



***Historical Analysis of The Role of Dam Bagong for The Economy of The Ngantru Community Trenggalek Regency, 2006-2023***

Lailatul Fitriyah<sup>1\*</sup>, Ani Zulfatul Rohmah<sup>1</sup>

\*Corresponding author email: [lailatulfitriyah.2007316@students.um.ac.id](mailto:lailatulfitriyah.2007316@students.um.ac.id)

<sup>1</sup>Universitas Negeri Malang

**Abstract:** *Irrigation is very important for the economic activities of the community, especially rural communities. Irrigation is key in achieving food security because it can help agricultural communities to produce better and more stable harvests so that irrigation has a strategic role in developing an empowered society through agriculture. This article discusses the role of Bagong Dam for the economy of the Ngantru community, Trenggalek Regency. The purpose of this article is to find out and describe the history of Bagong Dam in Trenggalek Regency, the socio-economic conditions of the Ngantru community in Trenggalek Regency, and the role of Bagong Dam for the economy of the Ngantru community in Trenggalek Regency. The writing of this article uses a qualitative research model with a literature study method. Through this method, researchers collected various sources from literature studies relevant to the research topic. The result of the discussion of this article is that Bagong Dam has an influence on the economy of the Ngantru community in Trenggalek Regency. This happens because Bagong Dam functions as an irrigation or water provider for the agricultural areas of the Ngantru community so that with the fulfilment of water from Bagong Dam, agriculture is able to produce quality and abundant rice. As a result, this will also affect the economy of the Ngantru community for the better.*

**Keywords:** *Dam Bagong, Economy, Ngantru Community.*

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**Analisis Historis Peranan Dam Bagong Bagi Perekonomian Masyarakat Ngantru Kabupaten Trenggalek Tahun 2006-2023**

**Abstrak:** Irigasi sangat penting untuk kegiatan perekonomian masyarakat, terutama masyarakat desa. Irigasi menjadi kunci dalam mencapai ketahanan pangan karena dapat membantu masyarakat pertanian untuk menghasilkan panen yang lebih baik dan stabil sehingga irigasi memiliki peranan yang strategis dalam mengembangkan masyarakat yang berdaya melalui bidang pertanian. Artikel ini membahas mengenai peranan Dam Bagong bagi perekonomian masyarakat Ngantru, Kabupaten Trenggalek. Tujuan artikel ini adalah untuk mengetahui dan mendeskripsikan mengenai sejarah adanya Dam Bagong di Kabupaten Trenggalek, kondisi sosial ekonomi masyarakat Ngantru Kabupaten Trenggalek, dan peranan Dam Bagong bagi perekonomian masyarakat Ngantru Kabupaten Trenggalek. Penulisan artikel ini menggunakan model penelitian kualitatif dengan metode studi pustaka. Melalui metode ini peneliti mengumpulkan berbagai sumber-sumber dari studi literatur yang relevan dengan topik penelitian. Hasil pembahasan penulisan artikel ini adalah bahwa Dam Bagong

membawa pengaruh terhadap perekonomian masyarakat Ngantru Kabupaten Trenggalek. Hal ini terjadi karena Dam Bagong berfungsi sebagai irigasi atau penyedia air bagi wilayah pertanian masyarakat Ngantru sehingga dengan terpenuhinya air dari Dam Bagong ini menyebabkan pertanian mampu menghasilkan kualitas padi yang berkualitas dan melimpah. Akibatnya hal tersebut juga akan membawa pengaruh terhadap perekonomian masyarakat Ngantru menjadi lebih baik.

