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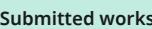
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The Development of Osing Kemiren Cultural Tourist Village and Community Welfare

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Abstract

Kemiren Village is located on the eastern edge of Java Island, with the Osing tribe accounting for the majority of the population. The people of Kemiren village have been very strong in passing down their ancestral customs and culture from generation to generation. Their lifestyles are closely related to agricultural life. Kemiren hamlet has been certified as a traditional tourism village due to the preservation of traditions. This paper employed a qualitative method with an empirical approach. The primary data used was gathered through in-depth interviews with traditional leaders and members of the Kemiren village community, while secondary data was obtained from a variety of sources. The Kemiren village was designated as an Osing traditional tourism village based on the concerns of the Kemiren people, who value the traditions passed down from their ancestors in their daily lives. This tradition is carried down through marriage, inheritance, tradition, and cultural system that is still practiced today. Many ceremonies have been performed up to the present day and are nicely packaged in the form of festivals, without sacrificing the substance of the tradition itself. This cultural and traditional celebration, which involves all members of the community, brings prosperity to the people of Kemiren.

Keywords: Osing; Kemiren village; tourism village; traditional and cultural tourism

1. INTRODUCTION

Kemiren Village is a village in East Java province, more specifically in Glagah Sub District, Banyuwangi Regency. Banyuwangi has a distinct personality in terms of social and cultural development (Firmanto, 2019). The history of Banyuwangi is inextricably linked to the Blambangan monarchy, albeit there is no definitive documentation on when this Blambangan kingdom was established. Nonetheless, the Blambangan kingdom arose following the fall of the Majapahit Dynasty's glory.

According to historical records, the Majapahit kingdom experienced a setback when Hayam Wuruk died in 1389. The death of King Hayam Wuruk produced schisms among his sons and daughters. Wikramawardhana (Hayam Wuruk's son-in-law and nephew, spouse of the crown princess named Kusumawardhani) and Bhre Wirabhumi clashed for power. Bhre Wirabhumi was the son of Hayam Wuruk and his concubine, who governed Blambangan at the time. This disagreement resulted in the Paregreg War that occurred in 1401-1406 (Nino Oktorino). The fight for control among Hayam Wuruk's descendants, combined with pressure from the Demak dynasty, drove the remaining people to flee to various locations, including the slopes of Mount Bromo (Tengger tribe), Blambangan (Osing tribe), and Bali (Noor et al, 2021). Bhre Wirabhumi, the son of concubine Hayam

Wuruk, is reported to have been given the authority to oversee the eastern end of the Majapahit realm, namely the Blambangan province (Poesponegoro, 1984). This is also known as the *Wetan Kedaton*, whereas the *Kulon Kedaton* is the central palace ruled by Wikramawardhana.

1 The fall of the Majapahit kingdom signaled the beginning of the rise of the Islamic empire in East Java. The discovery of various temples in the Banyuwangi area, such as the *Kawitan Temple* in Alas Purwo, Minak Jinggo temple, and so on, are examples of Majapahit Hindu kingdom relics. There are several ethnic groups in the Banyuwangi district, which have formed residential enclaves. Among these ethnic groups is the Osing ethnic group, which lives to the north of Banyuwangi's city core. Meanwhile, the Madurese live on Banyuwangi's north shore. Banyuwangi (Muncar beach) is a Bugis tribe habitation pocket on the East coast. There are also ethnic Balinese, Chinese, Arabic, and Javanese. Nonetheless, among these numerous nationalities, the Osing ethnicity is the overwhelming population of Banyuwangi.

2 One of the Osing tribe's peculiarities is that they still use the Osing language as their everyday spoken language. According to Tahrim (2021), one of the Osing tribe members, describes Osing as a code language. This code language was once utilized to ensure that their opponents (VOC/Dutch people) did not comprehend their communications. The Osing language is a hybrid of Javanese, Madurese, and Balinese. Mantras are characterized as "powerful" in the Osing language. The Osing language is regarded as "*mandi pangucap*" (effective spells), both in the form of prayers and Osing rhymes.

