

Research Article

Cultural Resilience among Indigenous Community: Exploring the Local Life of Barong Ider Bumi in the Osing Community, Banyuwangi

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ORCIDMeidi Saputra: <https://orcid.org/0000-0001-9483-3115>**Abstract.**

The Osing Indigenous Community is one of ethnic that exist in Kemiren, Banyuwangi, East Java. They have a unique culture that form local wisdom values. One of these is Barong Ider Bumi. This research aims to explore cultural resilience by investigating the local wisdom contained in the Barong Ider Bumi Tradition. This research was conducted using a qualitative and case study method. All data were collected through interviews, observations, and document analysis. The research shows that Barong Ider Bumi is not only a traditional performance, but also contains deep local wisdom values such as mutual cooperation, helping each other, and belief in God. This tradition reflects the cultural resilience of the Osing people and their close relationship with humans, nature, and ancestral spirits. The research also identified challenges and opportunities in maintaining the continuity of Barong Ider Bumi amidst the dynamics of changing times and modernization. By understanding the values of local wisdom and adhering to traditional policies, it is hoped that the Osing people can maintain and develop their cultural heritage as an integral part of local identity. Overall, this research makes an important contribution to understanding the role of local wisdom in maintaining and strengthening cultural resilience. The implications can be used as a basis for efforts to preserve and develop traditional culture, as well as to provide inspiration to the Osing community and similar groups to maintain and enrich their cultural heritage.

Keywords: Barong ider bumi, local wisdom, cultural resilience, osing communityCorresponding Author: Meidi Saputra; email: meidi.saputra.fis@um.ac.id**Published:** 3 July 2024

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1. INTRODUCTION

Covid-19 pandemic have affected all country around the world. In Indonesia, since have been publish in March 2020 it is affected not only general public but also indogeneous community in Indonesia. Indonesia has a lot of indogenous community such as Samin, Tengger, Osing and many more. They have unique way to overcome the unplanned situation such as Covid-19 Pandemic[1]–[8]. Osing community that located in Kemiren village, Banyuwangi is one of the example that indogenous community can be survive and passed the pancemic situation. They still intensively preserving local wisdom, both

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the community and government institutions have synergy in preserving it. Local wisdom can include traditional values or customs, as well as the social life of the community, and is a cultural heritage passed down from previous generations and is a characteristic of a protected community. The patterns that are clearly depicted in the community of Kemiren village as a traditional village are religious and communal magic. Religious magic is a combination of people's beliefs in two supernatural and worldly beliefs. This is reflected in the implementation of local wisdom of the Kemiren Village Community which is closely related to the community's belief that ancestral beliefs were inherited from the Cili Patriarchs, who are considered the ancestors of the Osing Kemiren Traditional Community [9]–[11].

Types of local wisdom are divided into two categories, as traditional teachings and community habits. General and specific local wisdom is differentiated based on the time of implementation. Apart from that, local wisdom is based on the contents or traditions of the community. This is differentiated based on the ancestral heritage and traditions of the Kemiren Indigenous community, the following forms of local wisdom are Barong Ider Bumi and Tumpeng Sewu which have meaning in every ritual of their belief. Furthermore, the local wisdom of the Osing Indigenous community is translated into the teachings of community customs. One of the traditions that is still preserved by the community is the use of the Osing kemiren language, mutual cooperation, or melabot when residents participate in celebrations or large activities. This tradition describes the style of society which means communal [9], [12]–[14].

Based on the Nature of Values (Axiology), Osing local wisdom functions as a tool to connect social relations. The Pragmatic Theory of Value, which is neither permanent nor relative, is a suitable theory. Considering whether the culture and conditions of society in an area have changed is important to provide appropriate and fair references. If studied using structural functionalism, this is called adaptation. Even though it is adapted to workplace circumstances, it does not change the achievement of value goals. The implementation of traditional teachings as one of the local wisdom values of the Osing Indigenous Community cannot be postponed under any circumstances. This was exemplified in the implementation of Barong Ider Bumi during the Covid 19 disaster in 2019. The strategy used was limited implementation with the assistance of health workers and carried out virtually for village communities, closed to tourists. The implementation of Barong Ider Bumi was carried out on the basis of belief embedded in society, apart from that it did not want to repeat history that had previously occurred and had an impact on the condition of Kemiren residents [9], [15], [16].

