



PRIMARY RESEARCH

Natural and organic cultural study of cultural and legal law applicable in Ngadas village, Malang district

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Abstract

This study aims to i) reveal and describe the farming behavior of the Tengger society as legal behavior in supporting the defense of legal culture on land, ii) analyze and explain the changes in farming behavior in the Tengger community, and iii) highlight their influence on the Tengger legal culture. This study uses a socio-legal approach and data was collected using in-depth interviews, observations, and literature studies. Results highlight that the innovations that support agricultural policy have become the main trigger for environmental damage in Tengger. Policies implemented by not first understanding community values push towards the erosion of Tengger's respect for the land. This is the essence of the damage to Tegal lands in Tengger. On the one hand, weak village authority also affects land use in addition to agricultural purposes by outsiders Tengger (for tourism). Legal strategies can be developed to overcome changes in farming behavior that can have implications for the most important legal culture are through the cultural/cultural approach itself. The tengger man has strong ties to his village, and strong social ties are based on the similarity of customs, religion, and land. This bond creates togetherness and mutual cooperation.

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INTRODUCTION

Tengger is a plateau area surrounded by forest cover, ecologically has a strategic value and is important for the environment in Indonesia, because Tengger is one of the areas which is the support of the environment of Java Island which is densely populated (60% of the Indonesian population live in Java). Tengger is able to provide a function as a life support system in Java, which due to its density bears Indonesia's biggest environmental burden. Maintaining forest cover as a supporter of the carrying capacity of the environment is also due to Tengger's land being a fertile volcanic area, so that a wide variety of biodiversity can grow there. In that area inhabited also by the Tengger people who are one of the ethnic groups in Indonesia (Boniface, 2016; Hidayah, 2015).

The Tengger community is spread over 4 (Four) districts, namely: Probolinggo Regency; Pasuruan Regency; Malang Regency; and Lumajang Regency. They inhabit the upper slopes of the Tengger Mountains at an altitude of between 600 - 2000 masl with the Bromo volcano as the center.

This fertile Tengger land then becomes the foundation of life of the Tengger Community, at that height they are working on dry land agriculture/fields/tegal. Becoming upland farmers is the only option for their livelihoods because being a wetland (paddy) farmer-as the majority of the people under Tengger-who plant rice, is not possible, because in that area the availability of sufficient water and smooth irrigation is very difficult.

Almost all residents have upland/field land, the meaning of which is that even though they do not have tegal, as long as

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it is trustworthy, it is as if it has tegal because the owner fully entrusts cultivation to him, he only relies on energy and trust. Initially the fields/fields were only planted with maize because it was in accordance with the conditions of the land, and the plants were only for daily needs. Corn is a type of plant that was once used as the main staple food ingredients *sekul aron* (corn rice) as the Tengger called it. In later developments, after the Tengger farmers recognized the marketable crops, the Tengger farmers replaced them with market crops such as cabbage, carrots, potatoes, leeks (Hefner, 1990; Weng & Yang, 2016).

Realizing that land is a vital thing in their lives, the Tengger community then tried to treat the land with "respect", in the context of agriculture this then gave rise to a mystical spirit that treated the land as a "soul figure", a figure who contributed in their lives and lives. This spirit in its daily life (when farming) gives rise to behavior that is full of "polite" and full of "respect" in its tegal land. For the Tengger community the land is lived not only as an element of production, the land is lived as if it is a "mother" who gives life. Adimihardja (2008) regarding this phenomenon states that in most of the lives of indigenous peoples in Indonesia, land is seen not merely as a means of production but also has sociocultural, political, and religious significance.

This conception in the Tengger community arises as an awareness of their weakness/helplessness when working on their tegal/field or more broadly when facing nature that they have no meaning for the greatness and strength of nature, such as: rain; weather; Bromo eruption; etc. So that the power of nature that elicits a response to reconcile or establish an intimate relationship with nature, whose form is manifested in making offerings to the supernatural power.

Research Purposes

This study aims to:

- 1) reveal and describe the farming behavior of the Tengger Community as legal behavior in supporting the defense of the legal culture of land.
- 2) describe, analyze, and explain about the changes in farming behavior in the Tengger community and its effect on the legal culture of Tengger.
- 3) describe the legal strategies that can be developed to deal with the changes that occur.

