

Review: Local wisdom of the Tengger Tribe, East Java, Indonesia in environmental conservation

**FEBRIANA KINANTHI PUTRI¹, HELENA JOAN NOVEN¹, MARHCELINA NURCAHYATI¹,
IRFAN A.N.¹, ANISA SEPTIASARI², JATI BATORO³, AHMAD DWI SETYAWAN^{1,4,✉}**

¹Department of Environmental Science, Faculty of Mathematics and Natural Sciences, Universitas Sebelas Maret. Jl. Jend. Urip Sumoharjo No. 179, Surakarta 57128, Central Java, Indonesia. Tel./fax.: + 62-271-663375, ✉email: volatileoils@gmail.com

²Biodiversity Study Club, Department of Biology, Faculty of Mathematics and Natural Sciences, Universitas Sebelas Maret. Jl. Ir. Sutami No. 36A, Surakarta 57126, Central Java, Indonesia

³Department of Biology, Faculty of Mathematics and Natural Sciences, Universitas Brawijaya. Jl. Veteran, Malang 65145, East Java, Indonesia

⁴Biodiversity Research Group, Universitas Sebelas Maret. Jl. Ir. Sutami 36A, Surakarta 57126, Central Java, Indonesia

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Abstract. Putri FK, Noven HJ, Nurcahyati M, Irfan AN, Septiasari A, Batoro J, Setyawan AD. 2022. Review: Local wisdom of the Tengger Tribe, East Java, Indonesia in environmental conservation. *Asian J Ethnobiol* 5: 20-34. Indonesia is a multicultural country that is rich in ethnic diversity, including their local wisdom. Tengger Tribe is known for their environmental conservation local wisdom. This review aims to determine the environmental conservation and the influence of the Tengger Tribe's beliefs on environmental conservation. The results show that the Tengger Tribe is a tribe in Mount Bromo with the main livelihood as traditional farmers and the majority of the people are Hinduism. The Tengger Tribe has several traditions or ceremonies that are still held, including *kasada*, *karo*, *entas-entas*, *unan-unan*, *ojung*, *galungan*, *mulenang*, *pujan mubeng*, *leliwet*, and others. There are three values of local wisdom of the Tenggerese, namely, the value of compliance (*setuhu*), mutual cooperation (*sayan*), and honesty (*prasaja*). In addition, the Tenggerese are known as *Wong Tengger* with values called *welas asih pepitu* (seven love). Tengger Tribe has been living side by side for generations and utilizing natural resources. The Tengger Tribe also has efforts in environmental conservation which are closely related to their beliefs. The conservation is carried out through traditions that are still preserved by the Tengger Tribe. Tengger Tribe community's beliefs in the teachings of *karmaphala* are important and have a good effect on environmental conservation.

Keywords: Environmental conservation, important, local wisdom, Tengger Tribe

INTRODUCTION

The regional factor is one of the pillars of realizing an essential existence for a country (Soemarmi et al. 2019). Indonesia is located in Southeast Asia, consisting of thousands of islands and an archipelago country. According to Evers (2006), the concept of 'Nusantara' has great meanings that have been attached throughout Southeast Asian history. The *Nusantara* concept is derived from two Sanskrit words: *nusa*, which means 'island', and *antara*, which means 'in between' or 'including'. Meliono (2011) states that the regions or geo-cultures formed by ethnic groups in the archipelago display unique features, characteristics, languages, values, and symbols that originate from the culture of the people. Ancient Indonesian culture has undergone many changes through various processes and understandings from local, indigenous, and mixed-race communities. As we know, the current Indonesian culture has gone through a dynamic process since a long time ago. Indonesia is a pluralistic nation, where this diversity is mainly found because of the diversity of ethnic groups in the society. Each ethnic group produces its own culture, and it can show the uniqueness in terms of race, religion, class, language, customs, and so on (Herimanto and Winarno 2008). Even though we know that

Indonesia consists of various kinds of ethnic groups and other diversity, it is still considered a whole one consisting of unity of the Indonesian nation. Indonesia strongly holds tight to the legacy of ancestral motto, called *Bhineka Tunggal Ika*, which means *unity in diversity* (Suparlan 2003; Khaelan 2016; Huda and Khasanah 2019).

All religions and certain beliefs generally try to explain the beginning and development of the universe and the role of humans in the whole world. However, the relationship between religion and the environment is also related to the scope of personal behavior (Chuvieco 2012). As an archipelagic country, Indonesia encourages the development of various indigenous views, in which the indigenous tribal understanding of the environment reacts better than modern thinking (Lowe 2006). Indigenous beliefs are still attached in various regions, including Java, the most populated islands, and several tribes, such as Betawi, Baduy, Sundanese, Java, Madura, Tengger, Using, and others (Gunawan and Rante 2011).

The Tengger Tribe is one of the tribes in Indonesia, precisely located in East Java, which still maintains its cultures and traditions very well until now. This tribe is located in four districts, namely Probolinggo, Pasuruan, Lumajang, and Malang. Geographically, the Tengger Tribe, located in Lumajang and Malang districts, is located far

from the cultural ritual center of the Tengger people, which are generally located around the crater of Mount Bromo. Therefore, the Tengger Tribe in that location tends to be more rapidly modernized by the entry of foreign cultures (Ningsih 2016). The Tenggerese are considered the people who are very obedient to the cultural customs passed on by their ancestors, have noble social relationships, and have brotherly ties in daily life (Batoro 2017). The customary law that has been agreed upon regulates the order of life in harmony between humans and their environment. Rahayu et al. (2019) stated that the Tengger Tribe is known to be attached to a culture of compassion for the poor, giving help to difficult people, do not have a sense of comparing who is the right, clever, or rich, and must admit that everything belongs to God. Batoro et al. (2020) state that East Java has several tribes that have developed since the past, including Javanese, Madurese, Tenggerese, Samins, Osingese, and Chinese ethnicities. They are rich in cultural diversity, customs, languages, religions, beliefs, and rituals. As a result, the existence of traditional rituals and beliefs is a form of creativity, initiative, and work by utilizing the biodiversity in the environment. People's understanding of nature is related to its function in the belief system, and religion is related to environmental management. In the framework of their belief, the Tengger Tribe community carries out several traditional ceremonies, both mass and individual ceremonies, including the *kasada*, *unan-unan*, *pujan*, *barikan*, *nglukat* and *entas-entas* ceremonies which are all carried out according to a predetermined time traditionally (Hidayah 2015).

The environment is everything around us, providing mutual support functions for the sustainability of life (Sodiq 2014). The environment includes three components, including abiotic, biotic, and culture. Taufiq (2014) states that humans and the environment form many interactions. Basically, humans need the environment to fulfill their needs, on the other hand, the environment needs humans so that its sustainability is well maintained. Humans as the one who can be called owners of the world, have the power to use living things and the environment to fulfill their lives (Panjaitan et al. 2014). The relationship between humans and the environment is dynamic, both short-term and long-term. The relationship between humans and the environment is based on instrumental functions and symbolic values built from human views and behavior towards nature (Abdoellah 2017). Technological developments increasingly influence environmental dynamics. The development of science and technology certainly impacts life globally, with positive and negative impacts. Positive impacts can improve the quality of human life, while negative impacts can be in the form of environmental problems that can be disastrous for life to come. The negative impacts that arise from poor environmental management must be watched out for to avoid dangers in the future therefore environmental awareness is the responsibility of all mankind without exception (Situmorang 2017). Environmental problems in the global area manifest the fading of the dominant consciousness to protect the environment (Markowitz et al. 2013).

