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Muslim-Hindu Cooperation in Addressing Social Problems in the Tengger Tribe in East Java, Indonesia

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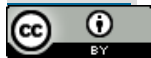
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ABSTRACT

This research aims to describe the cooperation between Muslim and Hindu communities in handling social problems in the Tengger Tribe, Mount Bromo area, East Java. Religious diversity among the Tengger people provides challenges and opportunities for solving complex social problems. Using symbolic interaction theory and descriptive-qualitative research methods, this study reveals several social problems, including interfaith marriages, lack of access to education, challenges in maintaining identity and tradition, and population administration issues. Interfaith marriage is considered normal in Tengger society, which is not in line with Islamic teachings. Lack of access to education after junior high school is a barrier for the community. Population administration issues, such as birth registration and identity documents, also affect the Tengger community. This research found that there is strong cooperation between the Muslim and Hindu communities in addressing social problems. The contribution of this research is to provide an understanding of the importance of religion, culture, tolerance, and interfaith harmony in strengthening cooperation in solving social problems. The implication of this research is the importance of improving access to education, maintaining identity and tradition, and improving population administration to build a more harmonious and inclusive society in Indonesia

INTRODUCTION

Indonesia is a country rich in cultural and religious diversity. This diversity creates challenges for social problems, this also happens in East Java, precisely in the Bromo mountain area, where there is the Tengger Tribe, a community that is still strong in practicing their respective religious teachings. The population lives in the districts of Pasuruan, Probolinggo, and Malang. (Sadilla and Yulianingsih 2022). This tribe has a unique culture, traditions, and customs that are inherent in daily life. The Tengger community consists of two main religious groups, namely Hinduism and Islam. This religious diversity provides challenges and opportunities for handling social problems faced by the Tengger tribe. (Batoro 2017). The Tengger tribe faces several problems, mainly including poverty, lack of access to education, social inequality, inter-community conflicts, and other issues. In addressing these issues, collaboration between the two religious groups can help create holistic and sustainable solutions by integrating different perspectives and resources. This reflects the spirit of tolerance, pluralism, and interfaith harmony that is an important part of Indonesia's identity. (Zarkasi et al. 2021).

A harmonious atmosphere in community life can be achieved through mutual respect between religious adherents. This includes the freedom to embrace religion and worship in accordance with one's own beliefs, without forcing one's beliefs on others. It is also important to build mutual trust between religious believers, both within and outside religious groups, as well as with the government. The goal of all this is the realization of a harmonious society that is responsible for protecting religion and the nation. (Djatiwijono 1983). In the context of handling social problems, cooperation between Muslims and Hindus in the Tengger Tribe can involve various aspects, such as poverty alleviation, education, health, peace, and conflict resolution. For example, Muslims and Hindus can work together to build economic empowerment programs for vulnerable groups, regardless of religious differences. They can also jointly support quality education for all children, regardless of religion or

ethnic background. The Islamic religious order itself builds learning processes in the classroom and outside the classroom that can shape a person's morals. (Tabroni and Romdhon 2022).

Religious differences are not something that makes an arrogance problem in society in interacting in daily life. In that case, local wisdom and culture can be used as a form of solution in overcoming these problems. The people of the Tengger tribe always carry and adhere to the form of a value - the value of *kejawen* tradition and is a legacy originating from the Majapahit kingdom, namely mutual tolerance, respect, and respect for the spirits of ancestors which until now are still growing rapidly and are still upheld by the people of the Tengger tribe. This religious harmony shows multicultural interactions that involve the social involvement of community members and can foster a sense of harmony between religions through the customs and culture of the Tengger tribe (Ibnu et al. 2023).

In addition, interfaith dialog between Muslims and Hindus can also help overcome tensions and improve mutual understanding between the two groups. In this context, religious leaders and community leaders have an important role to play in facilitating this dialog and building sustainable cooperation. Cultural exchanges and joint efforts to celebrate religious festivals can be an effective means of strengthening social ties and respecting religious diversity in the community. Collaboration between Hindus and Muslims can result in a comprehensive approach that integrates their religious and cultural values and enriches existing coping strategies. This research is limited to two religions, namely Hinduism as the majority religion in the Tengger tribe and Islam as the minority religion. Hinduism in the Tengger tribe is related to religious beliefs and practices that date back to the Hindu kingdom in Java. The Tengger tribe has a unique tradition, namely the *Kasada* ceremony, where they make offerings to the god of Mount Bromo in the form of fruits and livestock as a form of respect for their ancestors. (Zurohman, Bahrudin, and Risqiyah 2022). On the other hand, Islam is also practiced by some members of the Tengger tribe.

