Development of Reading Materials for Multicultural Education With the Topic of Kasada Tradition in Tengger Community (Study of Ethnography at the Bromo-Tengger-Semeru National Park, Jawa Timur)

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Abstract. A very prominent feature of the Tengger community in carrying out their social activities and customs is the attitude of togetherness which is based on harmony and peace. In carrying out their various sacred ceremonies, the spirit of togetherness is crucial to them. Especially in the Kasada ceremony, they enunciate sincerity, joy, mutual cooperation, sacrifice, and other significant attitudes and behaviors indicating their level of dignity as social beings. The ceremony was held by involving all members of the community, men and women, from the elders to the children. It is believed that the Kasada ceremony is an ancestral heritage, in which there are many important values, and is abundant with noble aspects of everyday social life, especially intertwined with their original religion. The approach used in this study is the qualitative-ethnographic model of Spradley. The results show: (1) The Kasada ceremonial tradition is a form of ecological adaptation. Over the years, this community has held the ritual, with the intention of fulfilling many interests, particularly maintaining their existence as mountain farmers. (2) This ceremony is a form of local wisdom in answering limited natural challenges, by cultivating the ability and intelligence in preserving nature and integrated social life. (3) Values in the Kasada ceremony tradition include: willing to sacrifice, help each other, implement mutual cooperation, persevere, respect the work of others, balance the past and the future, love for the preservation of nature, and implement social responsibility; (4) Decided sanctions for Kasada ceremony offenders: there are no legal sanctions, but an anomaly is attached to those who avoid the ritual, that actually strengthens their social integration. This happened to some Tengger people who had embraced State religions.

1. Introduction
Indonesian society consists of various ethnic groups with their cultural diversity, due to the state of the physical environment and the history of the development of the community, which gives an influence on the formation of the character as well as the cultural background of a community. Cultural diversity is especially influenced by the history of the development of the community when it came in contact with foreign influences. There are many phenomena of socio-cultural aspects that arise as a form of ecological and sociological adaptation of a community in maintaining their existence to be able to survive from time to time. This condition is experienced by the Tengger community in maintaining its cultural traditions in a limited space - in a dry highland - as they sociologically facing various challenges, both from within and outside the community.

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various sacred ceremonies, the spirit of togetherness is crucial to them. Especially in the Kasada ceremony, they enunciate sincerity, joy, mutual cooperation, sacrifice, and other significant attitudes and behaviors indicating their level of dignity as social beings. The ceremony was held by involving all members of the community, men and women, from the elders to the children. It is believed that the Kasada ceremony is an ancestral heritage, in which there are many important values, and is abundant with noble aspects of everyday social life, especially intertwined with their original religion.

The Kasada ceremony tradition has provided a basis while encouraging the mindset and pattern of action of the Tengger community when interacting with the Tengger environment, as well as with the social environment. A tradition is a form of ecological adaptation, and a form of local wisdom at the same time, and as a life skills education for the younger generation of Tengger. How the ceremony is carried out with its ethnographic background, and the values and social sanctions that accompany it, and how it is communicated in social life especially to the younger generation, are interesting to study deeply and critically. In addition, the application of the daily life of the Tengger community according to its ethnographic background is used to obtain important findings related to the condition of the Indonesian nation in general which is multiethnic and multicultural.

Based on the facts, it is necessary to employ the qualitative-ethnographic approach to socio-cultural phenomena occurring in the researched area, in order to obtain data about their empirical experience. Important conclusions will be obtained from the completeness and accuracy of data about the process of interaction between a community and the mountain environment, that can be used as discourses on socio-cultural experience and adorn various cultural configurations in general social interactions. The socio-cultural experience in the adaptation process becomes a form of social education for the community internally, and important reading material in a more general multi-ethnic and multi-cultural society.

Broadly speaking, the researches that raised the issue of Tengger community life skills education with local ethnographic values are of two virtues, both academic and practical. First, academically, the urgency of this research is to open up a broader thinking horizon in cultural and social education research in Indonesia. So far, the research model of the phenomenon of cultural education only touches the outside and is only artificial concerning relations between cultural communities, thus the need to explore further on the root of the problem along with the foundation of ethnocentrism arising in the attitudes of followers or groups of the culture discussed. This study attempts to offer a holistic approach, with the hope of obtaining the depth of the root causes of the cultural adaptation patterns of a community. Thus the specific target to be achieved in this research is the publication of reading materials that describe the phenomenon of life skills education in an indigenous community, which can be used as a reference to strengthen the basic development of "Living Values Education".