**Kata Kunci:** Dam Bagong, Perekonomian, Masyarakat Ngantru.

## INTRODUCTION

In Government Regulation No. 20 of 2006, states that irrigation is a business carried out by providing, regulating, and disposing of irrigation water to improve the agricultural sector and the like consisting of swamp irrigation, surface irrigation, pump irrigation, underground water irrigation, and pond irrigation. The purpose of irrigation is to fulfil the availability of water in the dry season for agriculture such as wetting the soil, regulating soil temperature, draining, keeping the soil away from pests, and others. Irrigation is also used to increase the productivity of agricultural activities as a form of assisting in efforts to improve the welfare of the community, especially farmers implemented through the sustainability of irrigation systems and to support national food security (Wibowo, 2019).

Other purposes of irrigation include launching channels or water flow to agricultural land, wetting agricultural land, making it easier for farmers to irrigate their agricultural land, providing and fulfilling the availability of water on agricultural land, as a means of supporting food security, making the soil fertile, and so on. Irrigation is one of the facilities built by the government and the community in order to irrigate agricultural land, especially rice fields in Indonesia. In the past, the rice field system used by the Indonesian people was rain-fed rice fields. In its development, this rain-fed rice field also experienced many shortcomings, for example when there was a high demand for food supply, but this was not followed by a high level of agricultural yield, especially in terms of food supply in the form of rice. Therefore, from the problems that have occurred, the government and the community began to look for solutions, until finally a business called irrigation was built. Where this irrigation is useful for increasing agricultural yields for the community.

Agriculture is a business carried out by utilising land to increase the prosperity of the community by growing crops. Land status in agriculture is divided into two types, namely agricultural land and non-agricultural land. Trenggalek Regency is one of the regencies located in East Java Province, Indonesia. Where the excellence of the community lies in sectors such as agriculture, plantations, forestry, fisheries, as well as natural and

cultural tourism. Therefore, the majority of the livelihoods of the people of Trenggalek Regency are working as farmers, traders, and fishermen. In agriculture, the community often suffers from a lack of water supply. This is also the case for agricultural land in Ngantru Village, Trenggalek Regency. The rice fields in the area are one of the rain-fed rice fields whose water availability depends on rainfall (Bayuningrum, 2019).

From the problems faced by the farmers of Trenggalek Regency related to water supply, a community leader named Ki Ageng Menak Sopal began to build a Dam that serves to drain water to the rice fields belonging to the people of Trenggalek Regency. The construction of this dam is estimated to have occurred around 1550, and was later named Dam Bagong. Dam Bagong is able to irrigate rice fields in Trenggalek and Pogalan Sub-districts. One of the areas that utilise the water flow from Dam Bagong is Ngantru Village, Trenggalek Sub-district. This is because most of the people in Ngantru work as farmers and rely on the water flow from Dam Bagong to irrigate their agricultural land. The construction of the dam has apparently had an impact on the economic activities of the Ngantru community in Trenggalek Regency (Bayuningrum, 2019).

This can be seen from the agricultural land that usually depends on rainfall to grow rice and usually only harvest once a year, after the dam farmers began to rely on irrigating rice fields through the dam, causing increased yields, namely in a year they can plant rice three times. Due to Menak Sopal's service in building the dam, he is known as an agricultural hero to the people of Trenggalek. In addition, to commemorate and honour Menak Sopal's service, the Trenggalek community annually, especially on Friday Kliwon of Selo Month, carries out a traditional tradition called nyadran Dam Bagong tradition (Rosita & Wahyuningtyas, 2018).

This research is relevant to previous research, including research conducted by Novia Bayuningrum (2019) entitled *"Dampak Ekonomis Dam Bagong dalam Pertanian Padi Masyarakat Ngantru, Kabupaten Trenggalek 2006-2016"*. The results of this study focus more on the economic impact of the existence of Dam Bagong. The second research was conducted by Novia Septi Anggraini (2018) entitled *"Nilai Kearifan Lokal dalam Tradisi Nyadran Dam Bagong di Kelurahan Ngantru, Kecamatan Trenggalek, Kabupaten Trenggalek"*. The results of the study focus more on the noble values of the Nyadran Dam Bagong tradition. Of course, this research is different from the research conducted by previous researchers. In this case the researcher analyses historically related to the origin of Dam Bagong and how the role of Dam Bagong, especially in the community's economy. Of

course, in this case it is related to the community's economy because Dam Bagong functions as irrigation for community agricultural activities, especially the people of Ngantru, Trenggalek Regency.

