***Ngajeng* Yard, Residential *Wong* Kalang, Harmony with Nature**

 **(Desa Lumansari, Kecamatan Gemuh, Kabupaten Kendal – Jawa Tengah)**

**Prabani Setio Hastorahmanto, Heristama Anugerah Putra**

Architecture, Faculty of Engineering, Darma Cendika Catholic University-Surabaya

stefanprabani@ukdc.ac.id

**ABSTRAK**

Pekarangan *ngajeng* merupakan area terbuka dibagian depan hunian *wong* Kalang. Pekarangan *ngajeng* merupakan lahan yang berada dalam satu pekarangan. Terbentuknya pekarangan *ngajeng* didasarkan pada tradisi yang dilakukan oleh kelompok *wong* Kalang. *Wong* Kalang merupakan sub etnis Jawa, banyak orang yang tidak tahu tentang kehidupannya. Dalam jurnal ini, secara khusus akan membahas pekarangan *ngajeng* pada hunian *wong* Kalang yang erat kaitannya dengan aktivitas tradisi wong Kalang. Penelitian dilakukan pada hunian *wong* Kalang di dukuh Lumbu, Desa Lumansari - Kabupaten Kendal terkait dengan orientasi bangunan yang akan dihubungkan dengan tradisi. Pekarangan *ngajeng* merupakan tempat aktivitas dengan berbagai fungsi, yaitu: (1) Fungsi sosial; (2) Fungsi pertanian; (3) Fungsi tradisi. Aktivitas yang dilakukan pada pekarangan *ngajeng* merupakan *uri-uri* (melestarikan) warisan leluhur. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi. Etnografi menekankan pengamatan suatu kelompok etnis terhadap aktivitas tradisi atau budaya. Deskripsi kegiatan tradisi dijelaskan secara runtut mulai dari waktu, kegiatan, domain, subjek dan objek hingga kategori temuan. Kategori aktivitas yang dilakukan memberikan makna bagi *wong* Kalang. Selanjutnya adalah menemukan sistem kepercayaan melalui pendekatan Ontologi, Penjelasan, Prediksi, Aksiologi, Praksiologi dan Epistemologi. Pada tahap ini dijelaskan tujuan adanya pekarangan *ngajeng* bagi *wong* Kalang. Hasil penelitian ditemukan bahwa orientasi hunian *wong* Kalang ke arah Utara atau Selatan memiliki makna bagi kehidupan. Makna tersebut terkait harmoni dengan alam. Harmoni tersebut berhubungan dengan mata pencaharian. Jalan lingkungan membentang dari arah Timur ke Barat searah dengan lintasan matahari, terkait dengan aktivitas tradisi *tandur* (tanam) dan panen. Sedangkan pada tradisi Obong merupakan jalan menuju Nirwana untuk mencapai kesempurnaan.

Kata kunci: Tradisi Obong, Kosmologi Kalang, Harmoni dengan Alam

**ABSTRACT**

Ngajeng yard is an open area in front of *wong* Kalang's residence. Ngajeng yard is land that is in one yard. The formation of the Ngajeng yard is based on the tradition carried out by the *wong* Kalang group. *Wong* Kalang is a sub-ethnic of Java, many people do not know about his life. In this journal, we will specifically discuss the Ngajeng yard in the *wong* Kalang residence which is closely related to the traditional activities of *wong* Kalang. The research was conducted on the residence of *wong* Kalang in Lumbu hamlet, Lumansari Village - Kendal Regency related to the orientation of the building which will be associated with tradition. Ngajeng yard is a place of activity with various functions, namely: (1) social functions; (2) agricultural function; (3) The function of tradition. Activities carried out in the *Ngajeng* yard are *uri-uri* (preserving) ancestral heritage. This study uses a qualitative method with an ethnographic approach. Ethnography emphasizes the observation of an ethnic group towards traditional or cultural activities. The description of traditional activities is explained in a coherent manner starting from the time, activity, domain, subject and object to the category of findings. The categories of activities carried out give meaning to *wong* Kalang. Next is to find a belief system through the approach of Ontology, Explanation, Prediction, Axiology, Praxeology and Epistemology. At this stage, the purpose of the Ngajeng yard is explained for *wong* Kalang. The results of the study found that the orientation of *wong* Kalang's residence to the north or south has meaning for life. The meaning is related to harmony with nature. The harmony is related to livelihood. The environmental road stretches from east to west in the direction of the sun's trajectory, associated with traditional *tandur* (planting) and harvesting activities. Meanwhile, in the Obong tradition, it is the path to Nirvana to achieve perfection.

