

Conference Paper

Local Wisdom and the Traditional Marriage Law of Osing Kemiren Village in the Era of Information Technology

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Abstract.

Kemiren Village is one of tourist villages. It is located in the eastern tip of East Java province. It was chosen as the traditional tourism village of the Osing tribe because Kemiren village was still very substantial in maintaining the preservation of Osing customs, traditions, arts and culture, and the pattern of the social life of its people. This form of local wisdom was manifested in various aspects of life, both in the sacred and profane realms. Various traditional rituals continued today, such as the *barong ider bumi* ritual, *tumpeng sewu*, *ten ewu coffee* and the *gedhogan* festival which conveyed the meaning of gratitude for crops, asking for protection from epidemics and diseases as well as brotherhood with fellow villagers and guests who attend the event. The people of Osing Kemiren village have still maintained the preservation of customary law to this day, both in matters of marriage and inheritance. The information technology era that was currently developing has had a positive effect on the people of Osing Kemiren village, namely to promote Osing Kemiren village as a tourist village, as well as to encourage progress in other public services. However, it does not affect behavior in daily life as well as customary laws and habits that apply among the Kemiren village community.

Keywords: Kemiren village; customary tourism village; local wisdom; customary laws; the digital age

1. INTRODUCTION

Kemiren village is a village located in Glagah sub-district, Banyuwangi Regency. Kemiran village is 177.052 ha large with a total population 2.569 people. It is named Kemiren because based on a hereditary story, there were many Kemiri and Durian trees there until it is called Kemirian or Kemiren. Kemiren village location is quite close to the downtown of Banyuwangi City.[1]

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Source : Google, September 2022.

Figure 1: Location of Kemiren Village.

According to history, the people of Kemiren village came from people who exiled themselves from the Majapahit kingdom after this kingdom began to collapse around 1478 AD. Apart from heading to this area on the eastern tip of Java Island, the Majapahit people also fled to Mount Bromo (author: being the Tengger Tribe) in Probolinggo Regency, and some fled to Bali Island. This group of people who exiled themselves in the eastern tip of Java Island then founded the Blambangan kingdom in Banyuwangi which had a Hindu-Buddhist pattern like the Majapahit kingdom. The Blambangan kingdom ruled for two hundred years before falling into the hands of the Islamic Mataram kingdom in 1743 AD.[2] Until now, the Hindu-Buddhist influence from the Majapahit kingdom has greatly influenced the traditions and culture of the Osing people. Even though currently the majority of the Kemiren people are Muslim, they call themselves derivative Muslims, that is because their Islamic religion was passed down from their parents, Not from what they choose.

The Osing tribe is a native tribe of Banyuwangi. But among the various villages in Banyuwangi, Kemiren village is the one with the majority of the population being the Osing tribe who are still very strong in maintaining their Osing traditions. This village still adheres to local customs, traditions, and culture that they brought from their former elders. Because it is often said that Kemiren is the soul of the Osing Tribe in Banyuwangi.

Agus Suprijono said that when compared to the Osing tribe in other villages, the Osing tribe of Kemiren village still shows a socio-cultural life structure which is the strength of traditional values. This is the factor causing Kemiren village to be designated as a cultural heritage in preserving Osingnya.[3] It is appropriate to designate Kemiren village as a Traditional Tourism Village of the Osing tribe in 1995 by East Java Governor Basofi Sudirman.

The designation of Kemiren village as an Osing Traditional Tourism Village has brought many changes to the village because the designation as a Tourism Village must of course be supported by various facilities and infrastructure to attract tourist visits to Kemiren. The entry of the internet into Indonesia around 1994 strongly encouraged the promotion of Kemiren village as an Osing tribal tourism village.



Source : primary data, September 2022.

Figure 2: The Entrance Gate of Kemiren Village.

Along with the progress of the times, the children of Kemiren village have also enjoyed progress in the field of education. If a few years ago the majority of Kemiren village children received education, on average, only up to Junior High School (SMP) and Senior High School, now quite a lot of Kemiren village children have received tertiary education. [4] The opportunity to receive higher education will certainly open up opportunities for the youth of Kemiren village to work at a higher level and have a diaspora from Kemiren village.