Basically, the use of natural resources is carried out with a perspective obtained based on the experience and knowledge of the community (Heryanto et al. 2018). Environmental perceptions can be defined as how an individual human organizes and interprets his understanding of the environment. The application of environmental perceptions and ethics is found in the culture of a society (local wisdom). Local wisdom has a significant role in environmental problems because local wisdom has played a role in preserving the environment (Widodo et al. 2012). Local wisdom itself is knowledge or collection that develops from various experiences and diverse understandings from the community towards an environment (Schwann 2018). Local wisdom, including deeply rooted beliefs, is an inherent part of society to survive in accordance with environmental conditions and needs (Sufia et al. 2016). According to Wibowo et al. (2012), local wisdom is one of the important factors in achieving holistic environmental, cultural, and economic sustainability. Knowledge of natural culture provides immeasurable facts in understanding the ecological processes and provides an overview of local efforts to protect the environment (O'Neill et al. 2017). In natural conditions that continue to experience degradation, ecological awareness is needed to run in harmony with internalizing ecosystem awareness. As the global population grows, culture and people's way of life also develop. Development increases pressure on natural resources. Management systems must adapt to this changing context, and maintaining the biodiversity that supports the system and its management becomes more important to pay attention (Boedhihartono 2017). Traditional knowledge and practices are at the core of the management of local systems, which in many situations can still work sustainably in contemporary societies (Berkes et al. 2000). Local wisdom can also be lost gradually due to the concept of unsustainable development, where the impact of losses is visible on the local community and detrimental to other communities (Utomo et al. 2020). Conservation of biodiversity is one of the main goals to achieve environmental sustainability, although communities have long been dependent on soil ecosystems and changing socio-economic conditions, traditional approaches or local wisdom for biodiversity conservation are not of interest to the public now (Zulfikar et al. 2020).

Local wisdom in Indonesia plays a very important role in environmental conservation. Subagyo (2012) states that humans are part of nature, where the relationship between the environment and human activities can be seen from the wise Social Indigenous System. Various aspects of wisdom are very adaptive to nature and very useful for society because they are the basis for the substance of knowledge, techniques that are easily recognized, easy to apply, easy to master, and easy to practice in life. One of the indigenous tribes who practice environmental conservation in their belief is the Tengger Tribe. An example of the application of conservation in the local wisdom of the Tengger community is their local wisdom in maintaining the forest's sustainability, sticking to the harvest ritual, and their belief in implementing Tri Hita Karana (Sumarmi 2018). Some

holy or sacred places in Tengger are also the real evidence of traditional conservation created by their ancient local wisdom (Batoro 2012; Kurnianto et al. 2017). The Tenggerese indigenous people also apply in situ plant conservation with their traditions and simple knowledge of allowing medicinal plants to grow in their natural habitat (Batoro 2012; Kuspraningrum et al. 2020).

The Tengger Tribe has many great local wisdom values in environmental conservation. The following review article was written with the aim of determining the environmental conservation carried out by the Tengger Tribe. The review also intended to know the influence of the Tengger Tribe's beliefs on environmental conservation.

TENGER TRIBE

East Java is a province on Java Island, Indonesia, with the provincial capital of Surabaya. This province has a variety of natural potentials, one of its potentials is the existence of Mount Bromo, which is known as the prima donna and tourist attraction when visiting East Java. Mount Bromo is a volcanic type of mountain (Ifa et al. 2019). This mountain is a volcano that is still active and still emits sulfur-smelling smoke from its crater (Kusumadinata 2015). Mount Bromo location includes the Bromo Tengger Semeru National Park (TNBTS) area which has locations in four districts, namely Lumajang, Malang, Pasuruan, and Probolinggo (Sasongko 2011) (Figure 1). This park is a biodiversity hotspot in East Java Province, for example, found at least 8 species of *Selaginella*, a very diverse for a single location (Setyawan and Sugiyarto 2015).

Around Mount Bromo, there is a tribe that lives on its slopes. The tribe is called Tengger Tribe. This tribe is part of the Javanese tribe but with different cultural forms. The area of Tengger is approximately 40 km from North to South and 20-30 km from East to West and is above an altitude of 1000-3675 m (Haliim 2018). The Tengger Tribe is spreading across several (36) villages in districts in East Java, with the majority of the population being Hindu and still adhering to Tengger customs. These villages include Ngadas, Jetak, Wonotoro, Ngadirejo, and Ngadisari (Sukapura Sub-district, Probolinggo District); Ledokombo, Pandansari, and Wonokerso (Sumber Sub-district, Probolinggo District); Tosari, Wonokitri, Sedaeng, Ngadiwono, and Podokoyo (Tosari Sub-district, Pasuruan District); Keduwung (Puspo Sub-district, Pasuruan District); Ngadas (Poncokusumo Sub-district, Malang District); and Argosari and Ranu Pani (Senduro Sub-district, Lumajang District) (Haliim 2016).

The Tenggerese are traditional farmers who live in groups on the hills not far from their agricultural land. Etymologically, Tengger means standing upright or still without moving in Javanese. Another meaning of Tengger is Tengger nobility (its people have noble minds) and mountainous areas because Tengger is located on the slopes of the Tengger and Semeru mountains (Haliim 2016). The Tengger Tribe is closely related to the Tengger

Inscription in the Rameswarapura Inscription, which is stated in 1275 AD that the King of Kartanegara gave tax freedom to the Tengger people and was assigned to represent the people of the entire archipelago to carry out ceremonies on Mount Bromo. The inscription is strengthened by the Penanjakan inscription dating back to 1324 Saka (1402 AD) which states that there is a village called Wandalit in the Tengger mountains inhabited by Hulun Hyang (servants of God for religious people) with a surrounding area called hila-hila (holy), so that it is exempt from paying taxes by the Majapahit government center (Ayuninggar et al. 2013).

The name of the Tengger Tribe consists of the word "*Teng*" taken from the name Roro Anteng, while the word "*Ger*" is taken from the name Joko Seger. It is said that the people of the Tengger Tribe are descended from Roro Anteng and Joko Seger. Both of them are a husband and wife who have entered the age of marriage which is almost 25 years old, but have not been blessed with a child. Then the husband and wife performed austerities at Mount Bromo. And after being imprisoned, Nyi Roro Anteng and Joko Seger were blessed with children. According to their promise the last son, Raden Kusuma, would be given as the redeemer of his promise. As his final message, Raden Kusuma said that his siblings must live in harmony and advised that every 14 *kasada* a tribute for agricultural products was carried out (the origin of the *kasada* ceremony) (Hikmah et al. 2020).

The Tengger community is widely known as Hinduism, which combines with Tengger traditional beliefs. The Hinduism Tenggerese does not recognize Ngaben as a death ceremony, like the Hinduism in Bali (Haliim 2016). The inhabitants of the Tengger Tribe are believed to be direct descendants of the Majapahit Kingdom, which are known to obey Hindu rules and religion. Where the majority of the Tengger Tribe embrace the teachings of Hindu Mahayana. The name of the Tengger Tribe refers to the original Javanese language and still contains only one syllable. However, in the era of the development of communication technology nowadays, there are many names of children from the 2000s that do not reflect the typical Javanese Tengger name (A'rof and Ahwan 2018).