Keywords: Obong Tradition, Kalang Cosmology, Harmony with Nature

**Introduction**

Cosmology in traditional settings is often associated with rituals performed by the community (Muhammad Masruri, 2013). Cosmology is the force of nature that gives life to traditional life. People's beliefs have a rationale for being oriented in a certain direction in the universe. Cosmological implementation will be seen in the traditional order of life related to the decision to carry out an activity. Activities carried out with the power of cosmology have hope for the life order of traditional societies.

Traditional settlement patterns generally have a certain orientation towards nature. This orientation is passed down by ancestors to the next generation. Orientation with nature a strength that has been felt from traditional experience. The universe was studied by the ancestors to find conformity with activity. The process of finding conformity with nature becomes traditional knowledge that cannot be separated from traditional activities.

Traditional knowledge that connects activities with nature, occurs in the traditional residence of *wong* Kalang in Kendal Regency, Central Java. The settlement is known as the village of Kalang. Kalang is a tradition. This is known by the surrounding community about Kalang. However, there is a traditional order of life inherited by the ancestors of Kalang. *Wong* Kalang is one of the Javanese sub-ethnics who carry out traditions according to their ancestral heritage. The ancestors of *wong* Kalang are ancestors who carry out the Kalang tradition.

In the Kalang tradition, activities are carried out to maintain harmony with nature and respect ancestors. Ancestral heritage that has a context with nature can be seen in the pattern of residential space, traditional residential orientation, division of space, function of space and how to construct traditional buildings. Planning for the settlement of Kalang village begins with the preparation of land that is used for main roads, environmental roads, housing, agricultural land, graves (graves). While knowledge about residential planning is inherited how to build a dwelling, Limasap dwelling, residential spatial planning, space functions and division of yard land (Prabani, Sugiono Soetomo, 2020).

The heirs of the Kalang tradition are the true descendants of Kalang (the name for the Kalang people who still carry out their ancestral traditions). Traditions are carried out individually, in families and in groups. This tradition can only be done in the village of Kalang. Kalang Village is the name for a residential area founded by Kalang's ancestors and still carrying out the Kalang tradition. The tradition is carried out following the *dino petungan* in the Javanese calendar (counting days according to the Javanese calendar). In addition, there are also traditions that are incidental based on *dino geblak* or *dino sedo* (day of death) of family members. As a true Kalang, carrying out traditions is an obligation for those who still live in Kalang village. The tradition that is carried out regularly is the *Ewuh* tradition, the *Sadran* tradition (Pemerintah Desa Lumansari, 2016).

The Kalang tradition was passed down in the village of Kalang. Kalang village, which was built by the ancestors, is the beginning of the formation of the Kalang settlement that currently exists. Kalang Village which is seen currently has a residential orientation towards North and South. This residential orientation was also found in the same era as the era of the Hindu Mataram kingdom, Islamic Mataram, to the Ngayogyakarta Hadiningrat Palace (Junianto, 2012).

Kalang village has the main village road that runs north and south, while the neighborhood road crosses east and west. The yard as a residence is located on the north and south sides of the neighborhood road. The division of the yard in Kalang village is divided into three zones, namely 1) *Ngajeng* yard (front yard); 2) *Omah Limasap* (Limasap's house); 3) *Wingking* yard (back yard). Omah Limasap has a building orientation towards the North or towards the South.

*Ngajeng* yard is an open space at the very front, located adjacent to the neighborhood road. Overall, the yard or residential land is used as a place to carry out traditions. The arrangement of the Kalang settlement is not something that just happens, but has been planned by the Kalang ancestors. *Ngajeng's* yard does not have a massive boundary that distinguishes land ownership. This becomes something interesting when *wong* Kalang carry out the tradition. If viewed from the traditional activities related to the use of the *Ngajeng* yard, it can be divided into three, namely: 1) Social Activities, these activities are related to activities related to the community between residents. This social activity will involve some of the neighbor's *ngajeng* yards; 2) Tradition Activities, are activities that are periodically and incidentally carried out by *wong* Kalang involving the neighbor's *Ngajeng* yard. These traditions include: the *Obong* tradition, the son-in-law tradition, the salametan tradition; 3) Agricultural Tradition, is an activity carried out by *wong* Kalang related to livelihood as a farmer. *Wong* Kalang carries out the tradition of *tandur* (planting) and harvesting (agricultural products).

