



The role of customary and religious institutions in shaping socio-cultural policy and sustainable tourism governance

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ABSTRACT

Background: Ngadisari Village in the Mount Bromo area is home to the Tengger community, where agriculture and tourism are the main livelihood sources. Beyond economic activity, the village's socio-cultural life remains strongly influenced by customary regulations and religious traditions that shape daily interactions, resource management, and tourism practices. **Methods:** This study employs a qualitative approach, examining community practices, local rituals, and policy frameworks to analyze the persistence of traditional systems within the context of rapid modernization and tourism development. **Findings:** The results show that customary law and religious ceremonies continue to function as guiding norms for community cohesion, resource allocation, and tourism governance. These practices not only strengthen local identity but also contribute to the sustainability of tourism by embedding cultural values in development strategies. **Conclusion:** The resilience of customary and religious frameworks demonstrates that socio-cultural institutions remain central in balancing modernization with tradition in the Mount Bromo area. **Novelty/Originality of this article:** Unlike most studies that emphasize the economic or environmental dimensions of tourism in Tengger communities, this research highlights the enduring role of belief systems and rituals in sustaining community cohesion and guiding tourism development.

KEYWORDS: social; community; regulation.

1. Introduction

Village communities are very closely related to local customs or culture, customary law communities as a group of people who are bound by their customary legal order as a legal alliance because of the similarity of residence or on the basis of heredity. Socio-culture of indigenous peoples is one of the social capitals that can be utilized in the context of implementing development, so it is necessary to carry out conservation and development efforts that are in accordance with the characteristics of indigenous and tribal peoples. Preservation and development of community customary and socio-cultural values are intended to strengthen individual and community identities in supporting smooth governance and development by taking into account basic concepts, basic programs and implementation strategies. Likewise in Ngadisari Village which still maintains the cultural values and customs of the local community.

Ngadisari Village is one of the villages located in Sukapura District, Probolinggo Regency. The Tengger tribe in Ngadisari Village is a tribe or community that is still close and adheres to the values and beliefs of customs and traditions. It can be seen from daily life that

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they always do good, respect each other and always prioritize the religious values and beliefs of the local community. The purpose of this study was to determine the social conditions of the people in Ngadisari Village, Sukapura District and to find out the customary rules in Ngadisari Village, Sukapura District.

2. Methods

The method of data collection in this study is primary and secondary data collection, primary data collection consists of observation, interviews and documentation. Meanwhile, secondary data collection consisted of literature and Central Bureau of Statistics/*Badan Pusat Statistik* (BPS). The research location was conducted in Ngadisari Village, Sukapura District, Probolinggo Regency using a qualitative descriptive analysis, to analyze the social conditions of the people of Ngadisari Village, Sakapura District and to analyze the customary regulations in Ngadisari Village, Sukapura District.

3. Results and Discussion

3.1 General description

Ngadisari Village is one of the villages in Sukapura District, Probolinggo Regency with an area of 7.75 km² or 775 Ha with an altitude of 1,950 meters above sea level. The average daily temperature is 10-20 degrees Celsius. The location of Ngadisari Village is located in the Bromo Tengger Semeru National Planting tourist area. Ngadisari Village is inhabited by residents of the Tengger Tribe who are descendants of some of the refugees from the Majapahit Kingdom who fled to Bali Island. Ngadisari

