ignorance of the Selogending site's true history.

The original buildings within the selogending site which were once beautiful and worthy of visiting by tourists were damaged by irresponsible groups. Many historical heritage stones were lost due to conflict.<sup>3</sup> We got this information from the historian Kandangan, who he is believed to be the oldest human on the slopes of Tengger. He also explained that the missing stones had been moved to Madagiri Temple by a certain group.

This article will explain the condition of the selogending site after the conflict occurred. It is hoped that the selogending site can be preserved again considering its huge potential, although in the end it depends on the will of the Kandangan community itself regarding the ownership of cultural heritage which does not belong to one group but belongs to the village.

## **Selogending Kandangan Site Cultural Conservation**

Cultural conservation refers to the preservation of tangible cultural heritage, such as artifacts, buildings, sites, and water and land-based structures, which must be preserved due to their significance for history, science, education, religion, and/or

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<sup>1</sup>Law No. 11 of 2010 concerning Cultural Conservation

<sup>2</sup>Sulis, interview, 05 December 2022, Rumah B.Sulis, fieldnote 07.04.MS.22, page 304

<sup>3</sup>Stamps, interview, 06 December 2022, Rumah Mbah Stamps Burno, Fieldnote 07.03.AA.21, Pg 85

culture. This value is determined through a process called value determination.<sup>4</sup>

Cultural heritage is one of the works of the Indonesian nation's ancestors, it should be treated as best as possible. To foster a sense of belonging to the repertoire of various Indonesian cultures, one of which is knowing, understanding and tracing the nation's cultural works through the remains of the past, which today is better known as cultural heritage.

The level of community involvement will be stimulated by a sense of belonging, assisting in the preservation of the country's cultural assets. Many factors, including nature, animals, and humans, are known to contribute to the extinction of cultural heritage. Early extinction may therefore be avoided if human resources (HR) are able to appreciate the value of protecting cultural heritage.

East Java's Kandangan village, specifically in the Krajan, Senduro, and Lumajang districts, contains a cultural heritage site that should be protected because it has a lot of potential. The Selogending Kandangan site, the oldest site in the Lumajang district, is the cultural heritage.<sup>5</sup>This site was once popular among both local and international tourists. However, the current condition is less maintained and less suitable for use as tourism, making tourists reluctant to visit the stables site.



**Figure 1:** Selogending site before the destruction

### **Tourism Potential**

Tourism potential is something that is owned by a tourist destination and is an attraction so that people want to come to that place.<sup>6</sup>There are also those who say that tourism potential is everything that is owned by an area for tourist attraction and is useful

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<sup>4</sup>LAW NO 11 OF 2010 CONCERNING CULTURAL CONSERVATION

<sup>5</sup>Stamps, interview, 6 December 2022, Rumah mbah Stampo Burno, Fieldnote 07.03.AA.21, Pg 85

<sup>6</sup>Yoeti. Introduction to tourism science revised edition. 1996: Amkasa. Bandung. (1996)160-162

for developing the tourism industry in that area.<sup>7</sup> According to B. Sul The cultural heritage site of Selogending Kandangan was once crowded with tourists, both local and national, because the tourism potential of this site itself is very large.<sup>8</sup>

There are many traditional activities carried out by Kandangan residents at the Selogending Site of Kandangan, including village celebrations which are carried out by all Kandangan residents, both Muslim and non-Muslim, regardless of ethnicity, race and religion. Among the several community village salvation activities starting from *ruat desa*, namely an activity in the form of the community making a *tumpeng* containing rice and side dishes, then eating it together with all the residents of the village at the village site after praying together from their respective religious beliefs led by figures from both religions.<sup>9</sup>

While Unan-Unan participate in the community as part of a custom to petition the Almighty for the protection and harmony of the environment surrounding the slopes of Tengger and the universe. The primary action, which in nature has no religious odor, involves bringing buffalo heads that are paraded from the village hall of Cage to the Cage location.<sup>10</sup> This ritual activity was attended by several village shamans and several religious figures from the Kandangan area, from the main Tengger slope area and was attended by all groups from various local areas to foreign countries.

