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Mulunen Ritual, the Tradition of Hindu Community of People of Tengger, Indonesia

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Abstract: The purposes of the research are: to describe and to analyze Mulunen ritual which is the Tradition of Hindu Community of People of Tengger at Ngadiwana Village of Tosari District of Pasuruan Regency. To describe the background and values within the ritual. The research is Qualitative research conducted in Ethnographic methodology. This research is non experimental field research. The research shows that Mulunen ritual is inherited tradition at Ngadiwana Village. This ritual is carried out whenever one of the villages in Tengger area needs a new Shaman either because the former one passed away or withdraws himself from this role. This ritual is intended to find and to announce candidate of new Shaman. The candidate may pass the nomination only if he can memorize and cast the holy spells fluently. This procession is conducted at the same time as Yadnya Kasada ritual. However, there are more steps to do in which one among them is the Shaman candidate must hold and lead seven Nemokne Manten rituals. The reference of Mulunen ritual is the religion of the ancestors of people of Tengger which is Hindu. For these reasons, those who carry out Mulunen ritual and the chosen Shaman candidate are those who are part of the community of people of Tengger, descendants of people of Tengger, Hindus, and male. The values of Mulunen ritual and the Hindus of Tengger cannot be separated from the people's believe in the community, which is Hinduism. Hence; to understand the values evolving within the society, one must not detach himself from Hinduism and use Hinduism as reference to understand the ritual and tradition within the aspects of life of people of Tengger's. Religious value: religious values are rooted from Hinduism which is related to Mulunen ritual and tradition of the Hindus of Tengger. Social Value: Social value is closely related to the commons activity known as mutual cooperation. Cultural Value: Culture stands for patterns of behavior and the communal believe which run from generation to generation from time to time. Culture never exists in static situation, but rather in fully dynamic situation. Regardless the changes, the native culture of Tengger will be remained and preserved by the Hindus of Ngadiwana village.

Keywords: Mulunen Ritual, Tradition, People of Tengger, Ethnography.

INTRODUCTION

Community Tengger tribe is one of the tribes that inhabit the slopes of Mount Bromo-Semeru. Mount Bromo (2,392 m) is a mountain that is sacred to the Tengger community as a symbol of a Brahma, a popular tourist attraction in East Java which can be reached through four districts, namely: Probolinggo, Pasuruan, Lumajang and Malang. One tradition that remains to this day is a tradition that the mulunen ritual inauguration Shaman ritual Pandita for Tengger tribe. The uniqueness of this Mulunen ritual can be seen from several factors, one of which is that it is becoming Shaman Pandita simply one of the manifold Gender man and the ritual is held in conjunction with Kasada Yajna ritual. Which of these is the inaugural procession of magic and trust of local communities with the revelation received by the saints. So Mulunen ritual held at Pura Luhur Poten is a sacred ritual and purified.

Hinduism as a religion in Indonesia has elements that are often regarded as a mythical character as something sacred, ritual and religious experience [1]. Tengger tribe which is predominantly Hindu and an ancestral religion has a characteristic of myth, ritual and religious experience. Not unlike the existing Hindu community in Bali have three (3) religious framework that is Tatwa (philosophy), Ethics (prostitutes) and the ritual (ritual). The ritual is the outermost layer, which consists of activities to engage or get closer presented to God Almighty (Ida Sang Hyang Widhi Wasa) based on the guidance of the Vedic literature as well as implicit and explicit faith in various libraries. Tatwa (philosophy) unfurled the aspects of philosophical depth and is the core essence: the main points of belief and conception to the deity. Also unfurled a relation between human beings, human nature and the human relationship with God (Ida Sang Hyang Widhi Wasa) that the teachings of Hinduism called the Tri Hita

Karana. While the ethical/moral concerns about right and wrong or good and bad. Each ritual is constituted by Tatwa religion / philosophy and ethics / morality so that these ritual have rules about how and its own objectives to be realized.

