

Characteristics Of Indigenous Culture and Disaster Management *Osing* Tribe, Kemiren Village, Glagah District, Banyuwangi Regency

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Abstract:

Banyuwangi has excellent potential in Tourism sector. One is *Osing* traditional tourism located in Kemiren Village, Glagah District. With the possibility of culture, that is still a perfect opportunity to introduce the original culture of Banyuwangi throughout Indonesia and even abroad. The method used in this study is descriptive qualitative data collection techniques used in the study of observation and documentation. The purpose of this study is to know and know the cultural customs and disasters of the *Osing* Tribe, Kemiren Village. The results of the analysis based on the calculation of IFAS and EFAS are known quadrant matrix is located in Quadrant I; this shows that the village Kemiren has a favorable situation which has an excellent opportunity to make the village Kemiren as a disaster-aware Tourism Village. Traditions such as *Barong Ider Bumi*, *Tumpeng Sewu*, drinking coffee, *Angklung Paglak*, *Mocoan Lontar Yusuf*, and sustainable traditional house systems can be significant forces to increase disaster mitigation capacity.

Keywords: Culture, Disaster Management, *Osing* Tribe

Abstrak:

Banyuwangi memiliki potensi yang besar di bidang pariwisata. Salah satunya wisata Adat Osing yang terletak di Desa Kemiren, Kecamatan Glagah. Dengan potensi kebudayaan yang masih kental menjadi peluang besar memperkenalkan budaya asli Banyuwangi ke seluruh Indonesia bahkan mancanegara. Metode yang digunakan pada penelitian ini adalah deskriptif kualitatif dengan teknik pengumpulan data yang digunakan dalam penelitian yaitu Observasi dan Dokumentasi. Tujuan penelitian ini untuk mengenal dan mengetahui Adat budaya serta kebencanaan Suku Osing, Desa Kemiren. Hasil analisis berdasarkan perhitungan IFAS dan EFAS tersebut maka diketahui kuadran matriks terletak pada kuadran I hal ini menunjukkan bahwa Desa Kemiren memiliki situasi yang menguntungkan dimana memiliki peluang yang besar untuk menjadikan Desa Kemiren sebagai desa wisata sadar bencana. Tradisi seperti barong ider bumi, tumpeng sewu, minum kopi, angklung paglak, mocoan lontar yusuf dan sistem rumah adat yang masih lestari dapat menjadi kekuatan utama untuk meningkatkan kapasitas mitigasi bencana.

Kata Kunci: Adat, Budaya, Manajemen Bencana, Suku *Osing*



Introduction

Banyuwangi is a Regency at the eastern end of Java Island that has been transformed from a witchcraft City into a tourist city. Tourism plays a vital role, especially as a driver of regional development.¹ Some regional development in Banyuwangi has already been set into the realm of Tourism Development. Not only in the town but tourism development is also carried out in remote villages. So it is okay if Banyuwangi has many tourist villages. Tourism Village can be interpreted as a form of unity between the potential attraction of natural tourism, artificial tourism, and cultural tourism in one particular area with the support of attractions, accommodations, and other facilities that have been standardized and managed by the village government and the community. One of the excellent tourist villages in Banyuwangi is *Osing* Kemiren traditional Tourism Village. The East Java provincial government has established this tourism village since 1996 as a cultural heritage area and developed it as a traditional village of the *Osing* Tribe. *Osing* tribe is a native tribe of Banyuwangi from the Blambangan community;² they have the language, beliefs, and traditions as well as other tribes. The main potential in this tourism village is the tradition and culture of the *Osing* tribe, which is still firmly held and continues to be carried out in various aspects of the people's daily life.³ *Osing* culture is undergoing rapid change because it is based on the interests of local communities and their ability to provide workforce and other social capital. This condition will only be realized if the government plays a role in the change because it is based on village Minister Regulation No. 1 of 2015 states that the village is obliged to utilize natural resources and the environment.

Osing Kemiren's traditional tourism village is increasingly known in the Indonesian tourism scene. Every time local and international tourists visit Banyuwangi, they stop by and see this village. The increase in tourist visits in the t Kemiren happens so high. In 2017, tourists visiting Kemiren village amounted to 4,228 people, then in 2018, it rose to 8,473, and in 2019 it increased to 17,678 people.⁴ This indicates an increase in tourist visits to Kemiren village in 2019 before finally experiencing a decrease in visits during the covid-19 pandemic, namely from 2020 to 2021. The end of the pandemic will be the turning point for the revival of Kemiren Tourist Village, and many tourists will revisit this village. The number tourists, and Kemiren village, with an area of 2.97 kilometers has a population of 2528 people,⁵ will be a gathering place for crowds at specific points in this village. This condition must be a security concern, and threats that may occur will befall residents and tourists, such as natural disasters. Given the geographical location of Indonesia is a disaster-prone area, including in Banyuwangi Regency.

The attention of a safe disaster tourism village is essential to be applied in the Tourist Village Kemiren. Moreover, it is supported by the fact that several regions in Indonesia are prone to

¹ Cristina Estevão and Carlos Costa, "Natural Disaster Management in Tourist Destinations: A Systematic Literature Review," *European Journal of Tourism Research* 25 (May 1, 2020): 2502, <https://doi.org/10.54055/ejtr.v25i.417>.

² Moch Isa Ansori Tomas, "Upaya Pengembangan Desa Wisata Melalui Kelompok Sadar Wisata (Studi Desa Kupuk Kecamatan Bungkal Kabupaten Ponorogo)," *Publika* 5, no. 5 (July 31, 2017), <https://jurnalmahasiswa.unesa.ac.id/index.php/27/article/view/21155>.