This Kandangan location sprang to fame as a tourist destination for cultural heritage items about ten years ago. Hence, a youth organization proposed the restoration of this stable site in 1996 so that people outside the community of Kandangan would be more aware of it.<sup>11</sup>

After the submission of reforms to the Kandangan site was approved by the village head of Kandangan<sup>12</sup> and the building had been erected, there was a misunderstanding between some religious leaders. This misunderstanding of the two parties has become a *sara* issue in Kandangan village which has resulted in the restoration building being damaged by several community parties who feel that the stable site was claimed by a third party, the local residents have tried to rehabilitate and revitalize the stable site, however there are some people who try to undermine the business so that this historical heritage is abandoned to this day.

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<sup>7</sup>Sukardi Nyoman Introduction to tourism: STP Nusa Dua Bali. 1998

<sup>8</sup>Sul, interview, 05 December 2022, Rumah B.Sul, Fieldnote 07.03.AA.20. pg 84

<sup>9</sup>Kasiati, interview, 30 November 2022, B.Kasiati House, Fieldnote 07.04.DN.18. pg 54

<sup>10</sup>Kasiai, interview, 05 December 2022, B.Kasiati House, Fieldnote.07.03.Elka.16. pg 419

<sup>11</sup>Unite, interview, 26 November 2022, Around the Kandangan selogending site, Fieldnote 07.01.AF.05. pg 348

<sup>12</sup>Unite, interview, 26 November 2022, Around the Kandangan selogending site, Fieldnote 07.01.AF.Pg 348



**Figure 2:** Monument to the restoration of the Kandangan selogending site

Large trees were also down for specific purposes, in addition to the building being destroyed. Unfortunately, the Kandangan selogending site is not in the same shape it once was due to lack of maintenance. The following are some of the factors that contribute to this site's lack of upkeep:

1. Lack of socialization from the tourism awareness group (POKDARWIS) in cages with the people in cages.<sup>13</sup>
2. There is a miss of communication between the hamlets of the village of Karangas about the restoration of the Kandang site which is not in accordance with the entire Kandangan community.<sup>14</sup>
3. There is miscommunication between community groups which makes one group think that this stable site is claimed to belong to an inter-religious group.
4. There is no funding from the village or related parties for the maintenance of the stable site.<sup>15</sup>
5. It does not yet have a valid legal basis related to the cultural heritage of the stable site, which makes people afraid to carry out restoration of the cultural heritage of the stable site.
6. Some of these historic sites are lands whose status is still in conflict. Namely, land that has been certified and owned by residents, while the land belongs to the village (cultural land).

<sup>13</sup>Subhan, interview, 11 November 2022, Post patrol, Fieldnote 07.01.IR.04. pg 188

<sup>14</sup>Saukan, interview, 26 November 2022, Circumstances, Fieldnote 07.01.AF.05. Page 348

<sup>15</sup>Saiku, interview, November 29, 2022, Men's post, Fieldnote 07.03.JQ04. pg 323



**FIGURE 3:** The post damage selogending site lacks maintenance

The current condition of the site is very different from the previous condition. True wise people say, effort will not betray the results. The maintenance of the Kandangan selogending site used to be good so that the beauty of the site could be seen, POKDARWIS and KARANG TARUNA routinely cleaned it once a week. However, after the damage, cleaning activities were no longer cultured.<sup>16</sup>



**Figure 4:** Routine POKDARWIS activities cleaning up selogending sites before the conflict

After some time, there were reports that the village chief would construct the Kandangan selogending site to serve as a larger temple than Senduro's Madagiri Temple.<sup>17</sup> This problem was made worse by a group building on the land with the community knowing that they had authorization from the village, even though the village head had no intention of expanding it. The village chief felt that the construction of the site was improper because the agreement between one group (the Balinese people) and the village was only limited to building a fence for the site area with a note as the