Sociologically, the people of the Tengger Tribe in their lives tend to prioritize a sense of relationship, tolerance, and prioritize cooperation in various matters (Haryanto 2014). The local wisdom of the Tengger Tribe is the identity of the Wong Tengger. The identity of the Wong Tengger is harmony and tolerance (Haliim 2016). This is because the Tengger Tribe has four kinds of religions: Islam, Hinduism, Buddhism, and Christianity (Hikmah et al. 2020). These differences impact political decision-making or social problems that do not use voting but deliberation to reach consensus. This is a positive thing obtained from the Tengger Tribe community as a reflection and reference for identity and Indonesian unity and integrity (Haliim 2016). For the Tengger Tribe, religion is a belief in their creator, while the Tengger tradition is their way of respecting their ancestors (Hikmah et al. 2020).

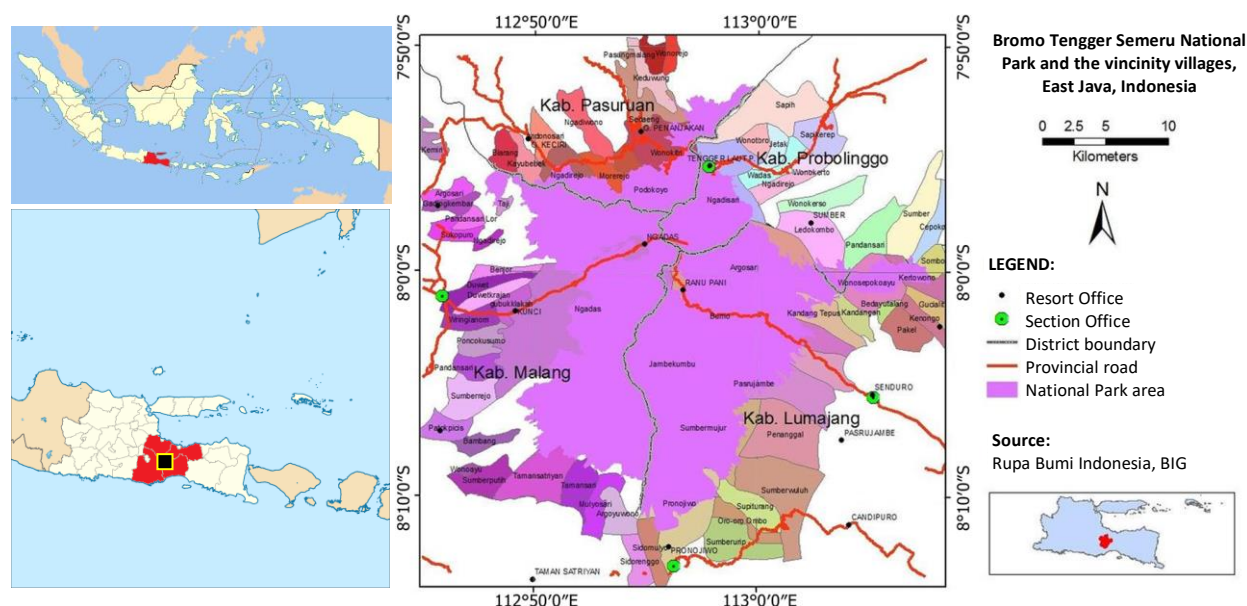


Figure 1. The Bromo Tengger Semeru National Park, East Java Indonesia and surrounding village settled by Tenggerese

The Tengger Tribe, which is a multi-religious tribe, can maintain its diversity through various traditions and customary norms of Tengger. This religious harmony is reflected in the tradition of *gentenan* (turns with other) to help the celebration of fellow residents, *sayan* (celebration invitation), *genten cecelukan* or *gentenan nedha* (turns inviting food), and *nglayat* or *salawatan* (helping neighbors who are affected by disaster) (Haryanto 2014). In the Tengger Tribe, there are mountains and waterfalls in terms of nature. Meanwhile, from a cultural perspective, there is a welcoming evening of one *Sura* which is carried out with the washing of the heirloom and village cleansing, *metirta matirta* as a processional stage in welcoming the month of *Sura*. The tradition of carrying out the welcoming ceremony for the month of the *Sura* of the Tengger Tribe is related to ethnobotany because it uses various types of plants (crops) to complement the event (Ayuningtyas and Hakim 2014).

The traditional activities of the Tengger Tribe are led by traditional healers who have a very large role and influence in society. Traditional shamans are chosen from generation to generation and appointed through a traditional ceremony held on Mount Bromo. In addition to the traditional shaman appointment ceremony, various other traditional ceremonies are often held in Mount Bromo and the Sand Sea, which is in the TNBTS area. The language used by the community is Javanese with the Tengger dialect (Sayektiningsih et al. 2008). In an effort to preserve local culture, there is a role for a Pandhita shaman in instilling values and prevention through the ritual of *pujan barian* with reciting mantras of repelling *balak* and *ngepras* or cleaning the village. In addition, through the ritual *santi aji*, the shaman provides advice and knowledge about banten or offerings with village heads and religious leaders as goal stabilizers in every community activity (Setiaini 2019).

One of the local wisdom of the Tengger Tribe is the way they dress. The traditional black Tengger shirt, a seamless shirt, *udeng*, and a yellow sash. Men usually wear

sarongs around their necks, but when they work they are usually worn over their faces and heads to keep dust out and make it easier for them to work. And for certain occasions, they wear a sarong as a *lendeh* or *bebet*, for example attending family events and official events in the village. As for women, they usually wear a *robogan* cloth or *sewek* that is tied with a tie and slung around their neck usually the cloth is slung sideways, but when they work, the cloth is slung backward so as not to interfere with their work. Sometimes cloth is also used as a belly band or *sembung* when working in agricultural fields (Gifari et al. 2019).

The Tengger Tribe is a tribe that contributes to saving the environment. The Tengger Tribe maintains a harmonious relationship with nature, referring to God the Creator (Sang Hyang Widhi), the spirits of the ancestors, and the spirit of the village guard. The behavior of the Tengger Tribe with nature maintains transcendental harmony with the power of the cosmos because every violation is believed to result in karma, reinforcements or *kuwalat* (Sutarto 1997; Walsh 2000). The Tengger Tribe uses the forest and the surrounding environment to support their daily life. One of them is the use of wild plants that have been hereditary for consumption as a way of survival in the Bromo Tengger Semeru National Park or *Taman Nasional Bromo Tengger Semeru* (TNBTS) area (Setiawan et al. 2020). Some of daily life, beliefs, and traditions of Tengger Tribe can be seen in Figure 2.

BELIEFS AND TRADITIONS OF TENGGER TRIBE

Beliefs and traditions are closely related to implementing traditional ceremonies, which are an integral part of the culture. Therefore, it is necessary to maintain the development and socialization from generation to generation to maintain its sustainability. Traditional ceremonies reinforce cultural norms and values, generate a sense of security for the people in their environment, and

serve as guidelines in determining attitudes and behavior in their daily lives. The atmosphere in the Tengger area is controlled by a teaching called *kala patra village* or *mawa cara village*, which means an orderly atmosphere must be adapted to the situation and conditions of the local village. This shows that the Tenggerese custom is dynamic because it creates feasibility in social life, resulting in a curse if it is violated. In this case, the Tenggerese customs have become the inner fence for the community to maintain of ancestral heritage related to the relationship between humans and humans, humans and their environment, and humans and the Creator (Sriwardhani 2007).