Not unlike the Tengger tribe who embraced Hinduism where the feast of the biggest is the feast of Karo which is the cult of Sang Hyang Widhi Wasa and respect for the spirit of the ancestors with offerings Adoration is celebrated with dance sodoran, beksa symbolizing the origins all living creature of Sang Hyang creation Widhi Wasa. After worship and dance finished the ancestral spirits were invited down to earth and visited the home of their descendants respectively [2]. The Karo feast day is nothing but a Kasada ritual which was held on April 14 to 16 months Kasada or when the full moon appears in the sky as a whole annually. Kasada ritual is a ritual to commemorate the sacrifice of a child Kasuma Raden Jaka Seger and lara Anteng to request keselamatan and blessing. For the people of Tengger carry out ritual have an assortment of interest such as asking for blessings, distanced catastrophe, act of gratitude for the gift given by God to the people of Tengger. The ritual they carried in punden, danyang and potent. Potent own a plot of land in a sea of sand at the foot of Mount Bromo as the venue for the ritual Kasodo. Kasada ritual consists of several stages, namely puja ritual purkawa, manggala ritual, ngulat people, tri Sandya, muspa, division bija, diksa Widhi, delivery offerings at Bromo crater. Kasada ritual began with the inaugural staging of the ballet elders Tengger and Rara Anteng Jaka Seger and the right to bear 24.00 shamans held the inauguration and blessing of the community in a sea of sand. One of the privileges yadnya Kasada ritual was the inaugural test of Mulenan or new shamans. Thus Mulunen ritual is the initial means shaman could execute the Hindu religious ritual in Tengger. When yadnya Kasada held that a test for pulun Mulenen or New Shaman to be legalized as Shaman. If the new Shaman erred in carrying out the process Mulunen ritual the candidate failed to get Shaman Shaman. Shamans for Tengger community is a leader in the religious field that usually leads rituals that are tradition Hindu Tengger tribe.

Mulunen ritual was motivated by several things, among others: 1). The vacuum shaman since died; 2) to preserve the values of the sacred rock (soil hila-hila); and 3) maintain the existence of the Hindu Tengger tribe. To maintain his perch tribal communities still survive as an agrarian society that has not stuck in culture consumerism, materialistic, and hedonistic. How long will they be able to survive, everything will depend on the active heir Tengger tradition, namely the shamans Tengger [3].

The purpose of an investigation is objective and answers that you want to search from the formulation of the problem. Thus the specific objectives of this dissertation research are: to describe and analyze the mulunen ritual tradition Society Hindu Tengger tribe in the village of Ngadiwono District Tosari Pasuruan and to describe the background and analyzed the values contained in the mulunen ritual community traditions Hindu Tengger tribe in the village Ngadiwono District Tosari Pasuruan.

RESEARCH METHODOLOGY

Research Design

This type of research is a field research that is non-experimental (performed without experimentation) and descriptive with a qualitative approach using Ethnography, for examining the status of a phenomenon by what at the time of the study. The approach used is phenomenological approach because of the concept, opinion, conviction, attitude, judgment, and giving meaning to the situation [4].

Research Focus

- 1) Mulunen ritual and tradition of Hindu society Tengger tribe in the village of Ngadiwono District Tosari Pasuruan with indicators as follows:
 - a. The initial stage of the mulunen ritual
 - b. Phase mulunen ritual
 - c. The final stage Mulunen ritual.
- 2) Background Traditional ritual Hindu community Mulunendan Tengger tribe in the village of Ngadiwono District Tosari Pasuruan with the following indicators:
 - a. Shaman vacancy in village districts Ngadiwono Tosari Pasuruan
 - b. Keeping the existence of Hinduism and Hindu tradition Tengger tribe in the village of Ngadiwono District Tosari Pasuruan

Data Analysis Technique

The analysis method used in this study is the Ethnographic approach. This method is considered to be able to explore in-depth information with extensive resources. With the technique of "Observatory participant", ethnography into a unique research method because it requires the participation of researchers directly in a given society. Even more interesting, actually this method is the root of the birth of anthropology is thick with the study of society.

Which is used as a technique of data analysis in this study is ethnography (James Spradley). In this book ethnographic methods, Spradley defines culture as observed in ethnography. It is also a learning process that they use to interpret the world around them and develop strategies to deal with the behavior. In his view, Spradley no longer considers ethnography as a

method to study the small isolated society, but also our own society, people all over the world [5].

Spradley thought this gave a clear historical mapping of the ethnographer research methods in addition to giving an overview of the steps. By intelligently Spradley explained that the new

ethnography not only we can be adapted as the research method in anthropology but can also be widely used in the domain of other sciences. Spradley researchers put this thought at the beginning with the intention that we gain a preliminary understanding of ethnographic methods. Step-by-step analysis of the data can be described as follows.

