

The Literature Review of Tengger Tribe Local Wisdom Building the Character Value on the Elementary School Students

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ABSTRACT

Tengger is one of the tribes in East Java, Indonesia, with much interesting local wisdom to study. Learning based on local wisdom is essential to be integrated into the curriculum to sustain the values of local cultural heritage. This study aims to describe the local wisdom of the Tengger Tribe and its character values so that they can be integrated into elementary school learning. The research method used is qualitative research with the type of literature study, by reviewing journals from Publish and Perish with the keywords Tengger, Local Wisdom, Learning, Elementary School. The results of the study found that the local wisdom of the Tengger Tribe is very diverse. They start from oral traditions, traditional ceremonies, folklore, cultural traditions, and traditional teachings that contain character values that can be incorporated into learning in elementary schools. Some of the values of local wisdom of the Tenggerese can be linked to elementary school materials, both for essential competencies in low and high grades. Both have different characteristics in their integration with the local wisdom of the Tengger Tribe.

Keywords: *Character, Tengger Tribe, Local Wisdom; Elementary School.*

1. INTRODUCTION

Globalization has both positive and negative impacts on Indonesia. Positive impacts include the ease of obtaining information and communicating with all people in the world. However, the ease of development of technology and information allows for a moral and cultural shift for Indonesian children and youth, such as changes in how they dress, speak, individual attitudes, and other inappropriate actions with the Indonesian culture. For this reason, it is necessary to have a cultural and religious filter so that globalization does not harm the existence of the nation's cultural values [1].

Indonesian society is plural in culture, religion, and language that have values noble as its local wisdom. Indonesia has a variety of local cultures with their characteristics, from Sumatra, Java, Kalimantan, Bali, Sulawesi, Nusa Tenggara, Maluku, and Papua. This cultural insight for the community is integrated through education so that it remains known and preserved. As a forum for formal education, schools contribute to instilling the nation's culture through local wisdom. The school is an educational institution that allows students to become generations. They know insights/attitudes and actions in the country's life and become a country that focuses on multicultural backgrounds [2].

Every culture has values for lives. The value is essentially something that is considered good. Tangible values in various forms include health, morale, aesthetic values, economic values, and fundamental values [3]. The existing customs and values in society form the basis for regulating the behaviour of members of the public. If we do not maintain and develop the richness of the existing customs and culture of the Islands, it feels that many people are losing something of value. Limits itself to the so-called in terms of local wisdom and values, which requires effort.

The current problem is that children tend to be less familiar with their own culture and are more interested in learning foreign cultures. At the same time, this local wisdom has character values that show the nation's personality. The influence of communication technology causes the shift in local cultural values in people's lives. As a result of the development of communication technology, children among the younger generation experience changes in social behaviour from being ignorant to know. Children gain new knowledge and experiences from communication technology without clear boundaries and information filters. Teenagers tend to imitate new values obtained through television, the internet, and other media. From this explanation, it can be concluded that communication

technology has a more decisive influence than the internalization or socialization of local wisdom values passed down from generation to generation, both in the family, community, and school environment [4].

In line with national education goals, character building in students is very important to form a young generation who can compete, have good ethics, morals, and manners, and interact with the surrounding community. One's success is supported by technical abilities and cognitive knowledge (hard skills), and the ability to manage oneself and interact with others (soft skills). So in practice, education must be oriented to shape students as superior human beings and optimize development in all dimensions of children, including cognitive, physical, socio-emotional, creativity, and spiritual [5].

Sahroni[5] also explained that in the era of development, which is slowly eroding the values of local wisdom, it is increasingly evident that character education is needed to maintain the nation's culture in the next generation's identity. The problems in Indonesia have illustrated that the current education system is still oriented toward developing the left brain (cognitive). Proper brain development that contains affective values, empathy, and feelings tends to be less attention. The learning process also takes place passively and does not provide a memorable experience for students.

Subjects that contain character education (such as character and religion) in practice optimize the development of the left brain aspect, namely memorization and just transfer of knowledge. This condition can kill the character of students to be uncreative. Students will find it challenging to face the challenges and problems that they will encounter in the future. Therefore, it is necessary to instil character from an early age that is designed systematically and continuously in the education curriculum. So that in its implementation, education can collaborate on all aspects, namely knowledge, feelings, behaviour, and morals[5].