***Wong* Kalang's Proximity to His Ethnicity**

The life of *wong* Kalang is known to have existed since the 8th century which is written in the Harinjing inscription (804 AD) (Hari Lelono, 1989). The life of *wong* Kalang is recorded in history during the reigns of the Hindu Mataram Kingdom (732 AD), the Majapahit Kingdom (1292 AD), the Islamic Mataram Kingdom (17 AD). In the Islamic Mataram kingdom with King Sultan Agung, *wong* Kalang was transferred to the fairy kingdom area to prepare food barns.

The distribution of the Javanese-Kalang sub-ethnic was detected in several areas, including: Tegal Gendu (Kota Gede) Yogyakarta, Petahan and Ambal in Kebumen, Pekalongan, Semarang, Madiun, Tulungagung, Surabaya, and in the Banyuwangi area (Warto, 2001). The life of the *wong* Kalang in some areas still exists, such as in Bojonegoro Regency, East Java and also in Kendal Regency, Central Java, which still has the *wong* Kalang community (Muslichin, 2011a).

Kalang is one of the Javanese sub-ethnics (Abdul, 2015), this shows that Kalang is not Javanese but is in the Javanese ethnic environment. The existence of Kalang is different because the tradition carried out is an ancestral heritage. A tradition that is different from the Javanese ethnicity. The existence of the *wong* Kalang (*wong* is human) in Java is spread over a wide area, sporadically living in the forests of Java. The existence of *wong* Kalang is detected living in the forests of Java and often appears in crowded places such as markets and other colossal events (Pontjosoetirto, 1971). Become a marginal group who live in groups at the center of the fairy kingdom/government. Their existence was recorded by the Dutch government (Warto, 2001). The data collection is related to tax exemption and the obligation to work for the Dutch authorities. Proximity to Javanese ethnicity is a form of togetherness that lives in one area. This closeness gives rise to the perception that *wong* Kalang is Javanese, but they are actually different. The closeness of *wong* Kalang with Javanese ethnicity absorbed a lot of Javanese culture as a form of adjustment.

At present, it is difficult to distinguish the Kalang people from the Javanese people. Physical differences cannot be the main reason for calling *wong* Kalang. Only with the implementation of tradition will the identity of *wong* Kalang emerge. Likewise, the Kalang village area is a limited customary area (H. Prabani Setio, 2020). The group leader is administratively invisible, but the traditional leader will appear as the heir to the tradition handed down by the ancestors. This revelation was passed down from generation to generation by female Kalang shamans as guardians of tradition ( et al Prabani Setio., 2019). As guardians of tradition, Kalang shamans also guard the boundaries of Kalang village while carrying out traditions. The boundaries of the Kalang village are important to know the Kalang customary area.

***Wong* Kalang Harmony with Nature**

Traditional society in everyday life is always oriented to the universe. Knowledge of the universe is learned through experience and studying the cycles of nature. This closeness to nature results in a harmonious life with nature. The realization of the harmony of life with nature can be seen in the pattern of settlements, life activities, traditional and cultural activities. The harmony of life with nature is local wisdom that becomes knowledge to preserve nature (Poespowardojo, 1986).

The process of harmony with nature is a form of local wisdom, this can be seen from various equipment and housing. Everything will be reflected in knowledge, ideas, customary norms, cultural values and traditional activities that are in harmony with nature (Suhartini, 2009). Self-awareness of nature is unique because it sets new guidelines for how knowledge and truth can be attained. Awareness in traditional knowledge as a means and religiosity to behave (Zulhelmi, 2019); (Afifi Hasbunallah, 2018). The order of knowledge, known as cosmology, is essentially the knowledge of how humans behave towards the universe and manage it. Excessive management leads to imbalance. While wise management will provide benefits. The goal to be achieved is balance. Balance is the expectation between utilization, management and conservation (Maridi, 2015).

