

## SETTLEMENT PATTERN OF THE VILLAGE OF DAYEUH LUHUR, SUMEDANG

Karto Wijaya<sup>1</sup>, Asep Yudi Permana<sup>2</sup>, Dedi Sugandi<sup>3</sup>, Faun Nurrohman<sup>4</sup>

<sup>1,3,4</sup> Universitas Kebangsaan, Bandung, Indonesia

<sup>2</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

corresponding author: [kartowijaya.mt@gmail.com](mailto:kartowijaya.mt@gmail.com), [yudi.permana@upi.edu](mailto:yudi.permana@upi.edu), [dsugandi@gmail.com](mailto:dsugandi@gmail.com),  
[fnurrohman@gmail.com](mailto:fnurrohman@gmail.com)

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**Abstract** - The village of Dayeuh Luhur, Ganeas District, Sumedang is a village located on a mountain. This village has a close relationship with the history of the Kingdom of Sumedang Larang, which at that time conflicted with the Sultanate of Cirebon. King Sumedang Larang ordered to move the royal government to a safer place, namely Mount Rengganis (now called Desa Dayeuh Luhur). Over time, this place developed into a settlement that was visited by tourists. This village has a pilgrimage destination which is the tomb of King Sumedang Larang and other royal heritage sites. The purpose of this study was to determine the characteristics of mountain settlement patterns and environmental forming factors in the village of Dayeuh Luhur. The research method used is a qualitative descriptive approach. The results of this study can also be a good reference for policymakers and the preservation of living culture, architecture, and ordinary people.

**Keywords** – Settlement patterns, mountainous areas, pilgrimage tours.

### Introduction

Sumedang City is a city that has quite a lot of history because Sumedang was originally a Kingdom of Sumedang Larang led by a King named Prabu Geusan Ulun. During the reign of King Prabu Geusan Ulun, there was a conflict with the sultanate of Cirebon. As a result of the conflict forced the transfer of the royal government to a safer place, eventually finding a place called Mount Rengganis (now known as The village Dayeuh Luhur). The settlement in the village of Dayeuh Luhur has a very close connection with the history of the transfer of the kingdom of Sumedang *Larang*, so that the village was formed and developed into a settlement that is on the Mount.

Also, the village of Dayeuh Luhur is known as a heritage site of the Sumedang Larang kingdom which is currently used as a place of pilgrimage tourism. This hamlet has 5 (five) location points which are historical heritage sites of King Sumedang including King Sumedang's tomb, namely Prabu Geusan Ulun and his soldiers, the tombs of the administrators, the royal palace servants, there are also royal heritage sites, and 7 (seven) eyes sacred water that is in one corner of the village

The problem in the village of Dayeuh Luhur is the difficulty of water sources for distribution to community homes, given that this village is on a mountain. The community only uses the sacred spring located in one corner of the village. The people in this hamlet on average work as farmers working on plantations such as cassava, sweet potatoes, or taro. While rice fields can only be managed during the rainy season. In addition to farming, some people also raise animals such as cows and sheep.

The purpose of this descriptive qualitative research is aimed at describing or describing the conditions of settlement patterns and environmental factors. As well as describing land use planning, destinations for pilgrimage destinations, and other supporting facilities located in the village of Dayeuh Luhur, *Ganeas* District, Sumedang.

## Literature review

### a. Characteristics of mountain settlement patterns

The settlement is the environment where humans live. Regions that are part of the natural environment. The settlement area is part of a good environment in the form of urban and rural areas that function as a residential and residential environment to carry out activities that support their lives. (Sadana, 2014).

According to Jayadinata and Pramandia (2006), in terms of their social life, villagers generally want to live close to their neighbors to be able to live cooperatively, and this also applies to people in mountainous areas. Residents in this area also generally have a high desire to live close to their livelihoods, such as close to agricultural land, animal husbandry, fisheries, forests, industry, trade, transportation and others that make it possible to support the lives of the people themselves. Besides being able to work, the community also wants to live close to other facilities and infrastructure such as schools, mosques, markets. Therefore, mountain communities generally prioritize the need for living together rather than living with their livelihood.

Human settlements that occur in mountainous areas often have dispersed settlement patterns. This pattern is formed due to the contour of the hilly area that does not allow the development of residential housing on steep slope areas so that between housing groups one with another must be separate. This is different from the pattern of settlement that is broad, the development of villages consisting of a collection of houses in a wide area has a diverse pattern.