As one of the regions, East Java also has a tribe that still preserves its local wisdom well, namely the Tengger Tribe. This tribe is a community that lives in the area around Bromo Tengger Semeru National Park (TNBTS). Bromo Tengger Semeru National Park (TNBTS) is one of several national parks that have an essential role in maintaining the balance function of regional ecosystems in the area around East Java [6]. The Tengger tribe in Probolinggo Regency inhabits 6 villages, namely Ngadirejo, Nga-das, Jetak, Wanakarta, Wanatara, and Ngadisari villages. All of these villages are in Sukapura District. The Tengger tribe in Pasuruan inhabits 3 villages, namely Tosari, Wonokitri, and

Ngadiwono villages. The three villages are located in Tosari. Then the Tengger Tribe in Lumajang Regency inhabits three villages in Senduro District, namely Gedog, Argosari, and Ranupane villages. The Tenggerese community is rich in traditional values and local wisdom. The Tengger Tribe Indigenous Community has produced various cultural products, both in cultural traditions and concepts of life principles, that can be used as study material in various disciplines [7].

The local community has felt the problem of the culture-shifting of the young generation of the Tenggerese. Although the Tengger Tribe Community accepts modernization, the influx of new values from outside has resulted in cultural acculturation among the Tengger Tribe community. For example, in the use of traditional Tenggerese clothing, namely a sarong wrapped around the neck. The sarong is the traditional clothing of the Tengger Tribe that must be used daily by the community. As one of the cultural characteristics of the Tengger Tribe, the sarong has a binding rule that has its meaning, especially for women. Each sarong tie has a different meaning, such as a symbol that the woman is still a virgin, already has a boyfriend, or is married. However, as the times progressed, the symbols of the sarong bond were no longer used by the youth of the Tengger Tribe. Even so, they still use the sarong as their traditional daily clothing regardless of the ties. In addition, changes in the appearance of teenagers are also starting to be seen with teenagers who use tattoos, hair dye and remove their traditional clothing attributes when outside the traditional area [4].

In terms of customs, the Tengger Tribe Community has many traditions carried out in their lives as indigenous people; the celebration consists of the Kasada Ceremony, Karo Ceremony, Entas-entas, Unan-unan, Pujan Mubeng, Death Ceremony, Sesayut, Praswala Gara, and Marriage Ceremonies. However, since the entry of Islam, some traditions that were considered to deviate from Islamic teachings began to reduce. Not only traditional ceremonies, the Tengger Tribe Community is also rich in principles and teachings of life such as anjansana-anjansini, tumpek uduh, sesanti panca setia, guyub rukun, sanjan-sinanjan, sayan,genten kuat, and many more. However, this local wisdom is threatened with extinction because the Tengger people no longer practice it in their daily lives [8].

Regarding education based on local wisdom, the Elementary School accommodates material about local culture, including those of the Tengger Tribe. However, the discussion about the local culture of this tribe is still limited, only about the Kasada Ceremony activities. Suppose referring to the TAP MPR No. II/MPR/1993, it

is stated that education aims to improve the quality of Indonesian people, namely humans who have faith and fear of God Almighty, have a noble character, have independent, advance oriented, challenging, intelligent, creative, skilled, disciplined personalities. professional work ethic, and healthy both physically and mentally

In addition, based on the competence of social studies subjects, students are expected to understand and appreciate the socio-cultural and economic diversity of the local community. As part of the Indonesian nation, students are the young generation who have the task of preserving and maintaining local cultural values as the original characteristics and character of the Indonesian nation. Many previous studies discussed the Tenggerese, but they have not been linked to learning in elementary schools.

Based on this research, it is hoped that researchers can improve the results of previous research and contribute to digging deeper into the local wisdom of

the Tengger Tribe concerning Character Education in Elementary Schools. This study aims to describe the findings of the local wisdom of the Tengger Tribe and their relevance as development learning values in Elementary School.

