

Reviewing Oral Tradition Source of Toyomarto Village Water Resource: The Beginning Stage of Saujana Tourism Creating

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Abstract— Toyomarto Village, which located in Singosari, Malang Regency, has abundant natural resources and oral traditions besides Wonosari tea garden tourism and well-known archaeological sites. Natural wealth and oral traditions are two potential regional assets that boast foarming village identity. The right combination of traditional wealth and natural wealth (cultural landscape haritage) can become a distinctive identity that distinguishes it from other regions. This cultural landscape heritage can further improve the progress and welfare of the village through the development of the tourism sector with a unique historical identity and traditional authenticity. From field research that relies on observations and interviews, it was found that 10 (ten) springs that are rich in natural potential and attached to various oral traditions, namely the Kalimangun, Lombok Gambir, Sumberawan, Kali Bulu Gedhe, Kali Gento, Belik, Pentungan Sari, Batung Berek, Tembung and Kali Jasemi. Of the ten springs, 7 (seven) of them are accompanied by various oral traditions in the form of legends, religions and beliefs, folk outside the formal activities of mainstream religions, folk arts 'outside the palace' and finally customary law. The integration of natural and traditional heritage can be a stepping stone to develop the region in terms of sustainable natural-cultural tourism development as well as documentation and maintenance of the existence of the Toyomarto village springs.

Keywords—*Toyomarto Village, oral tradition, spring water, cultural landscape haritage, tourism village*

INTRODUCTION

Toyomarto Village is known for the existence of the Sumberawan Temple site which is one of the cultural heritages of Malang Regency. In addition to the temple site that has been built since the reign of Prabu Hayam Wuruk and is now under the authority of the Trowulon Mojokerto Archaeological Center (Wurianto in Ramli & Wikantiyoso, 2018), the Sumberawan area is also known for its two springs which are believed to have certain properties for people who using them namely Kamulyan and Kahuripan.

Reporting from the official blog of Toyomarto Village, the name of this village itself actually has a meaning that comes from 2 words in Javanese, namely Toyo which means water and Marto which means life. This naming certainly has a

strong reason and this is reflected in the many springs that are scattered in almost every hamlet, where each spring has benefits for people with various traditions and beliefs that follow, as in the two springs. Sumberawan Temple. Apart from the wealth of traditions that exist around the spring, the potential of Toyomarto Village springs which are still natural is a natural asset that deserves to be preserved, especially for small springs whose existence is difficult to reach the community will be prone to losing their existence.

Two important assets which include the springs of Toyomarto Village, namely the natural and cultural heritage, its existence can become an identity or characteristic of an area, differentiating it from one village to another. Based on the Piagama for the Conservation of Indonesian Heritage in 2003, natural heritage includes a special form of nature, where only in that place can be found. Meanwhile, cultural heritage is more complex because it includes the culture inherent in society, all the special creations, initiatives, tastes, and works of each ethnic group in Indonesia, individually, as an Indonesian nation, and in their interactions with other cultures throughout history of its existence.

The village, which is known to be close to many discoveries of this site, has

many traditions that are still developing in the community both in terms of oral and non-verbal traditions, especially in the dissemination of folklore, myths, and also various rituals / salvation in the community, especially in relation to the existence of springs. These traditions are part of the wealth of Toyomarto Village which has great potential to be used as the basis for building the identity of the local community. This identity will later become a uniqueness, a differentiator that is able to provide value for village progress and community welfare by developing it through the tourism sector with unique local historical identities.

This study aims to explore data related to the condition of the springs in Toyomarto Village and find the oral traditions that follow these springs so that later they can be developed into a distinctive feature, identity and promising potential for the community.

RESEARCH METHOD

In this study, a qualitative research method was used through field observations and interviews with resource persons, namely the head of the Toyomarto Village government and also the respective hamlet heads. Then transcription of interview data and classification of types of oral traditions

were carried out in Toyomarto village springs.

FINDING AND DISCUSSION

Toyomarto Village Springs

The springs in Toyomarto Village are widespread in almost all hamlets. Of the seven hamlets, there is only one hamlet that does not have a spring, namely Ngujung Hamlet. However, even though it does not have a spring, Ngujung Hamlet has one valuable site, the Watu Lumpang site.

