



# Inheritance of the Customary Norms of Informal Education in the Tengger Community of Ngadas Village, East Java, Indonesia

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Customary norms are passed on to the younger generation in the Tengger community of Ngadas Village through informal education. Informal education is experiential, and runs spontaneously. The purpose of this research is to describe the process of inheriting customary norms through informal education to shape the behaviour of social order for the next generation of Tengger Village Ngadas. Qualitative research is used in descriptive case studies. The research case study illustrates that families inherit customary norms to shape social order behaviour. Conclusion: first, the inheritance of custom is carried out by the community through "tinalar speech" or hereditary in the family to their offspring. One of the inheritances of customary norms is informal education, parents give direct examples to their children customary norms that exist in the village, so that children know and understand. Second, the norms in society are implemented jointly in the community, and custom is practiced by each individual in his family.

**Keywords:** *Customary norms, informal education, social order*



## INTRODUCTION

The Tengger tribe is identical and cannot be separated from the word Bromo, which is a mountain with natural beauty. In this mountain region the Tengger Tribe resides. The Tengger people are very concerned about the nature around them. Not only rocks, sand, air, rivers, water sources, but the Tengger people are also very concerned with the traditions and customs that they continue to maintain and preserve in order to remain original and beautiful. The relationship between the Tengger tribe and nature around the Bromo volcano is united. The environmental conditions of the Tengger tribe at the foot of the mountain affect the trust of the population in the meaning of a mountain (Kusniasudiar, 2014) (Indriyani, Batoro, & Ekowati, 2012). For the Tengger tribe, who live in the Bromo mountain region, they are believed to be sacred mountains.

Tengger tribal community according to (Sutarto, 2009) (Ahwan, Hasyim, & Sunarno, 2019) highly upholds the values of local traditions that are based on customary norms, so that they can form their own characteristics of attitudes and outlook on life and social structure systems in maintaining social order of the Tengger tribe. The Tengger tribe community, especially in Ngadas Village, Poncokusumo Subdistrict, Malang Regency, is a picture of a traditional society that can be open to change, while still preserving the tradition, (Kresna, Sholahuddin, & Sadhana, 2015). That is, the tradition that has existed has not been eroded by the changing times, both physically and culturally. Likewise, the flow of physical development that occurs does not necessarily change the specific characteristics of existing traditions and cultures, but instead enriches them. This positive interdependence between traditional and modern culture has implications for the survival of the community tradition in this Ngadas Village (Indriyani et al., 2012). Therefore, the development he carried out was considered as part of a system that led to the overall benefit of the Tengger Tribe community in Ngadas Village.

Local wisdom is a collection of unique experiences that descend in everyday life through the process of planting patterns of life that grow and develop in the community (Soekanto, 2017) (Wuryantoro & Budiwibowo, 2018). The customary norms passed on to the younger generation in the Tengger Tribe community in Ngadas Village, are implemented in informal education learning. Learning in informal education is not carried out at a learning institution, this education is experiential, and not fully programmed; this education runs spontaneously (Marsick, 2015). According to Ihejirika, 2012)(Burirat & Thamsenamu, 2010) is a process that lasts throughout the ages so that everyone gets values, attitudes, skills, and knowledge that comes from everyday life experiences, environmental influences in the midst of society, including family life, relationships with neighbours, work and game environment, market, library and mass media.

According to (Shantini & Sudiapermana, 2016) (Deer Richardson, 2004) informal education is education in the family that lasts from when the child is born. In families who understand the importance of family education, they will consciously educate their children to form a good personality (Ihromi, 2014). Informal education is not structurally organised at all; there is no chronological classification, there is no diploma, lifelong learning time, and is more the result of



individual experience independently and education does not occur in the field of artificial teaching and learning interactions (Laksono, Supriyono, & Wahyuni, 2018).

Based on the phenomenon of maintaining customary norms in the Tengger Tribe of the Ngadas Village as a consideration of the importance of this research, it was carried out under the title of inheriting the norms of informal education in the Tengger Village Ngadas. The purpose of this research is to describe the process of inheriting customary norms through informal education in shaping the social orderly behaviour of the next generation of Tengger people in Ngadas Village.

