

THE ENVIRONMENTAL CONSERVATION VALUE OF TENGGER TRIBE'S TRADITIONAL CEREMONY IN SUPPORTING THE MOUNT BROMO TOURISM AREA

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Abstract: This research aimed to determine the environmental conservation value of the Tengger tribe's traditional ceremony in supporting the Mount Bromo tourism area. This research applied a qualitative ethnographic approach in Sukapura District, Indonesia. The data was collected through in-depth interviews, non-participatory observations, and documentation, then analyzed using six steps of a qualitative approach. The pujan kasanga, pujan kasada, and unan-unan ceremonies show the value of belief in the sacredness of Tengger's land, harmonious relationship with the environment, worship of the occupied land, respect for the environment, and gratitude for the blessing of fertile land. The values are expressed in daily life for self-regulating the environment of the Mount Bromo tourism area. The series of traditional ceremonies provided an additional attraction in the form of the beauty of agroforestry land management, the cultural attraction that many are concerned with reducing plastic waste, and the cultural attractions that show the man and environment harmony.

Key words: environmental conservation, local wisdom, Tengger tribe, traditional ceremony, value

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INTRODUCTION

The Mount Bromo tourism area preserves its natural environment. This area has a unique characteristic, which is The Tengger tribe's cultural values related to the environment in the Mount Bromo tourism area, which promotes tourism. It is supported by research about local wisdom that benefits the area, such as the Kanikaran Tribe in Ghat, India, who live on the Tirunelveli hill, conserves 54 plant species for medicinal uses (Ayyanar and Ignacimuthu, 2005).

The Mount Bromo tourism area is featured in the famous Indonesian tour that attracts local and international tourists. According to the Bromo Tengger Semeru National Park Center, there were 825,205 visitors to the National Park Tourism Area of Bromo Tengger Semeru in 2020, generating an annual income of IDR 394 billion. The availability of the main tourism in supporting by natural and cultural environment increased both the duration of tourist visits and the number of tourists (Bargeman and Richards, 2020). Mount Bromo tourism is based on ecological and Tengger's cultural knowledge supported by the environmental sustainability of the area's tourism and accommodation facilities. The culture that affect the environment, such as the Bajo tribe in the Wakatobi National Park and the Balinese on the island of Bali, attracts tourists to the cultural attractions themselves and the effects of the behavior of cultural actors on the environment that support the sustainability and beauty of the supporting tourist area (Marlina et al., 2020, 2021; Sumarmi, 2017).

Mount Bromo tourism area, with the beauty of its natural landscape in a concrete way, holds sacred values for the culture of the Tengger tribe in the abstract. Mount Bromo, also known as *Brahma* (volcano) in the local language, is recognized as a holy mountain and the home of *Dewa Kusuma* (God) and *Dewa Brahma* (God). A tribe's belief directs its members to behave in a certain way, such as the beliefs of the African tribe, which tell them to respect the forest, and the beliefs of the Caicara tribe in Ilhabela, Brazil, which direct them to respect the sea (Dei, 1993; Modeen, 2020). Certain tribes' cultures will follow the environment in which they live, such as the Bajo tribe, who protect the marine environment

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in the Wakatobi Islands, Indonesia, and those of African-American origin in Georgina Beach, USA, which preserve some of the habitats of marine life while fishing (Hoskins-Brown, 2020; Marlina et al., 2020).

The Tengger tribe has its calendar system and a variety of ceremonies, both those related to that calendar and unrelated to it. The calendar include the *pujan* and *unan-unan* or *mayu bumi* ceremonies. The *pujan* is further classified into six ceremonies. The *pujan kasanga* ceremony is related to avoiding disaster and purification from sinful activities in the village and is believed to be directly associated with the environmental protection of the Mount Bromo tourism area. Moreover, the *pujan kasada* ceremony is connected to the preservation of Mount Bromo's environment and appreciation for the agroforestry ecosystem. Meanwhile, the *unan-unan* ceremony is believed to motivate the Tengger tribe to live in the agricultural environment in general. Ceremonies can provide confidence and action to follow the principles, which is a positive thing, as demonstrated by the Ammatoa tribe's ceremony that protects forests in South Sulawesi, Indonesia and *tumpe wariga* ceremony by Tenganan community Bali, Indonesia (Sumarmi et al., 2020b; Syarif et al., 2016).

The *pujan kasada* ceremony is still performed consistently and with many participants of the Tengger tribe in the Mount Bromo tourism area of Probolinggo, East Java. The event is held once a year on the 10th month of the Tengger calendar. Participants to the ceremony throw *ongkek* (offerings) into the crater of Mount Bromo. The offerings mean of purity and holiness of the Mount Bromo tourism area to increase a deeper connection between the tribe and their surroundings. This sacred activity demonstrates the interaction between locals and their surroundings (Evstrop'eva, 2013).

The *pujan kasanga* and *unan-unan* ceremonies are typically performed by the lower level of Tengger tribe. Sacred ceremonies enhance the process and its application to life with wisdom, particularly in the environment. The torch relay and the planting of buffalo skulls became a tourist attraction with cultural nuances while also giving environmental issues in this ceremony. The cultural attractions must disseminate to increase the new special interest in tourism (Bargeman and Richards, 2020). This interpretation is similar with the Bajo tribe, which performs ceremonies and prays to *Mbo* (God of the ocean) and must follow *Mbo's* instructions when going to sea, so it indirectly protects the marine environment (Basri et al., 2017).

These ceremonies are followed with respect by all the people of the Tengger Tribe so that the culture can be sustainable. Cultural extinction occurred in various tribes that did not provide knowledge to the next generation, such as the use of *empyak raguman* (using bamboo in building a house), which was no longer applied in Java, and the culture of the Utila-Caribbean community, which caused damage of their island and maritime environment (Kent and Brondo, 2020; Vitasurya et al., 2020).

