

# Indigeneous Learning With Local Traditionl Inheritance To The Young Generation Of Ngadas Village Comunnity

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## **Abstract**

Indigeneous learning is an indigenous or local learning process that grows and is nurtured in everyday life in a particular society with the aim of enhancing certain knowledge, attitudes, and skills that are grown and maintained in everyday life in the community even though local. Local culture is not solely derived only genetically, but still through the learning process. Because local cultures, knowledge, and traditions are formed because of the interaction between individuals and society and their environment. This indigeneous learning method assures that local cultures, traditions, knowledge, and wisdom are not solely genetically transmitted, but through the process of learning to future generations, hence the culture, tradition, knowledge, and local wisdom are formed through the process of communication interaction social and inter-individual in society and its environment. Ngadas Village community is a Tengger tribe living around Bromo mountain has local wisdom in inheriting local culture to the young generation which is done by always invite and participate to include young generation in religious activities and custom which become local tradition of Tengger tribe which is currently in modernization stream. This paper discusses about: (1) Describing local culture as a source of learning Indegenious Learning, (2) Describe the efforts of local cultural heritage to the young generation in Ngadas Village community.

Keywords: Indigeneous learning, inheritance, local culture

## **1 INTRODUCTION**

Indigenous learning that grows and develops in everyday life in rural communities or in certain communities in remote areas has the goal of promoting certain knowledge, attitudes, and skills. Indigeneous learning is one of the learning methods that grow and terslihara in everyday life in a community that is locality. This indigeneous learning method assures that local cultures, traditions, knowledge, and wisdom are not solely genetically transmitted, but through the process of learning to future generations, hence the culture, tradition, knowledge, and local wisdom are formed through the process of communication interaction Social and inter-individual in society and its environment.

Indegeneous means native or indigenous. While learning means learning. So that understanding indigeneous learning is an original learning system applied by society. According to Suprayana (2012) Indigeneous learning is a learning model or process of learning native or local that

grows and maintained in daily life in certain communities with the aim to increase knowledge, attitudes, and certain skills.

According to Ellen, Parkes and Bicker (in Supriyatna, 2012) Indigeneous learning is one of the models or learning methods that are grown and maintained in everyday life in society even though it is local. This model of learning believes that the culture, knowledge, and local traditions are not merely genetically derived, but still through the learning process. Because local cultures, knowledge, and traditions are formed because of the interaction between individuals and society and their environment.

Indigenous learning system (indigenous learning system) is a learning system used by traditional communities as an effort to maintain and maintain the social system of society for the sake of survival. The original learning system, traditionally used to meet practical needs and to continue the socio-cultural heritage and skills and technology of rural communities from generation to generation. The original learning system in traditional society

has its own power. In a minimum, there are six essential learning needs (Coombs, 1973), namely; (1) positive attitudes towards cooperation among human beings, (2) functional reading and numeracy, (3) having a scientific view and basic understanding of the process of nature, (4) knowledge and functional skills for earning income, (5) knowledge and Skills to enliven the family, (6) knowledge and functional skills for citizen participation in national life.

As Coombs's opinion reinforces the importance of maintaining a local culture that must be preserved through the method of native learning system to the next generation through informal education media. Our society, especially in rural areas, still carries on these local traditions, because local traditions contain a positive local wisdom as an informal educational medium. The preservation of local traditions is the responsibility of all societies, given that the benefits of local traditions apply to the whole community. Can be seen at this time has many local traditions that began to fade its existence as advanced civilization, whether local traditions such as: traditional ceremonies, habits of society, traditional medicine, and other activities of a traditional nature. Therefore the existence of local traditions is beneficial to society so that a positive local tradition must be conserved in line with the progress of science and technology. One way to preserve local tradition is to pass it on to the younger generation. Heirs of local wisdom can be done through education, be it formal education, nonformal education, and informal education.

Ngadas is a village located at the eastern end of Malang regency precisely in District Poncokusumo about thirty kilometers from downtown. This village is located at an altitude of 2500 m. To get to the village takes approximately two hours by passing the narrow streets, uphill and winding. But it is not a problem that matter because it will be treated with beautiful views of the mountains. Past life can be seen in this place. His philosophy is simple, peaceful life with his fellow men and his surroundings, Every guest should be respected because his philosophy is anyone who comes with any religion coming to Ngadas is a brother. They do not feel that people who come as rivals let alone enemies. They are very confident and no worries that come will harm them. The following is a review of various aspects of life in the village of Ngadas which has many uniqueness as a tourist village characteristic.

