Integration of ecology and culture in encouraging village government innovation in the Bromo-Tengger-Semeru area

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Abstract

Bromo Tengger Semeru with four districts in East Java, National Park (Taman Nasional Bromo Tengger Semeru) has incredibly great potential. This region not only showcases the magnificence and majesty of God's creations, Mount Semeru and Mount Bromo, but it also shows how well the Tengger Tribe Community gets along with one another. Due to the growth of the local tourism sector, the Tengger community has long been renowned for its great diversity and for continuously maintaining its traditions in the face of intense outside cultural pressures. The Tengger Community continues to uphold and perform a number of cultural practices and ceremonies, including the Yadnya Kasada Ceremony, Hari Raya Karo, Enatas-Enatas, Ojang, Unan-anan Ceremony, Mahen Pujang Ceremony, Sesayut Ceremony, and Praswala Garas Ceremony. In the hopes of finding safety and tranquility in life, the Tengger people place great importance on the presence of rituals and customs, which at the very least aim to honor their ancestors. This paper is the outcome of a qualitative study employing observational data gathering methods, focus groups, and in-depth interviews. The one-month research project, completed in November 2023, painted a picture of how the Tengger community is integrating the development of customs, culture, and ecological management skills in order to foster innovation and harmony for the village government in Sapikerep Village, Probolinggo Regency, and Tosari Village, Pasuruan Regency, Bromo TNBTS Area.

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Introduction

Since ancient times, Indonesia has been known to the world as a large country with abundant natural resources and diversity of ethnicity, culture, religion and language. Indonesia has 17,500 islands. 400 ethnic groups consisting of 740 ethnicities and 652 regional languages. Of course, we should be grateful for God's extraordinary blessing, where the plurality and heterogeneity of Indonesian society can be built on the principle of national unity and integrity.

One of Indonesia's tribal and cultural riches that should be grateful for and protected is the Tengger Tribe in East Java Province. The Tengger people are generally spread out and inhabit several areas on the slopes of the Bromo-Tengger-Semeru mountains starting from Probolinggo Regency, Malang Regency, Lumajang Regency and Pasuruan Regency. The majority of Tengger people are Hindu and Muslim as well as several other beliefs. From a socio-economic aspect, the Tengger people depend for their economic life on agricultural activities, plantations and the tourism sector. Many people know the existence of the Tengger Tribe from one of God's extraordinary beautiful masterpieces, namely Mount Bromo. The beauty of Mount Bromo and the harmony of the social and cultural life of the Tengger people within it are complementary attractions.

Long before modern civilization today, history has recorded that, in the era of the Majapahit Kingdom, the Tengger plateau was known as a peaceful, serene region, and its people were even free from paying taxes called titleman (Sutarto, 1998). Even in the...
book The History of Java, Governor General Thomas Stamford Raffles really admired the Tengger people. Raffles saw that the Tengger people lived in a peaceful atmosphere, orderly, orderly, honest, hard working, and always happy. Not only that, the nature of honesty, sincerity and friendliness of the Tengger people can still be seen today. The atmosphere of peace, tranquility, security and tolerance reflected in the daily life of the Tengger people can be used as a reference in the formative period of modern Indonesia. The Tengger tribe can be used as a form of cultural landscape which, if properly developed and managed, its existence will make a more meaningful contribution not only to itself, but also to Indonesia (Raffles, 1978).