There are ten springs scattered in 6 of the 7 hamlets in Toyomarto Village with different locations and uses in each hamlet depending on the needs of the community. These ten springs are mostly used for daily needs such as cleaning themselves, washing clothes and only a few of them are used on a large scale such as PDAM management at the Sumberawan spring, or on a small scale such as building clean water pipes leading to collective settlements such as those in the Kalimangun spring. Not only that, several springs have also been developed by the village government to become natural tourism locations recently, to be precise in two springs, namely Pentungan Sari and Pentungan Berek, two springs that are in one location but have a high level of clarity. different. At the Berek

Pentungan, the source of the spring tends to be more cloudy in contrast to the Pentungan Sari which has clear water. While others such as Kalimangun, Lombok Gambir, Kali Bulu Gedhe, Jasemi, Tembung, Kali Gento and Belik are also used by residents and farmers for their daily needs because they are located in rice fields or plantations.

These ten springs can be said to be valuable assets of Toyomarto Village and can be categorized as Indonesia's natural heritage because they have a special natural formation (Indonesian Heritage Conservation Charter 2003) where these features can be used as an identity, differentiating them from other villages. The following is a description of the landscape and oral traditions of the Toyomarto village spring water, including:

1. Lombok Gambir

Lombok Gambir is one of the springs in Bodean Putuk Hamlet and is directly adjacent to Randuangung Village. The oral traditions that exist in this spring exist in the naming of springs, community activities and prohibitions on those in the spring. For the origin of the naming of Lombok Gambir springs, it comes from two types of plants that grow around the spring area, namely the Lombok or chili plants and the Gambir plant. Meanwhile, in terms of community activities, mutual cooperation activities are still carried out

in cleaning up springs called implants and also spring salvation which is carried out every Suro Month in the Javanese calendar. In addition, the community still believes in a prohibition, namely not to plant something in a field near a spring.

2. *Sumberawan*

Sumberawan is one of the springs in Toyomarto Village which is best known by many people because of its thick tradition and also the existence of its Sumberawan Temple site. This spring is located in Sumberawan Hamlet with two springs in the temple which are believed to have certain properties, namely the Kamulyan and Kahuripan springs which can provide glory and health. This myth is increasingly being believed by the community with evidence of the fulfillment of the prayers of the people who use the spring (Titisari in Ramli & Wikantiyoso, 2018).

Apart from the myth about the source of the spring, the oral tradition circulating in the community is about the origin of the naming Sumberawan. In the naming itself Sumberawan has many versions, some of them; First, Sumberawan is taken from the word "Sumber" which means spring and "Awan" which means day in Javanese. The reason it is so named is because the spring was discovered during the day so

the "Awan" here is meant to indicate the time when the source was found. Precisely Sumberawan was found at 11 o'clock in the afternoon when the community worked together to find a source of water so that it could be distributed to the residents' houses.

Second, he said that Sumberawan came from the words "Sumber" and "rawa-rawa" or "rowoan" because the spring was in the form of a swamp in the middle of a forest in ancient times. In addition, the people of Toyomarto Village prefer to use the term "Rawan" to refer to the spring which means haunted or *wingit*. Meanwhile, the last version says that Sumberawan comes from the word "Sumber" which means spring and "Irawan" which is the name of one of the sons of the puppet character in the Mahabharata story, Arjuna.

Sumberawan Temple has always been visited by many tourists who deliberately visited for religious tourism or just natural tourism in the pine forest area around the temple area. This is in line with Ramli and Wikantiyoso (2018) who divide Sumberawan's utilization space to several groups such as Buddhists, Javanese followers, Dusun Sumberawan people themselves, village children, to non-ritual tourism lovers who make Sumberawan a mere recreation object. Especially for some groups, especially ritual actors, it is

believed that there are certain times that are considered good for performing rituals, namely at dusk, dawn, sweet Friday night, and Suro Month.

3. *Kali Bulu Gedhe*

Kali Bulu Gedhe is located in Petung Wulung Hamlet, so called by the local community because around the spring area there are fur trees (bringin tree group). The oral tradition that develops around this spring is its use by the community in annual activities such as banyu and hamlet salvation which are held once a year. However, apart from the people of Petung Wulung Hamlet, the location of the spring is often used by outsiders who practice setren (doers of jaranan art) and also ruwatan.