³ Anastasia Murdyastuti, "Peran Pemerintah Desa Dalam Perubahan Pariwisata Osing Di Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi" 4, no. 2 (2020): 117–26.

⁴ Fathur Rahman Syah, "Wisatawan dalam Perkembangan Desa Kemiren Tahun 2013-2019," kumparan, 2022, <https://kumparan.com/fahtur-rahman-syah/wisatawan-dalam-perkembangan-desa-kemiren-tahun-2013-2019-1y8jfIjokMv>.

⁵ BPS Banyuwangi, "Kecamatan Glagah Dalam Angka Tahun 2021" (Banyuwangi, 2021).

disasters. Indonesia is an area that has a high vulnerability to natural disasters. These include Hydrometeorological and geological disasters. Natural disasters have a devastating impact on society.⁶ Climate change and the global environment have increased the frequency and loss of natural disasters in recent years.⁷ Based on data obtained from the Indonesian Disaster Information Data (DIBI), the incidence of disasters from 2005 to 2015 is mostly 78%, as many as 11,648 times a Hydrometeorological disaster, while as many as 3,810 times (22%) is a geological disaster.⁸ During this time, the disaster in Banyuwangi claimed so many victims of the tsunami that occurred on June 2, 1994. The tsunami wave height reached 13 meters and killed approximately 200 people.⁹ Other natural disasters that often threaten the Banyuwangi area are landslides, floods, tornadoes, and the eruption of Mount Roar. Kemiren village itself is about 7-8 km from Boom Beach Banyuwangi. Disaster threats may occur in the village of Kemiren, such as floods, tornadoes, landslides, and ash eruption of Mount Roar. The danger of this disaster is essential to be a common concern to maintain the safety of residents and tourists visiting.

Characteristics of Customs and habits of the Village Community Kemiren directly or indirectly can be utilized in a community capacity in disaster preparedness. Kemiren village has a tradition of rejecting reinforcements or disaster repellents such as *Barong Ider Bumi* and *Tumpeng Sewu*.¹⁰ Several other habits indirectly lead to the formation of local disaster capacity that can strengthen the village's security from the worst disaster risk. Therefore, researchers are interested in examining the characteristics of the *Osing* tribe and Disaster Management in Kemiren Village, Banyuwangi.

Research Methods

This study is a descriptive study with a qualitative approach, which describes or describes the phenomena that occur and analyzes them in depth by paying attention to the theory that develops and is based on facts in the field. The method of data collection used in this study is divided into two stages of data collection, namely primary data collection consisting of observation and documentation and secondary data collection in the form of literacy and literature review. This study examines the existing conditions, traditions, and Disaster Management conducted by the Tribe *Osing* Glagah District Banyuwangi. SWOT analysis is also used to assess the strengths, weaknesses, opportunities, and threats when implementing disaster mitigation in Kemiren Village.

Results And Discussion

A. Kemiren Village

The name of the village was not accidentally made but appeared by itself because it begins with the evacuation of *Osing* people who are part of the people of blambangan after the war, kuku-tan, thus making blambangan people save themselves and isolate themselves of them in the village

⁶ Federica Cappelli, Valeria Costantini, and Davide Consoli, "The Trap of Climate Change-Induced 'Natural' Disasters and Inequality," *Global Environmental Change* 70 (September 2021): 102329, <https://doi.org/10.1016/j.gloenvcha.2021.102329>.

⁷ Sanam K. Aksha and Christopher T. Emrich, "Benchmarking Community Disaster Resilience in Nepal," *International Journal of Environmental Research and Public Health* 17, no. 6 (March 18, 2020): 1985, <https://doi.org/10.3390/ijerph17061985>.

⁸ Mohd. Robi Amri et al., *Risiko Bencana Indonesia* (Jakarta: Badan Nasional Penanggulangan Bencana, 2016).

⁹ Rosidin Imam, "Cerita Tsunami 13 Meter di Banyuwangi pada 1994 yang Telan 200 Korban Jiwa," KOMPAS.com, June 2, 2021, <https://regional.kompas.com/read/2021/06/02/121527678/cerita-tsunami-13-meter-di-banyuwangi-pada-1994-yang-telan-200-korban-jiwa>.

¹⁰ Hermawan, "Tumpeng Sewu, Merawat Kearifan Lokal Banyuwangi," Kantor Berita Radio, 2014, https://kbr.id/nusantara/09-2014/tumpeng_sewu__merawat_kearifan_lokal_banyuwangi/58615.html.

Kemiren. At that time, the place was the first residence in front of most candlenut trees, called Kemirian. After that, some were cut down as a settlement, and some were used as gardens. One that is not cut down is the pecan tree because of its many benefits, it can be used for firewood, and leaves can be used to wrap “tape tail” typical snacks Kemiren Village and the fruit can be used for seasoning *pecel*, Kemiren community is an agrarian society (one with nature) and for plants that are often planted in the garden is durian, so the combination of wild trees and plants grew *Kemirian* community is Durian so-called *Kemiren*. Kemirian and durian are interrelated, and rituals are performed. Kemiren village was officially founded in 1857, then between the beginning of the evacuation of the ancestors. If you want to do something that begins with *nadzar* or intention, so appears slametan kebonan to be associated with *slametan* village and emerging cultural customs and traditions.

