



BUILDING ECOLOGICAL AWARENESS BASED ON LOCAL WISDOM: A STUDY OF MUSLIM FAMILIES OF THE TENGGER TRIBE IN CULTIVATING MULTICULTURAL VALUES

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Abstract:

The family is the 'vehicle' that shapes the character of its members. How families treat their children will impact their children's behavioural development. One type of education that parents can receive is environmental education, either through sacred, mysticism, or religion, packaged in certain cultures. This study aims to know, analyse, describe, and interpret multicultural education in Tengger Muslim families with insight into environmental conservation based on local culture in Mororejo Village, Tosari Regency.

This study used qualitative phenomenology methods and data collection techniques with three techniques: interviews, observation and documentation. As for environmental management related to environmental conservation, the Tengger people pass it on to future generations or their children while they, together with their children, go to gardens and farms or forests to graze or look for firewood when the child is not in formal or informal school. There are various cultural rules in it, such as land or forests around Pedanyangan that cannot be used for agriculture and many forests that cannot be used for farming, which, of course, is told by parents to the children of the Tengger tribe. This applies to all, regardless of the parent's religious background. The concept of prohibition and management that leads to environmental preservation can be seen in traditional transcendental ceremonies, such as asking for safety through salvation, carried out by Muslim communities such as Wiwitan Bersih Desa and Leliwet.

Keywords: *Tengger, Environmental preservation, Education, Culture.*

INTRODUCTION

Informal Education according to Law Number 20 of 2003 is a family and environmental education path in the form of independent learning activities. ¹Meanwhile, according to Axin Soedomo, informal education is education where students do not learn intentionally and learners do not intentionally help students. ²So education is not only carried out in educational institutions, but there is education carried out in society or families that play a role in guiding children in their development. This is also stated in PP No. 55 of 2007 which states that religious education is organized in formal,

¹National Education System Law No. 20 of 2003 concerning the *National Education System*, Article 1 paragraph 13, 2.

²Suprijanto, *Adult Education From Theory to Application* (4th edition; Jakarta: PT Bumi Aksara, 2012), 5-6.

non-formal, and informal.³

As for the family itself from a sociological perspective, it is the smallest unit in society which at least consists of husband, wife and children. Education in the household environment is also known as informal education. The family environment has an important role in the success of education, because a person's development is influenced by his family environment. The environment can provide positive and negative influences on the growth and development of attitudes, morals and religious feelings. It can be understood that the application of Islamic education in the formation of Muslim personality lies primarily in the family environment. The purpose of education in the family is so that children are able to develop optimally. This includes all aspects of the child's development, namely physical, intellectual and spiritual.⁴

The environment has an important role for the continuity of human life, one of which is about ecological balance where when ecology is disturbed, the life of organisms will also be disturbed, including in this case human life which depends on natural resources. Natural resources themselves are classified into two categories, namely renewable and non-renewable natural resources. Non-renewable resources are natural resources that will eventually run out within a certain period of time, such as carbon-based oil and minerals. While renewable natural resources are natural resources that can be substituted within a certain period of time, such as trees, agricultural crops and others. Excessive exploitation of natural resources beyond their carrying capacity will cause disruption to the environmental balance which will ultimately have an impact on the continuity of these natural resources.⁵ As for environmental preservation, it can be taught to children through Islamic principles to mysticism. In Islam, there are three forms of environmental preservation. First, by means of *ihya'*, namely land use carried out by individual. Second, through the *igta'* process, namely the government provides a quota to certain people to occupy and utilize a land. Third, is by means of *hima*, namely the government determines an area to be used as a protected area that functions for the public good. Environmental education taught in an Islamic way is an important means for Muslims to know and be aware of the environment their lives well and correctly so that they are able to play a conscious role and active in environmental management and development. Efforts to growing awareness and piety towards the environment must begin from our knowledge of the elements of environmental ethics. Elements to build ecological awareness not to cause damage, pollute and poison, and solidarity with the generations to come comes to the utilization of natural resources.⁶ While the relationship between Islamic education and mystical culture in environmental preservation, namely there are positive and negative sides. The side The positive side is that there is a mystical culture in society makes society not arbitrary towards nature, the community that adheres to and believes in the existence of this mysticism more polite, more careful when doing or relating with nature.⁷ One of the communities that has the characteristics as mentioned is the Tengger community.

The Tengger tribe on the slopes of Bromo were originally the native inhabitants of the Tengger mountains that existed even before the Majapahit kingdom and during

³ Ministry of Religion of the Republic of Indonesia, *Government Regulation of the Republic of Indonesia*, No. 55 of 2007, Article 9 paragraph 2, 5.