LITERATURE REVIEW

Several previous researchers have conducted studies on local wisdom concerning the environment. The first research by Gadamus et al. (2015) on the tribes in Bering Strait, the territory of Alaska, protects seal and walrus habitats from uncontrolled hunting and natural death. Experience values in the availability of food for seals and walruses, as well as explanations about marine pollution, are essential inputs from the tribes studied on government policies regarding habitat conservation.

The second research by Marlina et al. (2020) explores the local wisdom of the Bajo tribe in preserving the ocean in the Indonesian tourism zone of Wakatobi National Park. The values in *duata sangal*, *parika*, and *pamali* support marine conservation with traditional fishing and high respect for the sea. Third, research by Hoskins-Brown (2020) focused on African-American fishers on Georgina Beach, United States, that use basic equipment and vessels to avoid exploitation. This community uses simple tools and boats to adopt a subsistence or part-time fishing model. This way has implications for an exploitative catches, as in the fishing industry. The fourth research by Modeen (2020) examined the Caicara tribe of Ilhabela Island in Brazil, which prioritized catching large fish and releasing smaller ones to keep sustainability.

The community does artisanal fishing with simple fishing tools and boats. Fish is the main thing in this community that makes them pay attention to its sustainability. The fifth research by Dei (1993) related to the mystic belief of African tribes to preserve forest trees, passed down from generation to generation. The sacred trees are founded in the forest, especially the giant trees. The community does not dare to cut down trees carelessly, and this belief has been passed down from generation to generation. The sixth research by Ayyanar and Ignacimuthu (2005) examined the knowledge of the Kani tribe in the mountainous area of Tirunelveli, Tamil Nadu, India, which linked plant species with traditional medicine.

Fifty-four plants are used as medicine, and their sustainability is maintained. Seventh, in research by Matteucci et al. (2022) on cultural tourism, cultural actors must coexist with existing tourism policymakers. Community activities and social movements need to be increased to form cultural tourism. Furthermore, the design and management of cultural tourism also need to be given to the local community. Eighth, research Moayerian et al. (2022), the role of local communities must be sharpened in developing cultural tourism, such as culture in Central Appalachia. Community capacity, citizen participation, and local partnerships in tourism management can enhance cultural tourism.

This research is different from the six researches mentioned above. The difference in this study is that it discussed the environment concerning culture. In contrast, the previous research focused on the environment of the sea and forest, specifically in the maritime environment with various maritime species, as well as the forest environment of certain trees or plants. The second to fourth studies have implications for tourism activities, as in this study. However, national park tourism in the form of a mountainous environment has yet to be seen from the studies above. The seventh and eighth studies are models for the development of cultural tourism as a reinforcement of this research, where the concept of development in terms of local community participation is widely discussed in this study.

Previous research related to the Tengger tribe and its environment, first Sumarmi (2018a) focuses on the economic activities of the Tengger people in managing forests using an agroforestry system by following local wisdom in the *Tri Hita Karana* values. The community performs rituals at harvest time and plants under pine trees in flat or steep areas. Cutting pines to clear land for vegetable farming is a concern for the Bromo Tengger Semeru National Park Center to control.

The second research by Sumarmi (2018b) focuses on *Sesanti Panca Setia's* local wisdom in understanding community-based forest conservation actions. *Sesanti* five faithful is a doctrine in protecting the forest environment of the Tengger people, with *setya budaya* meaning independent, *setya wacana* meaning faithful to words, *setya semya* meaning loyal to promises, *setya laksana* meaning obedient, and *setya mitra* representing loyal to friends. These five local wisdoms are implemented in managing and conserving forests based on a sustainable agricultural business. The research also mentions the *yadnya kasada* ceremony. Third, research by Astina et al. (2021) regarding the traditional ceremony of the Tengger tribe concerning sustainable tourism and sustainable resources. Identified ceremony are *kasodo*, *karo*, and *unan-unan*.

Ceremonies related to activities within the Bromo Tengger Semeru National Park tourist attraction are sustainable and maintain sustainable natural resources. The three researches above examined the Tengger Tribe, which focused on philosophy, while this research focused on the traditional ceremonies of the Tengger Tribe. The Astina et al. (2021) research is the same as examining the ceremonies of the Tengger Tribe. However, there are differences in the types of ceremonies studied and their contribution to tourism. The focus of the previous research is within the Bromo Tengger Semeru National Park area, while this research is on the inside and outside of the Bromo Tengger Semeru National Park area, especially in four villages in Sukapura District, Indonesia, which are the main entrances to the Mount Bromo area. The contribution of previous research in tourism focuses on ecotourism within the Bromo Tengger Semeru National Park area, while this research is on supporting natural and cultural tourism in the Mount Bromo Tourism Area.

This study is expected to show positive results from ceremonies performed by the Tengger tribe that lived far from Mount Bromo to strengthen their culture. Furthermore, communities surrounding Mount Bromo are more knowledgeable and objectively aware of the elements beyond cultural traditions that make the tourism industry more appealing to travelers. Moreover, this research is intended to be used by the general public and students as contextual learning material and as a role model for cultural activities that preserve the environment. Local wisdom research can serve as contextual material that students can follow (Andriana et al., 2017; Hartini et al., 2018; Sejati et al., 2019). This research aimed to determine the environmental conservation value of the Tengger tribe's traditional ceremony in supporting the Mount Bromo tourism area.

METHODOLOGY

This research applied a qualitative ethnographic approach. The research analyzed the meaning of the Tengger tribe's traditional ceremonies associated with the Tengger calendar through listening, observing, translating, and documenting events. Ethnomethodological research aims to understand the lives of individuals or communities (Fatchan, 2015). The primary participants of the study were key informants from the villages of Ngadisari, Wonotoro, Jetak, and Ngadas in Sukapura District, Probolinggo Regency, East Java Province. The location was selected because there are four villages close to the Bromo Tengger Semeru National Park, and most of the villagers are Tengger Tribe who actively practice traditional ceremonies. These four villages were near the major road to the Mount Bromo tourism area directed from Probolinggo Regency. Furthermore, the four villages offer supporting tourism activities such as engaging farming activity, homestays/lodging, jeep rentals, horse rentals, motorbike rentals, and food kiosks. The research location map is shown in the following Figure 1.

