

Devolution of Local Wisdom *Panca Satya* Tengger Tribe Community based on Informal Education Paradigm

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ABSTRACT

The purpose of this research activity is to build a theory of local wisdom inheritance through informal learning activities based on the phenomenon of inheritance of the five satyas carried out by the Tengger people and supported by learning components that naturally occur in the field. This study uses a qualitative design with a type of grounded theory tradition to examine the transformation process of panca satya local wisdom through informal learning activities carried out by the people of Tengger, Ngadas Village. The subjects in this study numbered six people and were assisted by three supporting informants for each research subject, then data collection activities through informants were carried out in a snowball manner so that the data to be obtained was truly valid and comprehensive. The research instruments used were interviews, observation, and document studies. Data analysis was carried out through the stages of data reduction, data display, decision making, and continued using grounded theory analysis, namely through the stages of open coding, axial coding, and selective coding. The validity will be checked using a triangulation technique, namely triangulation of data sources and triangulation methods.

Keywords: -Panca Satya, Local Wisdom, Tengger Community, Informal Learning

1. INTRODUCTION

The Tenggerese people are a community of indigenous people who live in the Bromo Tengger Semeru National Park (TNBTS). This community is known to uphold local wisdom values that have been passed down from generation to generation from generation to generation. The philosophical values contained in each local wisdom are able to become a fundamental basis and clear signs in navigating social and socio-cultural life. As stated by Sukari et al (2004: 47-51) "(a) the relationship between humans and God, (b) the concept of five satya life, the relationship between humans and humans, and (c) the relationship between humans and the natural environment". In the local language of the Tengger people, they recognize the concept of this relationship as three weningan, namely: a) the relationship between humans and God, b) the relationship between humans and humans, c) the relationship between humans and the natural environment.

The three weningan which are the philosophy of life for the Tengger people must be preserved and passed on to create a harmonious life for all components of the Tengger community. It also confirms that the Tengger people are an indigenous people who really adhere to their customs and culture. And in order to maintain its identity in the midst of the process of modernization of civilization. One of the components contained in the three weningan is the panca satya. Panca satya serves as traditional signs and at the same time regulates the procedures for the social life of the Tengger people (human relations with humans). Furthermore, Professor Widyaprakosa (1994: 34-35) in his work entitled "Tengger Community Background Regional Bromo National Park" recounts the origins of the local wisdom of the panca satya, which comes from folklore that is there.

Panca satya as the foundation of life for the Tengger people has several constituent components, namely: (a) Satya Wacana (words must be the same as actions), (b) Satya Buddhaya (obeying customary rules), (c) Satya Laksana (responsible for the duties carried out), (d) Satya Semaya (keep promises), (e) Satya Mitra (faithful friends), (Huda, 2019: 20). Furthermore Sutarto (2007: 58) explains "Wong Tengger also has ordinances in life which are listed in the panca satya (five pointers of loyalty) that must be obeyed by all levels of Tengger

society. This is because the Tengger people do not have caste differences. The way of life of the five satyas (five pointers of loyalty) can be seen in the daily life of the Tenggerese people, which are: (a) harmonious, (b) obedient in religion and culture, (c) diligent and hardworking, (d) uphold the values of tolerance and mutual cooperation, (e) and responsibility both for oneself and for the common good. This concept of life is truly respected and made the center of life by the Tengger people. Everything can be seen from the practice of social delinquency (social problems) that arise.

The concept of social life (human-to-human relations) of panca satya adopted by the Tengger people is a local wisdom that has been crystallized in the repertoire of the daily life of the Tengger people and has been passed down from generation to generation at the Tengger people level. The process of inheriting local wisdom at the level of the academic world is called the transfer of knowledge process or the inheritance of knowledge from the previous generation to the next generation and this transformation process takes place continuously. The process of inheriting the panca satya local wisdom is a real parameter that there is an effort to pass on wise and wise local wisdom to the next generation. At the same time confirming the existence of local wisdom which is the identity of a tribe in a small scope and the identity of a nation in a major perspective.

Local wisdom called social harmony or panca satya of the Tengger people which is transformed continuously and remains sustainable until now occurs through an informal learning process (informal learning). This process is not taught directly in the concept of non-formal education, namely Community Learning Activity Centers (PKBM), courses and training as well as formal education or general education institutions such as Elementary Schools (SD), Junior High Schools (SMP), High Schools (SMA), up to university level. This panca satya local wisdom is also not taught in extracurricular or curricular activities. Because non-formal and formal education cannot translate the learning they do, it is clear that the process of inheriting the local wisdom of the Tengger people takes place at the informal learning level.