1 The Osing tribe in Kemiren village is unique among the Osing tribes who inhabit the Banyuwangi district. They are still highly committed to upholding the tradition. As a result, Kemiren village is frequently referred to as the Osing tribe's epicenter. Kemiren Village residents are committed to upholding the traditions passed down from their ancestors. One of them is maintaining the Osing language as a daily spoken language and continuously implementing the traditions, customs and culture that came from their ancestors. According to Agus Suprijono, as compared to the Osing Tribe in other villages, the Osing Tribe of Kemiren Village maintains a socio-cultural life system based on traditional values (Suprijono, et.all, 2016). This is what led to Kemiren Village being recognized as a Cultural Heritage site to preserve its Osing (Nugroho, et all, 2014). As a result, Kemiren Village was classified as the Osing Traditional Tourist Village in 1996. The designation of Kemiren Village as a tourist village is based on several factors, including the fact that the majority of Kemiren residents are from the Osing tribe, an indigenous group from the Banyuwangi Regency area. Furthermore, Osing's customs, traditions, and cultural arts have been effectively preserved. Kemiren Village will be the focal point of any Osing cultural arts activities event. This is due to the village of Kemiren being recognized as an Osing Traditional Tourist Village.

2 Based on the results of an interview with Mr. Tahrim, one of the leaders of Kemiren Village, in the 1970s, 100% of Kemiren residents made their living as farmers. Currently, the people of Kemiren who still pursue their livelihood as farmers account for around 80% of the total population, while the other 20% work as laborers, traders, TNI, and so on. Kemiren farmers have a motto: "Before the rooster crows, he goes to the fields, after the rooster sleeps, he goes home." This illustrates how diligent the Osing Kemiren people are in carrying out their agricultural work. Based on information from sources, since Kemiren Village was designated as a Tourism Village, currently many rice fields in Kemiren Village have been converted due to the need for housing, and a lot of land has been bought by outsiders to build restaurants, hotels, villas and so on. On the one hand, the construction of restaurants, hotels and villas reduces the area of agricultural land for residents, but on the other hand, tourism activities will revive the village economy (Nurhayati, 2023).

1 The challenge of the Kemiren Village Government is to improve the economy and welfare of the people of Kemiren, where on the one hand the majority of people work as farmers and on the other hand the world is developing very quickly. How to develop a creative economy with a Tourism Village, but still maintain local cultural values. Based on the description above, the author will to describe how the people of Kemiren Village uphold traditions passed down from generation to generation, as well as how the designation of Kemiren Village as an Osing Traditional Tourist Village can benefit the Kemiren people's well-being.

2. METHODS

This research used a constructive method (interpretive method), namely a social research approach which holds that there is an epistemological relationship between the observer and the object of study as a unified whole, because the study originates from a combination or interaction between the two. (Sugiyanto, 2010) The approach chosen by the researcher is a qualitative method, because the research aims to understand social problems based on completing a holistic picture formed with words, reporting views of the object of study in detail, arranged in a scientific manner. (Sugiyanto, 2010) The data collected in this research includes primary data and secondary data. Primary data was collected by interviewing traditional leaders and residents of Osing Kemiren Village. Meanwhile, secondary data is collected from various sources, including primary legal sources, secondary legal materials and tertiary legal materials.

3. RESULTS AND DISCUSSION

Kemiren Village is a village located in Glagah District, Banyuwangi Regency. Kemiren Village is approximately 7 kilometers west of the Banyuwangi Regent's Office. The road to Kemiren Village is paved, about 5 meters wide, but wide enough for two cars to pass. Based on the narrative of the traditional elders of Kemiren Village (2021), it was given the name Kemiren village because based on stories passed down from generation to generation, the forerunner of Kemiren Village used to have many candlenut and durian trees, so it was called Kemirian or Kemiren. Until now, the work of the majority of Kemiren Village residents is farming and gardening.

Kemiren Village is synonymous with the Osing Tribe. This is because the majority of Kemiren Village residents are descendants of the Osing Tribe, which is famous for strictly maintaining traditions passed down from generation to generation. According to one of the informants in the research, if you want to get to know the Osing tribe with its original traditions and culture, you should visit Kemiren Village. Because even though in Banyuwangi there are still many descendants of the Osing tribe, those who still maintain the authenticity of their traditions and culture are the Osing tribe who live in Kemiren Village.

