

Promoting Pancasila values through local culture: a case study of the Tengger festival of the karo ethnic group for ecotourism development

Endrise Septina Rawanoko*

* Pancasila and Civic Education Department, Universitas Wisnuwardhana, Indonesia
endriseseptina@wisnuwardhana.ac.id

Endang Sungkawati

Economic Education Department, Universitas Wisnuwardhana, Indonesia
endang_sung@yahoo.co.id

Muhammad Fanif Ario

Mathematics Education Department, Universitas Wisnuwardhana, Indonesia
mariofrasandi@gmail.com

*Corresponding Author

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Abstract

Currently, the role of tourism significantly influences the economy of Indonesia. Ecotourism is an environmentally conscious tourism activity that prioritizes the preservation of nature, and empowerment of the local community in terms of social, cultural, and economic aspects, as well as learning and education. In the village of Poncokusumo, the local cultural tradition known as *Hari Raya Karo* is still preserved to this day. *Hari Raya Karo*, or *Yadnya Karo*, is the second major festival after *Kasada*. This research adopts a qualitative descriptive methodology. The findings from field research encompass the entire series of *Hari Raya Karo* ceremonies, which can be sequentially described as follows: (1) opening ceremony, (2) *sodoran*, (3) *puja sesanti*, (4) *andon mangan*, and (5) *sadranan* and *tari ojung*. On the other hand, the *Selamatan Desa* ceremony follows the following order: (1) *visiting graves*, (2) *ater tumpeng*, (3) *tandakan*, (4) entertainment, and (5) *sadranan*. Observing the transition from *Hari Raya Karo* to *Selamatan Desa*, ritual changes have occurred. *Hari Raya Karo* is conducted by the entire Tengger community in the Bromo Mountain region, including those practicing Islam, Hinduism, Buddhism, and Christianity, both in *Brang Wetan* (Probolinggo and Lumajang Regencies) and *Brang Kulon* (Malang and Pasuruan Regencies). Conversely, the *Selamatan Desa* ceremony is explicitly carried out by the residents of Poncokusumo village.

Keywords: ecotourism; Pancasila; Tengger

Introduction

Ecotourism is an environmentally-conscious tourism activity that prioritizes nature conservation, social-cultural-economic empowerment of local communities, and learning and education (Purnomo et al., 2018; Purwanti, 2018; Wibowo, 2021; Wibowo et al., 2021). Malang is one of the regions rich in natural attractions, and one of its areas is Poncokusumo, which serves as a gateway to Mount Bromo (Wibowo, 2021; Wibowo et al., 2021). Poncokusumo is a sub-district in Malang Regency, East Java Province, Indonesia, covering an area of 20,632 hectares. The majority of the population in Poncokusumo works as farmers. The sub-district comprises 17 villages with a total population of 93,153 (49,401 males and 49,752 females).



In the village of Poncokusumo, a local cultural tradition known as *Hari Raya Karo* is preserved to this day. *Hari Raya Karo* or *Yadnya Karo* is the second major festival after *Kasada*, which falls on the second month according to the *Tenggerese* calendar (Al-Fatih et al., 2021; Purwanti, 2018; Setiaini & Ganefo, 2019; Widiastuti, 2019). The Karo celebration symbolizes the origin of human existence, and various Karo ceremonies are obligatory for the *Tenggerese* indigenous community near Mount Bromo. The *Karo* celebration begins with *Prepekan*, an opening ceremony, followed by *Mbesan* and *Tayub* performances in the evening. On the second day, *Sesanti* is performed, which involves the departure of *Punden* and *Mbatek Tumpeng Gede* from the residence of the village head. The series of *Karo* celebrations by the *Tenggerese* ethnic group continues with *Andon Mangan*, a culture of visiting and hosting guests. The climax of the *Karo* celebration is marked by *Nyadran* or *Sadranan*, which means "*ruwah syakban*" in the Javanese language. During this tradition, people scatter flowers on ancestors' graves, starting with the departure of *Sadranan* from the *Romodukun* house, accompanied by *Jaran Kencak* and *Tabuan Ketepong* performances.

However, as time passes, the *Hari Raya Karo* festival has undergone several shifts in its implementation, where the era of globalization can bring about changes in the community's lifestyle, leaning towards more modern practices. As a result, people tend to choose new cultures that are deemed more practical than local traditions. One of the factors contributing to the neglect of local culture in the present time is the lack of younger generations interested in learning and preserving their cultural heritage (Purwanto et al., 2021). This was highlighted by the village official of Poncokusumo (Mr. Sadimun) when asked about the involvement of the village youth in the *Hari Raya Karo* festivities.

