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Submission date: 30-Mar-2023 11:50PM (UTC+0700)

Submission ID: 2051162483

File name: PR201898.pdf (468.68K)

Word count: 5438

Character count: 30448

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¹Wiwin Yulianingsih, ²Muhammad Jacky, ³Rivo Nugroho

Abstract--Communities, particularly the millennials, are the main actors in development, thus empowerment-based education is needed. Similar condition also applies for community groups whose survival depends on education. In order for the community to carry out its existential role, the young generation must continue to ingrain the community's cultural values, knowledge, and skills. This study was aimed at describing the implementation of millennial empowerment based on Osing tribe culture in Sapu Jagad Sanggar, Kemiren Village, Banyuwangi. The research used participant observation method, in-depth interviews and documentation of cultural activist millennials, village elders and leaders in Sapu Jagad studio. The results of this study show that millennial generation greatly values the traditional art of the Osing tribe and wish to continue the preservation of their culture. This motivation is not only fostered by nationalism spirit, but also the philosophical values contained in every movement, dance, song, and ceremony that reflects the values of life.

Key words-- Empowerment, Culture, Sapu Jagad Studio.

I. INTRODUCTION

According to Nasution (2004: 10) education is closely related to the transfer of attitudes, knowledge and skills, beliefs, and other aspects of behavior to the younger generation. In a broader sense, education is the process of teaching and learning the patterns of human behavior according to community expectation. Education according to Peter Jarvis (1987) in (Säläwāstru, 2014) is, at long last, aims at preparing a human being to gain daily-life experience, connecting human conscience with the time, reasoning and reflection abilities.

Taking into account that the community, especially the millennials, is the main actor in development, empowerment-based education is required. Similar condition also applies for community groups whose survival depends on education. In order for the community to carry out its existential role, the young generation must continue to ingrain the community's cultural values, knowledge, and skills. This is in line with (Blaak, Openjuru, & Zeelen, 2013:88-97) who suggests that relevant skills and knowledge contribute to the improvement of human life quality. Seen from this perspective, the role of education for development is crucial.

There is a very close relationship between education and culture in the sense that both are related to the same subject, i.e the values. In cultural context, education plays a role as a teaching agent of cultural values. Basically, education is a process of molding the quality of human beings in harmony with their cultural nature. According to (Wiwin Yulianingsih, Supriyono, Ach. Rasyad, 2018) education must focus on the implementation and learning process, especially for adults "The learning process focuses on the adult learning pattern, the point of view for adult education is emphasized that adults have a very strong self-concept".

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In this case, education in community empowerment process becomes a social instrument of the community to develop a system to fostering its members relevant to the demands of times. The globalization era has gave rise to new values, new understandings and changes in all human life aspects; these changes arrived at unpredictable times. Therefore, educational world feels the need to equip itself with learning tools that will produce human of the current times who keep up pace with the global demand. As stated by Wellins, Byham, & Wilson, in (Assen, 2019) *"Empowerment is related to actions on problems that occurred and contribute to the improvement of work quality by initiating changes in the method to finalize the work.."* The mastery of information technology, the supply of professional, skilled and empowered human resources in the community, the ability to apply science and technology, the actualization of a social structure that is open, democratic, humanist, and progressive in the face of advancing times are some of the absolute preparations to be met by all nations to survive in the face of a new society called globalization.

Culture recognizes the space and place of its growth, by undergoing changes, additions, and reductions. Humans do not live in a certain place or space at the same time, we can only move to one specific room at one specific time. This movement resulted in the distribution of culture, from time to time, and from one place to another. As a result, cultures in different places and times could possibly have, in addition to the differences, similar elements. People in Banyuwangi still strictly preserve its customs and culture up to these days. Another unique fact of Banyuwangi is the tourism village that is a travel destination with very intense cultural values. In line with (García-navarro & Martins, 2017) who suggested that the cultural context is crucial for the advancement of human attitudes.