⁴ Ahmad Tafsir, *Educational Science from an Islamic Perspective* (Bandung: PT Remaja Rosda Karya, 2008), 155.

⁵ Jumarddin La Fua, "Actualization of Islamic Education in Environmental Management Towards Ecological Piety", *Al-Ta'dib Journal* Vol. 7 No. 1 January-June 2014. 28.

⁶ Jumarddin La Fua, "Actualization of Islamic Education in Environmental Management Towards Ecological Piety", *Al-Ta'dib Journal* Vol. 7 No. 1 January-June 2014. 35.

⁷ Dedi Wahyudi and Siti Aisah with the title "Actualization of Islamic Education in Environmental Management: Study of the Relationship Between Islamic Education and Mystical Culture in Environmental Conservation", *Tarbawiyah: Scientific Journal of Education* :: Volume 02; Number 01, June 2018. 151.

the reign of the Majapahit kingdom this area became the land of *hila-hila* or holy land. That is why the Tengger tribe is the native tribe of the Tengger mountains which is a sub-tribe of the Javanese tribe where the Tengger mountains themselves are a conservation area of the Bromo Tengger Semeru National Park Center which covers the districts of Probolinggo, Malang, Lumajang, and Pasuruan.⁸

This village is located on the slopes of Mount Bromo about 5 km from the sea of sand area of Bromo Tengger Semeru National Park. In this study using individual analysis units. The population of Mororejo village is 1,980 people spread across 2 hamlets, 3 RW and 11 RT. Of this number, 978 are male and 10,021 are female . with a density of 303.68 people/km² . The population based on religion consists of 1128 Muslims, 1020 Hindus, 3 Catholics, and 23 Christians. Here it can be seen that the Tengger people are a multicultural society.⁹

This village is located about 7 km from Nongkojajar Tukur with a winding and uphill journey. The cold air makes this area cool so that many people wear sarongs which are usually called *Kaweng* but the younger generation prefers to wear regular jackets. Almost at every intersection or bend there is a place that looks like a miniature house and there are offerings called *tamping* which sometimes also contains money which is also intended as an offering. Houses and gardens in many places on the outskirts of the village are located side by side and between the many gardens there is a forest that is still preserved because it looks still dense. This dense forest is located around the DAS (River Basin Area) which is often called *Jurang* by local residents. Around the forest there is a unique place where there is a building where there are many offerings there. The villagers call it *Ndanyang* . This building is surrounded by large trees that look like there are no traces of humans disturbing it as well as the surrounding forest.¹⁰ Departing from the explanation in Therefore , this research focuses on *Building Ecological Awareness Based on Local Wisdom: The Role of Muslim Families of the Tengger Tribe in Instilling Multicultural Values*.

RESEARCH METHOD

This study is based on a qualitative approach and case study as the type of research. This study investigates the Instillation of Multicultural Values with Local Wisdom Insights Through Environmental Conservation Education in Tengger Tribe Families. This study was conducted using purposive sampling and focused on local wisdom. Important information about the situation and history of the Tengger Tribe, as well as their direct experiences, were collected through in-depth interviews. Village heads, religious leaders, traditional leaders, and community leaders were important sources of research. To obtain secondary data, legal documents, institutions, regulations, and other documents related to the Tengger Tribe were examined. An interactive model was used to explain the analysis. It begins with data condensation, data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

Multicultural Values of Environmental Conservation

Value is defined as price, appreciation or estimation. The meaning of value is interpreted as a "price" attached to something, sometimes value indicates good sometimes bad according to the beliefs and views of a person or society based on norms and morals in society. While Muhaimin interprets value as a belief that is the basis for people to act. In other words, value is inherent in all actions and deeds. Value is also an important reference for human life, so that life and actions become valuable. Wherever humans live, there must be values that must be appreciated and obeyed in life.¹¹

Benett in HAR Tilaar in Fatimah Ahmad said that there are four core values of multicultural education, namely: a. appreciation of the reality of cultural plurality in

⁸Documentation, Village Profile

⁹Documentation, Village Profile

¹⁰ Observation, Mororejo Village January 10, 2024

¹¹ Fita Mustafida, "Integration of Multicultural Values in Islamic Religious Education (PAI) Learning," *Indonesian Journal of Islamic Education* 4, no. 2 (2020): 173–185. 177.

society, b. recognition of human dignity and human rights, c. development of world community responsibility, d. development of human responsibility towards planet earth.¹² According to Suryana in Fita Mustafida, the values of multicultural education are democratic in justice, humanity, the view of pluralism and tolerance.¹³

