

ABSTRACT

Fitriyah Rizki Amalia. 12.05.411.00072. Portrait of *Nrima* Attitude of Tengger Teenagers after the Eruption of Mount Bromo. Thesis. Sociology Study Program, Faculty of Social and Cultural Sciences, University of Trunojoyo Madura, 2017.

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This study has an objective to know the portrait and factors that influence the *nrima* attitude of Tengger teenagers after the eruption. Method of this study uses qualitative with phenomenology approach. Method of collecting data uses semi-structured interview. Subject is chosen by using purposive sampling method. There are 3 subjects in this study with the criteria of: enter the teen's ages of 12-21 years, the original descent of Tengger, and experience eruption. Data analysis uses Miles and Huberman technique that is by data reduction, data display, and verification or drawing conclusion. Data validity technique uses triangulation of source and time. Based on the study results, the portrait of *nrima* attitude of Tengger teenagers after the eruption that is reviewed from the aspects of: 1. Cognitive, at first, subjects think that the eruption occurs because of the less grateful of Tengger community as well as the wrath of Mount Bromo, then by attending the ritual, subjects believe that the eruption occurred is provision of God. 2. Affective, subjects are dropped when they hear that the eruption occurs again, confused to whom they will complain, however by the time, the subjects are grateful to be safe and keep doing the activities. 3. Behavior, subjects are looking for odd side jobs and doing starting reinforcements ceremony. Moreover, factors that influence *nrima* attitude are: 1. Awareness, subjects realize that the eruption occurred is the trials and risk of Tengger community, the limitation of ability to fill the emptiness, and subjects are aware of the different lifestyles with teenagers out there. 2. Vertical Relationship, by the existence of the eruption, subjects feel that they can have *nrima* attitude when they turn everything to the God, so that the subjects are closer to God and they increase faith for this eruption condition. 3. Life Orientation, subjects tend to be unmaterialistic and they believe on "*walat*" system that is still valid in Tengger area.

Keywords: *Nrima* attitude, Tengger teenagers, after eruption, Mount Bromo

Bibliography: 31 (1976-2017)

ABSTRAK

Fitriyah Rizki Amalia. 12.05.411.00072. Gambaran Sikap *Nrima* Remaja Tengger Pasca-Erupsi Gunung Bromo. Skripsi. Program Studi Psikologi, Fakultas Ilmu Sosial dan Ilmu Budaya, Universitas Trunojoyo Madura. 2017.

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Penelitian ini bertujuan untuk mengetahui gambaran dan faktor yang mempengaruhi sikap *nrima* remaja Tengger pasca-erupsi. Metode penelitian ini menggunakan kualitatif dengan pendekatan fenomenologi. Metode pengumpulan data menggunakan wawancara semi terstruktur. Subjek dipilih dengan menggunakan metode *purposive sampling*. Terdapat 3 subjek dalam penelitian ini dengan kriteria: memasuki usia remaja 12-21 tahun, asli keturunan Tengger, dan mengalami erupsi. Analisis data menggunakan teknik Miles and Huberman, yaitu dengan mereduksi data, penyajian data, dan verifikasi atau penarikan kesimpulan. Teknik keabsahan data menggunakan triangulasi sumber dan triangulasi waktu. Berdasarkan hasilnya, gambaran sikap *nrima* remaja Tengger pasca-erupsi, yang ditinjau dari aspek yaitu: 1. Kognitif, subjek awalnya berpikir erupsi terjadi karena kurang bersyukur masyarakat Tengger serta murka Gunung Bromo, kemudian dengan mengikuti upacara ritual, sehingga subjek meyakini erupsi yang terjadi ketentuan Tuhan yang kelak akan diganti. 2. Afektif, subjek merasa terpuruk lemas mendengar erupsi datang kembali, bingung akan mengeluh kepada siapa, namun perlahan subjek bersyukur bisa aman dan tetap melanjutkan aktivitasnya. 3. Perilaku, subjek mencari usaha sampingan serabutan serta melaksanakan upacara tola bala. Adapun faktor yang mempengaruhi sikap *nrima*, yaitu, 1. Kesadaran, subjek menyadari erupsi terjadi merupakan cobaan dan resiko warga Tengger, keterbatasan kemampuan untuk mengisi kekosongannya, serta subjek menyadari perbedaan akan gaya hidup dengan remaja diluar sana. 2. Hubungan vertikal, dengan adanya erupsi, subjek merasa bisa bersikap *nrima* ketika menyerahkan semuanya kepada Tuhan, sehingga subjek lebih dekat dengan Tuhan dan meningkatkan keimanan subjek atas keadaan erupsi ini. 3. Orientasi Hidup, subjek cenderung tidak matrealistis, dan mempercayai sistem “*walat*” yang masih berlaku di daerah Tengger.

Kata Kunci : Sikap *nrima*, remaja Tengger, pasca-erupsi, Gunung Bromo

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