

IDENTIFYING THE TRADITIONS AND CULTURE OF THE OSING TRIBE IN KEMIREN VILLAGE, BANYUWANGI REGENCY AS A SUPPLEMENT TO SOCIAL GEOGRAPHY LEARNING

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Abstrac

This journal examines the traditions and culture of the Osing tribe which is centered in Kemiren Village, Glagah District, Banyuwangi Regency, as supplementary material in learning Social Geography. The research methods used were participant observation, in-depth interviews, and document analysis. The research results show that the Osing tribe has a rich cultural heritage, including agricultural systems, traditional ceremonies and traditional arts. Geographical factors such as topography and climate also influence the life patterns of the Osing people. This study provides an in-depth understanding of the relationship between tradition, culture and the geographical environment in a local context that can be applied in learning Social Geography.

Keywords: Tradition and Culture, Osing, Social Geography

INTRODUCTION

Kemiren Village, located in Glagah Sub-district, Banyuwangi District, East Java, Indonesia, is home to the Osing tribe which has a wealth of unique traditions and culture. The traditions and culture of the Osing tribe have become an integral part of community life in Kemiren Village, reflecting the rich history and local wisdom that should be studied in the context of Social Geography learning. The Osing tribe is one of the minority ethnic groups that inhabit the eastern coastal area of Java Island, especially around the Banyuwangi Regency area (Kusumo, 2017). Their continuous living has created a distinctive diversity of cultures and traditions, which continue to be passed down from generation to generation. The importance of understanding the

traditions and culture of the Osing tribe in Kemiren Village as part of learning Social Geography lies in recognizing the importance of the relationship between humans and their socio-cultural environment. Through understanding the traditions and culture of the Osing tribe, students can deepen their understanding of the dynamics of human interaction with their social environment, including cultural values, belief systems, migration patterns, and the influence of geography on the development of society. By using Kemiren Village as a case study, students will be exposed to the complex reality of the relationship between humans and the environment, and understand how geographical factors, such as geographical location, climate, and topography, affect the pattern of social and cultural life of a community.

Therefore, the exploration of the traditions and culture of the Osing tribe in Kemiren Village is expected to provide valuable learning experiences for students in understanding the dynamics of Social Geography, as well as increasing appreciation for the diversity of local cultures in Indonesia. The geographical approach will introduce the geographical location of Kemiren Village and the natural and man-made contexts that influenced the formation of Osing culture and traditions. Factors such as climate, topography and accessibility will be taken into account in analyzing their influence on the social and cultural life of the Osing Tribe. Meanwhile, the socio-economic geographical search will understand the relationship between the social structure and economic activities in Kemiren Village. Factors such as settlement patterns, family structure, main livelihoods and interactions between community members will be explored to understand the dynamics of Osing culture and traditions. In terms of Environment and Culture, social geography will also look at the relationship between culture and the physical environment. The research will cover how the Osing Tribe utilizes the natural resources around them to meet the needs of daily life and how this use forms unique cultural patterns in their society. Through a social geography approach, we will understand the dynamics of social and cultural change in Kemiren Village. This can include the influence of modernization, globalization and other external factors that affect the culture and traditions of the Osing Tribe, as well as the preservation and adaptation efforts made by the local community (Sudarsono,

2006). The exploration will highlight the importance of local identity in maintaining the sustainability of the culture and traditions of the Osing Tribe in the era of globalization. It will discuss the efforts of communities to sustain their cultural heritage through sustainable tourism development, local education, and revitalization of ancient traditions. With this approach, we can see how social geography studies can be a rich and meaningful supplement to learning about the culture and traditions of the Osing Tribe in Kemiren Village, Glagah District, Banyuwangi Regency. This not only provides a deeper understanding of the geographical aspects of their culture and traditions, but also highlights the complex interplay between geographical, social, and cultural factors in shaping the identity of local communities (Suprpto, 2009).

METHODS

This research is descriptive research with a qualitative approach, by describing the phenomena that occur and then analyzing in depth by paying attention to developing theories and based on facts in the field (Winardi, 2002). The data collection method used in this research is divided into two stages of data collection, namely primary data collection consisting of observation and documentation, secondary data collection in the form of literacy and literature review.