In millennial era now, Kemiren Village People always kept the Customs and culture because it is considered the heritage (relics) of the ancestors. After all, the ancestors thought building the village was not easy. There must be a struggle and sacrifice not knowing day and night to work because it is considered to be the welfare of children and grandchildren. Art and culture in the village Kemiren are fascinating, and *barong* dance is maintained and preserved. And interrelated with slametan, so came the traditional ceremony of *Tumpeng Sewu*, originally named slametan kebonan because the population added continuously, so kebonan was used as a village because it has become *nadzar* speech. However, his rice fields have no slametan fixed implemented, which slametan kebonan replaced with *slametan* village. In 2007 change, the name again because it has entered Banyuwangi Festival shifted slightly, occupying each terrace changing to the edge of the road, finally because the population of Kemiren 1100 family cards and at least 1 Family Card, made one cone eventually became a thousand cones, and called *Tumpeng Sewu*. Behind the change of names, there is much history.

Cause Kemiren was used as a tourist spot in *Osing* because, in 1995 held a study of Indigenous People's osing, which deserves to be declared Indigenous Tourism Village *Osing* Banyuwangi. Banyuwangi has 9 *Osing* community districts but selected Kemiren Village because it is still beautiful *Osing* and language and cultural customs that are still maintained and sustainable. Since then, Kemiren village has been designated as an *Osing* traditional tourism village.

B. Tradition and culture in Kemiren Village

Local wisdom is part of the community to survive environmental conditions, needs, and beliefs that have taken root and are challenging to eliminate. Local wisdom is local knowledge used by people to stay in an environment that integrates with belief systems, norms, and cultures and is expressed in traditions and myths that are held for an extended period. The function of local wisdom is as a marker of the identity of a community; as an adhesive element (cohesive aspect) across citizens, across religions, and beliefs; local wisdom provides a color of togetherness for a community; changes the mindset and mutual relationships of individuals and groups by putting it on a common ground/ culture owned; encourage the building of togetherness, appreciation as well as a joint mechanism to dismiss the various possibilities that diminish, even damage, communal solidarity, which is believed to originate and grow on a shared consciousness, of an integrated community.¹¹

¹¹ Rohana Sufia, Sumarmi Sumarmi, and Ach Amirudin, “Kearifan Lokal Dalam Melestarikan Lingkungan Hidup (Studi Kasus Masyarakat Adat Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi),” *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 1, no. 4 (April 1, 2016): 726–31, <https://doi.org/10.17977/jp.v1i4.6234>.

It can be said that Kemiren village is inhabited by *Osing* people, 99% and 1% of its immigrants, who have entered from other tribes caused of the marriage of the Madurese and Balinese tribes. The community is rural, or in the *Osing* language, is 'Totok farmer' (real farmer). So in the morning before sunrise, go to the rice fields until sunset, go home, and even until some do not go home (*medok*). If you look at the *Osing* community, it can be seen from most jobs and livelihoods as farmers because the springs are perfect and planting rice throughout the year.

Kemiren village has the first traditional rituals, *Tumpeng Sewu* and *Barong Ider Bumi*, which are carried out yearly. The administrative area of *Osing* Tourism Village is different from the customary area if the everyday area can spread to other areas. For example, Kemiren found *Punden Buyut* chili in the village, which is usually done by a traditional ritual every time. Yet, the territory is not Kemiren, but the wulansari region but the conventional territory in Kemiren, and the village *Cungking Alas Baluran* traditional environment, so implement it to *Alas Baluran*. At that time, there was a discussion about the protection of customary law, proposed by the head of the adat *osing*. For example, the village of *Cungking*, which was performing a ritual ceremony in the *baluran* forest, suddenly closed because the *Baluran* party did not allow rituals there, so the community could not carry out these activities. For cultural customs in the village, Kemiren always uses Customs, including customary requirements, because the residents of Kemiren also preserve traditional values contained in the cultural traditions and serve as guidelines or behavior in everyday life.

1. Coffee Drinking Traditions

The drinking coffee tradition is one of the traditions contained in the village Kemiren as a warm welcome for guests who come; if people drink coffee, they must be healthy, and if sleepy people drink coffee, they will immediately stay up. Kemiren Village community has a coffee product, "*Jaran Goyang*."

Cemeng Kopine, *Seneng Atine*, this local language term, lives in the *Osing* community, a native tribe in Banyuwangi. This discussion shows that *Osing* or Banyuwangi people generally like coffee. What about coffee? It is black coffee (*cemeng*), which makes his heart (*atine*) happy (*seneng*). This shows that coffee, often called *Wedang Ireng* or *Wedang Cemeng* h, has penetrated the joints of life and is a daily cuisine of *Osing* people. Every day starting the day before work, *osing* people, especially men, drink coffee as an encouragement.

When some people *Sonjo* or visit, applicable terminology *gupub*, *lunggub*, *sugub*. *Gupub* means being warm in receiving guests who come to his house. Then the host invites the guest to sit (*lunggub*) in the available place. *Sugub*, meaning *Osing* people as the host, will immediately serve coffee and cakes or other food they have. If the guest is a man, then immediately treated to coffee. If the guest is female, they are treated to tea. For people Kemiren, if you want to drink coffee but at home is not having coffee, then visit the neighbor's house to ask for coffee. If you visit, you will be treated to coffee, which is local coffee from your garden.