<sup>16</sup>Saiku, interview, November 29, 2022, Men's post, Fieldnote 07.03.JQ.04. pg 323

<sup>17</sup>Miseli, interview, December 31, 2022, Men's post, Fieldnote 07.03.JQ.12. pg 324

preservation of cultural heritage, not by remodeling and expanding the site's contents. Not to mention the reports that the village chief was being used as a scapegoat, which made him even angrier about the site's construction.<sup>18</sup>

There was once a fight between the group and the village head which, according to residents (B. Sul) there was going to be bloodshed.<sup>19</sup>The dispute culminated in the destruction of the selogending site. Not only was the site building damaged, the large trees on the site were also cut for some reason. Currently, the condition of the Selogending site is not well maintained, the buildings are damaged, not as beautiful as before, and this has led to the extinction of tourists.<sup>20</sup>

### **Problem Analysis (Selogending Site of Kandangan has potential for Cultural Heritage Tourism)**

Talking about site problems, one thing to consider for a visit besides a good site condition is the age of the site. The older the site, the more captivating it is for tourists. The Kandangan selogending site is the oldest site that used to be crowded with visitors.<sup>21</sup>Before going to worship at the Madairi Senduro temple, many tourists take the time to visit the Kandangan selogending site first. It's not just one or two people who feel benefited if the Selogending Kandangan site is crowded with tourists.

The fact that is happening at this time, the Kandangan selogending site is quiet for tourists after the conflict. The building was damaged, several large trees were cut down for some reason. Found a problem tree with the root problem of cultural heritage that is not well maintained.

Based on the information from Krajan hamlet residents, one of them H.Mad explained to the Yasinan congregation that we would ask for permission to revive the Kandangan selogending site as a cultural heritage tour.<sup>22</sup>, because the impact of this is quite large for local residents, especially in the economic sector.<sup>23</sup>

Micelle Mr having an idea of the future, he called Mr. Miseli's house which is next to the alley to the selogending site with wide enough yard conditions can be used as a parking lot for tourists or bias from the management, in this case POKDARWIS and KARANG TARUNA provide parking lots around the Kandangan selogending site area considering the area of the Kandangan selogending site is quite wide approximately 17

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<sup>18</sup>Miseli, interview, December 31, 2022, Fieldnote's son's post 07.03.JQ.12. pg 324

<sup>19</sup>Sul, interview, 05 December 2022, Rumah B.Sul, Fieldnote 07.04.UH.15. pg 369

<sup>20</sup>Khoiriyah and Ghina, Interview, 05 December 2022, Rumah B.Khoiriyah, Fieldnote 07.01.SF.20. pg 408

<sup>21</sup>Stamps, interview 06 December 2022, Rumah Mbah Stamps Burno, Fieldnote.07.04.UH.20. pg 370

<sup>22</sup>Mad, interview, 23 November 2022, Rumah H.Mad, Fieldnote 07.02.HAB.07. pg 124

<sup>23</sup>Khoiriyah and Ghina, Interview, 05 December 2022, Rumah B.Khoiriyah, Fieldnote 07.01.SF.20. pg 408

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ha which is currently still under disputed land status between the village and residents who claim to own the land.<sup>24</sup>

Ms. Shofi also mentioned that he used to be a seller of mixed tofu and fried food around the alley area leading to the selogending site sometimes which tourists said was quite in demand by buyers. However, due to the current conditions where there are no visitors, he no longer lives in the area around the alley but has to move his sales to the next village, namely Wonocempto Village.<sup>25</sup>

Considering that cultural heritage is one of the works of the Indonesian nation's ancestors, it should be treated as best as possible. To foster a sense of belonging to the repertoire of various Indonesian cultures, one of which is knowing, understanding and tracing the nation's cultural works through the remains of the past, which today is better known as cultural heritage.

