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THE URGENCE OF THE ROLE OF TRADITIONAL INSTITUTIONS IN THE FRAMEWORK OF EMPOWERMENT OSING TRADITIONAL CULTURE AS A TOURISM DESTINATION IN BANYUWANGI DISTRICT

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Abstract

uncommon for government policies to cause polemics in the lives of indigenous peoples. One of the polemics caused by the government's policy of opening cultural tourism is often detrimental to indigenous peoples. Indigenous peoples often feel like they are being made into a material-oriented spectacle so that their sacred form becomes very disturbed. Customary institutions must be able to play a role in preventing the cultural extinction of indigenous peoples as a result of being eroded by the times.

The Osing Tribe Traditional Institution must have an optimal role in the development of the Osing tourism village in Kemiren Village. The role of the Osing tribal traditional institutions in the development of Kemiren Village can be in 2 (two) forms, namely the role that is directly carried out by the Osing tribal traditional institutions according to their function in village development. As a traditional institution, the Osing Tribe plays a role in providing advice and input in village development meetings. Policies carried out by the Osing tribal institutions if there are problems related to customs in village development. While the indirect role is carried out by the Osing tribal traditional institutions through traditional leaders who are traditional leaders in Kemiren village.

Keywords : Role of Traditional Institutions, Osing Tribe, Tourism

1. INTRODUCTION

Indonesia is an archipelagic country that has more than 17,000 islands, Indonesia is also known as a *multicultural country* that has more than 250 ethnic groups with more than 500 different languages. This cultural diversity rests on the existence of indigenous peoples who live and spread throughout the archipelago. Indigenous peoples are residents who live in community units based on ancestral origins from generation to generation on a customary territory, which has sovereignty over land and natural resources, socio-cultural life regulated by customary law, and customary institutions that manage sustainability. people's lives (Wuradji 1985).

According to the Law of the Republic of Indonesia Number 06 of 2014, Article 1 (one) states that traditional villages and villages are legal community units that have territorial boundaries that are authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin , and/or traditional rights recognized and respected in the government system of the Unitary State of the Republic of Indonesia.

Riswar (2013) in his research said that indigenous peoples are the most decisive subjects whether a culture they have changes or not. If an indigenous people in an increasingly modern era can still adhere to their customs, their culture will survive. However, on the other hand, if indigenous peoples are carried away by the currents of the progress of an increasingly modern era without thinking about the fate of the culture itself, the culture will experience changes and will even disappear. Meanwhile, the government is the most authorized party in determining how cultural preservation can last until later. If traditional culture experiences a shift towards modern culture, traditional culture will disappear by itself. Concerns about the threat made the government issue Law no. 11 of 2010 concerning Cultural Conservation with the aim of protecting and preserving Indonesian culture. However, it is not uncommon for these policies to cause polemics in the lives of indigenous peoples. One of the polemics caused by the government's policy of opening cultural tourism is often detrimental to indigenous peoples. Indigenous peoples often feel like they are made as a material-oriented spectacle so that their sacred form is very disturbed (Setiawan 2011).

Habits and culture are inherited from ancestors that must be preserved, one of which is in terms of traditional ceremonies, dress, house forms, social environment, livelihoods, including religious traditions. The ancestors or ancestors in implementing a custom that became a tradition, of course, weighed the pros and cons of the habit in the form of values and norms that were institutionalized into rules of life, guidelines for life, or customary law. This also happens and applies to the Osing indigenous people. The Osing tribe is an indigenous people inhabited by a group of people who are very strong in holding the culture and customs of their ancestors or ancestors.

Many of the Osing tribe live in Kemiren village, this village has a strategic location in the area of the trip to the Ijen crater. This village has an area of 117,052 m². The Banyuwangi Regional Government has issued Regional Regulation Number 14 of 2017 concerning the Preservation of Cultural Heritage and Customs in Banyuwangi. However, this regional regulation has not been able to fully cover, protect and maintain the existence of indigenous peoples in the Osing MHA area because the regional regulation only covers the scope of preservation of regional cultural heritage and customs which include: protection, development, utilization, maintenance and development and supervision, which focuses on on the aspects of art, archaeological, museums and history as well as related to traditional traditions. In addition, the Banyuwangi local government has also issued Kemiren Village Regulation number 19 of 2015 concerning Traditional Institutions which contains the Rights, Authorities and Obligations of Customary Institutions.