Until now, the people of Kemiren village still maintain their local wisdom, customs, and traditions. However, developments in the field of physical development, more open access to education, and developments in information technology have no doubt affected various aspects of people's lives. It is an interesting question to study, will this affect local wisdom, cultural traditions, and customs that apply in the Osing community, and how do these customs and habits adapt to the times? What is novel in this paper is an analysis of technological developments and their influence on local wisdom and customary law in Kemiren village.

2. METHODOLOGY

This study uses a sociological juridical approach because to see the law that lives in society must be done by researching and searching for primary data that comes from the community itself. Primary data were obtained from informants and informants, namely the customary elders of the Kemiren village, the head of the Kemiren village, and the Osing Banyuwangi tribal community. Secondary data is in the form of primary legal materials, secondary legal materials, and tertiary legal materials. The data obtained in this study were analyzed by qualitative analysis.

3. RESULTS AND DISCUSSIONS

1. Local Wisdom of Kemiren Community

As a village that still strongly maintains its custom and tradition, Kemiren village is rich of local wisdom. This local wisdom is ingrained in daily life in the form of respect habits towards the *pepunden* and ancestors, respect towards nature, and daily life, tradition and art culture inherited hereditarily from generation to generation. This local wisdom is then manifested in various life aspects either in the sacred aspect or the profane aspect.

In the sacred aspect, Kemiren village is well known for its peace. According to Mr. Suhaimin, the traditional leader of Kemiren village, it is because religion and culture are not in contrast to each other.[5]

Kemiren village has a *pepunden* called Buyut Cili. *Petilasan* of Buyut Cili is visited by the communities to pray and ask for smoothness and to stay away from dangers. Kemiren people believe that Buyut Cili is the ancestor who takes care of Kemiren village. Based on the information from Mr. Suhaimin, it is said that Buyut Cili is the sourdough of Kemiren village.[6] Kemiren People believe that Buyut Cili is a

person who has supernatural power coming from Majapahit who embraced Hindu Religion. “Cili” name in the Osing language means “escape”. But based on another version, Buyut Cili lived in Kemiren village because of the pressure from Demak Kingdom.[7]

Looking at the Majapahit Kingdom’s collapse, most likely this is true. Based on history, Majapahit Kingdom experienced a setback after Hayam Wuruk died in 1389. The power struggle among Hayam Wuruk’s Descendants, accompanied by pressure from the Demak Kingdom caused the remaining people were evacuated to some places such as Bromo Mountain Slope (Tengger Tribe), Blambangan (Osing Tribe), and Bali.[8] The destruction of the Majapahit Kingdom marked the beginning of the Islamic Kingdom in East Java. The remnants of the Hindu Majapahit Kingdom still exist until now namely some temples in the Banyuwangi area, such as Kawitan temple in Alas Purwo, Minak Jinggo Temple, and so on. Religiously, even though nowadays Osing people are Islam, but this existed Islam religion is called a “hereditary religion”, namely because the Islam religion is inherited from their parents (the mother and the father).[9] Besides, in the Osing Community of Kemiren village, they still have strong respect towards “*pepunden*” namely the ancestors who are still respected for their existence until now. Petilasan Buyut Cili for instance, is still kept and maintained very well. Buyut Cili is trusted as the pioneer ancestor who founded this Kemiren village.

In the profane aspect, several habits exist in the Kemiren community which can be categorized as profane aspects of local wisdom. But the boundary between the sacred and profane aspects is very thin. These sacred and profane aspects cannot be completely separated.

In the agricultural sector, for example, around the 1970s, 100% of Kemiren villagers were farmers as their livelihood. Nowadays, they still work as farmers amounted 80% of the total population, while the other 20% work as laborers, merchants, soldiers, and so on. Kemiren farmers have a principle namely: “Before the chicken crow, they have gone to the field. After the chicken sleep, then they go home”. This describes how persistent the people of Osing Kemiren are in running their farming job.[10]