In addition, academically, the use of a qualitative approach combined with an ethnographic approach (as it involves the issues of tribes) will result in many discoveries including the implementation of the practice of cultural education life in a community that lasts for a long time. With this qualitative-ethnographic research model, we will not be trapped in the phenomenon of external structures that are only formal. Conversely, a research carried out intensively in a relatively long period of time will be able to find basic problems that occur in their social life.

Second, practically, the study of character education and life skills education in the form of a cultural tradition of an indigenous community that uses a qualitative-ethnographic approach has the advantage that is no less important in finding formulas to bridge cross-cultural and community relations. Practically, the qualitative-ethnographic approach is very useful to dissect the understanding of tribal exclusivism and cultural values found in the subconscious of each tribe, by showing the existence of unconscious aspects in their cultural interactions with their physical environment.

This research is based on the Strategic Plan of the State University of Malang, including producing superior work of research and service in the social, humanities, sports, and health fields. Also established partnerships with government agencies, the private sector and communities at home and abroad to downstream research results. In the 2016-2020 research development program, the achievement strategy has been launched, one of which will be done by increasing the synergy of research, service, and the development of learning through interdisciplinary research mechanisms. The
findings of applied research must be able to answer the actual and potential problems faced by the nation. The leading fields and featured topics for 2016-2020 in the UM Strategic Plan include the Social Sciences, Art, Culture, and Education, among which the most important is the study of the Indigenous, Religious, Literary, Cultural, and Social Societies.

This study aims to practically find aspects of unconsciousness in the culture of a tribe that has been controlling human behavior. These aspects will be studied in the relationship of character education and life skills education in the form of the implementation of the Kasada ceremony, as well as the relationship of the Tengger indigenous community with its natural environment. By understanding the process, the key aspect of their cultural and religious education will undoubtedly be discovered, as well as the content and application in the daily life of the community. The research approach does not intend to look for generalizations on wider empirical facts (pattern of), but rather the findings in the field are expected to be a discourse material for various communities or ethnic groups in Indonesia (pattern for).

2. Literatur

The study of Kasada ceremonies which integrates the issue of relative character education and life skills education is carried out by researchers when conducting research on "Penetration of State Religion in the Post Post-PKI Coup of Tengger" in 2010. In addition, literary studies related to several writings on the Tengger community have also been completed. During the research periods, especially at the end of the study, it was found that there were two of the biggest ceremonies in the Tengger community's social life, including the Karo ceremony and the Kasada ceremony. Both ceremonies are the core of their ritual as a mountain society with a very deeply-rooted tradition of worshipping ancestral spirits. Although some members of the Tengger community have embraced several state religions, they still worship the ancestral spirits that are integrated into various rituals that are still carried out today. Particularly for the Kasada ceremony, its sustainability occurs for the meaning of its functions and benefits for the existence of the Tengger community culture.

The phenomena of the Kasada ceremony have been discussed in a surface study, which concluded that there are interactions or relationships of education and culture within the Tengger community located in several villages in four regencies in East Java. Inherent in the continuity of this ceremony in the long period of time is the content of values needed by the community concerned in adapting to the natural environment of the mountains, as well as with its social environment. The character education and life skills education through the inheritance of values of the ceremony need to be the focus of this research study in order to obtain a thorough understanding of how the pattern of education takes place in their community, and how the Kasada ceremony actually is. Culture is defined as the whole system of ideas, actions and results of human work in the people's lives, learned to be used as human property. Whereas A. L. Kroeber and C. Kuckholhn in their book, Culture: A Critical Review of Concepts and Definitions, state that culture is a manifestation of the work of the human soul in its broadest sense. C.A. van Peursen interprets culture as a manifestation of everyone's life. While Malinowski suggests that culture in principle is based on various systems of human needs. Sutan Takdir Alisyahbana claims that culture is a manifestation of the way of thinking, so, according to him, the pattern of culture is very broad. According to Ki Hajar Dewantara, culture means the fruit of human wisdom; the result of human struggle against two powerful influences, nature and time, to overcome various obstacles and difficulties in life and to achieve safety and happiness.