Humans are faced with a cosmological perspective in time and will systematically affect their lives to be able to feel and enjoy nature. In the cosmological order, philosophy is distinguished on the basis of its grouping, namely: (1) The basis of the belief that the world is "plural" or "singular" (pluralism or monoism); (2) The position of humans in this world as "subjects" or "objects" (subjectivity or objectivity); (3) Human essence and substance in this world and human essence and substance in other worlds; (4) Synthetic approach (Anton Bakker, 1995).

The debate that is still carried out by scientists about cosmology, but in traditional knowledge has treated nature as it should. In the traditional order of life, nature is the teacher, and nature is a symptom that can be directly understood. This understanding will undoubtedly provide a wise attitude towards nature. Thus, local wisdom is able to provide an understanding of how to respond to nature for the sake of sustainability. Furthermore, traditional cosmology can be synergized with nature conservation practices (Dickson Adom, 2018).

**The Tradition of Kalang in Harmony with Nature**

Kalang is a tradition, we heard that statement when we searched for Kalang village in the Kendal district. However, not many people know about the village of Kalang. Kalang village is not exposed because only a few hamlets are Kalang villages, thus none of them implicitly have territorial boundaries. Kalang Village is included in the kelurahan/village administrative area according to the administrative division of the village administration. In one area of Kalang village, not all of the residents are *wong* Kalang, only a few families are true Kalang. (*wong* Kalang who still inherits the Kalang tradition). In fact, it is said to be Kalang village because the village was originally founded by *wong* Kalang and in the development of the village's formation it carried out the Kalang tradition.

In subsequent developments there was a mixed marriage between *wong* Kalang and non Kalang so that their descendants did not carry out the Kalang tradition. In addition, there are also those who migrate to leave the village of Kalang so that the Kalang tradition is released. The Kalang tradition can only be carried out by *wong* Kalang in the village of Kalang. This exclusive principle has resulted in the fading of the Kalang tradition.

The village of Kalang which is being built by *wong* Kalang is not closed to other people who will live in the village. *Wong* Kalang's openness to other residents is a form of tolerance with fellow humans who have different traditions. Thus, Kalang village is a traditional boundary that can carry out the Kalang tradition based on the ancestor who formed the village with tradition.

The Kalang tradition that is widely known by some residents around the village of Kalang is the Ewuh tradition and the Obong tradition. The Ewuh tradition is a tradition that is carried out periodically following the Javanese calendar. While the Obong tradition is a tradition that is carried out incidentally because there is grief (grief) due to the death of a relative of *wong* Kalang. These two traditions are still carried out by *wong* Kalang in Kalang village. The tradition recognized by residents around Kalang village is the Obong tradition.

The Obong tradition is a tradition carried out by *wong* Kalang on *pitung dino sedho* (seven days dead) and *mendak setunggal sedho* (a year died) relatives of *wong* Kalang. The implementation of the Obong tradition can be carried out if in his life the relative is still carrying out the Ewuh tradition, then the relative who is *tasih sugeng* (still living) is obliged to carry out the Obong tradition for the deceased relative. The implementation of the Obong tradition is carried out in the village of Kalang and is led by a *Dukun Sonteng* (a female shaman who is the leader of the Kalang tradition). The Obong *pitung dino* tradition is a tradition of burning personal belongings of deceased relatives. While the Obong *mendak setunggal* tradition is a tradition of burning *mantenan* (wooden dolls) and various items that are still left behind during the Obong *pitung dino* tradition.

In the implementation of the Obong tradition, the residential orientation of *wong* Kalang becomes the guideline for the direction of the tradition. North – South orientation of the residence of *wong* Kalang and the neighborhood road that stretches East – West. The path is the path to Nirvana as a place for the soul to attain perfection after death. The East direction is a symbol of early life (birth), between East and West is real life, while the West direction is life in Nirvana towards perfection.

In the Obong tradition carried out by *wong* Kalang, the East-West orientation can be seen in the ritual of chanting the *mantra* (prayer) performed by the Sonteng shaman. Sonteng shaman's sitting position leads to a western orientation which indicates the direction to Nirvana. Likewise, during the Obong ritual, burning *omah-omahan* (miniature house) in which there is a *Mantenan* (wooden doll) a symbol of the human body. The orientation of the *omah-omahan* also leads to the West.