The coffee is not usually sold in stores, but coffee is processed by local villagers who are processed traditionally. This article discusses the traditions and disaster management, including the word or phrase coffee and coffee culture in Banyuwangi. The data in this article were obtained from various sources, namely: books, VCD songs, *Osing* language, the results of interviews and direct observation, video services, websites, blogs, social media, and search engines on the internet.¹²

¹² Edy Hariyadi, "Basanan Dan Budaya Kopi Di Banyuwangi," *SEMIOTIKA: Jurnal Ilmu Sastra Dan Linguistik* 14, no. 2 (February 5, 2022): 168–82, <https://doi.org/10.19184/semiotika.v14i2.30121>.

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2. Traditional House

Kemiren traditional houses have 3 types; the first is the *Cerocogan* two-roofed house, then the *Baresan* three-roofed house and the last is the *Rikel Balung* four-roofed house.



Figure 1: types of traditional houses in Kemiren Village

As for the arrangement of space, *Crocogan* is usually in the front and used for the living room, *Tirto Galung* is in the middle for the family room, and *Baresan* is generally in the back and used for the kitchen. The philosophy of Kemiren village house begins with a *Crocogan* related to who will do the household or marriage. Hence, the *crocogan* between two roofs begins between two girls and boys. There is a match (mutual likes from both sides). The middle roof is called *tikel* because it is not straight, so in the household, experience a process that is so much trouble because people have no smooth household. There must be a little problem. If you can get through, it means it has been sorted out (*baresan* /behind). It is the philosophy of the house itself. Married boys must be given the inheritance of a traditional house, while girls are not. This is because the house is a protector (protector), so the husband must be responsible for protecting and protecting the wife. People used to (elders) certainly if giving something there is a philosophical meaning behind it. The daughter inherited home furnishings such as plates, cups, etc. This is because it is by the function that men are responsible for protection if the wife is obliged to serve the husband. *Osing* Tribe traditional house is one form of Indigenous culture Banyuwangi which needs to be maintained its existence. Along with the Times, traditional culture was hit by modernization which made this traditional house begin to be forgotten and replaced by modern-style buildings. Only a handful of people understand the order and form of the original *Osing* Tribe traditional house. This traditional culture should be proud, appreciated, and essential to preserving because culture is a characteristic of an area that makes it different from other regions and is duly passed on from generation to generation.¹³

The main structure of the *Osing* House is similar to the Javanese house; it has 4 poles (*saka*) using flat pegs to connect them and does not use nails.¹⁴ The wood used in building this *Osing* House usually uses local lumber that can be obtained from the surrounding forest, *Alas Kali Bendo*, in Kemiren Village. The type of wood used is *Bendo*, *Tanjang Risip*, and *Cempaka*, and uses a roof made of coconut leaves. But over time, coconut leaf roofs have begun to be converted into village tiles derived from clay. The house's composition was also made regularly: an *Amper*, *Jrumah*, *Pendopo*, *Pawon*, and *Ampok*. The arrangement of this space characterizes the use of space in the House *Osing*, whether privately or publicly and semi-public. The past *Osing* House is influenced by Balinese Hindu beliefs, namely the orientation of the building facing north–south and should not face the mountain. At the same time, the current *Osing* House orientation focuses on Ease of circulation.¹⁵

¹³ Pricillia Yolanda Wijaya and Steffi Alyssandrea Purwanto, “Studi Rumah Adat Suku Osing Banyuwangi Jawa,” 2017, 7.

¹⁴ Iwan Suprijanto, “Rumah Tradisional Osing Konsep Ruang Dan Bentuk,” *DIMENSI (Journal of Architecture and Built Environment)* 30, no. 1 (June 17, 2004), <https://doi.org/10.9744/dimensi.30.1>.

¹⁵ Suprijanto.

3. Types of marriage

As for the 3 types of marriage, *angkat-angkatan*, *ngelboni*, and *colongan*, the covenant is between two families. The phenomenon that most often occurs was *colongan* marriage, the case when he was a child with the exact match parents, but when adults do not match the parents' choice, they finally choose their own. Of course, parents forbid it because there was already an agreement with the person earlier. Finally, it was also asked explicitly not to be the same as his parents eventually stole, which tend to be from the parents of women who disagree. *Colongan* mating occurs because a guy and a girl agree to go out together and continue the girl brought home by the guy. Then at home, the guy called one of the family to come to the woman's house (plug/notification) when it came to the notice that even though his parents disagreed, he could not be retaken. However, dealing with the police must still be carried out; marriage with the condition should not be taken out, but if brought home, continue to enter (plug/notification) earlier it was no limit of 24 hours no other notice of his affairs. *Colongan* marriage has always been the pride of men for taking someone else's girlfriend; the local language is "*lanang temenan*." While the term *ngelboni* was otherwise married *colongan* that girl who came to the House of the man without the knowledge of his parents tends to parents who disagree.

4. Arts

Art in Kemiren is primarily a form of artistic expression of the rural *Osing* community. Traditional arts still survive today include infatuated, *Barong*, *Mocoan Lontar Yusuf*, and *Angklung Paglak* music. *Gandrung* is a performance art in which there are dances and songs involving a female dancer who dances with guests (especially men) to the accompaniment of musical instruments typical of Javanese-Balinese Fusion. Infatuated is the oldest art in Banyuwangi. Who was born and first appeared when the people of blambangan cut down the forest to be a new city that would become Banyuwangi, not long after Mas Alit, inaugurated by the Dutch, became the first Regent in 1773. Infatuated at that time, in addition to entertaining the forest cutters, they also accompanied the ceremony by asking for congratulations related to forest clearing, known as *wingit*/horror.¹⁶ *Gending-gending* *Osing* brought infatuated dancers, sometimes containing wise advice and the story of the struggle against colonialism, while the interaction developer (*pengibing*), spectators, and dancers infatuated reciprocated rhymes (*basanan*) with *osing* language.