Koentjaraningrat concluded that the components of belief systems, and ceremonial systems, as religious groups adhering to a belief system and carried out various religious ceremonies, are clearly the creations and results of human reasoning. The first component is religious emotion, which is moved by God's light. Religion as a system is part of the culture, but the light of God that colors it and makes it sacred is certainly not part of culture. Culture as a human work has a value system. According to in his work entitled "Variations in Value Orientation", the cultural value system in the world consists of five main points, including: (1) the nature of human life, (2) the essence of human work, (3) the nature of human position in the space of time, (4) the nature of human views on nature, and (5) the nature of human relations with each other.
Another aspect that needs attention is how to view culture as a system of shared meanings and symbols. This approach is still related even though it is different from the American cognitive approach and European structuralist. In Europe, this road has been taken by Louis Dumont. In the United States, the most prominent pioneers are the two heir anthropologists of the Parsons tradition: Clifford Geertz and David Schneider. The strong view of Geertz on culture is supported by a broad flow of humanity, which is becoming increasingly systematic. Like Levi Strauss, Geertz was at the height of his thinking when he created a grand theory in interpreting special ethnographic materials. In the field of education, critical ethnography is the result of the convergence of two largely independent trends in epistemology and social theory. The epistemological movement was the result of a shift in research paradigms within the field of education that reflected an attempt to "break out of the conceptual cul-de-sac of quantitative methods". Of all the qualitative research traditions available, ethnography most captured the imagination of researchers in the field of education. Other than that there is school ethnography that accomplished with observations of a classroom, a school or a project for a few hours, a few days, a week or two weeks. School ethnography define schooling as cultural transmission or the process by which “the school develops in the child attitudes, values, notions about the world and notions about the self” become micro ethnographers preoccupied with school, classroom, or home milieu.

With regard to the understanding of human behavior, States that in acting, individuals have a set of rules used as a handle to interpret the symptoms that exist in their environment and to realize their actions. This concept of culture can help explain the life view of the Tengger community in the Kasada ceremony which has an impact on the adaptation process of this community to social change, how the system values and norms apply, and how the system changes and develops. There are several meanings of indigenous peoples or local communities, including (1) Indigenous people are communities living according to their ancestral's original customs from generation to generation, on the traditional territory, in which social-cultural life is governed by customary law and traditional institutions that manage the sustainability of the society. (2) Local communities are groups of people who historically have territorial and self-identity and identify themselves as a different group.

Humans are born in a state of helplessness. One desperately needs attention and affection for the parents, especially the mother, so that one can continue to live perfectly, physically and spiritually. Parents are the first and foremost responsible for their children's education. Almost everyone is subject to education and education. As education has never been separated from humans, it is typical of human property and tools. Children are first educated by their parents and when the children grow up and have a family, they will also educate their children. Coombs states that the indigenous learning system is one that is used by traditional communities as an effort to maintain the social system for the sake of their survival. Original learning systems are traditionally used to meet practical needs and to carry on the social-cultural heritage and skills and technology of rural communities from generation to generation. In addition, Coombs also argues that original learning systems in traditional societies have their own strengths. At a minimum, there are six essential learning needs, including; (1) positive attitudes towards human cooperation, (2) functional reading and numeracy skills, (3) having scientific views and basic understanding of processes of the nature, (4) functional knowledge and skills to earn income, (5) knowledge and skills to revive the family, (6) functional knowledge and skills for citizen participation in national life.

The defines that cultural values are one of the elements of a cultural system that has an abstract conception which is considered good and very valuable in life, thus it becomes the highest guideline for behavior in the life of a society. Whereas according to cultural values are those which consist of the conceptions that live in the minds of most of the citizens regarding things that they should consider very valuable in life. The function of cultural values itself is a guideline that gives direction and orientation to the lives of the community members. Although cultural values function as a human life guideline in society, it has a very broad scope as a concept of a cultural value that is general in nature.
Theories of citizenship, democracy, and multiculturalism, in their specific spheres of influence and empirical locus, not only strive to identify a sense of identity (for the notion of a democratic citizen and a multicultural political subject) including all its contradictory sources but also seek to define vigorously the limits and possibilities of forms of sociability that will promote the ability of individuals to tolerate and work together with people who are different from themselves. Peaceful socio-cultural relations needed to be explored in order to obtain a value model for Tengger younger generation about how to interact with other people, so that in their daily lives will appear peace and harmony in living together. Image of good character seems in line with the inheritance of Tengger community important values. Community studied in Ranupani Village embraces some religions such as Hinduism, Islam, and Christianity. The community of Wonokitri and Ngadisari Village almost 100% embrace Hindu. The community of Ngadas Village embraces some state religion, i.e. 30% in Islam, 60% is Buddhist, and 10% in Hindu. Almost the entire population in four nearby villages of Mount Bromo livelihood as a vegetable farmer and some are engaged in services, such as become teacher, tour guide, or vendors of transportation, food and beverage, hostelry, clothing for cold regions and various souvenirs.