LITERATURE REVIEW

Organic Agriculture and Sustainable Agriculture

Sutanto (2002) states that organic agriculture is a crop production system based on bio-nutrient recycling, rotation, proper processing, and avoiding pesticide fertilizers that

promote soil health. Nutrient recycling can be done through plant and livestock waste, as well as other wastes that can improve fertility status and soil structure. Syahbuddin and Setyorini (2005) explain that organic agriculture is defined as a holistic and integrated agricultural production system, by naturally optimizing the health and productivity of agroecosystems, so as to produce sufficient, quality and sustainable food and fiber. Western agricultural experts call this agricultural system a "law of return" which means a system that seeks to return all kinds of organic matter to the soil, both in the form of residues and crop and livestock waste, which in turn aims to provide food to plants.

The use of organic cultivation is basically to limit the possible negative impacts caused by chemical or frequent cultivation referred to as conventional farming. The organic farming system invites humans return to nature, while still increasing agricultural productivity through improving soil quality by not wearing or reducing use of chemicals. Organic agriculture respects farmers' sovereignty and autonomy based on local values.

In the practice of organic agriculture, nutrient recycling is a traditional technology that has been known for a long time in line with the development of human civilization, the philosophy that underlies this agriculture is to develop the principles of giving food to the soil, which in turn provides food for plants (feeding the soil that feeds the soil). plants), instead of directly feeding the plants. Reijntjes, Haverkort, and Waters-Bayer (1999) argue that in addition to the term organic agriculture, an identical term has developed, namely, sustainable agriculture. Sustainability is defined as "keeping an effort going", or "the ability to survive and keep it from deteriorating". In the context of agriculture, sustainability basically means the ability to remain productive while maintaining the availability of resources. Reijntjes explains as quoted by the Technical Advisory Committee of the CGIAR (TAC-CGIAR 1998) that sustainable agriculture is a successful resource management for agricultural enterprises to help changing human needs while maintaining or improving environmental quality and conserving natural resources. The characteristics of sustainable agriculture are: first, it is ecologically stable, which means that the quality of natural resources is maintained and the capacity of the whole agroecosystem from humans, plants and animals to soil organisms is enhanced. These two things will be fulfilled if the soil is managed and the health of plants and animals and communities is maintained through biological (natural) processes.

Behavior, Farm Behavior, and Legal Culture

Human behavior is the result of all kinds of experiences and human interactions with the environment which are manifested in the form of knowledge, attitudes and actions. In other words, behavior is a response/reaction of an individual to stimuli that come from outside or from within him. This response can be passive (without action: think, argue, behave) or active or take action (Demartoto, 2013; Lawyer, 2017).

Meanwhile, according to Rahardjo and Dimiyati (2002), as quoted by Notoatmodjo, human behavior is essentially an activity of the human being himself, which has a very wide expanse, including walking, talking, reacting, thinking, perception and emotion. Behavior can also be defined as the activity of an organism, which can be observed directly or indirectly. New behavior occurs when something is needed to cause a reaction, which is called stimulation. Human behavior is an activity that arises because of a stimulus and response and can be observed directly or indirectly.

Sutarto (2008) defines behavior as a manifestation and interaction between humans and their environment as a result of factors that exist within the community itself. Factors that influence a person's behavior are internal factors in a person and external factors from the surrounding environment. Human behavior is influenced by external and internal factors from the past, present, and future. Internal factors that influence behavior are the individual's experience background, motivation, personality status, and so on. While the external factor is the environment around it.

In this connection, Talcot Parsons sees that individual and group actions are influenced by three systems, namely social systems, cultural systems, and personality systems of each individual. According to Parsons, human behavior is the result of all kinds of experiences and human interactions with the environment which are manifested in the form of knowledge, attitudes, and actions. Behavior is an individual response to stimuli that come from outside or from within, after going through the thought process and the responses that arise can be visible behaviors. However, the main thing in behavior is not individual actions or actions that are seen as biological behavior, but the main thing in human action is social norms and values that reduce and regulate actions as behavior that has social meaning.

