

Multicultural Transformation in Educational Studies

(Multicultural Transformation of "Kasada" Tradition on Tengger Community in Educational Studies)

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Abstract—“Kasada” tradition becomes an important and fundamental part of educational and ecological relationship between man with natural and social environment. Various attributes and phenomena’s presented in that tradition indicate some changes, but there are some fixed social phenomena, such as the presence of multicultural values. They use the values to answer challenges in present and future. Their ability in creating various forms of culture is interesting to be studied and used as a material in educational studies. The purpose of this research is (1) to explore data and analyze “Kasada” tradition in Tengger community; (2) to describe and analyze multicultural values that exist on “Kasada” tradition in educational studies. The research approach used is qualitative-ethnographic model of Spradley with progressive step forward. The research results are: (1) background of “Kasada” tradition is related to the existence of Tengger community as a farmer in highlands of Bromo. The tradition is as a form of ecological adaptation, actualization of local wisdom, and life skills education to the young generation of Tengger; (2) In “Kasada” tradition there are some multicultural values, such as: sacrifice, fellow love, mutual help, perseverance, respect of other’s work, love for nature conservation, and social responsibility. These values can’t be separated from their efforts to respond unique ecological challenges and the entry of modernity in socio-cultural life, and so can be used in educational studies.

Keywords- *multicultural transformation, “Kasada” tradition, Tengger community, education*

I. INTRODUCTION

Study about society and culture of Tengger really attracted our attention, remembering they have uniq culture that still strongly authentic in modern era as it is today. Study about the history of Tengger community has ever been conducted briefly [1]. This study is more about integration and social harmony of Tengger community. This study has a very challenging theme, especially in the middle of social situation where ethnic societies often have conflict. Generally, socio-cultural relationships seem to be peaceful and harmonious in Tengger [2].

These socio-cultural relationships occur both between different Tengger communities of different group (interests, including political aspirations), religion, administrative geographical location (whether different village, sub-district or

district) as well as differences that occur in a family whose members have different religious believes. There is a set of values that is implanted to Tengger young generation in interacting with their neighbors and other societies, so in their daily lives, there is a practice of peace and harmony of living together. One of the important instruments in inheritance of these values is through “Kasada” tradition. This tradition shows how the existence of Tengger community life in answering challenges that occur in past and future. Multicultural education and life skills, as well as character education based on national values and local wisdom are summarized in the implementation of “Kasada” tradition.

II. METHOD

This study used qualitative approach. In addition, because it is related to the problem of community cultural custom, it is also combined with ethnographic approach by using progressive step forward model of Spradley, which includes: determination of research subjects/interviewers, interviews, ethnographic notes, descriptive questions, interview analysis, domain analysis, structural questions, taxonomic analysis, contrast questions, component analysis, and cultural theme findings [3]. Object of this study is the phenomenon of character-oriented nationality education related to “Kasada” ceremony tradition that has certain specifications. In this study, depicted scheme that describes education and elements of the ceremonial tradition as a form of their ecological adaptation, as well as a form of local wisdom and life skills education.

Research was conducted in the closest villages to Mount Bromocrater, which are considered as the holiest villages in Bromo-Tengger-Semeru region, i.e.: Ngadisari (Probolinggo), Ranupani (Lumajang), Ngadas (Malang), and Wonokitri (Pasuruan). To collect the data uses several techniques, i.e.: (1) observation, (2) participatory in-depth interviews to the point of saturation, and (3) study documentation. The main data sources of this study consist of traditional elders, religious leaders, and formal leaders, informal leaders (Head of Shaman, Wong Sepuh, Pak Legen, and some residents of Tengger community in involved villages). They were chosen based on purposive sampling in an effort to obtain complete data and accordance with research objectives. Analysis used is

ethnographic analysis of Spradley model [3]. Also selected an interactive analysis model of Miles and Huberman, which consists of three stages, i.e. (1) data reduction, (2) data presentation, and (3) conclusion drawing. In order to guarantee data validity, several criteria were used, i.e.: (1) degree of trust, (2) flexibility, (3) dependence, and (4) certainty [4].

III. RESULT AND DISCUSSION

A. "Kasada" Tradition in Tengger Community

"Kasada" tradition is done annually on the twelfth ("Kasada") calendar of Tengger and describes the development of this community in traversing life from the beginning of their existence until now. Ethnographic studies on the altar of this community life illustrate their wisdom in responding various challenges over a long period of time. This tradition has undergone several changes now, especially regarding the peak event of throwing offerings. In the past, ceremony was centered from Cemoro Lawang area which is one of the hamlets on Ngadisari Village, Sukapura District. Pura Poten located in sea sand, on the road to Mount Bromo crater, now used as the center of "Kasada" tradition and known as "Yadnya Kasada" (Hindu Balinese influence), actually is not a real and very long place [5]. Likewise, some new stops at Cemoro Lawang, slightly downstairs from Bromo Asri Hotel and at the gateway to the trap towards Mount Bromo crater, are new buildings which are now functioned and integrated in tradition performance.

Watu Balang and Watu Dukun are relatively longer buildings and served as stops in sea sand during "Kasada" ceremony. In Watu Balang the participants of ritual spin three times counter-clockwise. Both people and vehicles (motorcycles or cars) will surround a complex made of stone walls measuring approximately 3 x 3 meters, in which there is a large rock and prayer place with the caretaker or shaman who served on duty. Some part of the offerings will be given a spell by shaman, and some are also given to the shaman. In Watu Dukun, again offerings are also brought into the complex of building whose shape and size is similar to the first. In this place, offerings in the form of food will be opened and eaten together by Tengger family who will harbor the offerings with shamans and the visitors [6].