The Tengger region physically is a very spacious mountain, with Mount Bromo (3,676 meters above sea level) as the center. Tengger area is approximately 40 km stretching from north to south, and 20-30 km from east to west, above an altitude between 1,000-3,676 meters. Since 1982 Tengger is designated as Bromo-Tengger-Semeru (BTS) National Park with Minister of Agriculture Decree No. 376/MENTAN/1982 date October 14, 1982. Beautiful natural surroundings of Semeru Mountain, religious nuances of the sea sand and Mount Bromo crater, and some isolated environmental conditions, cause the disparity of life and culture in some Tengger villages.

Tengger people have distinctive customs based on their original scriptures known as the Adam Makna. There is also Welas Asih Pepitu teaching (seven elements of love) consists of love for: (1) fellow creatures, (2) animals, especially to the horse which regarded as sacred animal and their meat should not be eaten, (3) plants, (4) mother and father, (5) yourself, (6) place of residence, and (7) God. In addition, there are customary Tengger norms known as Panca Srdha, include believing in The One Almighty God, soul, the law of karma, reincarnation, and moksa. In carrying out their customs, they are always bound by a sense of togetherness. Until now they still hold traditions and essential sublime values, as a legacy from their ancestors that can be traced from Majapahit period. The traditional ceremonies still grow in very much variety, which can be broadly categorized; (1) traditional ceremonies associated with social life on annual cycle, (2) traditional ceremonies associated with the personal life cycle, (3) traditional ceremonies associated with agricultural cycles, setting up home and natural phenomena.

Cultural socialization passed include three stages, i.e. (1) internalization process, a long process since the individual was born until he died, where he learns to instill in his personality all the feelings, desires, passions, and emotions needed throughout life; (2) socialization process, which is associated with learning cultural process related with the social system; (3) enculturation process, where person learns and adjusts the minds and attitudes with customs, norms system and regulations that live in the culture. The cultural value system, which has ingrained within each individual, will be hardly replaced with other values. Tengger people who live in remote locations have done culture socialization since their children were born. Many habits included understanding and cultivating of religious belief have been done by the traditional elders, as well done by individuals actively, by utilizing various traditional ceremonies. Berger and Luckmann argued about cultural socialization, as the learning process of traditional values in society following the pattern: (1) objectification, (2) internalization, and (3) subjectivity.

3. Research Methods
The approach used in this study is qualitative-ethnographic. It is chosen in order to obtain the materials regarding the situation of indigenous communities and the changes that occurs to them,
which are assumed to be original and closely tied to the local culture. Because it is related to the problem of cultural customs of a community, it is also necessary to combine it with an ethnographic approach model\textsuperscript{14}. The Kasada ceremony tradition has certain specifications. The research was conducted in the villages closest to the crater of Mount Bromo, which is considered the holiest villages in the Bromo-Tengger-Semeru area. The villages are Ngadisari (Probolinggo), Ranupani (Lumajang), Ngadas (Malang), and Wonokitri (Pasuruan).

To collect data, the following techniques are used: (1) observation, to find out how the interaction process of character education and life skills education takes place in the implementation of the Kasada ceremony tradition, and how the application of social life takes place, and how social interaction in various social groups and community leaders (formal and informal). (2) participatory in-depth interviews with saturation points. This is done to get the idea of how real character education and life skills education is rooted in the tradition of the Kasada ceremony. The theme related to cultural customs of a community has been explored by an ethnographic approach with a gradual forward flow of the Spradley model, including: determination of research subjects/informants, interviews, ethnographic records, descriptive questions, interview analysis, domain analysis, structural questions, taxonomic analysis, contrast questions, component analysis, and cultural theme findings. (3) documentation study to collect important documentative information related to the subject and object of research from the relevant agencies and analyze it.