Cases have occurred with Kemiren residents who did not celebrate Barong Ider Bumi, as a result, they experienced social anxiety due to illness and unusual events. Even in other situations, family members who own the Barong suddenly get sick, then grin like the Barong and eventually die. Ritual discourse has become an important part of the life of indigenous people in Osing, Banyuwangi. Phenomena like this show that people's belief in rituals originating from ancestral heritage is an important part of religious structures and daily cultural practices. Ignorance of ritual celebrations caused a "commotion" in the culture. This is indicated by the psychological burden experienced by the individuals or parties involved, which causes disharmony in social relations, which has an impact on social structures, social relations between individuals, social groups and social institutions, creating disharmonious relations. A similar case was that Keboan/Kebo keboan in 1965–1966 was not celebrated because of the unstable socio-political and social conditions in Indonesia, causing oddities to befall residents, including being possessed like a raging buffalo screaming [11].

The findings above show that the existence of Barong Ider Bumi is not only an artistic event, but also an eternal representation of strong local wisdom, depicting the cultural heritage that has been embedded in the daily lives of local people. Barong Ider Bumi conveys the cultural values, morality and beliefs of the Osing Kemiren people through dance, costumes and music. Each element of the performance has a deep meaning that is passed down from generation to generation, and reflects the local wisdom that is the basis of life for the Kemiren community [17].

The importance of implementing Barong Ider Bumi for society, Osing explores the meaning behind the existence of Barong Ider Bumi which is still implemented today, which is also a challenge for all elements of society. especially in times of continuous development, local wisdom is very difficult to maintain because the Osing community is increasingly developing and has different characteristics from generation to generation. Moving on from this reality, researchers are interested in conducting research on the existence of the local wisdom of the Kemiren Community which is still sustainable today, while this research acts as a development of previous research which focused on the local wisdom of Barong Ider Bumi. We aim to explore the local wisdom in Barong Ider Bumi among Osing Community in Banyuwangi.

2. METHOD

This research uses a qualitative approach with a case study method, chosen because the aim is to deepen the understanding of local wisdom in the Barong Ider Bumi Tradition. The case study method is used to gain an in-depth and contextual understanding of the role of these traditions in maintaining and developing the cultural resilience of foreign communities. The location of this research was carried out in Kemiren village, Banyuwangi district. Interview informants were village heads as policy makers, cultural experts and local communities who know about Barong Ider Bumi.

Community involvement can be seen based on participation in the implementation of Barong Ider Bumi. In this research, the data collection process involves three main techniques, namely interviews, observation, and document analysis. Interviews were conducted to obtain direct views from the village head, tradition holders, cultural experts and local communities who have knowledge about the Barong Ider Bumi Tradition. All respondents were willing to conduct interviews and all information was for research purposes only. Researchers asked respondents to read the informed consent and sign the form if they are willing to be interviewed. Each interview was conducted within 30 – 50 minutes with 20 questions that have been adapted to existing research ethical standards. In order to validate the research findings, this research uses triangulation of techniques and sources. Observation was made by systematically observing and recording phenomena of Barong Ider Bumi procession. Besides the authors also done the document analysis called Mocoan Lontar Yusuf book, which is one of the manuscripts documents that explain how Osing community should live their everyday life.

3. RESULTS AND DISCUSSIONS

Since Covid-19 occurred in Indonesia many community was suffering and need help. Osing community with their believe try to overcome the situation with their local wisdom that reflected (1) as a group identity, (2) as a link in a social network, (3) as an important part of culture, (4) as a component that makes a group unique, (5) as a perspective in interaction, and (6) encouraging a spirit of cooperation and togetherness. The local wisdom of each region is of course different depending on its function and characteristics, thus reflecting the diversity and richness of each region [18].

Barong Ider Bumi from the Osing Tribe from Kemiren Village, Banyuwangi Regency is one of the local wisdoms that has the above roles and characteristics. The fact that not all Osing tribes have Barong shows that Barong Ider Bumi is one of the group's identities.