The Tengger tribe was born and developed inseparable from history and the values held by its ancestors. The Tengger people believe that the name Tenger comes from a combination of the last two syllables of the names of their ancestors, namely Roro Anteng and Joko Seger. Roro Anteng is believed to be the daughter of King Brawijaya V of the Majapahit Kingdom and Jaka Seger, the son of a brahmin who mediated in the Tengger highlands. Another history records that from the first discovered stone inscription, dated 851 Saka (929 AD), it states that a village called Walandhit, which is located in the Tengger mountain area, is a holy place inhabited by Hulun Hyang, namely people who spend their lives as a servant of the gods. The second inscription found, still in the same century, states that in this area the residents carried out worship services that were oriented towards Mount Bromo, and worshiped a god named Sang Hyang Swayambuwa, or what in Hinduism is known as Dewa Brahma. This inscription is dated 1327 Saka or 1407 AD (1405 AD). This inscription states that a village called Walandhit was inhabited by Hulun Hyang or servants of the gods, and the land around Walandhit was called hila-hila or holy. The residents of Walandhit village are exempt from having to pay titleman, namely the state ceremonial tax, because they are obliged to worship Mount Bromo, a sacred mountain. This inscription was gifted by Bathara Hyang Wekas in Sukha (Hayam Wuruk) in the month of Asada. The name Walandhit is also mentioned by Prapanca, a famous poet from the Majapahit kingdom in Kakawin Nagarakertagama. Walandhit is the name of a holy place that was highly respected by the Majapahit kingdom. In this place, Buddhist and Saiwa groups live (Pigeaud, 1963). Most likely, Walandhit at that time was one of the mandalas led by a god teacher. The guru deity is a Siddhapandita (a priest of perfect knowledge) who presides over a mandala. In fact, a mandala is a priest's residence in the forest or in a place very far from the crowds, which is usually called a Wanasrama. Places like this might also be inhabited by sages or ascetics who lived in seclusion (Munandar, 1990).

This historical evidence further confirms the existence of the Tengger people who up to now adhere to the principles of Tengger Budi Lahur (Signs of Nobility of Good Character). Tenger people still adhere to traditional beliefs until now. The values of traditionalism that once prevailed in the Majapahit era can be seen only around Tenger. The innocence, honesty and simplicity of the Tenger residents adds to the peaceful atmosphere of its residents. Since the beginning of the Hindu kingdom in Indonesia, the name Tenger has been known and recognized as the land of hila-hila (holy land). The inhabitants of the Tenger area are considered the Spiritual Hulun of Sang Hyang Widhi Wasa (spiritual servants who are obedient to God Almighty). The principles and values that are currently held firmly by the Tenger people certainly go hand in hand with the various cultures and customs that continue to be preserved as a system of life for the people on the slopes of Mount Bromo, even though their religions and beliefs differ. And in the midst of cultural expansion entering the region as a result of massive tourism development. There are several forms of culture, customs and rituals which are still maintained and carried out by the Tenger Community, such as the Yadnya Kasada Ceremony, Hari Raya Karo, Entus-Entus, Ojung, Unan-unan Ceremony, Death Ceremony, Pujang Mubeng Ceremony, Sesayat Ceremony and Praswala Gara Ceremony. The existence of rituals and traditions has a huge function in the lives of the Tenger people, at least with the aim of paying respect to their ancestors in the hope that the Tenger people will gain safety and peace in life. Traditional rituals such as the Yadnya Kasada, for example, function as a medium for the Tenger people to ask for safety and prosperity for their lives, not only for the Tenger people but also for all people in Indonesia. Meanwhile, the Karo ritual functions as a manifestation of gratitude and also a request for safety, prosperity and a smooth life for the Tenger people. Karo ritual also functions to strengthen the relationships that exist between the Tenger people. This closeness is achieved to avoid conflicts that might occur due to lack of communication. On the other hand, for example, the Unan-Unan traditional ritual is carried out to cleanse the village and surrounding area of various bad things that have happened and may happen in the future. The Unan-Unan ritual is also believed by the Tenger people to be a traditional tradition aimed at balancing nature from bad things that might affect it. The aim of Unan-Unan is also to give alms to nature and its contents, as well as to those who protect water sources, villages and land for agriculture (Jamilah, 2021).