According to Agustapraja (2017), traditional ceremonies that are still held in the Tengger area include *kasada*, *karo*, *unan-unan* (held once a day), *barikan* (held after an earthquake, natural disaster, eclipse, or other event that affects the life of the village community), *pujan mubeng* (held on the ninth month or *panglong kesanga*, namely on the ninth day after the full moon), birth, *entas-entas*, *tugel kuncung* or *tugel gomba*, marriage, death, and *liliwet*. The explanation of the beliefs or customs of the Tengger Tribe is as follows:

Kasada

The *kasada* ceremony is one of the traditions of the Tengger Tribe in interacting with the natural and social environment. The ceremony with an ethnographic background is used to strengthen the development of living values education. This tradition is motivated by the existence of the Tengger Tribe as farmers in the Bromo highlands, which illustrates a form of ecological adaptation, actualization of local wisdom, and a form of life skills education for the younger generation. In the *kasada* tradition, there are values of character education with a national perspective (Hadi 2017). The *kasada* ceremony is carried out once a year in a certain month, followed by local people to respect their ancestors (Hikmah et al. 2020). *kasada* which in the Tengger Tribe is the name of the month, with another name *asuji* is the last month or 12, which in the Gregorian calendar does not always fall in the 12th month, because the Tengger Tribe has its own calendar system, which has an average day age of 30 days (each month rounded off). In the *kasada* ceremony, there are several series of events starting from taking holy water at Madak Tirta, then taking holy water to the slopes of Mount Bromo, which will later be brought to Pura Agung Luhur, that the main event is held, starting from the offering of *ongkek* to prayer and the selection of the next shaman who will lead a village. After that, continue to Madakaripura Waterfall (Nempung et al. 2014).

Karo

The *karo* ceremony is a big celebration of the Tengger Tribe. The word *karo* means two or both. The activity is carried out in the *karo* month (the second month in the Tengger Tribe calendar), which lasts one to two weeks. The *karo* ceremony has a history of the Prophet's kanjeng servant named Setya and Aji Saka's servant named Setuhu. The two of them disagreed, but neither won, and both died, so this ceremony was held as a warning to avoid disaster due to misunderstanding. The *karo* ritual ceremony is led

by a village shaman who usually wears new clothes, beginning with a ritual ceremony at the house of the local village head and bringing a variety of foods arranged in such away. This ceremony is similar to the celebration of Eid al-Adha Muslim holidays, where the Tengger people visit each other to the homes of relatives and neighbors as well as the slaughter of livestock for the community (Gifari et al. 2019).

Entas-entas

The *entas-entas* ceremony is the final salvation ceremony for the deceased, which is intended to perfect the ancestral practice of entering the realm of eternity or nirvana. The *entas-entas* traditional rituals include *resik* atau *andeg-andeg*, *alms*, *andeg-andeg klakah*, *menduduk*, *kayopan agung*, *nglukat*, and *wayon* which lasts up to three days and is equipped with ceremonial equipment such as traditional clothing for the *dukun*, *prasen*, and *perapen*. The *Entas-entas* ritual begins with making *petra* by wong sepuh with an arrangement of pampung leaves (*Oenanthe javanica*) intended as a seat or lemek, senikir flowers (*Tagetes erecta*) to get rid of evil spirits, tanalayu flowers (*Anaphalis longifolia*) so that the spirit is accepted by Sang Hyang Widi, prick bamboo (*Dendrocalamus asper*, *Gigantochloa apus*) symbolizes bones, bamboo ropes so that they do not become loose as muscles, reeds (*Imperata cylindrica*) are clothed, *cepel* (cauldron) symbolizes the crater, and *cowek* symbolizes the sea of sand of Mount Bromo. The number of *petra* and offerings chanted according to the number of spirits to be invited is called *andeg-andeg klakah*. Sitting is a series of *entas-entas* traditional rituals using a goat (*Sacrificicapra aegagrus*), a cow (*Bos taurus*) intended as a ride. The peak event is called *nglukat* or *gubahan klakah*, which is a washing ceremony, in the end the *petra* ritual is burned on the *Pedanyangan* by wong sepuh where the *Pandhita* shaman closes with the *wayon* ceremony (Batoro 2011).

Unan-unan

The *unan-unan* ceremony is one of the cultures of the Tengger Tribe. This tradition is carried out to repel reinforcements and clean the village. The term *unan-unan* comes from the word *Tuno* which means to lose or lose. The purpose of this ceremony is to complete the deficiencies that have been made for one *windu* (5 years according to the Tengger calendar). In the Tengger Tribe calendar, each month has 30 days. Meanwhile, certain months have 29 days. So that if the add up has a difference of five to six days in a year. To make up for the shortfall, the difference in days is included in the month of the *dhesta* or the eleventh month which only exists in the calendar every five years. So that in the month of *dhesta* the people of the Tengger Tribe hold a tradition of *unan-unan*. During the *unan-unan* tradition, the head of the buffalo is decorated and placed on the *ancak* or coffin. On top of the *ancak* are placed 100 sticks of buffalo satay, 100 *tumpeng*, and 100 snacks wrapped in *klotok* leaves. Then the *ancak* was paraded by all Tengger Tribe residents to the Pamujan Studio which is on a hill not far from the residents' village. The procession is led by traditional healers, village heads, religious leaders, and traditional leaders of the Tengger Tribe (Gifari et al. 2019).

