

The Perspective of the Tengger Indigenous People in Lumajang on a Good and Healthy Environment

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Abstract

This study aims to understand the world view of Tengger Adatlaw community in Agrosari Village, Senduro District, Lumajang Regency, regarding the right to a good and healthy environment. A good and healthy environment is a part of a human's basic need, so it must be maintained and preserved. The Tengger Adatlaw community in Argosari Village, Senduro District of Lumajang Regency, is very concerned about such matters. What motivates the Tengger adat law community in Argosari Village to maintain a good and healthy environment? Is the Tri Hita Karana philosophy

capable of guiding the Tengger adat law community to maintain and preserve a good and healthy environment? The philosophical approach and harmony theory are used to understand the Tengger adat law community worldview and strengthened by the Tri Hita Karana principle. Tri Hita Karana's philosophy guides the harmonious relationship between humans, nature, and God. At the end of this study, this paper concluded that Tri Hita Karana principles could guide the Tengger adat law community worldview on the universe. Therefore, legal action is needed to respect, recognize, and protect the Tengger adat law community's worldview and ensure it is suitable for a good and healthy environment.

Keywords

Tengger adat law community, Tri Hita Karana, Harmony

I. Introduction

The right to a good and healthy environment embodies Article 9, paragraph (3) of Law No. 39 of 1999 concerning Human Rights, stating that everyone has the right to a good and healthy environment. Indigenous peoples as Indonesian citizens also have the same right to a good and healthy living environment, including the Tengger indigenous people, especially the Tengger adat community in Argosari Lumajang Village, also have the right to a good and healthy living environment. Law No. 39 of 1999 concerning Human Rights is an actualization of Article 28H of the Constitution of the Republic of Indonesia in 1945. This right was born as a

gift from God for the needs of life that are in harmony with the habitat of the Tengger indigenous people in Argosari Village. God has fulfilled such a need for life through the nature of his creation. That inspired the way the Tengger adat law community views nature. This way of looking at it in adat law is called cosmology.

When God Almighty created man, nature created first so that his physical needs were met once a man was created. The minimum physical needs are *sandang* (clothing), *pangan* (food), and *papan* (house). God has provided these minimum necessities in nature. Humans need clothes, so God has provided plants or animal skins as the primary material of their clothing. When man needs food, God delivers food from plants and the flesh of the animals in nature. Similarly, when a man needs a house as a refuge, God has provided plants as the primary material for the house. In ancient times, when people did not know homes, God provided caves as a place for people to take refuge.

Nature is essential to humans, and God is crucial for nature's sustainability, so humans with a pure and clear conscience will see and thank God for giving them the perfect content of nature. Therefore, civilized humans should always be grateful to God, the Creator of the Universe, and protect and preserve the created nature. In such a case, humans have the right to enjoy nature and an obligation to protect nature.

Indigenous peoples have realized this knowledge, including the Tengger adat law community in the Bromo and Semeru areas, especially the Tengger adat community in Argosari Lumajang Village. This awareness in the daily life of adat law communities is a fundamental spiritual need, as well as the needs of adat communities for clothing, food, and

board. This harmony between primary material and spiritual needs has become a way of life or world view of adat communities.

Such a belief is because the Tengger adat community in Argosari Village, Senduro – Lumajang District, believes they depend very much on nature. It is not nature that relies on humans, but humans who depend on nature. Such is the close relationship between Tengger humans, nature, and God expressed in the teachings of *Tri Hita Karana*. *Tri Hita Karana* is known to the Dayak indigenous people for its philosophy of *belum bahadat*¹.

This research is not completely new research, but rather departs from several studies that have been conducted. In 2009, research entitled Tengger Ecological Study was carried out and obtained an overview of the principles of social harmony in the Tengger community². However, this research has not explored in more depth the views of life of the Tengger indigenous people, namely *Tri Hita Karana*. Next, in 2018, the thesis research was also carried out in a similar

¹ Belom Bahadat is a guideline that is always held by the Dayak indigenous people in living life, both in relation to the creator, fellow humans and the surrounding nature. The lives of indigenous peoples are very harmonious, respect each other, protect each other, and uphold a sense of unity and unity by prioritizing awareness. See further in Citranu, “Hermeneutika Belom Bahadat Sebagai Wujud Kesadaran Hukum Masyarakat Adat Dayak Di Wilayah Kedamaian Kecamatan Selat Kabupaten Kapuas,” *Jurnal Hukum Agama Hindu Widya Kerta* 5, no. 2 (November 21, 2022): 117–37, <https://doi.org/10.53977/wk.v5i2.764>.

² Listiyono Santoso, Gayung Kasuma, and IlhamNur Alfian, “Kearifan Ekologis Tengger: Studi Etnografi Tentang Pengelolaan Lingkungan Berbasis Kearifan Lokal Masyarakat Adat Tengger,” Hibah Kompetitif Penelitian Prioritas Nasional Batch II (Surabay: Universitas Airlangga, 2009).

context but only centered on the rituals of the *Unan-Unan* ceremony³.