When looking back at the discourse of organic/sustainable agriculture, Salikin (2003) says that the organic farming system for Indonesians is not new because it has been implemented by ancestors (past ancestral heritage). In farming, our ancestors maintained the cycle of life according to the laws of nature, returned to nature, were in harmony

with nature, served nature sincerely, so that nature would provide maximum agricultural production to humans. So, there is a meaning of a reciprocal relationship and mutual respect.

This condition also occurs in the farming/farming behavior of the Tengger people who value the land as the "mother of the earth" and therefore must be cultivated (ngemong), and treated with respect because it involves the honor of the ancestors.

The Tengger people are very obedient to the norms and customary rules in living their lives. These customary rules and norms are inherited from the past which are believed to provide benefits if implemented properly. These customary rules and norms regulate everything in his life, starting from the rules for utilizing forest and environmental resources. Compliance with customary rules creates good behavior towards nature and is local wisdom for the community in managing their environment. Tengger community behavior.

METHODOLOGY

This study uses a socio-legal approach (Banakar & Travers, 2005; Colchester, 2006; Rahardjo, 2002), because to understand law in context, law here is a human action in which to understand it must be accomplished behind the meaning.

This study is qualitative naturalistic, this study is characterized by: data sources are natural situations or "natural settings", researchers collect data based on observations of natural situations, as they are, without being influenced intentionally; researchers as the main research instrument; very descriptive; put more emphasis on the meaning of the process rather than the results; Data analysis is inductive; look for the meaning behind the behavior or deeds so that they can understand the problem or situation (Danim, 2002).

Data collection in the research process was carried out using interview, observation and literature study techniques. Data analyzed and evaluated. Narration in the form of text will dominate this writing, although it does not rule out the possibility to present data in the form of tables, charts or raga, photos as supporting data.

RESULTS AND DISCUSSION

Tenggerese Culture in Ngadas Village

Ngadas Village Community, geographically, is a community that inhabits/lives on hill slopes on the west side of the Tengger Caldera wall, or within \pm 3 Km from the Tengger Caldera wall, or \pm 15 Km. from Mount Bromo.

From the hillsides on flat land is used as a place to live, while

on steep slopes are used as agricultural land (fields), which are generally far from where they live. Tegal land in this village has a fairly sharp slope, between 40-90%. In tegal land with steep slopes this is usually made of terracing or mapping, existing terraces are not as they should be but are very simple. Only has a water drainage without a building. As for the rather flat land, it is made of guludan, kalen and galengan which serves as a divider between one plot and another. Galengan function other than as a barrier or water retainer and avalanche also functions as a footpath. In this galengan usually planted with elephant grass or kolonjono and other terrace reinforcement plants such as paitan or mountain pine trees.

The method of land management does not use cows, even though in the fields there are cowsheds, which are only to be kept/fattened and then sold for meat. Land management is done by humans, both men and women by hoeing (not plowing), considering the position of the land and its slope. Irrigation systems only rely on rainwater in the rainy season, in the dry season farmers use water that comes from springs that are channeled through the hose or from reservoirs that collect rainwater (stacks).

This village is located at 7° 59 '19.03 "South Latitude and 112° 54 '20.70" East Longitude, with a height of ± 2,200 m above sea level, which can be seen as the highest village on Java Island. With temperatures ranging from 8 - 20° C, the village is always shrouded in mist either in the morning, afternoon or night. Administratively, the village area consists of 2 hamlets namely, Ngadas and Jarak Ijo where the government center and community activity center are in Ngadas Hamlet.

Although somewhat isolated because the location of this community is relatively far from other community groups in the villages below, accessibility to this village is not too difficult (though very limited), to get to Ngadas there is only one road that must be taken first by passing through forests with vegetation quite tight, where on both sides of the road interspersed with cliffs and ravines. The distance from the last village on the edge of the forest, namely, Klub Gubuk Village is as far as 12 Km by passing the concrete paving road. As for the population, based on village data in 2005, the total population of the Village was 1,607 people, with a composition of 810 men and 797 women, while Religion was embraced: Buddhism (Javanese Buddhist Sanyata) 916 people; Islam 566 people; Hindu 122 People; and Christian 3 people. The current village head is Muslim, while the Ngadas village shaman is Buddhist (Javanese Buddhist Sanyata).