2. METHODS

This study uses a qualitative method with the type of literature study. It uses Publish or Perish application to explore the local wisdom of the Tenggerese and their character values for learning in school. The steps taken by the researchers were to collect data from various digital sources such as Google Scholar, Science Direct, Directory of Open Access Journal: Directory of Open Access Journal (DOAJ). The keywords used in the search are Tengger, Local Wisdom, Learning. This study has four steps, there are identified, screening, eligibility and inclusion. The following is the flow of the literature study carried out.

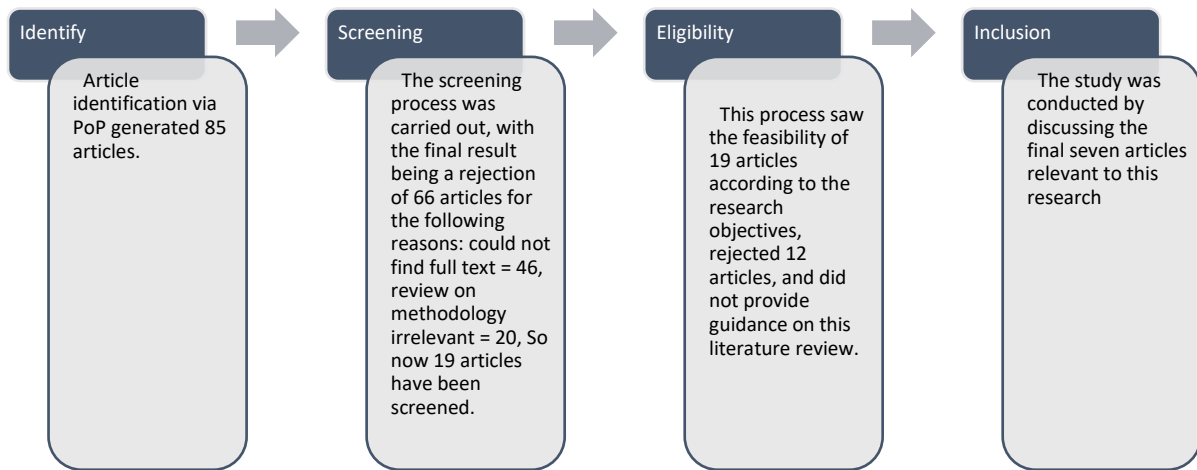


Figure 1 Literature study flow

3. RESULTS AND DISCUSSION

3.1. Results

According to inclusion steps, this study explored seven articles about Tengger Tribe Local Wisdom.

This table explains more details in comparing the seven articles.

Table 1. Comparison table of 7 articles

No	Article title	Writer	Year	Study	Content
1	Nilai Guna Spesies Tanaman sebagai Obat Tradisional oleh Masyarakat Tengger di Desa Ngadisari Kecamatan Sukapura, Kabupaten Probolinggo	Jadid, N., & Kurniawan, E.	2015	Qualitative	The results of the study succeeded in identifying 30 species used as traditional medicine for treat seven categories of disease.

	Jawa Timur.				
2	Identitas Wong Tengger Masyarakat Desa Ngadas: Refleksi Kebangsaan Atas Degradasi Identitas dan Persatuan Nasional	Haliim, W	2016	Phenomenology	In this research, the author always associates harmony with the third principle of Pancasila, "Indonesian Unity". Because of this harmony, the writer thinks it is a concrete form of unity. Harmony is proven to be able to form harmony between religious communities in Ngadas Village
3	Pesan Kerukunan Cerita Lisan Masyarakat Tengger Desa Ngadas Kabupaten Malang.	Haryanto, J. T	2016	Qualitative	This study examines the message in the story of Roro Anteng-Joko Seger and the story of Setya-Setuhu from Ngadas Village, Malang. Teaches social values, like helping each other, social interaction, and religion. Also, share about using sarong as traditional clothing in Tengger.
4	Tipologi Rumah-Ladang di Desa Enclave Taman Nasional Bromo Tengger Semeru, Ngadas, Kabupaten Malang	Santoso, D. K., Antariksa, A., & Utami, S.	2019	Qualitative	The analysis results show that there are five types of farmhouses in households. Several factors have led to the emergence of the farmhouse type in Ngadas Village. The spatial aspects are topographical factors, economic factors, and security needs.
5	Konsep Tri Hita Karana dalam Pandangan Masyarakat Hindu Tengger. Fenomena, 17(1), 161–174.	Soleh, I., & Luthfiyah, S. N. A	2018	Qualitative	Tri Hita Karana is three related concepts that are owned by the Hindu community of Tengger Argosari in carrying