Previously, in Article 18B paragraph 2 of the 1945 Constitution it was stated that the State recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with community development and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law, as well as in Permendagri no 18 of 2018 - Regarding VILLAGES and TRADITIONAL INSTITUTIONS, article 10 states that customary institutions protect cultural identities and traditional rights and preserve customary rights, customary lands, customary forests, and other customary assets and/or assets for the people's livelihoods, environmental sustainability. live, and overcome poverty in the village, the role of traditional institutions is very important in social life for indigenous peoples, especially in Osing

METHOD

In this study, the author uses a qualitative type of research. As for the method used as a reference in this study is descriptive. Descriptive method is a study to find facts with precise interpretations to accurately describe the nature of some phenomena, groups or individuals, to determine the frequency of occurrence of a situation. Survey research is research that takes some elements from the population using a questionnaire as a primary data collection tool (Effendi and Tukiran 2012).

This research was conducted in the Osing Kemiren Traditional Tourism Village, Glagah District, Banyuwangi Regency. The method of data collection in this study used the interview and documentation observation method. This study uses the data analysis method of Miles and Huberman (2007: 20) theory by going through three stages, namely data reduction, data display and conclusion and verification.

RESULTS AND DISCUSSION

Banyuwangi Regency is one of the regencies that is aggressively developing tourism because it has very rich cultural potential. In addition, the location of the area adjacent to the island of Bali has the opportunity for more advanced tourism development. Osing culture has existed for a long time and is still part of the life of the kemiren community, but is also dynamic so that it does not disappear from the influence of western culture which is considered more modern. Kemiren culture is very unique and has a great attraction with different characteristics compared to other ethnic groups in East Java, making it attractive for artistic/cultural, natural and artificial tourism potential.

¹ Banyuwangi Regency as one of the ODTW (tourist attraction objects) in East Java has determined in the 2016-2021 RPJM and 2010-2025 RPJP as the basis for Banyuwangi Regency development regarding the direction of tourism development policies, as follows:

- a. Increasing the income of community members through tourism.
- b. Development of the tourism sector as a source of local revenue.
- c. Increasing the ability of community members to be able to obtain great benefits for tourism activities.
- d. ¹ The realization of a tourism-aware community through Sapta Pesona, so as to create an atmosphere that supports and supports the development of tourism businesses and activities.

As one of the tourist destinations in East Java, Banyuwangi Regency has many interesting tourism objects to be developed, such as nature tourism, historical tourism, art and cultural tourism or other tours. However, there is a different kind of tour when tourists visit Banyuwangi Regency from previous regencies which not only presents its natural beauty, but also focuses on community interaction. Therefore, a special interest tourism type has been developed, namely alternative tourism called the Osing Tribe Traditional Tourism Village, which is located in Kemiren, Glagah District, 5 km from the district government center and 2 km from the district government center . The tourist village here offers tourism activities that emphasize the elements of experience and forms of active tourism that involve tourists in direct contact with the local community. With the characteristics of highlighting the local culture, it is hoped that this tourist village will be able to compete with other tourist attractions.

The development of this tourist village must pay attention to the ability and level of acceptance of the local community which will be developed into a tourist village. This is intended to determine the character and capabilities of the community that can be utilized in

the development of a tourist village: 1) does not conflict with the cultural customs of the local community; 2) the proposed physical development to improve the quality of the village environment; 3) pay attention to the elements of locality and authenticity; 4) empowering village communities; 5) pay attention to the carrying capacity and tamping capacity as well as environmental insight. This tourist attraction offers a rural natural atmosphere that reminds tourists of natural and traditional nuances as well as a strong culture. As a potential tourist village in Banyuwangi district, the Osing tribal traditional tourism village in Kemiren Village has certainly contributed to the local community and most importantly improved the quality of life. living from poverty, in accordance with the National Community Empowerment Program (PNPM) Mandiri No: PM.26/UM.001/MKP/2010, namely increasing community empowerment and independence, and local care groups in tackling poverty in their area and increasing community capital such as critical awareness , social and cultural potential as well as local wisdom.