To collect the data using several techniques, i.e. observation, in-depth interviews in a participatory manner to the point of saturation, and documentation study. The primary data source consists of Tengger informal leaders (Shaman, Wong Sepuh, and Pak Legen), Tengger religious leaders in, formal leaders (Village Head with related village officers), youths, mothers and citizens of Tengger. They have been selected based on purposive sampling\textsuperscript{10}. Data analyzed with an interactive model developed i.e. data reduction, data presentation, and conclusion withdrawal [8]. To ensure the validity of data using several criteria, i.e. (1) credibility, to fulfill the criteria, extended participation, in-depth observation, triangulation and member-checking are done; (2) to realize good transferability, researchers try to describe carefully and deeply in detail during the investigation, so that they can be distinguished, which is the data and which is the interpretation of the researcher; (3) dependability means, in order to meet data accuracy, researchers conduct audits or re-examine carefully the components, processes, and results of research; and (4) confirmability means, in order to meet this level of certainty, the researcher asks for help from both colleagues in the form of discussions (peer discussions) and expect opinions that are relevant to the required problem areas\textsuperscript{9}.

4. Findings And Discussion

The Tengger community which consists of 33 villages is divided into four districts in East Java, unevenly. In general, Tengger villages are located in the Pasuruan and Probolinggo Regencies, and two villages are located in the Lumajang region and one village is in the Malang Regency area. But in the implementation of the Kasada ceremony, there is the involvement of Shamans from villages which were once included as the members of Tengger community, even though they are now not, like Gubuk Klakah in Malang.

In some Tengger villages, there are hotels and homestays and food stalls available in several spots. The Tengger community is now "infected" with "business instincts", with many types of jobs occupied by residents, such as providing hotels and homestays, travel, transportation (horses, cars), tourist guides, and various cold-season clothing and various souvenirs. Although there are slight differences in the livelihoods in Tengger villages, it can still be seen from the character and education of culture that they have similarities. This condition requires an assessment to get a critical review of how character education and life skills education is integrated into the tradition of the Kasada ceremony.

Some villages in Tengger experience social dynamics, along with the level of progress (physical) that occurs. There is the regional division which causes the villages to develop into two (such as the case of Hargosari Village, Senduro District, Lumajang Regency, which has now been divided into Hargosari Village and Ranupani Village). On the other hand, there are villages that were once part of
Tengger, and now they are not (for example, Gubuk Klakah Village and Karang Duwet Village, Ponco Kusumo District, Malang Regency) which are now socially not included as Tengger community. However, there are still individuals who carry out the Tengger cultural traditions in these villages, such as Entas-Entas, Nyadran, and Kasada. It is unique that the position of Shaman in these villages still exists, but is not functional. However, their existence is recognized in the implementation of the Kasada ceremony, by providing a row for groups of villages which include brang wetan (eastern group) or brang kulon (western group).

4.1 The background of Kasada ceremony tradition

The background of the Kasada ceremony is closely related to the existence of the Tengger community as a farming community on dry land on the slopes of Bromo and Semeru mountains. The ceremony is at the same time an expression of the form of their ecological adaptation in dealing with a very limited natural resource by holding a ceremony as an expression of feelings to share with one another. A ceremony is also a form of local wisdom in dealing with existing natural conditions with strong togetherness, and in the end, it is also a form of life skills education for their young generation in continuing the tradition. With that ability, they become very independent farmers.

Hefner's findings in the Tengger area of the Pasuruan Regency conclude that the community at the plateau of Tengger is different from the description of the wetland farming community in the lowlands, that Tengger's social order not being classified into social groups is true. In the long run of tradition, people have loved the preservation of their natural environment. Forest resources such as firewood are not picked or obtained carelessly. However, efforts to maintain the continuity of nature in the forests of the National Park, and to prevent excessive forest looting, need to be done. The values of consumerism and the emergence of new lifestyles as a result of development and modernization which has affected the Tengger region might cause damage to the socio-cultural order which has long been maintained.

In addition, the impact of the modernization of agriculture, commonly known as the "Green Revolution", is not too visible when viewed from the side of technology. The tractors or Huler (selep) machines which have had a tremendous influence on socio-cultural problems on wetlands in the lowlands since the early 1970s have had little effect in the Tengger region. Sloping land conditions have limitations for the use of modern technological tools. People have used hoes to process land on sloping land for so long. The soil conditions are maintained by planting several types of vegetables alternately and using manure as the fertilizer. Some spray medicines are used in a limited dose to eradicate unhealthy vegetable plants. Ecologically, the condition of the sloping land in Ngadas Village has been able to be utilized by the community in an effective and high yielding manner, as well as being protected from damage.