The sense of belonging will encourage the level of community participation to help preserve the nation's cultural assets. It is recognized that the extinction of cultural heritage is caused by several things, including nature, animals and humans. Therefore, if human resources (HR) are able to understand the importance of preserving cultural heritage, early extinction may be prevented.

The Stables site which is a part of the Indonesian cultural heritage located in the Dusun Krajan Kandangan was once popular among both local and international tourists. However, the condition is now less maintained and less suitable for use as a tour<sup>26</sup> make tourists reluctant to visit the site.

Some of the things that cause this site not maintained are as follows.

1. Lack of socialization from kendangan tourism awareness groups with the cage community.
2. There is miscommunication between the hamlets of the village of Karang regarding the restoration of the Kandang site which is not in accordance with the entire Kandangan community.
3. There is miscommunication between community groups which makes one group think that this stable site is claimed to belong to another group.
4. There is no funding from the village or related parties for the maintenance of the stable site.
5. Do not yet have a valid legal basis related to the cultural heritage of the stable site which makes people afraid to carry out restoration of the cultural heritage of the stable site.
6. Some of them have land whose status is still in conflict. That is, the land has a certificate owned by the residents, while the land belongs to the village (cultural land).

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<sup>24</sup>Miseli, interview, 31 December 2022, Men's post, Fieldnote 07.03.JQ.12. pg 324

<sup>25</sup>Shofi, interview, 13 November 2022, Mbah Shofi's house, Fieldnote 07.04.UH.8. pg 359

<sup>26</sup>Kasyai, interview, 05 December 2022, B. Kasyati House, Fieldnote 07.03.Elka.16. pg 419

After asking questions from the residents, it turns out that P.Micel, who used to run POKDARWIS and KARANG TARUNA for the treatment of P.Micel himself, is the head of POKDARWIS. POKDARWIS and KARANG TARUNA used to be active, but due to a conflict they eventually withdrew. We intend to reactivate the two organizations with the intention of maintaining the Kandangan seloging site.

There were fears from these two organizations, but we are sure that if the selogending site is raised it will not only improve the economy of the people around the alley but will have a positive impact on the village. We also explained the purpose or the PAR program that we undertook, we explained to P.Micel that we would raise the selogending site, we would facilitate POKDARWIS and KARANG TARUNA in solving this problem.<sup>27</sup>

Mr.Miselly the chairman of POKDARWIS has the enthusiasm to revive the Kandangan selogending site, but the POKDARWIS and KARANG TARUNA management structures that have been formed before are not entirely active, only a handful are still active in POKDARWIS management

Finally, POKDARWIS and KARANG TARUNA intend to invite community leaders and religious leaders from Kandangan with the intention of discussing the issue of the Kandangan selogending site to be revived.<sup>28</sup>Before gathering the community, POKDARWIS and KARANG TARUNA first asked permission from the village head for this intention so that if the Kandangan selogending site came back to life there would be no more conflict.

The village head gave permission and clarified the conflict issues that had occurred in the past. There was no intention whatsoever from the village head regarding the past conflict, it's just that the village head strongly disagreed that the Kandanga selogending site would be controlled by a group (Balinese), because what he had done had missed his promise. The village head welcomes if you want to manage POKDARWIS and KARANG TARUNA to re-manage the site with two notes. The first is that the ownership of the site is absolutely owned by the village, not owned by a certain group. The two village heads invited them to manage their cultural heritage, which is the legacy of their ancestors, which needs to be cherished, not just to spread one religion.