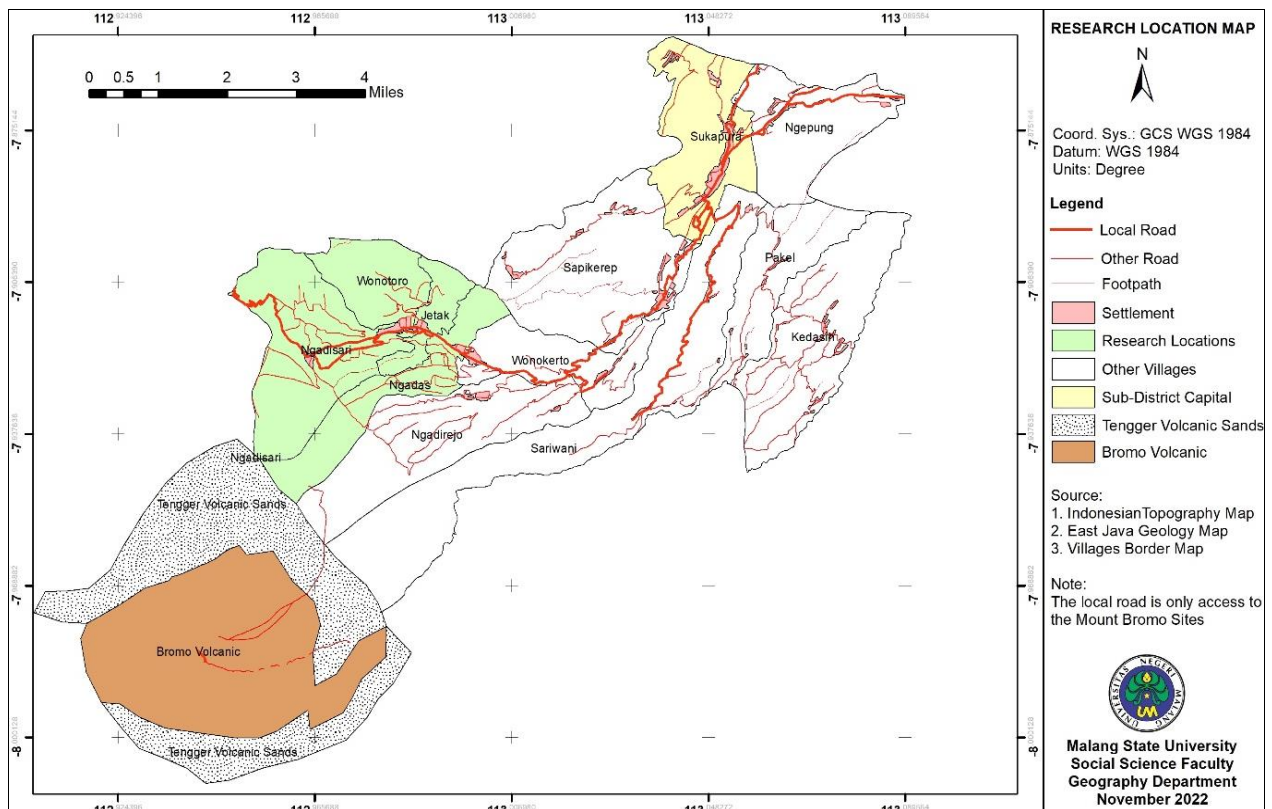


Figure 1. The research location map (Source: Map by research documentation elaborated by authors, 2022)

Figure 1 shows the map of the research location, namely the Mount Bromo tourism area, according to Toulrier et al. (2019), consisted of Tengger sea sand caldera and peripheral zones of volcano structure and went through the research location as the main road leading to the entrance of Probolinggo Regency. These four villages are the closest to Mount Bromo and offer various supporting tourism services. According to the documentation data in the map and villages monograph, the length Tengger sea sand caldera from Local Road to Ngadisari village is 2.44 miles, Wonotoro villages 3.78 miles, Jetak village 4.03 miles, and Ngadas village 4.25 miles. The next villages in line with local roads are Wonokerto, and Sapikerep is farther than the four villages. Furthermore, the four villages offer supporting tourism activities such as beauty vegetable, and fruit farming activities, tourism guides, homestays, jeep rentals, motorbike rentals, horse rentals, food kiosks, and fuel kiosks. The research subjects were selected using a purposive technique sampling method. The study participants are the community familiar with and participate in Tengger tribe ceremonies, including traditional shamans, village officials, and older peoples. Interventions of qualitative research in identifying research subjects based on consideration or a solid foundation (Cresswell, 2019; Sugiyono, 2019). The research informant is shown in the following Table 1.

Table 1. The research informant (Source: Research analysis, 2022)

Nu.	Initial	Position	Selection
1	Mr. STM	Head of the Shaman in Tengger and Shaman in Ngadisari village	Leader of traditional ceremonies in Ngadisari village and main leader of <i>Pujan Kasada</i> ceremony in Tengger areas
2	Mr. JT	Shaman in Wonotoro village	Leader of traditional ceremony in Wonotoro village
3	Mr. SYT	Shaman in Jetak village	Leader of traditional ceremony in Jetak village
4	Mr. SMT	Shaman in Ngadas village	Leader of traditional ceremony in Ngadas village
5	Mrs. SS	Head of General Affair in Ngadisari village	The government representative who led the traditional ceremony in Ngadisari village.
6	Mr. STK	Secretary in Wonotoro village	The government representative who led the traditional ceremony in Wonotoro village
7	Mr. SJN	Head of Desa Jetak village	The government representative who led the traditional ceremony in Jetak village
8	Mr. MLY	Secretary in Ngadas village	The government representative who led the traditional ceremony in Ngadas village
9	Mrs. RHY	Villager in Ngadisari village	Representatives of Ngadisari village who participated in the Tengger traditional ceremony
10	Mrs. IR	Villager in Wonotoro village	Representatives of Wonotoro village who participated in the Tengger traditional ceremony
11	Mr. MTR	Villager in Jetak village	Representatives of Jetak village who participated in the Tengger traditional ceremony
12	Mrs. EN	Villager in Ngadas village	Representatives of Ngadas village who participated in the Tengger traditional ceremony

Informants also contributed to the completion of the data by adding Mr. STR as Head of the Community Welfare Department for Wonotoro village, Mr. GP as representative of Ngadisari village, and Mr. SG as a tourism actor in the Bromo Tengger Semeru National Park tourism area. In qualitative research, increasing the number of respondents is expected to collect the required data (Fatchan, 2015; Moleong, 2016; Spradley, 2007).