In Islam, values are taken from the teachings of the holy book of the Qur'an. This is where values are taught including multicultural values. Among these values are social values such as *Islah* (peace), '*adl*', *Ukhu w ah* (Brotherhood), *Ta'aruf* (Getting to know each other), and *Musawah* (Equality). While in the form of prohibitions, namely the prohibition for humans not to make fun of, mock, call each other with bad titles, have bad thoughts, look for bad things, and gossip. Many studies mention the existence of multicultural values in Islam, including; which mentions the existence of multicultural Islamic values in the Qur'an and Hadith which are classified into three parts of values, namely: 1) democracy, equality, and justice; 2) humanity, togetherness, and peace; and 3) social attitudes, namely: recognition, acceptance, and appreciation of others. Meanwhile, Z Baidhawiy in Fita Mustafida mentions that multicultural values from an Islamic perspective include: learning to live with differences, mutual trust, mutual understanding, mutual respect, open thinking, appreciation and interdependence, conflict resolution and non-violent reconciliation.¹⁴

Transcendental Based Environmental Management Conservation

Historically, Mororejo Village is one of the areas where the Tengger tribe settled, where according to legend this village was founded and named by King Brawijaya who at that time was traveling to Bali. He lost his heirloom called *Ontokusumo* or grocery amulet because it flew away by itself and after being chased here and there it was caught (*Genggem*) in a place that is now called Mororejo Village. Along with the many residents who worked hard and the people who "*Mara*" came and succeeded, finally "*Reja*" means prosperous or also crowded.¹⁵ According to the history of the village, Mororejo Village was established around the 1860s.¹⁶ Meanwhile, Mororejo Village consists of the hamlets of Gemboyo and Kandang Sari, where Gemboyo itself comes from the heirloom philosophy of *Ontokusumo* which is *ngerejekeni* (bringing good fortune) where the syllable "*Gem*" means *Gegem* or holding and "*Kaya*" means wealth which when combined becomes *Gembaya* which is the original pronunciation of the Tengger tribe for the name of this area.¹⁷ The second hamlet is Kandang Sari Hamlet, where the name comes from the origin of the village which used to have many livestock pens because it was still just a plantation.¹⁸

In environmental management related to environmental preservation, the Tengger community passes it on to future generations or their children, where the Tengger community generally takes their children to the garden to farm and to the forest to graze or look for firewood when the children are not attending formal or non-formal school.¹⁹ In the division of land, there are also various rules such as land or forests around Pedanyangan cannot be used for agriculture and there are many forests that also cannot be used for farming, which of course is informed by parents to the children of the Tengger tribe. This applies to all regardless of religious background. Not only in the concept of prohibition, but management that leads to environmental preservation can be seen in traditional ceremonies that are transcendental, namely asking for safety through salvation which is also carried out by the Muslim community such as *wiwitan* and *leliwet bersih desa* which are carried out together regardless of

¹² Fatimah Ahmad, "Instilling Multicultural Islamic Education Values at SMK Negeri 1 Tanjung Pura," *State Islamic University of North Sumatra*, 2019. 47.

¹³ Fita Mustafida, "Integration of Multicultural Values in Islamic Religious Education (PAI) Learning." 177.

¹⁴ Ibid. 177.

¹⁵ Documentation, book of village origins.

¹⁶ Documentation, Village Profile.

¹⁷ Documentation, book of village origins

¹⁸ Informant 1, *Interview*, Elderly Tengger Tribe, in Mororejo Village, Monday 10 January 2024).

¹⁹ Observation, Mororejo Village, Monday, January 10, 2024

religion in Pedanyangan or intersections, village salvation with all residents regardless of religion, during the Kasada celebration, the Muslim community of Mororejo follows it together with people from other religions to Mount Bromo with a multicultural framework. The portrait of multiculturalism is very strong in this tradition so that researchers see many multicultural values being implemented, coupled with parents who invite their children to the event, adding to the atmosphere of multicultural education provided by parents.²⁰

This is in line with multicultural values in the Western perspective with multicultural values in the Islamic perspective. However, the source of truth of these multicultural values is different. If multicultural values in the Western perspective are sourced from philosophy and based on human rights, then multicultural values in the Islamic perspective are sourced from revelation.