					<p>out</p> <p>life. The three concepts are human relations</p> <p>with God, a man with man and a man with</p> <p>natural.</p>
6	<p>The Local Genius of Tengger People in Conserving Forest and Increasing Economic Benefits Using Agroforestry System.</p>	Sumarmi	2018	Qualitative	<p>The activities of the Tengger people using the forest area helped to improve their economic conditions. They usually live in a colony on the hill</p> <p>near their farmland. They live by growing crops in the fields, and they are irrigated by rain. At first, they only planted corn, but now they have changed plants. In the rainy season,</p> <p>vegetables such as potatoes, cabbage, shallots and carrots are grown as economic crops. At the end of the rainy season, they feed on corn as their staple food.</p>
7	<p>Kearifan ekologi dalam sastra lisan tengger dan pemanfaatannya sebagai sarana mitigasi bencana. Jurnal Ilmiah Edukasi & Sosial, 8(2), 149–159.</p>	Sukmawan , S., & Setyanto, A	2016	Qualitative	<p>This study discusses fairy tales of the Tengger community. The theme of this fairy tale is about the environment combined with the story about the village's name. This story explains the cultural, social and ecological identity of the Tengger people.</p>

First Research, in this study researcher, do a semi-structured interview with 10% of the total people in Ngadisari District. In general, the Tenggerese people in Ngadisari Village recognize plant species that have potential as medicine traditionally hereditary. Traditional knowledge This becomes local wisdom that is unique to the community Tengger tribe. Traditional medicine is defined as processed natural ingredients used as medicine and derived from plants, animals or a mixture of both. Some people from generation use traditional medicine to generation, and until now, many have scientifically proven to have medicinal properties. Apart from that, medicine can be used as a basis for new drug development. This study can identify 30 plant species to treat seven disease categories [9].

Second, Through the Phenomenological Research Method, researchers researched to raise the surface of local wisdom from the Tengger Community in Ngadas Village, Poncokusumo District, Malang Regency. The Local Wisdom is the Identity of Wong Tengger. Wong Tengger's identity is Harmony and Tolerance. Religious differences are not a problem for them because of the attitude of Rukun and Tolerance that have been rooted for a long time. As a result, in some political decision-making or social issues, the Tenggerese never use voting but deliberation for consensus. Thus, Community Unity and Unity is a positive result obtained by the Tengger Community. In the end, the phenomena in Ngadas Village can be a reflection and reference for all of us to reflect or re-initiate the National Identity and Unity of the Unitary State of the Republic of Indonesia.

Third, This research adopts the method of hermeneutics. The results of this research show that these stories contain valuable information about harmony. The story of Roro AntengJoko Seger suggests that one person should reciprocate the good deeds of another person. In addition, this story created the Kasada ritual and "Gentleman" tradition of the Tengger community. At the same time, the story of Setya Setuhu is the origin of the Karo tradition, a ritual to commemorate the death of two people named SetyaSetuhu. This story shows people's moral values to avoid conflict by respecting diversity and not claiming to be the only right of society.

Fourth, in this research, There are five types of farmhouses in the Village Ngadas based on the spatial aspect. Type the first is a floor plan character with L-shaped and all space units (cages, agricultural tools, and a place to rest farmer). The second type has a rectangular character with three units of space (cage, tool holder farms, and farmers' rest areas). The third type has a floor plan with a rectangular pattern. Room unit in the form of a separate cage far from the room The main thing is the storage and place resting but still

observable from house-field. Type the fourth has a floor plan with a square pattern long. The room unit in the form of a separate cage on the side of the main room is a storage and resting place. The fifth type has a floor plan with a rectangular pattern. Room unit in the form of a separate cage in front of the room The main thing is the storage and place rest. Orientation of the farmhouse overlooking the direction of the field is also aimed at supervising the field of disturbance.