RESULTS AND DISCUSSION

The Origin of the Name of Kemiren Village

Kemiren Village is located in Glagah District, Banyuwangi Regency, East Java. The name “*Kemiren*” has several versions of origin related to folklore and local history. The word “*Kemiren*”: The

name is believed to be derived from two Javanese words, “*kemi*” meaning fragrant and “*ren*” meaning tree. So, “*Kemiren*” can be translated as “*fragrant tree*” or “*fragrant place*”. Based on local legend, there is a folklore that states that the name Kemiren comes from the many candlenut trees that grew in the village in the past. Candlenut trees are known to have fruits that are used as seasonings and produce a distinctive aroma. And there are many durian trees. Based on the influence of Osing Culture, Kemiren Village is the cultural center of the Osing people, the indigenous tribe of Banyuwangi. The village name may also have a connection to the distinctive Osing language and culture, which is rich with traditional terms and names. In general, the origin of the village name Kemiren reflects the strong local natural and cultural wealth and connects the local people to their history and traditions (Suparman, 2012).



Figure 1: Origin of Kemiren Village
 (Source: Personal Documentation, 2024)

Traditions and Culture of the Osing Tribe of Kemiren Village

The Osing are an ethnic group living in Banyuwangi, East Java, Indonesia, specifically in Kemiren Village. They have a rich and unique tradition and culture, which is a blend of Javanese and Madurese culture with its own characteristics. Here are some of the traditions and culture of the Osing Tribe in Kemiren Village:

1. *Tumpeng Sewu* Traditional Ritual

The *Tumpeng Sewu* Traditional Ritual is a tradition carried out every Hajj / Dhulhijjah month on Sunday night or Thursday night of the month as a form of gratitude and hope for protection and being blessed with fertile nature to God Almighty (Syarifuddin, 2018). In this ceremony, villagers serve *tumpeng* (cone-shaped rice with *pecel* pithik side dishes) which is placed in front of their houses. This *Tumpeng* is then eaten together by all villagers in an atmosphere of togetherness and kinship. *Tumpeng Sewu* was registered as Intangible Cultural Heritage (WBTH) Number 58 of 2014 by the Directorate General of Culture, Ministry of Education and Culture.



Figure 2. *Tumpeng Sewu*
 (Source: [instagram.com/desa_kemiren](https://www.instagram.com/desa_kemiren), 2022)

2. *Mepe Kasur*

The tradition of *mepe kasur* (or sleeping mat) or is one of the unique traditions carried out by the Osing people in Kemiren Village, Banyuwangi. The mattress used by the Osing Tribe has a red color which symbolizes courage for a girl and her

husband to start a new life through marriage and black which symbolizes permanence and hope for a married life that lasts until old age. Then gembil (mattress folds) with an odd number of 3, 4, or 5 signifies social status, because the number of gembil also determines the price of the mattress. On the four sides of the mattress are sewn penny coins that have a golden-colored hole in the middle which means persistence for newly married couples in earning a living to make ends meet. This *mepe kasur* tradition is carried out by drying the mattress outside the house, usually in the yard or in other open places (Prabasari, 2021). Here is a more detailed explanation of this tradition:

a. Meaning and Purpose

The tradition of *mepe kasur* has several meanings and purposes, including cleaning the mattress by drying it to rid it of moisture, odors, and bacteria that may have accumulated during use. Spiritually, this tradition is believed to be a way to drive away evil spirits and negative energy from the house. By drying the mattress, it is hoped that the negative energy will disappear along with the moisture and dirt in the mattress.

b. Time and Implementation

This tradition is carried out once a year in the month of *Hajj / Dhulhijjah*, the agreed time is in the morning at 09.00 a.m until the afternoon 3:00 p.m. local time is the time agreed upon by the local community. The implementation of this tradition is a series of traditional rituals *Tumpeng Sewu*.

c. Tradition Procession

The whole family will bring their mattresses outside and dry them in the sun along the streets of Kemiren Village. These mattresses are usually placed in the yard, fence, or any other place large enough to accommodate many mattresses. *Mepe kasur* is done in mutual cooperation. All family members are involved in this activity, from lifting the mattresses, cleaning, to drying them. This also strengthens the sense of togetherness and kinship among residents.