Starting from the background in the introduction above, several issues of local wisdom encourage the Tengger adat community in Argosari Village, Lumajang, to maintain a good and healthy environment. Propositionally, it said that *Tri Hita Karana's* philosophy of life can be a guideline for the Tengger adat community to maintain and preserve a good and healthy living environment. Such a proposition, this perspective does not have to be proven, but understanding is needed. The *Verstehen* method of thinking is used to understand such a point of view.

Is it true that the Tengger indigenous people in Argosari Village, Lumajang Regency, have a way of looking (cosmology) in a good and healthy environment called *Tri Hita Karana*? How does *Tri Hita Karana* view the Tengger indigenous people in Argosari Village, Lumajang Regency, guide and maintain a good and healthy living environment?

This study aims to understand the perspective of the Tengger Indigenous People in the Mount Semeru Area, especially in Argosari Village, Senduro District, Lumajang Regency, regarding the right to a good and healthy environment. The Tengger Indigenous people in Argosari Village, Senduro District, Lumajang Regency are Hindu like the Tengger people on Mount Bromo. The Tengger adat law community has almost the same perspective as the Balinese

³ Christian Gathut Pemudya Mulyono, "PERAN MASYARAKAT TENGGER DALAM PERLINDUNGAN DAN PENGELOLAAN LINGKUNGAN HIDUP BERBASIS KEARIFAN LOKAL" (s1, UAJY, 2018), <https://e-journal.uajy.ac.id/16484/>.

Hindu perspective, namely *Tri Hita Karana Seloka*, which is sourced from the Hindu Holy Book '*Bhagavad Gita* III.10.'

If this goal is achieved, then the benefit obtained from this study is that *Tri Hita Karana*'s perspective can be used as a reference for the thinking of the Indonesian people to maintain a good and healthy living environment. A good and healthy environment is part of the ordinary life of all the nation's children, so it must be maintained and preserved. The *Tri Hita Karana* perspective belongs to all the nation's children and not only the Hindu community because this value is universal. Such a wealth of moral values can be a guide for thinking and acting for the preservation of nature.

II. Method

This study was carried out with a philosophical approach to the law because the guess of this study was the perspective or world view or way of life of the Tengger adat community in Argosari Village, Lumajang, towards a good and healthy living environment. The results of this reflection are then analyzed holistically. The data was mainly obtained through the website and discussions with several Tengger people, environmentalists, and observers of Tengger culture on Mount Semeru. A holistic way of thinking is a holistic and integrated way of thinking. A way of thinking by paying attention to the relationship between the elements God, Nature, and Man. Nowadays, basic human needs have developed so rapidly.

God created humans with the hope of living happily (*eudaimonia*)⁴ and being safe both in this world and the hereafter. According to Socrates, happiness is obtained if all human needs are met, both physical and mental. According to Socrates, the essential things in humans are happiness and virtue⁵. Physical demands are minimal if the basic needs, namely *sandang* (clothing), *pangan* (eating), and *papan* (house), are met, and soul needs are met if humans always and always live in God. A holistic way of thinking where all aspects are considered, even a little. This holistic way of thinking is to understand the way of thinking of the Tengger adat community in Argosari Village, Lumajang. The method for understanding this is through reflection⁶.

III. Result & Discussion

A. Tri Hita Karana: Teachings and Expression

The living habitat of the Tengger indigenous people, especially in Argosari Village, Senduro District, and Lumajang Regency, cannot be separated from mountains and forests; in other words, the Tengger indigenous people cannot be separated from nature. The oneness of the Tengger indigenous people with nature is seen in the *Tri Hita Karana* philosophy. *Tri Hita Karana* philosophy is one of the many

⁴ Simon Petrus Lili Tjahjadi, *Petualangan Intelektual. Konfrontasi Dengan Para Filsuf Dari Zaman Yunani Hingga Zaman Modern* (Yogyakarta: Kanisius, 2004).

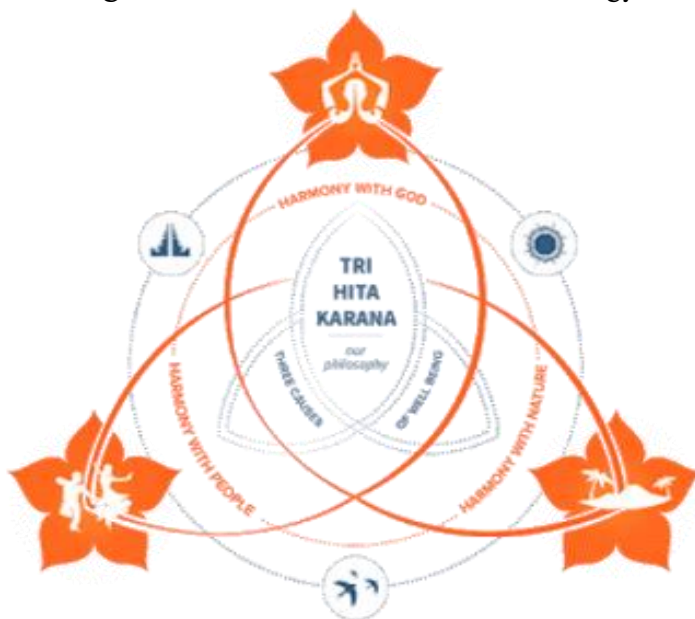
⁵ Edi Sumanto, *Filsafat Jilid I* (Bengkulu: Penerbit Vanda, 2019).