The difference in research conducted by this researcher is a novelty in writing this article because this article is studied based on a historical background that is related to the economic life of the community. Of course, this research has an important contribution in the scientific field as reference material for the community. In addition, this article is expected as a government step in making policies regarding the availability of irrigation sources for agriculture to support the economy and food availability for the people of Indonesia. Therefore, based on the background explanation, in this article the author will discuss "Historical Analysis of the Role of Dam Bagong for the Economy of the Ngantru Community Trenggalek Regency".

## **RESEARCH METHODOLOGY**

In writing this article entitled 'The Role of Dam Bagong for the Economy of the Ngantru Community, Trenggalek Regency' the author uses a qualitative research model using the literature study method (Nugrahani, 2014). Researchers use this method because this study deals with complex topics, especially those related to local culture. The qualitative approach allows researchers to explore the meanings, values, symbols, and interpretations contained within that culture. The literature study method was chosen because written sources, such as books, scientific articles, archives, and other documents, provide many theoretical studies and relevant previous research results. In this way, researchers can trace the historical, social, and economic perspectives of society and relate them to the current research focus.

The data analysis used includes data reduction, data presentation, and data verification or conclusion drawing (Adlini et al., 2022). First, data reduction is the selection of data to manage, direct, and eliminate data that is not needed in the research, so that the results of this data reduction only focus on the topic being studied. Second, data presentation is a collection of information compiled in narrative form. Data presentation in this study was analysed systematically by the researcher so that the data obtained could explain the research problem. Third, data verification or conclusion drawing is the final part of data analysis to obtain data validation.

## RESULTS AND DISCUSSION

### History of Dam Bagong in Trenggalek Regency

Javanese society is a traditional society that is still thick with ancient Javanese culture. As a traditional society, people still believe in things related to myths. Myths are usually juxtaposed with supernatural things, one of which is the presence of a clerical figure who is considered to have an important influence on the lives of ancient Javanese people (Putri et al., 2020). The presence of this figure is usually believed to be the first figure who came to the village and then cleared the plinth so that his presence is considered the origin of the formation of a village. This continues to develop in the life of the community until it becomes an oral tradition that is passed down from one generation to the next. This phenomenon often occurs in communities that are steeped in ancient Javanese culture, such as the history behind the emergence of Dam Bagong (Syahputra et al., 2020).

Dam Bagong is a dam that divides the flow of the Bagong River, which is usually used by Trenggalek Regency farmers to irrigate agricultural land areas. Dam Bagong was first built by Ki Ageng Menak Sopal, a man who was very influential in the formation of Trenggalek Regency. Menak Sopal was also an influential person in the process of spreading Islam in Trenggalek Regency (Readiyana, 2020). The history of the formation of Dam Bagong is possible around the 15th century AD. This is associated with the tombstone of Menak Sopal's tomb, which reads that Menak Sopal died in 1490. Menak Sopal is known as a figure who greatly contributed to the construction of the dam to help farmers in Trenggalek Regency who suffered from drought due to lack of water supply (Budiharso, 2015).

According to tradition, before Menak Sopal was recognised, there lived in Trenggalek Regency a begawan named Begawan Sinawang or better known as Ki Ageng Galek. Ki Ageng Galek was assigned to take care of and protect a princess of Majapahit named Dewi Amiswati or better known as Dewi Amisayu. The reason for the name Dewi Amisayu is because she has a skin disease that smells bad and is difficult to cure. Various ways have been done by Ki Ageng Galek to cure the disease suffered by Dewi Amisayu, but always failed (Rosita & Wahyuningtyas, 2018).

