

Traditional Management of The Pujan Kasanga Tengger Tradition

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Abstract. The purpose of this study was to analyze the Tengger people in planning, organizing, actuating, and controlling the *Pujan Kasanga* traditional ceremony. This study uses a descriptive qualitative approach which aims to describe the management process in the implementation of the *Pujan Kasanga* traditional ceremony. The results of the research that has been carried out prove that the Tengger community can carry out management well even though they do not have a general organizational structure. Research implication needs to be added.

Keywords: management, *pujan kasanga*, culture, traditional ceremonies, tengger's community

1 Introduction

Management is the science of planning, organizing, actuating and controlling to achieve the goals of an organization effectively and efficiently [1]. A person who carries out management activities is called a manager. The manager's work cannot be separated from the organization. An organization is a group of people who work together and coordinate to achieve goals. The success of a manager in carrying out management is measured by how effectively and efficiently the organization's goals are achieved.

Management has four functions, namely planning, organizing, actuating and controlling. Planning means the activity of setting organizational goals and determining how to achieve these goals. Planning needs to be done so that the organization becomes more focused. Organizing is an activity that organizes the division of tasks between members of an organization in order to achieve organizational goals effectively and efficiently. The next function to be able to achieve organizational goals is that a manager must direct people in the organization and evaluate the activities that have been carried out. In social life, organizations are also applied within the customary sphere which can be called indigenous community organizations. Activities usually carried out by indigenous peoples are traditional ceremonies. Traditional ceremonies are one of the traditions of traditional society which is still considered to have values that are still quite relevant to the needs of society [2]. Traditional ceremonies are usually led by traditional leaders so that traditional ceremonies can be held effectively and

efficiently. One of the indigenous communities that is still strongly involved in traditional ceremonial activities is the Tengger community.

The Tengger people or commonly called *Wong Tengger* are a group of people who live around Mount Bromo in East Java. Having beautiful natural views and the traditions of the Tengger people who adhere to customs and culture are attractive things to become a tourist spot for Mount Bromo [3]. A number of traditions in the Tengger people have been preserved from generation to generation so that they are maintained and proven to this day. The Tengger people have a safe and peaceful life. One of the village traditions or ceremonies in Tengger is *Pujan Kasanga* or *Pujan Mubeng*. *Pujan Kasanga* or *Pujan Mubeng* is also local wisdom owned by the Tengger people. Local wisdom is any form of wisdom that is based on good values that are believed to, implemented and continuously maintained over a long period of time (from generation to generation) by a group of people in a particular environment or region where they live [4].

Pujan Kasanga or *Pujan Mubeng* is a traditional ceremony held by the Tengger people in the month of Kesanga (ninth) [5]. *Pujan Kasanga* is one of the traditional ceremonies carried out by the Hindu Tengger Tribe. *Pujan Kasanga* aims to clean the village from disasters and other bad things. This ceremony ends with a meal together at one of the houses of the traditional shaman or priest.

In carrying out the *Pujan Kasanga* ceremony, management activities are needed to achieve the common goal of cleaning the village. In order to achieve this goal, planning, organizing, directing and controlling is needed so that the ceremony can run in an orderly manner and in accordance with the wishes of the community. An activity must have a plan to reduce uncertain risks and serve as a guide for organizational activities so as not to waste time, energy and funds on unclear priorities. Organizing is carried out so that the people responsible for these activities carry out their duties optimally. Direction is an implementation that is guided by planning and organization. Organizing is carried out to find out whether the planned targets or guidelines have been achieved and to evaluate deficiencies in the implementation of activities.

Previous research was conducted by [6] with the title "Management of Special Events for the *Seren Taun* Cigugur Kuningan Traditional Ceremony". The difference between this research and previous research is that the previous research formed a committee consisting of the chief executive, secretary and treasurer as well as three main areas which cover many of the areas under them to carry out planning, organizing and evaluating events, whereas in this research, the *Pujan Kasanga* traditional ceremony was coordinated by a senior person in the Tengger area called Mr. Sanggar and assisted by community youth.

Another previous research was conducted by [7] with the title *Rurukan: Tradition Management of the Rancakalong Farming Community in planning events using deliberation methods in dividing tasks at ngalaksa traditional events*. Meanwhile, at the *Pujan Kasanga* ceremony, the division of tasks is carried out because of self-awareness and is trusted by the priest.

The problem raised in this article is how the Tengger community can prepare and carry out the *Pujan Kasanga* ceremony activities properly even though the perpetrators of the *Pujan Kasanga* ceremony do not have an organizational structure in general consisting of a chairman, deputy, and organizational members.