4. *Kali Gento*

Kali Gento is in Petung Wulung Hamlet with a location in the middle of the same color agricultural land as Kalimangun and Lombok Gambir. The oral tradition that develops in this spring is due to its naming, gento comes from the Javanese language which means thief. This naming is based on a story where there used to be the arrest of a thief near the water source area, where the thief had the knowledge that made him unable to die by any sharp object attack, even if his body was cut off the thief was still alive

and his body would return to its like. beginning. So to prevent the thief from coming back to life, the population cut off the thief's head and buried it between the thief's head and body in a separate place with a considerable distance. It is quite unfortunate that the current condition of Kali Gento is no longer maintained, it can be seen from the wild plants that grow tall around the spring and in the cubicles and water reservoirs that are mossy, signs that they have never been cleaned.

5. *Pentungan Sari*

Pentungan Sari is located in Glatik Hamlet and is one of the springs developed by the village government as a tourist destination. Even though it is used as a tourist spot, the location where the spring appears is still protected by building a wall fence by the community and village government. This is done because there is a prohibition to build anything around the water source area because there is a belief, if it violates this prohibition, the source will stop releasing water. This development is a form of public anticipation and appreciation for the ongoing tradition.

Apart from the myth about the prohibition of building in the spring area, the oral tradition of the Pentungan Sari is also included in the origin of the source's naming, where the word "Pentungan" is

most likely taken from a weapon carried by Danyang, a spring guard carrying a stick or club. Meanwhile, "Sari" itself has the meaning of being the essence or beautiful. Apart from being used as a tourist spot, the hamlet community still carries out serving activities every year as an expression of gratitude to God. Apart from the public and tourists, people from certain groups of ritual actors such as ruwatan also often take water from Pentungan Sari.

6. *Pentungan Berek*

The Berek Pentungan is in one location with the Sari Pentungan, namely the Glatik Hamlet. Both are in one tourist location but are used for two different things. This is because the Pentungan Berek spring has a turbid spring, as the name implies "Berek" which means bad. However, even though it is cloudy, it is different from Pentungan Sari which has clear springs, people in ancient times believed that the Pentunangan Berek spring could provide health to anyone who consumed it. However, this is still not scientifically proven, it is just a myth rumored by the public. Now Pentungan Berek by the tourism manager of Pentungan Sari is used as a fish therapy pond for tourists.

7. *Belik Spring*

Belik is located in Petung Wulung Hamlet, a location that is more difficult to reach because it is located between a coffee plantation and a pine forest. There is no specific name for this spring, it is called belik because the water that comes out is small but never dries up. The oral tradition that develops in the spring is not in the form of myth or folklore, but community activities, especially street art actors, who often perform religious rituals or ruwatan for some of the Javanese tradition actors.

8. *Kalimangun Spring*

Sumber Kalimangun is located in Bodean Krajan Hamlet. The name Kalimangun is taken from the name of the inventor of the spring, Mr. Mangun. The source of this spring is in the middle of the residents' agricultural land and flows right under a large tree with clear water. Its existence itself is approximately 2 kilometers from residential areas with its own function only focusing as a source of irrigation for the residents' agricultural land and a source of drinking water managed by the community themselves. In the efforts of the community to protect the natural ecosystem and the preservation of the Kalimangun spring, a farmer group called "Margoutama" was formed with their activities namely cleaning the rivers

and waterways which is carried out every planting season arrives.

9. Tembung Spring

This spring is located in Petung Wulung Hamlet and is on the residents' agricultural land so that ownership of the source becomes private property. It is called Tembung because this source emerged as a result of excavation carried out by residents, then the water is collected in a basin which is used as a regulator and reservoir before it is then flowed to the residents' agricultural land. The source of this spring is also called the Kali Kulon spring which means the western river. This is relevant to the existence of springs in the western part of Petung Wulung Hamlet. Unfortunately, the current condition of this spring is not the same as the condition of the previous spring, because the owner, who is no longer able to care for the spring, makes this spring quite alarming. Although it can still drain water, what is produced is not as hard as before because it is buried in mud and covered by wild plants.

There is also a folklore circulating in the spring about the existence of an old building that was destroyed by the surrounding community because it was abused by residents for activities that violated the norm, so that now in the

spring area only fields and rice fields are owned by residents.

10. Kali Jasemi

The spring of Kali Jasemi is located in Petung Wulung Hamlet, this spring is located on the outskirts of the residents' agricultural land and close to residential areas so that it is easy to reach by the community. The name of the spring itself is taken from the name of the land owner who is usually called Mbok Jasemi. Besides being called Kali Jasemi, this spring is also commonly referred to as Kali Etan because of its existence in the etan or eastern (Javanese language) and forms a river with small water that flows through the rice fields of the population. In its own use, this spring is also used more for irrigation and for the daily needs of the hamlet community.