Fifth, The Tengger Hindu community has lived and is very thick with customs and traditions for hundreds of years. There are tens or tens of thousands of forms of rituals, traditions, and customs of Hindus that describe Tri Hita Karana or three relationships. However, researchers only describe traditions, rituals or customs that characterize the Tengger Hindu community in the Tri hita Karana.

Six, The Tenggerese, who only grew corn, are now joining commercial crops such as leeks, cabbage, carrots and potatoes. In addition, they also carry out commercial activities such as opening food stalls, residential houses, horse and car rentals [10]. However, due to the increasing population, they advancing agricultural land by utilizing pine forest areas to plant plants under trees, namely This is called an agroforestry system. However, they do not follow the system's rules that make up the decreasing number of pine trees, even though they are also farming on steep contours. The local wisdom of the Tengger people in preserving forest is done when they are about to harvest crops, perform rituals, and still follow the traditional values of Tri Hita Karana regarding the excellent relationship between humans and God, between humans and between humans and the environment.

Seven, This study explains fairy tales in the Tengger community. The theme is about the name of Tengger Villages with combined ecology. For example, Argosari comes from the word go, which means mountain and the word sari yang means wit-witan 'trees'. This is the one with the inhabitants (lateah) on the three slopes of the mountain [11]. Also explained about the "slametan" activities carried out by the Tenggerese community as an anticipatory activity for disaster mitigation.

3.2. Discussion

According to the literature, we can classify the local wisdom of Tengger Tribe; there are oral tradition, Karo Ceremony, Folklore, Trihitakarana, Knowledge of Plants, Traditional Clothing, and Farmhouse. In this discussion, the local wisdom of the Tengger Tribe identifies what living values they have and how they relate to essential competencies in elementary school.

3.2.1. Oral Tradition

The traditional inheritance carried out by the Tengger people in Ngadas Village is through "tinular speech" from generation to generation in the family. Tinular is a term in Javanese which means conveying knowledge and experiences through speech in the form of advice from fathers, mothers, grandfathers, and grandmothers to their children or grandchildren [8]. Traditional inheritance in the family, Tengger is carried out, for example when asking children to make cakes with the tinular saying "Come on, son, come here. help Mother make cakes for tomorrow's ceremony". In this context, parents indirectly teach children to work together because there is a traditional ceremony. The tinular speech is also conveyed by parents to children in order to advise about living a family and social life.

The Tenggerese people also pass down messages and teachings of life, which are conveyed orally through fragments of sentences using their native language. For example, in the law of rebirth, which reads, "Sapa nandur kebecikan bakal ngundhuh kabecikan. Sapa nandur barang ora becik bakal ngundhuh kacilaka" which means "Who sows good will reap good, and who sows bad things will get wretched things" [7]. The Tenggerese people do not forget always to instil honesty in their daily lives. This is shown by the oral proverb, which reads, "nek sapi sing dicekel kancute, nek wong sing is dicekel omongane", which means if the leash holds the cow if the human being held in the talk. This message implies that fellow human beings must trust each other and get used to being honest. These messages show that the Tenggerese people are earnest about passing on their teachings to the next generations. Not only through proverbs in oral traditions but also rituals and traditional dances.

This local wisdom values relevance with the core competencies (KI2) in Elementary School learning. This competence is a concern in the development of student social attitudes.

Values of tolerance and mutual respect need to be taught to students from an early age. Moreover, in Indonesia, we live in diversity; this is crucial in maintaining national unity. It is important to understand culture as the identity of the nation and citizens as part of society to exercise their rights and obligations and improve the lives' quality and those of others [12]. It is crucial for early and high-grade elementary school

teachers to instil the character of tolerance. The determination of the approach teachers uses influences the character education process's effectiveness in teaching the material [13].