Table 2.2
Characteristic Match
Multicultural Values from Western and Islamic Perspectives²¹

Characteristics	Multicultural values from a Western perspective	Multicultural values from an Islamic perspective
Based on democracy, equality and justice	Democracy, equality and justice	<i>Al-Musyawah, al-musawah and al-'adl</i>
Oriented towards humanity, togetherness and peace	Humanity, knowing, togetherness and peace	<i>Hablum min an-nas, al-ta'aruf, al-ta'awun and al-salam</i>
Developing an attitude of recognizing, accepting and appreciating diversity	Tolerance, empathy, sympathy and social solidarity	<i>the most perfect.</i>

From the explanation above, it can be concluded that the values of multicultural Islamic education include: *Al-Musyawah, al-musawah, al-'adl, hablum min an-nas, al-ta'aruf, al-ta'awun, al -greetings, and peace be upon you..*

a. *al-Musyawah* (Democracy)

Deliberation is an activity of negotiation by exchanging opinions from various parties regarding a problem to then be considered and decided and the best is taken for the common good. Deliberation in Islam is a noble and important practice so that deliberation participants always pay attention to ethics and attitudes of deliberation while trusting in God the All-Knowing and All-Wise. The field or object of deliberation is all the problems of human life. However, not all problems in Islam can be resolved through deliberation. Deliberation is only carried out in problems that are not explicitly stated in the text of the Qur'an and the Sunnah of the Prophet. There are many benefits that can be gained from deliberation, but the most important thing is to respect and obey the decisions taken on the basis of deliberation, with the hope of achieving success with the common good starting from the family environment, society to the life of the nation and state.²²

²⁰ Documentation, village cleaning video.

²¹ Rois, "MULTICULTURAL ISLAMIC EDUCATION: A Study of the Thoughts of Muhammad Amin Abdullah." 312.

²² Dudung Abdullah, "Deliberation in the Quran (A Study of Thematic Interpretation)," *Al-Daulah Journal of Criminal and Constitutional Law* 3, no. 2 (2014): 242–253, http://journal.uin-alauddin.ac.id/index.php/al_daulah/article/view/1509. 252.

b. *al-Musawah* (Equality)

Equality is a value that adheres to the principle that every individual has equal rights and positions in society. Therefore, every individual without exception has an equal opportunity to participate in social activities in society. In learning, teachers will provide students with an understanding that all humans have the same rights and opportunities, there is no difference in socializing and learning, what exists is togetherness and acceptance of differences between each other.²³

c. *al-'Adl* (Justice)

Justice is a comprehensive term in all forms, be it cultural, political, or social justice. Justice itself is a form in which every human being gets what he needs, not what he wants. ²⁴Justice can be interpreted as goodness, virtue and truth, which is a moral obligation that binds one member of society to another. Justice as a value is the goal that is mutually agreed upon by members of society and its achievement is attempted for the sake of justice itself. Another meaning of justice is as a result or a decision obtained from the application or implementation of the law. Justice is also interpreted as an ideal element, namely as an ideal or an idea contained in all laws.²⁵

In addition to the sacredness of the forest, there is also the sacredness of the water source, as evidenced by the residents of Mororejo Village, the water source is a very sacred place, this is evident from the many offerings there which are sent from residents who have a wish and residents who always maintain their behavior around them. ²⁶This offering is a practice of residents regardless of their religion so that researchers see this as a multicultural practice because the celebration held at home also includes reading of the holy verses of the Qur'an. ²⁷This is in line with the basic nature of humanity, including the necessity of upholding justice, which is part of the sunnatullah, because of the nature of humans from Allah and the covenant between humans and Allah. As *a sunnatullah*, the necessity of upholding justice is a necessity that is an objective law, does not depend on the personal will of any human being, and is immutable (will not change) it is mentioned in the Qur'an as part of cosmic law, namely the law of balance (*al- Mizan*) which is the law of the universe. ²⁸The multicultural values include;

a. *Hablum min an-nas* (Humanity)

Humanity is basically a recognition of the plurality, heterogeneity, and diversity of humans themselves. This diversity can be in the form of ideology, religion, paradigm, ethnicity, mindset, needs, economic level and so on. ²⁹Human values expect humans to recognize and treat humans in accordance with their dignity and status, recognizing equality, equality of human rights and basic obligations, loving fellow human beings, creating an attitude of tolerance and mutual understanding, and upholding humanitarian values

²³ Ahmad, "Instilling Multicultural Islamic Education Values at State Vocational School 1 Tanjung Pura." 49.

²⁴ Ibid. 53.

²⁵ Bahder Johan Nasution, "Philosophical Study of the Concept of Justice from Classical Thought to Modern Thought," *Yustisia Jurnal Hukum* 3, no. 2 (2014). 130.

²⁶Informant 3, *Interview*, Residents and Prospective Parents of the Tengger tribe, at home, Monday 10 January 2024).

²⁷Informant 4, *Interview*, Religious Figure, at home, Monday 10 January 2024).

²⁸ Anan, "Implementation of Multicultural-Based Islamic Religious Education in Building Religious Harmony among Students." 9.