At that time the farmers carried out organic farming. But now there has been a shift. A small proportion of the people of Kemiren still rely on organic farming, although most of the others have started to switch to inorganic fertilizers.[11] Musafiri, Utaya, and Astina in their 2016 research explained that the majority of the people of Kemiren village have a livelihood as farmers. And as Indigenous

peoples, they adhere to a certain value system in their agricultural pattern. They hold a ceremony of salvation in the fields when they are about to carry out a stage in the farming process. This is done because they believe that by doing thus have surrendered themselves to God for the activities to be carried out.[12] The ceremonies accompanying the farming process illustrate that there are sacred aspects of farming life. The belief in Dewi Sri as the Goddess of Fertility is very strong. One form of respect for Dewi Sri, among others, is realized in the form of the Gandrung Dance which is a typical dance art from the Banyuwangi area. The word "Gandrung" is interpreted as the fascination of the agrarian Blambangan people with Dewi Sri as the Goddess of Rice who brings prosperity to the community. [13] The influence of technological advances in agriculture on the Kemiren village community, among others, as follows:

- (a) The trend of using inorganic fertilizers in agriculture to replace organic fertilizers. One of the reasons is that the use of manufactured fertilizers (inorganic) is cheaper than manure (organic fertilizer).
- (b) The use of tractors to replace cows or buffalo which in the past were used as tools to plow the fields.
- (c) The use of a rice huller to replace a mortar and pestle as a rice pounder.

Advances in information technology play a role in promoting tour packages for trekking in rice fields, plowing fields, and planting rice. [14]

2. Utilization of Information Technology in Kemiren Village

The designation of Kemiren village as a Traditional Tourism Village of the Osing tribe in 1995 had a positive impact on the people of Kemiren village. This is because Kemiren village has received more attention from the Government of Banyuwangi Regency in the development of facilities and infrastructure to support Kemiren village as an Osing Traditional Tourism Village, as well as maintenance of things that have been designated as tourist attractions.

The inauguration of the Banyuwangi Digital Society in the form of 1,100 wifi points in Banyuwangi Regency by the Minister of Communication and Information, Tifatul Sembiring in 2013 made efforts to promote tourism in Kemiren village easier. Smart Kampung is an integrated village development program that combines the use of fiber-optic-based information technology, productive economic activities, creative economic activities, improving education, health, and poverty alleviation efforts. [15]

There are seven criteria for Smart Village, namely public services, economic empowerment, health services, educational and art-cultural development, capacity building for integration of poverty alleviation of human resources, and legal information literacy. In the field of economic empowerment, the smart kampung program makes the village hall a productive economic center through the development of various types of businesses facilitated by the local government, such as batik and processed agricultural products. The results of business development will later be sold or marketed through the Banyuwangi-Mall.com online shopping site.[16] Based on these data, it can be concluded that the Government of Banyuwangi Regency provides facilities and encourages the use of information technology for various benefits for public services and village development.

How is the use of information technology in Kemiren village? Advances in information technology greatly support the promotion and development of Kemiren village as a tourist village. With this information technology facility, the Kemiren village Government has created a website at the following address:<https://kemiren.com/>. This village website, apart from containing official information about the profile of Kemiren village, also provides information about the tour packages offered, village shops that sell Kemiren specialty coffee, Kemiren homestays, cultural educational tours, Kemiren special culinary delights, and so on.[17] In addition, Kemiren village also has social media in the form of Instagram @desa_kemiren as a means of promotion and publication of various cultural activities and attractions.

Tourism promotion is also supported by the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency by creating a Tourism Village Network website or JADESTA at the address:<https://jadesta.kemenparekraf.go.id/>. In this network, the Ministry of Tourism offers a total of 4,709 tourist villages throughout Indonesia. One of them is the Osing Kemiren Traditional Tourism Village which can be accessed via the web address:https://jadesta.kemenparekraf.go.id/desa/adat_osing_kemiren. [18], [19].

Tourism promotion is not only through these two pages. With Kemiren village being increasingly recognized as a traditional tourist village of the Osing tribe, people who visit Kemiren, when they upload their activities in Kemiren village, indirectly participate in promoting Kemiren village. Various television stations and other mass media took part in promoting the tourism village of Osing Kemiren.

1. The Effect of Advances in Information Technology on Customs and Customary Laws that have been Lived by the Kemiren Village Community

It has been revealed that the Kemiren village community is a community that is very firm in holding on to traditions passed down from generation to generation. In this paper, the author distinguishes between Custom and Customary Law (Adat recht, Customary Law).