The paradigm of informal learning is actually learning activities carried out by families and communities, and take place intentionally and unintentionally. The informal learning process can take place anytime, anywhere and by anyone, and has specific goals, but so far there has been no construction of an informal learning component or curriculum that can be used as a reference in action. Difatwakan by Ainsworth & Eaton (2010: 10) that "informal learning: this type of learning is never organized. Rather than being guided by a rigid curriculum, it is often thought of experientially and spontaneously. Hager (1998: 533) explains that "informal learning is typically of a different kind from the learning prescribed by the content of formal education courses". This was further strengthened by Eva et al (2009: 370) which stated "every day the learning process has a self-evident character and takes place in the daily working situation". Fundamentally, informal learning and incidental education can take place simultaneously and complement each other, but in reality the understanding of informal learning only occurs incidentally or even unites informal learning with incidental learning, resulting in an understanding bias about informal learning. This is as expressed by Marsick & Watkins (2001: 25) which explains as follows.

Informal learning is usually intentional but not highly structured. Examples include self-directed learning, networking, coaching, mentoring, and performance planning that includes opportunities to review learning needs. When people learn incidentally, their learning may be taken for granted, tacit, or unconscious. However, a passing insight can then be probed and intentionally explored. Examples are the hidden agenda of an organization's culture or a teacher's class, learning from mistakes, or the unsystematic process of trial and error.

Departing from the existence of an understanding bias regarding the informal learning process. The process of transforming culture and knowledge in society has become concrete evidence, as described by Rasyad (2014: 9). He stated "almost all the abilities possessed by every human being are obtained through the learning process and only a few abilities are obtained due to accidental factors". Furthermore, if it is pulled back, the informal learning process has become the oldest learning activity in the history of human civilization, namely as stated by Faisal (1981: 80) who explains that "what is meant by the ongoing development of adults and youth outside the school system in the Prophet and Rasulullah is informal learning.

The informal learning model initiated by Marsick and Watkins is based on the scientific perspective of Schön & Argyris (1996: 295), and is rooted in the theories put forward by Dewey (1986: 296) the originator of the theory of

learning from experience and then Lewin (2013) explains that informal learning theory is an educational concept about the interaction between individuals and their environment. Informal education can be concluded as education from the results of human interaction with the surrounding environment.

This research is motivated by debates at the theoretical and empirical levels about the informal learning paradigm. From this series of debates, there are a number of relevant problems to be studied in a more comprehensive and in-depth way, especially in an emic perspective, namely with regard to: (a) theories and concepts of informal learning which have so far been adhered to in the academic and practical world levels, (b) patterns of informal learning that take place and manifest in various ways in society in this episode and in previous episodes, (c) big ideas and noble values that form the background of informal learning in the structure of society. These fundamental issues will be studied in depth and comprehensively through the informal learning paradigm. Because it is clear that the process of inheriting local wisdom and the philosophical values contained therein can only be accommodated by the lens of informal learning. In line with A. Rogers, (2014: 22) who provides an overview of the iceberg phenomenon from the educational paradigm, as follows:

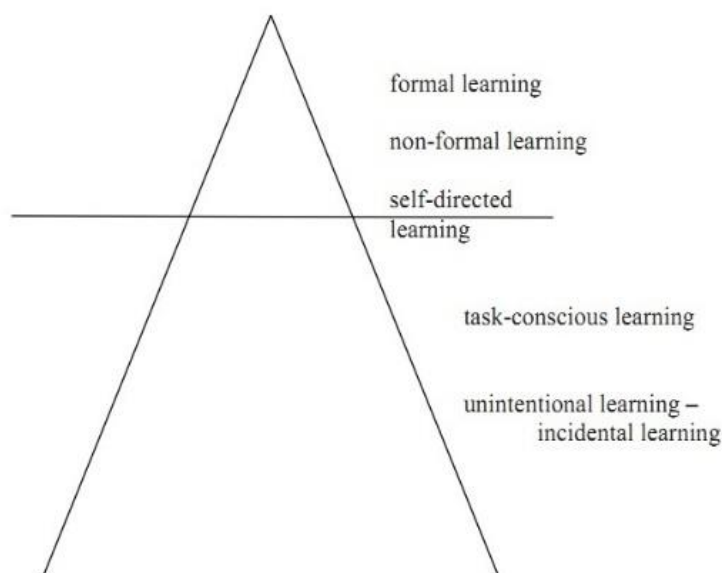


Figure 1. *The Iceberg of Learning* (A. Rogers, 2014: 22)

(Source: *Ebook The base of the iceberg: Informal learning and its impact on formal and non-formal learning*)

Based on a preliminary study that has been carried out on the process of inheriting the local wisdom of the Tengger community of Ngadas Village, it was carried out by all elements of the Tengger community (customary community, traditional healers, village heads, parents, religious leaders), so that the continuity of the informal learning process is carried out by design with incidental informal learning in the transformation stage of local wisdom in the Tengger community. The results of this preliminary study are reinforced by evidence from interviews with village heads and traditional healers, as well as religious leaders. That is according to the following statement from Mr. MJT as the Head of Ngadas Village.