Islam was introduced to the Java region in the 13th century and was gradually accepted by most of the population. (Fitriana et al. 2023). The Tengger people who embrace Islam observe Islamic practices, such as prayer, fasting, and performing the hajj if they are able. They also follow Islamic teachings in their daily lives, including wedding customs and traditions. (Hefner 2021).

Previous studies have shown that interfaith collaboration in handling social problems can produce positive results. For example, research by Muhammad Ibnu Fahriza Rizqi and Yuniar Mujiawati entitled "The Dynamics of Cultural Life of the Tengger Tribe in Interfaith Harmony", explains the dynamics of tolerance in the religious diversity found in the Tengger Tribe. Focusing on the dynamics of tolerance among the three religions (Islam, Hinduism, and Buddhism) found in the Tengger community. The result of this research is that the interfaith harmony in the Tengger Tribe shows multicultural interactions that can foster a sense of interfaith harmony. (Ibnu et al. 2023). In another study entitled "One Custom, Three Religions (Dynamics of Religious and Cultural Tolerance of the Tengger Ngadas Tribe)" by Muhammad Nur Prabowo Setyabudi, the dynamics of tolerance among Muslim groups in the Tengger Tribe, Ngadas, Malang, East Java (Setyabudi 2022). And research entitled "Pluralist-Tolerant Education in the Ngadas Family Environment in Poncokusumo Malang" by Aunia Ulfah, Mohammad Asrori, and M. Fahim Tharaba Tharaba discuss the concept and form of pluralist-tolerant education in the Ngadas family (Ulfah, Asrori, and Thataba 2022).

The theory of tolerance used by researchers in this study results in the conclusion that the interaction of the Tengger Muslim group reflects coexistential tolerance. Coexistential tolerance is creating a social environment where differences and diversity are recognized and respected as an integral part of community life. (Setyabudi 2022). Another piece of research that also discusses the Tengger tribe is the work of Babul Bharuddin and Achmad Zurohman entitled "Multiculturalism Values in Religion of the Tengger Tribe in Ngadisari Village,

Sukapura District, Probolinggo Regency". This research explores the values of multiculturalism in the religion of the Tengger people in Ngadisari Village, Sukapura District, and Probolinggo Regency. The result of this research is that the values of multiculturalism in religion are realized through tolerance, acceptance of the existence of others, the teachings of Tat Twam Asi, and the concept of Kalapatra Village. (Babul 2022). From the exposure of some of the literature, the majority of research only focuses on discussions about the harmonization and tolerance of multicultural communities both within the Tengger Tribe and in several other regions. Meanwhile, this research will explore the role and contribution of each community in helping to overcome problems such as the economy, low education, limited access to health services, and tolerance between ethnicities and religions.

This research utilizes symbolic interaction theory, which can make an important contribution to understanding the dynamics of cooperation between Muslim and Hindu communities. Symbolic interaction theory, developed by Herbert Blumer, focuses on how individuals give meaning to social objects and interact based on the meanings they give. (Gustina 2023). This theory emphasizes the importance of symbols, interpretation, and the communication process in shaping social relationships. (Zanki 2020). In the context of this research, symbolic interaction theory can help understand how Muslim and Hindu communities interact and give meaning to their cooperation in handling the social problems of the Tengger tribe. This research will contribute to our understanding of how cooperation between Muslim and Hindu communities can produce better solutions to complex and multidimensional social problems. It will also highlight the importance of interfaith values of tolerance and understanding in building a more harmonious and inclusive society in Indonesia.

This research aims to explain how cooperation between Muslim and Hindu communities can lead to better solutions to complex and multidimensional social problems. The research will also highlight the importance of interfaith values

of tolerance and understanding in building a more harmonious and inclusive society in Indonesia.