### **Action**

The meeting that was carried out by POKDARWIS and KARANG TARUNA with the intention of deliberation invited all Kandangan figures, both religious and community leaders, not only the figures in Krajan hamlet, the hamlet we live in, but community leaders and religious leaders from 4 hamlets (one village) who spoke local language we are doing a massive FGD. This meeting was held on Tuesday December 03, 2022 at 19.00

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<sup>27</sup>Subhan, interview, 03 December 2022, P.Subhan's house, Fieldnote.07.03.Elka.14. pg 417

<sup>28</sup>Pani, interview, 28 November 2022, Rumah P. Pani, Fieldnote.07.02HAB.08. pg 125

(Ba'dha Isha'). There was tension in the deliberation regarding the Kandangan selogending site, but the village assistant as the one who intervened could condition it.<sup>29</sup>



**Figure 5:**Deliberation of community leaders Kandangan (FGD)

POKDARWIS and KARANG TARUNA invited around 60 Kandangan figures including religious leaders and community leaders and who attended this activity were around 43 and only 18 people filled in absenteeism.<sup>30</sup>This was due to the negligence of the team in checking the attendance list. The meeting resulted in several decisions including:

1. All those present agreed that the Kandangan selogending site would be raised again, this had been mutually agreed upon between the Muslim and non-Muslim groups with the big note that let's together re-lift the Kandangan selogending site without looking at the conflicts that had occurred in the past.
2. The Kandangan selogending site in future plans will cooperate with BUMDES (Village Owned Enterprises) by submitting an MOU at the Kandangan Musdes (Village Community Meeting) in 2022 in order to get protection.
3. Since there is already a studio near the site for Hindu worship, future plans will also build a prayer room for Muslim worship for both the community and tourists.
4. Because the land area reaches 17 hectares and because the Kandangan area has a problem of lack of clean water, future plans will build bathing pools for tourists and local residents.
5. All those present at the forum agreed on future plans, both short-term plans and long-term plans regarding the Kandangan selogending site. The hope that arises from people's thinking about the cultural heritage of the Kandangan selogending site is that cultural heritage tourism of the Kandangan selogending site can be managed again so that tourists are interested in visiting this site again, and what is known together with the Kandangan selogending site has become an icon of the village of Kandangan.

<sup>29</sup>Kandangan village religious figure, interview, 12 December 2022, Kandangan village hall, Fieldnote. 07.04.DN.25. pg 61

<sup>30</sup>Kandangan village religious figure, interview, 12 December 2022, Kandangan village hall Fieldnote. 07.04.DN.25. pg 61

6. All those present at the forum formed the POKDARWIS management chair

## Reflection

Based on the results of joint deliberations with the figures of the Kandangan village community consisting of religious leaders, members of KARANG TARUNA, members of the POKDARWIS and the community which was sometimes held at the village hall on December 12 2022 found several alternatives for following up on the Selo Gending site cultural heritage activity program which including:

1. The need for legal force in carrying out site program activities, namely obtaining PERDES permits.
2. Cleaning and rebuilding damaged buildings
3. Site tourism advertising to attract the attention of tourists
4. Construction of places of worship for 2 religions
5. Improvement of the road to the cultural heritage tourist spot of the Selo Gending site (pemaflingan).

All the alternatives that have been described above aim to make the potential in Kandangan Village known to the outside community, especially as one of the villages that is rich in tourism in Senduro District.

## Closing

The Kandangan community is a compact community in all respects. This is proven when one group of people is experiencing a disaster from another community without thinking long and straight away helping the community in need.

Considering that there are 20% Hindus and 80% Muslims living in the area, the Kandangan community, especially in the Krajan hamlet, has a high level of tolerance. They both exhibit a strong sense of tolerance. Although there has never been a confrontation between the two in the past, it is known that there once was one that caused the two of them to become cool. A group of groups' failure to communicate with one another during the site restoration was the main contributing cause.

The Kandangan selogending site was a target of the fighting. Although though this location has huge potential to become a local asset and assist the community's economy, the building was damaged, the large trees inside were cut down, and this had an influence on tourists who were unwilling to attend. The management of the Kandangan selogending site had already been established, and included POKDARWIS and KARANG TARUNA. The management, though, was ineffective following the damage.

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