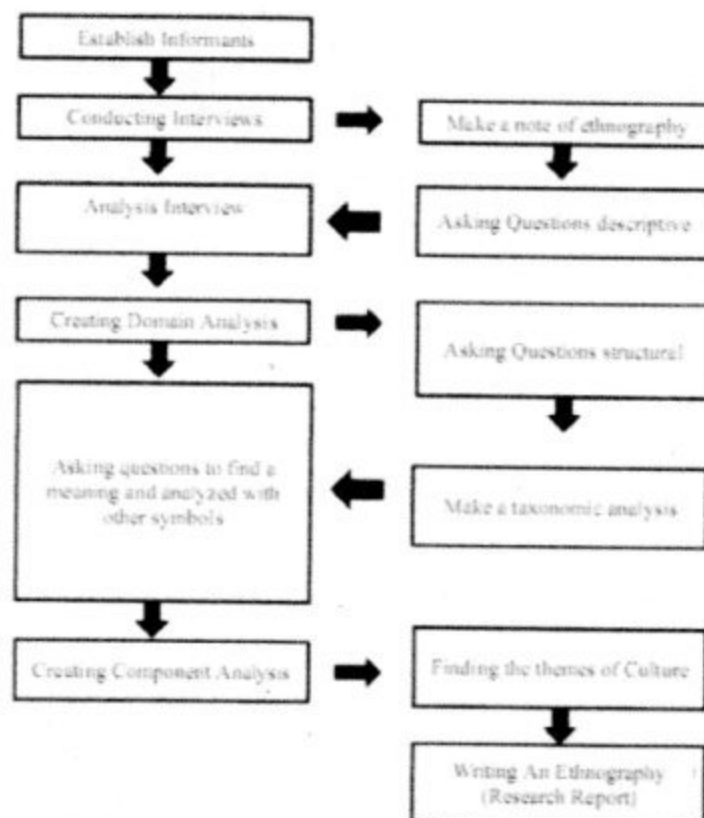


Fig-1: Data analysis technique (Source: adapted from models Ethnography Spradley [5])

RESULTS AND DISCUSSION

Mulunen Ritual Hindu Community Tengger In the village Ngadiwana

Koentjaraningrat stated that the ritual in an intangible religious activity and human action in carrying out the service to God, gods, spirits of ancestors, or other delicate creatures. Refractive religious ritual took place repeatedly, and in the process consists of a series of measures such as: praying, prostrating, offerings, sacrifice, eat together, dance, menyanti, procession, dramatic play holy, fasting, and meditation Penance [6].

Mulunen ritual is a ritual held in the village hereditary Ngadiwana. Mulunen ritual held when a vacancy occurs in one village in the Tengger, because he has died or postpone themselves and should hold Mulunen ritual to get the prospective new Shamans.

Mulunen ritual at its core is a new Shaman inaugural Candidate. Candidate Shamans will pass into Shaman spell if it can seamlessly and memorized scriptures. If the candidate Shamans are already running at the peak of the Mulunen ritual along with Yajna ritual Kasada not memorized it would not be elected to the Shaman, and vice versa if memorized and smoothly it will be elected as the Shaman. However, there are still some steps that must be completed, one of which is-if the candidate is already a ritual Shaman seven Nemokne Manten ritual.

In the process of this Mulunen ritual as the reference is the religion professed by their ancestor namely Hinduism. Therefore, the ritual this Mulunen and selected as Candidate Shaman is a Hindu society must be men and heredity. In the Hindu religion has the

same mulunen ritual diksa ritual is a ritual held for the inaugural one becomes a saint called Pandita. The purpose of the ritual and the mulunen ritual diksa was the same which are an equally inaugural prospective saint. Hindu society Tengger tribe mention people who are already carrying out the mulunen ritual as Shaman Romo Pandita. While in Hindu society in general through the ritual of diksa got a degree empowerment Pandita, the sage, the professor, or Sulinggih. From the discussion above, there are the following findings:

Findings 1

Mulunen ritual carried on in the village Ngadiwana as void Shaman (absent).

Findings 2

Hindu society Tengger tribe in Shaman nomination requires someone who is Hindu, has a lineage that became Shamans and should the person male sex.

Findings 3

Mulunen only found in Hindu society Tengger Tribe as inauguration saints called Shaman Pandita

Proposition 1

Mulunen ritual in the village of Ngadiwana refers to the Hindu religion is the religion of their ancestors.

Tradition Society Hindu Tengger in the Village of Ngadiwana District Tosari Pasuruan

The tradition of Hindu society Tengger tribe in the village of Ngadiwana District Tosari Pasuruan same as in other Tengger region namely in Pasuruan, Probolinggo and Lumajang. Tenggerese Hindu tradition carried from generation to generation. The type of tradition held since ancient times to date are as follows: 1) Yajna ritual Kasada, 2). Ritual Sasih (Karo, Kapat, Kapitu, Kawolu and Kasangga, 3). Entas-Entas ritual, 4). Ritual unan-unan and 5) Walagara ritual.

Ngadiwana village communities in large part are Hindu as a religion of their ancestors in the past. Therefore, every tradition held in the village of which reference is the Hindu doctrine. Implementation of the procession, the means used and ritual using native traditions Tengger community and also of the Hindu religion. Shaman Tengger main task is to lead a ritual in their village and also ritual at public houses, unique not only Hindus who uses non Hindu shaman but people also use the shaman during the ritual Karo, Entas-Entas and Walagara.