The term customary law (adat recht, customary law) was introduced by Van Vollenhoven and Snouck Hurgronje. Van Vollenhoven and Snouck Hurgronje introduced the term customary law to denote customs that have legal consequences, in contrast to customs that do not have legal consequences. In line with the two experts, Djodjodigono stated that customary law is the law that is rooted in the thoughts and views of people's lives; and its principles were studied and inferred from common customs, concepts, and ideas as manifested in the conduct and judgments of local or tribal chiefs and officials, and in popular proverbs and sayings.[20]

The cultural traditions (customs) and customary law in the Kemiren community can be described as follows:

1. 1) Cultural Traditions (Customs) of Kemiren Village

Kemiren villagers have some customary rituals that are conducted every year. Both of these rituals are:

1. a) *Barong Ider Bumi*, and

2. b) *Tumpeng Sewu*.

Barong Ider Bumi Ceremony is conducted every 2nd of Syawal, namely 1 day after 'Idul Mubarak. Why is it called Barong? Barong is believed as a mystical animal kept by Buyut Cili.

Barong Ider Bumi ritual ceremony is started by conducting a ritual at *Petilasan* of Buyut Cili. This ritual is meant to beg for permission of carrying out the village ritual as "*tolak balak*" (rejecting danger). *Petilasan* of Buyut Cili is sacred by Kemiren villagers until it is always visited with the intention to beg for permission in village *pepunden*. In the event of *Barong Ider Bumi*, the people who visit *petilasan* is only those who play the Barong. From the *petilasan* of Buyut Cili, the Barong procession walks to Kemiren village from the east heading to the west, then coming back to the east again. Afterward, it is closed by "*slametan*" by eating together (*tumpengan*) with Kemiren villagers by taking place along the road of Kemiren village.[21]

Providing food for Barong Ider Bumi Ritual is conducted specifically. Not everyone can cook for this ritual. The people who may cook for this ritual must be the women

has come to menopause period. Also in cooking, the food may not be tasted. Tasting food is as if preceding tasting the food. Thus, the people then eat “the remaining food” because it has been tasted previously.

Another customary ritual in Kemiren is *Tumpeng Sewu*.^[22] *Tumpeng Sewu* tradition has been implemented hereditarily. In the past, it was called as “*Slametan Kebonan*”. Kemiren village was the forest of Kemiri trees. Because of an abundant result, then *slametan*/thanksgiving on the garden harvest. The more the Kemiren villagers, the *Slametan Kebon* finally becomes *Slametan Kampung* (Village Thanksgiving). According to the information from Mr. Suhaimin, started in 2007 *Slametan Kampung* was named “*Tumpeng Sewu*”. Because the number of families in Kemiren amounts to more or less 1.100 families, then if each families makes one *tumpeng* then will be served more than 1.000 *tumpeng*. *Tumpeng Sewu* tradition is a symbol of gratitude on behalf of the blessing given, the hope that the community and Kemiren village are protected from all dangers and disease, and to bind the brotherhood (binding the friendship) non only for neighbors and among Kemiren villagers, but also every guest or tourist who visit Kemiren village. Everyone who attends or watches *Tumpeng Sewu* Ceremony will be invited to eat together for free. This shows an open-minded personality towards other people and the guests who come to watch the tradition or only pass by the village during the event.^[23]

Nowadays, *Tumpeng Sewu* tradition is conducted every month of Dzulhijjah, or pilgrimage month (one week before ‘Ied Adha). *Tumpeng sewu* tradition is an expression of gratitude by the people of Kemiren village for the blessing accepted during the whole year.

In the customary ritual of *Tumpeng Sewu*, every house issues at least one *tumpeng*. The completeness of *tumpeng sewu* are:

1. (1) *tumpeng pecel pitik*;
2. (2) *sego golong* (rice which has been rounded fist like a small ball);
3. (3) *jenang abang* amounted 7 plates; and
4. (4) *banana*.

In the morning before *Tumpeng Sewu* ritual, every villager dries their bed in front of their house. It is called “*mepe kasur* tradition”. The special bed of Osing is called as “*Kasur Gembil*”. It has special color namely black in the upper part and bottom part of the bed, while the bed side is red. *Kasur Gembil* symbolizes a philosophy for the marriage of the Osing people. Black symbolizes eternity, while red symbolizes spirit or

courage. Gembil matresse must be owned by each couple who has just got married with the expectation their marriage will be eternal. Kemiren villagers still strongly hold the inheritance custom from their ancestors one of which is keeping their house safe by running it full of spirit.