The Ngadas villagers consider themselves to be genuine

Tengger people, because according to the assumption of the Tengger Ngadas people as stated by Mulyadi Bromo Putro (community leader), that Ngadas people still have their "Tengger instincts", where they still practice the Tengger customs, such as for example carrying out Kasada, Karo, Unan-unan, or other traditional ceremonies, where shamans still play an important role in carrying out these customs. (Interview, 8 August 2019).

In connection with the above perception, [Sutarto \(2008\)](#) explains that up to now the so-called "Tengger Village" is indeed very problematic because the villages that were formerly known as "Tengger Village" are now no longer included in the "Orang Desa" group. Tengger "because most of the population is Muslim. Even the assumptions that have evolved lately that have been incorporated into Tengger Village are villages that are predominantly Hindu and still adhere to the Tengger customs.

The people of Ngadas Village, although most of them are not Hindus, still believe as Tengger people, this is because of their determination to carry out their customs and position the shaman as the traditional leader who still exists today. The people of Ngadas village until now still intend to maintain the values of Javanese society in the past, this is reflected in the embedded values of customs that are always attached to and color in all their lives. Added by Ngatrulin, Dukun Ngadas who said that the embedded values of customs were realized by obeying social norms (courtesy); obey customary law; obeying/honoring sanctified/sacred places as God/Creator (Sang Hyang Widhi), ancestral spirits or village guardian spirits, all of which obedience or respect is reflected and manifested through or by carrying out traditional ceremonies (Interviews, 8 August 2013). So, in the sense that carrying out traditional ceremonies indirectly is maintaining the customs that in daily life have been transformed into social norms, customary law, and respect for God, as well as ancestral spirits, and spirits of village guards. The rules of life, which have been reflected/reflected from the customs even though not written indirectly, have tied their daily lives collectively, so that the spirit of togetherness/kinship that they feel as Tengger people from one descendant, one family The great obligation to carry out and maintain the "Tengger instinct" is a necessity, which can be proven by the existence of several social sanctions whose orientation leads to breaking the moral ties of individuals towards all citizens.

In connection with social sanctions, for example Mulyadi Bromo Putro tried desperately to avoid them, according to him not carrying out traditional ceremonies was not only because of fear of social sanctions being the main, but in-

deed because it felt the heart became uncomfortable, and considered his life to be imperfect because of shame towards Sang Hyang Widi Wasa and Desa Dewata, afterwards he felt ashamed of neighbors and villagers because they were deemed unable to carry out ancestral advice and respect (Interview, 8 August 2019).

Among the Tengger customs that must be carried out include when they relate to nature or use nature for their daily needs. As people who live in the mountains Ngadas Village community has a very high attachment to the environment because almost all of its inhabitants depend their lives on the agricultural sector, which is strongly influenced by the good and bad of their environment, in this case they are mountain agricultural actors, namely farming on land dry (tegal) on the sidelines of the steep cliffs of the Bromo/Tengger mountains by planting vegetable crops such as: shallots, leeks, cabbage, carrots, potatoes, and corn [2]. In addition Ngadas village community also depends on nature (forest) in the Bromo area in terms of meeting their supporting needs such as firewood for cooking and fireplace, grass for livestock, forest vegetables and mushrooms for kitchen, medicinal plants, forest plants for ceremonial purposes traditional ceremonies (Interview with Mulyadi Bromo Putro, 8 August 2019).

The condition of dependence on nature (forests) was very interesting when the Minister of Agriculture in 1982, through Decree No. 736/Minister of Agriculture /X/1982, as amended by Minister of Forestry Decree No. 278/Kpts-VI/97 which states that the area around the Bromo-Semeru mountains is managed by the National Park system, which then causes the Ngadas area to be absorbed in the Bromo-Tengger-Semeru National Park. This situation causes the Tengger area to become an 'trapped' area or an enclave within the National Park.

As an area in the middle of a national park, of course, it makes Ngadas people limited access to forests, because as a conservation area the national park will make efforts to protect forests and forest areas to prevent and limit damage to forests, forest areas, and forest products caused by human actions, livestock, fires, natural disasters, pests, and diseases [9], [10].