“Lurah niku panutan, dadosipun kedah saget maringi conto damel lare-lare enem kalih lare-lare alit. Mboten namung ngendikane, tapi gih polah tingkahe kedah saget damel panutan. Tapi gih niku, mboten namung lurah mawon engkang damel panutan wonten mriki, dukun, kyai, pedanda, bhiksu, tiyang sepah kalian masyarakat Tenger sedoyo gih sami maringi conto engkang sae. Umpami salah setunggal mboten maringi conto engkang sami gih percuma. Sedoyo kedah sami-sami ngugemi budoyo leluhur supados mboten ical.” (The head of the village is a role model, so he must be able to set an example for young children and small children. Not only in

his words, but also in his actions he must be a role model. But yes, it is not only the village head who is a role model here, healers, kyai, pedanda, monks, elders and also the people of Tengger all set a good example. If one of them does not set a good example, it is for nothing. Everyone must work together to preserve the culture of the ancestors so that it is not lost).



Figure 2. Village elders who are giving “*pitutur*” to the younger generation

Mr. STM as a traditional shaman also stated:

“Ugem-ugemi budoyo leluhur niku tanggung jawab sedoyo tiyang Tengger. Mboten namung tiyang sepah nopo lurah. Dukun ngeten gih kedah saget damel panutan. Polah tingkah kaliyan pituturipun didamel conto kalih lare-lare enem niku. Nopo malih pak kyai, bhiksu kalian pedanda, kalih lare-lare enem mesti damel conto. Milo sedoyo masyarakat Tengger gih kedah maringi conto engkang sae, supados lare-lare enem saget mangertos budoyo Tengger engkang kedah dijagi.” (Preserving the ancestral culture is the responsibility of all Tengger people. Not only parents or village heads. Shamans like this should also be a role model. His behavior and speech were made an example by the young people. What's more, clerics, monks and pedandas, must be used as examples by young people. Therefore, the Tengger people must set a good example, so that young people can understand the Tengger culture that must be maintained)

This statement was further strengthened by Mr. TKT as a kyai in Ngadas Village.

“Tiyang Tengger niku kagungan prinsip, lare-lare niku putrane sedoyo tiyang Tengger. Dadose ndidik lare-lare niku gih tanggung jawab sedoyo tiyang Tengger. Mboten namung tiyang sepahipun mawon. Pak lurah, dukun, tanggi-tanggi kalian kyai kados kulo njih gadah kwajiban ndidik lare-lare niku supados dados lare engkang sae. Umpami enten lare engkang tumindak salah, sedoyo gih ngemutaken, kersane mboten dibaleni maleh.” (The Tengger people have principles, those children are the children of all Tengger people. So educating children is the responsibility of all Tengger people. Not only his parents. Village heads, shamans, neighbors and also kyai like me also have an obligation to educate these children to be good children. If a child makes a mistake, everyone should remind them so that it won't be repeated.)

In the Tengger indigenous community there is also a culture that is in harmony with informal learning. Especially this culture is a type of collective culture. It is called collective culture not only because it is followed by many people. However, this can be said to be a series of activities that are "obligatory" for all Tengger people to participate in. Overall, there are seven kinds of collective culture in Tengger. Some of them are the Karo traditional ceremony and the Kasodo traditional ceremony. It is said to be aligned with informal learning because in that culture there is a process of transfer of knowledge, while this kind of process cannot be accommodated optimally in the concept of formal and non-formal education.



Figure 3. The Karo Day Ceremony Carried Out by the Ngadas Village Community

In order to understand it more clearly, an example is taken from the Kasodo collective culture which is held every year. In general, Kasodo is the peak ceremony for the Tengger people and there is an activity of anchoring offerings in the crater of Mount Bromo as a form of gratitude to God the Creator, this is similar to the traditional activity of coastal communities "melarung offerings" as a form of gratitude for the marine products they provide. However, if you look in more detail, this Kasodo culture has important sequences. There is a process (1) before (2) core, and (3) after, where each stage contains informal learning which is very important for the people of Tengger and is full of philosophical values of harmony (panca satya).

In these three processes there is informal learning that is not yet realized by the community. It can also be said "already realized", but the term has not been understood scientifically and there is no clear reference when it is categorized in which type of education it is placed. In this case, of course, the learning they do can be categorized as informal learning. Informal learning in the Kasodo culture can be seen from: (1) lectures, (2) word of mouth, (3) direct involvement and (4) pilots.

Furthermore, this research positions itself as a follow-up research on various previous studies which took place and setting the same research subjects, including research from M. Ishaq (1990: 9) in his thesis entitled "Variety of Out-of-School Education Activities in a Tengger Cultural Setting" which has clearly provided a signal for subsequent research that "efforts to organize educational activities outside of school in the Tengger area in the future need to be designed based on the results of studies on the local cultural background, especially those relating to the variety of educational activities outside of school that already exist in the area. Furthermore, research conducted by Sutarto (2000: 16) provides a question, namely "Until when will they be able to survive, everything will depend on the active heirs of the Tengger tradition", as well as the results of the latest research by an outside school education scholar, namely Zulkarnain Nasution (2021: 127) in his book entitled "Informal Learning on the Inheritance of Customary Norms in Indigenous Peoples" states that "the inheritance of customary cultural norms is carried out from generation to generation in the family. In the inheritance of these customary norms, the role as a model is the parents. Parents give an example to their children about the forms of customs that exist in the Traditional Village, so that their children will know, learn, and understand.