The word "Osing" is also known as "Using" and "Osing". The name "Osing" is derived from the word "sing," which signifies "no," according to locals. Traditionally, *lare Osing* or *wong Banyuwangen* were Blambangan (Banyuwangi) residents who did not ("sing") evacuate during the *Puputan Bayu war* (1771-1772). They elected to stay on Java Island's easternmost tip. Also, the term Osing incorporates cultural resistance, implying that the Osing/Using/Banyuwangi people do not want to be Balinese (do not want to be dominated by the Balinese kingdom) and do not want to be Javanese (do not want to accept the Mataram-Islamic kingdom's dominance). According to Tahrim, one of the Osing tribe's sources, the word "sing" also suggested that the Osing people did not want to work with the Dutch colonialists (VOC) who arrived in the Banyuwangi area. The Osing people employed the Osing language at the time to confuse the Dutch people so they wouldn't understand what was being spoken or the codes used against the invaders.

According to Leckerkerer, the Osing people are the last descendants of the Blambangan kingdom. They are descendants of the Majapahit people who fled from the collapse of the Majapahit kingdom to the eastern tip of the island of Java. That's where they founded the kingdom of Blambangan. So, in terms of customs, culture and language, it is different from other communities (Java, Madura, and Bali). The existence of the Osing Tribe is characterized by its closed and always suspicious nature, as a cultural group whose existence does not want to be disturbed by other civilizations.

Kemiren village is rich in local wisdom since it is still strong in sustaining customs and traditions. This indigenous wisdom is firmly embedded in daily life, manifesting itself in conventions of reverence for *pepunden* and ancestors, respect for nature, artistic traditions, and culture passed down from generation to generation. Local wisdom manifests itself in many parts of life, both sacred

and profane. Kemiren Village has been classified as the Osing Tribe Traditional Tourist Village due to its determination in passing down Osing tribe traditions from generation to generation.

Lare Osing Kemiren is a community that is known to hold firmly to tradition, both in the form of tangible and intangible cultural traditions and culture.

Tangible Culture

The Osing tribe is recognized for its unique dwelling structure and design. The same can be said for settlement trends. The Osing tribe's settlement plan is elongated (linear), with settlements positioned beside or parallel to the road. The Osing tribe's residence faces the main village road (Javanese: *lurung*), which faces/leads to Mount Ijen, which the Osing tribe reveres. According to I Made Iswikrana, the concept of the direction of the Osing Tribe's traditional dwelling is a hereditary concept with a cosmology orientation and a direction in connection to the surrounding natural environment. The house is either oriented north-south or is forced to face the road (Javanese: *lurung*). This is consistent with the Osing Tribe's cosmological values, which state that homes should not face the mountain or the sea (upstream or downstream). This concept is nearly identical to the Hindu community's practice in Bali, in which the direction of *nawa sanga* and a higher site (mountain) is utilized as guidance in creating settlements. This resemblance is untrue because the Osing Tribe's forebears were Blambangan dwellers who practiced animism and Hindu-Buddhism at the time.

Osing house is divided into three basic types. The three forms of the Osing home may be seen in the roof shape, the design of the spaces in the building, the absence of windows, and the materials used. The shape of the house might also indicate the owner's financial ability. There are three sorts of dwellings based on the shape of the roof, namely: 1) House of *Cerocogan*; 2) House of *Baresan*; 3) House of *Tikel Balung*

The *Cerocogan house* is the simplest form of the house. The roof of the house only consists of two (2) roofs or *rab*. Currently, the form of the *Cerocogan house* is almost non-existent. Considering that *Cerocogan houses* tend to be narrow, *Cerocogan houses* are often combined with *Baresan's houses* and/or *Tikel's houses*.

Baresan house is a house that has 3 roofs or 3 *rab*. The *Baresan house* is often used as a *pawon* (kitchen) if the *bale* room is in the form of a *tikel*.

The *Tikel Balung house* is the most complete form compared to the lines and the *cerocogan*. This house has a village-shaped roof, which has 4 roofs or 4 *rab*. The *tikel* house can cover the entire main room pattern in the traditional Osing house.



