



Identifying Historical and Indigenous Potency of Padusan Village Mojokerto as a Humanities and Social Sciences Laboratory

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Abstract. This paper aims to identify the historical sites and indigenous potencies in Padusan Village, Pacet District, Mojokerto Regency. The identification results then become a reference for the development of a Humanities and Social Sciences Laboratory. By perusing some historical and ethnographic sources, followed by a site survey and documentation, this paper attempts to narrate historical sites and local wisdom in Padusan Village that have not been discussed so far. This paper shows that Padusan Village has various historical sites and local wisdom that can be used as material for socio-humanities research. This paper also proves that Padusan Village has been relevant to be used as a Humanities and Social Sciences Laboratory.

Keywords: Historical Potential · Local Culture · Padusan · Humanities and Social Sciences Laboratory

1 Introduction

This paper begins with concerns that research in the social-humanities is currently being marginalized because it does not have a laboratory like the natural sciences. In fact, the slogan “the world is our laboratory” has long been inflamed in European and American academic circles [1–3]. Natural scientists in Indonesia get a strategic position because they always get more funds for their research. This is due to the procurement of tools and laboratories for research. Meanwhile, social-humanities scientists seem to be marginalized because of the wide dimensions of the laboratory for this field. This condition causes the funding for social-humanities research to be less than the natural sciences [4]. In fact, socio-humanities research and its laboratories are able to sharpen the philosophical way of thinking and the character of the nation, especially in the fields of history, culture and local wisdom of each region.

In fact, since the 1970s John McLure has also emphasized that social research also requires high costs. Researchers not only conduct literature studies in libraries and classrooms, but also conduct observations, field services, interviews, and documentation. Not to mention the added cost of travel and accommodation to the research location. Apart

from that, this social laboratory is indeed important in the future to know and understand the real phenomena that occur in society [1].

Actually, studies on the need for a social laboratory (living laboratory) have been initiated by academics from America since the early 1960s. The Department of Social Sciences at Webster College, Missouri, USA, has started by involving students for hands-on lectures in the field. In addition, they are taught to apply social sciences to phenomena that occur in society. Like the phenomenon of poverty in a small town. Lecturers not only teach in class and ask students to take notes on the material, but also invite them to study outside to really understand how poverty in one city occurs [5].

However, there are still few studies that emphasize the importance of the social-humanities laboratory. In Spain, the socio-humanities laboratory is more emphasized in the senior high school scope [3]. While in Indonesia the emphasis is more on outdoor learning. College students and college students are more directed to outdoor learning by visiting historical sites and local wisdom in each region. There has been no special effort to create a laboratory specifically used for social and humanities research.[6–8].

Therefore, this paper seeks to identify the potential of historical sites and local wisdom in an area. The ultimate goal is to create a Humanities and Social Sciences Laboratory in Padusan Village, Mojokerto which is rich in historical content, social phenomena, and local culture. This laboratory can later be used as a research location for social scientists and humanities in Indonesia, especially in East Java [9].

2 Methods

This paper uses a qualitative descriptive method, which begins with observation to the location of the candidate for the social-humanities laboratory. Researchers conducted literature and archival studies on Dutch and Indonesian websites to strengthen the results of these observations. Researchers also document historical sites in Padusan Village, as well as explore community memories related to their culture and local wisdom through an ethnohistory approach. An approach that emphasizes the collection of historical and ethnographic sources to explore the history and culture of society in the past [9].

After obtaining the raw sources, the researchers began to map historical sites and socio-cultural phenomena in the form of books. Therefore, the approach used in this paper is ethnohistory, which combines ethnographic and historical data obtained through the memory of the local community towards the past of their area.[10, 11] The resulting narration is in the form of historiography *Sejarah Desa Padusan dan Potensi Lokalnya*. This book was later used as the basis for establishing Humanities and Social Sciences Laboratory, Padusan Mojokerto. After the laboratory was inaugurated, this village could be used as a spatial research for social-humanities based on didactic and experimental processes [3, 12].

3 Result and Discussion

3.1 Historical Potencies at Padusan Village, Mojokerto

Geographically, Padusan is one of the villages located at the foot of Mount Welirang. Specifically located in Pacet District, Mojokerto Regency, East Java Province (see Fig. 1).