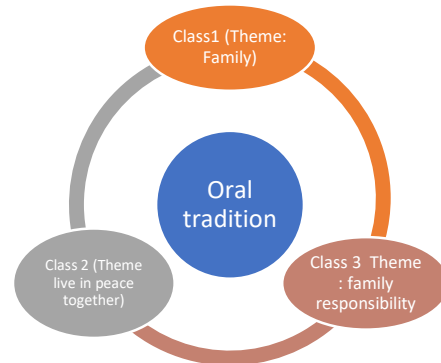


Figure 2 Relevance Oral Tradition with the curriculum in elementary school

3.2.2. Karo Ceremony

The Karo ceremony is a big village celebration, the word Karo means two or both. This activity is carried out in the month of Karo (the second month in the Tengger tribal calendar). The Karo ceremony has a history of the servant of the Prophet named Setya and the servant of Aji Saka named Setuhu. The two clashed, but neither won and both lost [14]. This was also expressed by the people of Ngadas Village, that the Karo Ceremony was to avoid misunderstandings among the Tengger Tribe community and to avoid disasters (paceklik and pagebluk)[8]

For the Tenggerese people, this Karo celebration is considered a holiday that lasts for several days. This tradition begins with the ngrowan tradition [15]. Where residents take turns visiting each other's houses to enjoy the snacks provided, this tradition is also called "anjangsana-anjangsini". This habit is a source of motivation for the Tenggerese indigenous people to maintain harmony and kinship that passes through specific barriers of belief and religion. This form of harmony was formed because of the philosophy believed by residents, namely "Sugih dunyo, nek sugih dolor, anguk sugih dolor", which means "It is better to have many relatives or friends than a lot of money or property" [16]

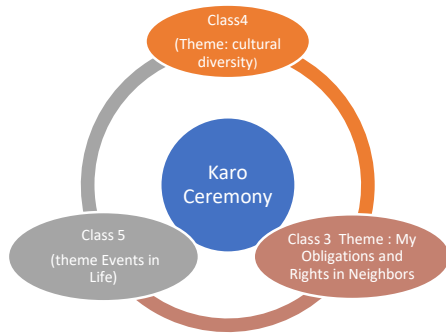


Figure 3 Relevance Karo Ceremony with the curriculum in elementary school

3.2.3. *folklore*

The Tengger people in Ngadas Village, Malang Regency, have and preserve oral traditions in the form of folklore or folklore, which are considered very important for their lives as Tenggerese, namely the Roro Anteng-Joko Seger story and the Setya-Setuhu story. These two stories are the basis for the two great traditions of the Tenggerese, namely the Kasada ceremonial tradition and the Karo tradition. This story is used as a life principle for the Tengger Tribe because Anteng-Seger Life, which is an extension of the name "Tengger", symbolizes the meaning of a peaceful and prosperous life. The story of Roro Anteng-Joko Seger teaches social values that humans need other people to help them solve problems in life. Humans must be willing to help others because they will get balanced assistance, as indicated by the practice of "gentenan" in the Ngadas community. The story of Setya-Setuhu teaches values in social interaction. This story idealizes how the people of Ngadas Village must interact with parties outside themselves, namely the will to have good relations. In addition, this story illustrates how people behave towards differences, namely not to blindly affirm their truth because the truth may have truth on the other side. Therefore, it is important to prioritize deliberation and dialogue as well as mutual respect for differences.

The folklore that developed in the Tengger region, especially in Ngadas Village, idealizes how humans must interact with other parties, both to God, the physical environment, the spiritual environment, and fellow humans who support the realization of harmonious nature and peaceful conditions. The Tengger tribe keeps much folklore, which is spread through tinular speech. The folklore is in the form of legends, myths, and folk tales that contain various moral messages as sources of life teachings, such as the Kasada Legend, Karo legend, Widodaren Cave myth, Poten myth, Klontongan amulet myth, and the myth of punden Tosari, Joko Seger and Roro Anteng.

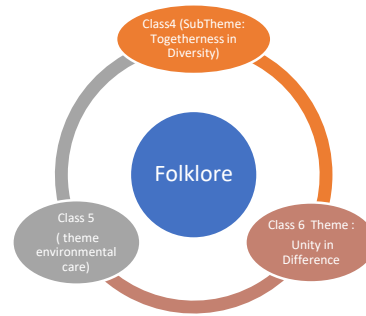


Figure 4 Relevance Folklore with the curriculum in elementary school

3.2.4. *Trihitakarana*

One of the guidelines in the local wisdom of the Tengger Tribe in their life is Trihitakarana, which is a guideline that regulates the relationship between God and humans, humans and humans, and humans and nature. This ideal concept of life was applied in the eleventh century, which aimed to organize the lives of Hindus. "Manut Lingih Sang Hyang Aji", meaning to organize life based on the teachings of the scriptures[6]. Trihitakarana means "three causes for the arrival of happiness". Trihitakarana consists of Parahyangan (harmony of man with God), Pawongan (harmony of human relations), and Palemahan (harmony of human relations with nature).