Barong art in Kemiren village, in addition to functioning sacredly (associated with ritual), also serves profane as a folk-art performance. It functions sacredly, *barong* is the most crucial element in the way of *Selamatan Ider Bumi* and *Tumpeng Sewu*. While offensive, *Barong Kemiren* is folk entertainment at weddings, circumcision, and other events. It is in this profane context that *Barong* transforms into joy both in the form of traditional theater in the form of dance drama and procession and *barong* dance attractions. However, magical spiritual elements still play a role in the performance (Indiarti, 2013). *Barong Tuwek* arrangements that only show the play pakem indirectly contain virtue advice. It can also be found a picture of gender relations in *Osing* society and style berpantun (*basanan*) *Osing* society in the round when the clowns interact specifically.

Mocoan Lontar Yusuf, like many other speech traditions in the archipelago, is a product of acculturation or cross-culture between Islam and local beliefs and culture, in this case, the culture of the *Osing* people. This cultural crossing can be seen in literary works read, content, form, song, how to sing, the language used, and its function in society. *Lontar Yusuf* is a *pegon* Arabic book in

¹⁶ Novi Anoeграjkti, *Podbo Nonton: Politik Kebudayaan dan Representasi Identitas Using*, 2017, <https://repository.unej.ac.id/xmlui/handle/123456789/80455>.

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Javanese. In it, too, is found much vocabulary *Osing*. This book was copied and passed down from generation to generation. *Mocoan Lontar Yusuf* is an effort and hopes to take barakah from the glory of Prophet Yusuf. The osing community believes that hopes and wishes can be granted with this reading. Although they generally do not understand the meaning of this *Lontar Yusuf* language, its sacredness is still believed. In Kemiren, two groups read the lontar Yusuf, namely the old group (*reboan* group) and the young group (*kemisan* group) (Indiarti, 2013). *Paglak angklung* music can also be found in the village of Kemiren. This bamboo musical instrument game is played on a *paglak* or a small hut on the edge of the rice fields.¹⁷

C. Disaster In The Village Kemiren

Disaster threats in Banyuwangi include volcanic eruptions, disasters, moving land, forest fires, tsunamis, and floods.¹⁸ The danger of tragedy is not all happening in the village of Kemiren. Catastrophes often occur in the village of Kemiren, namely floods and land moves. Signs of natural disasters in the village Kemiren are usually marked by the season, and there are also signs of disaster inherited from ancestors. It also reinforced the results of interviews with the village chief Kemiren who also explains the ancestral beliefs.

"...It is indeed a legacy from the ancestors where there is a primbon there that there are characteristics like this will happen like this, for example, there is an earthquake for example in the future there is a food ban for example." (Mr. Suhaemin/Traditional Head Of Kemiren Village Banyuwangi, 09 June 2022)

"...If in custom the signs are from the season, for example, if it is this month, there will be pests and diseases in the fields, if the weather is like this if planting rice is not good, so there are already signs such as wind or storms there are signs from nature" (Mr. Suhaemin /Kemiren Village Traditional Head Banyuwangi, 09 June 2022)

From the explanation presented by Mr. Suhaemin as head of Indigenous Village Kemiren, signs of impending disaster do exist in the beliefs of the villagers Kemiren already listed in the *primbon*, believed to be inherited from ancestors. One example is "ban food," which means it is difficult to get the results of the Earth or less good results. The signs in Kemiren village customs come from nature that will be marked from the season or weather with a particular day or date by public belief as an example of the occurrence of pests and diseases in rice fields or signs of wind or storm. Hence, it is not a good time to plant rice. Few natural disasters occur in Kemiren village, but an earthquake or tsunami has hit some areas in Banyuwangi.

"... for natural disasters like that, Alhamdulillah, we never had even an earthquake; it was included only because around us, for example, Bali, we only had a slight vibration, alhamdulillah, nothing was a natural disaster." (Mr. Suhaemin/Traditional Head of Kemiren Village Banyuwangi, 09 June 2022)

"... for example, in Banyuwangi southern part of the most frequent tornadoes, continued first in 1994 it happened tsunami, Well if Kemiren was Alhamdulillah not, if for the disaster in the sense of disaster most often it is related to agriculture." (Mr. Suhaemin / Kemiren Village Traditional Head Banyuwangi, 09 June 2022)

"...therefore there is rarely a disaster because the indigenous people of Kemiren village still use their cultural customs or traditions or rituals." (Mr. Suhaemin/Traditional Head of Kemiren Village Banyuwangi, 09 June 2022)

¹⁷ Nindia Nazmei Sari, "Musik Angklung Paglak Desa Kemiren Banyuwangi," *Solah* 8, no. 2 (2018), <https://jurnalmahasiswa.unesa.ac.id/index.php/solah/article/view/31197>.

¹⁸ Pemkab Banyuwangi, "Peraturan Daerah Kabupaten Banyuwangi Nomor 08" (2012), https://jdih.banyuwangikab.go.id/dokumen/perda/PERDA_8_TAHUN_2012.pdf.