A good settlement development must follow the condition of the surrounding land. Hilly contours with varying slope rates are very common in mountainous areas. The slope of this slope is very influential on the quality of settlements that will be built. The steeper the slope is, the worse the settlement quality will be because the potential level of landslides due to the opening of green land will be very high.

Hadi Sabari Yunus (1987) can be interpreted as either man-made or natural formations with all the accessories that humans use as individuals or groups to live temporarily or permanently to organize their lives.

The village of Dayeuh Luhur is located in Ganeas District, Sumedang, in Sundanese “*Dayeuh*” which means City and “*Luhur*” means high. so the meaning of Dayeuh Luhur in Indonesian is the City of the High or in other words the city in the highlands. The village Dayeuh Luhur is a village with topography in the form of hilly slopes which are at a height of  $\pm 876$  above sea level. and bordering Sukawening Village in the north, Kaduwulung Village, Situraja in the east, Bangbayang Village, Situraja in the south, and Tanjunghurip Village and Cikondang Village in the west.

The village Dayeuh Luhur has a total area of 338.17 hectares occupied by a population of 2,123 people, including the female population of 1,044 or 49% and the male population of 1,079 or 51%. Of these, they were divided into 5 Community Groups (RW) and 13 Neighborhood Groups (RT) from each of the number of RTs and RWs located in 4 hamlets including:

1. The village of *Dayeuh Luhur*
2. The village of *Sukarasa*
3. The village of *Nangkod*
4. The village of *Sahang*

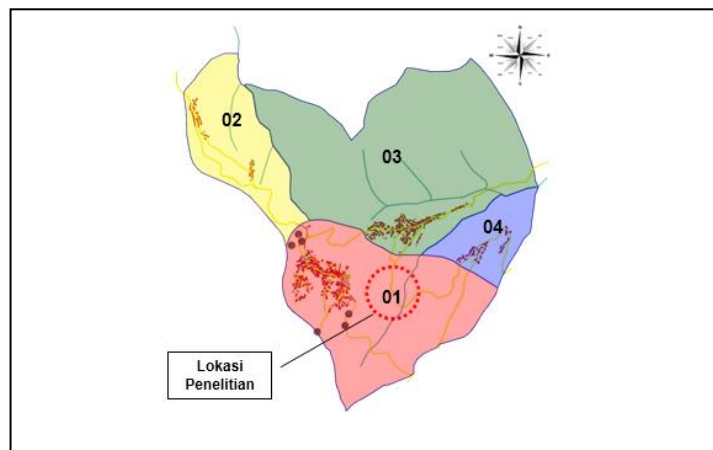


Figure 1: Map of the village of Dayeuh Luhur  
Source: Researcher's Analysis, 2020

From Figure 1, the research location is No.01, the first hamlet to be formed in this area. At first, this village had only one area, Dusun Dayeuh Luhur. As time progressed, it spread and became a village that was divided into 4 (four) areas, due to the marriage between the people of Dayeuh Luhur and the people outside the village.

### Methods

The research method used in this study is a descriptive analysis approach, namely the method of analysis by looking at the state of the object of research through a description, understanding, or explanation of the analysis that is a description of the state of an observed location (Creswell, 1998). Descriptive qualitative research aims to uncover and develop, summarize various conditions, situations or various phenomena of the approach to the surface as a characteristic, character, trait, model, sign or picture of the condition of the activities of residential areas, patterns of the area in the study area and spatial planning region.