2 Theoretical Review

In carrying out an activity, whether carried out by an individual or an organization, management activities are needed so that the event can be carried out well. Management is an activity that begins with planning, organizing, directing and coordinating and supervising activities to achieve organizational goals using human resources and other resources [8]. Management activities require targeted planning, fair and equitable organization, good direction and supervision so that subsequent activities can be better. In carrying out management, organizations need to have the same goals among members and work together to achieve these goals. Management activities are applied to activities organized by the community or local residents, such as village building activities, celebrating holidays and traditional ceremonies.

A ceremony is a series of actions or actions that are bound by certain rules based on customs, religion and beliefs [9]. Various traditional ceremonies, including death ceremonies, wedding ceremonies, birth ceremonies and confirmation ceremonies. In traditional ceremonial activities, a social system is formed in the form of human activities that interact with each other following patterns based on certain customs.

Traditional ceremonies are carried out from generation to generation in accordance with the traditions of each region. Tradition is a hereditary custom (from ancestors) that is still practiced in society [10]. So carrying out traditional ceremonies and preserving them until now is considered the most correct and good.

3 Research Methods

The research method used in the research "Traditional Management of *Pujan Kasanga* Tengger is qualitative. This method is used to examine the management process carried out during *Pujan Kasanga* activities. The data collection process used was direct observation and interviews with stakeholders such as the Tengger community, priest shaman pandita, and members of Bala Daun.

4 Results and Discussion

Indonesia is an archipelagic country consisting of various tribes, customs, cultures, religions and others. Until now, Indonesian people are still trying to preserve their culture. The Tengger people who live around Mount Bromo in East Java are no exception. The Tengger people still continue to carry out traditional ceremonies that have been carried out from generation to generation by their ancestors. Traditional ceremonies carried out include birth, death, *Pujan Kasada*, *karo* ceremonies, and *Pujan Kasanga*.

Pujan Kasanga is a process of condoling mother earth which aims to keep the environment safe. *Pujan Kasanga* is performed by the Tengger people in the ninth month of the Tengger Calendar. *Pujan Kasanga* is carried out in three villages, namely Tosari Village, Ngadiwono Village and Mororejo Village. The Tengger community is a multicultural society which makes the process of carrying out the *Pujan Kasanga* ceremony in each village different, but the Tengger community is able to live in harmony within the existing diversity. The Tengger people also recognize the concept of *desakalapatra*, namely traditions and customs that are

different in each region [10]. In this case, the Tengger community really values tolerance and prioritizes a sense of solidarity. Thus, a sense of brotherhood and friendship arises which is based on a sense of caring and kinship, which is unified in an environment or group [11]. This is proven by the people who help each other when ceremonial activities are carried out. Even though the *Pujan Kasanga* ceremony is a traditional ceremony carried out by Hindu communities, it does not rule out the possibility for people of other religions to help prepare so that the traditional ceremony is held well.

The following is the implementation of the management process at the *Pujan Kasanga* traditional ceremony carried out by the Tengger community:

Planning Process

During the pre-event, it is necessary to plan the ceremony activities. Planning is the process of setting goals and what should be done to achieve these [12]. In its planning, the *Pujan Kasanga* ceremony does not have an organizational structure or committee which usually consists of a chairman, deputy and members of the organization. However, all communities work together to help carry out the *Pujan Kasanga* ceremony in accordance with their respective responsibilities. At this planning stage, several things need to be prepared, such as the implementation time, location of the activity, offerings, processed food, and items that need to be brought.

The *Pujan Kasanga* is coordinated by Mr. Sanggar, who is a senior person in the village (Interview with RK, 10 April 2023).

According to the interview above, Mr. Sanggar is an elder in Tengger. Elders are people who are elders in society [13]. So, Mr. Sanggar is respected and trusted by all the Tengger people as a village elder. One of the roles of the leader (traditional head) in a village is to mobilize the community to work together well and encourage all communities to participate in the implementation of development in the village [14]. In this case, even though Mr. Sanggar is not a traditional leader but a Hindu religious elder, Mr. Sanggar has the responsibility to organize the *Pujan Kasanga* activities held in each hamlet in Tengger.

Mr. Sanggar and Mr. Sanggar's family from each hamlet will prepare the necessities for the *Pujan Kasanga* such as materials for making offerings and costs. The costs used will be borne by Mr Sanggar (Interview with K, 14 May 2023)

According to the interview above, Mr. Sanggar will bear the costs used to meet the needs of the *Pujan Kasanga* event, such as the costs of purchasing offering materials, but later the residents will bring souvenirs such as rice to Mr. Sanggar as a form of reimbursement for the costs that Mr. Sanggar has incurred for *Pujan Kasanga* activities.