Customary institutions are indispensable in conveying the aspirations of indigenous peoples to the government. The role of Indigenous Peoples through Customary Institutions is very necessary in order to realize the Regional Regulation on the Protection and Recognition of the Osing Indigenous Peoples. Customary institutions have duties including facilitating the opinions or aspirations of the Customary Law Community to the village government and local government; mediate the settlement of disputes within and/or between Customary Law Communities, and provide decisions on the settlement of customary disputes; To carry out its duties, the Customary Institution has the authority, including managing the rights and assets of the Indigenous Law Community to improve the welfare of the Indigenous Law Community; represent the interests of the Indigenous Law Community in relations outside the Customary Territory; and resolve problems related to Indigenous Law Communities.

The draft regional regulation that has been made and proposed to the DPRD was originally about the protection and recognition of the Osing indigenous people, but changed its face to the Banyuwangi Cultural Preservation Regulation without containing anything about the rights of the Osing indigenous people. Draft Regional Regulation and Academic Paper on the Protection and Recognition of the Osing Indigenous Peoples. The Osing community must be involved which must be studied and understood carefully so that the Draft Perda can represent the Osing community.

The strategic issues that the Osing indigenous peoples can fight for through their customary institutions are strengthening laws and regulations for structuring traditional villages, accelerating integrated traditional village development, empowering traditional institutions, managing traditional-based village development resources and accumulating knowledge about traditional forces in rural areas. Based on these issues, the expected action is the formulation of a Banyuwangi Regency Government Regulation concerning Traditional Institutions and Empowerment of Indigenous Village Communities. The determination of a tourist village by the local government must be able to significantly improve the standard of living of the community itself. Exploitation of cultural tourism must continue to uphold the preservation of the local culture of the Osing people.

The arrangement and management of natural resources should not only pay attention to physical and economic factors, but also local socio-cultural aspects, especially the uniqueness of local cultural values (local wisdom) to be a factor that should not be ruled out. For this reason, spatial planning, in this case the development of the tourism sector, must pay attention to the sustainability of local resources, which include Indigenous Peoples whose rights must be protected and recognized so that the customs built by these Indigenous Peoples become

sustainable. This form of protection includes, among others, promoting FPIC (*Free, Prior and Informed Consent*), FPIC consists of four cumulative elements. *Free*, relating to the state of being free without coercion. This means that an agreement is only possible on the basis of the community's choices; *Prior*, before certain projects or activities (mainly tourism) are permitted by the government, they must first obtain permission from the community; *Informed*, information that is open and broad about the project that will be carried out, both because of its causes and consequences; and *Consent*, the consent given by the community itself.

The changes in the Osing indigenous people above must be addressed immediately so that these changes do not erode the local culture of the Osing indigenous people themselves. The Customary Institution as the organizer of Customary Law has a tough task so that the impact of the tourist village that has been established by the Banyuwangi Regency does not have an impact on the erosion of the culture of the Osing community itself. Traditional institutions must also fight for the Osing Cultural Tourism Village to involve the Osing Indigenous People, so that what is presented to tourists still maintains and presents the cultural meaning.

In the Osing indigenous community, the existence of culture and local wisdom has become the flagship program of Banyuwangi Regency as a tourist destination. The determination of Kemiren Village to become a tourist village will automatically have an impact on the lives of the Osing people. The impact is the tourism behavior style. Structural changes in the Osing society. And changes in the economic aspects of the Osing people.

The Osing community must be the subject of tourism development in their area, meaning that the Osing community through their customary institutions has full power over tourism development and cultural preservation. Through the concept of ecotourism, tourism development emphasizes the potential of nature and cultural arts in a sustainable manner. One of the superior potentials is the Osing culture in Kemiren village where the people are very obedient and obedient to the Osing cultural values in preserving sustainability.