²⁹ Ahmad, "Instilling Multicultural Islamic Education Values at State Vocational School 1 Tanjung Pura." 51-52.

and daring to defend truth and justice.³⁰

b. *al-Ta'aruf* (Getting to Know)

In terms of language, *Ta'aruf* means "getting to know" or "getting to know each other". Derived from the Arabic word " *ta'arafa* ". Getting to know someone is not only limited to getting to know a name. In Islam, *ta'aruf* is a process of getting to know someone closely, whether a friend or a best friend.³¹ Allah created humans to get to know each other even though they are of different tribes and nations and are brothers and sisters, both male and female. The stronger the introduction of one party to another, the more opportunities there are to benefit each other. This introduction is needed to draw lessons and experiences from the other party, not to boast about the height of lineage or descent, because in fact pride is only assessed in terms of piety. The impact of which is reflected in the peace and prosperity of worldly life and the happiness of the hereafter.³²

c. *al-Ta'awun* (Togetherness or mutual assistance)

As a social being, humans cannot live alone, even though they have everything. Abundant possessions so that at any time what they want can be fulfilled, but they cannot live alone without the help of others, and happiness will never be obtained.³³

d. *al-Salam* (Peace or harmony)

Harmony in Arabic is *ruku* which means pillar, support for the house, giving peace and prosperity to its occupants. Broadly speaking, it means an atmosphere of brotherhood and togetherness between all people even though they are different in terms of tribe, religion, race and class.³⁴

e. *al-Tasamuh* (Tolerance)

Tolerance is the ability to respect the basic traits, beliefs and behaviors of others. Tolerance is also a trait or attitude of respecting, allowing or permitting the stance of views, opinions, beliefs, habits, behavior towards others that are contrary to ourselves. The essence of tolerance is living side by side peacefully and respecting each other amidst diversity. Tolerance in religion here is not an attitude of accepting the teachings of other religions, such as in terms of beliefs. But rather an attitude of diversity of adherents of one religion in social life with people of different religions. As religious people, it is hoped that they can build a tradition of religious discourse that respects the existence of religion.³⁵

f. *Brotherhood* (*Brotherhood*)

Brotherhood (*ukhu wa ah*) in Islam is not meant to be limited to kinship due to hereditary factors, but what is meant by brotherhood in Islam is brotherhood bound by the rope of faith (fellow Muslims) and brotherhood because of the function of humanity (fellow human beings, creatures of Allah SWT). Both brotherhoods are very clearly exemplified by the Prophet Muhammad SAW, namely brotherhood between the Muhajirin and the Anshar, and establishing brotherhood with other tribes who do not share the same faith and cooperate .

In the context of family education, parents who involve children in their activities

³⁰ Supriardoyo Simanjuntak and Kornelius Benuf, "The Relevance of Divine Values and Human Values in Eradicating Criminal Acts of Corruption," *Diversi Jurnal Hukum* 6, no. 1 (2020). 39.

³¹ Eliyyil Akbar, "Ta'aruf in Sermons from the Perspective of Shafi'i and Ja'fari," *Musawa* 14 (2015). 56.

³² Ahmad Izza Muttaqin, "The Values of Multicultural Education in the Koran (Tafsir Study of Al Misbah Qs. Al Hujurat: 13)," *Darussalam Journal; Journal of Education, Communication and Islamic Legal Thought* 9, no. 2 (2018). 287.

³³ Ahmad, "Instilling the Values of Multicultural Islamic Education at SMK Negeri 1 Tanjung Pura." 52-53

³⁴ Ibid. 50.

³⁵ Ibid. 46.

cannot be separated from the role of parents as educators. As a Muslim, parents have a responsibility in Islamic education in their families, this is done in various ways such as sending their children to school both formally and informally and of course as someone who acts as a teacher in the household, parents carry out their teaching directly or through examples and answer questions from children related to questions raised by children.³⁶ This is in accordance with the purpose of education is stated in the Law (UUD and UU Sisdiknas) namely to develop human potential based on faith, noble morals, responsible. ³⁷According to Law of the Republic of Indonesia No. 20 of 2003 Article 13 paragraph 1, there are three educational paths, namely formal, non-formal and informal education paths where informal education is the path of family and environmental education ³⁸. Informal education is education that is a process throughout life so that everyone gains skills, values, attitudes, and knowledge and experience from everyday life, environmental influences including the influence of family life, work and play environments, libraries, mass media, and relationships with neighbors. ³⁹So informal education is education that is taught not in institutions and is not organized and education that runs by itself in the family.

Family is a vehicle for character formation of its members, especially children who are still under the guidance and responsibility of their parents. How a family treats its children will have an impact on the development of their children's behavior.⁴⁰ From here it can be concluded that the most fundamental education is education that exists in the family, because the family directly and gradually provides guidance to children continuously and in Islam itself the family is the first learning for children which greatly determines the child's understanding and the child's perspective on religion and the world in general which has an impact on their role and the child's attitude in society. This is very *urgent* . especially if the society in question is a pluralistic society because each group must adapt to that environment. This is where the role of the family is very important in guiding children in carrying out social relations with that society .