Figure 4. Shamans in Leading Traditional Ceremonies Carried Out by the Tengger Community

Various research results along with debates at the theoretical and empirical levels regarding the informal learning paradigm that has been mentioned and explained earlier, show that there are deep-rooted problems that deserve further and in-depth study, including with regard to the concept of inheriting local wisdom through informal learning pathways. , especially from the point of view of the perpetrators themselves (the Tengger people). Is this process interpreted in the framework of an informal learning perspective along with the process of internalizing the philosophical meanings contained therein. Or is it only limited to aborting the obligation to preserve customs and culture? Is this informal learning deliberately carried out in the context of inheriting the *Panca Satya* local wisdom. Or does it just flow and happen incidentally? What is the curriculum that regulates the course of informal learning?

If these questions can be answered, besides enriching the treasury of knowledge and understanding of the world of informal learning, it will also have the opportunity to correct existing theoretical foundations or even build theory (theory building), especially the theory of informal learning and social change at the community level of the Tenggerese indigenous people that will be background of this research.

2. METHOD

This research takes a position to understand the meaning of the process of inheriting the five satya local wisdom of the Tengger people based on the informal learning paradigm and by taking the position of the perspective of the Tengger people as cultural actors and the learning activity itself, means trying to understand the inheritance of local wisdom of the Tengger people according to their perspectives, assumptions, definition, size, logic, and understanding of the values of society itself. That is what is popularly known as the emic perspective, as opposed to the ethical perspective.

The natural process of transforming the *panca satya* local wisdom, the construction of informal learning, and the process of internalizing philosophical values in the process of inheriting the local wisdom of the Tenggerese people is the main focus of this research activity, so that the appropriate research design used is qualitative research (Creswell & Poth, 2016: 240). Qualitative research methods are oriented towards the naturalization of data and field phenomena without the slightest intervention or intervention by researchers, its use is to achieve data validity and field data purity (Denzin & Lincoln, 2011: 3).

The main characteristic of this approach is that it emphasizes meaning, context, and emic perspectives. The research process is more cyclical than linear, data collection and analysis take place simultaneously, more concerned with depth than breadth of research coverage. Observation and in-depth interviews are very important in the data collection process, as well as the researcher himself who acts as the main instrument.

Along with the reasons that have been put forward and become the basis for this research, namely: (1) the process of transformation, (2) the construction of informal learning, and (3) the process of internalizing values in the process of inheriting the local wisdom of the five Satya people of Tengger Village, Ngadas Village, District

Poncokusumo Malang Regency based on the perspective of informal learning, the research design that is appropriate to use is qualitative with a grounded theory tradition.

This research was carried out for approximately two years with researchers going directly to the Tengger people by participating in various social and religious activities carried out by the Tengger people. The main subject of this study was represented by five residents who served as village heads (lurah), Islamic religious leaders (kyai), Buddhist leaders (monks or priests), Hindu religious leaders (pedanda or priests), and a traditional shaman (ceremonial leader). the customs of the Tengger people). Data collection was carried out by interview techniques, observation, and documentation studies. while data analysis was performed by 1) open coding, 2) axial coding, and 3) selective coding based on Straus & Corbin.

The following are the stages and research activities carried out by researchers.