In various cases in the National Park area in Indonesia the forms of conflicts that occur are quite diverse including: opening of conservation areas, illegal logging, area encroachment, theft of forest products, hunting of protected animals, conflicting boundaries between national park areas and forests and/or land customary or community-owned forest/land [10], all of which have the potential for conflict in the Ngadas Village community and are even large

considering the enclave's position.

But interestingly, although the potential for conflict and the contribution of destruction to the Bromo-Tengger-Semeru National Park is quite large, testimony of Suyak, former staff of the Bromo Tengger Semeru National Park whose work area includes the Ngadas Village area, the Ngadas Village community has never even committed a crime/disgrace that leads to the destruction of national parks, be it stealing wood, forest products, hunting protected animals, or grabbing land (Interview, 10 August 2019). Suyak's opinion is in line with what Sutarto [8] described in his research that illustrates that Tengger is an area known for almost no crime. Farmers keep their cows and goats in fields far from their homes. Not all of the corn they harvested they bring home, but they stack in the fields, and they take it when the food is needed. Fighting cases also never happened. However, the national park still gives concessions to the people of the village of Ngadas to access the forest area to the extent that the results are taken for their daily needs, this is given that the existence of the Tengger community in Ngadas is much earlier than the national park, besides that because of high character, which adheres to customs and leadership, the national park believes that there will be no destruction or over-exploitation of the forest area, because for the people of Tengger the forest is a source of life (Interview with Mulyadi Bromo Putro and Suyak, 10 August 2019).

Farming Behavior as a Manifestation of Perversion

Observing matters relating to the farming behavior of the Tengger community in Ngadas, to help uncover this pattern of farming behavior as legal behavior, first of all it can be traced/examined from their expectations of the fields /tegal expressed in the mention of the banyune, rice fields tegale and kebo sapine. This mention implies that there is a simple request that only asks to be carried out in all matters of farming.

Danyang Banyune is an expression of a mantra so that the springs in the Tengger region do not dry up, because the springs are a source of necessities for daily needs and dry fields. The moorland in Tengger is rainfed which is very dependent on rain, so in the dry season the Tengger field needs another water source. It is believed that the water source is inhabited by danyang water guards, this then led to the behavior of high regard for water sources. The expression of tegale rice fields is also related to the desire that the fields where they cultivate are always fertile and produce a harvest. For the people of Tengger, upland land has become the main hope for the fulfillment of their needs. While the expression of kebo sapine is an expression of hope that live-

stock that are kept are not sick/dead so that they can produce and support their idle activities because of this livestock can be sold and fertilizer is taken.

The linkage of farming behavior as a legal behavior can also be revealed/observed through their farming activities, which is when farmers still plant corn as the main crop (and become the main need).

In the agricultural activities of moor in Tengger, there are stages as follows: planting (monjo); care (mbubuti); harvest (mecok); and utilizing harvest (post harvest). At the time of planting (monjo), beginning with preparing planting land, mola/dangir activities are usually carried out which are intended to clean the soil of grass and form soil to be ready for planting. In this process for corn plants usually will begin the ritual of liliwet or wiwitan before planting whose purpose is to nylameti mother earth so as not to be angry.

The meaning of this ritual is to surrender to the unseen as a hanger of hope that their plants are abundant and kept away from disease. This ritual is only carried out for the farmers themselves and their families to give an additional suggestion of peace of mind that the planting steps they take after in accordance with customs. In plants other than maize, the liliwet ritual is sometimes not carried out, usually the Tengger only seek good time to start planting (Interview with Mulyadi Bromo Putro, 10 August 2019).

This liliwet event is usually often held together with Pujan Karo. The liliwet ceremony is led directly by a shaman at the home of the person who is holding the liliwet ceremony. Places that were given a spell by Dhukun included kitchens, doors and yards. If agricultural products do not produce results or suffer losses, the Tengger farmers usually hold a ceremony to reject sengkolo, which is a ceremony to reject future losses and requests for forgiveness from Sang Hyang Widi and to those who are mbaureksa in the fields so as not to interfere, especially if there are mistakes accidentally or maybe forgotten.