The Osing community believes that taking the mattresses out of the house can clean themselves from all diseases. When the sun rises, people dry their mattresses (*mepe*) in their house yard, while sprinkling flowers in the house yard and reading prayers so to avoid all kinds of diseases. While drying the mattresses, they serve special snacks of Kemiren such as *cucur* cake, *cenil*, fried egg bananas, tape *buntut*, *apem* cake, and so on.

In the afternoon/night, Kemiren villagers serve *tumpeng* which is put in their house yard. Anyone who passes by will be offered to eat together. It is called “*Tumpeng Sewu*” because of the big number of *tumpeng* present until it is called *sewu* (one thousand). However, the total amount of families in Kemiren are 900 families more or less, then the *tumpeng* presented reaches almost 1.000 *tumpeng*. Every house serves at least one *tumpeng* with all of its completeness. *Tumpeng Sewu* besides as the manifestation of gratitude is also meant to clean the village, to reject disaster, and the clean the village from all dangers. In *the Tumpeng Sewu* tradition, there is local wisdom that human needs to be grateful for the blessing that they have received during the year, but it is also meant to reject danger.



Source: merdeka.com, 2019

Figure 3: Eating together in *Tumpeng Sewu* ritual.

The Tumpeng Sewu ritual is started after maghrib prayer after the people of Kemiren village are prayed for their safety from disaster and disease source. In *Tumpeng Sewu* ritual, the community meets up, gathers, and talks to each other. All villagers gather, work together pack this event until they can get along well. This becomes a very important

capital to continuously build the region.[24] Togetherness in pouring the ritual to become a festival supports friendliness and togetherness and not once maintains the tradition.

The cultural traditions that are carried out routinely by the Kemiren village community contain values that are passed down from generation to generation, such as:

1. Shared value;
2. Give thanks for the blessings that have been received;
3. Asking for blessings, protection, fertility, and hope to be kept away from danger.

The role of advances in information technology, as stated above, is to promote Kemiren village as a traditional tourism village for the Osing tribe. There has been no change in the form or implementation of the Barong Ider Bumi and *Tumpeng Sewu* cultural traditions which have been held so far in Kemiren. Thus it can be said that these cultural traditions are not affected by technological advances, instead advances in information technology have made Kemiren village increasingly known by the world community. The Gandrung Banyuwangi dance, where the majority of the dancers come from the village of Kemiren, has even been regularly performed on stages in the Banyuwangi Terracotta Garden community. The Terracotta Infatuated Garden page can be accessed via the link <https://gandrungterakota.com/home/>.

1. 2) Customary Marriage Law in Kemiren Village

In terms of traditional marriages, the Osing tribe recognizes three pre-marital traditions, namely:

- (1) *Colong Marriage (Kawin Colong)*
- (2) *Ngleboni Marriage (Kawin Ngleboni)*
- (3) *Angkat-angkatan Marriage (Kawin Angkat-angkatan)*

It is called the pre-wedding tradition because one of these three traditions is the stage that is carried out before entering the marriage gate itself. The three pre-wedding traditions can be described as follows:

Ad. 1 . *Colong Marriage (Kawin Colong)*

Colong Marriage is a marriage between a woman and a man, who both love each other but the woman's parents do not agree. Therefore the couple then agreed to run. The woman was kidnapped then brought to the man's house and lived there. So that unwanted things don't happen, the men immediately sent a messenger called "*Caraka*"/*Colok*. This envoy was asked to convey to the girl's family, that the boy's daughter had been taken away. The notification was made at that time so as not to

cause suspicion. The form of the *Colong* marriage has similarities to the marriage of the people of Lombok and Nusa Tenggara. A Caraka must be someone who has the skills to speak and negotiate. This means that a Caraka must be able to negotiate so that the woman is not angry because her daughter was taken away.

Colong marriage occurred due to several factors, including because the parents of one of the parties did not approve of the arranged marriage, accelerating activities, fear of being rejected, and differences in social status or economic level.[25]

Ad.2. *Ngleboni* Married

The *Ngleboni* marriage form is the opposite of the *Colong* marriage. If in the relationship between a girl and a bachelor, the boy's family does not agree, then the boy can be invited by the girl to *Ngleboni*, to enter the girl's house.