## **METHOD**

This study uses a qualitative research design. The researcher interprets the problem under study, because the main characteristic of qualitative research is subjective interpretive (Lilly, 1998) (“A Book Review: Qualitative Inquiry & Research Design: Choosing Among Five Approaches,” 2017). Recognising the background of the different characteristics of the three research subjects, this study follows the advice given (Biklen & Bogdan, 1986), namely using a case study design, noting the existence and reality characteristics of the Ngadas village community. This type of qualitative research uses a case study with a descriptive format (Burirat & Thamsenamu, 2010). The case study in this study is a case study of social communities, which sees the unique and meaningful sides of the social and family environment, specifically the inheritance of data norms through informal education for the next generation of the community. The reason used by the village where the community is still very strong in preserving local customary norms from the past until now. Data collection techniques used were in-depth interviews, participant observation, documentation study (“The brand – beyond phenomenology,” 2010) (Hollweck, 2016).

## **RESULTS AND DISCUSSION**

### **The Inheritance Process of Customary Norms Through Informal Education Learning**

The original culture of a particular community group is also a characteristic of the culture of a local community group (Hidayat & Syahid, 2019) (Hadi, 2017). Local culture as related to the term ethnicity, according to which, the ethnic group itself is a group of people who are bound by the awareness and identity of 'cultural unity'. In this case the element of language is it's trademark. The view that states that local culture is part of a scheme of cultural levels was put forward by (Flavier, De Jesus, & Navarro, 1995). Furthermore, regarding local culture and national culture, (Wuryantoro & Budiwibowo, 2018) said that in its formation, national culture provides opportunities for local culture to fill.

The traditional inheritance carried out by the people in Ngadas Village is through "tinular speech" or hereditary in the family. Each family gives customary culture and norms to their descendants as heirs to the customary norms. "Tinular Tinular" speech is a term in Javanese language, meaning to transmit knowledge, and experience through speech in the form of advice from the father, mother, grandfather and grandmother to their children or grandchildren. According to local wisdom, it is a collection of experiences that are unique from previous generations and have been used for generations in everyday life, then passed down from one generation to the next generation through



the process of planting life patterns that grow and develop in the community (Promdee, Jantapo, & Siltragool, 2014) (Burirat & Thamsenamu, 2010) (Mustamin, 2018).

Inheritance of customary norms applied includes customs in which there are norm values in the Ngadas Village community, namely custom implemented jointly in the community, and special customs, which are carried out by individuals or in their families.

Inheritance of the traditional norms of the older generation to the next generation, ladies and gentlemen belong to the categories of knowledge of culture and religious beliefs, traditions, principles and rituals (Soekanto, 2017) (Agatha, 2016). Custom is generally accepted, for example: Karo ceremony is a big celebration of the village as a form of gratitude for the blessings given by God throughout the year, Kasada ceremony, so that children will understand and understand more about customary norms that apply in Ngadas, so not only in the family environment, but also within the community, and formal schools in the inheritance of customary norms in the Ngadas Village community (Latif, Omar, Bidin, & Awang, 2012).

One of the inheritance of customary norms in the village is informal education delivered in the form of advice, as well as examples from parents to their children as the next generation of the family, (Kanhadilok & Watts, 2012).

Inheritance of custom in the family, father, mother, our children and grandchildren teach making cakes juadah, pasung, pee, then parents will tell them to work with tinular speech by asking for help in making cakes. There must be questions from children who will increase children's knowledge to understand customary rules.

The way boys help is to make shoals, with existing facilities around the house. They ask for help by inviting neighbours if there is a celebration. In addition, when carrying out the process of inheritance of customs, parents do with a persuasive approach, "by inviting subtly, so that children do not feel told to be instructed by parents," for example with the words "Come on, son here help Mother make cakes for the ceremony tomorrow". Through these methods, parents pass on customary norms to the next generation, in the hope that the traditions, customs and norms in Ngadas Village will continue to be maintained. Parents do not necessarily tell their children that customary norms must be implemented, but parents immediately give examples of actions, so not only in the form of theory but directly in practice (Marsick, 2015).