The research instrument is in the form of the interview guide developed by Sugiyono (2019) question types relating to the informant's experience, opinion, and knowledge. The content of questions related to traditional ceremonies in terms of the phenomenon of plastic materials, flowers used, cleaning garbage in ceremonies, proper equipment, offerings, sacrifices, and the role of respondents in traditional ceremonies. The interview guide consisted of 12 questions per traditional ceremony and was developed through in-depth interviews in the field. Three expert validators validated the instrument.

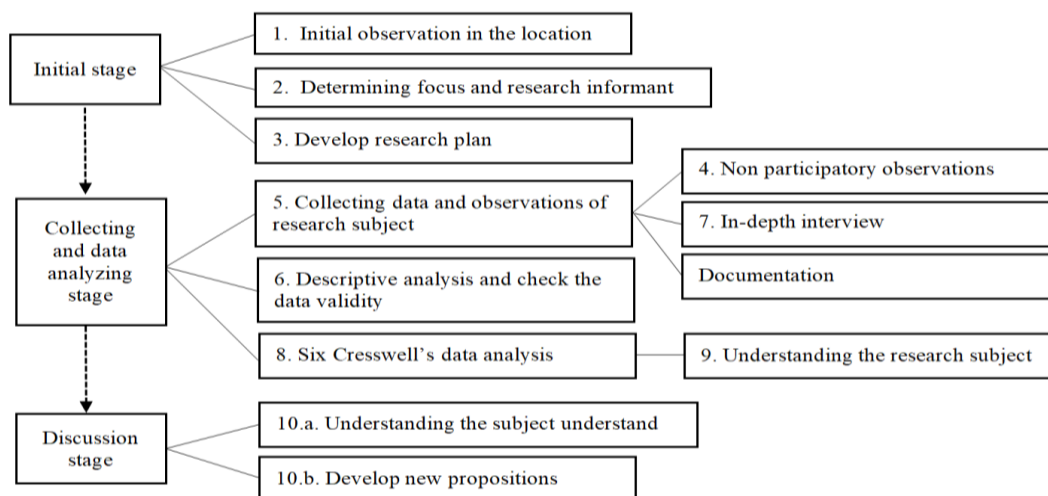


Figure 2. The research steps flowchart (Source: Modified by Fatchan, 2015)

The research procedure used ten qualitative research steps by Fatchan (2015). First, make initial observations regarding the environment at the research location and sacred places. Second, determining research informants with components of shamans, village government representatives, and community representatives. Third, develop a research plan. Fourth, conduct further non-participatory observations. Fifth, make observations of research subjects. Sixth, perform descriptive

analysis and check the validity of the data. The seventh step is to conduct in-depth interviews with research subjects. Eighth, do a substantial analysis. Ninth, understanding the research subject. Tenth, understanding the subject understand and developing new propositions. The data of this study consisted of primary data in the form of ceremony values of *pujan kasanga*, *pujan kasada*, and *unan-unan* related to the environment, which was collected through in-depth interviews and non-participatory observation. Secondary data was collected through documentation in the form of village monographs, research photos, and report documents at the Bromo Tengger Semeru National Park Center.

Data were analyzed using qualitative analysis by Cresswell (2019). First, all data for analysis is transcribed as part of data processing and preparation. Second, read and input all obtained data. Third, reduce data by selecting, reducing, simplifying, abstracting, and transforming data. Fourth, evaluate the *pujan kasanga*, *pujan kasada*, and *unan-unan* ceremony data in further detail by assigning and classifying the data to components of local wisdom that are relevant to environmental conservation in the Mount Bromo tourism area. Fifth, investigate the local knowledge aligned with environmental conservation based on code categories at a deeper level. Sixth, study distinctive and interesting things and make conclusions. The flowchart of the research procedure shown in the following Figure 2.

RESULTS AND DISCUSSION

Tengger areas and Tigo Weningan

The Tengger tribe considers their land to be sacred. Mount Bromo means *Brahma* (volcano), where *Dewa Brahma* stays with *Dewa Kusuma*, responsible for protecting the mountain. The value beliefs in the sacredness of the Tengger's land and Mount Bromo required the community to conserve the land with care. The sacred areas have a sacred impact on nature, and it is anticipated that they would not be over-exploited, such as the Ammatoa tribe's belief in the sacred forest and the Bajo tribe's belief in the holiness of the sea (Basri et al., 2017; Syarif et al., 2016). The Tengger area is considered sacred land as indicated in Table 2. It means that the sacred of the Tengger or Mount Bromo areas must be respected daily. Respect for the environment becomes more lasting due to the sacredness and holiness of religious beliefs. Sacred Tengger land values are also expressed in the Bromo Tourism Area location by offering places and various cultural buildings such as *Danyang*, Hall, *Patmasari*, and *Patmasana*, which add to the uniqueness of culture as a complement to nature tourism. This appreciation is similar to what the XiZhou tribe does for sacred stones in the XinDian river; when migrating, a ritual is performed to return the stones to where they were initially (Chang, 2015). Furthermore, Matteucci et al. (2022) Anthropocene impact on cultural tourism with expressed in the historic building, ancient cities, and cultural treasure buildings.