Finally, Ki Ageng Galek told Dewi Amisayu to bathe in the Bagongan River located in Ngantru Village. During the bathing ritual, Dewi Amisayu made a promise *"Whoever can cure my illness, if he is a woman then I will make him my sister, but if he is a*

*man then I will make him my husband*". Eventually, Dewi Amisayu's promise was heard by an ascetic named Menak Sraba. Menak Sraba himself was an ascetic who came from Mataram and incarnated as a white crocodile waiting for the Bagongan River. Upon hearing Dewi Amisayu's words, Menak Sraba emerged from the Bagongan River as a dashing and handsome young man (Anggraini, 2017).

After that, Menak Sraba cured the skin disease suffered by Dewi Amisayu. Eventually, Dewi Amisayu's skin disease was cured. In accordance with the promise that had been made, Dewi Amisayu had to marry Menak Sraba. After the marriage, Dewi Amisayu finally conceived a child from Menak Sraba. Menak Sraba also left a message to Dewi Amisayu *"If the child born is female, Dewi Amisayu is free to give any name, but if the child born is male then the child must be named Menak Sopal"*. Eventually a boy was born, and in accordance with the message delivered by Menak Sraba, the child was named Menak Sopal. Shortly after Menak Sopal was born, Menak Sraba then returned to the Bagongan River to transform into a white crocodile (Putri & Johan, 2023).

Time went on and Menak Sopal grew into a young adult. Menak Sopal always asked Dewi Amisayu about his father. Dewi Amisayu reluctantly told Menak Sopal that his biological father was a human who transformed into a white crocodile guarding the Bagongan River. After finding out who his real father was, Menak Sopal asked his mother for permission to find and meet his father. Eventually, Menak Sopal met his father Menak Sraba (Wisangnolo, 2020).

After returning to Trenggalek Regency, Menak Sopal saw that the community's agriculture was suffering from drought due to lack of irrigation. With this condition, Menak Sopal tried to build a dam or water embankment that could prosper the farmers in Ngantru, Trenggalek Regency. However, every time he built the dam, it always leaked and was damaged so that the dam failed. The community believed that this happened because they were disturbed by the guardians of the area (Khusna, 2019).

To solve the problem, Menak Sopal decided to ask his father, Menak Sraba, for help. Menak Sraba then gave him instructions by saying that *"Slaughter and fill it with white elephants, then the dam will be strong and durable"* (Mahardini, 2013). So after that, Menak Sopal started looking for who owned the white elephant. The owner of the white elephant was a widow who lived in the Krandon area or the western region of Trenggalek Regency (now in the Ponorogo area) named Mbok Rondho Krandon (Rosita & Wahyuningtyas, 2018).

To facilitate the construction of the dam, Menak Sopal slaughtered and used the white elephant as a sacrifice in the construction of Dam Bagong. After the slaughter of the white elephant, the meat was distributed to the people who participated in the construction of the Dam Bagong, while the head of the white elephant was used as a sacrifice. Finally, the Dam Bagong was successfully built. After the construction of the Dam Bagong was completed, water could finally flow into the agricultural land of the Trenggalek community (Anggraini, 2017).

After the construction of Dam Bagong, the community's yields have increased and the harvest in a year can occur twice or even up to three times. This was also welcomed with joy by the people of Trenggalek because the water from the Dam Bagong is not only for agriculture but also for the daily needs of the Trenggalek people such as drinking, cooking, bathing, washing, and others. The construction of Dam Bagong was not only able to increase the agricultural yield of the Trenggalek community, but also made Menak Sopal a very influential and respected person by the Trenggalek community (Bayuningrum, 2019).