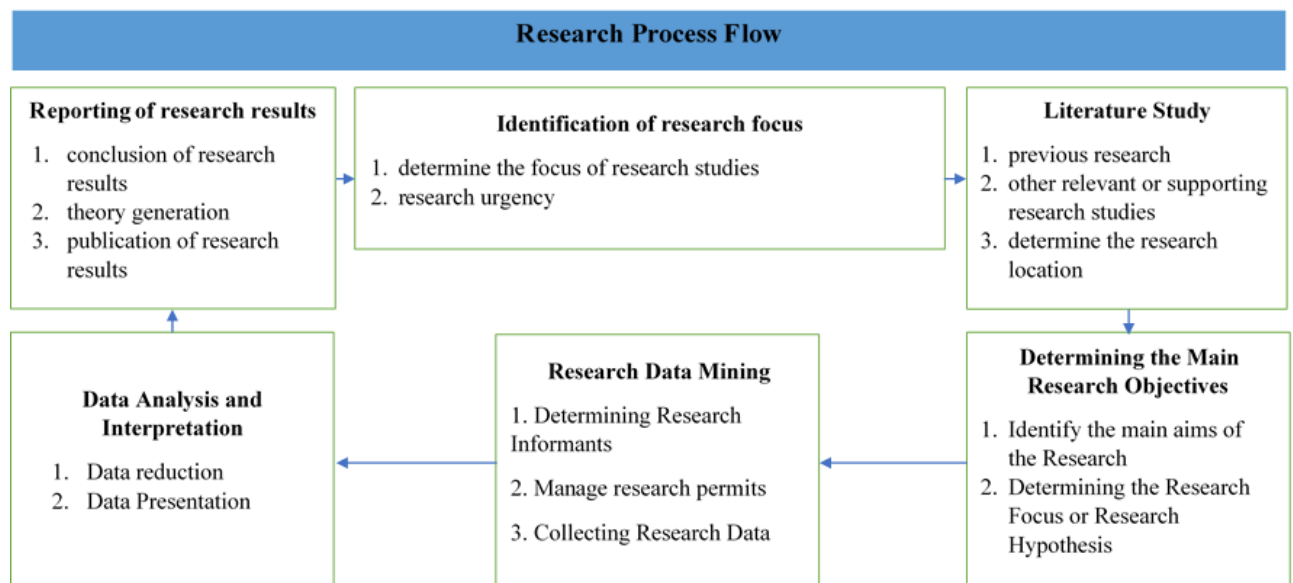


Figure 5. Stages and research activities adopted and modified based on Creswell (2002)

3. RESULTS AND DISCUSSION

3.1 The Process of Local Wisdom of the Panca Satya Tengger Community, Ngadas Village, Poncokusumo District, Malang Regency in an Informal Learning Setting

The Tengger people of Ngadas Village, Poncokusumo Subdistrict, in living their daily life prioritize a sense of tolerance, kinship, cooperation and harmony in carrying out every activity of daily life. Family characteristics and customary cultural norms are highly respected and carried out by all elements of the Tengger community, such behavior is in accordance with the notion of local (traditional) wisdom according to Keraf (2002: 289) which explains that "local wisdom is all forms of knowledge, beliefs, perceptions or insights and customs or ethics that guide human behavior in life in society. One of the local wisdoms owned by the Tengger people is panca satya (five nets of loyalty). Panca Satya contains a) cultural satya (obedience and respect for custom), b) satya laksana (responsible for tasks), c) satya partner (always builds solidarity), d) satya semaya (always keeps promises) and e) satya discourse (words must match actions). The process of regenerating the local wisdom of the five satya people of Tengger Ngadas Village, the places used in the process of informal learning activities are: (a) houses, (b) the community environment, (c) tegil, (d) places of worship, (e) huts, and places others allow for an informal learning transaction process.

Then the process of inheriting the local wisdom of the five satya for the Tenggerese people occurs through various customary activities (events) while using regional learning methods with the terms: (a) lectures, (b) word of

mouth, (c) direct involvement, and (d) pilot. The following is an explanation of the informal learning method of the five satya local wisdom of the Tengger people.

a. Advice

Learning activities through methods learning activities through teaching methods or models are carried out by all elements of the Tengger community, Ngadas Village, Poncokusumo District, Malang Regency. Wejangan is an informal learning activity in the form of guidance and advice that contains about life and the importance of maintaining harmony. The speaker must have speaking skills which is a powerful motivational tool and contains several important elements, including; appearance, respect, persuasion, approach, courage, consideration, efforts, promises, parables and efforts to attract attention and a reflection of common interests.

b. Getok Tular

Getok Tular is an informal learning activity that is used to convey messages containing advice and wise messages from one individual to another. Word of mouth activity is an activity of conveying messages by word of mouth that is started by one person to another who acts as the recipient of the information that has been received to other people. Word of mouth can be considered as the simplest process of conveying information. The process of gathering residents through word of mouth has to do with efforts to inherit the local wisdom of the five satya people of the Tengger community, Ngadas Village. The Tengger people of Ngadas Village, Malang Regency, still maintain close social relations and trust in each other, so that word-of-mouth events can become a powerful learning transaction activity in passing on the five satyas to the next generation, as well as other Tengger people.

c. Direct engagement

The concept of learning by means of direct involvement which has been indirectly applied by the Tengger people can be explained by the theory of learning by doing put forward by Dewey (1923). So that what has happened in informal learning transaction activities in the context of inheriting the panca satya local wisdom can truly be fully understood by the next generation of Tenggerese (students). Tengger children who are directly involved in every traditional ceremonial activity, traditional activities and daily life of the Tengger people have been transformed into a form of informal learning process. Boileau, (2018) "Informal learning is situated in meaningful experiences that are built on top of prior experiences and pre-existing knowledge constructs, thereby facilitating the development of new tacit and explicit knowledge. The manifestation of the direct involvement and active role of the Tenggerese children is by inviting them to carry out their daily activities and traditional activities. The Tengger children of Ngadas Village from an early age have been familiar with agricultural activities in Tegil as well as collective or independent traditional ceremonies which are routinely held. This activity is a real manifestation of the intentional informal-learning process carried out by all elements of the Tengger community in Ngadas Village in the context of inheriting the panca satya local wisdom.