Starting from Kasada yajna ritual, ritual Sasih (karo, Kapat, kapitu, kawolu and kasangga), Entas-Entas ritual, ritual Walagara unan-unan and implemented the entire community in the village of

Ngadiwana be it Hindu, Muslim and Christian. Means offerings used is the same between Hindus and non-Hindus. Kasada Yajna ritual is a celebration of the biggest undertaken by the Tengger community, and is a holy day of the Tengger people and does not apply to the Hindu community outside the Tengger region.

Kapitu Sasih ritual in the Hindu religion in general is the worship of Lord Shiva exactly on purwaning panglong Kapitu called the feast Siwaratri. Siwaratri feast day is night forgiveness Sin with the stipulation that all Hindus shall perform the worship of Lord Shiva by not eating and drinking for 36 hours, implement and execute Mona Bratha Jagra for 24 hours. Likewise carried out by the people in the village Ngadiwana. Based on the explanation of the above it can be concluded that Kapitu puja ritual in the Hindu religion called the feast Siwaratri. So Hinduism referenced in Kapitu puja ritual in the village of Ngadiwana.

Entas-Entas is a custom event to mengentas departed ancestors. In the event of the circuit include a movement Tawang, please permit to which will be occupied. Second, merniti (counting ancestors will diswargakan or will dientas). Tomorrow ngelukat continued to be a prime or purge ancestors. In the Hindu religion-Entas Entas ritual called a cremation ritual. Cremation is Pitra Yajna ritual that aims to restore the Panca Maha Butha element in the human body that is already dead. Elements Panca Maha Butha are Apah (water element), akasa (the element of light or heat, wind (air element), akasa (element cavity), Pertiwi (the element of solid / ground). Definition of cremation that ngabeyanin meaning Beya or supplies for people who died. Why do Ngaben ritual, it is described ejection Wrihaspati Tattwa that Atman has been separated from the bond Panca Maha Butha still shackled by Suksma Sarira. Suksma Sarira consists of citta (budhi, manas and Ahankara), Indriya or Panca Indriya, Triguna, Tan Panca Mantra and Karma Wasana, Suksma Sarira is Astralbody, it causes no Pitra yajna ritual of the second phase, called Atma Wedana namely Sang Hyang Atma release ritual of bonding Suksma Sarira [7].

The difference if the ceremony Entas-Entas someone dead bodies are not burned but buried, but only spirit who ritual / alleviated with Entas-Entas the ceremony. While cremation is over the body of a deceased person will be burned in the crematorium. Which will then be followed by a ceremony Atma Wedana that have been washed in Rong Three cemetery.

Based on the chronology of the above it can be concluded that Entas-Entas ritual held in Tengger tribe Ngadiwana especially in the village, called the Tiwah

Kalimantan in the Hindu doctrine called the cremation ritual.

Walagara ritual is a customary marriage process Tengger people who considered a marriage ritual customary manner between a man and woman is unique and distinctive. Their customary way of this marriage ritual, the bride and groom intended that marriage be known by the public and also the inhabit village. Marriage is considered valid if it has been through this ritual. In the traditional marriage ritual Walagara moral values are very strong upheld by the Tengger people in the village Ngadiwana District Tosari Pasuruan until today. Confidence underlying Walagara traditional marriage ritual is the belief in the spirit in every human body, the underlying behavioral Ngadiwana religious community in the rituals associated with the worship of ancestral spirits. The purpose of this Walagara ritual is to continue the descent.

In the Hindu religion Walagara ritual called the rite *Wiwaha Samskara*. *Wiwaha Samskara* is from the standpoint of etymology or origin of said, *pawiwahan* word derived from the basic "*Wiwaha*". In Indonesian Dictionary, *Wiwaha* mentioned that the word comes from the Sanskrit word which means the wedding party; marriage [8]. The ritual walagara held in the village Ngadiwana the Hindu religion, in general, referred to the ritual *Wiwaha Samskara* that *pawiwahan* is bonding the inner and outer (scale and noetic) between a man and a woman to form a happy family and eternally recognized by the law of the State, Religion, and Tradition.