METHODS

This research uses descriptive-qualitative research methods by conducting observations, interviews, and document analysis to collect the necessary data (Yuliani 2018). Observation is done by directly observing the situation or phenomenon being studied. In this study, researchers will observe the interaction between Muslim and Hindu communities in handling social problems in the Tengger tribe. Observation can be done directly in the field, where researchers are actively involved in the activities being observed, or it can be done indirectly through techniques such as observation through video recordings or photographs. This observation will provide accurate data regarding the practice of cooperation and interaction between the two communities. Interviews are conducted by asking questions directly to relevant participants to gain deeper insight and understanding of the phenomenon under study. In this study, researchers will conduct interviews with members of the Muslim and Hindu communities, traditional leaders, religious leaders, or other individuals involved in handling the social problems of the Tengger tribe. Interviews will help in understanding their perspectives, experiences, and views related to cooperation and handling social problems. Finally, document analysis involves collecting and reviewing documents relevant to the research topic. In this study, researchers will collect documents related to the handling of social problems in the Tengger tribe, such as previous research reports, community organization documents, and other sources of information. Document analysis will provide an in-depth understanding of the social context, policies, and efforts that have been made to handle social problems (Mawardi and Hambali 2016). By using a combination of observation, interview, and document analysis methods, this research will produce rich and in-depth data to describe Muslim-Hindu cooperation in handling social problems in the

Tengger tribe in East Java, as well as obtain updated references to inform research.

RESULTS AND DISCUSSION

Profile of the Tengger Tribe

The Tengger Bromo tribe is one of the tribes living in the Mount Bromo area, an active volcano complex in East Java Province, Indonesia. The name Tengger is taken from a combination of ancestral names, namely Rara Anteng and Jaka Seger (Saidah, Aka, and Damariswara 2020). Etymologically, "tengger" means standing upright without moving. In the context of customs and beliefs, "tengger" means "tengering budi luhur" as a sign that the people are virtuous. (Putri et al. 2022). It is an ethnic group that has unique traditions and cultures that are closely linked to their natural surroundings and is known for preserving the traditions and beliefs of Tengger Hinduism. They practice Hinduism with a mixture of animism, dynamism, and ancestral beliefs. They revere Dewi Pritahening Larasati as the patron goddess of the Mount Bromo area. (Hefner 2021). Ngadas is one of the villages with adherents of various beliefs, namely 60% Buddhist, 30% Muslim, and 10% Hindu. In addition, Ngadas is a village that socially and culturally still maintains the Tengger tribal customs, which apply to all people regardless of ethnicity, race, or religion (Ulfa 2021).

Physically, the Tengger tribe has its own characteristics. They generally have tall bodies and dark-skinned faces. Their traditional dress consists of a long robe called "blangkon" for men and "kebaya" for women. Despite living in a remote area, the Tengger tribe hosts many tourists who come to enjoy the beauty of Mount Bromo. They help organize tourist trips and provide accommodation for visitors. The Bromo Tengger tribe is one of the ethnic communities rich in tradition, culture, and natural beauty. Their existence gives a unique feel to the Mount Bromo area and is an attraction for tourists who are interested in exploring the richness of Indonesian culture. (Batoro 2017). The socio-economic conditions of the Tengger tribe are mostly agricultural. However, due to its geographical location in the Mount Bromo tourist area, the

Tengger people also have other side jobs, including jeep drivers, traders, horse service providers, homestay businesses, opening food stalls, and so on. (Babul 2022).

This research was conducted on the indigenous Tengger people in Ngadas Village, Poncokusumo District, located in Malang Regency. Ngadas Village is one of 36 Tengger tribes spread across four districts or cities. Located in the middle of the Bromo Tengger Semeru National Park (TNBTS) area, Ngadas is an enclave of TNBTS with cool and relatively cold air, because it is at an altitude of 1800 meters above sea level and has an area of about 395 ha with hilly topography. (Ulfah et al. 2022). Aini village has a population of 1,897 people (965 male residents and 932 female residents), with 487 households. (Abidin 2018). In 2015, Ngadas was designated as an Indigenous Tourism Village by the Malang Regency Government because it has the potential for authentic Tengger tribal culture that needs to be preserved and a variety of natural characteristics with highland characteristics. (Anon n.d.). In 2019, it was nominated for the Indonesia Sustainable Tourism Awards. Vulnerability in the form of natural disasters, climate change, and trends in tourist visits experienced by the Tengger Tribe of Ngadas Village (Irsyad, Irwan, and Budiani 2020).

Social Problems in the Tengger Tribe

Religious conflict in the Tengger tribe almost never occurs, because for the people of the Tengger tribe it is not natural to hear inter-religious disputes, because in the Tengger tribe inter-religious harmony is very high, even inter-religious harmony has been established by ancestors until now, and for the Tengger tribe community cooperation and mutual cooperation are the most important things if there are commemorative activities on holidays of any religion that will work together in creating harmony between people. In the midst of their heterogeneity, the Tengger Muslim tribe develops an attitude of tolerance, both religious tolerance related to responses to religious differences and cultural tolerance related to responses to cultural traditions and local wisdom (Setyabudi 2022).