Figure 1. The Cerocogan House
(Primary Source, 2022)



Figure 2. The Baresan House
(Primary Source, 2022)



Figure 3. The Tikel Balung House
(Primary Source, 2022)

The pattern of spatial division in the traditional Osing house consists of: (1) The very front: *bale*, serves as a living room. Sometimes it is used for traditional ceremonies in the family; (2) The middle part: *jrumah*. *Jrumah* often functioned as a bedroom. *Jrumah* is a private area in the house because it is only intended for residents and close relatives. (3) The back: the *pawon* (kitchen) functions as a cooking area. The *Pawon* area also functions as an area to prepare for the celebration event. In addition to the *bale*, *jrumah*, and *pawon* as main parts of the inner space, the Osing

sometimes add *amper* (terrace) to the front and *ampok* (addition on the left and/or right side of the building).

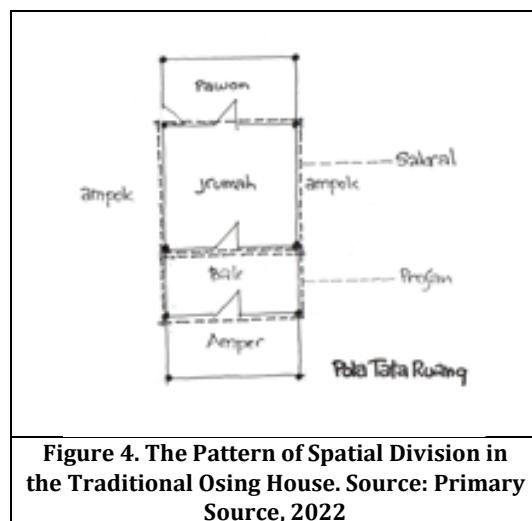


Figure 4. The Pattern of Spatial Division in the Traditional Osing House. Source: Primary Source, 2022

All the houses of Kemiren Village residents have one of the three forms of traditional house, namely: Cerocogan House, Baresan House, or Tikel Balung House. Both houses made from bamboo, wood, and those that have been built with bricks, all have the basic shape of the Osing house. This form is a typical form in the Banyuwangi area in general and Kemiren village in particular. The uniqueness of the Osing house is a special attraction for tourists to visit. The arrival of tourists will indirectly improve the community's economy

Intangible Culture

The people of Kemiren Village also have an intangible culture which is still a tradition to this day, namely a unique marriage system and inheritance system. The Osing tribe recognizes three forms of marriage, namely: (1) *Colong* Marriage; (2) *Ngleboni* Marriage; and (3) *Angkat-angkatan* Marriage.

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Colong Marriage is a marriage between a woman and a man, who both love each other but the woman's parents do not agree. Therefore, the couple then agreed to just run away, and the woman was taken to the man's house. So that unwanted things don't happen, the men immediately sent a messenger called *Caraka*. This envoy was asked to convey to the girl's family, that the boy's daughter had been taken away. The notification was made at that time. A *Caraka* must be someone who has the skills to speak, meaning a *Caraka* must be able to negotiate so that the parents are not angry because their daughter was taken away. The form of the *Colong* Marriage has similarities to the marriage of the people of Lombok and NTT-NTB.

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The *Ngleboni* Marriage is another type of marriage. The *Colong* Marriage is the polar opposite of this type of *Ngleboni* Marriage. If the boy's family does not agree with a woman and a man's relationship, the man can be invited to *Ngleboni* by the woman's side to enter the woman's house. As with the *Colong* marriage, the woman's family will send a messenger named *Caraka* to the man's family to inform them that their son has become *Ngleboni*, has entered the girl's family, and that the marriage can take place as soon as feasible. *The Angkat-angkatan* Marriage. If in a marriage between a woman and a man, both of their parents agree, then an auspicious day will be sought for the marriage to take place. Until now, this traditional marriage tradition is still carried out.