⁶ I.R. Poedjawijatna, *Pembimbing Ke Arah Alam Filsafat* (Jakarta: Rineka Cipta, 2005).

Hindu philosophies. The similarity of the *Tri Hita Karana* philosophy between Tenger and Bali can be understood because both originate from Majapahit⁷.

In Bali, *Tri Hita Karana* consists of 3 (three) elements, namely: *Parahyangan*, *Palemahan*, and *Pawongan*. *Tri Hita Karana* first appeared in the Indonesian public on November 11, 1966, at a conference held by the Balinese Hindu Struggle Agency at Dwijendra College, Denpasar⁸. *Tri Hita Karana* is a dharma teaching in Hinduism presented to the Indonesian nation and state in the context of national development towards a prosperous society based on Pancasila.

Figure 1. *Tri Hita Karana* Cosmology



⁷ Ayu Sutarto, “Sekilas Tentang Masyarakat Tenger” (Makalah, Pembekalan Jelajah Budaya 2006 yang diselenggarakan oleh Balai Kajian Sejarah dan Nilai Tradisional Yogyakarta, Yogyakarta, 7 – 10 Agustus).

⁸ I Wayan Padet and Ida Bagus Wika Krishna, “Falsafah Hidup Dalam Konsep Tri Hita Karana,” *GENTA HREDAYA* 2, no. 2 (2018).

Lexically, *Tri Hita Karana* (*Tri* = 3, *Hita* = prosperous/happy; *Karana* = cause) means 3 (three) main elements that cause human well-being/happiness⁹. These three elements are harmony between humans and God, humans and nature, and humans and other humans¹⁰. *Tri Hita Karana* is found in the verse of the Hindu Holy Book 'Bagawad Gita III.10.' These three elements include¹¹:

- a) *Parahyangan* is *Sanghyang Widi Wasa* or *Sanghyang Jagatkarana*. In this relationship, there must be harmony between *Prajapati*, or God, the creator of the universe, and *Praja*, or humans. In this relationship, humans are always obliged to express gratitude to *Sang Hyang Widi Wasa* (God Almighty), who has created this perfect universe to fulfill human needs. With their needs provided by nature as an expression of gratitude, humans must preserve nature. Therefore, every activity always begins with a ritual followed by traditional ceremonies as a form of appreciation.

According to the *Seloka Bagawad Gita concept*, within humans resides *atman* (soul or spirit) as a spark of divine light (*nur*) from the Almighty God, which makes humans alive. Rituals and ceremonies to honor oneness are sincere, sincere, and holy offerings to the God (*Dev*

⁹ Bagian Kesra Kabupaten Buleleng, "TRI HITA KARANA DAN RELEVANSINYA DALAM PENGENDALIAN PANDEMI COVID-19 | Bagian Kesejahteraan Rakyat," accessed June 6, 2024, <https://kesrasetda.bulelengkab.go.id/informasi/detail/artikel/tri-hita-karana-dan-relevansinya-dalam-pengendalian-pandemi-covid-19-71>.

¹⁰ I Wayan Padet and Ida Bagus Wika Krishna, "Falsafah Hidup Dalam Konsep Tri Hita Karana."

¹¹ Kadek Suhardita et al., *Tri Hita Karana* (Pontianak: Mahameru Press, 2020).

= *Nur* or light) of *Yadnya*. However, the offerings are not solely addressed to *Dewa Yadnya* but also to other gods, such as *Pitra Yadnya*, *Human Yadnya*, and *Bhuta Yadnya*¹².

- b) *Palemahan* (*lemah* = earth): *palemahan* or earth or the universe, which provides all human needs. By preserving nature, humans not only protect nature but also themselves. It is not nature that needs humans, but humans who need nature. For example, humans need fresh and healthy air; fresh and healthy air comes from plants and plants from the soil. And so on, a chain of life interacts in a mutualistic and functional symbiosis. Humans need clean and healthy water that comes from mountains. Mountains act as reservoirs for storing water, which tree roots absorb and function as absorbent sponges¹³.

This relationship is not solely with plants but with all of nature's contents, such as plants and animals and temporal and noetic things. Humans have common sense, distinguishing between good - bad, right - wrong, appropriate - inappropriate. They are obliged to maintain the preservation and beauty of the universe, *mulat sariro* (self-awareness, namely being able to control oneself and one's desires). This can be seen in *Lontar Rogha Sanghara Bumi*. This palm leaf contains offerings as a symbol of efforts to neutralize the

¹² Lilik Lilik, "Aktualisasi Ajaran Tri Hita Karana Pada Masa Pandemi Covid-19," *Bawi Ayah: Jurnal Pendidikan Agama dan Budaya Hindu* 12, no. 1 (April 12, 2021): 19–34, <https://doi.org/10.33363/ba.v12i1.631>.