Looking at the rituals and customary traditions that have developed, we finally know that the rituals and traditions that the Tenger community consistently carries out to this day, are not only a social system, customs and culture of the community but there are efforts to build integration and harmonization of life towards nature and the environment. . This reality is able to strengthen the ethnoscological perspective as an academic perspective, which studies people's lives in interpreting ecological sustainability and life, in harmony with the natural and social environment. The ethnoscological perspective considers that in traditional societies, their lives are generally very close to nature, observing and getting to know its characteristics well so they know how to maintain and build relationships with nature. Humans in this case have a big role in utilizing and maintaining sustainability (Ahimsa-Putra, 2007). It should be noted that ethnoscology is a relatively new branch of science, therefore there is no agreement among experts in determining its terminology. This field of science emerged as a result of a new paradigm perspective in ecological science, namely sustainability. So in this case, ethnology not only studies the relationship between humans and the environment, but also about regional conditions and also the culture that exists in society which has an influence on that region. The field of ethnoscology has its main sources, namely in the fields of Anthropology (ethnoscience), Ethnobiology, Agro-Ecology, and Environmental Geography (Purwanto, 2003).

The ethnoscological perspective also looks at how community groups view nature in relation to beliefs, knowledge and goals, and
how they imagine its use, management and opportunities for exploiting resources. With local knowledge, humans are able to manage natural resources well (Dian Aswita, IGP Suryadarma, 2018).

From an ethnoecological perspective, the Tengger people have a strong belief that nature is a part of their ancestors and their lives, which of course means they really understand how to protect and preserve the environment. They are able to demonstrate and actualize how to maintain harmony between God, humans and nature through traditions and traditional rituals that are consistently carried out to this day. So this gives rise to a great responsibility towards the environment which is deeply embedded in the lives of the Tengger people.

Not only that, the harmonization of culture, religion and ecology among the Tengger community will certainly encourage efforts to create innovation at the village government level, both in Sapikerep Village, Probolinggo and Tosari Village, Pasuruan. The innovations that emerge at the Village Government level are of course based on developing traditional values, for example leadership philosophies that develop among the Tengger Community such as Rasaning manunggal which is the main essence that builds balance and harmony in the life of the Tengger community so that the life of the Tengger community becomes peaceful and serene. Rasaning manunggal does not only mean uniting each other between humans, but also uniting humans with humans, humans with nature, and humans with God. Concern for future generations, responsibility, the idea of harmony, and preserving ancestral heritage are the ethos of the value of Rasaning manunggal. These characteristics can be adopted for the government system in Indonesia because there is an element of sustainability which includes human resources and natural resources, which is the main goal of policy movements in Indonesia produced by the government. These characteristics also require a strong spiritual background from leaders because basically religious values function to regulate human life so that it is peaceful and peaceful and function to maintain human integrity itself. This is the fundamental background of this article, where researchers want to see to what extent the integration of custom, religion, culture and ecological sustainability that is developing among the Tengger community can encourage the realization of policy and program innovations in the village government in Sapikerep Village, Probolinggo Regency, and Tosari Village, Pasuruan Regency.

Apart from that, if studied using the Good Environmental Governance approach, village governments in the TNBTS area, especially in Sapikerep Village, Probolinggo Regency and Tosari Village, Pasuruan Regency, are able to produce policy innovations in the field of agro-culture-based tourism development and policies to improve community welfare. So that the role of each actor starting from the Government, Community and Private Sector in the TNBTS Area is able to encourage the integration of customs, religion, culture and ecological sustainability which provides benefits and benefits for the community.

**Literature Review**

In this article, the author uses two interrelated perspectives, namely the ethnoecological perspective and good environmental governance. Ethnoecology is used to see and analyze the relationship between the activities of the Tengger people which are steeped in traditional rituals and the way they relate to nature.