In the residence of *wong* Kalang, which is oriented towards North – South, the environmental road will be seen as an unobstructed path to Nirvana. The straight path is the path that makes it easy to reach nirvana.



Figure 1: Kalang Village, Hamlet Lumbu, Lumansari Village

Source: Prabani 2022



Figure 2: Analisys Solid and Void at *Desa* Kalang

Source: Prabani 2022

**Research Methods with Ethnographic Approach**

Ethnography is used as a research approach because it has a research stage that allows following ethnic activities (Groad Linda, 2002). These activities are traditional activities carried out by ethnic or cultural activities. Through ethnography, the explanation of the domain in the Kalang sub-ethnic will be used as a basis for understanding its meaning (Atik, 2010). Through an ethnographic approach by following the *wong* Kalang tradition in the Ngajeng yard, it is carried out in several stages. Research stages: (1) Conducting a mini tour within the scope of Kalang village. Aims to find problems that occur in relation to nature; (2) Find the problem. The gap between expectations and reality in the arrangement of settlements is the concern of researchers. The Ngajeng yard in several houses has changed its function. However, the tradition of tandur (planting) and harvesting (agricultural products) is still carried out in the Ngajeng yard; (3) Learning from problems, problems arise when the yard of ngajeng is limited so they have to move to another place; (4) Assign informants. Questions arise and who to ask?; (5) Following the activities of *wong* Kalang. Asking is part of the research, but the ethnographic approach provides opportunities to be active in local traditions; (6) Find the domain. There are areas that are only specific to the *wong* Kalang tradition in the Ngajeng yard, so a specific understanding and definition is needed; (7) Analyze the semantic domain relationship. The found domains are related to activities or traditions so that semantic relationship analysis is needed; (8) Making structural questions; (9) Make taxonomic analysis; (10) Asking contrasting questions. Domains sometimes need to be distinguished by different activities to better understand their definitions and meanings; (11) Find a cultural theme. All activities participated in by the Kalang ethnic found cultural meanings and themes (Naidoo, 2012).

At the end of the conclusion, the meaning of the Ngajeng yard will be sought. As a place to carry out traditions that have been carried out for generations, the Ngajeng yard has a meaning for *wong* Kalang. The meaning of the ngajeng yard will be carried out through a belief system approach following the concepts of Ontology, Explanation, Prediction, Axiology, Praxeology, Epistemology (Clément Vidal, 2014).

**Discussion**

The activities carried out by *wong* Kalang in the Ngajeng yard show a tradition. This tradition is an ancestral heritage that continues to be preserved to this day. The traditions carried out in the Ngajeng yard can be categorized into: (1) Time, indicating when the activity was carried out; (2) Types of Activities, showing the activities carried out; (3) Subject, *wong* Kalang as perpetrator; (4) Objects, objects used and what to do; 5) Purpose, the activity has a clear purpose in relation to the order of life; 6) Benefits, these activities have benefits that can be felt by the entire village of Kalang and outside the village. The categories of questions that became the basis for determining the harmony between cosmology and traditional activities found clear answers about the reasons for the Ngajeng yard.

The Ngajeng yard in Kalang village specifically has several differences from the Ngajeng yard in the current settlement. The specifications that are still being maintained are: 1) Location, specifically the location of the Ngajeng yard is on the North and South sides of the transverse environmental road (East - West); 2) Yard without a Boundary Fence, Ngajeng yard is not found to have a yard fence border on either the right and left sides, as well as the front side bordering the neighborhood road. 3) Without Trees, in Ngajeng's yard there are no large and shady trees; 4) Development of the Limasap house Towards the back, in the Kalang tradition, if the number of family members increases, then the development of the house is focused towards the back.

In the order of life of *wong* Kalang about the harmony of nature with humans, the point is that humans are able to live in harmony with nature. Humans are capable of being wise. Wisdom requires a noble attitude and a noble attitude in utilizing the universe as a gift for human life (Sukman, 2014). Man has a spirit, mind and heart which are at the highest level of his spiritual structure. A soul that has a kind and appreciative nature. Mind / reason is the human ability to think about the good for life. The heart is a feeling of empathy for the natural environment.