Unan-unan ritual at the Tengger, particularly in the Village District Tosari Ngadiwana only once every five years. Unan-unan called the long years (such as leap years) like the ritual *ngurawat* universe, purify things that are not good at the expense of the animals buffalo. Unan-unan derived from the Javanese Majapahit Kingdom Tengger Kuna is *Tuno-loss* (Una) which means less or reduce calculation *sasih* months or in one year on falling in a long or *Ladhung* year. The purpose of the ritual in the village unan-unan Ngadiwana is a ritual to honor the ancestral spirits. In a ritual was held unan-unan clean purification villages of liberating the village of disturbances *Butha Kala*, purification plea to avoid all illness and suffering and free from all the evil. In this event is always held events, namely the slaughter of cattle and buffalo skin buffalo. Head placed on a large shelf made of bamboo, paraded to the studio in the village worship Ngadiwana.

Findings 4

Tradition Society Hindu Tengger tribe in the village of Ngadiwana include *Yajna Kasada*, Ritual *Sasih* (*Karo, Kapat, Kapitu, Kawolu* and *Kasangga*), Ritual *Entas-Entas*, Ritual *Walagara*, Ritual unan-unan

implemented tribal society Tengger Hindu, but there are also people Tengger tribe who have a different faith.

Findings 5

Kasada yajna ritual tradition, the ritual tradition *sasih* (*karo, Kapat, kapitu, kawolu* and *Kasangga*), *Entas-Entas* ritual, rites and ritual *Walagara unan-unan* in a procession led by *Romo Shaman* implementation *Pandita*.

Proposition 2

Mulunen and Traditional Hindu society has been implemented Tengger tribe for generations.

Values Underlying Mulunen And Traditional Ritual Tribal Tengger In the village Ngadiwana District Tosari Pasuruan

Value is an overview of what is desirable, worthy, valuable, and can affect the social behavior of people is worth it. In order values are, among others, religious values derived from religious or belief communities. That is why the villagers Ngadiwana defend the values derived from religion that is embraced by the people who in this case is Hinduism. The social value is the awareness that effectively takes place along with the emotion of the object, are a general guide that has lasted a long time and direct behavior and personality in everyday life and cultural values that can be complex ideas, behavior patterns and also results in the work of man. Thus the value is something good that consciously possessed by the people who are bound by tradition from generation to generation.

Religious Values

Religious values derived from Hinduism related *Mulunen* ritual and traditions of Hindu society Tengger tribe in the Hindu religion is the concept of *Yajna* is a sacrifice *Panca* sincerely and sincere. According *Surayin* Hindus know there are five types of *Upakara Yajna* called *Panca yajna*, namely: 1) *God of Yajna* is holy sacrifice addressed to *Ida Sang Hyang Widhi Wasa*, 2) the sage *Yajna* is a sacrifice that *dtujukan* to the *rishi*, 3) *Human Yajna* namely sacrifices intended to humans, 4) *Pitra yajna* is holy sacrifice devoted to the ancestors, 5) *Butha sacrifice yajna* is addressed to *Butha* [9].

Hinduism became a reference in the development of culture because culture can survive is not contrary to the basic values of Hinduism. This is in line with the thinking that the outlook on life and values of the dominant culture in the communities derived from religious teachings espoused in this case is Hinduism. Basically, the value is considered a valuable person or group of people as well as reference measurements as well as understanding directions [10]. As well said by *Rokeach* 1972 in *Culture's Consequences* [11], that a person who "has the value" is

someone who has the trust/confidence immortal where the perpetrators are specific or are the final conditions of an existence. Value is considered a valuable person or group of people as well as reference measurements as well as understand directions [10]

The application of the values of Hinduism appears in the understanding of early preparation, procession and implementation namely with the use of shamans in leading the ritual, offerings are used and the meaning of the mulunen ritual which is called the sage Yajna ritual. Yajna is sage ritual and offerings to the saints [12]. Mulunen ritual conducted by the Hindu community in the village of Ngadiwana has included the application of the implementation of the sage Yajna.

Putra stated that the Yajna ritual held more emphasis on sincerity into practice [13]. The results or karma of Yajna is not determined by a benefit of God [14]. In Hindu society the implementation of the yajna grow and develop by itself from within his conscience because of faith in the teachings of his religion very steady and deep, so what they have if necessary for the sake of air-yajna they offered up with no expectation of reward, because they believe that all something that is needed in this life there is, as yajna Ida Sang Hyang Widhi Wasa, merciful bestowed everything needed by humans, therefore it is an obligation to present what has been received. While the implementation of Community tradition Hindu Tengger tribe in the village of Ngadiwana as Kasada yajna ceremony, ceremony Sasih (Karo, Kapat, Kapitu, Kawolu, Kasangga), Entas-Entas ceremony, ceremony and ceremony unan-unan Walagara. The basis of the implementation of the ceremony were the teachings of Hinduism namely Panca Yajna.

Findings 6

Sage Yadnya Mulunen ritual included the teaching of Panca Yadnya.