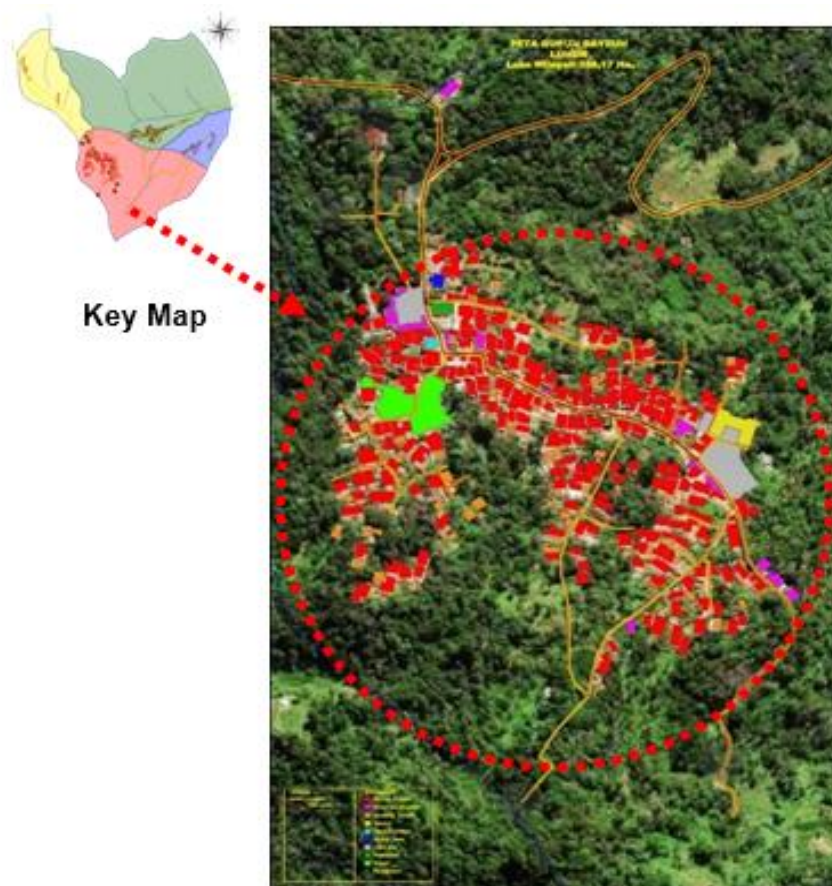


Figure 2. Map of the Village Dayeuh Luhur Area  
Source: Modified from Google Earth by researchers, 2019

Almost all residents in this hamlet work as farmers who develop plantation land because The village Dayeuh Luhur is located in the mountains which are difficult to access water for agriculture and for the community itself. People only farm by planting plants that do not need water.



Figure 3. Agricultural Conditions of The village Dayeuh Luhur Community  
Source: Researcher Documentation

The main access to the village has 1 access and is not passed by public transportation but can be accessed by using 2 wheels or 4 wheels. The road that becomes the main access of the village has a width of 3-4 meters, with this condition it will be difficult if the car crossed the lane uphill or on winding roads.



Figure 4. Condition of the Road to The village Dayeuh Luhur  
Source: Researcher Documentation

The houses in the settlement of the village Dayeuh Luhur are oriented facing the main road because this road access is the only one leading to the villagers utilizing this access as access to the Ganeas main road that continues towards the city. The distance between the major roads in the Ganeas sub-district to this village is  $\pm 7$  km with road conditions that continue to climb and turn following hilly contours. Model houses in the sublime Dayeuh settlement area of Ganeas Subdistrict, Sumedang, are still characterized by Sundanese architecture, such as houses on stilts that are roofed with *Julang Ngapak*, *Jolopong*, and *Tagog Anjing*. But only a small portion of the community still maintains the traditional house model.

Most people have built more modern and permanent housing models. This is because in the opinion of the local community is safer and more comfortable than traditional houses made of woven bamboo or (cubicles). Traditional houses do not optimally withstand the cold and windy climatic conditions on the mountain. This condition underlies the community to replace traditional houses into modern homes.



Figure 4. Condition of Residential Houses  
Source: Researcher Documentation

The village of Dayeuh Luhur has a problem that is the difficulty of clean water for distribution to community homes. The 7 (seven) sacred springs which according to Kuncen or administrators of these sites may not be distributed to community homes for certain reasons. Of the 7 (seven) springs in the village that have different names including 1. *Cai Kaasih*, 2. *Cai Kajayaan*, 3. *Cai Kahuripan*, 4. *Cai Kawedukan*, 5. *Ciderma*, 6. *Ciseger*, 7. *Cipaingan*.



Figure 5. Condition One of 7 (seven) Sacred Spring Sources.  
Source: Researcher Documentation

Of the 7 (seven) springs, in certain months or the summer, most of the springs experience drought. There are only 2 (two) springs that do not experience drought, including *Cai Kahuripan* and *Ciseger*, apart from these two springs. drought until the rainy season the water will come back out. But some things become a problem, namely, regarding myths or beliefs that are not necessarily true, almost all people who come from outside the area believe that after bathing always throwing away their clothes that aim to get rid of bad luck. This is what makes these spring sites full of visitors' clothes that are discarded scattered into uncontrolled waste due to a large number of visitors in the "*Mulud*" month. This month does have a high enough volume of visitors to make a pilgrimage compared to other months.