The reality is that the management of the Osing cultural tourism village does not involve the Osing indigenous people in Kemiren Village. The Osing Community Cultural Leader in Kemiren Village, who is usually called "Kang Pur" said that the management of the Osing cultural tourism village in Kemiren Village does not involve the Osing indigenous people at all. The Regional Government prioritizes investors so that the Osing people, especially those in the village of Kemiren, are not significantly affected by the existence of the Osing Cultural Tourism Village. Even the desire of the Osing people of Kemiren Village has proposed the establishment of a miniature Kemiren Village, but until now it has not been realized. Kang Pur also expressed his frustration with the non-involvement of the Osing Community in Kemiren Village to the management of the Cultural Village, he was afraid that the culture displayed in the village was not presented by the Osing people so that it would erase the meaning of the culture presented to tourists.

Tourism in the Osing Kemiren customary area includes natural tourism in the Ijen crater, with the government granting concessions during this covid period, the tour increasingly shows a significant increase in crowds. The management of these tourism activities has involved elements of the local Osing Kemiren indigenous community as field implementers, who can synergize with stakeholders as policy makers, but have not been realized properly in the sense that they have not fully involved the Osing Kemiren indigenous people, the involvement is limited such as guards, levies, delivery services (carts priced at 600,000 to go up and 200,000 to go down), local guides at a price of 250,000 per guide. and local security. In a day at this time the visit is limited to 400-500 people, visiting time starts at 01 in the morning until 12 noon. The visitors are very heterogeneous, including domestic and not even a few who come

from foreign countries, such as the Netherlands, Switzerland, Italy, France (results of interviews with service providers).

In terms of managing the Ijen crater tourism object, the contribution of indigenous peoples has actually been involved, although it is not yet significant in its existence, this is because there are indigenous peoples who are reluctant to do work that concerns their rights in their territory, said the cultural leader of the Osing Community in Kemiren Village, Adi Purwandi who best known as "Kang Pur" .

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Rural development is an important part of national development, considering that rural areas are still dominant (82 percent of Indonesia's territory is rural) and around 50 percent of Indonesia's population still lives in rural areas. In 2008 there were 67,245 villages and only 7,893 urban villages (BPS, 2008).

The importance of rural development is in the context of encouraging economic growth that is in line with environmental conservation and conservation of natural resources by taking into account inter-regional interests and public interests in rural areas, and public interests in rural areas in a participatory, productive and sustainable manner based on community empowerment. Domestic Affairs 51/2007).

In village development, things that need to be known, understood and considered are the various specificities that exist in rural communities. Without paying attention to these specificities, the development program that is being implemented will not run as expected. The specificity of the village in question is, among other things, that rural communities are relatively very strong in their attachment to old values such as culture/customs and religion. The old values or commonly referred to as traditional culture itself according to Dove (1985) are very and always related to the process of economic, social and political change of the people in the place where the traditional culture is attached.

Local institutions/organizations are one of the important elements in village development. Without local institutions/institutions, coupled with bureaucracy and participants, infrastructure will not be able to be built or maintained. Public services cannot be carried out while the appropriate technology will not be optimally placed and the government will not be able to maintain or maintain the flow of information needed by the community. Thus, local institutions are the dominant factor, especially in mobilizing participation. In fact, community participation activities can be encouraged or stimulated by government initiatives or because of their own initiatives (Esman and Uphoff, 1988).

Role is everything that is done by a person or group based on their position and function normatively in society (Soekanto, 1987). In the Kemiren village development activities involved and playing a role in the development, not only the nagari government, but all local institutions and the village community.

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There are 2 (two) forms of the role of traditional institutions in the development of cultural tourism villages in the Kemiren Banyuwangi area. The first is the role that is directly carried out by the Osing tribal institution according to its function as a partner of the government in village development. So that the role of the Osing tribal institutions is only to provide input and advice in the village development process, not as policy makers or organizers in the development of Kemiren Village. Suggestions and inputs given by the Osing tribal institutions in village development are carried out in meetings that discuss village development. Policies

that can be taken by the Osing tribal institutions in village development when the development programs are related to customary issues such as customary land, cultural dances or development programs that are carried out are contrary to the customary norms that apply in Kemiren Village.

The second role of the Osing tribal traditional institutions in village development is the indirect role carried out by the Osing tribal traditional institutions through customary leaders who are members of the Osing tribal customary institutions themselves. The role of traditional leaders in village development cannot be separated from the figures and awards who traditionally (informally) are the leaders in the Osing Tribe in Kemiren village. Or the presence of representatives of the Osing tribal traditional institutions or elements of the Osing tribal traditional institutions in several institutions that are directly involved in village development such as BAMUS and LPMN. A very important role played by *traditional leaders* is in mobilizing community participation in Kemiren village to want to be involved in village development.

