



Conservation of Local Tradition Kemiren Village Banyuwangi District Through Education

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Abstract

The conservation of the local traditions of the Using people of Kemiren village in Banyuwangi Regency is carried out in order to provide a wider space for the community to understand the existence of local cultural wealth which is increasingly being recognized by the world because of its uniqueness. The local cultural wisdom possessed by the Using people is believed to be unique because it thoroughly involves elements of society to support each other in efforts to preserve this culture. Besides that, there is a process of developing some types of local culture, modifications, additions, and refinements are added value to the existence of the local culture in the context of people's lives. The purpose of this study was to identify and describe the implementation of learning at the educational level through the conservation of local traditions of the using Banyuwangi community. The massive recognition process can be carried out through classroom learning which will have a direct impact on children as the next generation of local traditions. This research on local traditions is qualitative research. In the research process, researchers used observation guidelines in field observations in order to obtain supporting data relevant to the research problem. In addition, researchers used data collection tools in the form of notebooks, interview guides and other observational tools during the research process. The expected result of the research is the creation of regular patterns regarding the conservation of local traditions towards learning in elementary schools. Implementation on students is expected to perpetuate local traditions in the midst of global cultural developments.

Keywords: *Conservation; Local Traditions; Community; Education*

Introduction

Each region basically has noble values that become the identity of the community. These values provide a special meaning for people who have a culture. Values that have this meaning are usually called local wisdom. Local wisdom is the legacy of our ancestors in the values of life that are united in the form of religion, culture and customs (Jannah, 2015). In its development, the community adapts to its environment by developing a wisdom in the form of knowledge or ideas, tools, combined with customary norms, cultural values, activities to manage the environment in order to meet their daily needs.

The existence of traditional local wisdom is very beneficial because it can directly or indirectly protect the environment and prevent environmental damage. This is also confirmed by Suhartini (2009) that local wisdom plays a role in the management of natural resources and the environment. Law Number 32 of 2009 concerning Environmental Protection and Management Article 1 paragraph 30 describes local wisdom, namely the noble values that apply in the governance of community life, including protecting and managing the environment in a sustainable manner.

Law No. 20 of 2003 concerning the national education system, in article 3 it is stated that national education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life. National education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Therefore, national education emphasizes the formation of a national identity which is manifested through an emphasis on socio-cultural aspects.

The blurring of national identity as national identity in the younger generation is the subject of study in discussion forums. According to Musafiri, et al (2016) one of the causes is the entry and absorption of foreign culture massively and without proper filtering. This results in the growth of attitudes that are contrary to national identity, such as materialism, hedonism, and individualism. This will have a negative impact on the Indonesian nation in general and the regions in particular. Banyuwangi Regency has a lot of local wisdom and is contained in the form of artifacts (tangible) and traditions (intangible) that are expressed in the Using tribe community, namely the indigenous people of Banyuwangi Regency.

The existence of the Using tribe in Banyuwangi should be highly appreciated by researchers and academics. Appreciation that can be done is not only as a material commodity, but the most important thing is the effort to make sense of ancestral cultural heritage, explore positive values to be used as a guide in finding national identity. Kemiren Village is a place for preserving the culture of the Using tribe in Glagah District. This village is used as a place of research by academics who are interested in people's lifestyles. The Using people are a tribe that still maintains traditions both in the form of artefacts and arts. The existence of the tradition of the Using tribe community is very interesting to study from an educational point of view. Therefore, the local wisdom of the Using tribe as a cultural heritage can be used as a source of learning for basic education.

Cultural heritage is the result of physical culture (tangible) and cultural values (intangible) from the past. The cultural heritage of a community in an area is formed through a long history that has been passed down from generation to generation for several generations (Karmadi, 2007:1). One of the villages whose people still maintain Using customs is the people of Kemiren Village. As a community, the Using people also have an identity that differentiates them from other communities, including dialectics, cultural customs, and their traditional houses.

Customs and traditions that are still maintained today have encouraged the Banyuwangi Regency government to promote it to the outside community to be packaged in the form of tour packages (Nursafitri, et al., 2020). Along with the development of the times, these customs were packaged into a commodity that was quite profitable both from the village and from the Banyuwangi district government itself.

The people of Kemiren village with their love and sincerity in preserving Using arts and culture, especially traditional music are interesting things. Many other areas have not maintained their cultural arts, even the supporting community itself has begun to forget the heritage of its ancestral traditions. They also realize that traditional arts need to be present in every implementation of religious rituals, traditional

ceremonies, various celebrations, as well as in daily profane activities in the Kemiren village environment.