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If a woman has been pregnant first? If this happens, the family inevitably gets their daughter married off immediately. This is also to avoid unwanted events. The Office of Religious Affairs is usually also quick to respond to avoid unwanted things. To avoid repeat incidents, the village authority conducted marriage law socialization. Today's average marriage age is for children who have completed junior high or high school. Before 1990, however, even children who had not completed elementary school were married off. Osing's marriage customs are similar to those of the

Madurese. Even though the marriage was performed when the children were adults, the age of the children has also been betrothed. When combined with the rules of the Marriage Code, which currently sets a marriage age limit of 19 years, it is possible to conclude that early marriage is still practiced.

In matters of inheritance for children and offspring, the Osing tribe uses a system known as "*belah semangka*". That is, both men and women have the same inheritance rights to the assets left by their fathers and mother. Regarding inheritance in the form of land, there is the term "*tanah lanang*" to refer to the land brought by the husband (husband's inherited land) and "*tanah wadon*" to refer to the land brought by the wife to the marriage. In the tradition of the Osing tribe, *lanang land* will be inherited by sons, while *tanah wadon* will be inherited by a woman.

If in marriage there are no children, the *lanang land* will return to the husband's family, while *wadon land* will return to the wife's family. Meanwhile, the joint assets will be split between the husband's and wife's families. This system is similar to Java's inheritance system in general. If a widow's husband dies without having children from the marriage, she is entitled to one-quarter of the husband's estate. This share of the bequest is thought to be the cost of caring for the spouse. In practice, however, whether or not the widow receives the bequest is determined by the husband's family.

In another version, among the Osing tribal society, there is also a model of inheritance distribution, in which females will only be awarded domestic things, frequently termed "*bolo pecah*". "*Bolo Pecah*", '*Bolo Pecah*' is term in Javanese Language. It's mean household goods, like dishes, glasses and so on. As a result, other than the family furniture, daughters receive no inheritance. This inheritance is similar to the Balinese inheritance system for girls. Based on this description, it is possible to conclude that the Osing tribe still has a diversity of inheritance systems. There are parallels with the Javanese customary inheritance system in some areas, but there are also commonalities in the practice of inheritance in society.

The yearly ritual is another example of an intangible culture that is passed down from one generation to the next. The two customary rituals consist of: (1) *Barong Ider Bumi*, and (2) *Tumpeng Sewu*. The *Barong Ider Bumi* ceremony is held every 2 Shawwal, namely H+1 Eid. Barong is believed to be a mystical animal that is the pet of Great-grandfather Cili. The *Barong Ider Bumi* ceremony means that the people of Kemiren village ask for blessings of salvation from God Almighty for the entire village of Kemiren. The *Barong Ider Bumi* ritual begins with holding a ritual at the *Buyut Cili's Petilasan*. This ritual is intended to ask for permission to carry out village rituals as a *tolak bala*. *Petilasan Buyut Cili* is sacred to the residents of Kemiren village, so they are always visited to ask permission from the village *pepunden*. In the *Barong Ider Bumi* event, only people who play the Barong visit the *petilasan*. From the *petilasan* of Buyut Cili, the barong procession walked towards Kemiren village from the East to the West, then returned to the East again, then closed with salvation by eating together (*tumpengan*) Kemiren villagers, taking their places along the road in Kemiren village.

Kemiren Village traditional community leader Suhaimi said that the Barong Ider traditional ritual is believed to have first appeared around the 1840s. At that time, Kemiren Village was being attacked by an epidemic which affected many residents who became victims. It is not uncommon for residents to experience crop failure because their plants are attacked by pests. Then came a period of famine which lasted for a very long time so that the village elders at that time asked for advice from Cili's Great Grandfather who was believed to be the ancestor of Kemiren Village. Enlightenment also came through dreams. Village residents were asked to carry out a Barong procession as a repellent to repel evil which was carried out around the village, and this is carried out to this day. The shape of the barong comes from a fictional magical animal of the Osing Tribe. *Barong* is believed to be the vehicle of the Great-grandfather of Cili, the ancestor of Kemiren Village, whom they respect very much.