Based on interviews submitted by Mr. Suhaemin, natural disasters such as earthquakes, tornadoes, and tsunami in Kemiren village has never happened. It's just that in the village, Kemiren never felt the tremor of the epicenter of the quake come from another region. Such as the earthquake point events around Bali. Also, in 1994, there was a tsunami in the southern part of Banyuwangi. The disaster had no impact on Kemiren village if the catastrophe in Kemiren Village is mainly related to agriculture and hydrometeorological disasters. As Mr. Suhaemin has already delivered it as head of Kemiren village customs, the number of people who still hold a strong culture, traditions, and rituals for generations to be an indicator of the Kemiren Village Community's rare natural disasters. The existence of ways has a specific purpose, such as *slametan* and a line that is believed by the community as a form of gratitude. Customs contained in the village Kemiren thick into one of society's beliefs to be awake from disasters and protect the people of the village Kemiren. People believe that nature contains *baurekso*. Therefore, *slametan* in the form of offerings is supposed to protect the people of *Osing* village. The majority of Islam still keeps the Customs and culture because the heritage can be said that the Hindus still exist because initially the Hindus, so every time there is *slametan* media used in addition to Islamic prayer, *menyan*, and offerings.

D. Tradition, culture, and Disaster Management of the *Osing* Kemiren Tribe

Culture and traditions inherent in the people of the village Kemiren *Osing* tribe can strengthen capacity and Disaster Mitigation in this tourist area. The perception of local communities can also encourage local awareness of global risks that occur in the region so that the community can take action to reduce disaster risks independently and sustainably.¹⁹ Thus, the community and visitors or tourists can feel safe in the traditional village of Kemiren. The tourism industry is vulnerable to natural and non-natural disasters if not appropriately managed. For example, tourism in Bali lost IDR 11 trillion due to the eruption of Mount Agung, and Lombok tourism lost IDR 1.4 trillion due to earthquakes and tsunamis once the importance of attention to disaster preparedness becomes the basis of disaster management thinking in the village Kemiren future.²⁰

The tradition and culture of the *Osing* Tribe of Kemiren village can indirectly or directly be a positive point for increasing disaster management capacity. Habits and practices such as drinking coffee, *Barong Ider Bumi*, *Tumpeng Sewu*, *angklong paglak*, and *Mocoan Lontar Yusuf* can become traditions and rituals indirectly preserve the culture of mutual assistance and a sense of mutual help to fellow citizens. This tradition has been maintained for generations among the old and young. Disaster capacity is the ability of the community or the region to carry out disaster threat reduction actions in an integrated and planned manner.²¹ The system and form of traditional houses can also help facilitate access to evacuation routes when disasters occur. This tradition and culture can be the primary capital to form a disaster-resilient tourism village in Kemiren Village.

The traditional house of the *Osing* tribe is a house built in the past (currently a hereditary Heritage House). It has a cosmological orientation, namely North-South (more precisely North-east-Southwest), which is influenced by previous beliefs, where the House should not face the mountain. This belief is thought to be an influence from Bali, where the best orientation is meeting *Kaja-Kangin*. The houses built at this time were oriented more based on Ease of achievement and

¹⁹ Hori Tsuneki and Rajib Shaw, *Local Disaster Risk Management in a Changing Climate: Perspective from Central America*, 1. ed, Community, Environment and Disaster Risk Management 17 (London: Emerald Group Publ, 2014).

²⁰ Tim Komunikasi Kebencanaan BNPB, "Resiliensi Sektor Pariwisata Menyikapi Ancaman Bencana," Default title, 2021, <https://bnpb.go.id/berita/resiliensi-sektor-pariwisata-menyikapi-ancaman-bencana->

²¹ BNPB, "Peraturan Kepala Badan Nasional Penanggulangan Bencana Nomor 03 Tahun 2012" (2012), https://web.bnpb.go.id/jdih/download/get_file/140.

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circulation. Thus, the *Osing* tribe's dwelling land can sustain each generation of descendants. The spatial pattern of the osing house is divided into 3 rooms in parallel, starting from the front entrance and dividing the House's sides symmetrically. Three rooms, namely *Baleh*, *Jrumah*, and *Pawon*.



Figure 2 Tribal Traditional House *Osing* (Source: Private Documentation, 2022)

In the *baleh* or living room, it can still be touched by outside guests and for bright enough lighting. Residents and their own families can only access the part of the house or the core of the house because it is private, and the illumination of this space is not as bright as the *baleh* room. While in the kitchen or kitchen, the light is let in from the back door, so the lighting is bright enough. In addition, the kitchen also serves to prepare a salvation or celebration event for the *Osing* tribe. Some other traditional houses also have a pavilion, such as Picture 3. The condition of the home that does not cross a lot, only the barrier between spaces, can facilitate evacuation when a disaster occurs. Homeowners quickly get out of the house when there is a disaster such as an earthquake, and on the front of the house, there is an amperage and a home page that can be used as a safe gathering point during a disaster. Compared to crowded places in the city, the distance between houses is so close that it is not easy to determine the gathering point for evacuation routes.

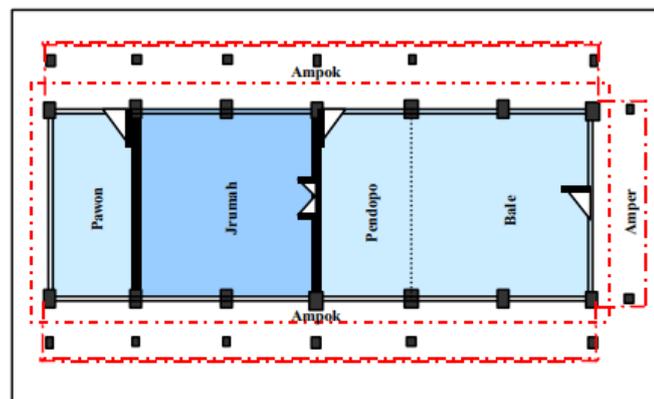


Figure 3 Image of Room Separator at Home *Osing*²²

Crocogan, *baresan*, and *tikel balung* is a type of traditional house *Osing* tribe, where the three kinds of traditional houses can still be found in the village Kemiren. One of them in the studio, *genjah arum*, belongs to one of the cultural Banyuwangi. These buildings are up to hundreds of years old. The building is designed to withstand earthquakes, with the main structure of the arrangement of 4 poles *saka* (wood) beams with a matching system without nails (knockdown). Most basic concepts of building a traditional house *Osing* tribe are derived from nature that adopts the noble values of the history of the original Kingdom of Blambangan in ancient times.