d. Enviromental Influences

Kemiren Village, which is part of the Banyuwangi region, is known for its fresh air and abundant sunshine. This condition is very supportive of the *mepe kasur* tradition, as the mattresses can be completely dry and clean after being dried in the sun.

e. Social Aspects

The opportunity to gather at *the mepe kasur* tradition is an important moment for residents to gather and socialize. They can talk to each other, share stories, and strengthen social relationships during the drying process. This tradition is part of the Osing tribe's cultural heritage that continues to be preserved from generation to generation. By carrying out this tradition, the people of Kemiren Village also maintain their cultural identity.

f. Influence on Tourism

The *mepe kasur* tradition attracts tourists who want to see and experience firsthand the original culture of the Osing tribe. This has a positive impact on the tourism sector in Banyuwangi Regency, especially for Kemiren Village. The *mepe kasur* tradition in Kemiren Village, Banyuwangi, is a combination of

hygiene practices, spiritual beliefs and social togetherness. This tradition not only maintains the health and cleanliness of the environment, but also strengthens the cultural identity of the Osing tribe and strengthens relationships between residents. Through this tradition, the people of Kemiren Village continue to preserve their cultural heritage and attract tourists to learn and appreciate the richness of local culture. (Prabasari, 2021)



Figure 3. *Mepe Kasur*
 (Source: Jawa Pos, 2023)

3. *Mocoan Lontar Yusup*

Mocoan Lontar Yusup is one of the original cultures of the Osing Banyuwangi tribe in the form of ancient manuscripts. The manuscript is written using pegon Arabic script and contains a poem that tells the story of the Prophet Yusup before there was paper written on palm leaves. Pegon Arabic script is an Arabic script that has undergone changes to make it easy to write and pronounce when written using Javanese. This tradition is usually held in various life cycle ceremonies such as the seventh month anniversary of pregnancy, birth, circumcision and marriage. *Lontar Yusup* is a product of the acculturation or cross-cultural process between Islam and local beliefs and culture, in

this case the culture of the Osing people. It is estimated that the *Mocoan Lontar Yusup* tradition carried out by the Osing Banyuwangi community emerged when the influence of Islamic culture entered Banyuwangi around the 18th century. (Maulana, 2021).



Figure 4. *Mocoan Lontar Yusup*
 (Source: Liputan6.com, 2019)

4. Marriage

Marriage in the Osing tribe in Kemiren Village has three main types that reflect the various social and cultural dynamics within the community. The following is a summary of the three types of marriage:

- a) *Angkat-angkatan* is a form of marriage that occurs with the consent of both families. The process often begins with a matchmaking or engagement arranged by parents or extended family. In this marriage, both parties have gone through a process of discussion and agreement, so that the marriage goes according to the will of the family. This type of marriage emphasizes the importance of agreement and harmony between the families of the bride and groom.
- b) *Kawin Colongan* is a type of marriage that occurs when a couple chooses to marry without parental consent or knowledge, often because they do not get along with the candidate that their parents set them up with. This

phenomenon becomes common when individuals feel unsuitable with their parents' choices and decide to marry a partner of their own choice. The process involves a plan to run away then with the couple making an agreement to go out together, then the woman is taken home by the man to his home. Upon arrival at the man's home, the man's family gives notice to the woman's family through an intermediary called "*colok*". The job of the "*colok*" is only to inform the woman's family, and the rest will be the business and responsibility of both parties. Even if the woman's parents do not agree, the marriage must still take place. With a time limit of 24 hours. If there is no other notification within 24 hours, the marriage is considered valid and cannot be canceled despite police intervention. Kawin colongan is often a source of pride for the male party as a symbol of courage and virility, especially if he manages to "*take*" the lover of another person, which in the local language is called "*lanang temenan*".

- c) *Ngelboni* is the opposite of *kawin colongan*, where the woman comes to the man's house without the knowledge of his parents. In this case, it is usually the man's parents who disapprove of the marriage. The process is similar to *kawin colongan*, but the initiative comes from the woman.