In the Tengger tribe, there are several problems that can be identified. One of them is interfaith marriage in the Tengger tribe community. Interfaith marriage is considered a natural thing because many people have done it, and the procedures used for the contract ritual are based on an agreement between the bride and groom's families. Even some clerical figures perform interfaith marriages, in which, in the end, several families become one religion in one family. Marriage in Tengger society very closely related to philosophy and teachings about human origins and ways of life. The process of marriage, the procession of implementation weddings, and wedding ceremonies cannot apart from the customs of the Tengger people. The Tenggerese have a stand and uphold marital status, even very difficult to find divorce and polygamy. in Tenggerese society (Susanti and Sabariman 2022).

Marriage in the Tengger tribe is obliged to carry out Tengger traditional marriage because the aim is that the Tengger culture remains intertwined and does not become extinct, and the surrounding community knows that there is a marriage. The procedure for interfaith marriages in the Tengger tribal community called Walagara is such as Lameran (pancangan), determination of time and place, Ijab Qabul (perwiwahan), small salvation, Temu manten (walagara), and bridal asrah ceremony. In the process, interfaith marriages of the Tengger community must be preceded by a traditional Hindu marriage, after that, if the bride and groom want to make one religion in one family, namely converting to Islam, for example, it is possible, provided that there must be an agreement first between the bride and groom and between their respective families.(Kurnia 2016) The marriage procedure in the Tengger tribe must go through the Tengger tribal custom called walagara, after which religious leaders, including Muslims, give full authority for the marriage contract to the family according to the agreement.

Interfaith marriages in the Tengger community, especially in Ngadas village, are quite prevalent, and in Islam, interfaith marriages, also known as interreligious marriages, are not recommended. This is based on the teachings and principles of Islam, which emphasize the importance of the same beliefs in marriage. Islamic teachings expect married couples to have similar beliefs as a strong basis for building harmonious relationships and understanding each other. The Quran clearly states in Surah Al-Baqarah (2:221) that Muslims should marry fellow Muslims: "And do not marry polytheist women until they believe. Indeed, a believing slave woman is better than a polytheist woman, even if she attracts you." This verse shows the importance of different beliefs in marriage.

However, in some cases, Islam allows interfaith marriages with some terms and conditions. In this case, a Muslim man is allowed to marry a woman from a religion of the Book (Jewish or Christian) under certain conditions. However, Muslim women are not allowed to marry non-Muslim men, unless the man follows the religion of the Book.

In addition to interfaith marriages, the education sector, especially in Ngadas Village, is still inadequate, as seen from the unavailability of high school buildings for the community in Ngadas Village, after students graduate from junior high school and the long distance to be able to continue their education. And the lack of public awareness of the importance of education is minimal, only a small number of parents send their children to college (Dewi, Sopanah, and Hasan 2022). Unlike in Wonokerto Village, the community has realized the importance of education, and the Wonokerto community thinks that the higher the family's ability to send their children to school, the higher their social status in the community. (Kurnia 2016)

In addition, the Tengger tribe also faces challenges in maintaining their identity and traditions. As an agrarian society, they still maintain a lifestyle linked to nature and the traditions of their ancestors. However, amidst the development of a widespread consumeristic, materialistic, and

hedonistic culture, there are concerns that the younger generation may be influenced and begin to abandon their inherited traditions and values (Hikmah, Sajjiah, and Sulistyowati 2020)

Tengger people also experience problems in administration related to population registration, such as birth registration, identity cards, and other population administration problems in the area. Lack of accessibility to government offices and a lack of understanding of administrative procedures can lead to obstacles in obtaining legal identity documents due to the limited reach and inadequate access of the ancestors.

Muslim and Hindu Community Cooperation in Tengger Tribe

Religious tolerance is intertwined and contained in a valuable life through the form of community cooperation, alignment, awareness of the recognition of individual or group religious rights, as well as the maintenance of distinctive traditions that continue to be carried out and knitted through emotional ties that are beneficial in forming solidarity of unity in social, cultural and religious life. Efficient consolidation with the role of religious leaders maintains religious tolerance with open communication in responding to issues of interfaith relations and as an alignment of community knowledge for a harmonious life (Setiawan 2023).