The problem that arises in a farming community on sloping land is its permanent nature, especially as it is in the heart of a National Park, for the population will continue to grow, along with the progress of community health development. If the sloping land is very limited in nature and the condition of the population is increasing, even though almost all residents earn a living as farmers, there will be a big and complicated problem with the very limited carrying capacity of the existing nature. This condition will be exacerbated by the geographical situation, for it being far from the city, as the city is an alternative to finding livelihoods outside of agriculture. However, the condition of the lack of agricultural land has not yet come into reality.

4.2 Ethnographical background of Kasada ceremony

The Kasada ceremony tradition is very closely related to the background of the Tengger community in the Bromo-Semeru mountains. Theoretically, this community is a runaway community believing in Hinduism from Majapahit. After colonizing the mountain, they developed their own traditions that were used to strengthen their social integration, by creating the mythology of "Roro An-TENG and Joko Se-GER" which later became a legend. This legend is a collective memory of the Tengger community which is delivered every time a Kasada ceremony is held. Tengger's ethnography study is
intended to obtain the depth of the roots of the socio-cultural problems of this community. Ethnographers try to capture as much as possible, based on the perspective of the person being studied, the way people use symbols in a specific context.

Ethnography is often associated with living intimately and for a long time with a researched indigenous community whose language is mastered by researchers. That culture is a central concept of ethnography, Culture is studied as a whole [10]. Cultural entities are systems that are shared by the community. The members of this culture learn the elements and their configuration through interaction, as well as by way of life in other cultures. In order to achieve this, the ethnographer's work cannot be done at the surface level, he needs to do in-depth studies. This method is a guarantee of the depth of information obtained by the researcher, as well as the depth of appreciation of the cultural experience possessed by the research subject.

Ethnography, originally rooted in anthropology, is basically a set of research activities to understand the way people interact and cooperate through observed phenomena of everyday life [11]. This means, as a research discipline, ethnography is based on a structured concept of culture, using a combination of observation, interview, and document analysis techniques, to record the communication and behavior of people in certain social settings. Ethnography emphasizes the culture and distinctiveness of the people in it, including what is the basic characteristic of a group and what distinguishes them from other groups. Besides, ethnography relies on the involvement of researchers in groups or communities for a certain period of time in the field. The duration of this ethnographic study depends on understanding the symptoms studied. Research can take place in a short period of time if it only includes one event, for example examining the procedures for traditional Betawi marriage ceremony or other customs of a tribe. It will last for a long time if you want to examine a single society as a complex unity.

That ethnography is the best discipline to employ if researchers wanted to understand and learn from a community[2]. However, not only that, the community has behavioral patterns that differentiate them from other societies. Culture must be given a broader "meaning", so ethnography can also be used in complex societies, such as groups in urban societies that have their own sub-cultures. These groups can be based on ethnic background, religion, age, or profession and social class.

4.3 Values of Kasada ceremony
In the tradition of "Kasada", there are values of national character education, including the value of being willing to sacrifice, mutual help, mutual cooperation, perseverance, respect for the work of others, the balance of the past and future, love for nature, and social responsibility. The most prominent social activities and customs carried out by the Tengger community are the attitude of togetherness which is based on harmony and peace. They always carried out any sacred ceremonies with a spirit of togetherness. Especially in the implementation of the Kasada ceremony, they always hold it with sincerity, joy, mutual cooperation, sacrifice, and other attitudes and behaviors that show their social dignity.

More specifically, it may be suggested that the Tengger community has carried out values of national character-oriented education in many of their traditions. The most prominent social activities and customs that are carried out by this community include the attitude of togetherness which is based on harmony and peace. The combination of attitudes and values is the character of nationally-minded education.

Additionally, an oral tradition may be distorted as it is not written [12]. However, an oral "history" delivered periodically and continuously to a community, accompanied by a traditional ceremony will experience some sort of strengthening. This is what happens in the Tengger case, as they still hold their noble traditions and essential values until now4, such as still practicing Wa-Lima values3,6. Likewise, socio-cultural relations in the Tengger community always appear harmonious and peaceful. This can be seen in the relationship between community members across ages, sexes, and religions16. The ceremony was held by involving all members of the community, men and women, from the elders to the children. It is believed that Kasada ceremonies are an inheritance from their ancestral, in which there are many important values united with aspects of everyday social life, especially intertwined
with their original religion - the worshipping of ancestral spirits. This tradition provides the basis for interacting with the natural physical environment, as well as the social environment.