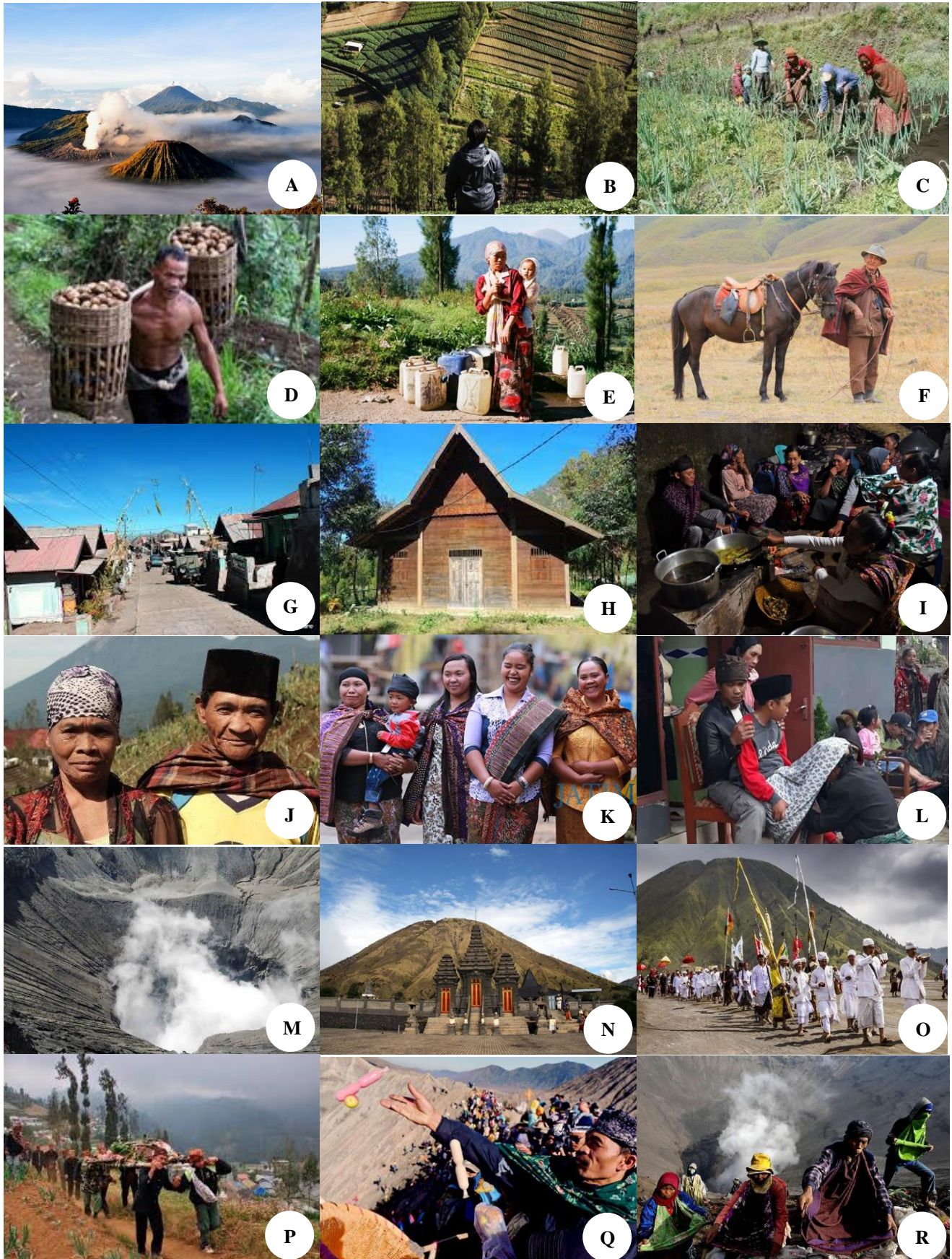




Figure 2. Environments, daily life, beliefs, and traditions of Tengger Tribe, East Java, Indonesia. A. Scenic panorama of Mount Bromo, the center of life of Tenggerese. B. Land conservation for sustainable upland farming in Tengger area. C. Vegetable farming as main income source. D. Potato as main agricultural yields. E. Collecting freshwater. F. Horses for tourist transportation as extra income. G. Typical settlement of Tenggerese. H. Traditional house of Tenggerese. I. Welcoming guests in the kitchen to warm up. J-K. Face of old couple Tenggerese, and a group of women. L. *Tetesan merajakani*, the influence of Islam on the Tenggerese culture. M-R. *Kasada*, the biggest ritual ceremony of Tenggerese: Mount Bromo crater, the center of ceremony (M), Pura luhur temple, the center of worship (N), Heading to the ceremony site (O-P), Offerings of agricultural products to the Mount Bromo crater and collecting (Q-R). S-X. Some other important ceremonies: *Entas-entas* (S), *Unan-unan* (T), *Galungan* (U), *Karo* (V), *Puja mubeng* (W), and *Sadranan* (Nyadran), a ceremony adopted from the surrounding Muslims (X). Y-AA. Tenggerese arts: *Ujung* (Y), *Sodoran* (Z), *Probo mutrim* (AA)

Ojung

The *ojung* (*ujung*) tradition is a tradition of fighting with rattan sticks used by warriors. *Ojung* as a weapon and shield with a rattan length of about 1 m and a diameter of 3 cm. During the match there are traditional music accompaniments called *okol* and *madura kidungan*. This musical instrument is rarely found in other areas, which consists of 3 *dung-dung* (siwalan tree roots) that are perforated in the middle so that they sound like bass and *kerca* and one *klenengan* musical instrument as a song organizer (Gifari et al. 2019).

Galungan

The *galungan* ceremony is one of the ceremonies to commemorate the victory feast which is held after the *Nyepi* holiday. Where all Tengger people go together to the temple to pray to the Hyang Widi. *Galungan* itself comes from ancient Javanese which means victory. Also, the word *galungan* has a similar meaning to *dungulan* which means

to win. This ceremony is also to commemorate the creation of the universe and its contents (Gifari et al. 2019).

Mulunen

The *mulunen* ritual is an inherited tradition that occurs whenever a village in the Tengger area needs a new dukun either because the former healer died or withdrew from that role. This ritual is intended to seek out and announce new healer candidates. The candidate can pass the nomination only if he or she can memorize and recite holy mantras fluently. This procession is carried out in conjunction with the *kasada* ritual. However, there are still steps to be taken: the prospective shaman must hold and lead the seven rituals of *nemokne manten*. The reference to the *mulunen* ritual is the religion of the Hindu in Tengger people. Therefore, those who carry out the *mulunen* ritual and the chosen Dukun candidates are part of the Tengger community, descendants of the Tengger community, Hinduism, and men (Sudiarta 2017).

Pujan mubeng

The *pujan mubeng* ceremony is a tradition that is held in the ninth month or *panglong kesanga*, which is on the ninth day after the full moon. The Tengger community, both young and old, went around the village hitting a ketipung led by a shaman. Where this tradition is carried out by walking from the eastern village boundary then circling the four corners of the village which ends with eating together at the shaman's house with food derived from the contribution of the Tengger community. This ceremony is meant to clear the village from disturbances and disasters. The tour ends with a meal at the shaman's house.

Leliwet

The *leliwet* tradition is a tradition of the Tengger people in the form of salvation related to nature or agriculture. *Leliwet* is organized by the Tengger community, especially for those who will start planting or harvesting. This *leliwet* tradition is usually done together with a *karo* ceremony. The purpose of the *leliwet* ceremony is to ask God to keep away from corruption or evil spirits. In addition, it is hoped that the crops will thrive and be abundant. And if this *leliwet* ceremony is carried out after harvest, then that is a thanksgiving for the agricultural products produced to God (Yuliati and Ambayoen 2017).

ENVIRONMENTAL CONSERVATION IN THE TENGGER TRIBE BELIEFS

Environmental conservation in the beliefs of the Tengger Tribe is realized from the existence of traditional ceremonies or local traditions. All the rites contained in the Tengger community are manifestations of a religious system based on cultural values (Ningsih 2015). The existence of Bromo Tengger Semeru National Park or *Taman Nasional Bromo Tengger Semeru* (TNBTS) is very important to preserve flora and fauna and the balance of the ecosystem. Apart from that, it also has a role to support research, education, recreation, and cultivation activities. However, the destruction of sacred sites in the Tengger area is interpreted as an environmental disaster and the destruction of the ecosystem. Therefore, it is necessary to prioritize the active empowerment of the Tengger community in preserving TNBTS (Mujanah et al. 2016). This active empowerment involves the Tengger community in planning, implementing, receiving benefits, as well as in the process of monitoring and evaluating the management of TNBTS, namely by means of identity as Wong Tengger, facilitating the application of critical education about the importance of land conservation around TNBTS, and facilitating the construction of facilities and infrastructure for the continuity of efforts preservation of the National Park (Haliim 2018).