One of the villages in Banyuwangi which still preserves its customs and culture up to now is the Kemiren Village. The village is located not far from the downtown of Banyuwangi. The culture of a community is a strength that has great potential to lead and direct the human as the culture proponent to behave and act based on the knowledge and ideas that characterize the community in economics, technology, social, politic, art, and language fields. As Koentjaraningrat (2004) proposed, in the rural environment the diversity of people and also the culture of Indonesia is still well-preserved, so that the cultures differences of various ethnic groups are still clearly visible. Similar statement also suggested by (Li, Krishnamurthy, Pereira, & Wesemael, 2020) *"Cultural heritage management is recommended to be carried out through a community participation process"*. Culture is the product of creative works resulted by human thoughts, feelings and conscience. The results of this process will mold a specific culture that characterize each group of people. The style or character is much influenced by the nature or character of the local culture, where the people come from or reside.

Through cultural inheritance and internalization to each individual, education presents in the form of cultural dissemination, interaction with local community values and the retention of reciprocal relationships that determine the flow of change in the socio-cultural order of the community in the progression of life and its civilization. At this stage, the education plays a role in human development, as said by John Gillin in Tilaar (1999) who merged the behaviorism and psychoanalysis on personality development, (a) Culture requires conscious and unconscious conditions for learning, (b) Culture, consciously or unconsciously, encourages certain behavioral reactions, (c) Culture has reward and punishment system for certain behaviors, (d) Culture tends to repeat certain forms of behavior through the learning process. This concept is in line with (Dormael,

2016; Khalaf, 2016) in (Li et al., 2020) who stated that *"cultural heritage is managed as a dynamic resource contributing to societies and communities in the present as well as to future generations"*.

In Kemiren Village, Banyuwangi Regency, there is a studio that provides learning facilities for communities of productive age, i.e between 15-25 years, by giving cultural training and education based on Osing cultures to this group of young people. Kemiren Village is located not far from the city center of Banyuwangi. The winding and hilly access to this village turns out to be the one of factors that makes the Kemiren traditional village becomes one of the villages with a well-preserved cultural customs. Kemiren Village with all its uniqueness has become a cultural tourism village for a long time, so that the Banyuwangi Regional Government established Osing Village that located inside the Kemiren Village, Glagah District, Banyuwangi Regency as a cultural conservation site. The name of the Osing village originated from the habit of Osing people who still maintain the local traditions. The word "Osing" in the Osing language itself can be interpreted as "no". There is an anecdote that tells about the existence of the Osing people, when foreigners ask Banyuwangi people, are you Balinese or Javanese? They answered with the word "Osing" which means not both of them.



Figure 1: Map of the research area

The Osing tribe is different from other Javanese people, in terms of language and traditions that they carried from generation to generation up to now. The fast and modern developments are not affecting the Osing tribe. They still carry out their traditions, customs and culture regularly in this millennial era. One of their traditions that is still performed every Eid al-Fitr by the Osing tribe is the *Barong Osing* during *Ider Bumi Ceremony*. This tradition and several other traditions that are still preserved by the Osing tribal community become the main attraction of Osing cultural tourism village.

Osing tourism village is a form of village development that exploit cultural elements and local wisdom of the community. In terms of management, tourism villages are generally managed by the local community, the generated revenues are dedicated for the people and the village, thus the local communities involvement is much important in the development of the Osing cultural tourism village. In addition, the village community also has a special role in the preservation of culture and local wisdom. The main goal of tourism village development is to empower the society using both human and natural resources. This kind empowerment is created by young people in Sapu Jagad studio, Kemiren village. On the other hand, this culture seems to have been passed down from their ancestors since generations, as suggested by (Guzmán, Roders, & Colenbrander, 2017) the management of developing cultural heritage can be made by a landscape-based approach that requires multi-disciplines comprehension to make it a good management. Furthermore, according to Husnéin et al., 2017 in

(Li et al., 2020) there are three international frameworks of cultural heritage management, namely (1) community identification to define the role of the community and its relationship with the cultural heritage; (2) active participatory methods for raising awareness and building capacity of local communities; and (3) community participation to integrate cultural heritage management in sustainable urban development.