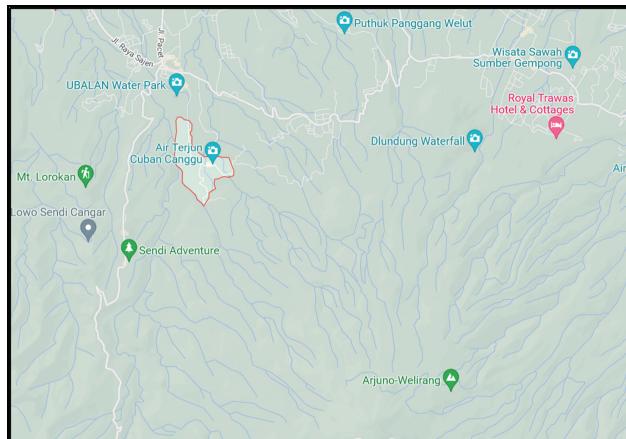


Fig. 1. Map of the location of the Padusan area, Pacet District, Mojokerto Regency in 2022. (Source: maps.google.com)

Currently, the Padusan area is one area that is famous for its tourism potential. This is because Padusan Village is located in a highland area, causing this village to have cold weather and beautiful natural scenery. Many local tourists from the surrounding area just travel to Padusan Village on weekends.

Besides having tourism potential, Padusan Village also has potential in the field of history which is interesting to study. According to information from a village elder, initially Padusan Village was a hot spring area commonly used by residents for bathing. Meanwhile, the person who discovered and built this village was Ki Ageng Padusan. An Islamic figure who came from Tamiajeng (currently the Trawas area), who then traveled from Tamiajeng, Kemloko, Krupyak, to Padusan. Finally, the name Padusan is taken from the word adus (bath: English), which means a bath or a place to clean oneself [13].

The areas at the foot of Mount Welirang were found many temple ruin sites. As written in the Dutch newspaper Bataaviaasch Niewsblad, that near the Padusan well there are the remains of a small temple found by the Regent of Mojokerto [14]. The temple is made of andesite rock in a square shape, the bottom and part of the erect wall still remaining. The same thing was reported again a year later. In other newspaper report, it was also reported that on four mountain peaks (Gunung Jambe, Bekel, Penanggungan, and Semodo) ten temple ruins were found. Most of them are connected by roads and stairs, as well as trails that connect between Mount Butak, Welirang, and Anjasmoro. The stone chips found are thought to date back to the late 14th century AD (see Fig. 2) [15].

Other evidence was also obtained from the newspaper Bataaviaasch Niewsblad, which explained that on the slopes of Mount Welirang and Anjasmoro several sites had been found. According to reports from several residents, at the edge of the Padusan forest there are several fragments that were piled up again by the residents. At Padusan there are traces of the wall; in the Sumberngadiman Forest there are pictures of broken, bull and shiva heads; in Sikoenig Forest there are two standing stones; in Jroeman there are remains of temples, and many other discoveries of other sites. [16, 17].



Fig. 2. The rock structure of the temple in Puthuk Puyang, Padusan, 2021. (Source: personal documentation)

There is also a tomb site in the Padusan area, precisely on Krupyak Hill and local residents call it the tomb of Eyang Sunan Pangkat (Ki Danurejo). Based on historical analysis, Ki Danurejo who was buried in Krupyak Hill Padusan is estimated to still have something to do with the Yogyakarta Sultanate in the early 19th century. If traced from the events of the Java War (Diponegoro War) which occurred in 1825–1830, Ki Danurejo was a patih of the Sultanate of Yogyakarta [18]. At the time of the Sultanate of Yogyakarta, it was explained that the Mojokerto area was part of the Mancanegara Wetan, namely the forest area formerly known as Japan (Marihandono, 2008), Prince Diponegoro chose Mas Tumenggung Sumodipuro as the Regent of Japan at that time. Until then he was appointed as Raden Adipati Danurejo IV on December 2, 1813. Patih Danurejo IV served for thirty-four years (1813–1847) [19].

