



## **FROM ETHNIC TO CULTURAL TOURISM : SUKU OSING AS REPRESENTATION OF ETHNIC COMMUNITY'S INNOVATION TOWARD INDUSTRIAL REVOLUTION 4.0**

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### **Abstract**

Change the attitude of society is one of the challenges that arise as a result of the industrial revolution 4.0. The community will tend to be homogeneous and life happens to massive population displacement to the city. A paradigm shift is also one of result such as the emergence of the underdeveloped tribal terms with the meaning of the deconstruction word. Based on various concerns above, phenomena like Indonesia elated at having Tribe Osing. Refer to the theory postulated Sztompka about social change, society tribe Osing innovating to survive the challenges of the times. The imperative for change is not seen as an obstacle to tribe Osing, thus it becomes the opportunity to introduce the local culture on society beyond through cultural tourism. One of the village is designated as Heritage Village is the Osing tribe Kemiren. Development of cultural tourism in the villages of Osing Kemiren supported by berbagai parties with realization of synergy the community and Government. Then, the Osing tribe rolemodel can be ideal for its dynamic transformative era in confronting & globalization. External from this study is expected to be a consideration taking steps Governments and relevant parties in order to develop the tribes of Indonesia.

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### **1.Introduction**

Basically all societies will face Industrial Revolution 4.0. For people already accustomed to confronting internet welcomes it. but for traditional communities unfamiliar in the use of technology can be a challenge to even the odds. When she finds the public comfortable with the sophistication of the technology impact on fade the identity of the nation. The existence of tribes traditionally important in shaping the identity of a nation. According to BPS data (Central Bureau of statistics) year 2010 there are 1331 tribes in Indonesia . Most of these tribes can follow the developments of the age that get the label of modern society. Some still retain the ancestral values that get labeled traditional society.

Rapid changes in technology gave rise to a new paradigm in the community. The existence of the tribe was considered a reflection of traditional community life past that still survives amid modernization. Traditional societies are part of today's modern society. The use of the word's "traditional " because the majority of society follows the current changes in technology, but there are some people who maintain the values earlier.now flips with the fact this time, so the term got a tradional or retarded. The existence of local wisdom in society can maintain human relationships with the natural escape by modern society.

Aspects of traditional community life can be opportunities in the face of Revolution 4.0. Traditional communities changing the mindset that there are values that characterize the typical





identity and being in the middle of a homogeneous society. One of the alternative tourism development in world tourism is tourism which is usually based on the potential and characteristics belonging to each village, among others: flora, fauna, custom homes, landscapes, climate, traditional food, traditional arts, crafts, and so on. There are 14 indigenous communities Osing Banyuwangi, in one of the most steadfast traditions run Osing who have handed down by his ancestors were indigenous community in the village of Glagah subdistrict of Kemiren. So in 1995 the Governor Basofi Sudirman set East Java village of Kemiren as the custom of tourist village Osing. Everything that is offered in the village of Kemiren reflects the culture of Osing. Starting from settlement patterns are arranged is still based on earlier beliefs (animism and Hinduism-Shiva), namely that the House should face the direction facing the lurung (Street), but should not overlook mountain, village, art NET ceremony gandrung, etc.

Various types of traditional ceremony and the site is included in the part of the tour. The tourism sector was aware that the community is able to bring other income in addition to their main job, so the community working together to keep sustainability and natural feel of the village. Without the community realize this State able to maintain environmental sustainability and natural without having to exploit nature is excessive to add to earnings. Development of indigenous tourism village in the face of Revolution 4.0 became the focus of discussion in this study. The purpose of the research this time also changed the mindset of society that indigenous peoples also have their fair share of its own with a potential exploit. The expected results of this research provide the innovation development of indigenous tourism in the midst of the current globalization.

## **5. Research Methods**

The methods used in the research of this time is the analysis of case studies of community, is a study of the case of the Community (community study). By using such methods can highlight a decision or a set of decisions; why the decision was taken, how it was implemented, and what the results were. The decision of the regional Government of Banyuwangi plays a major role in the development of indigenous tourism village Kemiren. In addition to using that method can develop a thorough analysis of a research object.