Table 2. Statement of sacred land in Tengger area (Source: Research interview, 2022)

Nu.	Informant	Statement	Meaning
1	Mr. STM	Mount Bromo and its surroundings are a sacred area ruled by Gods; in Bromo, <i>Dewa Brata Kusuma</i> represents the God <i>Brahma</i> (volcano) or <i>Sang Hyang Batoro Geni</i> (Volcano of Fire). In history, Raden Kusuma, the son of Joko Seger and Roro Anteng, was not hidden, but he was given the job of replacing him as <i>Prabu</i> (king) at the Supreme Palace of Mount Brahma, which looks like a mountain if you look closely.	The Mount Bromo tourist area is considered as the palace of the Gods and is guarded by <i>Dewa Kusuma</i> , who was given the responsibility by <i>Dewa Brahma</i> . This indicated that this place has been cleaned by the Tengger Tribe and that all operations in the area must be conducted with respect.
2	Mr. SMT	<i>Hilaila</i> is a sacred land, it must be kept natural. Bromo is the <i>Brahma</i> (volcano), where the God stayed.	The Tengger area is the sacred land. Mount Bromo is also the home of the Gods, who must be respected by the villagers.

Tigo Weningan is a principle expressed in Tengger tribe culture that contains a harmonious relationship with God, fellow humans, and nature. Regarding their value of the harmonious relationship with the natural environment, the Tengger tribe participates in actions like growing flowers and allowing amethyst trees to flourish, whose leaves can nourish the soil and provide oxygen. Residents also protect pine trees that serve as barriers between one agricultural property and the agricultural land of other residents. The explanation about *Tigo Weningan*, as stated below: "We should not treat nature carelessly since we understand its importance in our lives. In fact, nature is something large (*Jagad Agung*) filled with human (*Jagad Alit*). Humans and nature are identical (macrocosm and microcosm). We must understand that life in general is dependent on nature, as oxygen is created by nature, and that human conduct that destroys the ozone layer so that oxygen levels are not optimal causes diseases, natural disasters, and so much more. This is not nature's anger, but rather a warning to humanity not to exploit nature too much; nature must be cherished, as humans cannot survive without it. Free oxygen and minerals are provided by nature to sustain human life. Our ancestors left to us *Tigo Weningan* so that we shall never forget nature. Manifested spiritually (prayers) and physically (not cutting down random trees), there is the unique ceremony if forced to cut down trees needed for buildings" (Interview with Mr. STM, 2022). Communities are aware of the benefits of having good relationships with the environment. Planting activities are carried out independently.

Table 3. *Tigo Weningan* (Source: Research interview, 2022)

Nu.	Informant	Statement	Meaning
1	Mr. SYT	The amethyst plant is not used in ceremonies, but can be found in ravines and on the edges of villages. This plant is poisonous if consumed, yet it should be left untouched because it is lovely and produces oxygen.	The flower is permitted to thrive as a means of achieving harmony between the Tengger tribe and nature due to their mutually beneficial relationship.
2	Mr. MTR	Amethyst flowers are not used in traditional ceremonies. This plant only serves to keep the air cool. But the cypress trees were allowed to grow, and so did the <i>Eucalyptus</i> trees.	Allow the flower to grow to provide coolness.

When new trees grow, the old ones will be cut and logged. These activities are done as an acknowledgment from the community as trees are used for residential reasons. This effort also aims to preserve natural beauty for future generations. In Bali, the relationship between oneself, God, fellow humans, and the environment is referred to as *Tri Hita Karana* (Sumarmi, 2018a). The natural environment of the Tengger tribe in *Tigo Weningan* is explained in Table 3. Living in harmony with the natural environment creates a beautiful environment. The beauty of the landscape may be seen in the numerous pine trees that line the edges of roads and agricultural areas. Amethyst plants can be found growing in a variety of locations. Some of the property was turned into community forests, with trees like cypress, edelweiss, and bamboo planted. This beauty is an attraction for tourists that pass by or stay overnight in the Mount Bromo tourism area. Natural beauty is a tourism attraction (Chang, 2015; Murtini et al., 2018; Sumarmi et al., 2021). The result aligns with Pham et al. (2022) state that culture and nature can shape or even improve each other. The pine trees and amethyst plant guarded by *Tigo Weningan* in Ngadas village are shown in Figure 3.



(a) The view of pine trees in Ngadas village (b) The view of the amethyst plant in Ngadisari Village
 Figure 3. The trees guarded by Tigo Weningan (Source: Research documentation, 2022)

Figure 3 (a) shows the pine trees that serve as the community forest in Ngadas Village. The community owns this pine forest. Pine trees are frequently used to mark the boundaries of agroforestry agricultural fields. These trees are seen from the main road of Ngadas Village, which serves as the primary route to the Mount Bromo tourism area. Figure 3 (b) shows the amethyst plant growing in Ngadisari Village. This plant has trumpet-shaped flowers that add to the attractiveness of the road leading into and out of the Mount Bromo tourism area in Ngadisari Village. This plant is easy to grow and let go wild because the Tengger Tribe applied the *Tigo Weningan* values. Another tree is the bamboo plant in Cemoro Lawang Hamlet, Ngadisari Village. This plant is allowed to grow to improve the beauty of the road leading to the Seruni Point Bromo tourism area. The attractiveness of the surroundings in the tourism area is enhanced by the shaded and green appearance of bamboo plants.

Pujan Kasanga

The regular ceremonies of the Tengger tribe have environmental meaning. The *pujan kasanga* ceremony contains the value of worshiping the occupied land as a protector against damage and negative incidents in the village. The event is held in the ninth month, according to the Tengger calendar. The pujan ceremony honors God, ancestors, and the natural environment. This ceremony involved sweeping the village clean. The ritual started with the community working to clear the environment of trash and weeds. Environmental cleaning is essential for reducing pollution (Che et al., 2016).