According to Peter Carey, the Regent of Japan (Patih Danurejo IV) was well known to Prince Diponegoro and his father, because he was the son of the former head of the settlement of the crown prince (kadipaten), namely Mas Tumenggung Sumodirjo. And is a close relative of the Sultan's mother and Putri Kedaton. Patih Danurejo IV was originally a smart official. Although in the end, Patih Danurejo IV was also known as a corrupt official. He monopolized the kingdom's sources of income and demanded land tenure money [19]. Meanwhile, the the tomb of Ki Danurejo (Sunan Pangkat) in Padusan is not Patih Danurejo IV, the former governor of the Sultanate of Yogyakarta who retired and was exiled to Mojokerto in 1847. It just because Patih Danurejo IV has unknown tomb until now.

As has been explained a little above, that the Padusan area was once a hot spring area. Therefore, since the reign of the Dutch East Indies, there has been a plan to build a bad-hotel (hot spring hotel). Several Dutch newspapers reported a lot about this development plan. Sources from the De Preanger Bode, stated that a plot of land had been purchased to build a hut or “open area”, and to build a bath in the area of the hot springs. To realize this plan, it would require an effort to collect about 15,000 guilders [20] Interestingly, the funds raised have reached 75,000 guilders, exceeding initial estimates. [21, 22]. So, to take advantage of these funds, the development plan can be even wider. An architectural firm Groedo, with directors Derx and Outmans, has been tasked with designing the hotel, while the hot springs have been sent to a chemical laboratory for chemical

decomposition. This hot spring hotel will later be easily accessible via Jombang and Mojokerto [20].

Having good geographical conditions for plantations and agriculture, the Padusan area has also become one of the areas chosen by the Dutch East Indies government in carrying out its business in the coffee plantation sector. At that time, the colonial government benefited a lot from the trade in plantation products such as coffee and sugar. Since 1891, coffee and quinine have been planted in the five peaks of Arjuna, which are not far from Welirang [17]. Coffee plantation employees in Padusan are also local residents. As reported by the newspaper, that local residents are obliged to work once a week on Tuesdays at the Welirang and Penanggungan coffee plantations.[15].

During the revolution (1945–1949), Padusan Village also had a historical record. A cultural expert from Mojokerto, during the revolution a republican soldier named Supriyo moved to Padusan in 1946. Supriyo was a member of the TRR led by Lieutenant Sunyoto. After half a year in Padusan, the whereabouts of Supriyo were discovered by the Dutch soldiers who occupied Pacet in 1947. Therefore, the fighters left Pacet for Jombang via Brangkal. The movement of the guerrillas was noticed by the enemy who finally carried out an aerial attack [23].

In 1948, the Commander of the 33rd Regiment in Pare Kediri, Colonel Wijono, ordered to infiltrate enemy territory. One of the squads from the regiment was a team led by Captain Muhadi who received orders to go to Pacet. Finally appointed Supriyo to be the guide for the team. However, their arrival was discovered by the Dutch troops who were based in Pacet so an ambush was carried out by the opposing troops [23, 24].

The battle finally took place in Padusan. Dutch soldiers who had better weapons, strafed Captain Muhadi's troops. The severity of the attacks carried out by the Dutch soldiers caused the fighters to have to retreat to the forest, to be precise in the village of Padusan. Not only republican soldiers were victims of this battle. But there are also residents of Padusan Village who are victims, one of which is the Tarsan Village Head [25].

In addition, Padusan had also been a point of infiltration by Captain Soemadi who withdrew from Kediri. Captain Soemadi is part of the Soenandar Battalion based in Kediri and assigned to guard the hydropower plant in Mendalan Kasembon. The company led by Captain Soemadi is known as the White Tiger who often disturbs his enemies. To end the disturbance, a military operation was finally carried out which resulted in the death of Lt. Moestadjab, the platoon commander of the White Tiger Company. This caused the White Tiger Company to move backwards towards Pacet. Until finally, the White Tiger Company arrived at Padusan Village and made a temporary headquarters in the village.[25, 26].

The arrival of fighters from various areas added to the strength of the Hayam Wuruk Commando Troops who were trying to enter Surabaya via the South. Until finally, this incident led to a battle that killed thousands of people on February 12, 1949. Therefore, to remember the bloody incident in Padusan Village, a monument was built on the side of the road next to the Padusan Village Hall. The memorial was inaugurated by the Regent, RA Basuni, who served in the mid-1960s (see Fig. 3).