Changes continue to occur along with the increasing level of community knowledge, this can be seen from several changes in the function of the yard that are different from tradition. This change is due to changes in community activities, which are not entirely farmers. Even so, *wong* Kalang, who is still engaged in agriculture, can still see the presence of uri-uri (preserving) ancestral heritage in the Ngajeng yard. Uri-uri in carrying out traditions sometimes hinder and conflict with other activities. The ancestral uri-uri tradition is more about respecting the ancestors, but in practice they only pass on the tradition. Furthermore, it does not give meaning to the tradition (Sri Rejeki, Nindyo Soewarno, Sudaryono, 2010).

*Wong* Kalang as a Javanese sub-ethnic carries out traditional activities inherited from Kalang's ancestors (Muslichin, 2011b). The ancestral heritage is a life value system that is closely related to nature through a way of life.

Kalang's ancestral life is agrarian, inheriting the orientation of the building which is interpreted as harmony with nature. This harmony is carried out as a form of utilizing nature for the continuation of life. The phrase Kalang is a tradition, a manifestation of the order of life of *wong* Kalang who lives in tradition (Muslichin, 2011a). Traditions that are in harmony with nature and are nature-oriented.

Residential orientation towards North or South is a pattern formed following the agrarian life of *wong* Kalang. The spatial pattern is formed from a massive residential arrangement. The open space of the Ngajeng yard will form a linear space pattern. The open space pattern is formed from two yards facing each other (Janson, 2014). The Ngajeng yard which is made into a common yard and the facilities of the Kalang village. The Kalang village facility is used as a connecting road between residential blocks. While the Ngajeng yard as a public facility functions as a traditional activity. Traditional activities in the Ngajeng yard are related to the agrarian life of *wong* Kalang.

The traditional activities carried out in the Ngajeng yard are in a spiritual (thankful) and religious (belief) context. Gratitude is shown in activities related to agrarian life (farming). As a farmer, the tradition of *tandur* (planting) and harvesting (agricultural products). *Tandur* tradition, people sow seeds in beds (where to sow seeds). Growing shoots need water and sunlight. The Ngajeng yard, which is formed in a linear East-West pattern, is open and has no boundaries so that it is constantly exposed to the sun. Likewise, during harvesting activities, agricultural products in the form of grains are dried in the Ngajeng yard continuously from morning to evening exposed to the hot sun. In contextual agricultural theology, it is agricultural activity that maintains the sustainability of the universe. There needs to be an altruistic attitude, namely placing the interests of others including the universe as an action orientation (Panjaitan, 2020). Altrius actions are reflected in listening and following nature's sounds and preserving them. Tandur and harvest traditions are activities that are in harmony with nature. Being in harmony with nature is the spirit for *wong* Kalang to be optimistic about the goodness of nature for life.

*Tandur* and harvesting traditions are seen in activities that are formed continuously and are carried out regularly. The pattern of activities carried out simultaneously has a structured pattern and clear benefits. The Ngajeng yard that stretches from East to West provides benefits for *wong* Kalang. Path of the sun throughout the day that provides light and heat. This was used by *wong* Kalang as a form of natural gift to the agrarian system of life that was adopted. The agrarian system of life showed a religious attitude towards the Prince (The Ruler of Nature).