This paper discusses about: (1) Describe the local tradition as a source of learning Indegenious Learning, (2) Describe the efforts of inheritance of local traditions to the younger generation in the village community Ngadas.

## **2 DISCUSSION**

### **2.1 The Values of Local Tradition as a Source of Informal Education**

Local traditions in our society today, especially rural communities in all corners of the country is still often done. Tradition or custom, in the simplest sense is something that has been done for a long time and become part of the life of a community group. The fundamental point of tradition is the transformation of customary behavior passed on from generation to generation both written and oral, because without this, a tradition can become extinct. Tradition is essentially not a pattern of behavior, but a dialogue that is alive and rooted in common references (Pabottinggi, 1986).

Local traditions can serve as a source of noble values for education in the family and community environment. Local traditions serve as a filter for outside-derived values, local traditions can also be used to reduce internal fluctuations, such as conflicts between groups or between villages or tribes.

The values of local tradition are a habit that is always done by the community in life activities in the community. However, in this modern era, local traditions are increasingly rare, as a result now the faded behavior of local traditions. The impact is often a conflict between people or groups in society. As brawl between community groups not only occur in urban areas but also has penetrated in rural areas. This phenomenon is influenced by less appreciation of other groups, this is due to the lack of application of the values of local tradition as a habit in the community. However, in our community, especially in the village, there are still local traders, because local traditions contain positive local wisdom as an informal education medium.

Informal education is the path of family and environmental education. Informal education actually has a huge role and contribution in the success of education for the community. Education in schools only lasts less than 30%, and the remaining 70% are in the family and community environment

During this time, the behavior of local traditions contains educational values especially in the family and community environment, this local tradition has not contributed significantly in supporting the formation of the child's character. Preoccupation and activity of parents are relatively high, lack of understanding of parents in educating children in the family environment, the influence of association in the environment, and the influence of electronic media is suspected to negatively affect the development and achievement of child learning

outcomes as the next generation. One alternative to overcome these problems is to explore and assess the values of local traditions conducted by individuals in rural communities in fostering harmony among individuals in the community.

The values of local traditions that are dug, polished, packaged and well maintained can serve as an alternative to the guidelines of Indonesian human life today and can be used to filter out new (foreign) values so as not to conflict with the nation's personality and maintain harmony of human relationships.

The problem is how to implement local traditions to build harmoniasasi among citizens in the community as a medium of informal education to educate our children and society. This is because the values of local traditions of villagers through informal education can lead people, especially children of the nation to maintain harmony.

In the context mentioned above, the values of local traditions become relevant, the nation's children in this country are naturally introduced to the nearest neighborhoods in their villages, sub-districts and districts. Through the introduction of the smallest environment, our children can love their village. The values of local tradition have a very important meaning for our students. Learning the values of local tradition through informal education will understand the struggles of its ancestors in various community activities.

Informal education is one of the educational pathways that execute outside the school education system. Informal education is undertaken unstructured and not through special planning processes. According to Smith (1998) informal education is a lifelong process whereby a person acquires attitudes, values, skills, and knowledge from everyday experiences and the influence of education and resources in his environment, from family and neighbors, from work and play, from markets, Libraries and mass media.

Then Joesoef (2008) defines informal education as education that a person acquires from everyday experience consciously or unconsciously, from the moment someone is born to death, in the family, in work or daily experience. The values of local traditions that are dug, polished, packaged and well maintained can serve as an alternative to the guidelines of Indonesian human life today and can be used to filter out new (foreign) values so as not to conflict with the nation's personality and maintain harmony of human relationships.

Informal education is integrated with daily activities. The process is experienced by everyone as an experience that happens throughout life. Habits committed by a person or community in local tradition contain local customs. Such processes in

informal education contribute to the development of human potential in the process of personality formation and the development of one's ability to maintain local traditions that have something good in shaping the character of future generations. Effects arising from the behavioral form of local traditions as an informal education media for the growing community of harmony and will cause the community to have collectivity (collectivity).