At the time of treatment, the thing to do is take care of the soil by blowing it up (ngecroh), menyanginya, and pulling wild plants around the plant (mbubuti). According to Mr. Mulyadi the pros and cons of plants depends on the person who planted, if that person obeys the customs and always gives offerings to Mother Earth, the plants will definitely be guarded by the mbaurekso, fertilizer is only the thing that helps provide food to the plants, the most important thing is the blessing from Mother Earth (Interview, 10 August 2019). Mulyadi added at first the Tengger people used fertilizer from plants around the forest (compost) and to prevent diseases with paitan plants that are also abun-

dant around the forest. According to him, it was useless if Mother Earth did not give their blessing, because when planting it was not according to customs. people believe, like planting on a good day, planting corn should not be a day before the navel ticker, and so forth, he said. In the past, the Tengger people even if the soil had never used any fertilizer, the soil was fertile, because they believed, if the land had been given offerings, then the land would be fertile by itself. Nowadays, Tengger People are already familiar with fertilizers and drug manufacturers. Nevertheless, Mother Earth's blessing is the main thing, no matter how effective the fertilizers and medicines are, if Mother Earth does not approve, the harvest will also fail, and will not yet become her fortune.

At the harvest stage, before the harvest comes a week or a month before the ritual tradition of making the roll cake is made. Sekul Gulung ritual tradition is derived from the word roll/roll which has an abundant meaning of sustenance, the holding of this tradition is mainly carried out by those who have vows with agricultural products. The meaning of this ritual is as an expression of gratitude for the abundant harvest. The equipment is in the form of: white rice which is balled into 7 parts; jambe; betel leaf; banana ayu 2 cloves; tofu tempeh as a side dish; Lodeh vegetables. All of this equipment is placed on the land to be harvested. If they have a vowel besides a roll wrapper, a kebuli cone is also made consisting of: a yellow rice cone; chicken cage; market snacks (juwadah, pee, pasung, banana ayu) each 1 seed. The mantra read by the dukun during the ritual means thank you as follows: "intention of Ushun Dumatheng grandmother Sriwijayaningrat, taneman kathah wilujeng, tiyange kathah wilujeng, sederek sedoyo kathah wilujeng" (Interview with Shaman Ngatrulin, August 8, 2019).

In addition to the Sekul Gul roll ritual in the corn harvest, the wiwitan ritual was also held, the process of which began with making 2 corn ties containing 5 seeds each. One of the ties is called Tugel Kuncung (bound without peeling skin) and the other bond is named Tugel Gombak (bound with a part of exfoliated skin), these two bonds are symbols of men and women that have the meaning of fertility, then harvesting corn (mecok) is done. Most of the harvested corn is harvested (the fruit) and some is used as seeds to be planted again (a tradition for farmers to provide their own seeds). Other behavior related to farming behavior is a matter of labor, especially labor related to harvest. The nature of mutual cooperation is to become the basis of their society, which is a strong solidarity bond. Hefner [2, p. 6] states that the tradition of wong gunung (Tengger) is based on strong communal traditions and emphasizes the importance of

communal ceremonies. Tengger people love brotherhood and mutual cooperation which leads to harmony and harmony in brotherhood, as found in their Pancasetya devices: cultural setya (obedience and respect for adat; setya discourse (words must be in accordance with deeds); setya semaya (always keeping promises), setya laksana (responsible for the task); setya partner (always building solidarity / harmony) The meaning of harmony is a bond of identity pervarsity as a form of respect for ancestors because in myths they believe are one offspring Roro Anteng's son and Joko Seger.

In terms of the behavior of farming, harmony and mutual cooperation are reflected in the fulfillment of labor when harvesting in the fields. Harvesting can be done with the kroyokan system that is done by being projected or completed completely together by the closest relatives, sometimes also involving neighbors and other close people who help each other in the form of gentenan (alternating energy). In Ngadas Tengger most of the people working on their agricultural land are not known by the labor system, even though the agricultural land is quite extensive, the work on agricultural land is carried out with the mutual cooperation system in the form of a kroyokan and power gentenan. In gentenan it is hoped that the family who is helped will replace helping those who help in the same/harvest.