Figure 5. Barong Ider Bumi Procession

Source: <https://www.youtube.com/watch?v=yglFrxaT5cY>, 2022

For the people of Kemiren, the *Barong Ider Bumi* ceremony is very essential. Even those who are permitted to prepare food for the *Barong Ider Bumi* rite are chosen precisely because of how specifically it is carried out in terms of food provision. Menopausal women are the only ones who are permitted to cook. Food shouldn't even be tasted while it's being prepared. It seems that tasting food comes before experiencing its flavor. As a result, it appears as though the person who consumes the food afterward just "eats the leftovers" because they have already been tasted.

Tumpeng Sewu is another ritual practiced in the past. The tradition of *Tumpeng Sewu* in the past was called "*Slametan Kebonan*". The term of 'Slametan' in Javanese mean a ritual tradition performed by Javanese people. Term of 'Kebonan' is from 'Kebon'. It means 'field'. 'Slametan Kebonan' mean thanks for all the blessings of God, Kemiren Village used to be a forest of Kemiri trees. Due to the abundant yields, a celebration/thanksgiving was held for the results of the garden. As the population of Kemiren village increased, the Kebon Slametan eventually became the *Kampung Slametan*. According to Mr. Suhaimi, starting in 2007 the *Kampung Slametan* was named "*Tumpeng Sewu*". Because there are approximately 1,100 heads of households (KK) in Kemiren, if each family makes a *tumpeng*, more than 1,000 *tumpeng* will be served. The *Tumpeng Sewu* tradition serves as a reminder to be grateful for the blessings received, to wish for the safety of the people and villages of Kemiren from all threats and illnesses, and to fortify friendship ties with all visitors and guests to Kemiren village as well as with neighbors and fellow villagers. Everyone who participates in or sees the *Tumpeng Sewu* ceremony is cordially welcomed to a free meal. This demonstrates a private nature that is accessible to those who come to observe the ritual or who only pass by Kemiren village during the event.

The *Tumpeng Sewu* ritual is currently observed each time the months of Dzulhijjah or Hajj arrive (one week before Eid al-Adha). The Kemiren people hold a ceremony known as *Tumpeng Sewu* to express their gratitude for the blessings they have received during the year.

Each house makes at least one *tumpeng* as part of the traditional *Tumpeng Sewu* rite. *Tumpeng Sewu* is complete if and only if the following things are available: (a) *Pecel pitik*; (b) rice ball (*sego golong*); (c) *jenang abang* totaling 7 plates; and (d) bananas.

On the morning before the *Tumpeng Sewu* ritual, every resident lays out their mattresses in front of their house. This is referred to as the "*mepe kasur*" tradition. Osing's signature mattress is called the "*Kasur Gembil*" or *Gembil* mattress. The *Gembil* mattress has a distinctive color, which is black on the top and bottom of the mattress, while on the sides it is red. The *Gembil* mattress symbolizes the philosophy of marriage for the Osing people. The black color represents eternity, while the red color represents passion or courage. *Gembil* mattresses must be owned by every newly married couple, with the hope that their marriage will last until the end of their lives. The people of Kemiren village still adhere to the customs inherited from their ancestors, one of which is to keep their household lasting by living it with passion.

The Osing people believe that by removing the mattress from the house, they can rid themselves of all diseases. As soon as the sun rises, people are busy drying (*mepe*) mattresses in the yard of their house, while sprinkling flower water in the yard and reading prayers so that they are

protected from all diseases. While drying the mattresses, residents serve typical Kemiren snacks such as *kue kucur abyang* (red beancurd cake), *cenil*, fried egg, bananas, *tape buntut*, *apem* cakes, and so on. This dish is intended to be shared as a sign of communal unity in society and as a way for them to express their appreciation for all the gifts they have received. According to Taufik Firmanto's theory, the Osing ethnic group is known as a horizontally egalitarian society in the sense that the social structure is not interpreted hierarchically like Javanese society as a whole. No matter a person's social, economic, or position standing, everyone is treated and appreciated equally during a wedding ceremony, for instance, and they lend a hand to one another. Understanding this mutual assistance is not only in the form of material (called *arisan*) but also in the form of energy (called *resayan*).