²² Suprijanto, "Rumah Tradisional Osing Konsep Ruang Dan Bentuk."

Table 1 Tradition, Culture, and Management Disaster in the Kemiren Village

Tradition / Culture	Form Management Disaster	Subtraction Threat Disaster	Documentation
<i>Barong ider bumi</i> and <i>tumpeng sewu</i>	<ul style="list-style-type: none"> Trust keeps away from disaster, and society works together to clean up the village A form of gratitude to the creator event friendship to strengthen capacity for disaster 	Floods and fires forest	
<i>Ngombe kopi</i> tradition	<ul style="list-style-type: none"> Strengthening capacity disaster Public fertilize culture each other help help 	All threat disaster	
<i>Angklung paglak</i>	<ul style="list-style-type: none"> Could be used as a warning early (early warning system) will exist a disaster 	All threat disaster	
<i>Mocoan Yusuf</i> Lontar	<ul style="list-style-type: none"> Strengthening capacity for disaster Preparedness disaster moment night day, because tradition this read out after pray isya ' until approaching dawn 	All threat disaster	
System house custom <i>osing</i>	<ul style="list-style-type: none"> Not lots of space in the house, making it easy to evacuation when occurring disaster There is an <i>amper</i>, <i>ampok</i>, and page front that could be used as a point to gather safely wheoccurring disaster House custom osing ancient no facing to Mountain 	Earthquake and eruptions	

E. SWOT analysis of Disaster Mitigation in Kemiren Village

SWOT analysis is a strategic planning technique that is useful to evaluate the strength (Strength) or abbreviated “S” is the advantage/superiority of products or resources that are supported by internal factors and weaknesses (Weakness) or abbreviated “W” is the weakness supported by internal factors and, opportunities (Opportunities) or abbreviated “O” is the possibility that can be utilized supported by external factors and threats (Threats) abbreviated “T” is the threat is inhibited from external aspects. Considering changes in disaster vulnerability in a region becomes very important for the future because it can provide the correct information to improve the information base of disaster risk-based regional planning.²³ Therefore, the SWOT analysis Kemiren Village area is essential as the initial data information on the strength of the village in dealing with disaster problems.

Then based on the above description is used to determine the strategies as follows:

1. SO strategy by developing a strategy in utilizing the Power (S) to take advantage of the opportunities (O) that exist.
2. WO strategy is to develop a strategy to take advantage of current opportunities (O) to overcome weaknesses (W).
3. ST strategy is to develop a strategy in utilizing the Power (S) to avoid the threat (T)
4. WT strategy is to develop a strategy to reduce weaknesses (W) and avoid threats (T)

Table 2 Disaster SWOT Analysis

	<i>Strength</i>	<i>Weaknesses</i>
	<ol style="list-style-type: none"> 1. Customs and traditions that still exist thick 2. Have a system and structure transparent society _ 3. System house custom support track evacuation disaster 	<ol style="list-style-type: none"> 1. Facility General support mitigation disaster still Less 2. Lack of tub rubbish 3. Not there sign track evacuation disaster
<i>Opportunity</i> (Opportunity)	SO (<i>Strength - Opportunity</i>)	WO (<i>Weakness - Opportunity</i>)
<ol style="list-style-type: none"> 1. Increase capacity understanding of disaster by collaborating with BPBD and BNPB 2. Make village tour toughness disaster 3. forming a team task force for disaster village 	<ol style="list-style-type: none"> 1. With sustainable traditions, customs and culture could increase capacity preparedness for disaster 2. Could make Osing Traditional Village Kemiren a destination tour toughness disaster 	<ol style="list-style-type: none"> 1. The need for socialization readiness and understanding of disaster cooperative with BPBD 2. The need makes track evacuation when team task force disaster Village Kemiren formed
<i>Threats</i> (Threats)	ST (<i>Strength-Threats</i>)	WT (<i>Weaknesses - Threats</i>)
	<ol style="list-style-type: none"> 1. Conserve customs and traditions in a manner 	

²³ Joern Birkmann et al., “Strengthening Risk-Informed Decision-Making: Scenarios for Human Vulnerability and Exposure to Extreme Events,” *Disaster Prevention and Management: An International Journal* 29, no. 5 (August 26, 2020): 663–79, <https://doi.org/10.1108/DPM-05-2020-0147>.

1. Lots of tourists from outside possible area give influence bad at the understanding of inhabitants	down hereditary so as could prevent negative influence brought by outsiders	1. The need to draft regulations for Village Disaster Resilient Tourism
2. Believe the myth	2. Service to traveler need to be balance decreasedincrease the capacity of the village in the face of disaster	2. The role of society and community need to be upgraded to increase facility general and track evacuation disasters in the village of Kemiren
3. Focus on service foreigner travel than preparedness for disaster		

The internal factor analysis Table (IFAS) and external factor analysis Table (EFAS) can be constructed based on identifying internal and external variables. You do this by giving weights and scores. The consequences are based on the relative advantage against competitors, starting from 1.0 (very important) to 0.0 (not essential), and the number should be, at most, a total score of 1.00. In contrast, the scoring is based on the subject's prediction and ability in the future, starting from 4 (very strong), 3 (strong), 2 (firm enough), and 1 (less).