Efforts to inherit local wisdom carried out by parents to the next generation are generally done informally, integrating with everyday life. According to (Deer Richardson, 2004) (Joharudin & Juwita, 2017), they explained that informal learning takes place in activities such as the completion of a job that is tightly designed and structured as a learning activity.

Meanwhile according to (Beckett, 2005) the characteristics of informal practice-based workplace learning are organic, contextual, based on activity and experience; occurring in situations that are



generally not set up as learning activities. Informal education is according to the process that takes place throughout the ages so that each person gets values, attitudes, skills, and knowledge that are sourced from daily life experiences, family influence, the neighborhood or the community.

Customary ceremonies conducted by individuals, such as marriage ceremonies, birth ceremonies, death ceremonies, *tugel kuncung* or *tombak gombak*, and religious ceremonies by involving large numbers of people, such as: *Kasadha* ceremony, *Karo* ceremony, *Unan-Unan* ceremony, *Mayu* (inauguration) Village Head), and *Petekan*, means familiarising children and families who are still alive to respect the spirits of families who have died and praying for families that are still alive to maintain safety and avoid disaster or distress. *Rite slametan* or often called *sugengan* (*wilujengan*) is a manifestation of the importance of safety values (Pranowo, 2015).

*Karo* ceremony is a ceremony that aims to return to holiness, also called *satya yoga*, according to (Wardani, 2019). According to the *Ngadas Village* community, it is to avoid misunderstandings among the *Tengger Tribe* community and to avoid disasters (famine “*paceklik*” and “*pagebluk*”). The *Kasadha* ceremony is the largest Hindu religious ceremony for the community the *Tengger* tribe which was held in the twelfth month (*Sadho*) (Nurchayono, 2019). The unique *Kasadha* ceremony is not performed by other Hindus, but the *Kasadha* ceremony is only performed specifically by the *Tengger* tribe on *Mount Bromo*, (Sutarto, 2009). The main purpose of this *Kasadha* ceremony is to ask for *Brahma's* forgiveness, which they have realised by offering sacrifices in the form of food, money and clothes. These offerings are thrown into the *Bromo Mountain Crater*.

*Entas-entas* ceremony is specifically carried out to purify the spirits of people who have died, namely on the 1000th day or at least on the 44th day after death. However, the implementation is often held before the 1000th day to summarise the ceremonies of death. The meaning of customary norms inherited to children and adolescents in the *Ngadas Village* community is to respect the spirits of families who have died and pray for families that are still alive, to maintain safety and avoid disaster or distress (Deer Richardson, 2004) (Batoro, 2011).

*Unan-Unan* is from the term *tuna* alias loss. *Unan-Unan* means to complete the loss with ritual ceremonies. According to the calculation of the day, the *Tengger Tribe* community believes that there are bad days that are detrimental, so to avoid it, the *Tengger Tribe* community needs to hold a *Unan-Unan* ceremony. The *Unan-Unan* ceremony is carried out by the *Tengger Tribe* community of *Ngadas Village* every five years or once a year based on the *Tengger* tribe. Another name for *Unan-Unan* ceremony is commonly called *Mayu Bumi*. This ceremony is also known as the village cleansing program because the goal is to clean the village of all kinds of spirits and spirits that have not yet completed their physical death. In the *Unan-Unan* ceremony, the *Tengger Tribe* people asked for forgiveness for the spirits of the ancestors and the spirits of all *masnuai* throughout the world, (Kresna et al., 2015). They pray that all humans will be given salvation, prosperity and peace.

*Pujan Kasonga Ceremony* (thanksgiving ceremony). The word *Kasonga* (*Kasanga*) comes from the word *Songo* which means Nine. The word *Pojan* means expression of gratitude or gratitude.