The ethnoecological perspective is an academic perspective, which studies people's lives in understanding ecological sustainability and life, in harmony with the natural and social environment. The ethnoecological perspective considers that in traditional societies, their lives are generally very close to nature, observing and getting to know its characteristics well so they know how to maintain and build relationships with nature. Humans in this case have a big role in utilizing and maintaining sustainability. So in this article, where researchers want to see to what extent the integration of custom, religion, culture and ecological sustainability that is developing among the Tengger community can encourage the realization of policy and program innovations in the village government in Sapikerep Village, Probolinggo Regency, and Tosari Village, Pasuruan Regency. The authors of this research focus on the importance of harmony and ecological sustainability in the Tengger community. These characteristics can be adopted for the government system in Indonesia because there is an element of sustainability which includes human resources and natural resources, which is the main goal of policy movements in Indonesia produced by the government. These characteristics also require a strong spiritual background from leaders because basically religious values function to regulate human life so that it is peaceful and peaceful and function to maintain human integrity itself. This is the fundamental background of this article, where researchers want to see to what extent the integration of custom, religion, culture and ecological sustainability that is developing among the Tengger community can encourage the realization of policy and program innovations in the village government in Sapikerep Village, Probolinggo Regency, and Tosari Village, Pasuruan Regency.

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The concept of ethnoecology which discusses the close relationship between humans, living space and all human activities on earth, which was developed by figures such as Friedrich Ratzel, who used the concept of Lebenraum (living-space), is a concept of ethnoecological science, which can be interpreted as meaning that in every Regions have certain characteristics that can create differences that range from broad to limited, starting from:

i. Spatial interrelation and interaction based on the framework of distribution, occurrence, growth and ecology on the earth's surface

ii. The distribution of spatial phenomena, not observed individually, but studied in complex relationships as a system.

iii. Study of the time factor using a historical approach in ethnoecology, namely: taking into account the process of change, so that we can estimate the process of change and can also make predictions about the phenomena we observe. The interrelation and interaction of spatial phenomena, such as: the distribution and degree of relationship, give rise to many characteristic properties (Hilmanto, 2010).
The history of ethnoecology begins with the ability of ethnic groups to sort, select and understand the uniqueness of nature which can be utilized to fulfill the basic needs and survival of indigenous peoples. The lives of indigenous peoples are always closely related to nature because their needs for food, clothing and shelter are the result of production that comes from natural resources in the environment of these indigenous communities. Natural resources that are always utilized by local communities must be preserved so that environmental conditions remain balanced. Efforts to preserve natural resources include creating regulations for environmental management that are conservative in nature, that is, without destroying or exploiting (draining) the available natural resources (Dian Aswita, IGP Suryadarma, 2018). The relationship between indigenous communities and their environment in implementing the concept of governance has made the relationship between the state, society and the private sector stand equal. Governance in this context is understood as a state management framework in the context of environmental sustainability and local culture. Environmental governance is a new paradigm in the environmental sector which is an important part of achieving Good Governance. The concept of Good Governance is a paradigm that cannot be separated from the concept of governance. The concept of governance departs from the term government. Government is a term used for organizations or institutions that exercise government power in a country. This government concept can be said to be an old concept in government administration because it only emphasizes government institutions as the dominant or sole regulator and implementer in government administration. Therefore, the concept of governance replaces the concept of government in aspects and studies of government (Yunas, 2022).

The objectives of this study are to investigate the relationship between government, the private sector, and indigenous communities in the Bromo Tengger Semeru National Park by comparing the phenomenon investigated, namely the Integration of Ecology and Culture in Encouraging Village Government Innovation in the Bromo-Tengger-Semeru Area. This method is suitable in this study because the authors are producing a design of how integration between developing customs, culture and ecological management skills is developing in the Tengger community so that harmonization and innovation can be created for the village government in Sapikelep Village, Probolinggo Regency and in Tosari.