The Dam Bagong built by Menak Sopal has survived until now, and the results are still enjoyed by the people of Trenggalek. The people who utilise the water from Dam Bagong come from two sub-districts, namely Trenggalek Sub-district and Pogalan Sub-district. Trenggalek Sub-district includes the villages of Ngantru, Surodakan, Sumbergedong, Rejowinangun, Tamanan, and Sambirejo. Meanwhile, Pogalan Sub-district includes the villages of Pogalan, Gembleb, Ngulanwetan, Ngadirenggo, Ngulankulon, Bendorejo, and Ngetal (Anggraini, 2017).

To commemorate Menak Sopal's service, once a year, on Friday kliwon of Selo month, a buffalo slaughter ceremony will be held instead of a white elephant and also a shadow puppet show. The traditional ceremony is known as the nyadran Dam Bagong tradition (Khusna, 2019). The location of the nyadran Dam Bagong tradition is near the burial area of Ki Ageng Menak Sopal. Menak Sopal's grave is surrounded by a white parapet. On the tombstone of Ki Ageng Menak Sopal, a candrasangkala is engraved that reads 'Sirnaning Puspita Cinatur Wulan' which when interpreted will be in the form of numbers 1490 Saka or coinciding with 1568 (Abidin et al., 2023).





Picture 1. Tomb of Ki Ageng Menak Sopal

Source: radartulungagung.jawapos.com

The arrival of the Dutch in 1840 in Trenggalek has opened up new land in agriculture such as coffee, cocoa and cloves. To facilitate agriculture, the Dutch made improvements in all aspects of agriculture, one of which was the Dam Bagong. This is because Dam Bagong has a very important function in the agricultural sector. The second repair of Dam Bagong took place in 1930. The construction of Dam Bagong as an irrigation facility for agricultural land provides great benefits to the water supply of the people of Trenggalek Regency, especially the people of Ngantru, most of whose livelihoods are farmers (Bayuningrum, 2019).



Picture 2. Nyadran tradition at Dam Bagong

Source: radartulungagung.jawapos.com

Based on the history of Dam Bagong above, Dam Bagong significantly helps improve the community's economy by increasing agricultural yields and creating new economic opportunities. Dam Bagong provides a stable water supply for irrigation, overcoming dependence on the weather and ensuring that water needs for agriculture are consistently met. With sufficient water, the community can engage in rice farming more effectively, producing more abundant and higher quality harvests. Larger and higher-quality agricultural yields directly increase farmers' incomes, which are an



important component of the local community's economy. The existence of the Dam Bagong can also create new economic opportunities, namely tourism potential, as the Dam Bagong is associated with the nyadran tradition in Ngantru Village, which has the potential to attract local and international tourists, thereby creating opportunities in the tourism sector.

It can be concluded that tradition, history, and government policy related to the Bagong Dam in Trenggalek are closely intertwined. The history of the Dam Bagong construction by Adipati Menak Sopal created the nyadran tradition as an expression of gratitude and preservation, which was then accommodated by government policy through support and recognition of this tradition as cultural heritage and regional tourism potential. Therefore, by utilising local wisdom for conservation, sustainable water resource management, and community-based economic development rooted in cultural heritage, a balance can be achieved between economic growth, cultural preservation, and social welfare.

### **Socio-economic Conditions of the Ngantru Community, Trenggalek Regency**

Ngantru Village is one of five villages in Trenggalek Sub-district. Ngantru Village has a geographical condition in the form of a lowland area with a land elevation from sea level of 120 metres. In Ngantru Village, there are two types of soil: 80% Entisol soil and 20% yellow red mediterranean soil. The average temperature in Ngantru Village is around 20° to 40°. Ngantru Village has a seasonal calculation of 7 months for the rainy season and 5 months for the dry season. The first rainy season occurs from November to June. The average rainfall in Ngantru Village is 2000 to 3000 mm/year. For the area itself, Ngantru Village has an area of about or 1,147 km<sup>2</sup>. Where the division of land in this village is divided into two types of land, namely dry land and rice fields (Bayuningrum, 2019).