Understanding kasongo alam this is in the ninth month of the Tengger tribe calendar (Malik & Dwiningrum, 2014). According to the head of the Indigenous Pojan Kasongo, it is a manifestation of gratitude for the Tengger community to Sang Hyang Widi, who was carried out in the ninth month. In this ceremony the Tengger people believed that they would be kept away from disaster. The Petekan Ceremony, as an effort to preserve the sanctity of women, or more precisely the "virginity" of the Tengger Tribe community, has a tradition called "Petekan or Pete'an" which in Javanese means to press, i.e. to massage the lower abdomen (Kresna et al., 2015). This method is carried out on women of childbearing age to find out whether she is pregnant or not. In medical science and obstetrics this technique is known as palpation. Medically, palpation is a method of examination carried out by palpation to determine the condition of the body such as shape, size, contour, and consistency of organs contained in the abdomen. One of the goals of applying this medical method is to know things related to a woman's pregnancy condition.

Based on the research findings obtained, it can be interpreted as follows: First, the rules and values that are held in high esteem by the community are based on customary norms so that they can form their own characteristics about the attitudes and outlook on life and the social structure of the community.

Secondly, the customary inheritance of the community is done through "Tutular Telling" i.e. hereditary in the family, where the "Biung Fathers" (parents consisting of fathers and mothers) always deliver advice to their children, for example when parents speak to their children they are always given advice in living their daily lives in interacting with the family, neighbours and the wider community in the village of Ngadas. In addition, fathers and mothers always provide examples of continuous behaviour in the importance of norms and customs when interacting with children, with parents, interacting with neighbours and the community, and this is taught from a young age, from teenagers until they are adults and have families. Besides that, children are always invited to participate in the traditional ceremonies, both ceremonies performed in the family or ceremonies performed by all people of Ngadas Village.

Third, in the process of customary inheritance, parents do this with a persuasive approach, by inviting subtly, so the child does not feel to be told to be ordered by parents, with the words "Come on here, please help me make cakes for the ceremony tomorrow". Through these methods, parents pass on customary norms to the next generation, in the hope that the traditions, customs and norms in Ngadas Village will continue to be maintained.

Fourth, the concept of life in the Tengger Tribe called "Panca Setya", consists of 5 Life Concepts: (1) Setya Budaya (Obedient, diligent, independent), (2) Setya Wacana (loyal to words), (3) Setya Semaya (Faithful / occupy a promise), (4) Setya Laksana (obedient), and (5) Satya Mitra (loyal friend).

Fifth, other strategies that need to be tried to pass down Ngadas Village customs to children and grandchildren, include various kinds of traditional learning materials that are carried out in local



content lessons in schools. It was also socialised at community meetings at the Ngadas village office in the inheritance of customs to its young generation, so that these philosophical values were able to shape the character of the young generation of the Tengger tribe to always be polite and respect older people, their ancestors and respect human existence as fellow beings.

The word "Tinular Tutar" is a term in Javanese, meaning to transmit knowledge, and experience through speech in the form of advice from a father, mother, grandfather and grandmother, to their children or grandchildren.

Local wisdom is a collection of experiences that are unique from previous generations and have been used for generations in everyday life, then passed down from one generation to the next generation through the process of planting patterns of life that grow and develop in public. Furthermore, according to (Sutarto, 2009)(Kresna et al., 2015) local wisdom can be classified in several categories as follows: "(a) knowledge of culture and religious beliefs, traditions, principles and rituals, (b) knowledge of local arts and crafts, (c) knowledge of sufficient economy, (d) knowledge of wisdom on food and processing, and (e) knowledge of local wisdom in health care". Inheritance of customary norms from the older generation to the next generation or from community leaders and family heads (fathers and mothers) belong to the categories of knowledge of culture and religious beliefs, traditions, principles and rituals. Local wisdom (traditions, customary norms, and cultural values) is a legacy of knowledge and intellectual property of the previous generation which is very valuable and needs to be preserved so that it does not become extinct.

Efforts to inherit local wisdom carried out by previous generations to the next generation are generally done informally; integrated with daily life. (Sugeng Desyanty, Zulkarnain, & Nurhadi, 2018) explained that informal learning occurs in activities such as the completion of a job that is strictly designed and structured as a learning activity.

(Shantini & Sudiapermana, 2016) mentioned that the characteristics of the informal learning process include integrating with daily activities and the learning process is generally not class-based and less structured. Meanwhile, according to Beckett and Hager, the characteristics of informal practice-based workplace learning are organic (not mechanical), contextual, activity and experience based, occurring in situations that are generally not set up as learning activities, often collegial or collaborative. Based on the opinions that have been described, it can be seen that the characteristics of informal education learning are based on experience and occur in everyday life.