In addition to 7 (seven) springs, there are several other pilgrimage tours including:

- a) Tomb of Prabu Gesan Ulun who is the King of Sumedang along with the tombs of his soldiers;
- b) Tomb of the Key People;
- c) Abdi Dalem Royal Tomb;
- d) Grand Mighty Grandparent Heritage Site Which Is A Royal Trainer;
- e) Springs 1-3 of 7 Springs;
- f) Springs 4-6 of 7 Springs.

Pilgrimage tourism in the village of Dayeuh Luhur has not been fully known by many people, so far only information has spread by word of mouth about this area, due to lack of information about the

exact location of the area and lack of local government sensitivity to empowering existing cultural heritage sites in the village of Dayeuh Luhur, both in terms of infrastructure, street lighting, signage that serves as a provider of information on the location of pilgrimage tours and other facilities. The point of pilgrimage location in the village of Dayeuh Luhur is shown in Figure 6 about the tourist map of the Dayeuh Luhur Pilgrimage.

Information:

- A. Tomb of Prabu Gesan Ulun who is the King of Sumedang along with the graves of his soldiers
- B. Tomb of the Key People
- C. Tomb of the Royal Abdi Dalem
- D. Grand Mighty Grandparent Heritage Site Which Is A Royal Trainer;
- E. Springs to 1-3 of 7 springs
- F. Springs 4-6 of 7 springs.

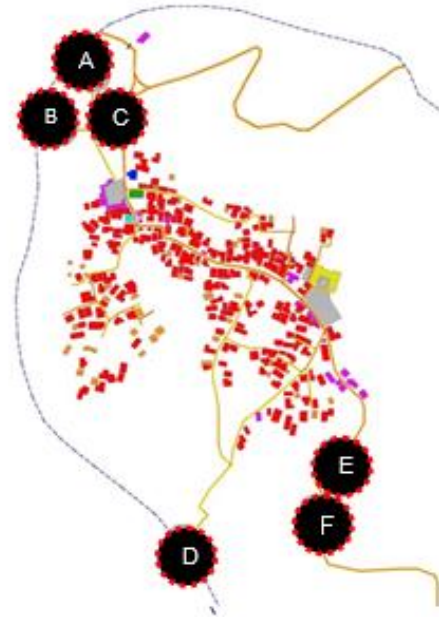


Figure 6. Pilgrimage Map of The village Dayeuh Luhur, Sumedang.  
Source: Researcher's Analysis



Figure 7. Conditions of Pilgrimage Tourism in the village of Dayeuh Luhur, Sumedang  
Source: Researcher Documentation

Heritage sites such as tombs and other heritage sites have quite good conditions because these sites are cared for and guarded. This site is an important historical site of Sumedang district as well as the forerunner of the founding of the sublime Dayeuh Village. This village developed into a settlement that had quite a large population. Initially in this area only stood a "Tajug" or existing mosque. As the area develops, the conditions have changed to more modern religious buildings. The mosque building is the starting point for the spread of building houses in the village settlement of Dayeuh Luhur. This distribution linearly follows the path of the main road that continues to the spring, and others form a linear pattern towards the forest and plantations, as seen in Figure 7 on the settlement pattern of the village Dayeuh Luhur.