Meanwhile, the second perspective used is Good Environmental Governance. The Good Environmental Governance perspective in this article is used to analyze the relationship between the government, the private sector and the community in the Bromo Tengger Semeru National Park Area (TNBTS) in encouraging policy innovation that is in line with environmental sustainability and local culture. Environmental governance is a new paradigm in the environmental sector which is an important part of achieving Good Governance. The concept of Good Governance is a paradigm that cannot be separated from the concept of governance. The concept of governance departs from the term government. Government is a term used for organizations or institutions that exercise government power in a country. This government concept can be said to be an old concept in government administration because it only emphasizes government institutions as the dominant or sole regulator and implementer in government administration. Therefore, the concept of governance replaces the concept of government in aspects and studies of government (Yunas, 2022).

Environmental Governance is understood as a state management framework in the context of managing the environment through interaction with its people. In its view, Azizy stated that one of the values that is the principle of Good Governance is a commitment to environmental protection. This principle emphasizes the balance between the use of natural resources and their protection or conservation, upholding the principles of sustainable development, low levels of environmental pollution and damage, and low levels of violations of environmental damage activities (Azizy, 2007). To find out the definition related to Environmental Governance, Mugabe and Tumushabe emphasized that they based their understanding of Environmental Governance on two concepts, namely a collection of values and norms that guide or regulate the relationship between the state and society in the use, supervision and management of the natural environment. The concept of Environmental Governance can be defined as a collection of values and norms that regulate the relationship between the state and civil society in the use, supervision and management of the natural environment. These values and norms are expressed in a complex chain consisting of regulations, policies and institutions that regulate an organizational mechanism for articulating broad goals and specific planning targets for environmental management (Yunas, 2022).

Environmental Governance- World Bank, “it necessary to achieve the sustainable use of resources and the protection of environmental quality. This objective requires a transparent system of well-functioning environmental institutions, policies, and programs that actively involve the public in their formulation and implementation” (Belbase, 2010), which in other words is an important activity to ensure the success of sustainable use of natural resources and protect environmental quality. This activity requires system transparency in environmental institutions, policies and programs that involve the community in formulating and implementing policies. The concept of Environmental Governance needs to be built on a central premise that social systems and ecosystems are involved in endless interactions (action-reaction) from time to time. Interaction between groups that develops in the concept of governance has made the relationship between the state, society and the private sector stand equal. Governance in the Environmental Governance concept is used to understand and manage the reciprocal relationship between social systems and ecosystems.

**Research and Methodology**

The method used in this research is qualitative with data collection techniques observations, interviews, documentation and Focus Group Discussion. The purpose of descriptive research in this study is to systematically describe the relationship between the phenomenon investigated, namely the Integration of Ecology and Culture in Encouraging Village Government Innovation in the Bromo-Tengger-Semeru Area. This method is suitable in this study because the authors are producing a design of how integration between developing customs, culture and ecological management skills is developing in the Tengger community so that harmonization and innovation can be created for the village government in Sapikelep Village, Probolinggo Regency and in Tosari.
Village, Pasuruan Regency, Bromo TNBTS Area. The research process was carried out from 10 till 20 November 2023, with data collection techniques through interviews as many as 2 times: first with the Village Head, and second with the Tengger Traditional Leader. The FGD was once held by inviting the Village Head, Traditional Leaders, Tengger Tourism and Culture Actors, 3 Community Representatives and Representatives from Private Parties (in this case representatives of hotels, resorts and industries that backs up corporate social responsibility programs around Tosari and Sapikerep). At the end, the authors analyzed the data using the triangulation method. Triangulation is a technique of checking the validity of data that utilizes something else in comparing the results of interviews with the object of research. Triangulation can be done using different techniques, namely interviews, observation and documentation (Creswell & Creswell, 2018).