¹³ *Ibid*

relationship between humans and nature, which has been disturbed. By giving these offerings, humans introspect, reflect, or retreat, that is, reflect on the mistakes they have made that have damaged humans' relationship with nature.

- c) *Pawongan* (*wong* = human): *pawongan* is a relationship between humans as members of society. Human individuals cannot live alone but need other humans from the time they are in the womb until they die. In the womb, he needs a mother. When he is born, he needs a midwife; when he is a child, he needs a family; when he is a teenager, he needs playmates and school partners; and when he is an adult, they need a household (wife or husband), and when dies, he must be buried. So, as Aristotle said, humans are *zoon politicon*¹⁴. Magnis noted that humans are truly human when they are in society¹⁵.

Indigenous people in Indonesia believe in a philosophy of *dwitunggal* or monodualism or binary opposition. Such beliefs in Java, for example, are known as *lingga-yonisme*¹⁶; in China, they are known as *im-yang*¹⁷. It is called that because,

¹⁴ John L. Ackrill, *Aristotle the Philosopher*, 11. impr (Oxford: Oxford Univ. Pr, 1996).

¹⁵ Franz Magnis-Suseno, *13 Tokoh Etika Sejak Zaman Yunani sampai Abad ke-19*, 5. Aufl (Yogyakarta: Kanisius, 2001).

¹⁶ Bayu Ari Wibowo, "Pemaknaan Lingga-Yoni Dalam Masyarakat Jawa-Hindu Di Kabupaten Banyuwangi Provinsi Jawa Timur: Studi Etnoarkeologi," *E-Jurnal Humanis* 14, no. 1 (2016).

¹⁷ I Wayan Widiana, "Filsafat Cina: Lao Tse Yin-Yang Kaitannya Dengan Tri Hita Karana Sebagai Sebuah Pandangan Alternatif Manusia Terhadap Pendidikan Alam," *Jurnal Filsafat Indonesia* 2, no. 3 (September 20, 2019): 110–23, <https://doi.org/10.23887/jfi.v2i3.22186>.

in this belief, Indigenous people see that nature lives in pairs: hard - soft, strong-weak, high - low, male-female, light-dark, good - bad, right - wrong. This reality must be maintained in balance so that both survive. If one is more extreme or robust than the other, the strong will dominate the weak. This way, the dominant one will dominate the others, causing shock and destruction.

In mono dualism, *dwitunggal* or binary-opposition, there will be a dialectic between the two binary oppositions, such as attraction, repulsion, support, and mutual content, so that both continue to exist and live. The condition is that dialectics are always in harmony. That is change, namely the process of becoming *pantha rei* according to Herakleitos¹⁸ or *cakramangilingan* in Javanese culture.

Harmony means '*selaras*', '*serasi*' and '*seimbang*'. *Selaras* comes from the root word '*laras*,' which is the fundamental tone of traditional music, for example, Javanese gamelan. Javanese gamelan has 2 (two) tunings, namely *pelog* and *slendro*. If a song is sung, then the song and all musical instruments (such as *kendang*, *saron*, *demung*, *bonang*, *kenong*, *gong*, *kempul*, *gambang*, *slenthem*) that are played must be in harmony or accordance with the fundamental tone of the '*pelog*.' If all the musical instruments are harmonized, it will produce melodious music. So, melodiousness results from various musical instruments with tunings adapted to the introductory notes.

Serasi comes from the primary word '*rasi*' or color. Colored paintings consist of a variety of colors. It is a

¹⁸ Juhaya S. Praja, *Aliran-Aliran Filsafat & Etika* (Jakarta: Prenada Media, 2005).

beautiful painting because all the additional colors match the base color. It is a stunning landscape painting if the painter can combine various colors harmoniously. Combining additional colors with the base color in a harmonious manner will produce a beautiful painting. So, beauty is born from combining diverse colors harmoniously.

Balancing comes from the bare words draw or balance. Balance is likened to a balance between the goods purchased and the price paid. This balance exists in terms of, for example, between demand and supply in trade. If there is a balance between demand and supply, it will create an equilibrium. The balance between rights and obligations is called justice in the legal field. So, justice is a balance between rights and obligations.

B. Natural Condition of Argosari Village

At the top of Mount Semeru, where Argosari Village is located, there is a beautiful and famous natural tourist location called B29 (*Songolikur*). This area is also called the land of the clouds because from the top of Mount B29 when you look at the lowlands, only the clouds spread wide like a white carpet. There is also a *pamujan* (ancestor worship) in this place, namely Joko Niti, son of Roro Anteng and Joko Seger (Tengger). These twenty-five children of Roro Anteng and Joko Seger (Tengger) are now the Tengger indigenous people. Joko Niti is just one of the 25 children.