One way to boost the youth's enthusiasm is by instilling Pancasila's noble values. Pancasila encompasses noble values that can serve as a guide in national and state life. Therefore, there is a need to enhance the cultural integration of Pancasila values in the local culture of the *Tenggerese* community's *Hari Raya Karo* to promote ecotourism in the village of Poncokusumo, Malang Regency. Apart from attracting local and international tourists to boost the economy in the Poncokusumo region, research is also conducted to delve deeper into the integration of Pancasila values to prevent the erosion of cultural importance due to the era of globalization.

Based on field observations and preliminary studies, a research question arises: "How do the Pancasila values manifest in the local culture of the *Tenggerese* community's *Hari Raya Karo* to enhance ecotourism in the village of Poncokusumo, Malang Regency?"

The objective of this study is to understand the implementation of Pancasila values in the cultural tradition of the *Hari Raya Karo* ceremony to enhance ecotourism in the village of Poncokusumo, Malang Regency.

Method

This research adopts a qualitative approach. Qualitative research is based on the philosophy of positivism and is used to study natural conditions, where the researcher serves as the key instrument. As the vital instrument in a natural setting, qualitative researchers engage in face-to-face interactions throughout the study (Miles et al., 2018). The qualitative approach is descriptive and tends to employ analysis to facilitate the acquisition of explanations and insights regarding the integration of Pancasila values in the local culture of the *Tenggerese* Community's *Hari Raya Karo* to enhance ecotourism in the village of Poncokusumo, Malang Regency.

The researcher uses purposive sampling for the research subjects, whereby individuals and locations are deliberately selected to study or understand central phenomena. Within purposive sampling, the researcher employs confirming and disconfirming sampling as a purposeful strategy throughout the research to follow up on specific cases or to explore certain findings further (Creswell, 2014; Creswell & Poth, 2018). The research subjects include the

community and several indigenous figures in the Village of Poncokusumo, Poncokusumo Sub-District, and Malang Regency.

In qualitative research, the key instrument is the researcher (Creswell & Poth, 2018). Based on this perspective, the research team (consisting of the leader, members, and students) serves as the primary instrument in this study. The supporting instruments include interview guidelines/outlines, a mobile phone for recording interviews, and a camera for documenting the interview process. The data collection techniques employed by the researcher include (1) observation, (2) interviews, and (3) documentation.

The key informants for this research are the Village Head of Poncokusumo and the village official (Mr. Sadimun). The selection of these critical informants was based on the consideration that they are actors who possess an understanding and involvement in the phenomenon under investigation. During the research process, it is possible for there to be co-actors who provide additional information to complement the required data.

The steps in conducting a case study research begin with purposively selecting the case, followed by data collection through observation, interviews, and documentation analysis. The subsequent step involves refinement to improve or reinforce new data to the identified categories, and the final step is report writing.

Result and Discussion

As the foundation and philosophy of the Indonesian nation, Pancasila should be embraced as a guide and basis for developing the character of citizens. Pancasila embodies noble values that can serve as a guiding principle in national and state life. These noble values are a crystallization of the values that have grown and developed in Indonesian society for a long time. If Pancasila is not cultivated and practiced, its noble values will remain normative ideals and never materialize in the daily lives of the community and the nation. The task of the Indonesian nation, especially the younger generation, is to strive for the presence of Pancasila's noble values to be genuinely felt in the reality of everyday life. It is in line with Bung Karno's mandate in his speech on June 1, 1945, during the BPUPKI session, "...that no *weltanschauung* can manifest itself, become a reality by itself, no *weltanschauung* can become a reality if not through struggle." Concerning this, the achievements of the Indonesian nation in fighting for and embodying the noble values of Pancasila in everyday life will determine the success of Pancasila amidst the current and future ideological challenges (Wiyono, 2013).

The change of the name "*Hari Raya Karo*" to "*Selamatan Desa*" (Village Celebration) was based on an interview with the Village Head said that "*The change of the name Karo to Selamatan Desa occurred around 1993 during the time of the village government led by Mr. Ahmad Yanto, before that it still followed the traditional Karo customs.*" Based on interviews with village elders, it was mentioned, "*The change of the name Karo to Selamatan Desa happened during the time of Mr. Ahmad Yanto as the Village Head, I don't remember the exact year, and before that, it was still called Karo, following the ancient customs of Tengger Poncokusumo.*"

Figure 1
Interview with Sesepuh (Village Head)