In the phase of data collection using 3 way i.e. interview, documentary analysis and observations. In an interview can use an interview that is open or closed. In the documentary analysis the data used in the form of photos, personal documentation, notes/research report has been done before. After collecting the data, the next will be analyzed with theories that have correlation with the object of research. In my research this time writers using the theory advanced by Sztompka adaptation.

Sztompka differentiate into four types of adaptation to the anomic condition from a traumatic change in crisis: (1) Innovation, individual or group will seek to maintain its position through creating new opportunities and natural resources mobilization, (2) the withdrawal (retreatism) i.e. a passive attitude, resignation, expecting protection paternalis, the ruler of a powerful, top-down solutions to solve the problems of the economy, the rise of the primordial ties of exclusive group egoism leads to faksionalism group. (3) finding, that is, Ritualism is safe by following the Customs and traditions of the old ways. (4) i.e. the Rebellion against the basics of existing systems Osing Cultural in Kemiren. Kemiren village community is people with the implementation of the traditions, customs and beliefs of their ancestors are still strong. In determining the orientation of the building, in their cosmological believed that buildings should not be orientated to East-West because in the orientation area overlooking the mountain (in the West) so mass orientation setup in facilities This avoids East and West as well as maximized so





perpendicular to the contour lines in order to minimize the presence of cut and fill. One of culture preserved by the society is the osing rice fields. The meaning of rice fields for the community of osing is very important. The rice fields are the source of their livelihood daily source of irrigation and part of the ritual of the cultural community. So for the area of the site that is oriented toward the paddy fields used for lodging on a higher contour and cultural tourism zone on the lower contour. It is associated with the high contour which is located in the rear area of the site is at least more private so that it is more suitable for lodging .

While the area adjacent to the inhabitants of the settlement (South) has a higher noise so it is not suitable for lodging and educational zone. Therefore these areas are more used to the service zone. But behind all that there are many more cultures preserved by the community Osing. One is the belief shared by the tribe of Osing. Although most people have been predominantly indigenous rituals, however, my father learned the ritual remains a relic was carried out during the period before the entry of the religion of Islam. Evan Solanki in the design of a film tribute to East Java Osing community traditions mention a few that are considered among other mystical unen-unen, slametan and witchcraft. Unen-unen at some time late in one type of literature i.e. spells, the usefulness of the unen-unen himself to ask the owners of life, such as the request for rice fertility, health, and the most famous is the jaran goyang. The tradition of the slametan is owned by community Osing belongs to equal the slametan is done by several areas in Java, the difference frequency Osing community more often, the usability of the slametan, in addition, to commemorate the death also to Welcome harvest or alms. While the tradition of witchcraft is becoming a controversy even within the community, some people consider Indonesia the existence of this tradition belongs to the category of crimes but few understand that witchcraft is a tradition of close relationship with the community, banyuwangi If a visitor comes to the Kemiren then the things above in addition to the wizards will be easy to find. Another form of preservation is a cultural action i.e. Spanish, the language of his country's own Osing which is derived directly from old Javanese. Spanish has a far different from the dialect of the Javanese language as it has an emphasis on a few specific letters. Some people who live in Kemiren Osing still use Spanish as the language of every day without using the language of the other helpers. But the outermost region of the Osingsudah community there is mixing with the language of Indonesia. In the Spanish-speaking community does not have the appropriate hierarchy of Javanese language, but have manners applied based on age or social position. The original community Osing uses Spanish as a form of cultural and artistic development, however, if it is penetrated in the outside world-speaking style is a little different osing.

In addition to the types of actions that apply above the community also has a kind of art Osing culture presented to tourists in addition as a form of preservation. The first is a traditional performing art *gandrung* is dance that is still growing in the community generally, banyuwangi Kemiren especially. The existence of the *gandrung* dance was originally commenced from the admiration society Blambangan against kindness the rice Goddess Dewi Sri or in providing welfare, then, this dance is performed as a form of thanks for a bountiful harvest. *Gandrung* dance has several similarities with the Javanese dance a lot some of them with dance legend, *tilu*, in West Java, the *tayub* dance in Central Java and parts of East Java, banyumas and in the region of *lengger joged bambung* in Bali.