d. Pilot

The process of direct involvement becomes an informal way or model of learning for the people of Tengger, Ngadas Village, indirectly contains another model, namely piloting. This learning model directly imitates parents, the community, traditional healers or village heads. This refers to the theory fronted by Bandura (1986) and Matsumoto (2009). In its implementation, the learning resources: (a) Tengger people, (b) parents, (c) shamans, (d) village heads, and (e) lurah, intentionally or unintentionally, always set examples that can serve as role models for future generations. In line with Zulkarnain Nasution (2021: 127) in his book entitled "Informal Learning of the Inheritance of Indigenous Norms in Indigenous Peoples" states "the inheritance of customary cultural norms is carried out from generation to generation in the family. In the inheritance of these customary norms, the role as a model is the parents. Parents give an example to their children about the forms of customs that exist in the Traditional Village, so that their children will know, learn and understand.

The informal learning process that occurs by design and incidentally has been able to become valid proof that the process of regenerating the local wisdom of the panca satya can only be accommodated through the concept of informal learning, bearing in mind that formal and non-formal education have limited space and time in the

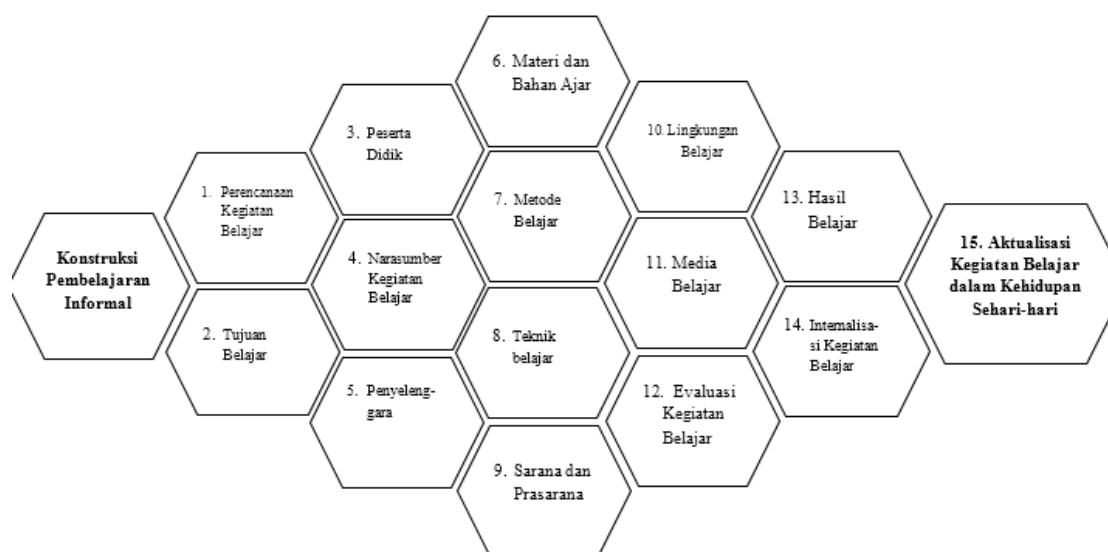
process of learning activities. Informal learning is more efficient than formal learning because of continuous strengthening of skills and scientific transformation and tends to reinforce practice rather than just strengthening theory. As confirmed by Kyndt et al., (2009: 202) argues that informal learning is more efficient than formal learning and obtaining knowledge, because these specific skills and knowledge are less appreciated in formal learning and the learners often lack the necessary insight to put theory into practice. The existence of intentional efforts in the informal learning process in the context of inheriting the local wisdom of the panca satyai has become the antithesis of the informal learning paradigm which has been understood together, namely learning processes or activities that occur incidentally (unintentionally).

The findings of this study are at the same time an effort to reinforce the theory of informal learning in the context of the process of inheriting the local wisdom of the five satya which occurs embedded in the traditional and cultural activities of the Tengger people of Ngadas Village, as stated by Henschel, (2001) who stated "The social aspects of informal learning embedded in observation, coaching and practice within communities of practice; where communities of practice refer to informal groups that are bound together by a shared repertoire of skills and knowledge, that are applied in a work setting". The conclusion that can be drawn from the phenomenon of inheritance of panca satya local wisdom through informal learning is that there is a learning process that occurs in a balanced manner, namely between learning processes that occur intentionally (by design) and learning processes that occur incidentally (by incidental). The finding of intentionality in informal learning activities is allegedly a novelty in the realm of the world of out-of-school education, especially focusing on the process of regenerating local wisdom which is carried out through informal learning pathways.