Figure 6. Gembil Mattress, Kemiren
(primary source, 2022)

In the afternoon/evening, Kemiren villagers serve *tumpeng* which is placed in the front yard of their house. *Tumpeng* means rice that is shaped like a cone of a mountain. In Javanese belief, the *tumpeng* symbolizes gratitude to the one and only God. Anyone who passes will be offered to eat together. It is called *tumpeng sewu* because there is so many *tumpeng* served, so it is called *sewu* (one thousand). However, in terms of the number of Kemiren residents, who are more than 900 households, the *tumpeng* served has reached nearly 1,000 *tumpeng*. Each house serves at least one *tumpeng* with all the accouterments. *Tumpeng Sewu* apart from being a form of gratitude for the Kemiren village residents is also meant to clean the village, as a repelling disaster (reject disaster) namely cleaning the village from all kinds of danger. In the *Tumpeng Sewu* tradition there is local wisdom, that humans must be grateful for all the blessings that have been received throughout the year, but also ask for blessings for protection so that they are kept away from all dangers and disasters.



Figure 7. Eating together in the *tumpeng sewu* ritual
(source: merdeka.com, 2019)

During the nighttime prayer, which included a request that the people of Kemiren Village be protected from all-natural calamities and disease-causing agents, the *Tumpeng Sewu* ceremony got

underway. People interact, congregate, and keep in touch during the *Tumpeng Sewu* ceremony. The people join together and collaborate to organize this event in a way that fosters community. This city is crucial to the region's continued development. Incorporating rituals into celebrations would promote harmony and unity while upholding tradition. In addition to eating with tumpeng, which number up to more than 1,000 pieces, the "*Ngarak Barong*" ceremony is also held during the *Tumpeng Sewu* ceremony as a symbol of guarding the village of Kemiren.

Kemiren Village's Designation as an Osing Tribe Traditional Tourist Village

Kemiren Village was classified as the Osing Tribe Traditional Tourist Village area in 2017 due to the distinctiveness of the Osing Tribe community there and all the customs and beliefs that are still practiced today. As a result, Kemiren Village serves as the Osing Tribe's administrative center. This is due to the numerous Osing customs and cultures that have been preserved well in the village of Kemiren.

There are 3,599 traditional villages in Indonesia, according to information from the Jadesta website (Tourism Village Network). The Osing traditional tourism category now includes Kemiren Village as an advanced cultural tourism hamlet. Information technology advancements have helped to promote Osing Kemiren village tourism. The "*Banyuwangi Smart Village*" program was developed by the Banyuwangi Regency Government. To facilitate public services at the village level while also empowering the community, the Smart Village program was established. The objective is to raise citizens' socioeconomic well-being. An online village service for different local issues, *Banyuwangi Smart Kampung*. It is currently in use in 189 communities in Banyuwangi. The development of Kemiren village as an Osing traditional tourism village is greatly aided by this smart village initiative.

Kemiren village welcomes visitors with a selection of fun tourist attractions and amenities as an Osing Tourist hamlet. There are homestays at affordable prices, which can be used by tourists who want to get to know more closely and enjoy the beauty of Kemiren village. Every Sunday, on the main road in Kemiren Village, the Osing *Kampoeng* Market is held, which provides a variety of Osing specialties such as *Pecel Pitek*, *lontong sayur*, *kucur abyang cake*, *oxtail tape*, *ketot cake*, *apem cake*, *kelemben cake*, *durian*, typical coffee of Kemiren and so on.

One of the uniqueness of the *Kampoeng* Osing market is that the traders selling in the market wear black clothes. The women are dressed in black, and wear typical Banyuwangi batik cloth, while the men in black wear a *udeng* (headband) typical of Banyuwangi.



Figure 8. Vendors Sell a Variety of Food; Some Types of Food Are Cooked on the Spot
(Source: Personal Documentation Data, 2022)



Figure 9. Osing Old Artists Play Mortar Music
(Source: Personal Documentation Data, 2022)

Aside from food vendors, there is a shop selling Banyuwangi-style batik cloth and *udeng*. There are three types of batik cloth: written batik cloth, printed batik cloth, and ready-made garments. In addition, there is a cafe that serves traditional Kemiren coffee and food. This cafe also offers Kemiren village writing.