In the post-harvest stage, most of the corn is used alone for basic food needs (although it is now rare), while other crops are sold. Agricultural products such as potatoes and vegetables are usually collected first on the side of the road to facilitate the threat. In this crop the Tengger Ngadas will also store their plants in the "warehouse" of the storage area, if there are still sales of the crop left, or the harvest will be stored in order to delay the sale if prices fall, usually for a fairly durable crop such as potatoes, where it is located in the kitchen (pawon), which is placed on the roof (above the fireplace). Plants that do not last long such as vegetables (cabbage, leeks) are directly sold even though price conditions are uncertain.

In this context, related to emphasizing the correlation between farming behavior and legal behavior, what is depicted in the Tengger people's routine agricultural activities above, the essence is not located in the "technical" activities of agriculture, ie activities that can be seen as (biological) actions humans to meet their needs. However, the emphasis is placed more on the spirit as stated by Mulyadi Bromo Putro who previously stated: "the pros and cons of plants depends on the person who planted, if that person complies with customs and always gives offerings to Mother Earth then the plants will definitely be guarded by the mbaurekso".

If we relate it with reference to the previous Talcot Parsons opinion which states that the main thing in behavior is not an individual action or an action that is seen as biological behavior, but the main thing in human action is the social norms and values behind that action then reduces and regulates human actions as behaviors that have social significance. This means that the forces behind or behind the behavior actually determine the social behavior (including legal behavior) of humans.

The Tengger community is known as a community that adheres to their customs or values, which then greatly influences their behavior in social life, a behavior that always leads them to always act according to the values they hold. In everyday life human beings in interacting are guided by values and limited by norms. Norms and values were originally born because of human needs as social creatures that must interact with each other. This situation then demands the existence of a guideline, the guideline is then made consciously to guide it.

Value is an act or action regarding what is considered good and what is considered bad by society. Values in every society are not always the same, because values in certain societies are considered good but can be considered not good in other societies. In social life the functions of value are: as directions; as a unifier who can gather many people in a certain unit or group or community; as supervision with certain compressive and binding forces; and as a bastion of refuge; as well as a pusher or motivator. Meanwhile, Norms are a guide to life which contains prohibitions and orders, which distinguish values and norms are values that are good, desirable, aspired and important to the community. While norms are rules or guidelines, rules behave to realize these desires and ideals, or arguably values are the desired pattern while norms are guidelines or ways to achieve that value.

Thus, to understand that the Tengger community's farming behavior is a manifestation of their legal behavior, it can be traced from the Tengger people's values on their land which is the basis of their farming activities.

Tengger's farming behavior is a manifestation of Tengger's community values on his land, which is the basis of his farming activities. Innovations that support agricultural policy have become the main trigger for environmental damage in Tengger, policies implemented by not first understanding community values are pushing towards the erosion of Tengger's values of respect for land, and this is the essence of the cause damage to tegal lands in Tengger. Weak village authority on the one hand also affects the use of land in addition to agricultural purposes / tegal by outsiders Tengger

(for tourism). The promising results from the tourism sector could trigger other communities to do the same so that the potential for Tengger values over land could also occur. Legal strategies that can be developed to overcome changes in farming behavior that can have implications for the most important legal culture are through the cultural/cultural approach itself, for that the things that can be done include: Externally, ie by integrating Tengger values into government agricultural policy. The Tengger area is a cultural area which predated the local government administration. In the cultural area, the administrative area is placed with different interests from the people in the cultural area, so that the government policy in the cultural area should understand the values of the Tengger people and then integrate the Tengger values into the policies of the regional government (state) before being implemented in order to maintain the values that already exist. During this time it was precisely policies that were not in accordance with the values of the community that were the main cause of the continuation of Tengger values; Internally, that is done by: (1) Strengthening village authority, the form is reminding/control and strengthening to village authorities over Tengger values of land. In accordance with the guidance of the bekti life of the Tengger community that is, the demand of "bukti marang guru papat" (obedient to four kinds of teachers), which among others: Guru Sing Kuwasa (Almighty God who rules over heaven, earth, and all of its contents; Guru Wong Tuwa (Both parents who have raised and become intermediaries for the birth of their children), Government Teachers (Authorities who provide legal protection to citizens and citizens), and Teachers Ngaji/Pasinaon (Scientists who provide knowledge) So if you focus on the principle of bekti marang government teacher, then the main party that is obliged to carry out remembrance and reinforcement of Tengger's values is the government. The government must play its role, this role which of course will also strengthen the commitment to manage change and overcome it by understanding Tengger's values and integrating them into its policy before it is implemented, followed by efforts to remind and strengthen the bibs the village community must also be followed up with control from the Tengger Ngadas residents themselves, the mechanism of which can be carried out through various aspirational channels starting through the BPD or through village meetings/deliberations which are held routinely every 3 months; (2) Strengthening the Role of Shamans, Tengger soil (Ngadas) is a sacred land which is divided into several components, namely padanyangan, grave, petilasan, sanggar, and tegal (earth). Padanyangan is a place that is considered sacred where