Argosari Village is one of the villages in Senduro District, Lumajang Regency, where almost all residents work as farmers. The residents of Argosari Village are moor

farmers, and the main crops are granola, red potatoes, and vegetables. This place is also a natural tourist spot with views offered by Puncak B29, namely Mount Bromo, Mount Batok, Lemongan, Raung, Semeru, and Argopuro.

In 2008, there was a report from the Regent of Lumajang¹⁹, and the data did not change much because, in every annual report, no one improves this report. Based on this report, several issues need to be studied and analyzed. The data is as follows:

- a) The reduction in the number of green trees in the catchment area has resulted in a water resource crisis, with 49 dead springs and 150 springs whose discharge has decreased.
- b) Area of critical land: according to the Regional Government of Lumajang Regency, from year to year, the number of essential lands has decreased until in 2006, the area of critical land was still 41,502.6 Ha, consisting of crucial land outside forest areas of 40,697 Ha and critical land in forest areas of 805.6 Ha. However, in 2018, quantitatively, instead of decreasing, it increased to 839.59 Ha, and in 2022 it decreased again to 579.99 Ha²⁰. This decrease is due to continuous efforts made by the Lumajang Regency Forestry and Environment Service.

¹⁹ Pemerintah Daerah Kabupaten Lumajang, "Laporan Status Lingkungan Hidup Daerah Kabupaten Lumajang Tahun 2008" (Lumajang: Pemerintah Daerah Kabupaten Lumajang, 2008).

²⁰ Pemerintah Daerah Kabupaten Lumajang, "Perubahan Restra Tahun 2018-2023" (Lumajang: Dinas Lingkungan Hidup Kabupaten Lumajang, 2022).

- c) There is still a lack of percentage of mangrove cover in coastal areas compared to the coastal region of 222 Ha.

As previously stated, critical land data in Lumajang Regency in 2018 was 839.27 Ha; in 2022, it will increase to 579.99 Ha, and very critical land is 425.27 Ha. Critical land areas include the Districts of Pronojiwo, Yosowilangun, Tempursari, Klakah, Randu Agung, Kedungjajang, Ranuyoso and Kunir. Forests that have experienced light damage or critical land include the Senduro Pine Forest, Pasrujambe Pine Forest, and Senduro Damar Forest. It is essential if the degree of water release and land redox impact on landslides is eroded by rainwater, which is not retained by the roots due to reduced tree stands.

In simple terms, the definition of critical land refers to the condition of a region or region or land experiencing degradation (decreased quality) so that the region or area on the land is no longer productive. The criterion is that efforts to take advantage of such benefits as farming on the land are not commensurate with the results obtained. The costs are high, but the results are meager. For example, the land has lost fertility, and the tree roots, which hold and absorb water, have been damaged. The humus is no longer there or is very thin when the flood comes, and the humus is easily eroded and carried away by the flood.

There are many causes, but the leading causes are forest encroachment (illegal logging)²¹, forest burning²², and land

²¹ Ditjen Gakkum KLHK, “Pelaku Perambahan Kawasan Taman Nasional Bromo Tengger Semeru Siap Disidangkan,” Ditjen Gakkum

conversion²³. The definition of critical land is also described in the Republic of Indonesia Law No. 37 of 2014 concerning Soil and Water Conservation. It said that critical land is land whose function is poor as a production medium, including the growth of cultivated and non-cultivated plants. Land degradation reduces the quality of physical environmental conditions that change due to human land management activities. These activities can cause land conditions to change and damage land health.

Ayu Sutarto²⁴ explained that most of the Tengger indigenous people are spread across several districts in East Java Province, namely: those who live in the Mount Bromo area include parts of Malang, Pasuruan, and Probolinggo regencies, and those who inhabit Mount Semeru are the least in Lumajang Regency. The Tengger Indigenous People in Lumajang Regency mostly live in the Senduro District, namely in Argosari Village and Ranupane Village. So, the Tengger indigenous people in Lumajang Regency are a minority group compared to the Madurese and Javanese people. The Tengger adat law community is located on Mount Bromo in Probolinggo, Malang, and Pasuruan Regencies.

KLHK, accessed June 10, 2024, <https://gakkum.menlhk.go.id/infopublik/detail/788>.

²² Pusdalops PB BPBD Kabupaten Probolinggo, “Kebakaran Hutan Dan Lahan Di Kawasan Gunung Bromo,” accessed June 10, 2024, <https://bpbd.probolinggokab.go.id/berita/kebakaran-hutan-dan-lahan-di-kawasan-gunung-bromo>.

²³ Wimmy Haliim, “Dinamika Implementasi Kebijakan Konservasi Lahan Taman Nasional Bromo Tengger Semeru,” *Jurnal Borneo Administrator* 14, no. 1 (April 28, 2018): 53–68, <https://doi.org/10.24258/jba.v14i1.327>.

²⁴ Ayu Sutarto, “Sekilas Tentang Masyarakat Tengger.”