There are three local wisdom values of the Tengger Tribe, namely the value of obedience (*setuhu*), the value of mutual cooperation (*sayan*), and the value of honesty (*prasaja*). The value of compliance Wong Tengger is manifested by to carry out the existing traditional process

mechanisms by following the predetermined schedule and stages. The value of mutual assistance (*sayan*) is manifested in implementing development in the Tengger Tribe area. And the value of honesty (*prasaja*) is manifested in the accountability process for the use of the budget by the Tengger community (Sopannah 2014). In addition, there is a value of togetherness and harmony due to the involvement of various parties in the implementation of the ceremony as well as the value as a cultural tourism asset (Sriwardhani 2007). In addition, in the Tengger Tribe there are also values known as *welas asih pepitu* (seven love), namely *welas asih marang Bapa Kuasa* (God), *welas asih marang ibu pertiwi* (country and homeland), *welas asih marang bapa biyung* (parents), *welas asih marang rasa jiwa* (feeling soul), *welas asih marang sepadane urip* (fellow human being), *welas asih marang sato kewan* (animals), and *welas asih marang tandur tetuwuh* (plants) (Waluyo 1997).

The conservative attitude of life and consistency of the Tengger Tribe in carrying out traditional rituals and living habits according to ancestral teachings are the basis for environmental conservation. The values of the *kasada* tradition are the values of being willing to sacrifice, mutual cooperation, helping each other, being persistent, respecting the work of others, maintaining the balance of the past and future, love for preserving nature, and social responsibility (Hadi 2017). In addition, the forms of local wisdom of the Tengger Tribe in environmental conservation, especially the management of forest and environmental resources, are manifested in the existence of orders which include abstinence from cutting pine trees around the punden, ritual cleaning around the punden, land preparation stage, ritual asking permission to the land preparation process, beneficial saplings should not be cut down, and a selective cutting system for stands in the forest. Where this is very supportive of the preservation of environmental conservation (Sarah and Siswoko 2013).

Most of the Tenggerese still depend on the resources and plants around where they live so that indirectly, the community conducts conservation to conserve existing resources. This is done to ensure life and welfare, especially in fulfilling complementary materials in the welcoming procession for the month of Sura (Ayuningtyas and Hakim 2014). The Tengger community has a unique socio-cultural pattern of life related to the positive behavior of the community in the use of space and its adaptation to the surrounding environment. The pattern of life in the context of spatial planning, namely spatial conceptions based on customary areas and administrative areas, the placement of the orientation of the elements that form a place to live, land ownership systems, and adaptation of houses to the climate. Local wisdom in the context of environmental preservation regulates the estimated planting season, traditional technology systems in farming management, captive management systems, management and protection systems for forest and water resources, and environmental preservation traditions in the Tengger area (Ayuninggar et al. 2011).

The values about karmaphala are used as cultural values of the Tengger people in their social behavior. Where not

only maintains relationships with others, but also relationships with nature. As a community that depends on nature, the Tengger people feel the need to balance the existing ecosystem. It makes them not careless and greedy to exploit natural resources arbitrarily. Because there is a belief in the perch community, if people destroy nature, it will make nature angry and bring disaster to them. The values about the balance of life with nature are also influential in the norm system that regulates the social relations of the Tengger Tribe, one of which is in managing nature and tourism (Utomo 2018).

The role of the shaman as a figure of traditional and religious elders in a continuous manner in realizing social, legal, and religious norms is the application of saving the environment through Tengger's environmental activism. In environmental preservation, religion plays an integral role in knowledge and traditional ceremonies act as a consultant or influence policies towards the Tengger environment. There are forms of environmental saving (conservation) behavior in terms of harmonization between land, forests (trees), water sources, animals, and self-introspection behavior to protect the environment through traditional Tengger ceremonies (Negara 2010). The environmental conservation behavior carried out by the Tengger community includes the following:

First, Land for the Tengger community is entrusted by their ancestors that must be guarded, so that no transfer of rights to other people is permitted and cannot be sold to communities outside Tengger. In addition, the Tengger community manages agricultural land with techniques from their ancestors, starting from cultivating the land (making terraces) and techniques in planting, maintaining, and harvesting activities. Where the type of terracing used is the gulud terrace which has been used for a long time and has been passed down from generation to generation (Yuliati and Ambayoen 2017). In addition, conservation of land is also carried out by managing yards for traditional ritual activities, community socialization, and children's playgrounds related to natural conditions and the meaning of life. Where the Tengger people make several yards as a model of land conservation based on agroecosystems with an emphasis on the typical plants of the Tengger Tribe (Subadyo and Poerwoningsih 2019).

Second, Forests are a source of food for humans and livestock and a source of energy. People from the forest can access types of useful plants and including mushrooms, medicinal plants, and woods that can be used as fuel and building materials. In the case of tree cutting, there is a prohibition on cutting trees in the forest with a penalty if cutting down must replant 100 plants (Yuliati and Ambayoen 2017). The use of plants as traditional medicine by the Tengger community has been going on for a long time (Kurniawan and Jadid 2015). The Tengger community uses a lot of ethnic knowledge to process biological natural resources into drugs used to cure diseases. In this case, the community needs to provide a forum to protect the interests of biological resources, including their use in the field of indigenous peoples' medicines (Kuspraningrum et al. 2020). The existence of the forest is highly respected because the forest is part of the traditional rituals of the

Tengger Tribe because the ritual materials are obtained from the forest. So that if you destroy the forest, it is like disturbing traditional ceremonies. Trees in the forest are also believed to be the dwelling place for spirits, either the tree's body itself or the spirits or other living creatures that occupy them. Cutting down trees carelessly is the same as eliminating tree life from the earth and driving away creatures that inhabit it without manners, which is very immoral behavior (Gifari et al. 2019). Conservation of mountain forests has a beneficial impact on sustainable tourism destinations and an increase in biodiversity (Hakim and Soemarno 2017). In addition, as an environmental service for clean air quality (Siswanto and Batoro 2019).

Third, Conservation of water sources for the Tengger community by not destroying the area around the water source and not accommodating the water source even though other villages use the water. If a water channel is damaged, then installing a new water channel is done by mutual cooperation (Yuliati and Ambayoen 2017).

Fourth, Conservation of animals in the Tengger community, such as the prohibition of not killing animals because they also have the right to live and are a sign for the village of abuses in the Tengger area. Conservation of animals is also carried out by preventing large trees from being cut down because people believe that plants are a place for various flora to live, let alone the presence of birds that show their habitat's potential (Siswanto and Batoro 2019). In addition, conservation is carried out in countermeasures against hunting animals protected by Bromo Tengger Semeru National Park (Achmadi 2015).

Fifth, Conservation is also carried out by introspecting on one's behavior towards the environment through the consistent implementation of traditional ceremonies. There is a tradition of *unan-unan* that asserts that humans (Tengger) cannot escape from nature. The determination of the implementation, arrangement and placement of various ceremonial facilities and their main objectives is closely related to nature. The timing of the implementation is based on an axis from nature. The arrangement and placement of the ritual facilities are directed by nature. Ecological orientation is the focus of the implementation of the ritual stages (Sukmawan et al. 2020).