As mentioned in the interviews, the name change from "*Hari Raya Karo*" to "*Selamatan Desa*" received various reactions. However, in reality, many followed the village leader's decision at that time, namely the Village Head. The Village Head said, "*I am firm in my stance that it should still be carried out, even if it is done differently from the Karo traditions of the past. It is just like that, rather than having no Selamatan Desa at all.*" On the other hand, the village elders expressed, "*We just followed because the village leader at that time was our role model, and we had faith in him, so there was a name change, and all the villagers followed what the leader said.*" The opinion of a Tengger descendant was, "*We go with the flow in Poncokusumo, but if we are in our hometown or birthplace in Pasuruan, we follow the customs there.*"

Based on field observations following the entire sequence of the *Hari Raya Karo* ceremony, it has the following order: (1) opening; (2) *sodoran*; (3) *puja sesanti*; (4) *andon mangan*; (5) *sadranan* and *tari ojung*. On the other hand, the *Selamatan Desa* ceremony has the following sequence: (1) visiting graves; (2) *ater tumpeng*; (3) *tandakan*; (4) entertainment; and (5) *sadranan*.

If we look at the change from *Hari Raya Karo* to *Selamatan Desa*, there are changes in the rituals performed. The *Hari Raya Karo* is carried out by all Tenggerese people in the Bromo Mountain area, including those practicing Islam, Hinduism, Buddhism, and Christianity, in both *Brang Wetan* (Probolinggo and Lumajang Regencies) and *Brang Kulon* (Malang and Pasuruan Regencies). Whereas the *Selamatan Desa* is conducted explicitly by the residents of Poncokusumo village.

The value of Pancasila contained in this context is that the diverse religions within the Tenggerese community signify mutual tolerance among Tenggerese people, despite their different religions, as the *Karo* implementation is a cultural activity to commemorate their ancestors. The Tenggerese people still use a calendar with the following order: (1) *kasa*; (2) *karo*; (3) *katiga*; (4) *kapat*; (5) *kalima*; (6) *kanem*; (7) *kapitu*; (8) *kawolu*; (9) *kasanga*; (10) *kasadasa*; (11) *desta*; (12) *sadha*. The *Karo* implementation usually takes place in the second month of the Tenggerese calendar, around the month of *Dzulhijah* and *Suro* in Poncokusumo.

Figure 2
Salamatan Desa



Pancasila, as the foundation of the state, signifies that Pancasila must regulate the entire governance and social life as the principle of spirituality encompassing the atmosphere of divinity. From a philosophical perspective, the life of the nation and state is governed by Pancasila, implemented in all aspects of life. The essential essence of Pancasila as the foundation of the state regulates social life, the structure and economic system of the state, the political system and political life, cultural life, inter-people relations, power concerning human rights, and legislative life (Andriawan, 2022; Fitria & Tanggok, 2020; Gumanti, 2019; Yuliantini et al., 2022). Pancasila as a worldview in the life of the nation is highly necessary, as it serves as the guiding principle for the Indonesian people in solving political, economic, social, and cultural issues. In material terms, Pancasila as a worldview contains the fundamental concepts of the desired life of the Indonesian nation, and it embodies fundamental thoughts on life that

are considered good following the values of Pancasila and crystallization of values derived from the life of Indonesian society and the nation (Nufus et al., 2021; Prasetyo, 2022; Saputro, 2021).

Pancasila is formulated from the Indonesian people's cultural values, consisting of divinity, humanity, unity, democracy, and social justice. The belief in One Supreme God is manifested in the expectation that every individual should embrace their respective religion according to their beliefs and show tolerance towards others with different religions. Just and civilized humanity is manifested through respectful behavior towards one another, equality in society and the law, mutual love, and care. Indonesian unity is realized through the absence of individual and intergroup discrimination, willingness to cooperate for collective interests, mutual assistance, and the constant effort to create harmony. People's sovereignty, guided by the wisdom of deliberation/representation, is manifested through problem-solving through deliberation, substantial democracy, and the absence of coercion—social justice for all Indonesian people.

The noble values of Pancasila are the crystallization of values that have grown and developed in Indonesian society for a long time. If Pancasila is not embraced and practiced, the noble values of Pancasila will only remain normative ideals and will never materialize as daily realities in society and the nation. The task of the Indonesian nation, especially the younger generation, is to strive for the actual presence of the noble values of Pancasila in everyday life.

Culture is a symbolic communication of group skills, knowledge, attitudes, values, and motifs. The meaning of the mentioned symbols is studied and then disseminated in society, which involves transmitting norms, values, and beliefs from one generation to the next. Although there may be challenges, such as whether the community in that area quickly or slowly accepts innovations, besides whether native cultural elements are easily or difficultly obtained. The process of transmitting culture from generation to generation is called enculturation (Azeharie et al., 2019).