Table 4. Environmental cleaning activities before the *Pujan Kasanga* ceremony (Source: Research interview, 2022)

Nu.	Informant	Statement	Meaning
1	Mr. SMT	Before a ceremony, it is necessary to clean yourself. During the cleansing ceremony, it is symbolic. Previously, the village chief commanded them to start; but, after studying and understanding the importance of the ceremony, they independently accepted it.	Before to the pujan kasanga ceremony, efforts are made to integrate and internalize environmental cleanup activities.
2	Mr. MLY	Cleaning the village before the pujan kasanga, kasada, and karo ceremonies is done in mutual cooperation. Before to the employment of torches by mubeng deso, house owners and landowners cleaned up without being instructed to do so. The government has nothing to worry about except when it's karo (collaborating to clean graves).	Before the pujan kasanga ceremony, environmental cleanup activities have already become a routine.
3	Mr. MTR	The activity includes cleaning the village before the pujan kasanga ceremony. Before it was carried out, the Neighborhood Association directed the community to clean up the environment that will be passed through. The community is encouraged to maintain cleanliness after the ceremony by putting plastic bags for the daily cleaners to collect later.	Before the pujan kasanga ceremony, the village government made an attempt at internalization, and after the ceremony, a habit was developed that was adopted into daily life.
4.	Mrs. EN	Plastic can harm farmland. Plastic is collected separately and burned, resulting in a dramatic loss of agricultural fertility. Possible cause of plant death among residents is trash. Similarly, trees should not be cut down. This is written unconsciously.	Clean environmental practices become habitual in everyday life.

Removing debris from the environment, particularly plastic and weeds, is a kind of environmental care that promotes local tourism (Angriani et al., 2018; Marlina et al., 2020). This result is consistent with Bargeman & Richards (2020), stating that mutual interaction in the ritual influences the good effect on cultural tourism and the local environment. Environmental cleaning activities before the *pujan kasanga* ceremony are explained in Table 4.

The offerings, in this case, *tumpeng*, represent the elimination of misfortune or sins. Other offerings include *jenang* of five different colors. A traditional shaman conducts the *puja mantra* ritual. The offerings are later sent to the village office hall as a symbol of the village's purity. The sacrifice is a five-colored chicken representing the five directions, which is buried at the village hall or the village chief's home to protect the village. Offerings and sacrifices are evidence of the sacredness of customary cultural practices that benefit the environment (Milton, 1997). Furthermore, Kurniawati et al. (2020) that the offering can give the tourist experience of tasting the local food just a little with the leader of traditional ceremony granted. The final event is a march of torches followed by traditional music. This cultural activity might be the main attraction for tourists who wish to experience the enthusiasm of Tengger tradition during the *pujan kasanga* ceremony. The entire series of ceremonies illustrated the connection between communal gardening activities and the utilization of nature and culture against disasters. This effect is similar to the Egyptian tribe; the majority are farmers and ranchers whose character and culture are influenced by the condition of their land and soil and the sacredness of the Nile (Puji et al., 2019). This result is consistent with Sumarmi et al. (2020a) state that traditional music accompanying the parade is a good cultural attraction in the Kemiren Village, Banyuwangi, Indonesia.

Pujan Kasada

Kasada refers to the 12th month according to the Tengger calendar. In one *Saka* year, the Tengger tribe holds six ceremonies. Implementation of the *Kasada* ceremony as stated below: "The regular ceremonial of the Tengger tribe is carried out six times: *karo*, *kapat*, *kapitu*, *kawolu*, *kasanga* and *kasada*" (Interview with Mr MLY). "*Pujan karo* is performed at the beginning of the annual seedling activity, *pujan kapat* is a salvation of nature for the people, and *kasada* is performed as the final ceremony of a Tengger calendar year to express thanks for the crops given" (Interview with Mr. SYT).

Every 14th day or when the moon is full, *pujan kasada* or *yadnya kasada* is performed. This ceremony's value expresses respect for God, ancestors, and the environment. God and the ancestors gifted the Tengger tribe farmers with abundant natural resources for their daily activities of developing the agroforestry field in Mount Bromo (Sumarmi, 2018a). This ceremony demonstrated the harmony between man, God, and nature. The ceremony is meant to be a communal petition to God to save them and their families (Kongprasertamorn, 2007). During the *Kasada* ceremony, *penjor* is placed in front of dwellings as decoration. *Penjor* is a curved bamboo at the top and decorated with coconut leaves. Purchasing coconut leaves from lower areas or the city of Probolinggo demonstrated the interaction of agricultural products. Cultural attributes have an attraction that complements natural tourism (Ensiyawatin et al., 2021).

Penjor symbolized respect among human beings in life, including in managing agricultural areas. The owner of the field must treat field workers or farm labourers well. The value of togetherness in environmental cleanliness and area management for economic activities is obtained from conservation efforts far from land exploitation (Cahyadi and Newsome, 2021). The *penjor* used during the *Kasada* prayer is shown in the following Figure 4.



Figure 4. The view *Penjor* used in Jetak village (Source: Research documentation, 2022) Figure 5. The use of *ongkek* di Poten temple

Figure 4 shows the *penjor* along the road leading to Jetak village, which is a tourist attraction. Tourists use this road to leave the Mount Bromo tourism area. Jetak village is one of the villages that participated in traditional Tengger Tribe activities. *Penjors* are placed along the roadway, even in the alley leading straight to the Mount Bromo tourist area. The fact that tourists can see *penjor* from the main road increases the attraction of this cultural attribute. The local attributes reinforce the tourist attraction, like the traditional boat in the Wakatobi National Park, Indonesia and Ilhabela Island, Brazil (Marlina et al., 2021; Modeen, 2020). The *Pujan Kasada* ceremony provides offerings such as carrots, corn, cabbage, potatoes, bananas, and other agricultural produce owned by villagers. If people have a special request, the offerings may be chickens, goats, cows, or money. Individual offerings may be made, but at least one village must provide one *ongkek* (offering) if, one month prior to the *pujan kasada*, no villagers from that village have died. *Ongkek* is created from curled bamboo and banana leaves. The use of *ongkek* is as stated below:

“Ongkek is straight bamboo that has been curved as a substitute for agricultural products and ornamental blooms. Each community brings these gifts. If there are no issues within one month of the Kasada, but someone dies prior to the Kasada, they are not permitted to bring an ongkek” (Interview with Mr SYT, 2022)

The offerings represent the Tengger Tribe's belief in the sacredness of Mount Bromo. The agricultural offerings demonstrate that natural resources must be presented to God and ancestors for the blessing to obtain abundant harvests and avoid natural disasters. This value is similar to a fishing village that observes the Patorani tradition of making sacrifices to the sea for protection (Hasriyanti et al., 2017). The curving *ongkek* symbolized the shape of a mountain, as well as spirit, cleanliness, and optimistic thought. This value can be seen in the management of agricultural areas with enthusiasm, cleanliness and order, positive thinking and full respect for nature will produce positive returns. The values and assumptions that develop in a culture become an established worldview or paradigm (Peery, 1972). The activity of giving spells to *ongkek* is shown in Figure 5. Figure 5 shows an ongkek with agricultural offerings that the shaman *panditha* will bless. This procession is performed as a process of *pujan kasada* before the *ongkek* is floated into the crater of Mount Bromo. This process influenced environmental management and tourism in the Mount Bromo tourism area.

Following the ceremony, villagers distribute food wrapped in plastic. This plastic is indeed unfavourable in regards to non-environmentally friendly materials. The shamans and community officials have made efforts to take the snack's contents and place them in a leaf-made container. The villagers' excitement, which includes 33 villages in four regencies located next to the Mount Bromo tourism area, has caused several ongkeks made of plastic to pass through. Plastic is degraded garbage that should be placed in the trash (Sumarmi, 2017). The use of plastics is mentioned below:

"*Kerupuk* (crackers) are children's food, thus even if it were wrapped with leaves, it will still be accepted. At the annual local citizens' gathering, it is announced that plastic-containing offerings are impossible to dispose. Residents replied positively because participation in *pujan kasada* improves the quality of agricultural products. It is known by village chief, officer, elders, that when preparing *ongkek*, plastic-containing components must be placed on a banana leaf" (Interview with Mr JT, 2022). The *pujan kasada* ceremony is performed at Ponten temple in the Mount Bromo tourism area, *ongkek* and offerings are recited by chanting mantras around the temple, and *ongkek* is recited by circling the temple. Then, collect the holy water from the drops dripping from Mount Widodaren. Spells are cast to ensure the protection of locals and to express appreciation to God and the Ancestors. Trust, represented by offerings, is supported by a phrase that increases people's respect for the environment (Sumarmi et al., 2020b). The water dripping from Mount Widodaren also represents the community's appreciation for the water resources they use. Nature, in general, is the location for agricultural land management, and water usage is visible at this level. According to data from the Bromo Tengger Semeru National Park Center, the National Park contains 50 water sources, of which 18 are consumed with a daily flow of 5,359,392 litres and are consumed by 82,033 people in 18 villages. Moreover, the community frequently makes use of wood. The amount of firewood needed for cooking, boiling water, heating the room, and other activities varies with height and need, with higher altitudes requiring more firewood than lower altitudes (Rawat et al., 2009).

The ceremony ended with *larung sesaji* (giving the offering) to Mount Bromo's crater. Typically, the series of events last for two days. The primary ritual occurs at night. However, some locals perform the offerings during the day. As stated below:

"The contents of the *dowo tandur* have been placed in a location that can be transported to the Bromo crater. After the completion of the ceremony at the sea of sand and the inauguration of the shaman, we will be taken to the summit between 04:00 and 05:00" (Interview with Mr SMT, 2022). This final process demonstrates that the symbol in the offering was sacrificed or given to nature with sincerity. This process emphasises the sincerity of the Tengger Tribe's belief in the sacredness of the Mount Bromo environment, which they respect and preserve with care. They fear crop failure and bad fortune. Tribe belief in sacred objects or rule-breaking will result in a curse or disaster (Basri et al., 2017). The procession of *larung sesaji* at the *Pujan Kasada* ceremony is shown in Figure 6.



(a) An agricultural offering brought by a villager for the *pujan kasada* ceremony

(b) The process of *larung sesaji* in one of the Tengger tribe villages

Figure 6. Giving the Offering to Mount Bromo's crater when *pujan kasada* ceremony (Source: Research documentation, 2022)

Figure 6 (a) shows the cabbage and green onions that the Tengger Tribe took individually to the crater of Mount Bromo. Offerings can be made individually or in groups. *Ongkek* can represent offerings from a particular community. Figure 6 (b) shows an *ongkek* containing agricultural produce taken to Mount Bromo's crater by Tengger tribe villagers. Before bringing the offerings, the locals pray and burn incense. Cows and other livestock are not required to be sacrificed during the *pujan kasada* ceremony. This sacrifice is performed individually by villagers of the Tengger tribe who have made specific requests before the ceremony.

The *pujan kasada* ceremony is highly supported by the Bromo Tengger Semeru National Park office. The National Park also designates the Ponten Temple, part of the *pujan kasada* ceremony, as a protected religious zone of four hectares. The objective of the Bromo Tengger Semeru National Park Center is to completely support the Tengger Culture by becoming a home for diverse ecosystems, tengger culture, ecotourism, and society water towers. The goal associated with Tengger culture to the second mission is to combine Tengger culture and national park management. Collaboration between managers of the usage of national parks as tourism destinations with cultural activities to improve natural attractions. This collaboration is similar to the management of Wakatobi National Park, which is near the Bajo Tribe, the traditional floating market on the Kuin river, cultural tourism in the Baikal area, and the eco-cultural tourism village in Sage Village, Central Lombok (Angriani et al., 2018; Evstrop'eva, 2013; Marlina et al., 2020; Muaini et al., 2021).