Apart from that, the Osing tribe has a unique identity in other areas, such as Seblang which comes from Olehsari and Bakungan, and Keboan or Kebo-keboan which comes from Aliyan and Alas Malang. Barong Kemiren is not only a tourist asset, but also an effort to promote and maintain Osing culture. It is also a local intelligence, or genius locus, which holds a wealth of philosophical, artistic, and architectural knowledge. Barong Ider Bumi was created at the request of the great-grandfather of Cili through a dream, appearing when Kemiren Village was hit by the Pagebluk epidemic. Uleg-uleg Sur, who received instructions through a dream, made two barongs, namely Sunar Air and Macan Lundoyo, to cleanse the village of the plague. The village cleansing ritual was carried out, successfully expelled disease, and continued to be repeated every year on the 2nd of Shawwal (Ider Bumi) and the month of Dzulhijah. Barong is now more than 450 years old, celebrated as a village celebration, and when Great-grandfather Samsuri was a teenager, he was 250 years old [17], [19].

The term Barong Ider Bumi was previously called the Barong procession which means going around the earth, a ritual around the place of footing which is intended as a form of gratitude and as a ritual of exorcism from various dangers or can be called repelling evil. Apart from that, there is a new goal for implementing Barong Ider Bumi, as a tourism promotion medium for Banyuwangi Regency with its ethnic diversity. This certainly brings benefits to the Osing tribal community [1][15][6][10][18].

The sacred meaning of the Barong Ider Bumi ceremony cannot be separated from Sanimah's role as the key keeper at the grave of Buyut Cili, who then becomes the main handler of the Barong Ider Bumi. Sanimah and Buyut Cili was believed to be the ancestor of Osing community. They give their blessing through people that become Osing Leader. For the Osing community, especially those who inherit traditions and indigenous people, this ritual is considered as an ancestral heritage that has spiritual value and must be lived out regularly every year, even in the modern era like now. Apart from that, the implementation of Barong Ider Bumi as a cultural heritage that has been passed down from generation to generation becomes a link from previous generations to the next generation. Apart from that, seen from a social interaction perspective, the implementation of Barong Ider Bumi can increase togetherness and cooperation between residents, this is because the implementation of Barong Ider Bumi requires a lot of community cooperation so that it can foster a spirit of mutual cooperation between the community itself [19]–[21].

Based on the explanation above, the Barong Ider Bumi tradition in Osing Kemiren culture in Banyuwangi has a deep meaning and includes several aspects: First, spirituality and culturalism, in the traditional beliefs of the Osing people, barong is often

considered a spiritual form that reflects protection, courage and strength. On the other hand, Ider Bumi, which is associated with agriculture and has a strong connection with nature, may reflect a deep connection with nature and balance in the cycle of life. Second, symbolism and local wisdom, Barong Ider Bumi can also function as a symbol of efforts to maintain the local wisdom of the Osing people. This performance can convey the message that it is important to maintain traditions, cultural values, and strong ties with the surrounding environment. This finding is in line with local wisdom in the Hikayat Komerling Pitu Phuyang. Existing local wisdom reflects religious values, which are reflected in the implementation of the joint prayer procession led by the state pandita Liman Meraksa. The prayer was held as part of the ceremony to send off the paksi, who were preparing to begin their journey in search of the land of hope [19], [22]–[24].

Third, Cultural Heritage and Identity, the Barong Ider Bumi performance is an essential element in the cultural identity of the Osing Kemiren community. Through every movement and costume, this tradition becomes the guardian of cultural heritage which continues to be enriched and passed on from one generation to the next. Fourth, Harmony and Natural Balance, Barong Ider Bumi may reflect the concept of balance between humans and nature in certain situations. In this case it is used as a symbol of safety from danger or bad things. This can foster a spirit of cooperation, solidarity and unity in maintaining cultural values. This is in line with research conducted by Hilda [25] through the local wisdom of Dalihan Na Tolu, apart from a local cultural identity, it is hoped that the local wisdom of Dalihan Na Tolu will raise awareness of the environment, so that sustainability and harmony can be maintained. Harmony, cooperation and mutual respect are considered as values that need to be developed to foster a sense of care and commitment to maintaining the environment as a place that must be protected and preserved in order to achieve a balanced life [19], [22], [25].