In addition, there is a ceremony of *rape-keboan* that is one clean an existing village ceremonies in several East Java region one Osing. *Rape-keboan* ceremony was held with a goal similar to the *gandrung* dance IE to ask for an abundant harvest, soil fertility and spared from the mean. In this cultural tour, kemiren visitors can watch it once a year in the month of Sura in the





calendar. Besides communities who come to the tourist village of Osing will be treated by several cultural artifacts sold for preservation. Batik elephant motif Oling, batik-batik is typical of the region of banyuwangi and in production in kemiren, Batik elephant Oling shape swirl tendrils of foliage-on various sides of the until form the ornament of an elephant. Whereas other types of crafts that are traded in the region woven abaca fiber is the Osing, type banana abaca was planted in the area of banyuwangi. And fiber found in such plants as raw material for the manufacture of objects such as curtains, lanterns etc. If talking about current Osing all aspects of Government improved by attempting to pass a tidy presentation of cultural ways. Starting from the type of culture to the typical village of the custom package in its entirety. How to preserve the culture of the middle ages that changes osing is always dynamic and the efforts of the Government of

In recent years the movement of local governments to explore the potential of Indonesia-based local wisdom began to strengthen. Each regional head starts busy vying to bring up the potential of the region. Many ways are usually done to bring up the potential in order to be considered by the mob crowded start of festival events festivals are packed with a traditional touch, to make a video documentary about potential local regional councils. This is related to a new development trend based eco-tourism or cultural tourism involving community participation. The inevitability of such supported by Indonesia as a condition of the Islands area has a wide variety of diversity in it starting from the tribes, customs, language, religion and so on. Each ethnic group and sub-sub ethnic groups has a distinctiveness which is a unique fact, which reflects the cultural wealth that belongs to the nation of Indonesia. With diverse potential creates opportunities to be developed further. One of the alternative tourism development in world tourism is tourism which is usually based on the potential and characteristics of each village owned, among other things: flora, fauna, landscapes, traditional house traditional food, climate handicrafts, traditional art and so on.

One of the areas that are repeatedly doing revamping sector of eco tourism is a Banyuwangi. There are a lot of things into consideration as to why the Government is highly concentrated to banyuwangi develop the potential of the area-based local wisdom. In the course of development in the field of tourism, one of the things that continue to do the Local Government District of Banyuwangi is program development efforts of tourist villages and ecotourism in the villages and the region's potential. In terms of the potential tourist villages, the Provincial Government of East Java to Banyuwangi rated as one of the 9 districts in East Java village attractions include the potential that deserves to be developed. Some of the potential tourist villages in Banyuwangi include the village of Kemiren, village Sarongan, village and Sukamade villages in the tourist area of Plengkung. In addition, there are still many villages which became cultural pockets Osing and retaining cultural mores and traditional art Osing was still awake. Osing custom community which still survives to this day, namely Indigenous Communities Indigenous Community Mangir, the Cungking, the indigenous communities of the Indigenous community of Kemiren, Grogol, Indigenous Communities, Indigenous Communities of Glagah Dukuh, Indigenous Communities, Indigenous communities of Andong Olehsari, The Community Customs Mandaluka, Indigenous Communities, Indigenous Communities Bakungan Tiger white, Indigenous Communities, Indigenous Communities Tambong Aliyan, and the indigenous community of Alasmalang. These communities have some common characteristics, namely: 1) using Spanish, 2) has a great-grandson (danyang village), 3) are homogenous because they generally tend to do marriage with people from the same village, 3) still run the clean village rituals, 4) believes the trust that is inherited from the parent, and 5) the majority of the population have jobs in farming or carpentry.