Findings and Discussions

Socially, the lives of the Tengger people are very far from various conflicts, ranging from large-scale conflicts to small-scale conflicts. They believe in standard rules that have been mutually agreed upon since their ancestors, namely regarding the prohibition of committing crimes. There are five prohibitions that cannot be carried out in the Tengger area. The five prohibitions are prohibited from killing other than for sacrifice and eating, prohibited from stealing, prohibited from carrying out evil activities, prohibited from lying and also prohibited from drinking intoxicants. These regulations do not only apply to the Tengger community but to everyone who enters the Tengger area. The Tengger people believe that any form of crime committed will have a bad impact on nature and their ancestors. If a crime is discovered in the Tengger area, whether committed by the Tengger community or not, the perpetrator will receive punishment in accordance with customary regulations. The Tengger people also strongly believe in the law of karma, when a criminal manages to escape or evade customary law, it is believed that the perpetrator will immediately receive punishment from nature and the ancestors. This means that the Tengger people believe that no one can escape or avoid punishment after committing a crime.

The peacefulness of the Tengger people in living their lives can also be seen from how the Tengger people avoid conflict in carrying out traditional rituals. Even though it is mandatory and recommended for everyone living in Tengger, there are also a group of people who refuse to carry out traditional ceremonies. This group consists of certain religious groups and also immigrants who come to work in the area around Tengger. This rejection was based on the reason that the traditional rituals carried out by the Tengger people were not in line with their religion. In dealing with this, traditional leaders will take several approaches starting persuasively by giving the group the understanding that the traditional rituals carried out are free from any religious elements and also have the right to be carried out by all people living in the Tengger region. If on the first approach the person or group still refuses to join then there is no compulsion to follow traditional rituals. Various traditional rituals carried out by the Tengger people must be followed with a sincere heart because they believe that sincerity is the essence of a traditional ritual or ceremony.

The traditional rituals of the Tengger community always begin with the recitation of prayers from the three major religions in the Tengger community, namely, Hinduism, Islam and Christianity. Buddhist readings are not carried out in every region because Buddhism is only adhered to by a small portion of the Tengger community, namely those located in Ngadas Village, Malang Regency (Nicoloos et al., 2012).

Table 1: Data on the population of sub-districts containing the Tengger Community based on religion

<table>
<thead>
<tr>
<th>Sub-district</th>
<th>Kristen</th>
<th>Katolik</th>
<th>Hindu</th>
<th>Budha</th>
<th>Islam</th>
<th>Konghucu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukapura</td>
<td>72</td>
<td>61</td>
<td>8.058</td>
<td>6</td>
<td>12.179</td>
<td>-</td>
</tr>
<tr>
<td>Sumber</td>
<td>23</td>
<td>21</td>
<td>7.250</td>
<td>5</td>
<td>20.694</td>
<td>-</td>
</tr>
<tr>
<td>Poncokusumo</td>
<td>-</td>
<td>510</td>
<td>690</td>
<td>856</td>
<td>96.944</td>
<td>-</td>
</tr>
<tr>
<td>Puspo</td>
<td>14</td>
<td>-</td>
<td>1.028</td>
<td>-</td>
<td>27.068</td>
<td>-</td>
</tr>
<tr>
<td>Tosari</td>
<td>134</td>
<td>-</td>
<td>12.320</td>
<td>-</td>
<td>6.032</td>
<td>-</td>
</tr>
<tr>
<td>Senduro</td>
<td>4</td>
<td>26</td>
<td>5.010</td>
<td>-</td>
<td>43.475</td>
<td>-</td>
</tr>
</tbody>
</table>


Based on existing demographic data, the Tengger community is very diverse in terms of the religion they adhere to. This then shows the picture that the Tengger people really value tolerance which is then implemented in the various traditional cultural rituals that they carry out.