APPLICATION OF ENVIRONMENTAL CONSERVATION IN TENGGER TRIBE BELIEFS AND LOCAL WISDOM

Tengger Tribe's relationship with nature beliefs

The Tengger Tribe is living side by side with nature for such generations. Almost all of their needs are fulfilled by utilizing the natural resources. Water that is used for daily needs such as bathing, cooking, and irrigating fields is taken from the Tengger Mountains and the Ngamprong springs as the main water source (Astriyantika et al. 2014). In addition, the Tengger Tribe also uses the forest for other purposes, such as collecting firewood, mushrooms, grass, and medicinal plants (Listiyana and Mutiah 2017). The people of Tengger know about the forest and the natural resources in it from the hereditary tradition of the Tengger

people who really worship the forest because according to their belief the forest is a legacy of wealth that can be used throughout life and must be passed on to the next generation (Pramita et al. 2013). Therefore, the Tengger Tribe strives to preserve the environment.

The Tengger Tribe appealed to the public to protect nature. Several officials were confirmed as honorary elders of the Tengger tradition. The tradition can be shown when the smell of incense wafted out, white smoke billowed from the brazier. In addition, prayers and inauguration ceremonies were performed. Prayers are pronounced in Tengger language. The Tengger Tribe has a wide and beautiful landscape that must be maintained. The forest must be maintained, so that nothing is damaged. The life pattern of the Tengger Tribe refers to agriculture, especially vegetables such as cabbage, potatoes, carrots and corn. However, since the Mount Bromo area was opened to become a tourist area, the lifestyle of the Tengger people has increasingly advanced with the opening of new jobs such as becoming tour guides by renting horses or jeeps to explore the Mount Bromo, also opening stalls, services, and other jobs which are able to provide economic value for the Tengger community and its surroundings. The existence of the Bromo Tengger Semeru National Park area has become an open area and has received a touch of tourism industrialization. This has led to external influences that could threaten the environment and the beliefs of the Tengger Tribe (Negara 2010). The interaction with tourists from various regions was able to increase progress in the economic sector and resulted in modernization which slowly eroded the native beliefs of the Tengger Tribe. However, according to Hikmah et al (2020), the results of the various tourism activities of Mount Bromo and various kinds of outside influences, did not make the Tengger people waver to abandon the customs that have become their traditions. Where the dynamics is that tourists participate and witness various kinds of traditional activities carried out by the Tengger community where previously the implementation of various ceremonies was only carried out by the Tengger Tribe.

Local wisdom of the Tengger Tribe in the environmental conservation

Tengger Tribe has local wisdom in the form of traditional cultural heritage from generation to generation such as the traditional ceremonies of *unan-unan*, *entas-entas*, *kasada*, *karo*, *pujan mubeng* (Febriani and Manda 2018). The Tengger Tribe is rich in traditional ceremonies, but has almost no artistic products. The traditional activities of the Tengger Tribe are led by traditional healers who have a very large role and influence in society (Marzuki 2016). The traditional shaman itself is chosen from generation to generation and appointed through a traditional ceremony held on Mount Bromo. This local wisdom also has values related to environmental conservation. In the context of a harmonious relationship with nature, the Tengger people embody environmental preservation through traditional headers. The role of the traditional header in the Tengger community is not only as

the leader of the Tengger customs and rituals, but also as village officials. Where in that position, a traditional header can become an agent of social change in environmental conservation. A traditional header is a respectable and respected figure, where all actions, regulations, and what is conveyed by the traditional header are always obeyed by the Tengger Tribe. A traditional Tengger tribal header can act as an intermediary in translating ancestral messages into contemporary factual language, integrating his knowledge into traditional ceremonies, as well as a consultant or influencing the policies of the village head who are deemed to be detrimental to the environment and customs of Tengger (Negara 2010).

Initially, corn was the staple food of the Tenggerese (Sazjiyah 2020). At this time, they do not like to plant corn because of its low economic value and replace it with vegetables with high economic value. Even so, part of their agricultural land is still planted with corn because not all Tengger people replace their staple food with rice. It's just that, to harvest corn, Tengger people have to wait quite a long time, almost a year. Until now, *Nasi Aron Tengger* or corn rice is still listed as a traditional food in the culinary archipelago (Binada 2019).

The wisdom of the Tengger Tribe community in managing their territory is formed in their attitude that they will not want to sell land to non-indigenous people. The Tengger Tribe also applies a customary provision regarding environmental violations, namely if someone cuts five non-commercial trees in the Bromo Tengger Semeru National Park area, then he is required to pay with 50 sacks of cement and plant 300 pine trees in the former felled locations (Batoro et al. 2013). There is a wisdom that the people of the Tengger Tribe do not realize in protecting the surrounding natural potential, one of which is by conserving several water sources such as the Ledok water source, which is considered "haunted" by local residents (Fermansah and Mamilianti 2019). This causes the water source to receive special treatment to not be exploited.

Most of the Tenggerese have their main livelihood as farmers (Pramita et al. 2013). This means that the Tengger Tribe maintains its life in harmony with nature, which is the main life support. The attitude of harmonizing the life of the Tengger Tribe with nature is reflected in the existence of customs among them to carry out traditional ceremonial activities before starting agricultural processing activities (Fatmawati 2016).

Environmental conservation efforts of the Tengger Tribe

Conservation in brief can be interpreted as efforts to maintain/protect ecosystem functions. The Tengger Tribe has an effort to carry out environmental conservation. Several efforts have been made, such as implementing agriculture with a terracing system and maintaining the village environment's cleanliness from tourist waste (Subadyo 2016). This can be seen with the trash cans in strategic corners. In addition, the people of the Tengger Tribe facing Ranu Pani's condition try to clean the kiambang manually every day (Fitriani 2013). The manual cleaning process uses traditional tools such as bamboo

rakes, iron rakes, used sacks, rope, and long bamboo (Presillia et al. 2018).

Nature conservation efforts are also carried out by the Tengger Tribe through the tradition of *kenduri* and *kirab* (Ahwan et al. 2019). This customary tradition is a form of gratitude for nature, especially forests, where humans depend on their lives and a means to invite children and all levels of society to preserve nature through culture (Irsyad et al. 2020). *Kenduri* is carried out in the middle of the forest as an expression of gratitude for the community for the forest which is a place to make a living and depend all of their lives (Ratih and Juwariyah 2020). Environmental damage due to conversion of agricultural land and settlements must be addressed immediately. The threat of environmental and ecological damage can already be seen from various disasters such as floods and landslides and drought due to reduced water sources (Luthfi and Wijaya 2011). Therefore, through the traditional tradition of *kirab* and feast, it is expected to be able to invite children to protect nature starting from children (Huda and Khasanah 2019).

The perch tribe is also very protective of animals or protecting animals by prohibiting hunting of animals. The method used in overcoming the hunting of animals protected by the Tengger community is carried out by a moralistic method, in which hunters will be advised and fostered mentally and spiritually so that they become better aware (Amiruddin and Asikin 2014). As revealed in the results of the research, the perpetrators of hunting were given educational sanctions, namely being ordered to raise horses, clean the places of worship (*danyang*), the perpetrators of being *diruwat*, even the perpetrators were announced busy in the village (Achmadi 2015). This is done for spiritual self-awareness, according to the Tengger Tribe.

If the perpetrator of hunting protected animals is not a resident of Tenggerese, the prevention is immediately handed over to the authorities and resolved under the applicable National Law in Indonesia (Thontowi 2015). Efforts to tackle cases of poaching of protected animals in the Tengger Tribe community are more focused on making the perpetrators and the residents involved so that the case can be resolved through deliberations attended by traditional stakeholders, actors and residents involved (Liuw 2013).