As an Osing Indigenous tourism village, they present traditional *Lesung* music played by some of Kemiren's elders, namely six (6) Osing women and one male, every day at the *Kampoeng* Osing market. *Lesung* music is an ancient form of music that represents the delight of women pounding rice after harvest. There were no rice huller machines in rural communities at the time.

Tradition blood is not only owned by the elders of Osing. Even the kids also have their own art. They play barong dance. Thus, since childhood art has been nurtured to conserve tradition. They are the ones which then will keep the tradition of *Barong Ider Bumi*.

1 Prosperity Improvement as The Impact of Kemiren Village Determination as Traditional 5 Tourism Village of Osing Tribe

Referring to Law Number 10 of the Year 2009 about Tourism; is an integral part of national development. Tourism is done systematically, planned, integrated, and sustainably by giving protection towards the values of religion, culture living in the community, preservation, quality of the living environment, and national importance. Tourism law is meant to encourage tourism development. Further, it is expected that this tourism development, can encourage even distribution of business opportunities, gain a benefit, and stay moving the rotation of people's economy.

The regulation of tourism is supported further by the regulation of Tourism Village which gives the space to advance tourism through the activity in the field of the creative economy, which is expected to allow everyone to look for business chance through tourism village development. Tourism Village formation is one of the ways to optimize the village to give a positive impact on either the economic aspect or social culture. In the formation of a tourism village, it may not be separated from the trait of villagers' activity. Tourism village development aims to: (a) increase the people's awareness in the effort of preservation and empowerment of nature potency; (b) guarantee the preservation of local cultural values; (c) improve the economy and prosperity of Villagers.

Based on the interview result with some community members of Kemiren Village, it was conveyed that Kemiren Village's determination as Traditional Tourism Village brings advance to the community's economy. It is because the business opportunity is opened in the field of the creative economy for the community. Every Sunday when "Kampoeng Oesing Market" is open, many villagers sell various kinds of Kemiren's special food. Mortar's music performance and the kids also perform dances that become an attraction for tourists. By opening these business places, it opens the chance to work for the villagers which then will repair the level of Kemiren's people's life.

Prosperity is also felt by the owners of inns/homestays. In Kemiren Village, some homestays are open which can be utilized by foreign or domestic tourists. The rent price is not too expensive and the closeness to Kemiren Village location becomes its attraction. This homestay is usually fully booked during the weekend or holiday.

Residents who live in Kemiren Village also enjoy prosperity improvement namely in the form of receiving aid from The Government of Banyuwangi Regency. At the beginning of determination as a tourism village, the houses of Kemiren's people were renovated in the form of installing floor tiles. This renovation is without eliminating its traditional form because it is the value of as Traditional Tourism Village. Likewise, when the house is damaged, then the house repair will gain aid from the government of Banyuwangi Regency. This aid helps the people of Kemiren Village a lot because they do not have to set some sort of amount of money to fix it. The determination as a tourism village certainly impacts the obligation of the Banyuwangi Regency Government to support in the form of various infrastructures such as the road, bridge, and so on to support the tourists' visit.

8 4. CONCLUSION

Based on the explanation above, it can be concluded that the Community of Tourism Village Osing Kemiren is a community that is ethnically part of Java sub-ethnicity. Historically, they are the descendants of the Blambangan Kingdom which was the last Hindu-Buddha kingdom in Java. As the community descendants of Hindu-Buddha, they strongly keep the tradition of their ancestors either in the form of tangible cultural tradition or intangible one. Tradition and tangible culture in the form of the special house are namely: *Cerocogan, Baresan, and Tikel Balung*. Intangible traditions and culture are such as *Earth Ider Barong* tradition, *Tumpeng Sewu*, and Ten Thousand Coffee with all greeting's equipment along with it. Another intangible cultural tradition is dances such as *Gandrung, reog, angklung music*, and the tradition of daily life is well maintained. Kemiren Village's determination as Osing Traditional Tourism Village allows the people to pack various arts, and

tangible and intangible cultural traditions as a feasible festival to be sold as a tourism attraction without losing the meaning and philosophy of the tradition itself. The coming of tourists to Kemiren Village opens business opportunities in various forms of the creative economy at once by preserving the tradition and culture that they hold firmly this far.

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