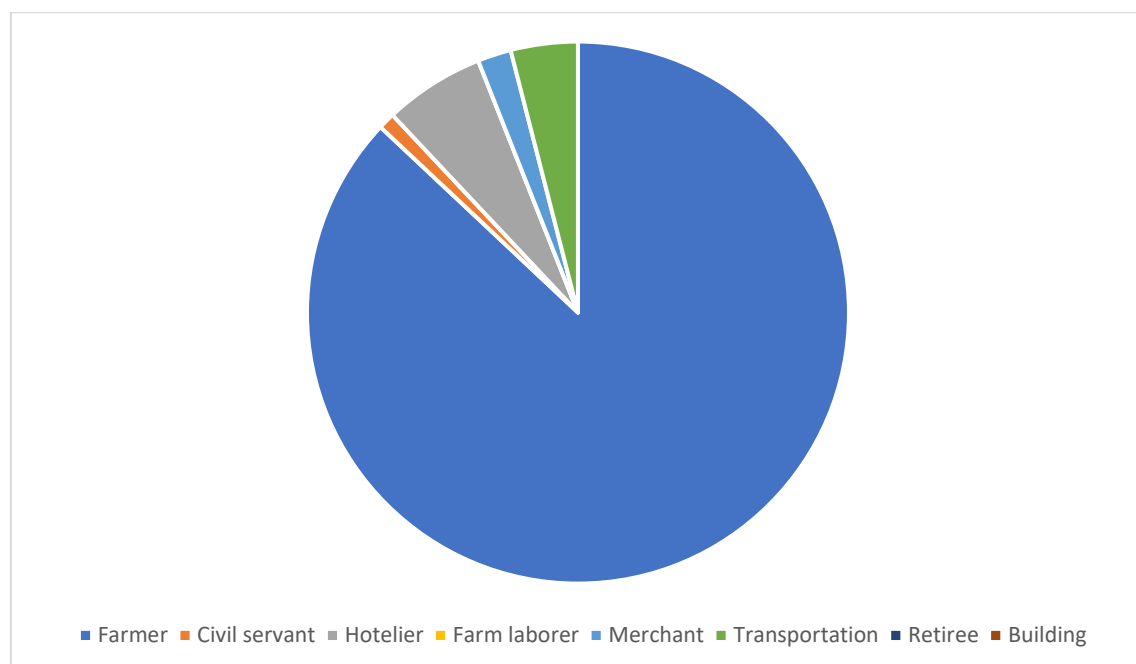


Fig 1. Employment percentage chart

Village is bordered by Pasuruan Regency to the north, Wonotoro Village and Jetak Village to the east, Ngadas Village to the south and Sand Dune Village to the west. In Ngadisari Village, there are 3 classifications of slopes, namely flat, rather steep, steep due to the contours of the area, steep classification of 589.8 Ha, rather steep 71.1 Ha and flat 289.2 Ha. Ngadisari Village has 2 types of soil, namely andosol and litosol. With an area of andosol 324.8 Ha with a percentage of 34% and litosol soil has an area of 625.9 Ha with a percentage

of 66%. The population of Ngadisari Village in 2020 is 1,518 people divided into 770 male residents and 778 female residents. The heads of families (KK) in Ngadisari Village are 515 families.

Then, land use in Ngadisari Village consists of forests, gardens, fields, settlements, dry land agriculture, and open land. Land use is dominated by agriculture, which is 14,075.9 Ha and the least use is settlement, which is 47.9 Ha. According to Sukapura District in Figures 2021, educational facilities in Ngadisari Village have 2 public elementary schools, 1 state vocational school, and only 1 midwife has available health facilities. Residents of Ngadisari Village have diverse livelihoods not only as farmers but also as laborers, civil servants, traders, hotel service owners, villas and homestays. the livelihoods of the residents of Ngadisari Village are dominated as farmers. tourism in the area of Mount Bromo (Fig. 1).

3.2 Social conditions of the people of Ngadisari village

Society's socio-culture is an idealistic conception of good and bad regarding the nature of human life in the scope of human relations with creators, fellow human beings, nature, the dimensions of space and time and in interpreting their works.



Fig 2. Social activities of the Ngadisari village community

3.2.1 Population social description

The majority of the residents of Ngadisari Village are Hindus, the residents of Ngadisari village have traditional ceremonies and religious rituals which are held in the Mount Bromo area, one of which is the Kasada ceremony which is one of the attractions for visitors which is carried out on the 14th of the Kasada month to commemorate the sacrifice of the youngest son of the Roro couple Anteng and Joko Seger namely Raden Kusuma who has volunteered himself for the safety of the Tribe people and to ask for safety and blessings, as well as annual traditional rituals such as the Karo traditional ritual on Wulan (month) Karo with the performance of the Sodoran Dance, Pujan Kapat, Pujan Kepitu with the implementation of Megeng (Nyepi) followed by Pasa Mutih (White Fasting), Pujan Kewolu, Pujan Kesanga with the implementation of the Torch-Torches ritual (Torch Parade), and Pujan Kasada.



Fig. 3. Agricultural activities of the Ngadisari village community

The majority of the Ngadisari Village community work in agriculture because of the fertile land in Ngadisari Village so that the community earns a fairly high income from the agricultural sector. The community grows vegetables such as potatoes, carrots, cabbage, leeks, and garlic. And some are non-agricultural, such as in the field of tourism and civil servants.