3.2 Components of Informal Learning that Support the Inheritance of Local Wisdom of the Tengger Community, Ngadas Village, Poncokusumo District, Malang Regency

The informal learning process is basically very well known by the Tengger people of Ngadas village, especially in a number of events which included an educational process through demonstrations. The pilot in question is an example of how to behave in a way that has a positive attitude so that the next generation can imitate the good behavior of their ancestors. Various forms of informal education take place through social events including through a series of traditional ceremonial activities as well as daily activities. Referring to the opinion of Rogers (2008: 1-12) which states "informal learning is all incidental, unstructured, unintentional learning activities but are the most extensive and important part of all learning activities in everyday life". Basically, informal education has a clear curriculum, but it is not as documented as formal education. The informal education curriculum has high flexibility, because it is based on needs, customs, environment and the results of the goals to be achieved. In line with the notion that informal education is any activity that involves the pursuit of understanding, knowledge, or a skill that occurs outside the realm of an institution's curriculum provided by an educational program, course or workshop. Informal learning occurs outside the context of an institution's curriculum context. The family education environment or often referred to as informal learning is the main/primary educational environment, this is because it is in family life that people from the first time and so on learn to acquire personal development, attitudes and behavior, values and life experiences (Livingstone; 2001).

Informal learning that takes place aims to pass on customs, culture and philosophical values which are the guidelines and foundation of life for the Tengger people. Broadly speaking, this process is carried out by parents, shamans, elders or elders and authorities in the area through speech culture. It is clear that the construction of informal learning which is rooted in the view of life of the Tenggerese will be explained in the Honeycomb Theory diagram.



The process of inheriting the local wisdom of the Panca Satya people of Tengger occurs at the level of informal learning activities, where this process occurs flexibly and flows in every line of daily life activities. The informal learning process is through traditional activities involving all elements of society, even from four villages at once, namely the Kasada ceremony. such as opinions (Manulang, 2013) which state that informal learning is a vehicle for character development which in its implementation must involve all elements, both households and families, schools and the wider community. Households and families as informal learning units, as well as being units of character formation that must be empowered.

Informal learning of the local wisdom of the Tengger people has several components in the implementation process. These components are) Students (children, youth, and Tengger youth); 2) Teachers (shamans, traditional leaders, parents, community, office holders); 3) Learning objectives; 4) Curriculum; 5) learning methods, 6) learning media; and 7) Evaluation of learning. In accordance with the opinion of Moedjiono and Dimyati (1993:23), the components of the teaching and learning process are students, learning facilitators, learning objectives, material/content, methods, media and evaluation.

Planning informal learning activities in the process of inheriting the local wisdom of the Tengger people's five satyas to the next generation has started from the earliest possible age. Informal learning, especially from the family, is planned by the head of the family based on the informal learning carried out by their previous parents. In accordance with the opinion of Sanjaya (2012: 23) which explains "planning is one of the initial functions of management activities in achieving goals effectively and efficiently. Planning is also known as foresight and creates a framework for directing one's future actions. Then in the planning process it starts with communication between husband and wife as parents of children so that they have the same plan to support the learning process. Husband and wife will have one voice if the child as the next generation needs an example of behavior or advice from parents in the process of inheriting the local wisdom of the Tengger people's five satya that has been passed down from generation to generation. In accordance with the opinion of Syafarudin (2005: 91) which states, "thus, a planning process must start from setting goals to be achieved through needs analysis and complete documents, then determining the steps to be taken to achieve these goals.

With regard to learning objectives according to Akhmad Sudrajat (2009) that learning objectives provide instructions for selecting subject content, arranging the order of topics, allocating time, instructions for selecting teaching aids and teaching procedures, as well as providing a measure (standard) to measure student achievement. This is in line with the main objective of the informal learning activities of the Tengger people which are packaged through various customary activities is to pass on the noble and philosophical values which are the identity of the Tengger people so that they are not lost.

Informal learning that goes on certainly has students who are the object of educational outcomes. According to Abu Ahmadi (2009: 205) students are human figures as individuals/personal (whole human beings). Individual is defined as "a person who is not dependent on other people, in the sense that he is truly a person who determines himself and is not forced from the outside, has his own characteristics and desires". Whereas Hasbullah (2010: 121) argues that students as learners are one of the inputs that also determines the success of the educational process. Students in the context of inheriting the local wisdom of the Tengger people are: (a) children, (b) teenagers, (c) and the youth of the Tengger people. Learners are members of the community itself who seek to develop their potential and abilities through learning in the educational pathways, both formal, non-formal and informal education.

Informal learning of panca satya local wisdom in the learning process is assisted by resource persons or facilitators namely elders, old people, shamans, traditional leaders and all elements of the Tengger community. Umar (2008: 87) explains "In the Javanese paradigm, learning resource persons are identified with learning resource persons (gu and ru) which mean "digugu" and "imitated". It is said to be digugu (trusted) because the learning resource has an adequate set of knowledge, because of which he has broad insights and views in seeing this life. It is said to be imitated (followed) because the learning resource has a complete personality, which is why all actions should be used as a role model and role model for students. In the sense that the mentor or facilitator referred to in the informal learning process is not only in speech but also in behavior as a role model for the next generation. The next component related to informal education providers in the Tengger community of Ngadas Village is the community itself in general. In particular, the organizers of education are parents. The community has the same duties as the child's parents. The surrounding community is also obliged to educate and remind children, if children make mistakes. In line with PP No. 17 of 2010 Article 1 paragraph 2 states that the provision of education is the activity of implementing the components of the education system in educational units or programs on the track, level and type of education so that the educational process can take place in accordance with national education goals.