Parahyangan is a harmonious relationship between humans and Ida Sang Hyang Widi Wasa / Brahman, the creator / God Almighty. Pawongan is a harmonious relationship between fellow human beings. In this case, it is emphasized that fellow religious people always maintain unified communication and relationships through Sima Krama Dharma Santhi / silaturahmi activities. In this palemahana section, the Tengger Tribe teaches the Tenggerese to sustain the environment, based on the guidelines that humans must always pay attention to their environment. The environment must be maintained and preserved; it cannot be destroyed, the forest must not be cut down because it can destroy the balance of nature, and that humans must provide positive feedback about environmental management. So that in their daily life, Tengger people are aware of environmental cleanliness. If their environment looks dirty, they will clean it without orders [10].

The Tengger Tribe community also believes in the "Bekti marang guru papat" principle of life, guiding the community to worship and respect the four teachers in life, namely God, parents, government, and teachers[16]. In living their daily lives, the Tenggerese also use the teachings of "Compassionate Papitu" as a way of life [16]. The teachings are in the form of love

for seven things, namely God, the country and the Motherland, Feelings of the Soul, parents, fellow humans, animals, and plants. This teaching allows the Tenggerese people to live as God's creatures, social beings, and good citizens.

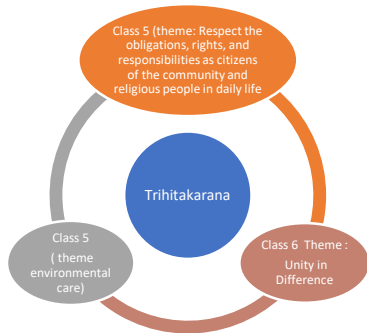


Figure 5 Relevance Trihitakarana with the curriculum in elementary school

3.2.5. Knowledge of Plants

As a community that lives in the Bromo-Semeru mountains, the Tengger Tribe certainly lives with hundreds of species of plants and vegetation that live around the conservation area of Bromo Tengger Semeru National Park (TNBTS). There are around 309 species of plants around settlements, fields and conservation forests, and Perhutani, which the Tenggerese people use for various purposes. The Tengger tribe identifies the diversity of plant species according to their use and management, including types of plants for food and fruit, types of herbs for spices, dyes, cigarettes and beauty, types of medicinal plants and poisons, types of ritual plants, types of plants. Animal feed, ornamental plant species, building material plant species, local technology, rigging, wrapping, conservation, and wild plant species. The knowledge of the Tenggerese about biological resources is a valuable source of knowledge that can be used as material for modern studies and research.

Traditional knowledge Tengger people against medicinal plants are pretty good and have passed down from generation to generation. Medicine knowledge their traditional is limited only by the old generation[17].

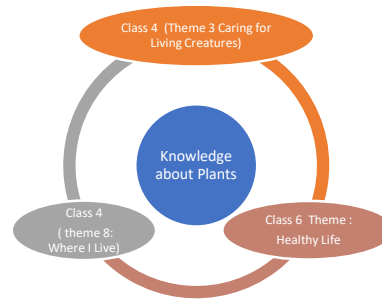


Figure 6 Relevance Tengger Tribe Knowledge about Plants with the curriculum in elementary school

However, now it is endangered due to socio-cultural changes that generally affect values social, where is the younger generation looking for alternative treatment more practical.

3.2.6. Farmhouse

The Tengger people in Ngadas Village do more activities in the fields than in their homes or dwellings. Thus, the community builds field houses called huts around the fields where they grow crops. Each family has a farmhouse or hut on their farm. The house-field has three units of space, namely a place for storing agricultural tools and seeds, a resting place, and a cage. The storage space is used to store agricultural tools and seeds. The break room is used for eating and drinking as well as harvesting activities during the rainy season. Cages are used to store livestock. There is two primary livestock kept in Ngadas, namely horses and pigs. The farmhouse's orientation is always facing the agricultural fields and is located in a relatively gentle or flat area. The farmhouse overlooking the field also serves for security, making monitoring the field from disturbances easier.