The local tradition that is still practiced and maintained by the village community in Malang Regency needs to be studied as a local heritage which must be preserved and applied in informal education in the midst of society. Local traditions that are still implemented by the village community can foster harmonization in the community, because individuals who interact and communicate directly so as to foster a sense of togetherness among these communities

During this time, the behavior of local traditions contains educational values especially in the family and community environment, this local tradition has not contributed significantly in supporting the formation of the child's character. Preoccupation and activity of parents are relatively high, lack of understanding of parents in educating children in the family environment, the influence of association in the environment, and the influence of electronic media is suspected to negatively affect the development and achievement of child learning outcomes as the next generation. One alternative to overcome these problems is to explore and assess the values of local traditions conducted by individuals in rural communities in fostering harmony among individuals in the community.

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This area is quite fertile and the people live from gardening activities that have lasted hundreds or even thousands of years ago. Almost the vast majority of the inhabitants have large enough gardens on mountain slopes that have a slope of more than 45 degrees. It is an uniqueness and an attractive sight for me when entering Ngadas region. From the results of gardening, many vegetable commodities produced include: potatoes, cabbage, carrots, green onion, onion, mustard and others. The result of this garden is marketed to cities in East Java such as Malang, Surabaya, Situbondo, Jember, Banyuwangi even to Denpasar, Bali and Mataram. Therefore, the villagers of Ngadas Village can thus provide for their daily needs economically.

In addition to gardening, Ngadas community also has a side job in the field of livestock namely cattle. They are so confident that by raising cattle have more economic income maximally. Based on the description above there are still many agrarian and livestock potentials that must be developed in the village of Ngadas. For example, people can still cultivate ornamental plants, medicinal plants and livestock. Of course to realize it there must be a good and sustainable cooperation between the cultural and tourism office with the agriculture and plantation agencies and the livestock service of Malang Regency. One such cooperation is by organizing training and guidance for the young generation in Ngadas Village. The hope is to increase the attractiveness of tourism and form the character of an independent village in the economy.

## **2.2 Efforts To Inherit Local Traditions to The Younger Generation in Ngadas Village Community.**

Ngadas is a village in the district of Poncokusumo, Malang Regency, East Java Province. Ngadas is one of 36 Tengger Tribe villages spread over four districts, namely Probolinggo, Lumajang, Pasuruan and Malang. Located in the middle of Bromo Tengger Semeru National Park (TNBTS).

Ngadas village is an enclave of TNBTS and is located at an altitude of 2200 mdpl with an area of about 395 ha with hilly topography. Most of the people work as farmers with Javanese Buddhist beliefs of 50%, Islam 40% and Hindu 10%. Because it is located at an altitude of more than 2000 mdpl causing the air temperature in Ngadas to cool, the temperature around Ngadas ranges from 0 ° C to 20 ° C

Demographically, Ngadas Village consists of 497 families with a total population of about 1820 people divided into 2 hamlets, namely Dusun Distance Ijo and Ngadas Hamlet, which inhabit an area of 395 hectares. The village of Ngadas is led by a village head through a village head electoral system.

The customs of the people of Ngadas Village are heavily influenced by the strength of their Religion, because the culture of society is basically sourced from their own religion. As Berger says religious beliefs form a cognitive society, giving religion is likely to be a guiding direction for behavioral patterns and social patterns.

The people of Ngadas Village still preserve their trademark hong ulun basuki lasting, the greetings are spoken in the reception and in the village meetings. Traditional figures or religious figures are Pandhita dukun where in the process of

his appointment there is a ceremony called mulunen. The ceremony is performed because the appointment of dukun pandhita is not done for generations but through several processes. In addition to pandhita shamans there are two other shamans who are shaman elder and legendary shaman whose duty helps the task of preparing offerings when going to perform ritual ceremonies.

Although Tenggerese society is known as a tribe of strong tradition, modern social organizations also exist in Ngadas Village, such as Karang Taruna, Art Organization, and PKK. There are also religious organizations such as the Parisada Hindu Dharma Assembly (PHDI) and the Indonesian Hindu Youth Association (Prada). In addition, there are also other social organizations in Ngadas Village, among others: (a) Marriage Organization. The existing marriage custom in the Ngadas community is not much different from the Javanese marriage customs, it's just that acting as penghulu and the family guardian is a pandhita shaman. The pattern of marriage done is endogamic, indigenous settling after marriage is neolokal, that is before the couple live in new environment, temporarily settled in the environment of relatives of the wife; (B) The Kinship System. Like the Javanese, Ngadas society draws a lineage based on the bilateral principle of paternal and paternal lineage. The smallest kinship group is the nuclear family of husbands, wives and children; (C) Community System. As part of the Tengger ethnic group, Desa Ngadas is led by a chairman in this case the village head and a customary chief or shaman. The people of Tengger strongly believed and respected their leaders, a shaman gained a higher position than the village head or administrative officer. The people of Ngadas Village respect the community outside Ngadas as honorary citizens, at Karo ceremony each villager joined in Tengger villages bersilaturrehmi each other to honor Tengger residents in the villages outside Ngadas.