Proposition 3

Kuna Dresta (Truth which has long been believed by the tribal community ancestral perch) in Chess Dresta be implementation guidance Mulunen ritual.

Social Value

Talking about the social value cannot be separated from the activities of togetherness called mutual cooperation. Mutual cooperation activities do members of the community, both in rural and urban areas, which is important in life they always need others. In urban areas of mutual assistance, is very different from the mutual cooperation in rural areas, because urban everything has been much influenced by the material and wage system, so it will be taken into account the costs and benefits of doing mutual

cooperation. While in the countryside has not been much influenced by the material and wage system so that the activities of mutual assistance needed as a matter of solidarity between people in a single region or kinship. In this case Koentjaraningrat suggests: mutual cooperation activities in the countryside as follows: (1) In case of death, illness, or accident, where families who are suffering from it gets help in the form of energy and matter from neighbors and others entire village; (2) In the case around the household work, such as repairing the roof, replacing the wall of the house, clean the house of the rat, digging wells, etc., for which the homeowner can request the assistance of neighbors are close to giving food aid; (3) In the case of parties, for example, at the time of her marriage, help not only be requested from the relatives, but also of its neighbors, for preparing and organizing the party; and (4) In the village community, such as repairing roads, bridges, irrigation dams, public buildings and so on to where the village can be moved to devotedly on the orders of the head of the village [6].

Mutual assistance can be regarded as a hallmark of the nation Indonesia especially those living in rural areas who apply for generations, as well as conditions in the village Ngadiwana The ceremonial Mulunen and Community tradition Hindu Tengger tribe like ritual Yajna Kasada, Ritual Sasih (karo, Kapat, kapitu, kawolu, kasangga), Entas-Entas ritual, unan-unan and Walagara implemented in cooperation. Process Mulunen ritual held in the village of Ngadiwana start early preparations, the procession would involve many people in the village either from relatives or neighbors. Likewise, the implementation of community traditions Hindu Tengger tribe in the implementation process requires a lot of people even involve the entire village community. So with each other mutual assistance between people of Tengger tribe community traditional ritual can be accomplished, especially is Entas-Entas ritual and Walagara which in its implementation requires a tremendous amount of power. Mutual assistance in the teachings of Hinduism including the reflection of the teachings of Tri Hita Karana is exactly on that part Pawongan harmonious relationships among humans.

Findings 7

Mulunen and Traditional Hindu society Tengger tribe carried out mutual cooperation involving the entire village residents.

Proposition 4

Social value is reflected in Mulunen and traditions of hindu tribal communities perched forms of cooperation and tolerance as embodiment teachings Tat Tvam Asi.

Culture Value

In understanding the cultural values in the Village Ngadiwana District Tosari in mulunen ritual and Ritual Traditions Society Hindu Tengger tribe, the review process can be based on a theory developed by Koentjaraningrat who hold the contents of culture that includes: (1) culture as a complex of ideas, (2) behavior patterns and (3) the work of humans. This view is used to understand the cultural values of the people in the village Ngadiwana, especially about Mulunen and Ritual Ritual Traditional Hindu society Tengger tribe. Therefore in understanding the cultural values that underlie Mulunen ritual and ritual traditions of the Hindu community in the Tengger tribe village community Ngadiwana three things became basic references in describing the results of the study [15].

Culture is interpreted to contain three things: the complex of ideas, behavior pattern and the work of humans. Therefore in understanding the cultural values that underlie Mulunen ritual in the village of Ngadiwana, three things became basic references in describing the research results.

Culture consists of patterns of behavior and belief groups that continues over time and generations. Therefore it must adopt behaviors or beliefs and putting it into practice continuously if it will be defined as a cultural trait rather than as a personal or individual. Speaking about the mulunen ritual, mean everything to do with culture as a pattern of behavior. Therefore Ritual procession Mulunen seen from a unique and distinctive that Mulunen ritual has been held for generations and is an obligation that must be carried on since the days of their ancestors to this day.

Similarly, the traditions of Hindu society Tengger tribe which the implementation process is unique and always the center of attention of the public, so the Tengger is an area of international tourism.

Culture is always present premises in line dynamics that occur in people's lives. Culture is never present in a static situation, but full of dynamics. Toynbee describes that arise, grow and roll mat (the collapse of a culture) of history through a process known as "challenge and response" This whole process is closely related to the function of inter-elite and elite relationship with the future of the people [10]. Further, he said the "intelligible" (reasoning) in which it appears when human civilization facing a difficult situation and the growing challenge to creative activities to make efforts unpredictable. Through challenges will arise civilization and if continued will foster a creative response to the increasingly sophisticated creativity more optimal.