Fig. 3. Monument of the struggle during the Revolutionary War in Padusan. (source: *Monumen Perjuangan Padusan* [26])

3.2 The Narrative of Indigenous Padusan

In addition to the tourism potential and historical diversity in Padusan Village, the local wisdom in this village is also quite famous. One of them is the ruwah desa, which is indeed commemorated in many villages in Indonesia. In general, ruwah desa is one of the events that is commemorated every year by villages in Indonesia. Ruwah desa is also commonly referred to as alms of the earth, the purpose of which is to remember Allah SWT for his mercy to the farmers who depend on the produce of the earth for their lives. Ruwah desa commemorations can be held in various ways in every village in Indonesia. Usually the ruwah desa is held by conducting a carnival around the village (kirab) exhibiting the produce of the land [27].

In addition to the ruwah desa, another form of local wisdom in Mojokerto Regency is the art of bantengan. Bantengan is one of the community arts from Pacet District, precisely in Made Village, which used to be a village close to the slopes of Mount Welirang. Made Village used to be a forest where many kinds of wild animals live, including banteng (bull), which are now extinct. Several sources from the Mojokerto Regency Disparpora stated that at that time there was a resident named Paimin who entered the forest and found an intact bull skeleton. The skeleton was finally brought home by Paimin and cleaned and then stored in one part of her house. From this discovery, Paimin finally got the inspiration to remember the banteng which was packaged in an attraction. This attraction eventually became known as the bantengan which was played by two people, one person playing the head and front legs, while the other playing the back as the hips and hind legs.[28].



Fig. 4. Bantengan local art in Padusan Village, 2022. (source: personal documentation)

This bantengan art depicts the actions of the bull while fighting with other animals such as tigers, monkeys and birds. To make it more lively, this art is accompanied by flying music and jidor (traditional musical instrument). Over time, the art of bantengan in Mojokerto Regency is growing in several other areas with different names. For example, in Pacet sub-district itself, there are five bantengan organizations in several hamlets/villages. In Treceh Hamlet there is a Bantengan Siliwangi; in Wiyu Village there is the Bantengan Turangga Jaya; in Kemiri Village there is a Bantengan Taruna Sejati; in Pacet Village there is a Bantengan Tri Tunggal; in the village of Kembang Belor there is the Bantengan Raja Gumarang; in Cempoko Limo Village there is a Bantengan Setya Taruna, and in Nogosari Hamlet there is a Bantengan Suryo Nogosekti.

Meanwhile, in the village of Padusan itself there is also the art of bantengan which is known by the public. The name of the bantengan arts organization in Padusan Village is Bantengan Singo Putih (see Fig. 4). Unfortunately, there are not too many sources that explain the art of bantengan in Mojokerto Regency, including the art of Bantengan Singo Putih in Padusan Village.

The form of local wisdom that is still often practiced by the people of Mojokerto Regency, including Padusan Village, is the megengan tradition. This tradition is usually commemorated before the month of Ramadan (the month of fasting for Muslims). Megengan has become a tradition that has been passed down from generation to generation by the Javanese people. There is a procession that is part of the megengan tradition. One of the sequences is nyekar (pilgrimage) to the graves of their parents and predecessors. [29].

Nyekar comes from the word sekar, which means flower. Javanese people usually carry out nyekar by bringing flowers and fragrances to be sprinkled on the graves. This activity is usually done in the afternoon after the praying ‘Asr (around 3–4 p.m.). Javanese people believe that before the fasting month the ancestral spirits (grave experts) will return home to visit their descendants. In areas under Mataraman influence, nyekar is also known as nyandran. When visiting ancestral graves, there are usually men who will lead prayers for the spirits (grave experts).

Another series in the megengan procession is making sharpening in the form of food. Asahan comes from the word isah which means to clean. In this case, cleaning is meant to purify from wrong actions that have been done. Apem cake is one of the foods that must be in sharpening. Made by family members and then taken to the langgar or mosque to be eaten together. This activity is also known as banca'an. The rest of the grind will usually be wrapped to take home because of the large amount of food. This is called a blessing [30].

Another tradition that is usually done during the month of Ramadan is ater-ater. This term means delivering food to neighbors or relatives. Ater-ater is also called weweh. Usually the ater-ater assigns children to deliver it. This tradition is one of the most favored by children, because after delivering food they get sangu in the form of money [31].