When many multiethnic and multicultural communities in Indonesia highlight negative behaviors, such as selfishness, self-determination, greed, being apathetic to others, narrow-mindedness, etc., there are life lessons that can be obtained from this tradition. The value of mutual cooperation is the main value that must be preserved. This tradition is carried out in personal, family and social life as a whole. Each person in the family helps each other carry out any activity in order to run everything smoothly. Likewise, each family helps this community as a whole to complement and perfect the implementation of the tradition.

The value of sacrifice is also very prominent. Items sacrificed to the crater of Mount Bromo can be harvested crops, such as potatoes, onions, carrots, corn, cabbage, or livestock, such as chickens or goats. They show the value of respecting the work of others and social responsibility by participating in fulfilling various obligations and supporting various processions from the beginning to the end, including showcasing various attractions or honoring the implementation of various events, such as ballet "Roro AnTENG and Joko SeGER" before the core event takes place. They also put the value of love in the past and future equally. Respect for their ancestors is shown in many activities. Likewise, the hardworking attitude is resilient, and their love for environmental sustainability is very prominent.

This land of Tengger has a very limited carrying capacity, but they can still maintain sustainability, especially the presence of large trees and the availability of water sources. They are a community that values immigrants. They invite guests to be involved in the traditions they do, including receiving and giving food to migrants. They induce all of these values to all young Tengger generations, especially children, either through speech, or exemplary behavior.

The involvement of children in this tradition is to give and install educational values to their young generation to care for others, while not forgetting the past that sustains their identity as tough mountain community farmers. For generations, the sacred legend of this tradition was passed on to the younger generation, so that the continuity of this tradition was maintained. They have since seen and felt how communal activities have been carried out by the older generation successfully. The success will encourage them to carry out this tradition, by also practicing the noble values that have been done by previous generations.

4.4 Sanctions for Kasada ceremony offenders

With the arrival of several state religions, it influences the Kasada ceremony in some ways. Some members of the Tengger community in Ngadas Village, Malang Regency who already converted to Islam are reluctant to carry out various traditional Tengger ceremonies, especially Kasada. Likewise, the followers of Christianity in Ranupani Village, Lumajang are also reluctant to carry out traditional Tengger ceremonies. In the implementation of this ceremony, there are several important notes, noting the differences between the Tengger communities in Brang Kulon and those in Brang Wetan. In this case, the difference occurs because the choice of time between the three tolerated days may be different.

Likewise, if there are people who die in a Tengger village near the Kasada ceremony, it is permitted not to send Ongkek to be docked. This is because the village in question is still in a state of grief, so it is tolerable that they do not send their Ongklek as the shipping costs are quite expensive. Actually, there are no specific sanctions for those who do not carry out the Kasada ceremony. It is just that other members of The Tengger community will feel strange that a celebration of their Greatness Day is in fact not celebrated by all. This ceremony, like any other ceremony, is needed in order to strengthen social integration between fellow Tengger communities (Durkheim), for their communal needs. Therefore, it is clear that the sanctions will be in a form of moral punishment, as part of the cultural pathology of the community needs to be straightened out. If the Tengger community is no longer willing to carry out the Kasada ceremony, it means that they no longer want their Tengger identity.

5. Conclusions And Recommendations
Conclusions: The background of the Kasada ceremony tradition is an ecological adaptation. Over the years, this community has held the ritual, with the intention of fulfilling many interests, particularly maintaining their existence as mountain farmers. This ceremony is a form of local wisdom in answering limited natural challenges, by cultivating the ability and intelligence in preserving nature, and integrated social life. Values in the Kasada ceremony tradition: willing to sacrifice, help each other, mutual cooperation, persevere, respect the work of others, balance the past and the future, love for the preservation of nature, and social responsibility. Existing sanctions for Kasada ceremonial offenders: there are no legal sanctions, but an anomaly will be attached to those who avoid rituals that actually strengthen their social integration. This happened to some Tengger people who have embraced State religions.

Suggestions: It is recommended for the followers of the State religion to act wisely, by not imposing their will on the members of the Tengger community who have embraced the State religion to leave the Kasada ceremony. Because the absence of this ceremony in their lives would mean denying them from their cultural roots.

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