The direct role played by the Osing tribal institutions in development is mostly at the planning and coordination stage, especially for the manufacture of legal products, improving infrastructure and public infrastructure development. This activity will usually involve many elements of the institution and the community, so it is necessary to harmonize the interests and problems that may occur. Osing tribal institutions as the highest customary institutions will be able to mediate problems and harmonize interests that may occur in the planning stage as well as those that have occurred in the coordination stage .

The role of the Osing tribal institutions is also present in the development stages, such as in planning, implementation and coordination such as in poverty alleviation activities, customs and activities for cooperating with migrants. At the Development Planning stage, the Osing tribal institutions can be invited to be involved in formulating tourism village development plans. In planning the development of a tourist village, the Osing tribal traditional institution can be invited as a traditional high institution. Osing tribal institutions can provide input on development proposals submitted by meeting participants, that the proposed activities will sometimes intersect with the norms, customs that apply in the Osing Tribe. In addition, for every planned activity related to ulayat land, the Osing tribal traditional institution will also provide solutions so that development can still be carried out.

At the stage of Development Implementation in Kemiren Village, whether it is the implementation of development in the fields of infrastructure, the economy, or the implementation of human resource development, the Osing tribal traditional institutions indirectly have a role in the implementation of development in Kemiren Village. Osing tribal traditional institutions are not physically involved because the Osing tribal customary institutions are the highest representative institutions of traditional deliberation and consensus. Osing tribal institutions in implementing development, especially in infrastructure development in Kemiren Village, can play a role in inviting and ordering the Osing tribal community to be involved in village development. The influence of the Osing tribal institutions on the Osing tribal community is very strong in Kemiren village.

At the Coordination stage, the Osing tribal traditional institutions are partners of the village government in the development of Kemiren Village, so the Osing tribal traditional institutions play a sufficient role in the development coordination stage in Kemiren Village. Coordination in the implementation of development can be carried out by the implementing agencies

themselves, such as the Nagari Community Empowerment Institution (LPMN) and the village government. Coordination is carried out in almost every development activity carried out in Kemiren Village. Village development that involves the entire village community. Osing tribal people who live in villages, around villages and overseas. In order for village development to run according to the goals that have been set and to fulfill the interests of all members of the community, the role of the Osing tribal institutions is very much needed in coordinating the processes, objectives and benefits of each development program implemented. Coordination is also needed so that the development carried out does not conflict with customary and religious norms that apply in Kemiren Village.

At the development supervision stage, the role of the Osing tribal traditional institutions is indirectly carried out by *traditional leaders*. Because *traditional leaders* are closer to development objects or activities. Supervision is mostly carried out in physical development and community development. The supervision carried out is on the accountability and transparency of development activities, so that there are no deviations from either the development goals or the consequences of development, such as to religion and customs. Supervision carried out by *traditional leaders* on the development of Kemiren Village can also be carried out on problems that occur in the village development process. Such as a cross dispute between *the Osing tribal community* and the village government or a third party as the implementation of development work. *The Customary Institution* will call the problematic *Osing tribe or community*, until the best solution and way for the problem is found.

CONCLUSION

The Osing Tribe Traditional Institution must have an optimal role in the development of the Osing tourism village in Kemiren Village. The role of the Osing tribal traditional institutions in the development of Kemiren Village can be in 2 (two) forms, namely the role that is directly carried out by the Osing tribal traditional institutions according to their function in village development. As a traditional institution, the Osing Tribe plays a role in providing advice and input in village development meetings. Policies carried out by the Osing tribal institutions if there are problems related to customs in village development. While the indirect role is carried out by the Osing tribal traditional institutions through traditional leaders who are traditional leaders in Kemiren village.

Cultural values that regulate the behavior of the Osing Tribe community who bring the Osing tribal traditional institutions play a very important role in the development of Kemiren Village, should be used as formal normative elements in Kemiren Village. So that these cultural values are more institutionalized, understood, passed down and obeyed from generation to generation, because there are fears that there will be changes and shifts in these cultural values in the future.

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