5. Coffee Drinking Tradition

Kemiren Village, which is part of the Osing tribe in Banyuwangi, has a unique and distinctive tradition of drinking coffee. This tradition is not only related to enjoying coffee itself, but also reflects the social and cultural values of the local community. Here

are some important aspects of the coffee-drinking tradition in Kemiren Village, namely:

- a. The type of coffee drunk by the Osing people in Kemiren Village is black coffee or in the local language commonly called "*kopi cemeng*" which has a strong and concentrated flavor. It is made from "*lanang coffee beans*", which are whole round beans that are different from ordinary coffee beans that are split in half. This coffee is often served without sugar or with a little sugar, so the original flavor of the coffee is still felt.
- b. The tradition of drinking coffee, commonly referred to as "*ngopi*", is part of the daily life of the people of Kemiren Village. Coffee drinking is usually done in the morning before starting activities or in the afternoon as a time to relax and gather
- c. The coffee tradition is not just about enjoying a drink, but also about gathering and talking with family, neighbors, friends and guests. This is an important moment to strengthen social relations and exchange information, carried out in people's homes and coffee shops around Kemiren Village. When guests come to visit, serving coffee is a form of respect and hospitality. The guest is considered a figure who must be respected and well received, and the coffee treat becomes a symbol of that respect.



Figure 5. "Ngopi" tradition as a guest appreciation

(Source: Personal Documentation, 2024)

- d. Serving coffee to guests is done in a unique way. Coffee is served in a small cup and served along with a traditional snack made from tapioca flour with sesame seeds sprinkled on top called "bagaiak".



Figure 6. Black Coffee (Cemeng Coffee and Bagaik cookies typical of the Osing tribe

(Source: Personal Documentation, 2024)

- e. "Ngopi Sepuluh Ewu" or in English 'coffee with ten thousand cups' is a festival in Kemiren Village where thousands of cups of coffee are provided for visitors to enjoy. This festival is a form of preserving the "coffee" culture combined with other local cultures such as angklung music, traditional dances, and other arts which are also a promotional event for cultural tourism in Banyuwangi.

6. Barong Ider Bumi

"Barong" is described as a mythological creature believed by the Osing people of Kemiren Village as a positive aura that guards the village. "Ider" means going around or circling, and the word Bumi means the land that is stepped on or occupied (Kusumo, 2005). The meaning of *Barong Ider Bumi* is a ritual performed by the Osing people in Kemiren Village by surrounding the village or the earth that is occupied using the art of *Barong* which is depicted as a mythological creature that is believed to protect and have a positive aura for the people and nature in Kemiren Village. *Barong Ider Bumi* is held every 2nd Syawal or 2nd day of Eid al-Fitr. At the time of the *Barong Ider Bumi* ritual, the troupe and the *Barong* holder must be physically and mentally clean.



Figure 7. *Barong Ider Bumi*

(Source: [instagram.com/desa_kemiren](https://www.instagram.com/desa_kemiren), 2024)

7. Dance and Music

- a) *Gandrung* is an Osing performance art in which there is dancing and singing involving a female dancer who dances with guests (especially male guests) to the accompaniment of typical Banyuwangi musical

instruments. *Gandrung* in the Big Indonesian Dictionary (KBBI) means very longing (love); infatuated with romance; very eager (craving). In accordance with this meaning, people who see it become crazy because of the beautiful face, melodious voice, and dance of *Sang Gandrung*. The Gandrung Dance performance starts at 21.00 until dawn. Gandrung songs have a meaning as a complaint during the colonial era, such as *Gending Padha Nantan* which tells of forced labor in the past (Saraswati, 2014).



Figure 8. *Gandrung* Dance
 (Source: [instagram.com/desa_kemiren](https://www.instagram.com/desa_kemiren), 2023)

- b) *Angklung Paglak* is a musical instrument native to Kemiren Village, Glagah District, Banyuwangi Regency which originated from and has become a musical instrument ingrained in the Osing Tribe, especially those in Kemiren Village. *Angklung Paglak* has a history of being played when harvesting in the rice fields. This musical instrument is a building with a height of between 7 to 10 meters, then above it there is a

seat with an area of about 3 square meters whose roof is made of woven bamboo called *welit*. *Angklung Paglak* is played by 4 people consisting of 2 *angklung* players and 2 drum players. In fact, this musical instrument was originally used for the entertainment of farmers when in the fields, but along the way *Angklung Paglak* became a form of gratitude to *Dewi Sri* for a bountiful harvest and was used as a musical instrument to encourage tourism in Kemiren Village (Wahyudi, 2019).