The time planning for the implementation of the *Pujan Kasanga* has been determined, namely in the month of Kesanga on the Tengger calendar. However, the implementation date is determined by the priests from all villages to determine a good date for the *Pujan Kasanga*.



Fig. 1. Gathering of the priests to determine the auspicious date for the *Pujan Kasanga*

Source: Personal Documentation

During the planning process, the Tengger community is tasked with preparing food ingredients that will be cooked and served at the end of the *Pujan Kasanga* event. The basic processed ingredients used for the *Pujan Kasanga* ceremony are the results of the Tengger community's own agriculture. Apart from that, people also need to prepare items that will be used for *Pujan Mubeng*, such as cleaning tools to use and torches as a symbol to light the path of life.

Organization Process

Organizing is determining work that can be done, grouping tasks and distributing work to each employee [15]. However, in organizing *Pujan Kasanga*, there is no formal division and grouping of tasks given by a leader.

The people of Tengger already know their respective duties. (Interview with K, May 14, 2023)

Based on information from sources, no one shares duties or responsibilities for preparing the *Pujan Kasanga* ceremony. The Tengger people already know their respective duties and responsibilities because this ceremony has been taking place from year to year.

Father or Shaman Pandita

In the process of organizing traditional ceremonies, the role of the traditional shaman or romo is very important as the leader of ceremonies, such as *Pujan Kasanga*, *Pujan Kasada*, *karo ceremonies*, births, deaths and other traditional activities. The priest or traditional shaman will lead the ceremony and also recite mantras during the *Pujan Kasanga* activities. Because in essence, Tengger shamans are considered to be the preservers of the Foot Shamans to pacify nature through the rituals and ceremonies they hold [16]. So a priest is required to memorize the prayers that have been regulated in the holy book.

Mr. Sanggar and Mrs. Sanggar

Mr. Sanggar's role as a village elder is to prepare all the ceremonial needs. Meanwhile, Mrs. Sanggar was assisted by Mr. Sanggar's family who prepared the offerings. There are various

kinds of offerings, including *tamping*, *gedang ayu*, and *sego liwet pencok bakal*. The offerings usually contain *juadah*, *pipis* and I, sticky rice, banana, *apem*, *tetel*, and *bra-kulup*.

Mbok sepuh and mbok legen

The process of arranging offerings can only be carried out by mbok sepuh and mbok legen, this is because mbok legen and mbok sepuh are considered holy or clean and offerings are considered sacred by the Tengger people. Because mbok sepuh and mbok lejen were assigned by the father. (Interview with W, 24 August 2023)

Not only neat, but the layout of the offerings must be correct [17]. Therefore, Father only entrusted the arrangement of offerings to mbok sepuh and mbok legen who were used to arranging offerings for traditional ceremonies in Tengger.



Fig. 2. Romo is in charge of leading the *Pujan Kasanga* ceremony

Source: Personal Documentation

Tengger community mothers

The women of the Tengger community have a role in helping in cooking the food that will be eaten together at the *dhahar sesarengan* event after *mubeng*. Then the processed food will be collected (*turun mateng*) to be eaten together with other residents.

The entire Tengger Community

The Tengger community as a whole helps and participates in carrying out the *Pujan Kasanga* ceremony which is held once a year. Apart from religious purposes, this also improves relations between members of the Tengger community.

Direction Process

Actuating is the implementation of a ceremony. The implementation is guided by planning which is complemented by organizing [18]. In the management concept, motivation is needed to increase the enthusiasm and responsibility of organizational members. Motivation is the work drive that arises in oneself to behave in achieving predetermined goals [19]. Generally, in the direction process, leaders have a very important role in motivating their members to achieve common goals. However, in the process of directing the *Pujan Kasanga* ceremony, there was no leader to organize, direct and motivate members to carry out the ceremonial activities. Even though there is no leader as someone who directs and motivates members in the *Pujan Kasanga*, it is not difficult to motivate the community to carry out their duties. This is because the Tengger people have carried out this ceremony from year to year and feel happy when traditional ceremonies are held. Apart from that, the Tengger tribe is a society that upholds the value of togetherness known as mutual cooperation [20]. So the direction process is also easier because the community already has personal motivation to carry out the *Pujan Kasanga* ceremony which is carried out together.