As an explanation of the harmony of nature in the *wong* Kalang settlement, in detail referring to the belief system approach (Clément Vidal, 2008); (Clément Vidal, 2014), it can be explained as the following philosophical concepts: 1) Ontology concept: a. The Ngajeng yard in Kalang village is an ancestral relic that is still preserved. Its existence has a relationship between nature and traditional activities; b. Traditional activities carried out in the Ngajeng yard are tandur (sowing agricultural products) and harvesting (drying agricultural products); c. The Ngajeng yard is in front of Limasap's house. This residence is oriented towards the north or south, so that the ngajeng yard in the row of dwellings will stretch in an east-west direction; 2) Concept Explanation: a. The current Ngajeng yard is a relic of *wong* Kalang's ancestors. Ancestors are the founders of Kalang village. *Wong* Kalang is an agrarian society. Ancestor Kalang planned a universe-oriented settlement. The Kalang settlement consists of a residence and a yard. The yard is used as a nursery for seedlings during the dry season and drying the harvested seeds; 3) Prediction concept: a. The natural environment today is generally still the same as the life of the ancestors of *wong* Kalang. Agriculture as the main livelihood. The number of occupancy and population is increasing. Some houses change function following changes in the activities of the homeowners; b. The orientation of the building is planned according to the environment. Activities affect nature conservation. Local wisdom that pays attention to the natural environment as the basis for the formation of settlements; c. Keeping agriculture sustainable requires understanding and self-awareness. Activities that damage residential buildings need to be avoided. *wong* Kalang has the idea of ​​preserving nature and preserving ancestral heritage; 4) The concept of Axiology: a. Maintain and maintain order in the existing Kalang village. Ancestral thoughts about the Kalang settlement structure need to be explained to future generations who are vulnerable to change; b. Global reality tends not to understand the thinking of ancestors. Tendency to change and adapt to current desires and activities. Technology oriented thus leaving the traditional; c. Utilization of natural resources for life and nature conservation; 5. Concepts of Praxeology: a. Ancestor Kalang had noble thoughts about the gifts of nature; b. Cosmology is the thought of using nature, valuing and preserving it; c. Nature gives a good gift to human life; d. Harmonious relationship between humans and nature will be achieved in a balanced way.

From the concept of Clement Vidal's belief system, it can be seen that the Ngajeng yard of *wong* Kalang's residence has a harmonious meaning with nature. This harmony can still be felt today by the next generation who inherits agrarian activities.

**Conclusion**

The tradition carried out by *wong* Kalang in the Ngajeng yard is oriented to the universe. Nature's gift to be grateful for. The settlement orientation shows a structured and planned form over a long period of time. Not only meaningful but also valuable as local wisdom oriented to nature.

Contextually, settlement orientation is based on the cosmology of the eight cardinal directions. The cosmology has meaning for life and death. The orientation of the Ngajeng yard for agricultural activities can be seen as follows: (1) Tradition, showing repeated and massive activities during the tandur and harvest periods; (2) Livelihood, carried out by *wong* Kalang by farming is an ancestral heritage; (3) Benefits, carrying out farming traditions during tandur and harvesting in the Ngajeng yard by utilizing heat and sunlight. While the activities of the Obong tradition show the order of natural harmony in birth, real life and perfection.

Thus the forces of nature do not conflict with human activities, but human activities must be in harmony with the universe. Full awareness of the universe is a manifestation of: (1) Intellect, *wong* Kalang's thinking shows closeness to nature and the implementation of the order of life in harmony with nature; (2) Heart, is the feeling to achieve harmony and balance between the gifts of nature and their utilization; (3) Spirit, has goodness to do good for the universe.

**References:**

Abdul, K. (2015). Pendidikan Agama Islam Dalam Kebudayaan Masyarakat Kalang. *At-Taqaddum*, *Volume 7*(2).

Afifi Hasbunallah. (2018). *Epistemologi metafisika Suhrawardi: Kajian atas simbolisme cahaya dalam Hikmat al-Ishraq*. Universitas Islam Negeri Jakarta.

Anton Bakker. (1995). *Kosmologi & ekologi : filsafat tentang kosmos sebagai rumahtangga manusia*. Kanisius.

Atik, S. (2010). Etnography-Architecture in Kampong Kauman Semarang: A Comprehension of Cultural Toward Space. *American Journal of Engineering and Applied Sciences*, *3*.

Clément Vidal. (2008). What is a worldview? In *in Van Belle, H. & Van der Veken, J., Editors, Nieuwheid denken. De wetenschappen en het creatieve aspect van de werkelijkheid,*. in press. Acco, Leuven.

Clément Vidal. (2014). *THE BEGINNING AND THE END The Meaning of Life in a Cosmological Perspective*. Springer.

Dickson Adom. (2018). TRADITIONAL COSMOLOGY AND NATURE CONSERVATION AT THE BOMFOBIRI WILDLIFE SANCTUARY OF GHANA. *Nature Conservation Research. Заповедная Наука*, *3*(1).

Groad Linda, W. D. (2002). *Architectural Research Methodes*. John Wiley & Sons Inc.