The existence of Using traditional music in Kemiren village is certainly influenced by the diversity of beliefs and beliefs of the community, as well as villagers, leaders, customs, rituals, education, institutions and norms that apply. In contrast, the life of the Kemiren village community also requires the existence of traditional music to fulfill personal, family and community needs in carrying out religious rituals, traditional ceremonies, and as an entertainment function. This condition has led to the preservation of traditional music in the village of Kemiren Banyuwangi.

Sustainability is an aspect of stabilizing human life, while survival is a reflection of dynamics (Soekanto, 2003: 432). This becomes a stipulation in the preservation of culture that there is a form of culture, which means that the culture that is preserved still exists and is known, even though in its development it is increasingly being eroded or forgotten. Preservation can only be carried out effectively when what is being conserved is still being used and carried out. When the culture is no longer used then the culture will disappear. This is in line with the opinion of Jacobus (2006: 114) that the preservation of local culture is maintaining artistic and cultural values, traditional values by developing dynamic manifestations, and adapting to situations and conditions that are always changing and developing.

The application of local wisdom can be done through a learning process or non-formal education. In this case, especially the younger generation, they are given an initial understanding in the form of changing mindsets, because mindsets will influence attitudes in preserving their cultural roots. Learning must also be instilled through exemplary values from its predecessors so that it can be used as a reference by the next generation to be able to behave for the common good. One of the efforts made in preserving culture is by teaching cultural values in various existing arts.

Conservation efforts that occur in the community through the transfer of knowledge include the methods used and traditional music materials passed down from the older generation to the next generation. This transfer of knowledge is influenced by customs, beliefs, beliefs, institutions and norms that apply. In addition, this sustainability is also influenced by the policies of village leaders, formal and non-formal education that has developed in the village of Kemiren. The pattern that occurs also has the opposite implication, namely the method of inheritance and the material of this traditional music will change flexibly following the developments that occur in the younger generation.

The main purpose of education is to form members of the community into individuals who are personal, humane and become members of society who can educate themselves according to the character of the community itself, reduce some of the difficulties or obstacles to the development of their lives and try to make ends meet and overcome their problems (Ahmad, 2011). : 3). Education can take place in schools as formal educational institutions, which are organized through a teaching and learning process. Suharjo (2006: 1) states that elementary school is basically an educational institution that organizes six-year education programs for children aged 6-12 years. The same thing was also expressed by Ihsan (2008: 26) that elementary schools as a unit are carried out in a 6-year learning program. Schools play a very important role as the basis for the formation of quality human resources. Through school, children learn to know and build skills and develop their characteristics as provisions for maturity.

Character development in schools must be carried out systematically and continuously. Muslich (2011: 36) states that character building must be carried out systematically and continuously involving aspects of knowledge, feeling, loving, and action. Furthermore Zainal and Sujak (2011: 9) explain that character is developed through the stages of knowledge (knowing), implementation (acting), towards habit (habit). This means, character is not limited to knowledge. Character reaches the realm of emotion and self-habituation, thus the components of good character are needed, namely knowledge about morals,

feelings about morals, and moral actions. The purpose of this study is to identify and describe the implementation of learning at the educational level through the conservation of local traditions of the using Banyuwangi community.

Methods

This study uses a descriptive qualitative research method. Qualitative method as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. The resulting data is in the form of words, pictures and human behavior. Qualitative research is expected to be able to produce in-depth descriptions of speech, writing, or behavior that can be observed from certain individuals, groups, communities or organizations. The use of a qualitative descriptive research design in this study was intended to describe and identify the local traditions of the using community in Kemiren Village, Glagah District, Banyuwangi Regency. The selection of data sources in this study used a purposive sampling technique.

The researcher as an instrument needs to validate how far the researcher is ready to conduct research and then go into the field. Validation of researchers as instruments includes validation of understanding of qualitative research methods, mastery of insight into the field studied, readiness of researchers to enter the objects to be studied, namely the conservation pattern of local traditions of the using community in the village of Kemiren Banyuwangi

The data analysis technique used in this study uses the steps as proposed by Miles and Huberman (in Sugiyono, 2008: 91), namely:

- a. Data collection was carried out by making observations at the research site. Furthermore, interviews, observations and documentation were carried out with research informants. The researcher recorded all the data obtained in field notes containing what was heard, seen, experienced, felt, and findings about what was found during the research. The collection of research data in question is the result of interviews, observations and documentation about the pattern of conservation of local traditions of the using community in the village of Kemiren Banyuwangi.
- b. Data reduction. Reduction was carried out since data collection began by making summaries, coding, tracing themes, making clusters, writing memos, and so on with the intention of setting aside irrelevant data/information until the final report is completely compiled. During the interview, the researcher made a note. The records were collected until they were saturated, then the records that were considered the most relevant were selected related to the local tradition conservation pattern of the using community in the village of Kemiren Banyuwangi.
- c. Data presentation. Presentation of data or data display is a description of a set of structured information that provides the possibility of drawing conclusions and taking action. Presentation of qualitative data is presented in the form of narrative text. Presentations can also be in the form of matrices, diagrams, tables and charts to explain the processes that occur in the pattern of local tradition conservation in the village of Kemiren Banyuwangi. Presentation of data begins by providing a description of research results that have been previously classified. The data that has been presented is then discussed and interpreted based on the theories chosen by the researcher to get a clear picture.
- d. Conclusion. Drawing conclusions in the form of interpretation activities, namely finding the meaning of the data that has been presented. Data reduction activities, data presentation and drawing conclusions/verifications are a picture of success in succession as a series of related analytical activities. In data processing the researcher gives meaning, interpretation, arguments to the data that has been collected and looks for the meaning of the explanation to be arranged into certain relationship patterns that are easy to understand and interpret. Then the data is linked and compared between one another so that it is easy to draw conclusions as the correct answer to each research problem, which is related to the pattern of conservation of local traditions of the community using the village of Kemiren

Banyuwangi.

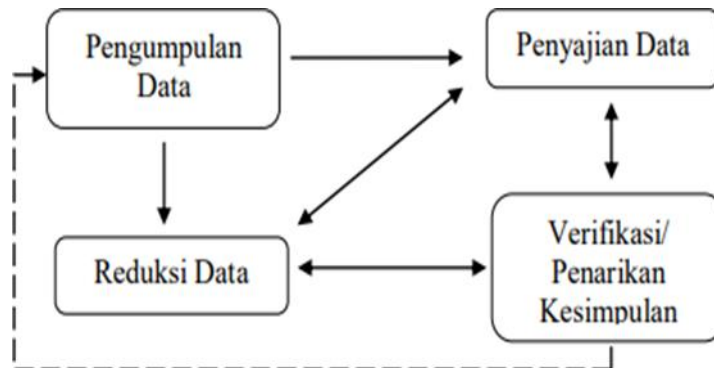


Figure 1. Miles and Huberman Data Analysis Model

Result and Discussion

Local Traditions of the Kemiren Banyuwangi Community

The people of Kemiren village with their love and sincerity in preserving Using arts and culture, especially traditional music are interesting things. Many other areas have not maintained their cultural arts, even the supporting community itself has begun to forget the heritage of its ancestral traditions. The people of Kemiren village are aware that their traditional arts are needed to support their lives both individually and socially. They also realize that traditional arts need to be present in every performance of religious rituals, traditional ceremonies, various celebrations, as well as in daily profane activities in the Kemiren village environment.

This research examines the basic things about the local traditions of the Kemiren Banyuwangi community, the pattern of tradition conservation and the implementation of the conservation pattern in elementary schools which results in the community having attitudes and behaviors that love and preserve the Using tradition in the Kemiren village environment. The pattern of action studied included the community, elementary school students, teachers and school principals.

In connection with the above, researchers found a movement cultural actors who are in the heart of Banyuwangi City are school-based traditional. The movement is the establishment of the Pesinauan Traditional School precisely located in Kemiren Village, Glagah District, Banyuwangi Regency. The customs and culture of Using the local community which are so strong are being taught again as a form of cultural internalization by making young people as an educational goal. In addition to being taught to know the tradition, culture, and Using customs, the younger generation is also given an understanding of philosophical values that are the essence of Osing culture. Then with So, surely the younger generation will gain a better understanding comprehensive view of their own culture.

Indigenous peoples around the world have three characteristics viz politically sovereign, economically sovereign, and socially sovereign culture. Indigenous peoples are politically sovereign because they have mechanisms itself in managing society so that it is free from intervention from the state or from other parties. Indigenous peoples are economically independent because they are able to meet their basic needs. Whereas indigenous peoples are culturally sovereign that indigenous peoples live with its own culture that is different from other communities (Erna, 2019). When everything was simple, indigenous peoples were able to live in very simple circumstances too (Safe, 2021). Arrival It is technology that changes the pattern of relations between people and nations so that results in a

change in behavior, which, unfortunately, often does not in accordance with the identity of the indigenous peoples. Therefore, at this time urgent to maintain the personality as indigenous peoples desire to be sovereign politically, economically, and culturally can be realized in accordance with the aspirations of the indigenous peoples themselves.