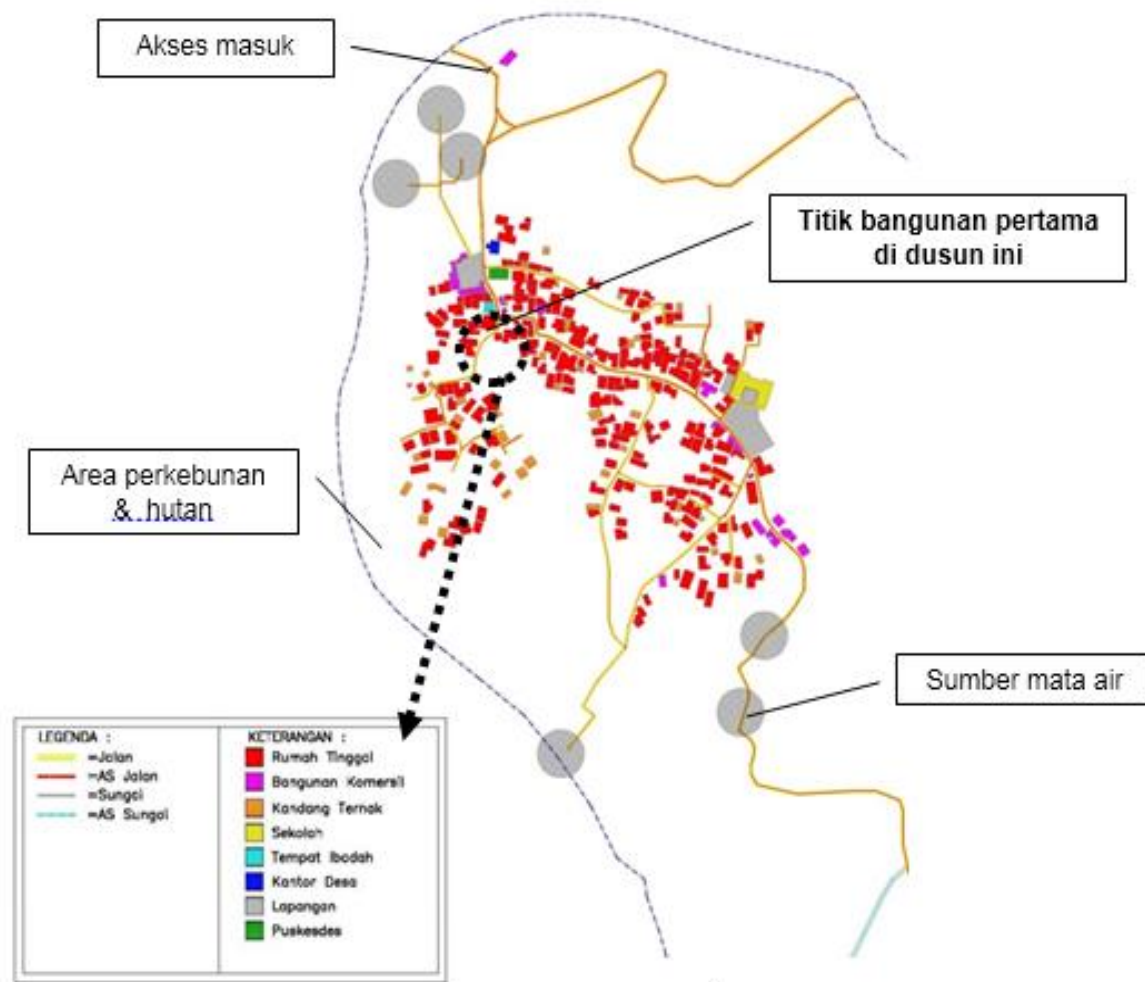


Figure 8. Map of the Village Dayeuh Luhur Settlement and Land Use Patterns  
Source: Researcher's Analysis



Figure 9. Condition of social facilities and public facilities of The village Dayeuh Luhur  
Source: Researcher Documentation

The linear settlement pattern in the village Dayeuh Luhur follows the path of the road leading to the spring and towards the plantation which is the reason for the community to build its settlement so that it is closer to the spring for daily needs and closer to the agricultural land plantations which it is cultivating to support community income itself. Also, this village has several social and public facilities including the village Dayeuh Luhur Office, which is located in The village Dayeuh Luhur, Village Square, Health Center, Mosque, Elementary School, and Sports Field. The facilities in this village function so that they can still make good use of it.

## Conclusion

The results of the analysis and discussion of community settlement patterns in the village of Dayeuh Luhur, Ganeas sub-district, Sumedang have settlement patterns that extend or linearly follow the path of the road leading to the water source point in one corner of the village and extend along the path of the road leading to the plantation. The environment forming factor in this village is not like the formation of settlements in general, where settlements are generally formed because of the potential or something that supports the life of the community itself such as fishermen who live near the coast because the sea has the potential to support livelihoods for the coastal community, but settlement patterns in the village of Dayeuh Luhur are because there is something that forces to move to the top of the mountain without considering the potential. The consideration is the safety factor as a result of the conflict.

The village Dayeuh Luhur has 6 (six) historical heritage sites that are used as pilgrimage tours, but it is still very difficult to be known by many people because this village is less exposed. Also, there is insufficient regional government facilities and infrastructure in the form of infrastructure, public road lighting, and facilities to support pilgrims in the form of signage, to facilitate pilgrims to access these locations. Also, the condition of the people who are struggling with clean water for distribution to homes, and raising the awareness of pilgrims about the waste they throw away, from the results of the analysis of people who have bathed in the sacred spring always throw away their clothes which are believed to throw bad luck, myth or this uncertainty of belief makes one of the historical heritage sites damaged by the pilgrims' unconsciousness over the sustainability of the cultural heritage site. In another unfortunate thing is the absence of traditional Sundanese houses that have been replaced with modern buildings, this is a sign that Sundanese traditions and culture are not in demand by most of the Sundanese tribe community today.

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