The local tradition that has always been preserved in the Ngadas Village community comprises local traditions in the form of local communities and traditions performed individually. As part of the Tengger villages on the slopes of Bromo mountain, some religious ceremonies still held in Ngadas village have similarities with ceremonies held in other Tengger villages, such religious ceremonies include:

*Pujan Karo (Bulan Karo)*. The greatest feast of Tenggerese is karo ceremony or karo feast begins on 15 calendar of Tengger saka. Society welcomes them with joy, they wear new clothes, sometimes also buy clothes up to 2-5 pairs, the furniture was also new. Food and drink is also abundant in this custom tengger tribal society also

do anjang there (silaturrahmi) to all relatives, neighbors of all people Tengger. Uniquely every time a visit should enjoy the dishes provided by the host. The purpose of this karo ceremony is to hold the worship of Sang Hyang Widhi Wasa and honor his ancestors, commemorate the origin of man, to return to holiness, and to annihilate the anger of wrath.

*Pujan Kapat (Bulan keempat).* The kapat ceremony falls in the fourth month (papat) according to the saka year called kembok rain, aims to invoke the blessing of salvation and congratulation of the Qiblah, which is the worship of the direction of the wind that is done together in each village (village chief's house) attended by village elders, Shamans, and, villagers.

*Pujan Kapitu (Bulan Ketujuh).* all the village elders and the pandita dukun should perform tapa brata in the sense of starting with geni starch one day and one night, not eating and not sleeping. Furthermore, filled with fasting mutih (not to eat good food), usually only eat corn and leaves rice for a whole month. After finished one day closed with starch geni. In this month, tenggerese society is not allowed to have any intentions.

*Pujan Kawolu .* This ceremony falls in the eighth month (wolu) on the 1st year saka. Rain kawolu as quoting megeng. M, the community sends offerings to the village head, with the aim to save the earth, water, fire, wind, sun, moon and stars. The kawolu rain is done together with the village head.

*Pujan Kasangan.* This ceremony falls in the ninth month (sanga) on the 24th after the full moon saka. Communities walk around the village by sounding loud and carrying obpr. The ceremony begins with the women who deliver offerings to the village's head, to be charmed by the priest, then the pastor and the village elders form a line, walking around the village. The purpose of holding this ceremony is to plead Sang Hyang Widi Wasa for the safety of tengger society. Communities with children around the village carrying art instruments and torches.

*Kasada (Bulan Dua Belas).* Kasada ceremony held tanggal 14 and 15 done in pure pure pure, all tengger society gathered in the morning. Not only Tengger people who are Hindus, but all other Tengger people of religion. After the ceremony, anchoring offerings in the form of crops that have dipantrai shaman kekawah mountain Bromo. Not only the ceremony but the juga berkusyawah and bersilaturrahmi with dukun and Tengger society. The ceremony takes place during the full moon of kasada (to twelve) saka years, this ceremony is also called the Hari Raya Kurba. Usually five days before the ceremony Yadnya kasada, held a variety of spectacle such as: dances,

horse races in the sea of sand, a leisurely stroll, the exhibition. Around 05.00 pastor from each village, as well as the tengger community climb Bromo mountain to throw the sacrifice (offerings) to the crater of Mount Bromo. After the pastor throws his ongek (place of offerings) newly followed by other communities.

*Upacara Unan-unan.* The ceremony is held only once every five years. Unan-unan is a long year (like a leap year) doing a ceremony ngurawat universe, mensucikan things that are not good at the expense of the buffalo. Unan is menagrungi month. The unanimous goal is to pay respect to the ancestral spirits. In this event always held the slaughter of livestock namely buffalo. The head of the buffalo and its skin is placed on top of a large bamboo-made bamboo, paraded by pamujan.