The last series in the megengan procession is siraman. This activity is usually carried out by certain villages that have springs or streams. Siraman comes from the word siram which means bath. Done together with bathing or soaking in existing springs. However, for the present, the siraman tradition is no longer used. This is because the current condition of the river is no longer suitable for bathing [32, 33].

Until now, local wisdom in Mojokerto Regency, especially in Padusan Village, is still often practiced. Considering that Mojokerto is one of the areas that holds many historical stories because it was the center of the largest kingdom at that time, namely the Majapahit Kingdom. Existing local wisdom must continue to be preserved even though times are constantly changing. That is one of the characteristics of the Indonesian state which has different traditional values in each region.

3.3 Should Padusan Village Become a Humanities and Social Sciences Laboratory?

The laboratory is a place to develop and apply the knowledge that has been obtained. Not only the field of science and technology that has a laboratory, social humanities can also have a laboratory. Unfortunately, there are very few laboratories for the social-humanities field. In fact, laboratories in the social-humanities field can be useful for developing ways of thinking and also the character of the nation. There are so many places in Indonesia that can be used as social-humanities laboratories. As the slogan written by McLure, in his article, "The world is our laboratory". That is, this world is our laboratory. A place that can be used and also used for experimenting to develop the skills and knowledge mastered [1].

The creation of this social-humanities laboratory can also be another alternative for all those who study the social sciences. Given, if you look at the library in schools, students quite rarely touch the place. They only come once in a semester. So, the social-humanities laboratory can be a place so that social science learning is not too monotonous. They can directly conduct experiments from the material that has been studied [8].

Although it is still very rare, there are several places that have been used as laboratories in the social field. For example, the use of Kampung Katupat as an outdoor laboratory for Social Sciences (IPS). In the article, it was explained that Katupat Village has potential in social fields, such as economy, culture, environment and tourism. Thus,

Kampung Katupat can function as a learning resource by developing an outdoor social studies laboratory. [34, 35].

Then there is also the use of Tanggui Village as an Outdoor Social Sciences laboratory. With this outdoor laboratory, students can see directly what is happening in the field. Apart from being a source of learning, utilizing the local environment for educational purposes can also be a means of promoting the cultures around us, especially the local culture in Banjarmasin, South Kalimantan. [35, 36].

There is also a natural and humanities laboratory manual for the Ratu Boko temple site, which was made by Saliman, et al. The Ratu Boko Complex which has a beautiful panorama is a suitable potential to be used as a historical and cultural tourist spot as well as natural tourism. Therefore, the Ratu Boko temple site can be a place for outdoor learning in various disciplines [37].

From the two examples of articles above, it can be seen that the laboratory still focuses on social phenomena only, there is no social-humanities laboratory that also emphasizes the historical aspect. Therefore, this article attempts to identify the potential of Padusan Village, which is located in Mojokerto Regency, to be used as a social-humanities laboratory. Especially the potential in the field of history and local wisdom.

As explained above, Padusan Village has quite a lot of potential in various fields. As in the field of history, in Padusan Village there are quite a lot of diverse historical heritage sites. Starting from the temple ruins, the tomb of Ki Danurejo, developments in the tourism sector, namely badhotels (hotels with hot springs), and the involvement of Padusan Village in the Revolutionary War. In addition, the local wisdom in Padusan Village is also interesting to learn.

With the various potentials described previously, it can be concluded that Padusan Village is suitable to be used as a Humanities and Social Sciences Laboratory. The benefits of making this social-humanities laboratory are so that social-humanities learning is not too monotonous, so that anyone who will learn about history or tourism and local wisdom can directly make observations. Not only that, making the environment or surrounding area potential as a Humanities and Social Sciences Laboratory can also help preserve existing potentials and can develop them. As in Padusan Village, the existence of a Humanities and Social Sciences Laboratory can help preserve the potential for history, tourism and also the local wisdom of the village. It is a pity if Padusan Village which has many historical stories in it is only known as a tourist village, without knowing the history in it.

4 Conclusion

From the results of the explanation above, it can be concluded that Padusan Village can be used as a Humanities and Social Sciences Laboratory. Some of the potential history and local culture in this village are interesting and relevant to be researched through the approach of History, Sociology, Art and Anthropology. The Padusan's Humanities and Social Sciences Laboratory can be used as learning at the senior high school and university level. This laboratory can later be used as a pilot project for other regions in Indonesia to produce similar laboratories, and even wider than social-humanities.

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