In every traditional ceremony, reciting this prayer is a form of respect for religious differences and so that all religions can participate in every traditional ritual. The implementation of traditional ceremonies is led by shamans who are selected periodically through various selection processes and witnessed by the entire Tengger community. Shamans have a very large position and influence on the lives of the Tengger people, therefore they are tasked with casting various offerings for traditional ceremonies and being central figures to be consulted and advised on certain conflicts or events that occur in Tengger. The offerings required for traditional rituals
are divided into two types, namely offerings that have special rules and also agricultural products from each individual or family. Tengger people are free to bring whatever produce, goods or other things they wish to offer to their ancestors. The various offerings and offerings will be recited prayers or in the Tengger community what is called chanting mantras by traditional shamans before finally being offered to the crater of Mount Bromo. The ritual center of the Tengger community is Mount Bromo. The Tengger people believe that Mount Bromo is the embodiment of the God Brahma or in the past it was called Sang Hyang Swayambuha. In every implementation, traditional rituals are always participated in by people from various levels, from small children, young people to the elderly. This is because the hierarchy in traditional ceremonies is only divided into two parts, namely traditional leaders and also community members. Traditional figures are tasked with casting spells and also leading the ritual, while the community carries out the big task of preparing the offerings used in the ritual.

Most of the Tengger people have dry fields or gardens which they use to fulfill their living needs. The results from the field or garden can be sold or used personally. Several types of plants planted by the Tengger people are leeks, potatoes, cabbage and carrots. Even though they have other jobs outside the fields such as tourist guides, jeep drivers, and also work in government offices, field work seems to be a necessity for the people of Tengger. Since childhood, the Tengger people will be introduced to agriculture in the fields by the adults around them so that agricultural activities become something that is controlled by almost all Tengger people. Another unique thing that is very visible about them is the use of sarongs in the activities they carry out. Sarongs are used by almost all Tengger people from children to adults and are not limited to gender. Apart from functioning to warm the body in the cold temperatures of the Tengger area, sarongs also have a strong philosophy for them. It is believed that the sarong functions to protect the behavior and speech of the Tengger people who wear it.

The Tengger community and the surrounding nature are inseparable. The Mount Bromo region is the center of various activities, both traditional and daily life of the Tengger people, such as economic activities and also social activities. The rituals carried out by the Tengger people are centered on Mount Bromo which is believed to be the embodiment of the God Brahma, therefore the Tengger people really respect Mount Bromo. The area around Mount Bromo is also believed to be the embodiment of the children of Joko Seger and Rara Anteng who moks in the area around Mount Bromo. The sacred and historical value of this area is highly respected by the Tengger people, so that environmental use is carried out with great care. Destruction of nature in their cultural perspective is a symbol of the breakdown of the relationship between humans and God which will result in major disasters. They believe that nature also has the power to maintain the peace and prosperity of the Tengger people. In the japi mantra or spells owned by the Tengger people, sentences are always written to honor mother earth as the giver of life. Therefore, it is not surprising that the Tengger people really care about the harmony of their relationship with nature. In this context, the concept of ethnoecology is the most appropriate concept to describe the relationship of the Tengger people with nature and the environment through traditional rituals and local rules.

Before tourism developed rapidly in this region, the Tengger people maintained harmony with nature through simple natural living techniques as reflected in their agricultural techniques and their constancy in maintaining the existence of traditional rituals at every stage of their lives. However, after many tourists came to enjoy the beauty of the Mount Bromo area, the Tengger people had to adapt to the changes that were occurring. Agricultural land which was originally used to meet daily needs has developed into other sectors which are considered more promising. Marketing of agricultural products is not only carried out in markets, but also directly to tourists who come to tourist locations. Apart from that, businesses related to the tourism sector such as accommodation, vehicle rental and food providers are also growing rapidly.