Sociologically, the Muslim-Hindu Tengger community tends to prioritize a sense of kinship and massive cooperation in various matters in their daily lives (Marzuki 2018). As in handling social problems, so that a strong synergy can be created and religious conflicts are minimal. It starts with the simplest way of open and inclusive dialog and communication to understand each other, listen to each other's perspectives, and build mutual trust. This helps minimize misunderstandings and creates a solid foundation for cooperation.

Muslim-Hindu cooperation is also seen in the maintenance and appreciation of shared culture and values, such as the implementation of various traditions as well as religious or religious ceremonies that can be the basis for building strong community unity and identity (Aziz and Eng 2019). Among its

implementations is the celebration of the Karo holiday, or a ceremony celebrated as an expression of gratitude to God Almighty for the creation of the Tengger ancestors, namely Joko Seger and Roro Anteng. Although this is a Hindu holiday, Muslims are also invited to come and eat together in the Hindu community's house. Conversely, when Eid al-Fitr arrives, those of Hindu faith go to help, make a positive contribution, and provide assistance in preparing for Eid al-Fitr. Other traditional ceremonies include major ceremonies such as the Unan-Unan Ceremony, or mayu bumi, which is held every five years with the aim of cleaning the village so that it is safe from disasters, prosperous, and can achieve the glory of life (Hidayat 2019). Unan-unan is an obligation for the Tengger people whose sacred value is very strong (Febriani and Riyanto 2021). The date of implementation is set by the head of the Tengger paruman shaman, usually held in the middle of the second kapat month in the Tengger calendar. (Sukmawan et al. 2020). Then there is the Kasada ceremony as an offering to the ruler of nature, Sang Hyang Widhi, which is an annual event carried out by all Tengger people, both Muslim and Hindu. Even many domestic and foreign tourists are interested in participating, so much so that the Tengger people invite them to stay and spend the night for days in order to enliven this ceremony. (Romadi and Warnaen 2021). Furthermore, entas-entas ceremonies or ceremonies related to death are performed in order to elevate or perfect the atma (spirit) of the deceased in order to achieve permanence. (Panuntun, Pute, and Mangalik 2020). This ceremony was attended by Hindu and Muslim communities, so the application of tolerance values was very visible (Rubi Supriyanto 2021).

In addition, cooperation is also carried out in dealing with the problems of intermarriage between Islam and Hinduism, namely by giving full rights to the two families to discuss what customs will be used so that they can reach a consensus agreed upon by both parties. Then problems regarding the education sector are overcome by the implementation of cooperation between practitioners or religious leaders in socializing their respective teachings in

certain scheduled classes and hours. There is also cultural arts education, such as gamelan training, which is attended by Muslim and Hindu children. For other cooperation found also in the economic sector, the Islamic-Hindu community has a strong working relationship because they are mutually involved and united in managing and developing the Mount Bromo Tengger Semeru tourism business. They are united in providing the best service for tourists who stop by. So it not only improves the local economy but also strengthens the social ties of the Tengger Tribe. In the process, the community remains involved in the stages of community empowerment, starting from the level of participation planning and implementation up to the level of monitoring and evaluation. For example, the community can participate as participants in a tourism development discussion plan that has been arranged in such a way by the institution. The meeting involved village officials and their apparatus, community leaders, religious leaders, and members of the Pokdarwis village institution (Purwanto, Lidiawati, and Purwanti 2021).

Another spirit of cooperation also occurs through the action of the gotong royong, which is real evidence of success in dealing with ethnic diversity because it has been solid in working to achieve common goals. Both gotong royong took the form of helping with agricultural activities, households, event preparation, and so on. Commonly known as bethek-sinoman, which means helping each other when someone is holding an event or celebration, both in the form of material and labor (Bahar 2022). This is the implementation of cooperation between the two religions in terms of solidarity in order to respect each other and maintain harmony. (Marzuki and Yusuf 2019).