spirits are waiting for that place. The tomb is considered sacred because it is considered a place of spirit. Patilasan is also considered sacred because of the place where the ancestors once lived. While tegal is considered sacred because it functions as a place for plants to give life to humans. With regard to cultural lands that have sacred meaning, and are always called shamans in their spells as Mother Earth, this shows that shamans also have strong magical ties with the land, so that every legal action on the land, or transaksi on the land, or any policy on land should also be a shaman's involvement to find out or decide whether or not the decision or policy relating to land in Tengger (village) is correct; (3) Communicating authority in the family environment, the tengger person has strong ties to his village, strong social ties that rely on the similarity of customs, religion, and land. This bond creates togetherness and mutual cooperation, thus making Tengger people no desire at all to intend to leave their village. This bond is also bound by the Pancasetya Line, which includes: cultural setya (obedience and respect for customs; setya discourse (words must be in accordance with actions); setya semaya (always keeping promises), loyal (responsible for duties); setya partners (always building solidarity/harmony) In relation to cultural setya, this can be the basic capital stored in their hearts to always obey the culture and defend/save their villages from cultural destruction, this basic capital can be used as a force to overcome changes in values existing values which undermine Tengger's cultural values. The tradition of the Tengger community is that it is always awesome to gather with family in pawonan (kitchen stove/fireplace), this pawonan becomes an effective educational space in disseminating the norms that apply in the Tengger community (wewaler) How to teach the values of perversity through this pawonan must be maintained and improved in order to manage He changes that occur in farming behavior, this way will also strengthen the village authority to always be an example for the community in maintaining Tengger's values, because the role model of the village authority in this case the village head becomes one of the materials or sources of teachings whose values disseminated in the pawonan room, and that was a manifestation of bekti marang, a government teacher who could be interpreted as filial to the leadership.

CONCLUSION

From the discussion of the Tengger community's farming behavior as a defense of legal culture in relation to the study of the correlation of farming with organic farming systems with the Tengger people's legal culture of land in Ngadas Village, Poncokusumo District, Malang Regency, the following

conclusions can be made.

1. Tengger's farming behavior is a manifestation of Tengger's community values on his land, which is the basis of his farming activities. Innovations that support agricultural policy are precisely the main triggers for environmental damage in Tengger, policies implemented by not first understanding community values are pushing towards the erosion of Tengger's values of respect for land.
2. The government needs to support the policy of protecting the values of the Tengger people based on eco-cultural and religio-cultural policies, where this policy harmonizes the values of the Tengger community on land with the government's development policy point. This approach besides being culturally a barrier to the survival of ceremonies and the implementation of the Tengger tradition, as well as the legal culture of the Tengger community, will also make the Tengger people feel part of Indonesia.
3. For the Tengger community, the constructive customs

and traditions inherited from their ancestors, such as tolerance, avoiding conflict, honesty, harmony, should continue to be maintained. Likewise, Tengger Land should be maintained not sold to people outside the community because it will narrow agricultural land and erode Tengger's values. Besides that, the education of Tengger citizens must always be improved so that someday the Tengger people will not stutter in facing the advancement of time and technological innovation. Maintaining the existence of the values of the Tengger community can be used as a contribution/capital in building Indonesian law characterized by Indonesia.

LIMITATIONS AND RECOMMENDATIONS

The researchers believe that no research is complete and each study has some weaknesses; likewise this study also has room for further investigation and improvement. Thus, future research in similar domain is encouraged.

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