From the data above, it can be said that most of the critical land is outside the Tengger indigenous community. The Tengger indigenous people who live around Mount Semeru originally paid great attention to the preservation and beauty of nature. Nature is highly respected protected and preserved, so this area is known as the Bromo Tengger Semeru National Park (TNBTS). In 2014, the condition of this area was so critical that protected animals threatened with extinction. Forests, which since ancient times have been a source of food and habitat for wild animals such as wild boars, Javan langurs (*trachipitechus auratus*), long-tailed monkeys (*macaca fascicularis*) and deer, are almost extinct due to human behavior. Because their habitat is damaged, wild boars enter the fields and destroy farmers' crops.

The community and the TNI (Military) made efforts to plant 50 thousand suren, white dadap, pine, and cypress trees. Old wild plants live in some areas, such as mountain pine, jamuju, edelweiss, wild orchids, and grass. In it live several wild animals such as mongoose (*pardofelis marmorata*), timor deer (*cervus timorensis*), and long-tailed monkey (*macaca vasicularis*), deer (*muntiacus muntjak*), red jungle fowl (*gallus gallus*), leopard (*panthera pardus*), ajag (*cuon alpinus*). Besides that, there are several types of birds such as the kestrel (*accipiter virgatus*), black srigunting (*dicrurus macrocercus*), bondol eagle (*haliastur indus*), hornbill (*buceros rhinoceros silvestris*), bido snake eagle (*spilornis cheela bido*),

and grouse that live in the area. Ranu Pani, Ranu Regulo, and Ranu Kumbolo²⁵.

In the past, before the development ideology of the New Order era and continued until now, it has brought foreigners with their views. There is often a difference in perspective between the Tengger traditional law community and the perspective of people from outside. Shifts frequently occur, but the Tengger traditional law community mostly gives in for calm and peace in society. The newcomers took advantage of the silence of the Tengger people. The state's role is tiny, and there is even a kind of neglect. One example is the kicking of offerings on Mount Semeru. Kicking as a form of insult could be legally resolved by the intervention of cultural observers in the area around Lumajang²⁶. Hadfana, who kicked the offerings, was charged under Article 45 paragraph (2) of the Information and Electronic Transactions Law, not for damaging objects to advance culture.

C. Tri Hita Karana Expression and Its Meaning

Many Balinese people visit the most significant Hindu temples in East Java, Senduro, and Lumajang every week,

²⁵ Eko Widiyanto, "Di Taman Ini, 100 Hektare Hutan Konservasi Kritis," *Tempo*, January 29, 2014, <https://nasional.tempo.co/read/549226/di-taman-ini-100-hektare-hutan-konservasi-kritis>.

²⁶ Rizka Nur Laily, "Fakta Baru Penandang Sesajen di Lokasi Erupsi Semeru, Begini Nasibnya Sekarang," *merdeka.com*, May 25, 2022, <https://www.merdeka.com/jatim/fakta-baru-penandang-sesajen-di-lokasi-erupsi-semeru-begini-nasibnya-sekarang.html>.

especially Friday- Sunday. The interaction between the Balinese people and the Hindu Tengger indigenous community in Senduro was intense and good²⁷. From this interaction, historical relations that had long been broken were re-established functionally, both in the economic and spiritual aspects. The teachings of *Tri Hita Karana* receive support, such as plants receiving appropriate and functional humus and fertilizer. There is an emotional or inner connection between the Balinese people and the Senduro traditional community, especially the Argosari traditional law community²⁸.

Who are the Tengger indigenous people or Tengger people or Tengger people? Very few references about Tengger help one understand who exists and what their mindset is. People would be fooled if they said that the Tengger people were a primitive, peripheral, ancient, or underdeveloped society. The population is approximately 150,000 and is very different from the people of Java and Madura. Before the birth of the Hindu revolution in 1980²⁹, Wong Tengger's efforts to redefine their culture and ancestral heritage concerning Javanese (especially Majapahit) only came from local stories or legends.

²⁷ I Ketut Gede Harsana, "Kebangkitan Umat Hindu Di Desa Senduro Kabupaten Lumajang," *PUSTAKA: Jurnal Ilmu-Ilmu Budaya* VIII, no. 2 (2008).

²⁸ Nurul Rohmaniyah and Wisnu, "Harmonisasi Kehidupan antar Umat Islam dan Umat Hindu di Lingkungan Pura Mandhara Giri Semeru Agung Pada tahun 1990-2028," *AVATARA* 9, no. 1 (2020).

²⁹ Robert W. Hefner, *Hindu Javanese: Tengger Tradition and Islam*, 1. Princeton paperback printing (Princeton, N.J: Princeton University Press, 1989), 17.

Very few archaeological records regarding the origins of *Wong Tengger* can be traced. Maybe people will say that the Tengger indigenous people are descendants of Majapahit or even say that the *Wong Tengger* were escapees from Majapahit when the Islamization of the Mataram Kingdom occurred after the fall of Majapahit. The Tengger indigenous community has existed since before Majapahit³⁰.