1. Internal Environment

The internal environment consists of two strategic factors that can be managed in the village of Kemiren itself and consist of regional strengths and weaknesses.

No	Strengths	Weight	Score	Total
1	Customs and traditions that still exist thick	0.5	4	2
2	Have a system and structure society	0.4	3	1,2
3	System house custom support track evacuation disaster	0.2	2	0.4
Calculation Totals				3,6

Source: 2022 Analysis Results

Table 4: Internal Strategy Factor Analysis (IFAS) - Weaknesses

No	Weaknesses	Weight	Score	Total
1	Facility General support mitigation disaster still less.	0.2	2	0.4
2	Lack of tub rubbish	0.2	2	0.2
3	Not Is there a sign to track evacuation disaster	0.6	3	1,8
Calculation Totals				2,4

Source: 2022 Analysis Results

2. External Environment

The external environment consists of opportunities and threats that can be felt externally from the village of Kemiren itself. The territory can influence this external environment in the immediate vicinity.

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Table 5: Factor Analysis of External Strategy (EFAS) - Opportunity

No	Opportunity	Weight	Score	Total
1	Increase capacity understanding of disaster with collaboration with BPBD and BNPB	0.4	4	1,6
2	Make village tour toughness disaster	0.4	4	1,6
3	forming a team task force disaster village	0.2	3	0,6
Calculation Totals				3,8

Source: 2022 Analysis Results

Table 6 Factor Analysis of External Strategy (EFAS) - Threats

No	Threats	Weight	Score	Total
1	Lots of tourists from outside possible area give influence bad at the understanding of inhabitants	0.3	4	1,2
2	Believe myth	0.1	3	0,3
3	Focus on service foreigner travel than preparedness for disaster	0.6	3	1,8
Calculation Totals				3,3

Source: 2022 Analysis Results

Based on the results of the IFAS and EFAS analysis tables, the difference is obtained from the strength factor minus the weakness, and the difference from the opportunity factor minus the threat is formulated in the formulation of the strategy as follows:

$$\begin{aligned} 1. \text{ Internal Conditions} \\ X &= 3.6 - 2.4 \\ &= 1.2 \end{aligned}$$

$$\begin{aligned} 2. \text{ External Conditions} \\ Y &= 3.8 - 3.3 \\ &= 0.5 \end{aligned}$$

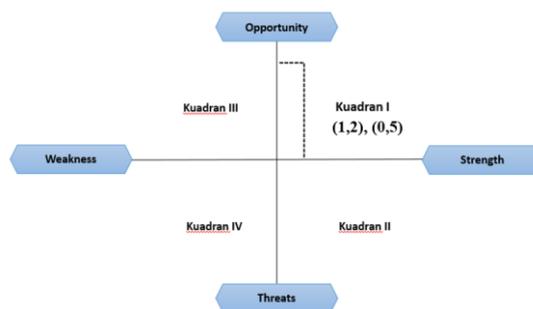


Figure 5: Quadrant SWOT analysis Kemiren Village

1. Quadrant I: favorable situation because the subject has the resources to take advantage of current opportunities. The strategy applied in this situation is to support an aggressive growth policy (growth-oriented approach).
2. Quadrant II: although facing a threat, the subject still has the power in terms of internal. The strategy applied is the utilization of long-term opportunities with a diversification strategy.
3. Quadrant III: the subject faces excellent market opportunities, but on the other hand, there are also several internal constraints. The issue focuses on minimizing internal problems so it can fight for opportunities well.

4. Quadrant IV represents a very unfavorable situation since the subject faces threats and has internal weaknesses.

Based on the calculation of IFAS and EFAS, the quadrant matrix is located in Quadrant I. This shows that the village Kemiren has a favorable situation which has an excellent opportunity to continue to develop tourism as a supporting village economy and introduce culture *Osing* to foreign countries.

The best recommendations in such conditions are:

1. maintain and preserve the *Osing* Indigenous Tourism Village by implementing the concept of disaster resilient tourism village
2. collaborate with BPBDS Banyuwangi, the SAR team, and other disaster communities to form a disaster task force in the tourist area Adata *Osing* Kemiren
3. Creating evacuation routes and conducting disaster socialization to strengthen the capacity of Community Disaster Mitigation further.

Conclusion

Osing tribe is a tribe located in the village of Kemiren with a population of 2543 inhabitants. Customs, traditions, and culture inherent in the *Osing* tribe in the village of Kemiren can be a capacity in disaster management. The attitude of cooperation and mutual help has been built through existing traditions and Customs. So, forming a disaster-resilient tourism village in Kemiren Village is possible. This is because the tradition and culture that remain sustainable and the community teamwork *Osing* tribe in the village of Kemiren can positively support this plan. Some traditions, customs, and cultures that can support capacity and disaster management include *barong* Ider Bumi culture, *Tumpeng Sewu*, coffee drinking tradition, *Angklung Paglak*, *Mocoan Lontar Yusuf*, and traditional house system. Socialization of the importance of a disaster-aware Tourism Village is felt to be done by collaborating with the Regional Disaster Management Agency (BPBD) and disaster communities in Banyuwangi.

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