Materials and teaching materials that are transferred in informal learning activities are local wisdom and philosophical values which in this study focus on the five satya local wisdom. The main material in informal learning of local wisdom is based on life and self-education as Tengger people who prioritize philosophical values passed down from their ancestors. Another life concept is a life attitude of five satyas, harmonious people, sanjan-sinajan (visiting each other), Sayan (gotong royong, helping each other) which is based on the motto "quiet ing selfless, rame ing gawe" and strong genten (helping each other).) is the basis of the provisions governing human relations with humans. An attitude of life that considers the natural environment (water, soil, forest, fields) as a source of panguripan (life) that regulates human relations with the universe. This is in accordance with the opinion of Lestari (2013: 2) which states that teaching materials are a set of subject matter that refers to the curriculum used in order to achieve predetermined competency standards and basic competencies.

The learning method is a way used by educators to transform knowledge (teaching and learning) to students can be achieved in accordance with the objectives of the initial nature of the learning process. Nana Sudjana (1996: 76) states that the method is the method used by the learning facilitator in carrying out interactions or relationships with students during learning. The process of transferring knowledge about local wisdom is very dependent on parents, traditional leaders, shamans and traditional leaders. The learning method applied by the Tengger people is a mixed method in the form of plus lectures, discussions, demonstrations, experiments, skills training, team teaching, problem solving, design and inquiry. Some of the learning methods used are in accordance with Soetopo (1993: 148) which states the learning methods used in teaching and learning activities are as follows: (a) Lecture method, (b) question and answer method, (c) discussion method, (d) delivery method assignments, (e) demonstration and experimental methods, (f) simulation methods.

The learning techniques used in the Tengger Society are scientifically seen through the process of implementation and the method of delivery using lecture, discussion, assignment, simulation and tutorial learning techniques. How to learn while doing (learning by doing), where the students in this case are: (a) children, (b) teenagers, (c) Tengger youth take an active role in every traditional activity that is held. Technique can be interpreted as a way that someone does in implementing a method specifically. The technique must be consistent with the method (Hardini,

2012:40). With this, the Tengger people have carried out techniques to directly interact and involve children in every activity to transform Tengger wong's local wisdom.

In order for informal learning to run well, adequate facilities are needed. According to Tatang (2011: 50) states that facilities and infrastructure as an integral part of all learning activities in educational units have a function and role in achieving learning activities according to the education unit curriculum. Facilities used by parents, elders, shamans and village government stakeholders in the planting process identity, the noble values of the panca satya local wisdom through a series of traditional and cultural activities owned by the Tengger people, one of which is through the Kasada ceremony, the Karo ceremony and other ceremonies.

Dawianti (2017: 30) states that the learning environment is an area with all its contents that are interconnected with learning activities. The learning environment needs to be designed to support learning activities so as to increase the comfort of the individuals who occupy the environment to carry out learning activities. The learning environment in the process of inheriting the local wisdom of the five satya people of Tengger is the environment or village where they live, live and do their daily activities. The community environment in this case is the neighbor. This is in accordance with the opinion According to Prayitno (2009), the learning environment is divided into the physical environment, socio-emotional relationships, peer environment, community and influences from the foreign environment. Conducive and supportive environmental conditions will have a positive impact on the growth and development and success of children's learning goals.

4. CONCLUSION

The media educates children in the Tengger community in many ways, one of which is by inviting children to participate in all parental activities both in farming activities, community social activities and the most important thing is inviting children to participate in carrying out traditional ceremonies and religious activities. From an early age, children are introduced to and pass on the good behaviors that have been passed down from their ancestors and ancestors to become the next generation who deserves to be called Tengger people.

The evaluation technique used in the Tengger community to see the level of achievement and absorption of the educational process they convey uses observation techniques. This technique has a level of ease in the implementation process and is very easy to analyze. Observation techniques can be carried out by looking at the results of achievements based on children's behavior directly and through observation and gathering information based on people who are around the child's environment and community responses to children's behavior outside the home.

The learning outcomes that emerge in the process of inheriting the local wisdom of the five satya people of the Tengger people are the indigenous people of the Tengger people who behave and breathe the noble philosophical values of the Tengger people who love peace and harmony among human beings. The people of Tenger hope that the next generation will consciously be able to carry on the noble values that have been passed down by the previous generations. In addition, the Tengger generation can fully understand the concept of tri satya and also obey the customary rules of the Tengger people..

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