Informal education is, according to Coombs, "a process that lasts throughout life so that everyone gains values, attitudes, skills and knowledge that are sourced from everyday life experiences, including environmental influences such as family life, relationships with neighbours or the community.

This concept provides an explanation that informal education is basically the experience of everyday life that gives elements of education to everyone. The element of education originates from one's

interactions with the surrounding environment and lasts a lifetime. The environment is primarily a socio-cultural environment, starting from family life to other living environments.

Based on the explanation stated above, informal education is basically an educational event that takes place naturally, throughout life, is unstructured, intentional or unintentional, and is not limited by time and place. So that these events can occur anytime, anywhere, in any context.

Ceremonies conducted by individuals or families contain customary norms which have the meaning of accustoming living children and families to respect the spirits of families who have died and pray for families that are still alive to maintain safety and avoid disaster or distress. The Slametan rite or often called sugengan (wilujengan) is a manifestation of the importance of the value of safety (Mumpuniarti, Sukinah, & Pujaningsih, 2017). The meaning of safety in the Ngadas Village community is also evident in various wejengan (authority) and prohibitions (“pepacuh”) and restrictions (“wewelar”) referred to as the demands towards safety.

Customary ceremonies can also be interpreted as a cosmological confirmation of the Tengger Tribe community in expressing gratitude for agricultural products. The community holds that the universe is spiritual, and sacred and transcendent, besides the universe is its environment. The word "slamet" is so often spoken by the Tengger people of Ngadas Village, this slamet word has become one of the goals of the Tengger tribe's human life, and this can be seen in the many traditional ceremonies in Java that essentially ask for good salvation for yourself, the batih family, the extended family and for the community and the nation.

Seeking salvation is indeed an instinct for every human being wherever he is. For the Tengger Tribe people believe in God and life after death, and in general they want to be able to survive and be born safe, safe in the world and after their death. The Javanese people, especially the Tengger tribe in Ngadas village, believe that safety does not only depend on relations between humans and other living creatures, but also there is a relationship with natural objects, such as natural disasters, environmental damage, accidents or bad luck caused by the existence of spirits and supernatural powers.

In order to maintain safety (urip slamet) from evil spirits, according to Javanese beliefs this includes: (a) the dimensions of the body, (b) the dimensions of the soul, and (c) the dimensions of nature, which are classified into: natural (material), mental realm, and supernatural.

### **Inheritance of Customary Norms Shaping Social Order Behaviour for the Next Generation**

Local wisdom as a tradition that grows and develops in the community, is believed to have a high level of effectiveness in realising and maintaining harmony. The people of Ngadas Village on the slopes of the Tengger mountains are inhabited by multi-religious communities (Firdaus & Ansori, 2019). There are at least three religions embraced by the Ngadas Village community, namely Islam, Hinduism, and Buddhism. However, despite the multi-religious community, the harmony between them is well maintained.



Social order is a social condition in which each community member in their life follows the social norms that apply in the social group. This was explained by (Magnis-Suseno, 1981) who stated that the value of Javanese human harmony regarding the integration, harmony and balance of everything, related to the elements of the universe and humans. The Javanese believe that everything in the form of the elements of the universe and the elements of humans and all their relationships, naturally occurs in the state of the barrel, draw, and bagbag, so harmony is a nature, (Pressanti, 2017).

If social life has proceeded according to prevailing social norms, social values will be realised. The value itself is something that is considered worthy, good, proper, whose existence is always desired and aspired to in social life. If in social life each community member obeys the rules called values, then social interaction will bring the product of social order into the family. Family life is the smallest social unit or social unit that interacts. In every family life, of course, the goal of the family itself should be chosen, which is to achieve a happy and prosperous life. Happiness and soul welfare in family life will be achieved if each family member puts his rights and obligations in accordance with applicable family norms.

Conversely, if in the family life each member has not complied with applicable regulations in the family, then family life will experience a shock or division which in the concept of sociology is called social disorder; if the condition is allowed to go on it will lead to social disorganisation. That is, the social situation in which the behaviour of each group member is no longer in line with the norms and values that apply, so that there is division between one member and the other members (Nurcahyono, 2019).