There is no civilization that continuously body indefinitely, but will suffer destruction when elite

creative no longer function adequately, the majority did not give allegiance to them and imitate elite and social unity disintegrated, so the decline of culture ideational happens when it starts to appear grades authentic is sensory nature, so real it all is capable captured by INRA humans. In general, the ruined civilization followed by the characteristic that is a split in the community followed by a dominant minority, the proletariat internal and external proletariat [16].

Cultural changes will occur constantly, and going either fast or slow. Stability culture also provides guides on how far the culture that sooner or later change. The more stable the culture, then the changes will be slower, and vice versa. Dohren and Smith states that there are four possible changes in a culture that is: (1) Exile, namely the disposal of the traditional ways by members of supporters, (2) reorientation, change towards acceptance of the structure of normative another culture, (3) strengthening the back, traditional culture strengthened back, (4) the realignment, and the emergence of new forms [16].

During this time what they already have been considered to provide many benefits, so that if there is a change, then the change occurs gradually. However, there has been a shift in cultural values, especially related to the elements of material culture. A shift in cultural values in the Tengger tribe is on the social and religious life. -the Value of cultural shift in values in terms of the social is the presence of their holders. In the region of the Tengger tribe in advance that there was only Shaman Pandita alone, but as time goes by and the influx of Balinese culture then began their Stakeholders in every temple in the Tengger, as well as in the village of Ngadiwana for the moment there are two saints that Stakeholders and Shaman Pandita. Therefore if any shifts or changes should be interpreted as a necessity in view of a social system is a complex, single dimension but a combination of several components [17]. The emphasis changes to the social phenomenon is very diverse, so that changes can be related to the composition, structure, function, limit, the relationship between sub-systems or changes to the environment. That is why Macionis, 1987 states that social change is a transformation in the organization of society in ways of thinking and behavior in a certain time [17].

While the shift in cultural values in religious life, namely with the construction of the temple at Poten Bromo used for ritual and Yajna Mulunen Kasada. Balinese culture before entry into the Tengger Poten no temple, they refer to as studio Poten, after the Balinese culture began to enter the temple was built as a Hindu holy place for worship and also used as a temple ritual execution Mulunen and Kasada Yajna ritual. The temple called Pura Luhur Poten Bromo. Similarly, the

change in purified first place there is no temple but after the entry of Balinese culture at Poten built a temple called Pura Luhur Poten Bromo. But nevertheless genuine culture Tengger still retained and preserved by the Hindu community in the village of Ngadiwana.

Referring to the views Dohren and Smith (in Laurel) that attempts to preserve the cultural values of society solely for reinforcement, traditional culture reinforced back and realignment, the emergence of a new culture. In an effort to defend the values of culture, society must have the same perception was included in the amendment itself [16].

Findings 8

Of the changes above were found Acculturation as the influence of Hindu culture of other regions, there is no previous Pura, after standing there the priest Hindu temple called Stakeholder.

Proposition 5

A shift in the transformation of cultural values associated with cultural influences from Hinduism Acculturation other regions.

CONCLUSIONS

1. Mulunen ritual The Hindu Community Tradition Tengger Tribe In The Village of Ngadiwana District Tosari Pasuruan

Mulunen ritual is a tradition carried from generation to generation. Mulunen is the inaugural ritual Shaman Pandita in the Tengger tribe, this inauguration ritual is magic and the local belief that with the revelation received by the saints. Mulunen ritual held at Pura Luhur Poten. Implementation Mulunen ritual is held in conjunction with Kasada ritual. Before entering the implementation phase of ritual conditions Mulunen there are some that must be met as a potential healer. As the terms are composed of several parts: Administration requirements, the statement made by the prospective shaman, a letter of introduction from PHDI Pasuruan and a letter of recommendation from the chairman Paruman Shamans Shamans Pandita Tengger. Tugas and liabilities in Tengger is Ngeloka Phala Sraya. Mulunen ritual is also called the graduation ritual samskara or referred by exam and at the same ritual for the inauguration of the new Shaman. The hallmark of this Mulunen ritual that loyal candidates must spell pulun shaman, which is only dirapalkan spell at graduation samskaras.