In Tengger, an inscribed stone inscription was found. This inscription is dated 851 Çaka (929 AD), which states that there was a village called *Walandhit* in the Tengger Mountains area inhabited by *Hulun Hyang*. *Hulun Hyang* is a person who dedicates his life to becoming a servant of the gods. In the same year, another inscription contained the story of the Tengger people worshipping and worshipping *Sang Hyang Swayambuwa* or God Brahma (Bromo).

A Tengger woman in 1880 also found a brass inscription. The inscription was found in the penanjakan area of Wonokitri Village, Pasuruan Regency. The inscription dates to 1327 Çaka (1405 AD). This inscription also mentions the name *Walandhit*, a village inhabited by *Hulun Hyang*, namely servants of the gods. The area around *Walandhit* is called *hila-hila* or holy. This inscription was gifted by *Bhatara Hyang Wekas ing Sukha* or King Hayam Wuruk in the month of *Kasada* (*Kasodo* or tenth month). In the Majapahit era, the king respected *Walandhit* as a holy place and a place where holy men resided (dwelled) so that it was exempt from taxes or *titileman*. *Titileman* is a type of

³⁰ Ayu Sutarto, "Sekilas Tentang Masyarakat Tengger."

state ceremonial tax because these holy men have the task of worshipping the God Brahma, symbolized by Mount Bromo.

Walandhit is also mentioned in *Kakawin Negarakertagama* by Mpu Prapanca, who states that Walandhit is a village of worship for Shiva-Bhudda believers led by a Supreme Master or *Siddhapandhita* who manages a Mandala or college far from the crowds as a place of meditation called *wanasrama (Pesantrian)*³¹.

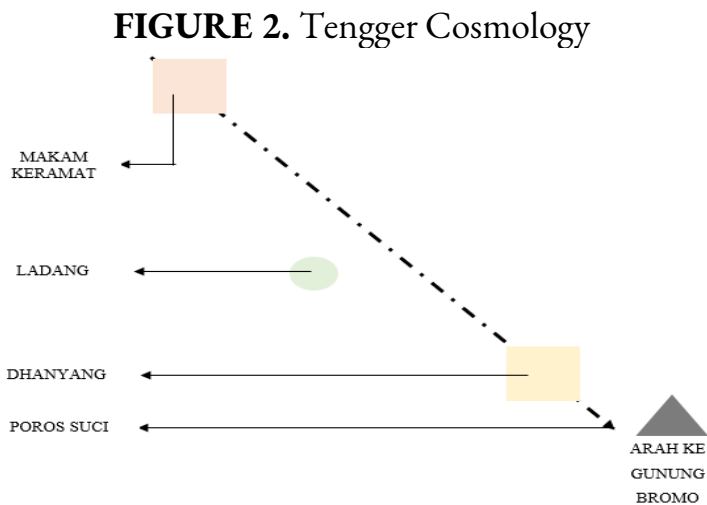
The connection between *Walandhit* and Hinduism is not only found in the inscriptions and *Kakawin Negarakertanegara* but also in ancient texts such as the *Tantri Kamandaka* text, which states that the *Segara Wedhi* (sand sea on Mount Bromo) is considered a passageway for the purification of human spirits to Heaven. The process of purifying the soul is described in the *entas-entas* ritual. In this ceremony, God Shiva and Goddess Uma receive the spirits of the deceased.

The perfection of a person's soul must begin in the world by maintaining a harmonious relationship between God (the Gods), nature, and humans. '*Dewa*' comes from the word 'dev', which means light (*nur*). The story of a *Pandhita* is that when a perfect human dies, the soul (*atman*) turns into light (white light, so white as if what appears is blue and majestic), but this light does not damage the eyes. This relationship is taught through the teachings of *Tri Hita Karana*. This relationship must be maintained in such a way through thoughts, words, and deeds. We always give thanks

³¹ Theodoor Gautier Thomas Pigeaud, *Java in 14th Century* (Leyden: Martinus Nijhoff, 1960).

and pray, even if not with words (shouting), but with a moment of silence and contemplating that this human being is from God and will return to Him.

The relationship between the spirit world and nature and humans can be seen in Tengger Cosmology as follows:



The picture above illustrates that ancestors and nature share one concept, fertility, so they must be worshiped. Humans come from nature and will return to nature when they die. When humans (ancestors) die, their good nature will turn into a source of fertility (fertility) for nature (the earth). Nature is seen as a god and worshiped; this does not mean that they deify nature physically, but rather the meaning behind the universe is *Sang Hyang Wenang* or *Sang Hyang Widi* according to the beliefs of the Tengger people, symbolized by *Joko Seger* and *Roro Anteng* and *Dewa Bromo* (Brahma).

Mountains and fire are symbols of the soul (fire) and Body (mountain). So, what is worshiped is not the

'mountain' *ansich* but the meaning behind the symbol. A teacher said 'if the visible is not respected, how can it be possible to respect the invisible.' The visible is a sign (symbol) of the invisible. This is where binary-opposition or *dwitunggal* gets its meaning: harmony between the visible and the invisible.