Among the indigenous communities, the Indigenous community of Kemiren in the district of Glagah is regarded as one of the most steadfast traditions run Osing who have handed down by his ancestors. No wonder that in 1995 the Governor Basofi Sudirman set East Java village as the Village Customary Osing. This paper, therefore, intends to review the village Kemiren as a buffer zone (buffer zone) traditions and local wisdom society Osing. Especially in the village of Glagah sub-district Kemiren, highly viscous will customs and Tribal culture Osing. This made the village of Kemiren in his own famous and Banyuwangi is rich in culture and tradition, so. The local Government has set, as the area of cultural heritage, with consideration of the village Kemiren Village since the year 1995 has been designated by the provincial Government of East Java village tourist area into custom Using. the role of local governments in managing aspects that support cultural tourism is so large and strategically with the establishment of Act No. 22 of the year 1999 about decentralizing the management of the cultural Sector which was later renewed by an ACT. No. 32 the Year 2004 about Government Affairs in the field of culture especially in article 9 paragraph 3 regarding the special area. It is said that the functions of the Government, among others, is the land of the country, utilization of the border region and the island — a certain island/outer, correctional facility, peles-a dance of cultural heritage and nature preserve, environmental preservation, research and today's technology leadership in the era of the Regent Abdullah Azwar Anas, not just fix and great promotions-great natural tourist sector, the Government also strived to Banyuwangi serious in restoring the prestige Kemiren as the leading tourism village for tourism-driven local wisdom, in addition to several other villages that are considered to have the advantage of Many visitors and tourists both local and foreigners visiting the village of Kemiren to know the village, famous for its culture and customs and traditions. It is in line with the vision of Tourism Development that is poured in Banyuwangi Regency Renstra SEGWAY tourism as Expository RPJMD Banyuwangi Banyuwangi 2010-2015 Year is Manifest as a National tourist destination The Nature and potential of Culture-based as well as the environment.

Still holding out his the tradition of local traditions that developed among indigenous peoples become a marker that behind the changing times that value great value dynamic is always inherited by our ancestors never changes. The function of the local wisdom is the U.S. follows. The function of the local wisdom is as follows. First, as a marker of the identity of a community. Second, as an element of the gluten (aspect of cohesiveness) cross, cross-religion, and belief. Third, local wisdom gives color to the togetherness for a community. Fourthly, changing the mindset and reciprocal links between individuals and groups with put it on top of the common ground/culture. Fifth, encourage appreciation of harmonious togetherness, as well as a mechanism to ward off various possibilities of the reduction, even damaging, communal solidarity, which is believed to originate and grow on top of shared consciousness, from a community integrated Privilege indigenous villages kemiren, still keeping the tradition – a tradition that has been around since their ancestors. The main potential of this tourist village is a tradition and culture Using held firm and continued to run in various aspects of the everyday life of the people. Arts and cultural attractions typical of tribes Using there in the village. Interestingly, the tradition and culture that existed in the village is not art is solely and only shown as a mere tourist attraction, but it has been deeply ingrained and blending in the motion of life of the people. Privilege indigenous villages kemiren, others namely still maintain tradition – a tradition that has been around since their ancestors. Barong ider Earth, Tumpeng Sewu, arak – arakan, and art a barong. Coexist with the soul, the tradition of mutual deliberation that keeps awake. The year 2013 the Government the trigger, while also holding Banyuwangi





event-specific event every year at Christmas-in the village of Kemiren is, for example, is get some coffee Sewu, Sewu, Tumpeng Mepeh mattress.

## **6. Conclusion**

Kemiren village community in an effort to preserve the environment has been instrumental in preserving the environment. The role of the community is an activity that has been rooted and be daily habits with the help of some parties. One of tradition is slametan, which owned by community Osing belongs to equal the slametan is done by several areas in Java, the difference frequency Osing community more often Cultural values that endure in indigenous communities in the villages of Kemiren making it the Osing opportunities toward the industrial revolution 4.0. The cultural identity in a society that is homogeneous. In the realization of the industrial revolution 4.0 community Osing was able to be used as role models of successful indigenous empowerment. This success can be seen from the convenience gained by the community to develop the region. The development was carried out by the Government with the support of the various parties in one's own community. in the face of competition of industrial revolution 4.0 should involve all parties.

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