Ngantru Village has a population of around 5,703 people, with a male population of around 3,069 people and a female population of around 2,634 people. The economic sector of most people in Ngantru Village is based on the rice farming sector. This can be seen from the number of people in Ngantru Village who work as farmers. Initially, the Ngantru community used a rain-fed system for rice farming, but after the Dam Bagong was built, the community used an irrigation system. Of course, the construction of Dam

Bagong has affected the community's economy (BPS Kabupaten Trenggalek & BPS-Statistics Trenggalek Regency, 2013).

Table 1: The Number of Agricultural Households and Farmer Households by Subdistrict and Subsector in Trenggalek Regency, 2023.

<b>Farmer Households</b>						
Subdistrict	Agrikultural Households	Farmer Households	Food Crop	Holticulture	Estate Crop	Live stock
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Panggul	19.185	19.090	11.915	8.617	14.456	15.371
Munjungan	13.743	13.593	4.934	4.373	12.446	6.523
Watulimo	17.286	16.872	3.901	13.748	14.456	9.368
Kampak	9.546	9.058	3.215	4.936	4.461	5.845
Dongko	19.548	19.435	11.993	16.956	16.584	15.865
Pule	17.620	17.518	14.031	12.603	9.179	15.038
Karangan	10.259	10.119	6.685	2.329	901	7.700
Suruh	7.737	7.684	5.312	3.292	4.340	6.250
Gandusari	9.792	9.608	6.767	1.239	732	6.971
Durenan	12.230	11.867	6.029	2.976	843	8.761
Pogalan	11.343	11.050	6.329	3.541	766	8.444
Trenggalek	7.488	7.338	4.867	789	605	5.091
Tugu	10.456	10.341	7.533	4.211	3.224	8.315
Bendungan	8.403	8.291	6.195	6.246	4.412	7.522
Trenggalek	174.636	171.864	99.706	85.856	87.403	127.064

Source: BPS Kabupaten Trenggalek & BPS-Statistics Trenggalek Regency (2013)

The socio-economic life of the people of Ngantru Village reflects that of rural communities in general. The social life of the community is manifested in close family relationships with family, relatives, neighbours, and friends. The socioeconomic life of the people of Ngantru Village has a heterogeneous nature, a sense of kinship between people, mutual cooperation between people, and upholding the values and norms that apply in society (Kurniawan, 2013).

The nyadran Dam Bagong tradition carried out by the Ngantru community has an influence on the formation of local wisdom values, one of which is the value of mutual cooperation. This is reflected in the community working together to prepare the traditional ceremony of Nyadran Dam Bagong tradition (Palasari, 2023). Social values are also reflected in one of the processions in this tradition, namely eating together which is carried out by all people who follow the Nyadran tradition so that it can form a good relationship between fellow communities in Ngantru Village. In addition, other values reflected in the nyadran Dam Bagong traditional ceremony are religious values, moral values, educational values, responsibility values, beauty values, humble values, and mutual respect values (Havidatus & Zustiyanoro, 2025).

The Dam Bagong in Trenggalek is intertwined with local economic development, agricultural history, and cultural heritage through its primary function as irrigation that supports agriculture. The Dam Bagong is crucial infrastructure that enables rice field irrigation, thereby directly increasing agricultural productivity and the economic welfare of the farming community. The construction of the dam involved community cooperation, creating a sense of ownership and active participation in regional development, which is an important element in the theory of local economic development. The multipurpose construction of the Dam Bagong aims to provide raw water for irrigation, control flooding, and support the tourism sector, all of which contribute to local economic development, as reflected in the development vision of Trenggalek Regency, which emphasises empowerment and optimisation of regional potential.