In the *Tantu Panggelaran* Book, a 14th-century Hindu text, it is stated that Brahma is identical to the God of Fire or the God of Blacksmiths who resides on Mount Bromo³². This is also expressed in the *gegeni* dance, a traditional dance to honor the *tumang* or furnace or the God of Fire (Brahma or Bromo). Each guest is received near the *tumang* or stove; while the guests are warm, they are treated to tea or coffee while discussing the matters they wish to discuss. Thus, the Tengger or Wong Tengger adat law community members respect guests so they don't get cold.

The way Tengger people respect nature and treat nature when cultivating crops and building houses always begins with rituals. Rituals to ask for blessings for good deeds at the beginning will also give good results at the end. Starting with something good will end with goodness, planting with gratitude and happiness, and then in the end, you will reap something full of goodness and joy, too. Every reasonable and genuine human effort is based on clean and holy intentions so that it will be beautiful in time.

The reforms in 1998 saw the Tengger Wongs perceive themselves as mountain people (*wong gunung*) instead of *wong ngare* (lowland people). This perception wants to give

³² Robert W. Hefner, *Hindu Javanese*.

the impression that *wong ngare* (outsiders) have an extreme view of property (the gap between rich people and poor people is too wide). In contrast, *wong gunung* people have the view that the gap between rich people and poor people is skinny and is being narrowed. The mountain people prioritize harmony between life in this world and life in the afterlife, while *wong ngare* pursue worldly wealth, which often leads to conflict between brothers.

The view of *wong gunung* is that all humans are fellow humans who must be respected. Humans are *manungso*, that is, *manunggal ing roso* (united in souls). Therefore, he hurts himself when someone hurts another person because all humans have one feeling. When someone exploits others (labor, wealth) simultaneously, that person exploits himself and the universe. The exploitation of nature also means exploiting oneself because one is part of nature. When someone destroys nature, at the same time, he kills himself because humans live dependent on nature. This is different from *wong ngare* who are self-centered (selfish). *Wong ngare* climb mountains to destroy things, *wong gunung* go down the hill to share their good fortune (selling agricultural products and shopping). Therefore, the term *kongkon* (ordering) is unknown, but *bantu kuwat*³³. *Bantu kuwat* is an act of helping each other.

The meaning of the views of the Tengger indigenous people, which is based on the principle of harmony, should be a reference for ecologically just forest management. Humans develop their quality of life in line with their nature

³³ Robert W. Hefner, *The Political Economy of Mountain Java: An Interpretive History* (Berkeley: University of California Press, 2023).

as natural creatures. The Tengger indigenous community operates in unity with the universe. In Tri Hita Karana's view, this is also a perspective for the Tengger indigenous people that they are part and an extension of the natural ecosystem of their environment³⁴.

This local wisdom is also a principle in environmental management guidelines as regulated in Law Number 32 of 2009 concerning Environmental Protection and Management³⁵. This perspective has become the local wisdom of the Tengger community to play an active role in protecting the environment for the sustainability of future generations. Every community has the same opportunity to protect and manage the environment, one of which is in terms of social supervision³⁶.

In terms of environmental conservation efforts that have experienced damage, the perspective of the Tengger indigenous community can restore harmonious environmental conditions. Reconstructing the Tri Hita Karana perspective into regulations regarding environmental conservation can encourage society at large to maintain environmental health. So, the human right to a healthy, sustainable environment can be realized carefully.

³⁴ Sony Sukmawan and M. Andhy Nurmansyah, "ETIKA LINGKUNGAN DALAM FOLKLOR MASYARAKAT DESA TENGGER," *LITERASI: Indonesian Journal of Humanities* 2, no. 1 (August 29, 2014): 88–95.

³⁵ Lihat dalam Pasal 2 Undang-Undang Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup.

³⁶ Lihat lebih lanjut dalam Pasal 70 ayat (1) dan ayat (2) huruf a Undang-Undang Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup.

IV. Conclusion

The Tengger indigenous people, especially the Tengger indigenous people in Argosari Village, are powerful in upholding their customs, culture, and adat laws. The Tengger indigenous people in Argosari Village have a high environmental image, so their obligation to maintain a good and healthy living environment has been carried out consistently. Therefore, the state must grant and protect their right to a good and healthy environment. Modern society's materialist and capitalist lifestyle only amazes you for a moment. Modernization through the tourism industry is accepted only for basic needs without changing their outlook on life. The use of the tourism industry to support living needs does not change how indigenous peoples view nature. Dwitunggalism or monodualism, or in the world of modern science, virtual communities, is accepted but does not damage their perspective on the Tri Hita Karana world of thought. A virtual community is a community where all binary-oppositional realities are presented at the same time. This is different from monodualism or dwitunggalism because two opposing but unified realities work alternately so that dialectics occurs.

From the discussion above, forming a Lumajang Regency Regional Regulation regarding the recognition, protection, and empowerment of the Tengger indigenous community in the Lumajang Regency area is recommended. The East Java Provincial Government is obliged to form Provincial Regulations when it concerns the traditional rights of the Tengger indigenous people,

because the Tengger indigenous people cross district boundaries, namely Lumajang, Probolinggo, Pasuruan and Malang.

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