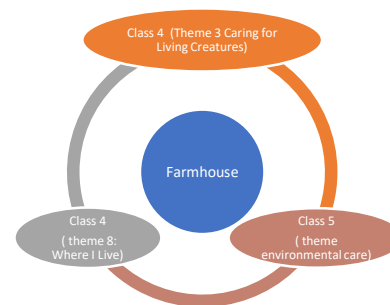


Figure 7 Relevance Farmhouse with the curriculum in elementary school

According to this discussion, Indonesia is an agricultural country with most of the population working in agriculture. In an agrarian country,

agriculture has a vital role in fulfilling basic needs. Besides, agriculture plays a significant role in boosting the social sector, the economic sector, and trade. The teacher can share about a farmhouse in Tengger Tribe as a traditional activity about agriculture. Also, Students can learn about the profession and what about the activity. Beside that, Tourism is an alternative for the livelihoods carried out by the Tengger Tribe who previously obtained results from agriculture [18]

3.2.7. Tengger Tribe Traditional Clothing

The Tenggerese people use sarongs as traditional clothing. The sarong is not only used as a body-warming cloth but has its meaning for the Tengger Tribe. Sarong is an acronym for "Ojo nyasar ojo ndlurung", which means do not get lost and lose your way. The use of sarongs in everyday life implies that every action and behaviour they take must be based on clear directions and goals by what they believe. The sarong tied around the neck also has its meaning for women. The sarong tied on the left has the meaning of being a virgin; if the coil is on the right, it means that you already have a lover, while if you wrap it on the back, it means you are already married [4].

We know that traditional clothing is an identity or meaning for those who use it [19]. Living in Indonesia with various tribes and traditions that differ from one region to another makes the interaction between Indonesians very unique but also vulnerable to division. Therefore, teaching children cultural values from an early age is very important. This is nothing but so that one day he can live side by side in peace.

4. CONCLUSION

Based on the study results, it can be concluded that the Tenggerese have abundant local wisdom. Almost all activities in people's lives are fulfilled by customary rules and cultural traditions that have been passed down from generation to generation. The Tenggerese people use all of this local wisdom as a guide in living their daily lives. But over time, the cultural richness of the Tenggerese can be used as a source of information, new insights, research materials, and the basis for the emergence of new theories that bring many benefits to the development of science and technology. Likewise, this study tries to explore the local cultural wisdom of the Tengger Tribe, which can be used as a source of learning related to character education in elementary schools. There have been found 21 teachings of local wisdom that can be used as a source of learning character education. The teaching of local wisdom follows several essential competencies that exist in the low and high grades. But with different characteristics. The Tenggerese cultural traditions that are tangible and

exemplary behaviour, such as the habit of helping each other and cooperating with neighbours, can provide concrete experiences for lower grade students in elementary school. Meanwhile, local teachings related to the meaning of life, tolerance, self-awareness as a human being to love God, fellow humans, and the universe can be associated with high-class essential competencies where the ability to think with reason is relatively high.

5. SUGGESTION

The Tengger tribe consistency in maintaining their cultural and custom preservation to this day can be seen as an inspiration and motivation for all of us. This inspiration is realized by admiration and efforts to introduce the Tenggerese culture to Indonesian children outside the Tengger area. The introduction effort is carried out by incorporating the values of local wisdom and culture of the Tenggerese into the current curriculum, namely the 2013 Curriculum. In addition, the 2013 curriculum is thematically integrated so that teachers can be more flexible in choosing themes to be used as teaching materials—his students. The cultural wealth of the Tenggerese can also be a variation of literacy and insight for students in elementary schools because, among the many local pearls of wisdom possessed by the Tengger Tribe, only the Kasada Ceremony often appears as teaching material. By incorporating a variety of local wisdom possessed by the Tengger Tribe into learning at school, it can provide a new source of literacy to students, that Indonesia has an ethnic group that is very strong in its traditions and culture and can survive until now. Various cultures and traditional teachings adopted by the Tenggerese people can be used as new teaching materials in schools. However, the implementation of learning still needs to be adjusted to the applicable educational curriculum and tolerance with student beliefs as the limit.

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