So, from the various reviews above, it can be concluded that education in the family is an effort made by parents in teaching and guiding children through informal channels that aim to accompany and prepare children so that they can develop their potential based on faith, noble morals, and responsibility and be ready to live in society.

Basically, children are weak in contemplation of themselves and all the needs of their souls and wealth, so it is not surprising if the burden of caring for and nurturing children falls on the backs of people who have compassion and concern for children. By nature, people who have compassion and concern are parents , whether they are still bound in an intact family or have been separated.⁴¹

According to Fuad I hsan in Hasbi Wahy, education carried out by parents includes: ⁴²(1) Caring for and raising, (2) Protecting and ensuring health, (3) Educating using various useful knowledge and skills, (4) Making children happy in this world and in the hereafter through religious knowledge. Meanwhile, institutionally, Rogers in Supriyono, the family functions as; (a) reproductive function, (b) sexual relationship function, (c) economic function, (d) social status

³⁶Informant 5 , *Interview* , Tengger tribe parents, at home, Monday 10 January 2024).

³⁷Urip Triyono and Mufarohah, " *The Slim Flower of Education: Formal, Non-Formal, Informal*" (Yogyakarta:DEEPUBLISH.2018), 2.

³⁸LAW OF THE REPUBLIC OF INDONESIA No. 20 of 2003 CONCERNING THE NATIONAL EDUCATION SYSTEM. Article 1 No. 13

³⁹FIP – UPI Science and Education Development Team, *Science and Application of Education* (Bandung: PT. IMPERIAL BHAKTI UTAMA, 2007), 17.

⁴⁰Fita Sukiyani and Zamroni, "Character Education in the Family Environment" *SOCIA* 11, no.1 (May 2014): 58.

⁴¹Andi Syahraeni, "Family Responsibility in Children's Education", *Al-Irsyad Al-Nafs, Journal of Islamic Guidance and Counseling* 2, no. 1 (December 2015), 29.

⁴²Hasbi Wahy, "Family as the First and Main Basis of Education" , *Scientific Journal of DIDAKTIKA* 12, no. 2 (February 2012), 247.

function, (e) socialization function (education), and (f) psychological function.⁴³

In carrying out education, there are various methods that can be used in educating children, including:⁴⁴

a. Exemplary Method

In this method, all actions and manners will be embedded in the child's personality. Therefore, role models are an important factor in determining a child's personality. For example, if a child is educated by a traitor, the child will grow up in a traitor, with the reason that the child always imitates the actions of the educator.

b. Customary Methods

According to Ibn Sina, a small child should interact with other small children who have good character and commendable habits, so the children will imitate each other. Meanwhile, according to Imam Ghazali, children's habits behave good or bad according to their tendencies and naruli.

From the explanation above, it can be concluded that the Islamic method in educating children refers to teaching and habituation.

c. Advice Method

Method with advice and giving good advice. This method is effective because sincere advice and influential advice if received with a clean heart, will get a good response.

The Al-Qur'an has emphasized the importance of benefits and warnings with words containing sincere guidance and advice found in the letter Adz - Dzariat verse 5 6. Allah emphasizes:

Meaning: " *And continue to remind, for indeed the reminder benefits the believers .*"⁴⁵

d. Method of attention or supervision

This is a method that uses full attention and follows the moral development of the child and his mental readiness. This education is a solid basic capital for forming a perfect human being.

The aspects that make someone motivated to carry out responsibilities are:

- a) Attention to children's morals
- b) Attention to the child's mental and intellectual aspects
- c) Attention in terms of children's faith
- d) Attention to the physical aspects of children
- e) Attention to the spiritual aspect of children
- f) Attention to the child's psychological aspects

Parents always want to guide their children to be good children and have a strong personality and a healthy mental attitude that has commendable morals. Therefore, parents must be able to carry out their roles optimally. Roles related to the implementation of functions, duties, and responsibilities. The role of parents discusses the implementation of the duties, functions, and responsibilities of parents in providing education to children.

society with its various cultures such as pedanyangan or called *Ndanyang* which is sacred and the concept of forbidden forest which has mystical nuances can be one way of managing nature which is included in local conservation in terms of limiting land used for plantations so that forests remain that maintain environmental biodiversity. In other matters there are also traditional ceremonies which are a form

⁴³Supriyono, Harris Iskandar, Suchyono, *Family Education in a Contemporary Perspective* (Jakarta: Ministry of Education and Culture, 2015), 27.