### **The Role of Bagong Dam for the Economy of the Ngantru Community, Trenggalek Regency**

The policies set by the government in the agricultural sector have a very important impact on the growth and development of agriculture in Indonesia. This is reflected in several things, namely the cultivation of rice fields, rice seeding, the use of fertilisers, to the irrigation system or irrigation of rice fields. During the reign of President Soeharto, the agricultural sector was one of the sectors that received important attention. This was related to the implementation of rice self-sufficiency supported by the Green Revolution policy. The Green Revolution influenced the agricultural sector such as the use of new seeds, fertilisers, agricultural machinery and tools, land use, the use of local public facilities, community guidance, village unit cooperatives, and fertiliser price subsidies (Suseno & Suyatna, 2007).

Some of the policies formed by the government are forming farmer groups called *kelompok*, which is a group of listeners, readers, and viewers. The role played by the *kelompok* regarding agricultural matters has existed since 1979. In 1987 the farmer group changed its name to Gapoktan (Farmer Group Associations). The purpose of this Gapoktan is as a forum or means for cooperation between farmer groups (Nuryanti & Swastika, 2016). The government also established the Agricultural Extension Service under the auspices of the Education Office, which functions as an institution that regulates agricultural issues. In addition, another policy established was

the Logistics Agency (BULOG) which functioned to regulate important agricultural products or crops and realise price uniformity for agricultural products. The influence of the policies implemented during the New Order period influenced the pattern of farmer organisation in Trenggalek Regency, especially in Ngantru Village (Suseno & Suyatna, 2007).

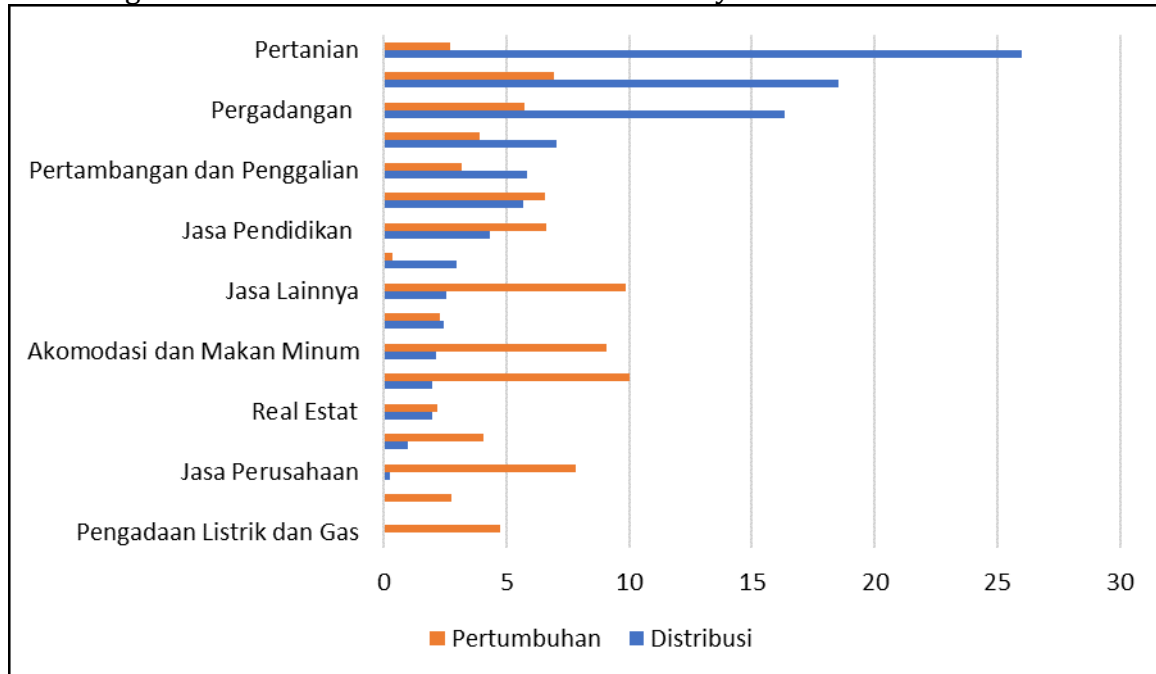
Agriculture is one of the most important sectors in Ngantru Village. This is because most of the people in Ngantru work as farmers. This affects the size of the agricultural land, which is around 51 ha, including rice fields with technical irrigation and semi-technical irrigation. Of the 51 ha of agricultural land, it is divided into three farmer groups, namely Sejahtera I farmer group with 20 ha of agricultural land, Sejahtera II farmer group with 16 ha of agricultural land, and poktan Gembira farmer group with 15 ha of agricultural land. The three farmer groups are incorporated into a joint farmer group called Maju Sejahtera. Gapoktan Maju Sejahtera was formed in 2008 and inaugurated in 2009. Gapoktan is an institution that is under the auspices of the Agriculture Office and the Trenggalek District Agricultural Extension Agency. It has the task and purpose of increasing agricultural productivity in Ngantru Village (Bahua, 2022).