The efforts to increase the potential of tourist visit to the area can be conducted simultaneously to optimize the magnificence of Osing cultural tourism. The municipal government has provided the facility in the form of Osing Tourism Village located in Kemiren Village that is strategically located in the route passed by tourists on the way to the Ijen Crater, and established by the national government as cultural village (*desa adat*) due to the existence of the Banyuwangi original community settlement. According to A.Youti (in Wisudana: 2016) in his book "Introduction to Tourism" tourist attraction, a term that is used more often, is everything that attract people to visit a region. Therefore, Osing Tourism Village is provided with the main facilities, in form of an art building as cultural preservation object and supporting facilities, including lodging and public swimming pool as tourism attraction.

In relation to empowerment, Osing village tourism classified according to the objects is a cultural-based tourism village. Since 1996, Kemiren village has been designated as a traditional tourism village of Osing, because it is considered as the protector of the Osing customs and still maintaining the socio-cultural order with the power of traditional values. Osing tourism village offers cultural attractions in the form of tour packages and festivals. One of the agenda of Osing Kemiren tourism village festival is Barong Ider Bumi. A research by Rahayu (2003) revealed that Barong Osing show in Ider Bumi ceremony is a form of community-based tourism as part of villages empowerment. In tourism village concept, the potentials of a village are introduced to tourists in order to improve the quality of life of the village community, and to create an independent and prosperous village.

Empowerment of tourism villages has been established in East Java Province which developed and presented tourism villages as an alternative travel destination along with the rise of mass tourism activities in Indonesia. In East Java, there are 176 registered tourism villages and are gathered by an association called ASIDEWI (Indonesian Tourism Village Association). Osing Kemiren Tourism Village is one of them. The village invites tourists to return to the village, offering education about local products of the village. Beside supporting the local economic activities, the tourists will be able learn about the culture and local wisdom of the village community. In the tourism village, local people and tourists exchange information and share stories about local wisdom and culture found in the region. As visually observed, everything is performed by the millennials as seen in the following picture:



Figure 2



Figure 3

Through the empowerment of tourism villages, the youth and surrounding communities are able to preserve their local customs, arts and culture.

The Osing youths in the future must continue to preserve the culture of Osing tribe in the midst foreign culture that started to penetrate on the sidelines of the current millennial era. As said by (Scheffler, 2011) in (Guzmán et al., 2017) cultural heritage must also seen as a soft advantage, which provides a unique identity to a city or region in the competition for global markets. A outstanding youths are not those who drift into the current of changing times and leave the tradition and cultural customs of their regions, but the ones who can keep up with the changing times and continue to uphold their culture by being actively participating in activities in the villages and cultural communities such as the Sapu Jagad studio, and are able to introduce the existence of unique and interesting customs and culture of Kemiren village to the whole archipelago, even to the world.

II. METHOD

Qualitative methods used in this research was aimed at understanding social realm, focuses on *Milenial Go Local*: Osing Culture based-Empowerment of the Millennials in Sapu Jagad Studio, Kemiren Village, Banyuwangi. Data waerecollected using in-depth interviews, observation and documentation methods. Data analysis techniques performed by data collecting, interpreting, rearranging and interpreting, and final conclusion drawing. The research was conducted in the following stages:

1. Pre-Field Stage
 - a. Determined the research site, conducted since xxx with two field visit in December of PLS students of the 2018 class of Anthropology and Sociology of Education aimed at general reviewing and observing the youth empowerment activities in *Sapu Jagad* studio, Kemiren village. Kemiren Village, Banyuwangi Regency is a very potential research site, due to its uniqueness, interesting and essential social and cultural phenomenon that are potentials to be studied. Kemiren as a tourism village that is well known at national and international level, involves and encourages its youth of productive age to learn and preserve Osing culture.
 - b. Courtesy visit to the head of Kemiren Banyuwangi village and the Osing village elders to ask for permission to do research.
2. Field Work Stage
 - a. Conducted observations in Kemiren Village, Banyuwangi Regency
 - b. Conducted field assessments and assessed the research site to determine the research object, aimed at trying to recognize all elements of the social, physical, natural environment and so on. Beside that, also to prepare

the researchers both mentally and physically, and the equipment needed.

- c. Visited the research site, observed various phenomena, involvement process of the millennial youth in Kemiren Village, Banyuwangi Regency
- d. Determined and selected informants based on research needs.