Figure 9. *Angklung Paglak*
 (Source: Personal Documentation, 2024)

- c) *Gedhogan/ Othek* is an art formed from the background of the agrarian society of Kemiren Village. In the past, the Osing people used mortar to pound rice and pound rice into flour during weddings and circumcisions. The name *Gedhogan* comes from the sound “*dhog*” and *Othek* from the sound “*thek*”. The resulting sound forms a cheerful musical rhythm, usually played by women.



Figure 10. *Gedhogan/ Othek*
 (Source: Personal Documentation, 2024)

8. Traditional House

The traditional houses of the Osing tribe are known for their distinctive architecture and are full of cultural symbolism. The main materials used are natural materials such as wood, bamboo, and palm fiber. Teak wood is often used for its strength and weather resistance. The roofs of traditional Osing houses are usually joglo or pyramid-shaped. Tiles or woven bamboo are used as roofing materials, depending on the type of house. The following are the types of traditional houses of the Osing tribe in Kemiren Village:

- a) *Cerocogan* (two-roofed traditional house) has the philosophy of the compatibility (matching) of the bride and groom. The position of the house in front is used as a guest room, in accordance with the order of marriage based on compatibility first. *Cerocogan* has a more elaborate architecture than the *Tikel Balung* house. The roof is pyramid-shaped and usually made of tiles. *Crocogan* houses have more space, including a larger living room and several bedrooms. The walls are generally made of teak or other durable wood.
- b) *Tikel Balung* (four-roofed traditional house) is the simplest type of traditional Osing house. This house is usually small in size with a relatively

simple construction. The hallmark of the *Tikel Balung* house is its roof made of woven bamboo or palm fiber, and its walls made of wood or bamboo.

- c) *Baresan* is a traditional house with 3 roofs and is at the back to be used as a kitchen, meaning that the wedding preparations have been completed.



Figure 11. Traditional House in
 Kemiren Village
 (Source: Personal Documentation, 2024)

9. Batik Kemiren

Kemiren village is also famous for its distinctive batik, known as Kemiren Batik. The motifs often depict the rich nature and culture of Banyuwangi, with the use of bright, striking colors.



Figure 12. Osing Batik
 (Source: [instagram.com/desa_kemiren](https://www.instagram.com/desa_kemiren), 2024)

10. Osing Language

Osing is the language spoken by the Osing people. It is derived from the ancient Javanese language and has a unique vocabulary and accent. Unlike Javanese, Osing does not recognize

language levels. The Osing language is still actively used in daily life by the people of Kemiren Village (Soenarjo, 2015).

11. Traditional Food

- a) *Pecel Pithik* one of the culinary specialties of Kemiren Village. Made from native chicken meat seasoned with grated coconut and special spices. It is usually served during traditional events of the Osing tribe in Kemiren Village.



Figure 13. *Pecel Pithik*
 (Source: Personal Documentation, 2024)

- b) *Sego Tempong* is a food served with various side dishes and vegetables as a complement and spicy chili sauce, typical of Banyuwangi and often enjoyed by the Osing people



Figure 14. *Sego Tempong*
 (Source: Personal Documentation, 2024)

CONCLUSION

The Osing tribe in Kemiren Village is an interesting research subject because it still maintains unique traditions and culture in the midst of modernization and

globalization. The Relationship Between Culture and Environment, the culture of a community is often closely related to the geographical environment in which they live. This research may highlight the relationship between the traditions and culture of the Osing with the geographical characteristics of Banyuwangi, including environmental factors such as climate, topography and vegetation. Although the Osing Tribe has maintained most of their traditions and culture, the influence of globalization still plays a significant role in changing the mindset and lifestyle of the local community. This shows the importance of understanding how local cultures interact with globalization in social geography studies (Jaya, 2016). Local communities play an important role in cultural conservation, especially preserving and developing their cultural heritage. Through a deeper understanding of the traditions and culture of the Osing Tribe, more effective preservation efforts can be established to prevent the loss of valuable cultural values. Implications for education, as a supplement to Social Geography learning, this research can provide valuable insights for students on the complexity of the relationship between humans and the environment, as well as the importance of preserving and respecting local cultural heritage. It can also encourage appreciation of cultural diversity in Indonesia and around the world.

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