While the ceremony is done individually: (a) Seven-monthly ceremony (sayut) is led by pandita dukun, (b) Ceremony indungi child, children who step on adolescence, (c) Ceremony Tugel Gombak (male) and Tugel Kuncung (female), Cutting a few hairs around the navel of a five-year-old child's hair, (d) Ngruwat ceremony, if there is a brother or two sons and a daughter or an only child, (e) Kawiahan Ceremony), The ceremony is the same as Kabul's permit, (f) Ceremony of Wala gara (Temu Manten), (g) Ceremony of Establishing the House, (h) Death Ceremony, at least 4 days after the ceremony of the camel To its owner), (i) Entas - Entas ceremony of the last death ceremony and marriage. "This time is a good time for the Tenggerese to carry out the entities and marriages. Ceremonies entas-entas by Tengger society as well as the cremation ceremony (Ngaben) in Bali. The difference, in the burnt Tengger society is the doll of the deceased. Most of the religious ceremonies in Ngadas Village are traditional ceremonies that have been going on for decades. The ceremonies are usually performed by the entire community of Ngadas Village, while for certain religious ceremonies carried out by each religious adherents.

Although polarized in many religions, but the people of Ngadas Village remain obedient and subject to Tengger custom. The strong influence of Tenggerese adat is also caused by the perception of Ngadas community that is strong enough against the supernatural forces that exist in their environment. The people of Ngadas, despite practicing the religion according to the religion they embraced, but they also have a strong belief in the spirit, the soul of the deceased, and the spirits. They believe that their village is guarded and protected by spirits that guard the village, fields and springs. For that they must always be in touch with these forces in order to create peace in the life of the community through traditional ceremonies performed in the sanggar, in

the sacred tombs, in danyang, at water sources, as well as in homes.

Formal institutional based on formal legislation is the village head, but in the context of the Tengger custom of government territory means the village head as well as the leader who leads the Tengger dynasty. The position of the village chief as well as the adat leaders is obtained by initiation and spiritual legitimation through the Mayu Village tradition, therefore it is also often called as a pack of officials or pak Inggi. The village head is demanded by the community as a guardian of tradition together with the traditional shaman who became the leader of the Tengger tradition.

The ritual ceremony held in the village is Karo Tradition, Pujan Ceremony, Kasada Ceremony, Galungan, Unan-unan, Mayu Village, and Bari'an. In addition to these common rituals, the community also organizes traditions in a series of life cycles namely births (selamat sayut, sekul brokohan, cuplak puser, among-among, tugel gombak / kuncung); Circumcision; Marriage (saptawala, pancagara, walagara), death (nyelawat, entas). These traditions must be tailored to the Tengger calendar and led by the Adat Shaman.

Another form that reinforces the identity of their performances as Tengger people is the use of sarongs in everyday appearances, including time to fields and other events. Sarong is not just as a warmer body, because for the citizens of Ngadas Village, sarong has a meaning ojo nyasar ojo ndlurung. Meaning not to get lost and not confused direction, people are expected not stray and not dlurung, nyasaritu everywhere and dlurungitu not know the direction. Another feature of identity is the use of Tengger language which is somewhat different from the general Javanese language. This is because some of the common vocabulary used by Tengger is an ancient vocabulary in Javanese. For example to call me with the word Reang (for men) or Isun (for women), Rika or Sira to call you, picis to call money, paran (what) and so on.

In addition there are local traditions that are still implemented and preserved in the Village Ngadas, the Gentenan Tradition as an amplifier of solidarity and harmony of recognition that man can not afford without the help of others in his environment, the recognition of the importance of support and assistance from other parties ditradisikan in the form of gentenan tradition. Gentenan means alternating, ie someone doing something to others either in the form of help or invitation in an opportunity and vice versa, on another occasion he will get help or invitation instead of others. Gentenanberarti also reward in kind to those who assist him or give good to him.

"With this gentenan, the brotherhood is not interrupted when the other has an aura of help, because if that helps to have the intent, our gentenan will also return the given plus with other items so that he also has a dependent again for gentenan again." (Interview with Arise Orip)

Religious harmony manifests itself in the daily practices of Ngadas Village community. Moreover spatial or settlement pattern in Ngadas village there is no special division based on religion. All religious people in the village of Ngadas live in a mix between religious people with one another. This indicates that there is no problem in religious differences, and a sense of togetherness as a Tengger resident strongly supports the realization of this harmony.