This tradition seems very old and pragmatically a long journey made from home to Mount Bromo crater is very far. This stopping points are strategic location to see situation from a distance because the landscape is quite flat with a vast expanse of sand. From there it can be seen quite clearly even though far away, the atmosphere of people who anchored crops or animals, being up or down from Mount Bromo crater. In addition, a fairly exhausting trip from home usually causes stomach hungry and tired. At this stopping point each family opens food and beverage package and will very kindly offer their food to us. Just a shame, wind often blows hard with flying dust and interfere with the pleasures of cuisine.

Peak of "Kasada" ceremonies are often not same among Tengger communities in Brang Kulon (Malang and Pasuruan

districts) with those in Brang Wetan (Lumajang and Probolinggo districts). This inequality is acceptable because there is a belief that the implementation can be done at Purwaning Purnama (early full moon), Purnama Sidi (full moon), or Purnaning Purnama (late full moon). Selection of the day often becomes a source of debate between the two groups in the past, especially when East Tengger led by Mr. Soedja'i and West Tengger led by Mbah Ngatrulin. Now both of them have died. All new shaman candidates from all over Tengger territory when performing or undergoing tests and graduations as new shaman must follow him at Dhiksa Widhi, which takes place simultaneously with Kasada peak in early morning at Pura Poten led by Mr. Soetomo. With this phenomenon, actually there is enough instrument to marry back Tengger community, whether in the East or West camp. Despite several important changes, such as the emergence of new places as a complement to "Kasada" tradition and the use of modern technological tools such as cars and motorcycles, the essence of this tradition still exists [7].

From the beginning, "Kasada" tradition is intended to anchor various crops to Mount Bromo crater. This activity is related to the legend of "Roro AnTENG and Joko SeGER", who had been married for a long time but did not have a child. Through meditation and praying to God, they acquired child on condition that their youngest son would be sacrificed [6]. But until they had 25 children, the promise was "forgotten". So God took their youngest son (Raden Kusuma), through an eruption of Mount Bromo. That youngest child was dragged into the crater. "Kasada" tradition is an attempt to recall the history life of this community by bringing back their collective memory to understand and revitalize their social life as an integrated mountain community. In time travel, social integration will undergo fading and through the performance of this tradition, social integration is reinforced every year [8].

B. Multicultural Values in "Kasada" Tradition.

The most prominent social activities and customs of Tengger community is an attitude of togetherness based on the feeling of harmony and peace. Various sacred rituals are always done with the spirit of togetherness. Especially in the performance of "Kasada" ceremony, they run with sincerity, joy, mutual cooperation, sacrifice, and various attitudes and behaviors that show the height of praise and dignity as social beings. This ceremony takes place by involving all citizens, from elder custom to children, both men and women in total. "Kasada" ceremony is believed as an ancestral remnant, in which there are many very important values and integral to the aspects of their daily social life, especially intertwined with their original religion, i.e. worship to ancestral spirits [9]. This tradition provides a base for interaction with natural and social environment.

While many multiethnic and multicultural communities in Indonesia show negative behavior, such as selfishness, self-centeredness, greed, ignorance, narrow-mindedness, there is a life lesson to be gained from this tradition. Mutual cooperation become the main value arisen. This tradition is done personally, family, and society as a whole. Each person in

family helps each other carry out these activities in order to succeed and run smoothly. Likewise each family helps the community as a whole to complete and perfect the implementation of tradition. Sacrifice value is also very prominent. The sacrificed commodity to Mount Bromo crater can be good crops, such as potatoes, onions, carrots, corn, cabbage, or livestock, such as chickens or goats. They show value of appreciating others work and social responsibility by participating in fulfilling various obligations and supporting various processions from beginning to end, including showing attractions or honoring the implementation of various events, such as “Roro AnTENG and Joko SeGER” ballet before the core event take place.

Tengger community also place love value of past and future in a balance way. Respecting for ancestors is done by them, living as hard workers also they do. Values associated with their love for environmental sustainability really stand out. Tengger earth has very limited carrying capacity, but they can still maintain sustainability, especially the presence of large trees and the availability of water sources [10]. Their community is very appreciative with newcomers. They invite guests to engage in their traditions, including receiving and feeding newcomers. They induce all of these values to the entire young generation of Tengger, especially children, either through speech or behavior and exemplary.

The involvement of children in this tradition is to provide and instill education values to their younger generations to care about others, at once not forgetting the past that sustain their identity as a tough mountain community farmer. Hereditary, the sacred legend of this tradition is conveyed back to the younger generation so the continuity of this tradition is maintained. From childhood they had seen and felt how the communal life activity has been run by older generation successfully. That success will whip them into carrying out this tradition and also practicing the noble values that previous generations have done [11]. The values emerging in this tradition are well suited to be a reflection for various ethnics in Indonesia to be applied in social life daily, especially in establishing inter-ethnic social interaction.

IV. CONCLUSIONS

“Kasada” tradition of is very old. This tradition is done as a form of Tengger community local wisdom in addressing social issues with a primary focus on achieving social integration. Various good values in their social life are induced to the younger generation through the implementation of this tradition. The values emerging from this tradition are

important to be preserved and disseminated to various ethnics in Indonesia, in order to achieve a harmonious, safe, and peaceful social life, especially in social interaction in multiethnic and multicultural societies.

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