The Oral Tradition of Toyomarto Village Springs

Oral tradition is anything that is conveyed verbally and is formed following the customs, habits, or methods that have shaped society, which contains various stories, ceremonial expressions and rituals. The stories are conveyed in a variety of ways, at least genealogically, myths, legends, fairy tales, to various heroic stories (Sedyawati in Baihaqi, 2017). In addition, most of the oral traditions that develop in society are

related to the existence of a place, that is what triggers a variety of stories, beliefs, and myths so that many local stories such as the origin of a place or a belief in a sacred place have developed in society from time to time.

In line with Sedyawati, Pudentia (in Baihaqi, 2017) explains that the oral tradition includes everything related to literature, language, history, biography, and various knowledge and arts that are conveyed by word of mouth so that it is also related to cultural cognitive systems such as history, law, and medicine. Based on this understanding, it can be said that the oral tradition is not only something that is conveyed and heard, but also includes actions that make up something.

Oral traditions have characteristics that cover every type of tradition that develops in society, for example customary law means referring to myths and prohibitions that are believed by the community. Then, oral literature in the form of fairy tales and village legends, springs, etc. that have existed in the area for a long time because basically the oral tradition continues to exist because it is carried out, listened to, discussed from generation to generation, such as banyu and salvation. also a series of oral traditions in Toyomarto Village that are still carried out today, passed down from generation to generation.

More specifically, Pudentia (in Mandela, 2015) explains the nature of orality which is divided into two things, namely floclore and folklore. Floclore itself comes from English, namely folk, which means a group of people with the same characteristics, for example from a physical and social perspective and have an awareness of the traditional identity that is owned and continues to develop from generation to generation, while lore means the tradition of a group of people or folk who passed down orally / orally from generation to generation or by using clear examples (Danandjaya in Mandela, 2015). It can be said that if the floclore includes everything about tradition, both from how the tradition exists and how the process of spreading it to a certain community group.

Apart from the floclore, there are also folk tales. Folklore is a type of oral tradition that is often found in every region, even in the smallest scope such as villages. According to Thu'aimah (in Mandala, 2015) folklore comes from saga-saga that has existed for a long time and has been passed down from generation to generation without knowing the exact owner. It can be said that folktales are anonymous stories that have existed for a long time, their origins are not known because they have been passed down from generation to generation, moreover most of them are not written so that they are

more in the form of verbal stories. In addition, the form of folklore is more diverse in society, such as Danandjaya divides folklore into 3 genres, namely myth or myth, namely stories that tend to be true to their existence and events and tend to be sacred by holy figures such as gods. or a demigod in the story, a legend (legend) is a story that is also considered true but not sacred, most of the characters are humans who have extraordinary power, and the last is fairy tales (folktale) which tell stories that are considered fiction or not. actually happened by the owner of the story. The three stories are widely known in the community because most of them are believed to be related to the formation of a certain area or the naming of a certain place, such as the story of naming the springs in Toyomarto Village, which is largely kept by the community until now, despite experiencing renovations and developments around it.

Oral traditions are classified into several characteristics according to Hutomo (in Pama, 2016) which consists of six scopes, including; 1) oral literature, 2) traditional technology, 3) all folk knowledge that exists outside the center of the palace and metropolitan cities, 4) everything that contains elements of religion and folk beliefs outside the formal activities of major religions, 5) folk arts outside palaces and metropolitan cities, 6)

and finally customary law. If based on these six characteristics, the oral tradition of spring sources in Toyomarto Village has the qualifications of a number of characteristics in determining oral traditions, namely in the scope 4, 5, and 6. The following is a table of classifications of data on oral tradition in Toyomarto Village.

Table 1. Classification of Oral Traditions at the Springs of Toyomarto Village

No.	Spring	Type	Form of Tradition
1.	Kalimangun	-	-
2.	Kali Gento	Folk outside the palace / city	About naming
3.	Lombok Gambir	Costumary law	Abstine nce from planting in certain location s
		Folk outside the palace / city	About naming
		Folk outside of major religions	Susuk wangan and selamat an banyu (Suro Month)
4.	Pentungan Sari	Costumary low	Abstine nce from buildin g at water sources
		Folk outside the palace / city	About naming