Based on its manifestations, culture has three forms: a) Abstract Cultural System is intangible and cannot be seen. It consists of ideas, concepts, values, norms, rules, and so on that regulate, control, and guide human behavior in society. b) Social System is tangible and observable. It involves human activities that interact with each other and always follow specific patterns based on customary behavior in society, such as mutual cooperation, collaboration, and deliberation. c) Physical Culture is the result of human activities that interact with each other and is inseparable from the use of various tools created by humans to achieve their goals. These creations are referred to as Physical Culture, which can be human-made objects such as temples, inscriptions, ancient writings (manuscripts), and so on (Ministry of Education and Culture, 2016).

The *Karo* Ceremony, as one of the local cultures and a manifestation of physical culture, is perceived similarly to the celebration of *Eid al-Fitr* for Muslims (Ratih & Juwariyah, 2020; Sukmawan et al., 2021). The *Tengger* community breaks from farming and gathers to celebrate this ceremony. In the morning, they gather in the village hall wearing traditional attire, with women wearing black kebaya and men wearing black suits. Both the elderly, young adults and children participate in the ceremony. The ceremony begins with the *Sodoran* dance performed by four men, accompanied by gamelan music. They dance slowly and then raise one finger upwards, representing their reverence for a Supreme Being. After the *Sodoran* dance, women gather and bring food to the men who have already performed the *Sodoran* dance. They are seen sharing. The atmosphere may be lively, but the prevailing feeling is tranquillity.

In the evening, each family waits for a *dukun* (shaman) to recite prayers over their prepared offerings. When the *dukun* enters the house, it takes them ten minutes to recite the prayers. Incense is lit, and the *dukun* begins to recite the prayers softly. In the end, the homeowner joins in prayer in front of the offerings and the *dukun*. There is a sense of silence and sacredness created during this ritual. The next day, the *Tengger* community brings the offerings to their respective fields, hoping their land will not suffer from a water shortage for

cultivation. The Tengger people also open their homes for *silturahmi* (social visits) with their relatives. Here, relatives are not only those connected by blood but also all the people in the village. Each house is already prepared with food, such as rice, side dishes, and traditional snacks. It is obligatory for every visitor to eat, no matter how little. Therefore, they must manage their appetite and pay attention to portion sizes when visiting each house. This expresses gratitude and how the Tengger community balances its social and cultural environment.

Several forces drive the development of social and cultural changes in Indonesian society. Categorically, two forces cause social change. *First*, internal factors originate from within the society, such as generational shifts and various local discoveries and modifications. *Second*, there are external factors that come from outside the society, such as the influence of intercultural contacts (cultural contact) directly or the dissemination of cultural elements, as well as changes in the environment that, in turn, stimulate the social and cultural development of the community, requiring them to reorganize their lives (Koendjaraningrat, 2015).

Various methods can be employed to preserve culture, but the most crucial aspect of prioritizing is fostering awareness and a sense of ownership of the culture. With a sense of ownership and love for their culture, individuals are motivated to learn and understand it, ensuring its continuity as its cultural heritage is passed down through generations. Several efforts can be undertaken to preserve local culture, including (1) raising awareness about the importance of culture as the nation's identity; (2) actively participating in the preservation and implementation of cultural practices; (3) learning and promoting culture to others, generating their interest in participating in its preservation and even defending it. Local culture is integral to the nation's heritage (Nahak, 2019).

The understanding of ecotourism has evolved. However, at its core, ecotourism is defined as a form of tourism responsible for the conservation of natural areas, providing economic benefits, and preserving local communities' cultural integrity (de Grosbois & Fennell, 2022; Vasilyeva, 2020). Based on this definition, ecotourism essentially represents a conservation movement carried out by people worldwide. Eco-travelers are essentially conservationists. Ecotourism is a form of travel to natural areas conducted to conserve the environment and preserve the well-being of local populations. Initially, ecotourism was practiced by nature-loving tourists who aimed to maintain the integrity and sustainability of the destination area while preserving its culture and the well-being of its communities (Vasilyeva, 2020).

Conclusion

The Pancasila values contained within this context indicate that the religious diversity within the Tengger community signifies mutual tolerance among the Tengger people, despite their different religions, because the *Karo* implementation is a cultural activity to commemorate their ancestors. The Tengger community still utilizes a calendar system with the following sequence: (1) *kasa*, (2) *karo*, (3) *katiga*, (4) *kapat*, (5) *kalimah*, (6) *kanem*, (7) *kapitu*, (8) *kawolu*, (9) *kasanga*, (10) *kasadasa*, (11) *tujuan*, (12) *sadha*. The *Karo* implementation typically occurs during the second month of the Tengger calendar, around *Dzulhijah* and *Suro* in Poncokusumo.

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