Kasanga and *mubeng pujans* are carried out in each village. This is because the size of the village is not very large so there will not be enough space if the *Pujan Kasanga* ceremony is held in one village at the same time. Because the *Pujan Kasanga* is carried out in each village, the ceremony process in each village is also different according to each situation. For example, the ceremony process in Tosari Village begins with *Rakan Tawang* or torching the house, which is in the form of chanting a mantra by the Shaman Father accompanied by gamelan beats. However, in Ngadiwono Village it begins with the community gathering in front of the village gate bringing offerings. The community excavated the land for *juadah kirik* and planted heirlooms from bamboo before continuing with the recitation of mantras by the Romo. This difference does not reduce the enthusiasm and enthusiasm of the Tengger people in carrying out the traditional *Pujan Kasanga* ceremony.

Before the meal together, *Pujan Mubeng* is usually carried out by men. *Pujan Mubeng* is carried out with symbolic activities of cleaning the village together. Village *mubeng* is carried out by walking clockwise with cleaning tools such as brooms, hoes, rakes, gongs and spears that have been prepared beforehand. Similar to the implementation of ceremonies, *Pujan Mubeng* activities are also carried out based on the self-awareness and motivation of each community.

At the end of the ceremony, the community will eat together. The food eaten is food from each house that has been cooked by the women of the Tengger community and gathered into a buffet dining concept. People will also drink *boreh* water to purify nature and the human body. *Boreh* is a mixture of *boreh* flowers, telon flowers and tirta.

Evaluation Process

When carrying out an activity, evaluation is needed so that the activity becomes better from year to year. Evaluation can take the form of adding or subtracting an activity. The *Pujan Kasanga* ceremony is no exception. The *Pujan Kasanga* Ceremony in Ngadiwono Village has had additional entertainment activities since 4-5 years ago, these entertainment activities are in the form of *bantengan* and *jaranan*, where in previous periods there were no *bantengan* and *jaranan* performances.

Initially in Ngadiwono there were no *bantengan* or *jaranan*. However, many young people initiated this, because the show made it even busier and livelier. (Interview with RP, 25 June 2023).

Bantengan is a performance performed by 4 people and uses bull reog equipment. Meanwhile, in *jaranan* performances, the equipment used is a *lumping* horse. *Bantengan* and *jaranan* performances are held in the evening after the *dhahar sesarengan* activities.



Fig. 3. *Bantengan*

Source: Personal Documentation



Fig. 4. Jaranan

Source: Personal Documentation

Additional *bantengan* and *jaranan* entertainment activities were also held after consideration and permission from traditional authorities so that finally the community decided to add these activities to the *Pujan Kasanga* ceremony. The performances of *Bantengan* and *Jaranan* do not eliminate the essence of the *Pujan Kasanga* ceremony but rather act as entertainment activities.

Apart from being entertainment for the Tengger people, *bantengan* and *jaranan* can also be an attraction in marketing and introducing Tengger culture. Marketing is a process that helps cultural organizations exchange a work of art that has value or benefits for the viewing public for something (name, position, money) that the cultural organization needs [21]. So that both the people of Tengger and tourists can not only feel the solemnity that comes from carrying out the *Pujan Kasanga* ceremony, but can also be entertained by the *bantengan* and *jaranan* performances.

5 Conclusion

The *Pujan Kasanga* ceremony is carried out by the Tengger people who live around Mount Bromo, East Java. This activity is carried out once a year in the ninth month of the Tengger calendar. The *Pujan Kasanga* ceremony is held in 3 different villages, namely Tosari Village, Morerejo Village, and Ngadiwono Village.

In carrying out the *Pujan Kasanga* ceremony, starting from the planning process, organizing, actuating, to evaluation, the entire Tengger community participates and helps each other so that the ceremony can be carried out well. The Tengger community has been able to carry out management activities well even though it does not have a general organizational structure that has a chairman and deputy, because the community already has its own roles and responsibilities. In addition, the Tengger people are also compact and able to work together to achieve common goals.

The planning process carried out at the *Pujan Kasanga* ceremony is determining a good date for the ceremony and preparing the tools and materials that will be used at the *Pujan Kasanga* ceremony. Then in the organizing process, the community discusses their respective agreements, such as the priest who is the leader of the traditional ceremony. During the

briefing process, the Tengger people were able to carry out their respective duties and responsibilities because they had done it from year to year. In the evaluation process, the Tengger community added *bantengan* and *jaranan* performances as a form of entertainment after carrying out traditional ceremonies.

Apparently, the Tengger community as an indigenous people can carry out a management process in their traditional ceremonial activities, one of which is the *Pujan Kasanga* ceremony. Thus, the traditional ceremonies carried out by the Tengger community can be carried out properly and regularly.

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