3. Data Analysis Stages

In this stage, the researcher analyzed the data that has been collected. All data obtained through observation, interviews and notes during field visits were immediately analyzed and listed into a draft of research findings. The next stage is the preparation of research report.

III. RESULTS

Banyuwangi society is rich in cultures and still exists by now, due to the support of its people who are willing and make conscious efforts to preserve the culture. Such culture preservation efforts are seen in communities, studios, and other cultural activists. One of the research sites is Sapu Jagad studio, Kemiren Village, Glagah District, Banyuwangi. Arts that is inherited from the ancestors contains historical, nationalism, magical value, as well as social values and norms for the society. As stated by Leighton & Hughes in (Adina-petru, 2014) "Culture is an organized group of ideas, habits and conditioned responding shared by members of a society".

Barong Ider Bumi is a ritual symbolizing the repellent of diseases that once attacked the village, cast out the evil spirits that were paraded around the village. This ritual is now became a tradition that is routinely performed every year. Whilst Gandrung dance has a philosophical value, resembling people in the past who were lived as farmers and fascinated by Dewi Sri or Dewi Padi who blessed their fields and plantations. This dance was used as an expression of gratitude which manifested in the form of gandrung dance as entertainment. The culture is very much interesting because the quality culture is also influenced by the community beliefs, which is in line with the description of The EUA (European University Association) in (Adina-petru, 2014) "Quality Culture refers to an organisational culture that intends to enhance quality permanently and is characterised by two distinct elements: on the one hand, a cultural/psychological element of shared values, beliefs, expectations and commitment towards quality and, on the other hand, a structural/managerial element with defined processes that enhance quality and aim at coordinating individual efforts".

The Gandrung dance is not performed only as entertainment, but also a medium of fight against the Dutch invaders, where the dancers were served as a guerrilla spy, delivering messages, and gathering logistics. On the contrary, the *Jaran Goyang* dance is perceived by the community as an entertainment dance that tells the story of a woman approached by a man but does not accept it in a good way, thus prompted the man to use the *Jaran Goyang* spell. The concept is in line with Schein, E., in (Adina-petru, 2014) "culture is the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and, therefore to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."

IV. DISCUSSION

Based on the awareness and passion to progress together for a better life, the main actors in this empowerment process are the youth themselves. As Mardikanto and Soebiato (2012: 82) said, "Community participation is an expression of the awareness and concern and responsibility of the community towards the importance of development aimed at improving the quality of their lives."

Based on the findings of the study, it can illustrated that the collaboration system of the millennials has a created togetherness among them. The youths of Osing tribe are also creative in fostering innovation to actualize a culture that contributes to the village revenues. In the process of empowering the millennials in Osing tribe, ethnographic review found that there is an output in the form of youth activity and community participation as the Osing youth performed the empowerment efforts. This is in line with (Laruelle, 2010) that mentioned ethnology is based on a strong empirical foundation which focused on promoting the reconstruction of phenomena and its implementation in the society.

1. Personality in Cultural Process

The function of education in cultural context can be observed in the development of human personality. In this part, education plays a role in the formation of human behavior. John Gillin in Tilaar (1999) brought together the behaviorism and psychoanalysis pointview regarding personality development as follows:

- a. Culture requires conscious and unconscious conditions for learning.
- b. Culture consciously or unconsciously encourages certain behavioral reactions. So in addition to establishing conditions, the latter concept notices the culture as a stimulant for the formation of certain behaviors.
- c. Culture has a "reward and punishment" system for certain behaviors. Each culture will encourage a certain form of behavior that is compatible with the value system of the culture, and impose punishment for behaviors that contrary to or disrupt the peaceful life of a particular cultural community.
- d. Culture tends to repeat certain forms of behavior through the learning process.