The cultural values contained in the Barong Ider Bumi tradition play an important role in forming a local cultural identity which contains various messages, both verbal and non-verbal. The verbal message conveying that the barong is believed to be able to ward off bad things, while the non-verbal message suggests that it is a unifier of the Kemiren village. Through the defense of the Barong Ider Bumi tradition, it illustrates the very close relationship between local wisdom and cultural sustainability. However, along with globalization, challenges have arisen in the inheritance of local wisdom, including in the implementation of the Barong Ider Bumi tradition, one of which is the decline in interest in preserving Barong Ider Bumi even though in its implementation there is still a lot of public interest in attending this tradition. The significance of the impact of

globalization on the Barong Ider Bumi tradition is due to the influence of foreign culture, changes in values and priorities as well as cultural commodification [17], [22].

Based on the challenges described, within the framework of Talcott Parsons' structuralism-functionalism theory, it is hoped that the Osing Kemiren Tribe can maintain the values in society without changing them. This is done through adapting and adjusting the values, strategies and patterns used to achieve goals that remain intact. Even though the implementation is adjusted to the situation in the field, the objectives of these values are still maintained without changing them. As a concrete example, is the implementation of Barong Ider Bumi during the Covid-19 pandemic. The existence of efforts to achieve goals remains the second condition of the structuralism functional theory called Goal Attainment [15], [16], [26].

Moving on from this phenomenon, there have been efforts or strategies that have been carried out by the Osing tribe in Kemiren Village to maintain local wisdom. This is due to people's belief in traditions, which if abandoned will bring disaster to village residents, whether they will get sick or it is believed that people will die. Therefore, the Barong Ider Bumi tradition during Covid-19 continues to be carried out with the presence of no more than 20 participants from the Barong Ider Bumi implementers and their complement. Yes, restrictions on Barong Ider Bumi performances are carried out by adjusting fairly strict health protocols such as the use of masks, physical distance and limiting the number of spectators. The digital steps that can be maximized in the era of modernization are the use of technology as a documentation tool and the virtual dissemination of Barong Ider Bumi activities. This adaptation process is also supported by the government and the community who help maintain the solemnity of the Barong Ider Bumi tradition even though it is carried out virtually.

Based on the description above, it can be interpreted that in the Barong Ider Bumi tradition there is an alignment of traditional teachings with the direction of policy makers. Proof of the virtual procession of the Barong Ider Bumi Tradition in the absence of people watching directly shows that there is obedience to the leader which is really needed in crisis conditions. This obedience is born from within the community on the basis of trust or belief. Acting as a community with a communal style, the people of Kemiren village really prioritize the values of togetherness, which includes providing support for government policies and programs and mutual cooperation, especially in times of crisis. This compliance is due to the existence of traditional institutions which function as a reservoir for the aspirations of the community, as well as being a struggle for the preservation of local culture, so that it can respond to the occurrence of cultural changes due to changes in society along with globalization [9], [27].

The existence of the Barong Ider Bumi Tradition reflects the cultural resilience that is firmly preserved by the Osing Community in Kemiren Village. This cultural tenacity is one of the conservation efforts which certainly helps enrich local wisdom in Indonesia. The Barong Ider Bumi tradition provides the basis for the preservation and development of traditional culture. In this way, our understanding of local wisdom and the importance of preserving cultural heritage increases. This tradition also inspires the Osing community in Other Villages and similar groups to participate in conservation efforts, maintain the continuity of their respective culture or local wisdom, and enhance the traditional values contained in Barong Ider Bumi. Therefore, studies regarding the existence and resilience of culture in the implementation of Barong Ider Bumi can be used as a basis for making better policies to maintain and develop traditional culture among the Osing community in Kemiren Village.

4. CONCLUSION

The conclusion of this research is that the Barong Ider Bumi tradition, as part of the cultural heritage of the Osing community in Kemiren, Banyuwangi, has a vital role in maintaining and advancing cultural resilience. Since Covid-19 pandemic, Osing community believe that they survive the pandemic because they believe in God, help each other and follow their local wisdom. Even though it is faced with obstacles and challenges, especially during the Covid-19 pandemic, the Barong Ider Bumi tradition is still held with certain adjustments according to the situation, while still maintaining the essence of the main values of this tradition. Overall, this research makes significant contribution to understanding the role of local wisdom in maintaining and strengthening cultural resilience in unplanned situation such as Covid-19 pandemic.

In the conclusion, you should restate the thesis and show how it has been developed through the body of the paper. Briefly summarize the key arguments made in the body, showing how each of them contributes to proving your thesis(12).

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