⁴⁴Herlina Hasan Khalida, *Building Islamic Education at Home: A mandatory guide for all Muslim parents in educating children and families with an Islamic nuance* (Jakarta: Niaga Swadaya, 2014), 45-52.

⁴⁵Ministry of Religion of the Republic of Indonesia, *Al-Qur'an Translation Word by Word: Asbabun Nuzul and Tafsir Bil Hadith*, (Bandung: Semesta Al-Qur'an, 2013), 523.

of gratitude and prayer of the community to God which is one of the efforts in managing the environment with transcendental communication.⁴⁶

Islamic Religious Education views humans as God's Representatives on earth

Management that leads to environmental preservation is very important because the environment, especially its relationship with agriculture, is a vital aspect for the people of Mororejo Village where the majority of the population works as farmers and has activities around the forest ⁴⁷so that maintaining or preserving this environment is the key to the sustainability of life because if the environment is damaged, the sustainability of life which is the goal of environmental preservation will not be achieved or will experience problems because there will be unwanted disasters. This is where the role of Islamic religious education which views humans as God's representatives on earth demands humans to be wise and prudent with their ability to manage their surroundings by preserving the environment through actions that have Islamic values which of course in this context refer to the Islamic character of the Tengger tribe.

a) Do good to Nature

In this context, the researcher as a villager has no difficulty in reaching the location because the researcher lives in Mororejo village, which of course in this case the researcher uses a lot of emic perspectives. Doing good to nature is implemented in all Muslim families who still practice local cultures inherited from their ancestors where these local cultures can be in the form of various traditional ceremonies to daily cultures that are carried out from generation to generation such as village cleanliness culture, village celebrations, agricultural customs, and sacred forest and pedanyangan cultures that lead to environmental preservation which can also be called environmental conservation.

In various customs there are local values contained in customs and values of multicultural Islamic education, namely in customs or culture inviting children to the garden to farm and to the forest to graze or look for firewood when children are not attending formal or non-formal school which includes the value of togetherness. In the division of land there are also various rules such as land or forests around Pedanyangan may not be used for agriculture and there are many forests that also may not be used for farming which of course this is informed by parents to children of the Tengger tribe which is based on the value of justice in management that leads to environmental preservation. This can be seen in traditional ceremonies that are transcendental, namely asking for safety through celebrations that are also carried out by Muslim communities such as wiwitan and leliwet, there are values of togetherness, village cleaning which is carried out together regardless of religion in Pedanyangan or intersections, village celebrations with all residents regardless of religion, during the Kasada celebration, the Muslim community of Mororejo follows it together with people from other religions to Mount Bromo with a multicultural framework that contains values of brotherhood and togetherness. The portrait of multiculturalism is very strong in this tradition so that researchers see many multicultural values being implemented, coupled with parents who invite their children to the event, adding to the atmosphere of multicultural education provided by parents.

Natural resources are classified into two categories, namely renewable and non-renewable natural resources. Non-renewable resources are natural resources that will eventually run out within a certain period of time, such as carbon-based oil and minerals. While renewable natural resources are natural resources that can be substituted within a certain period of time, such as trees, agricultural crops and others. Excessive exploitation of natural resources beyond their carrying capacity will cause disruption to the environmental balance which will ultimately impact the

⁴⁶Observation , Mororejo Village January 10, 2024

⁴⁷Observation, Mororejo Village January 10, 2024

sustainability of these natural resources.⁴⁸

In Islam, there are three forms of environmental preservation. First, by means of *ihya'*. Namely, land utilization carried out by individuals. In this case, someone sets aside land to be cultivated and used for their personal interests. People who have done so can own the land. The Syafi'i school states that anyone has the right to take advantage of or own it, even if they do not have permission from the government. This is different from Imam Abu Hanifah, he is of the opinion that *Ihya'* can be done as long as permission is obtained from the legitimate government. Imam Malik also has almost the same opinion as Imam Abu Hanifah. However, he mediates the two opinions by differentiating them from the location of the area. Second, by the *igta'* process. Namely, the government gives quotas to certain people to occupy and use a land. Sometimes to be owned or only to be used for a certain period of time. Third, is by means of *hima*. In this case, the government determines an area to be used as a protected area that functions for the public interest. In the past context, *hima* functioned as a place for grazing state horses, animals, zakat and others. Once the government determines a land as *hima*, then the land becomes state property. No one is allowed to use it for personal gain (*do ihya'*), let alone damage it.⁴⁹

In addition to the sacredness of the forest, there is also the sacredness of the water source, as evidenced by the residents of Mororejo Village, the water source is a very sacred place, this is evident from the many offerings there which are sent from residents who have a wish and residents who always maintain behavior around them that reflects human values. This offering is a practice of residents regardless of their religion so that researchers see this as a multicultural practice because the celebration held at home also includes reading of the holy verses of the Qur'an which means there is a value of tolerance.

b) Preserving and preserving ancestral places

The customs carried out by the people of Mororejo Village originate from Tengger customs and beliefs. However, in its implementation, it is colored with patterns from Hinduism and Islam. With these customs, it becomes a dilemma for some immigrant Muslim communities because in these customs there are offerings and have connotations of the teachings of dynamism which in other words believe in the existence of power other than Allah. But of course this view will be different from the non-immigrant Tengger Muslim tribe who have carried out the tradition since childhood and taught this culture to their children through education in the family.