The condition of the Mount Bromo area, which has a sandy contour and is difficult for ordinary vehicles to pass through, has opened up opportunities for some Tengger people to work as jeep and horse rental owners. They seized the opportunity from the very high public interest to explore the Bromo area with terrain that is not often found in other places. Others become tour guides and also rent out their accommodation. They build houses or parts of their fields and rent them out as accommodation for tourists. They seize the opportunity from the very high public interest to explore the Bromo area with terrain that is not often found in other places. Others become tour guides and also rent out their accommodation. They build houses or parts of their fields and rent them out as accommodation for tourists who want to enjoy the sunrise in the early morning. They seize opportunities from the development of the tourism sector but still prioritize harmonization of the environment and society, so that horizontal conflicts can be avoided properly (Novy Setia Yunas et al., 2023).

Seeing this potential, investors from outside Tengger began to try to enter the business. These investors are slowly trying to buy land belonging to Tengger residents and will open a business there. However, this is not as easy as turning the palm of your hand, because the Tengger people have an unwritten rule not to easily sell their land to people from outside Tengger. The teachings of their ancestors say that it is feared that giving land to people outside Tengger will cause an imbalance between humans and nature in this area, so that until now only a small amount of land or accommodation is fully owned by people outside Tengger (Novy Setia Yunas et al., 2023).

The existence of hotels and resorts that are currently being built in the Tengger area is the result of joint considerations with the Tengger community, where only hotels that can be built have a different target market from lodgings or homestays owned by local residents. They implemented this rule so as not to kill the accommodation market for Tengger residents and could trigger large horizontal and vertical conflicts (Novy Setia Yunas et al., 2023). One example is the Plataran Bromo resort which is located in Ngadiwono Village, Tosari District, Pasuruan Regency, which is one of the villages where the Tengger people live. This hotel has a price rate of over 1 million and this is of course very different from local homestays owned by the community. The policy of allowing only hotels with price rates far above residents’ homestays is also a concrete step for society to maintain a balanced relationship between humans, nature and the environment. By only providing access to several large hotels and resorts, it means that Tengger's
natural conditions will not experience many changes, apart from that, community social relations will also remain harmonious because there is low competition between homestays owned by residents and also hotels or resorts, because they are not fighting over the same market. The same. It is hoped that this regulation will be able to maintain a balanced relationship between humans and nature because with this regulation, there will be no large-scale exploitation by large investors from outside Tengger in the name of tourism. Apart from that, it will be able to limit the greedy nature of humans to eat and exploit other humans who are weaker.

The good relations between Government, Private Sector and Community in managing business around the traditional areas of the Bromo Tengger Semeru National Park (TNBTS) area show that relations between actors in the Environmental Governance are running very well. Each actor has a good role, approach and perspective on how ecological sustainability continues to operate in various villages in the Bromo Tengger Semeru National Park Area (TNBTS). They understand well everything related to customs, culture, religion and the potential that exists in the area so that the integration process between culture, ecological and economic sustainability is able to encourage innovation in village government in the TNBTS area.

Conclusions
The social life of the Tengger people has long been inseparable from their relationship with nature and culture that has developed since ancient times. This condition strengthens the perspective and relationship between humans and nature as in the ethnoecological perspective. Ethnoecology provides a view of the relationship between humans, nature and daily human activities in nature, so that an analysis that links the activities of the Tengger people which are thick with traditional rituals and the way they relate to nature is an interesting thing to study in more depth. The reality of Indonesian society in general being religious will also enrich the relationship between the Tengger people and their traditional rituals which represent their respect and love for nature.

A strong perspective on ecological, cultural and economic sustainability then encourages relationships between the actors in the Bromo Tengger Semeru National Park Area (TNBTS), namely the Government, the Private Sector and the Community, especially in tourism management as one of the important pillars of the community economy in the area. The relationships between existing actors reflect the Environmental Governance perspective. So that from these two perspectives, it can encourage the creation of Village Government policy innovations ranging from tourism development, improving the community’s economy by regulating the existence of hotels and resorts based on customs and culture.

This good integration between ecological sustainability, balancing the existence of culture and customs, and improving the community’s economy should be able to be replicated and imitated by many regions in Indonesia that require sustainable village development based on customs, culture and ecological sustainability.

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