2. Background and Values Traditions Society Hindu Tengger

Background of tradition of Hindu society Tengger tribe in the village of Ngadiwana District Tosari Pasuruan same as in other Tengger region namely in Pasuruan, Probolinggo and Lumajang. Tengerese Hindu tradition carried from generation to

generation. The type of tradition held since ancient times to date are as follows: 1) Yajna ritual Kasada, 2). Ritual Sasih (Karo, Kapat, Kapitu, Kawolu and Kasangga, 3). Entas-Entas ritual, 4). Ritual unan-unan and 5) Walagara ritual. Ngadiwana village communities in large part are Hindu as a religion of their ancestors in the past. Therefore, every tradition held in the village of which reference is the Hindu doctrine. Implementation of the procession, the means used and ritual using native traditions Tengger community and also of the Hindu religion. Shaman Tengger main task is to lead a ritual in their village and also ritual at public houses, unique not only Hindus who uses non Hindu shaman but people also use the shaman during the ritual Karo, Entas-Entas and Walagara. Starting from Kasada yajna ritual, ritual Sasih (karo, Kapat, kapitu, kawolu and kasangga), Entas-Entas ritual, ritual Walagara unan-unan and implemented the entire community in the village of Ngadiwana be it Hindu, Muslim and Christian. Means offerings used is the same between Hindus and non-Hindus.

In connection with the values and community Mulunen ritual Hindu Tengger tribe in fact cannot escape the religion professed by the society namely Hinduism. Therefore, to understand the values that flourish in society cannot be separated with Hinduism or Hindu religion used as a reference in understanding the ritual and traditions in all aspects of their lives.

• Religious Values

Religious values derived from Hinduism related Mulunen ritual and traditions of Hindu society Tengger tribe in the Hindu religion is the concept of Yajna is a sacrifice Panca sincerely and iklas. According Surayin (1991) Hindus know there are five types of Upakara Yajna called Panca yajna, namely: 1) God of Yajna is holy sacrifice addressed to Ida Sang Hyang Widhi Wasa, 2) the sage Yajna is a sacrifice that dtujukan to the rishi, 3) Manusa sacrifice yajna is intended for humans, 4) Pitra yajna is holy sacrifice devoted to the ancestors, 5) Butha sacrifice yajna is addressed to Butha.

• Social Value

Talking about the social value cannot be separated from the activities of togetherness called mutual cooperation. Mutual cooperation activities do members of the community, both in rural and urban areas, which is important in life they always need others. In urban areas of mutual assistance, is very different from the mutual cooperation in rural areas, because urban everything has been much influenced by the material and wage system, so it will be taken into account the costs and benefits of doing mutual cooperation. While in the countryside has not been much influenced by the material and wage system so that the activities of mutual assistance needed as

a matter of solidarity between people in a single region or kinship. Mutual assistance can be regarded as a hallmark of the Indonesian people, especially those living in rural areas who apply for generations, as well as conditions in the village Ngadiwana. The ceremonial Mulunen and Community tradition Hindu Tengger tribe like ritual Yajna Kasada, Ritual Sasih (karo, Kapat, kapitu, kawolu, kasangga), Entas-Entas ritual, unan-unan and Walagara implemented in cooperation. Process Mulunen ritual held in the village of Ngadiwana start early preparations, the procession would involve many people in the village either from relatives or neighbors. Likewise, the implementation of community traditions Hindu Tengger tribe in the implementation process requires a lot of people even involve the entire village community. So with each other mutual assistance between people of Tengger tribe community traditional ritual can be accomplished, especially is Entas-Entas ritual and Walagara which in its implementation requires a tremendous amount of power. Mutual assistance in the teachings of Hinduism including the reflection of the teachings of Tri Hita Karana is exactly on that part Pawongan harmonious relationships among humans.

• Culture Value

In understanding the cultural values in the Village Ngadiwana District Tosari in mulunen ritual and Ritual Traditions Society Hindu Tengger tribe, the review process can be based on a theory developed by Koentjaraningrat who hold the contents of culture that includes: (1) culture as a complex of ideas, (2) behavior patterns and (3) the work of humans. This view is used to understand the cultural values of the people in the village Ngadiwana, especially about Mulunen and Ritual Ritual Traditional Hindu society Tengger tribe. Therefore in understanding the cultural values that underlie Mulunen ritual and ritual traditions of the Hindu community in the Tengger tribe village community Ngadiwana three things became basic references in describing the research results. Culture is interpreted to contain three things: the complex of ideas, behavior pattern and the work of humans. Therefore in understanding the cultural values that underlie Mulunen ritual in the village of Ngadiwana, three things became basic references in describing the research results. Culture consists of patterns of behavior and belief groups that continues over time and generations. Therefore it must adopt behaviors or beliefs and putting it into practice continuously if it will be defined as a cultural trait rather than as a personal or individual. Speaking about the mulunen ritual, mean everything to do with culture as a pattern of behavior. Therefore Ritual procession Mulunen seen from a unique and distinctive that

Mulunen ritual has been held for generations and is an obligation that must be carried on since the days of their ancestors to this day. Similarly, the traditions of Hindu society Tengger tribe which the implementation process is unique and always the center of attention of the public, so the Tengger is an area of international tourism.

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