In addition, the Tengger community with its various cultures such as *pedanyangan* or called *Ndanyang* which is sacred and the concept of a forbidden forest that smells mystical can be one way of managing nature which is included in local conservation in terms of limiting land that is used for plantations so that it leaves forests that maintain environmental biodiversity. In other matters, there are also traditional ceremonies that are a form of gratitude and prayer from the community to God which is one effort in managing the environment with transcendental communication.⁵⁰

In this context, Islamic teachings, Islamic Religious Education is a process of transferring Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision, direction, development of their potentials to achieve harmony and perfection of life in the world and in the hereafter physically and spiritually and the ability of students to become better especially in terms of religion. Islamic Education is also called the process of forming each individual's attitude based on the teachings of Islam revealed by Allah to the Prophet Muhammad SAW, namely the Qur'an. Through a process where each individual is formed and fostered so that

⁴⁸Jumarddin La Fua, "Actualization of Islamic Education in Environmental Management Towards Ecological Piety", *Al-Ta'dib Journal* Vol. 7 No. 1 January-June 2014. 28.

⁴⁹Fachruddin M Mangunjaya, *Islam and Natural Resource Management*. In Jumarddin La Fua, "Actualization of Islamic Education in Environmental Management Towards Ecological Piety", *Al-Ta'dib Journal* Vol. 7 No. 1 January-June 2014. 29.

⁵⁰Observation, Mororejo Village January 10, 2024

he can achieve a high degree so that he is able to fulfill his duties as a caliph on earth. As a caliph on earth, humans have a noble task, namely to protect the earth and its contents and the environment so that it remains beautiful and there is no more damage to nature caused by human actions.⁵¹

Ethics or attitudes in environmental management in Islam are seeking harmony or balance with nature so that humans do not only think about their own interests but humans also prioritize the life of the surrounding nature and protect the environment from damage. Any damage that occurs to the environment must be seen as damage to humans themselves because it is the duty of humans to protect nature, not to damage it and exploit it as humans themselves wish.

Islamic Religious Education which contains various materials about the environment, is a strategic investment to realize a green environment where one of the goals is to form a society that loves the environment and cares about environmental sustainability. Creating a society that loves beauty and preserves the environment is a big challenge. Now there are many people who are apathetic and too self-centered without paying attention to the life of nature and the lives of others. Raising public awareness must be done because it could be that people who like to destroy and exploit nature by force do not know or maybe they do not understand the concept of preserving the environment is a noble task for humans as caliphs or leaders on this earth.⁵²

CONCLUSION

Environmental conservation education in Tengger tribe families takes place through traditional activities where parents involve their children in these traditional activities and children are also given an understanding of existing mystical concepts so that children can understand and practice these understandings.

In various customs there are local values contained in customs and values of multicultural Islamic education, namely in customs or culture inviting children to the garden to farm and to the forest to graze or look for firewood when children are not attending formal or non-formal school which includes the value of togetherness. In the division of land there are also various rules such as land or forests around Pedanyangan may not be used for agriculture and there are many forests that also may not be used for farming which of course this is informed by parents to children of the Tengger tribe which is based on the value of justice in management that leads to environmental preservation. This can be seen in traditional ceremonies that are transcendental, namely asking for safety through celebrations that are also carried out by Muslim communities such as wiwitan and leliwet, there are values of togetherness, village cleaning which is carried out together regardless of religion in Pedanyangan or intersections, village celebrations with all residents regardless of religion, during the Kasada celebration, the Muslim community of Mororejo follows it together with people from other religions to Mount Bromo with a multicultural framework that contains values of brotherhood and togetherness. The portrait of multiculturalism is very strong in this tradition so that researchers see many multicultural values being implemented, coupled with parents who invite their children to the event, adding to the atmosphere of multicultural education provided by parents.

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⁵¹Dedi Wahyudi and Siti Aisah with the title "*Actualization of Islamic Education in Environmental Management: Study of the Relationship Between Islamic Education and Mystical Culture in Environmental Conservation*", Tarbawiyah: Scientific Journal of Education :: Volume 02; Number 01, June 2018. 131.

⁵²Ibid.,.

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