The farmers in Kelurahan Ngantru are farmers who produce food crops, especially rice. Farmers in Ngantru Village can harvest rice up to three times a year. The moist soil texture means that people can only grow rice on farmland. The moist soil causes the roots of the plants to rot easily, so plants other than rice cannot be planted in the rice fields. The Inpari rice seed type is the type of rice selected for planting in the farmlands of Ngantru Village. There are various types of Inpari rice seeds, including Inpari 13, Inpari 16, Inpari 33, and Inpari 44 (BPS Kabupaten Trenggalek, 2016). Ngantru Village received assistance from the government in the form of Inpari 33 rice seeds. The technical type of rice fields that farmers work on in a one-time planting period require around 8.5 tonnes of fertiliser. The fertilisers that are suitable for the moist soil texture for Ngantru Village are Urea, Zat A, Phonska, and TS (Bayuningrum, 2019).

Rice fields in Ngantru Village are one of the lands that have high economic potential in terms of increasing and advancing agricultural yields in Trenggalek Regency. This is because rice fields in the Ngantru area are one of the types of rice fields that can carry out three planting periods. One planting period can produce 5.4 tonnes to

6.5 tonnes of rice. If in a year it will produce approximately 19.5 tonnes of rice. Where this has an influence on increasing food supplies, especially rice. This affects the fulfilment of food needs for the community (BPS Kabupaten Trenggalek, 2024).

Diagram 1: Growth and Distribution of PDRB by Business Field in 2023



Source: BPS Kabupaten Trenggalek & BPS-Statistics Trenggalek Regency (2013)

The success of agriculture in Ngantru Village cannot be separated from the role of Dam Bagong in irrigating the community's agriculture. It can be seen that Dam Bagong has a very important role in agriculture for the community in Ngantru Village, where community agriculture is highly dependent on irrigation from Dam Bagong. The impact of good irrigation causes crop yields to increase and food availability to be fulfilled (Sutopo & Karuniadi, 2019).

## CONCLUSION

The history of Dam Bagong shaped the local economy of Trenggalek by ensuring the availability of water for irrigation so that farmers could harvest more than once a year and achieve prosperity and drive the agricultural economy. Dam Bagong was built by Menak Sopal, who was tasked with improving agricultural conditions, which previously only allowed for one harvest per year due to dependence on rainfall. The stable water supply from the Dam Bagong not only allows for more frequent harvests, but also supports more intensive and diverse agriculture. This strengthens the agriculture-based economic structure in Trenggalek. Social and cultural roles also have the potential to strengthen economic activities through the nyadran tradition and the

community's value of mutual cooperation. This tradition is a form of gratitude for the harvest and natural wealth that has been given, as well as a reminder of the importance of preserving water resources that support economic life. The relevance of the Dam Bagong to modern agriculture is as a key supporting infrastructure for water and food security through the provision of stable irrigation, water resource development, and flood control. Beyond these physical functions, the dam also holds potential for tourism development and support for the local economy, aligning with the government's national strategic programme for climate change mitigation.

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