Examples of cases of animal hunting are as follows. Based on the results of the Supreme Court's decision on June 30, 2014, 2 perpetrators of poaching were caught. The two perpetrators were Lumajang residents around Bromo Tengger Semeru. The two actors were caught carrying equipment to catch birds in the form of 2 green palm fibers with a size of 5 meters each and a width of 1.5 meters, 1 wooden cage, 2 small white plastic, 2 sickle blades, 4 white bumbung made of paralon, a rope / small slap of brown with a length of 3 meters going into the forest area of Bromo Tengger Semeru National Park. Likewise, on September 14, 2014, a man who hunted him was also a Malang resident who was around Bromo Tengger Semeru. The perpetrator was secured by a forest guard officer and

evidence was confiscated in the form of 1 air rifle, 1 *punglor* jail bird, 1 *cucak wilis*, and 2 birds *manten* dead.

Supporting factors in overcoming poaching of protected animals: (a) legal regulations, the Tengger Tribe has an institutional structure, namely religious leaders and traditional shaman institutions. The traditional *dukun* institution is in charge of overseeing the implementation of customary rules and customary law. The traditional *dukun* institution consists of traditional legend shaman, *sanggar*, and elders. With the existence of the traditional shaman, there is coordination with conservation organizations to protect the natural environment. The community welcomes the cooperation of Bromo Tengger Semeru National Park in tackling hunting of protected animals; (b) legal culture, the value of ecological wisdom is still owned by the Tengger community so that the Tengger Tribe make customary law a system of social control. As for the prevention of cases of hunting of protected animals, resolved in amicable manner by deliberation. In addition, the sanctions given to perpetrators tend to be awakening. So that the customary law that applies in the Tengger Tribe is more effective than the national law.

INFLUENCE OF TENGGER BELIEFS AND LOCAL WISDOM ON ENVIRONMENTAL CONSERVATION

The Tengger Tribe has its own unique socio-cultural institutions and customs, religions, beliefs, arts, languages, and social or institutional organizations (Mukhtaromi 2013). In general, the Tenggerese live in the agricultural sector, especially potato, leek, cabbage, corn, carrots and a small part manage tourism, trade and livestock (Ayuninggar et al. 2013). In general, the life of the Tengger Tribe still depends on nature. This makes them try to keep nature as part of their life.

The customary law of the Tengger people is very strong, even though the Tengger customary law community is open, namely following the times. Customary law and State law go hand in hand, so that the Tenggerese customary law community always obeys the laws of the State. The form of customary law in Tengger is unwritten. Although the legal form is unwritten, if there is a violation of customary law, it will be subject to sanctions in accordance with the applicable customary provisions.

The function of the law in society is very diverse, in every society, the law functions more to guarantee security in society and guarantee the achievement of the social structure expected by the community. Law is a tool to control people's behavior. Non-legal means of social control include religion, morality, customs, education, art, press, and role models of leaders. Likewise, what happened to the Tengger people who made customary law a system of social control in society.

In their spiritual life, the Tengger Tribe recognizes the existence of *Karmaphala* (Putra 2017). *Karmaphala* comes from the Sanskrit language which consists of two words, namely "*karma*" and "*phala*". "*Karma*" means action and "*Phala*" means fruit, result, or reward (Maryastini et al. 2020). So *Karmaphala* means the result of one's actions

(Kemenuh 2020). Based on the law of cause and effect, or reaction action, all causes will inevitably produce effects (Phala). Karmaphala means the fruit of an action/behavior that has been done or will be done (Parwata and Atmadja 2020). In the Hindu concept, doing or behaving consists of: actions through thoughts, actions through words, and actions through behavior (Suweta 2020). These three are what will bring results for those who do. If the actions are good, the results will be good, and vice versa (Wigunadika 2018).

This value about Karma Phala is the cultural value of the Tengger Tribe in their social behavior. Not only his relationship with others, but also his relationship with nature (Izzah 2013). They maintain a harmonious interaction with nature and have their own rationality (Nurcahyono and Astutik 2018). As a community that depends on nature, the Tengger Tribe feels the need to maintain a balance with the existing ecosystem (Pahlevy et al. 2019). With this social awareness, they will not be reckless and greedy to exploit natural resources arbitrarily.

The Tengger Tribe views that their relationship with nature that supports their life is not only influenced by their social awareness that they depend their economic life on natural resources (Putra et al. 2018). However, they also view the relationship between the two in a religious magical cosmic context. In this cosmic magical thinking, humans are placed as an inseparable part of nature.

CONCLUDING REMARK

Tengger Tribe lives around Mount Bromo slopes and is part of the Javanese tribe, but different cultural forms. The name of the Tengger Tribe consists of the word "*Teng*" taken from the name Roro Anteng, while the word "*Ger*" is taken from the name Joko Seger. It is said that the people of the Tengger Tribe are descended from these two figures. The Tengger Tribe, which is a multi-religious tribe, can maintain the harmony and diversity through various traditions and customary norms of Tengger. Beliefs or customs are closely related to implementing traditional ceremonies which are an integral part of culture. It is necessary to maintain the development and socialization from generation to generation so that its sustainability is maintained. Environmental conservation in the beliefs of the Tengger Tribe is realized from the existence of traditional ceremonies or local customs. All the rites contained in the Tengger community are manifestations of a religious system based on cultural values. There are three local wisdom values of the Tengger Tribe, namely the value of obedience (*setuhu*), the value of mutual cooperation (*sayan*), and the value of honesty (*prasaja*). The value of compliance *Wong Tengger* is manifested to carry out the existing traditional process mechanisms by following the predetermined schedule and stages. The value of mutual assistance (*sayan*) is manifested in the implementation of development in the Tengger Tribe area. The value of honesty (*prasaja*) is manifested in the accountability process for the use of the budget by the Tengger community.

The Tengger Tribe has lived side by side with nature for generations. Almost all needs are met by utilizing natural resources. The water used for daily needs such as bathing, cooking, and irrigating fields takes it from the Tengger Mountains and Ngamprong springs as the main water source. In addition, the Tengger Tribe also uses the forest for other purposes, such as collecting firewood, mushrooms, grass, and medicinal plants. The people of the Tengger Tribe have local wisdom in the form of traditional cultural heritage from generation to generation such as the traditional *unan-unan*, *entas-entas*, *kasada*, *karo*, *pujan mubeng* ceremonies. The Tengger Tribe has an effort in carrying out environmental conservation. Some efforts have been made, such as implementing agriculture with a terracing system, maintaining the cleanliness of the village environment from tourist waste. The beliefs held by the Tengger Tribe are closely related to environmental conservation. The Tengger Tribe also made efforts to conserve nature through the tradition of *kenduri* and *kirab*. The perch tribe is also very protective of animals / animals by prohibiting hunting of animals. The method used in overcoming the poaching of animals protected by the Tengger community is carried out by the moralistic method. The belief held by most of the Tengger Tribe is Hinduism. This resulted in the Tengger Tribe being guided by the teachings of Hinduism. In Hinduism there is the term Karmaphala that means all actions will be rewarded. This teaching then becomes the guide for the Tengger Tribe in making environmental conservation efforts. Thus, it is hoped that the belief of the Tengger Tribe community will have a good effect on environmental conservation through the teachings of karmaphala.

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