The practice of mutual respect is demonstrated by a willingness to fulfill an invitation from others. In the tradition of Ngadas Village, this invitation is called, if someone gets an invitation to attend another citizen's celebration then he must attend. The tradition of sharing food is also common, especially during holidays. Settlement patterns that blend into right-left neighbors without distinguishing religion will get aters or food parcels. On Karo holidays, there is a tradition of gentenan cecelukan, the tradition of inviting each other to eat neighbors. For those invited to eat should come, and vice versa on another occasion should invite the person who has invited it.

The practice of cooperation in the affairs of kemasyara-katan and personal also common thing done by citizens of Ngadas Village. In general activities such as gotong-royong and consecrated work are done together by the citizens without differentiating religion, such as road improvement, and also the construction of public facilities of road and school. Even in the construction of houses of worship in the village of Ngadas, all citizens participate, for example in the construction of a mosque in Hamlet Ngadas who also helped not only Muslims, but Buddhists and Hindus also helped. On the contrary, during the construction of temples and temples, Muslims also helped in the process of development. Likewise in the execution of traditional activities, such as Karo celebrations and other celebrations, all citizens are involved in its preparation as well as its process. Tradition of Tengger celebration in Ngadas village is followed by all existing religious people. This is because the tradition is a culture of Tengger for Ngadas villagers must be nurtured, and become a bond strengthening fellow Tengger in Ngadas Village. Various traditions undertaken by the citizens of Ngadas Village is a means of meeting among the citizens so as to become the adhesive power or social cohesion in the community. In Ngadas Village do not

recognize the written agreement. Antarsesama Ngadas villagers trust each other and try to be honest. If any of the parties fails to fulfill the agreement for a matter, it is informed and usually will be understood, and will be taken into account at the time of harvest or at the end. This is because each citizen keep each other to keep his speech and his agreement can be used as a handle. This attitude is based on the expression nek cow sing mencekel kancute, nek wong sing dicekel omonge, if the cattle held by the rope, if the man held his words or promises. This encourages trustworthiness and trust in fellow waga in Ngadas Village.

Another important indicator of harmony is the attitude of religious tolerance. The relationship between neighbors and religious followers works well because of the attitude of tolerance in the community. Although there are three religions, namely Buddhism, Islam, and Hinduism, as well as some Christians, social relationships go well based on Tengger cultural values held by Ngadas villagers. People have the freedom to practice their religion according to their religion. In fact, the house of worship in the village of Ngadas, in the form of temples, mosques, and temples built in mutual involving all the people of some of these religions. The mosque in Ngadas Hamlet is built from a land bought from Hindu citizens at half the price it should be, as a form of a sense of togetherness to support the Ngadas Village's people in performing their worship.

Ngadas Village community has a character that maintains ethics and values of good norms that are taught in informal education that is the environment of family and community through the activities of local customs. So that local traditions can be maintained well in the current era and the development of Ngadas Village as a tourist village that is visited by many tourists both from domestic and foreign. This proves that the implementation of character education through preserving local traditions and traditional ceremonies through informal education and indeginous learning.

### **3.1 CONCLUSION AND SUGGESTION**

#### **3.1 Conclusion**

Religious beliefs constitute a cognitive society, giving religion the possibility of being the direction-guide for behavioral patterns and social patterns. Ngadas Village community still preserves its trademark salam hong ulun basuki lasting, greeting is spoken in the reception and in the village meetings

This condition of harmony is manifested in the social practices of the Ngadas Village community, such as the Sayan (inverse) tradition, the Gentenan and Genten Cecelukan traditions (alternately helping, and alternately inviting meals), and the Nyelawat tradition (Slawat) or nglayata when there is a death. In the field of cooperation, the people of Ngadas Village usually cooperate in agriculture and livestock with Paron or Pertigan system. The relationship between neighbors and religious followers works well because of the tolerance attitude in the society is well based on Tengger cultural values.

Ngadas Village community has a character that maintains ethics and values of good norms that are taught in informal education that is the environment of family and community through the activities of local customs. So that local traditions can be maintained well in the current era and the development of Ngadas Village as a tourist village that is visited by many tourists both from domestic and foreign. This proves that the implementation of character education through preserving local traditions and traditional ceremonies through informal education and indeginous learning.

#### **3.2 Suggestion**

Importance of Local Government maintains local traditions in Ngadas Village which is now a tourist village, especially in maintaining Adat Tourism Village as an educative village about local wisdom.

Village heads and parents maintain local traditions damalm maintaining and preserving local traditions both community and individual traditions through informal education

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