Hari Lelono. (1989). Upacara Kalang Obong (Suatu Tinjauan Etno-Arkeologi). *Berkala Arkeologi*, *10*((1)), 1-9.

Janson, T. (2014). *Fundamental Concepts of Architecture The Vocabulary of Spatial Situations*.

Junianto. (2012). POLA STRUKTUR KOTA SURAKARTA DALAM LINGKUP PENGARUH PEMBANGUNAN MASJID AGUNG PADA MASA KERAJAAN MATARAM ISLAM. *Seminar Nasional Arsitektur Islam 2*, *2*.

Maridi. (2015). Mengangkat Budaya dan Kearifan Lokal dalam Sistem Konservasi Tanah dan Air. *Seminar Nasional XII Pendidikan Biologi FKIP UNS 2015*.

Muhammad Masruri. (2013). Kosmologi Danyang Masyarakat Desa Sekoto dalam Ritual Bersih Desa. *Jurnal Penelitian*, *Vol. 7,*(No. 2).

Muslichin. (2011a). Orang Kalang Dan Budayanya: Tinjauan Historis Masyarakat Kalang Di Kabupaten Kendal. *Jurnal Paramita*, *Vol.21*(no.2 Juli 2011).

Muslichin. (2011b). ORANG KALANG DAN BUDAYANYA: TINJAUAN HISTORIS MASYARAKAT KALANG DI KABUPATEN KENDAL. *Paramita*, *Vol.21 Jul*(no.2).

Naidoo, L. (2012). *Ethnography: An Introduction to Definition and Method*. *March*.

Panjaitan, F. (2020). MEMBANGUN TEOLOGI PERTANIAN MELALUI PEMBACAAN LINTAS TEKSTUAL INJIL MATIUS DAN KOSMOLOGI JAWA. *BONAFIDE: Jurnal Teologi Dan Pendidikan Kristen*, *Volume 1*(Nomor 1/Juni), 44–64.

Pemerintah Desa Lumansari. (2016). *sejarah-desa-lumansari* (p. https://desalumansari.blogspot.co.id/2016/01).

Poespowardojo, S. (1986). *Kepribadian budaya bangsa (local genius)*. Dunia Pustaka Jaya.

Pontjosoetirto, S. (1971). *Orang-Orang Golongan Kalang*. Laporan 1: Hasil Penelitian Antropologis. Yogyakarta: Fakultas Hukum UGM.

Prabani Setio., et al. (2019). The Power of Kalang Woman in Gender Equality (Ancient Javanese Acculturation with Indian Hinduism). *A Journal of Culture, English Language Teaching & Literature*, *19*(1).

Prabani Setio, H. (2020). *Ruang Hunian Wong Kalang*. Diponegoro University, Semarang, Indonesia.

Prabani Setio Hastorahmanto, Sugiono Soetomo, A. B. S. (2020). Traditional Architecture Of Kalang, Limasap (ETHNOGRAPHIC APPROACH). *International Journal of Scientific & Technology Research*, *Volume 9*(Issue 4 April).

Suhartini. (2009). KAJIAN KEARIFAN LOKAL MASYARAKAT DALAM PENGELOLAAN SUMBERDAYA ALAM DAN LINGKUNGAN. *Prosiding Seminar Nasional Penelitian, Pendidikan Dan Penerapan MIPA, Universitas Negeri Yogyakarta,* *16 Mei*.

Sukman. (2014). KOSMOLOGI DAN URGENSI SPIRITUALITAS. *AKADEMIKA,* *Vol. 19*(No. 02, Juli-Desember), 322–344.

VG Sri Rejeki, Nindyo Soewarno, Sudaryono, T. Y. W. S. (2010). Nilai Kosmologi pada Tata Spasial Permukiman Desa Kapencar, Lereng Gunung Sindoro, Wonosobo. *Forum Teknik*, *Vol. 33*(No. 3, September), 140–148.

Warto. (2001). *Blandong: Kerja Wajib Eksploitasi Hutan di Rembang Abad ke-19*. Bendera.

Zulhelmi. (2019). METAFISIKA SUHRAWARDI: GRADASI ESSENSI DAN KESADARAN DIRI. *Jurnal Universitas Islam Negeri Raden Fatah*, *JIA/Juni*(Th. 20/no 1).