		Folk outside of major religions	Selamat an banyu (Suro Month), nyuguh and ruwatan
5.	Pentungan Berek	Folk beliefs outside the palace	Health myths for users of springs
			About naming
6.	Belik Spring	Folk outside of major religions	Setren and ruwatan
7.	Tembung Spring	-	-
8.	Kali Jasemi	-	-
9.	Sumberawan	Folk outside of major religions	Tirta Amerta Sari
			Setren, Sweet Friday night rituals.
		Folk beliefs outside the palace	The myth of the springs of Kahuripan and Kamulyan
			About naming
10.	Kali Bulu Gedhe	Folk outside of major religions	Ruwatan and setren
		Folk beliefs outside the palace	Selamat an banyu (Suro Month)

Of the ten springs in Toyomarto Village, 7 of them have the potential for oral traditions that are still preserved, but besides that these ten springs still have natural potential to be proud of.

The Springs of Toyomarto Village as Cultural Landscape Haritage

Indonesia has abundant natural and cultural wealth along with many regions with various traditions and customs that should be preserved as the nation's heirloom. Howard (in Kuswati, et al., 2003) defines haritage or heirloom as everything one wants to save, starting from clean moral air, material culture and nature. Heritage itself in Indonesia is divided into 3 namely natural heirlooms, cultural heirlooms and saujana heirlooms which are a combination of the two and Toyomarto Village has all of them, namely natural heirlooms and cultural heirlooms where both are interrelated including the existence of springs affecting the emergence of oral traditions in society, for example, The Tirta Amerta Sari Festival is held by the people of Toyomarto Village around the Sumberawan spring every Suro Month as an expression of gratitude for the abundance of water.

Ardika (in Surbakti, 2008) explains that cultural heritage is a cultural resource that has various values and meanings, including the value and meaning of information / science, economics, aesthetics, and association / symbolic. In the traditional activities that exist in Toyomarto Village springs, it involves elements of natural conservation

in real and symbolic ways, one of which is the form of activities to clean water sources and release fish. In this tradition, the closeness between humans, nature and God is also reflected in the form of traditions that exist in society. According to Ariani (in Ramli & Wikantiyoso, 2018) symbols such as rituals, myths, and other things that are attached to Sumberawan are an effort to protect springs for the safety, peace and preservation of the cosmos.

The existence of natural and cultural heritages in one space forms the identity of Toyomarto Village and makes these two things a saujana heirloom. According to Taylor & Lennon (in Rani, et al, 2018) cultural landscape heritage examines identity and attempts to maintain the basics of traditional skills and knowledge in the face of globalization and new technology. One form of defense can be through developing existing potentials and making them stronger to compete in the current era.

In the case of Toyomarto Village, a great potential that can be developed is the oral tradition as the identity of the local community which will differentiate Toyomarto Village from other villages. Then, this identity will later be poured into the tourism sector through the development of the abundant springs of Toyomarto Village by making it a tourism with a unique local history identity. This

concept can attract tourists' interest according to one of the tourist motivations described by Dwipura (in Rani, et al, 2018), namely cultural motivation in the form of an interest in traditions, customs, and other similar things.

As a national heritage, it is necessary to preserve the springs of Toyomarto Village both from their nature and inherent traditions so that their existence does not end along with increasingly rapid technological developments. With the development of village springs both in terms of the tourism sector, cleanliness, and also clearly documenting them in various media, it can be an effort to conserve village springs with the hope that the owners pay more attention, namely the community and the village government of Toyomarto.

Reflecting on the success of Sumberawan spring water resource management where the role of the community is very important to increase its natural potential. According to Buwono, et al (2017) explained that there are several driving factors for the management of Sumberawan springs in which the community is one of the most important factors because they have an awareness of the importance of water sources so that there are many social gatherings and community organizations have been

formed to accommodate resource management. springs and reforestation. If you look back, other water sources also have the same opportunity because people still carry out traditions related to springs so that a red line can be drawn if there is need for more effort and concern from the community to develop other springs that have potential such as Sumberawan.

CONCLUSION

Toyomarto Village has an abundance of natural heritages, especially the springs, where each spring is attached with oral traditions in the form of myths, community traditional activities and folklore which are still believed and carried out today. The existence of saujana heirlooms owned by Toyomarto Village can become a village identity that distinguishes Toyomarto from other villages and later this potential can be developed for the welfare of the community not only in its use for daily needs, but also in the natural and cultural tourism sector as well as documentation from various the media so that existing water sources pay more attention to the community and government so that they do not just disappear along with the times.

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