3.2.2 Basic program

The planning for Ngadisari Village based on the 2010-2029 Probolinggo Regency Spatial Planning is directed to become a community-based tourism village because it is related to the beliefs of the local residents of Ngadisari Village of the Tengger Tribe which are very thick in customs which have a major influence on the management of development and development carried out, especially tourism development in the Park area Bromo Tengger Semeru National. The social culture of the people of Ngadisari Village is still synonymous with their customary values. The life of the Tengger people is full of peace and the conditions of the people are safe and comfortable, and there is still mutual cooperation of local residents, holding deliberations in making decisions, especially in planning. One of the plans that was carried out was the development in the field of education through teaching materials in schools which were developed based on customs by the chief of the Tengger tribe BS.

3.2.3 Implementation strategy

This implementation strategy identifies cultural values and potential that can be preserved and developed, based on the results of research in Ngadisari Village, Sukapura District, cultural values and superior potential of Bromo Tengger Semeru National Park can be preserved and developed further such as traditional ceremonies consisting of Kasada Ceremony, Karo Ceremony, Unan Unan Ceremony, Entas Entas Ceremony, Pujan Mubeng Ceremony, Birth Ceremony, Tugel Kuncung Ceremony, Marriage Ceremony, Death Ceremony, Barikan Ceremony, and Liliwet Ceremony. As well as the potential and attractiveness that is owned, namely Bromo Tengger Semeru National Park where Ngadisari Village is one of the entrances to Mount Bromo. Attractions have such as the crater of Mount Bromo, the view of the rising sun and the sea of sand of Mount Bromo.



Fig. 4. Environmental conditions in the mount Bromo area

3.3 Rules of customs of Ngadisari village

Ngadisari village is inhabited by residents of the Tengger Tribe. Some of the Tenggerese are descendants of refugees from the Majapahit Kingdom who fled to Bali Island. Therefore, the customary rules of Ngadisari Village are still very strong.



Fig 5. FGD with Tengger traditional tribe heads

Based on the results of interviews with the Head of the Tengger Customary Tribe regarding the customary laws and regulations that have been carried out, he said that:

"... The people of the Tengger Tribe still believe in the existence of spirits and still pay homage or treats to the spirits. Once a month, rituals are always held such as alms of the earth. Every once a year a big ritual will be held, namely the Kasada Ceremony. Before the ritual is carried out there is something called 'Gugur Gunung' which is the term for cleaning before the ritual is carried out. Residents work together to clean the environment" (BS/Head of the Tengger Tribe, Ngadisari Village).

Belief in ancestral spirits is inherent in the identity of the Tengger people and has been passed down from generation to generation. Basically the people of the Tengger tribe have animism and dynamism, namely beliefs that are still closely related to spirits and objects that have supernatural powers. This is one way for them to maintain and preserve their culture so that they have their own characteristics that can be recognized made superior by the Tengger indigenous people. This Kasada ceremony is one of the traditional ceremonies that attracts a lot of tourist interest in the socio-cultural life of the Tengger people. The tradition of mountain fall as a place for them to strengthen the kinship between one another. For regulations on traditional clothing or typical clothing used, if everyday clothing is equipped with sarongs for both men and women from the age of children to elderly adults. While the traditional clothes, namely for men, black tops and bottoms are equipped with sarongs and udeng, while for women, they are black kebaya with yellow scarves and sarongs.

4. Conclusions

The social conditions of the people of Ngadisari Village are very diverse and are still steeped in tribal customs and traditions. The people of Ngadisari village strictly comply with the policies or rules made by the government, especially the customary policies that are made together. The majority of the population works in agriculture because the land is fertile, so that people get a fairly high income from the agricultural sector. Based on the Regional Spatial Planning/*Rencana Tata Ruang Wilayah* (RTRW) of Probolinggo Regency for 2010-2029 Ngadisari Village is directed to become a community-based tourism village because it is related to the local community's trust in Ngadisari Village of the Tengger Tribe which is very thick with customs that have a major influence on the management of human resource development and natural resources, especially tourism development in the Bromo Tengger Semeru National Park area. The customary rules of Ngadisari Village are still very strong among the population, who are predominantly Hindu. Many rituals are performed

once a month, once a year, or once every 5 years. This happens because the Tengger people in Ngadisari Village still believe in the existence of spirits. Even with the advancement of technology and the times that are developing, the social conditions of religious communities that also help each other do not disappear and do not change from time to time.

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