To realize these ideals the basic methods that can used is an education system based on cultural values and local culture. But nowadays, the education system forces someone to leaving the village of domicile of origin for reasons of knowledge obtained in school is not applicable to do in their village (Manti, 2012.) This means that the existing educational curriculum tends to be inconsistent with village application. For example, in the fields of architecture, science, and language foreign. These sciences are the most popular but not can be applied in villages (Fauzi, 2018). But on the other hand, society adat actually already has knowledge that is passed down by grandmothers their ancestors dating back hundreds or even thousands of years ago and proved capable provide an independent, sustainable, and just life, all at once able to save the ecosystem from damage. Education system should not deprive the children of the next generation of indigenous peoples from culture, mindset, way of life, and knowledge of indigenous territories, which causing a loss of confidence in their identity as a society adat (Wahid & Prayogi, 2021).

Changes have also occurred in the culture of the Osing people in Kemiren Village since it was established as the Osing Kemiren Tourism Village, such as traditional houses which have now begun to use tikel as a base and several walls which have begun to use cement, which used to only use soil and ordinary wood. This change was made in anticipation that the house would be more durable and more comfortable but still maintain the uniqueness of a traditional house which has three types of roofs namely balungan, baresan and chimney. In addition, there are time cuts for several arts, such as the Gandrung Dance and Barong Ider Bumi, which are usually only available during certain events, now tourists can enjoy them very easily.

Implementation of Conservation Patterns in Learning

Local traditions developed at SDN 1 Kemiren were obtained from the results of interviews and observations in August 2022. From the results of interviews conducted by researchers with school principals, the local wisdom developed by SDN 1 Kemiren is the art of music, dance and local food processing. . The answer given by the development team strengthened the statement of the school principal who said that music, dance and local food processing were local wisdom developed at SDN 1 Kemiren. The principal said that with local wisdom in the form of music and dance students could love culture and be able to take advantage of the local wisdom around them so as to manifest a caring attitude.

Implementation of traditional using traditional schools that have been used going on all this time happened at SDN 1 Kemiren, Glagah Banyuwangi District. The material provided is customized with need. In addition, in the classification of participants of course become central in the implementation of traditional tradition-based schools using using, because there is still material that cannot be given to participants certain. Educational process or material delivered in osing tradition-based schools emphasize more as a play space and learning, as well as a place to create under the tutelage of mentors. The process of self-development of each learner organized by giving freedom to children to choose learning that is the passion of students. Nevertheless, organizers of course still pay attention to the limitations of value and existing norms.

Based on the teachers at SDN 1 Kemiren it was stated that the integration of traditional traditional values was used in the form of extracurricular activities. One of them is the preservation of gandrung dance and local music. This is done routinely 3 times a week. The school facilitates

supporting things such as musical instruments and dance costumes. Implementation of local traditions for elementary school students cannot work alone but requires collaboration between teachers, parents, students and the surrounding community. With the support of all existing stakeholders, the preservation of traditional traditions in the village of Kemiren through education can work well. Students are very enthusiastic in participating in activities carried out with the integration of traditional values. They are enthusiastic and happy in doing exercises and performances.

Conclusion

The strategy of the Using Kemiren village community in dealing with change includes preserving local traditions starting from an early age, socialization carried out by schools and stakeholders to increase community participation in developing and preserving local customary traditions, maintaining the local wisdom of the Osing community in Kemiren Village so that they remain appropriate with the values and norms of the Using community. The use of Using language as a language is a part so that the local culture does not become extinct for future generations. The integration process carried out by Kemiren Village towards the changes that occur through the process of accepting tourists where the Osing community used to be closed to people outside Kemiren Village.

The implementation of local traditions through education in Elementary Schools is the first school to be based on traditional values in its extracurricular activities and learning. SDN 1 Kemiren is the basis for internalizing local culture through music and dance performed by students. In accordance with this, the teaching materials are adapted to the needs, the teaching materials provided are in the form of learning about customs and culture such as dances, the philosophical meaning of a custom, as well as the implications customary ritual practices using. In addition, the object of learning for this Osing traditional school is children who are still in elementary school (SD) or those who are still young so that they can inherit traditional assets, especially those owned by the Osing tribe themselves. The younger generation is the main benchmark because they are the ones who will continue the civilization of a nation in the future. By preserving culture through teaching the younger generation, it means that the organizers also empower the community. This is because culture and custom are an asset owned by a particular community or community that must be maintained as a wealth of past human production

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