Social life will achieve order if there is harmony between social values and social norms. Thus, the goals of social life are formulated and these values are achieved, because each community member has complied with the prevailing norms. According to (Bahrin & Wijono, 2017), the opinion of social order achieved can be measured through several indicators (measures) namely: (1) the existence of a clear value system and norms; (2) each community member knows and understands the prevailing social norms and values; and (3) each individual in society adjusts their actions to the prevailing norms and values.

Implementing social order starts with social control, which is an oversight of the community on the course of government, but a more general understanding of social control includes all processes that are planned or not. These are educative, inviting or even forcing community members to obey the rules and social values that apply, so that social control can be carried out by individuals against a social group. Thus, social control aims to achieve harmony between stability and changes in society. Or also a social system of social control aims to achieve a state of peace through harmony between certainty and justice/equality.

In the Tengger tribe, especially in Ngadas Village, there seems to be an orderly social order. From the preliminary field study, it was found that social capital in the village was able to determine and establish a regular basis for community life (Hidayat & Syahid, 2019). This has become the social



capital of the community which is still maintained and preserved by the community of the next generation, namely the sons and daughters of the Ngadas Village community.

The concept of life of the Tengger tribe of Ngadas Village, is to follow the teachings on the attitude of life with the five-minded setya, that is setya culture (obedient, diligent, independent), setya discourse (faithful to speech /words), Setya semaya (faithful/keeping promises), setya laksana (obedient), and loyal partners (loyal friends). These teachings or norms greatly affect the lives of the Tengger indigenous people ("Indigenous Culture and Tourism," 2007). In daily life, there are the characteristics of obedience, perseverance, hard work, tolerance, mutual cooperation and responsibility both for oneself and for the common good.

The cultural value of the Tengger indigenous people is manifested in customary rules that are truly guided by their communities, and this is also supported by their religious views and beliefs which form a unity in the attitudes of daily life. Based on their religion and beliefs, the Tengger tribal people always try to get closer to "Sang Hyang Agung" (God) (Flavier et al., 1995). This closeness is believed to bring calmness, serenity and happiness in today's and tomorrow's life. The behaviour and actions of the members of the Tengger's indigenous people are always to try and not violate the customs, and the existing rules. The rules that must be obeyed according to Salviana are: (a) not to hurt or kill animals (except for victims and to be eaten); (b) not stealing; (c) not committing evil deeds; (d) not to lie; and (e) not to drink intoxicating drinks.

In addition, there are also some rules that must be prioritised, namely "thinking right, saying the right thing, doing the right thing, remembering the right thing, and having the right belief". In addition there are also customary norms that are taught in informal education to young people in the Tengger tribe of Ngadas Village, among others, having a "good mind, preventing luxurious food, being able to reduce sleep, being patient, being obliged to accept and implement the provisions of the Supreme Great, have gratitude to the Most Great, have compassion for the poor, give help to people who are difficult, do not have a sense of self-righteousness, make themselves smart, make themselves rich, and must recognise that all of them belong to God", and so on.

## CONCLUSION

First, the traditional inheritance carried out by the community in Ngadas Village is through "tinular speech" or hereditary in the family, where the "Mother Fathers" (parents consisting of fathers and mothers) always deliver advice to their children every day; for example if parents talk to their children they always insert advice in living everyday life in interacting in the family, with neighbours and the wider community in the village of Ngadas. In addition, Father Biung always gives examples of continuous behavior in the importance of norms and customs when interacting with children, with parents, interacting with neighbors and the community taught from childhood and adolescence until they are adults with families.



Second, rites and religious ceremonies in the Tengger Tribe community in Ngadas as customary norms, include local traditional ceremonies which are carried out in the form of ceremonies held individually or as a family. The ceremony carried out either individually or family contains customary norms that have the meaning of accustoming living children and families to respect the spirits of families who have died and pray for families that are still alive, to maintain safety and be averted from disaster or distress. Third, local wisdom as a tradition that grows and develops in the community, is believed to have a high level of effectiveness in realising and maintaining harmony.



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