The issue of the *pujan kasada* ceremony that required improvement is the plastic offerings, which must be aligned with environmental conservation. The National Park officials, tourists, and environmental activists participate in collecting plastic waste offerings in Mount Bromo's crater that can still be accessed. The problem of non-environmentally friendly residual usage must be addressed or managed seriously (Riniwati et al., 2021; Salampessy et al., 2021). The condition after the *pujan kasada* ceremony is shown in the following Figure 7.



Figure 7. The condition after the *pujan kasada* ceremony with plastic waste (Source: Research documentation, 2022)

Figure 7 shows the offerings that leave plastic waste. This plastic material is found in children's food containers and places for offerings when brought to the Mount Bromo Crater. Some residents carried plastic containers in addition to bamboo containers. This plastic material is neither recommended by the traditional shaman nor National Park officers. However, the excitement of the villagers who attended the ceremony needed to be increased to prevent this.

Unan-unan

The *unan-unan* ceremony is held once every five years with the value of gratitude for fertile land and protecting it against various cosmic disasters. Buffalo is the essential component in the *unan-unan* ceremony. The buffalo represents hard work, fertilizer for agricultural land, perseverance, and obedience. The buffalo's head, tail and skin are put together in *ancak* (woven) for the process of praying. The *ancak* is covered with *ubo rampe* (buffalo head) and crops as an expression of thanks for the harvest and dedication from the Tengger Tribe to their ancestors and the universe. Animals become symbols in human cultural activities reflecting good behaviours, particularly economic ones (Bertalanffy, 2015).

Buffalo meat is prepared for consumption in *gembul bujono ondrowino* as an expression of community, thanks, and sharing. This part is similar to village cleaning activities in the *pujan kasanga* ceremony but has a wider application. The tradition of eating the sacrifice together is cultural tourism way. *Gotong royong* (cooperation) is a noble Indonesian national value that must be protected (Vitasurya et al., 2020). Furthermore, Sumarmi et al. (2020a) stated that all people attending the *Barong Ider Bumi* Ceremony eat the offering and sacrifice together. *Ancak* led a procession through the village to the hall. The main ritual at the village hall includes prayers for the safety of the Tengger people, the Indonesian people and the nation in general. The ceremony is made more sacred by the addition of incense and gamelan. Meanwhile, traditional music can be a cultural attraction. Humans use music as a symbol to express emotions or events (Bertalanffy,

1972). Enjoying local music is a tourism and leisure activities (Bargeman and Richards, 2020). In contrast to the *pujan kasanga* and *pujan kasada*, the buffalo sacrifice and agricultural products are given to villagers after the end of the ritual. The buffalo head is buried in the village hall as a symbol of gratitude to the Tengger Tribe. The materials used in the series of ceremonies are natural and easily recyclable, so the burial of buffalo heads also decomposes into the soil without problems. Agricultural products and animals dissolved in the soil are easily degraded (Finnis, 2021).

The village hall is a unique location for weaved traditions. The hall area is always planted with big trees. The hall's areas and trees are greatly valued and treasured. They did not dare to cut down trees in the hall, and villagers even collected and returned falling branches to the hall. A sacred location typically contains sacred trees, and the preservation of these trees will be protected (Su et al., 2020). Statements about the ceremony process as stated in the following Table 5.

Table 5. Village hall in the *unan-unan* ceremony process (Source: Research interview, 2022)

Nu.	Informant	Statement	Meaning
1	Mr. STM	The tree in front of the village hall has existed for centuries. No one has the courage to cut the tree down, and it does not need to be cut down because new roots are growing from it. Some of the old ones are dry/dead and will be let to break on their own till they dry because they are old or diseased. There were fallen branches that no one dared to pick up. Someone is responsible for managing the maintenance of the hall's trees and branches. The central zone of the village hall may only be used once every five years for the ceremonial of burying a buffalo head.	The village hall is a sacred and holy place with preserved trees. It is thought that if the tree is harmed, bad luck will follow the culprit.
2	Mr. STK and Mr. STR	When trees are saved, they cannot be cut down or cropped, and if they fall (dropped), they are not burned. When anything falls, it is returned to its original spot.	The villagers understands the sacredness of the village hall
3	Mrs. IR	You have to doing <i>nuwun sewu</i> (asking permission) before going to village hall.	Everyone who visits the hall must get guardian permission (God).

The beauty of the village hall is the main attraction for tourists who stay overnight or travel across villages in the Mount Bromo Tourism area. The view of the alley in the homestay area at the village hall is shown in figure 8.



(a) The village hall in Ngadisari village



(b) The village hall in Ngadas village

Figure 8. The village hall in Ngadisari village (Source: Research documentation, 2022)

The village hall in Ngadisari village is located in the temple complex, specifically the Tunggal Jati Temple. The village hall is identified by the presence of large trees upon which buffalo heads are buried during the *unan-unan* ceremony. The calm alley is crossed by tourists returning from the Mount Bromo tourism area. Traditional and sacred buildings are the unique culture of International tourist attractions (Sumarmi et al., 2020a). The village hall in Ngadas Village is in the temple complex, Tunggal Jati Temple. This hall is a permanent location for performing traditional *unan-unan* ceremonies. Not all halls are located within the temple complex, such as the Jetak Village and Wonotoro village halls, which are in separate locations from the temple. Tourists visit the Ngadas village hall on their way to the Mount Bromo tourism area.

CONCLUSION

The values of preservation in the cultural ceremonies of the Tengger tribe, in general, are the value beliefs in the sacredness of Tengger land and the value of the harmonious relationship with the natural environment, part of *tigo weningan*. Furthermore, the value of the *pujan kasanga* ceremony is worshipping the occupied land as a protector against damage and negative incidents in the village. The value of the *pujan kasada* ceremony expresses respect for God, ancestors, and the environment. The value of the *unan-unan* ceremony is held once every five years with the value of gratitude for the blessing of fertile land and to protect against various cosmic disasters. The series of traditional ceremonies provided an additional attraction in the form of the beauty of agroforestry land management, the cultural attraction that many are concerned with reducing plastic waste, and the cultural attractions that show the man and environment harmony.

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