To maintain togetherness, harmony, and prevent conflicts, a customary institution is needed. In the Tengger Tribe, it is called the Dukun Pandita, which is useful for maintaining traditional values so that they continue to run in accordance with customary provisions. (Syaeful Bahar et al. 2022). In every village in the Tengger region, there is one or more people who are positioned as dukun Pandita, who

also acts as a traditional leader, is a reference for the people in matters related to religion and rituals, and has an important position in making every decision. (Nurchayono and Astutik 2018). Among the duties of the Dukun Pandita are leading traditional ceremonies and leading the recitation of prayers or mantras in every traditional ceremony (Hidayat 2019). Through close cooperation between the Muslim and Hindu communities, the Tengger can deal with social problems more effectively and achieve sustainable solutions. This will promote harmony and positive development for the entire Tengger community. (Hasanah and Sukmawan 2021).

Cooperation between Muslims and Hindus can have a positive impact on addressing social problems, as both have a strong influence. Muslims and Hindus are the two largest religions in the region, and share values and teachings that emphasize tolerance, brotherhood, and justice. Harmony is a very important instrument in the foundation of society and maintaining the integrity of a society, so with a strong foundation of harmony from religion, family, and culture, it will not be easy to pit them against each other (Budiantara and Ningsih 2022). Harmony is defined as a state of life that is calm and peaceful, with mutual respect and cooperation between people. Inter-religious harmony is designed to prevent tension and hostility (Huda and Khasanah 2019). Harmony describes a social situation in which all religious adherents can coexist in one place without compromising individual religious obligations and rights (Huda et al. 2019).

This is in line with symbolic interaction theory, which emphasizes the importance of social interaction processes such as interpretation and communication. (Mario 2023) Meaning is interpreted and created through interaction, according to this theory. In addition, this theory makes the assumption that the way humans interact with other humans is influenced by the meanings they assign. Without shared meaning, communication cannot be effective. The individual is central to this approach. Experts who support this view assert that the concept of sociology places great

emphasis on the individual. They realize that humans are objects that can be studied and analyzed directly through their interactions with others. In Modern Sociological Theory, Francis Abraham says that symbolic interactionism is essentially a socio-psychological perspective that is useful for studying sociology. Social structures and concrete forms of individual behavior or traits will be the focus of this theory. Dynamic patterns of social action and social relations are the main focus of symbolic interactionism, a thought that is conjectural. Only connections are considered as the unit of examination. (Sudiada 2021). The interaction itself is considered the unit of analysis. While attitudes are put into the background (Zanki 2020). In this study, individual interpretations of religious symbols, religious practices, and cultural values in Muslim and Hindu communities can influence their interactions in cooperation. Effective communication between the two communities is also a key factor in building mutual understanding and achieving cooperative goals. This theory recognizes that symbolic interaction can produce social change. In the context of this research, Muslim-Hindu cooperation in handling social problems in the Tengger tribe can contribute to broader social changes, such as changes in attitudes, social norms, and interaction patterns between the two communities.

CONCLUSION

Based on this research, it can be concluded that the Tengger tribe faces several social problems that need to be addressed. Although interfaith marriage is considered normal in Tengger society, it is not in line with Islamic teachings. The lack of access to education in Ngadas Village is an obstacle for people to continue their education after junior high school. Challenges in maintaining identity and tradition are also encountered, especially amid the influence of a widespread consumeristic and hedonistic culture. In addition, population administration issues also affect the Tengger community, particularly regarding birth registration and identity documents.

RECOMMENDATIONS

Based on the results of the study, several recommendations can be proposed as steps to overcome social problems in the Tengger Tribe:

1. Improving access to education: Efforts should be made to improve access to education in Ngadas Village, including by building a high school or working with related parties to provide adequate education facilities. It is also important to raise community awareness of the importance of education and its benefits for improving quality of life.
2. Strengthening identity and tradition: Efforts are needed to strengthen the identity and traditions of the Tengger Tribe, especially through education, cultural awareness, and efforts to preserve cultural heritage. This can be done through the introduction of Tengger culture in the education curriculum, the organization of cultural events, and the promotion of responsible culture-based tourism.
3. Increased awareness of civil registration: Efforts should be made to improve the Tengger community's understanding of civil registration procedures, including birth registration, identity cards, and other important documents. The local government can provide counseling and assistance in civil registration, as well as ensure adequate accessibility to government offices for the Tengger community.
4. Strengthening interfaith cooperation: It is important to continue to strengthen cooperation between Muslim and Hindu communities in addressing social problems in the Tengger Tribe. This can be done through open dialog and communication, respecting religious differences, and working together to overcome common problems.

Further research can also be conducted to deepen our understanding of the culture, history, and challenges faced by the Tengger. Thus, more appropriate and effective measures can be taken to support the development and welfare of the Tengger community in the future.

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