Kemiren village community, Glagah Subdistrict, Banyuwangi is inseparable from the learning process, especially the young people in Sapu Jagad studio where they undergone the process of becoming a cultured person, including:

- a. Conscious civilizing process. Teenagers aged 14-16 years in the village of Kemiren consciously want to be a part of the group of people who inherit the culture. They also may take philosophical values that are taught through dance movements as well as words of advice and guidance in the song that is sung by the singer (*sinden*).
- b. By participating and actively involve in Sapu Jagad studio, the youth become more active individuals, get a better understanding of the culture and values of behavioral norms in their society.
- c. Every prohibition and order performed by the young people, both the logical (reasonable) and the ones beyond human reasoning capacity (unseen); they learn to accept and understand that they are part of the culture to be maintained.
- d. Since the dance and barong is very popular and contains high cultural value, the enthusiasm of this youth is increasing even further.

The cultural process is also inseparable from the learning process, as stated by Widasta Septian (2018: 38) that the entire learning process constantly involves the entire existence of internal elements in interactions with the environment.

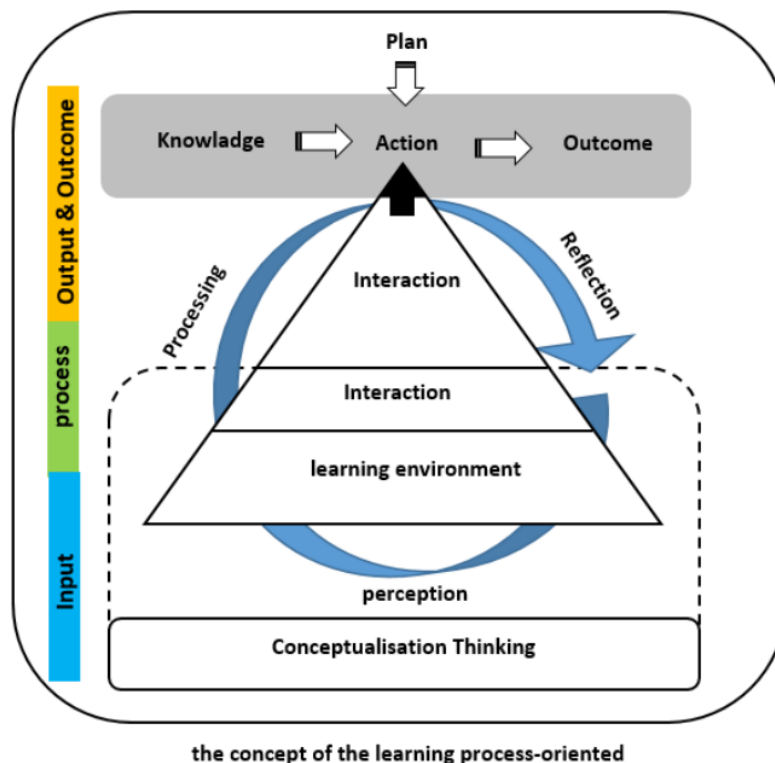


Figure 4

2. Culture Transmission

A widely known process related to culture is the transmission of culture. To prove this concept, let us look at the aspects of cultural transmission put forward by Fortes in Koentjoroningrat (1999). In the transmission we will see three main elements, namely (1) the elements being transmitted, (2) the transmission process, and (3) the mode of transmission. This is in line with (Silvey, Kirby, & Smith, 2019) that mentioned *Cultural transmission may provide an important baseline that facilitates coordination that begins with the innovation of systems and communication categories..*

The transmission process includes the imitation, identification and socialization stages. Imitation process means the act of imitating the behavior of those around you. The first imitating act started from imitate the people in family environment and increasingly become wider, to people in local community. The elements being imitated are as mentioned above. Whilst, the transmission of elements cannot occur by itself. As stated earlier, humans are the actors and manipulators in their culture. Therefore these elements must be identified.

V. CONCLUSION

Local culture that is based on cultural values contained in the former local community still exists today in an increasingly modern society. Local cultures, especially the ones in the village of Kemiren, become icon of the Banyuwangi cultural village. The involvement of young generation, who are the greatest resources to maintain the cultural values, is actualized by them becoming traditional dancers at the age of 14-16 years. In addition, the government also made efforts in supporting the culture maintaining process by incorporating traditional arts into local content subject in schools. Community involvement in tourism activities will directly contribute to the economy because tourism has a quite significant "multiplier" effect in terms of the economy.

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