As with the *Colong* marriage, in the *Ngleboni* marriage the girl's family will send a messenger called Caraka to convey to the man's family that their son has become *Ngleboni*, has entered the girl's family, and so that it can be carried out as soon as possible. his marriage.

Ad. 3. *Angkat-angkatan* Marriage

If in a marriage between a girl and a boy, both of their parents agree, then an auspicious day will be sought for the marriage to take place.

Quoting Herawati, batch marriage is a pre-marital tradition that is considered ideal among the Osing people. A form of tradition based on an arranged marriage from a family or an engagement stage. In Kemiren, the adoption custom can usually be carried out starting from childhood, or even the bride and groom who are still in the womb have already started matchmaking. Appointments can also be made for couples who are in a romantic relationship or are dating with the approval of their respective parents. The ideal tradition among the Osing people is not much different from that of the Javanese people in general, because among these people it is also based on considerations of *bibit*, *bobot*, and *bebet*. This is considered important because it greatly influences future generations.[26]

In this tradition, there are taboos that must be considered in the custom of finding a mate. For example, the *tumper* fight, namely the taboo of the Osing community members to carry out marriages between the eldest children. Another taboo is the wali board, which means the marriage of children from two male siblings. And the abstinence from *ngrubuhake jajan sabarang*, namely the marriage of children from biological sisters.

What if there is a marriage because the girl is already pregnant? If this happens, the family inevitably gets their daughter married off immediately. This is also to avoid

unwanted events. To prevent similar incidents, the village government carried out socialization on the Marriage Act.

What is the influence of the Information Technology era on customary marriage law in the Osing community of Kemiren village? Based on interviews with research informants, it was explained that until now, these three forms of marriage still occur in the Kemiren community. Although the form that occurs most often is the Form of Marriage Formation. Especially in the current era of openness and freedom, where young people know the dating period to get to know each other as a preparation period for moving to the marriage level, the form of pre-marital marriage that often occurs is Grade Marriage.

4. CONCLUSION AND RECOMMENDATION

Based on the explanation above, it can be concluded that:

1. Kemiren village is a village that still maintains the Osing culture and tradition. Local wisdom of the community is reflected in daily life, in the form of the habit of respecting *pepunden* and ancestors, respecting the nature, tradition, art, and culture inherited hereditarily from generation to generation. This local wisdom is manifested in various life aspects either in the sacred aspect or in the profane aspect.
2. Advances in agricultural technology, especially the discovery of artificial fertilizers (inorganic fertilizers), tractor machines, and rice hullers. People are starting to leave the organic farming system and switch to using artificial fertilizers, choosing to use tractors instead of using cows or buffalo to plow the land, and process rice with a rice huller and not with a mortar. However, the traditions and ceremonies accompanying the cultivation of the land are still being carried out. Respect for Dewi Sri as a symbol of the Goddess of Fertility is manifested in the Gandrung dance as a typical dance of the Banyuwangi Regency.
3. The development of Information Technology has had a positive effect on the status of Kemiren village as a Traditional Tourism Village of the Osing Tribe, namely to promote Kemiren village as Traditional Tourism Village of the Osing Tribe. However, advances in information technology have not had much effect on tradition and culture as well as customary marriage laws in Kemiren village. Three forms of customary marriage are still carried out by the community today without being affected by developments in information technology.

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- [22] Interview with Mr. Suhaimin, customary leader of Kemiren village on September 25, 2022.
- [23] “Sewu” in Javanese terms means the number of one thousand.
- [24] Bwi K. 4 August 2019, <https://banyuwangikab.go.id/berita-daerah/tradisi-tumpeng-sewu-banyuwangi-makan-tumpeng-pecel-pitik-sembari-rajut-kerukunan.html>, 2 October 2022.
- [25] Ramdan Wagianto, “*Colong* Marriage Tradition in the Osing Banyuwangi Community, Sociological Perspective of Islamic Law”, *Al-Ahwal*, Vol. 10, No. 1, June 2017 M/1438 H, p. 61. The same thing was conveyed by the Research Resource Person, namely Mr. H. Tahrim on September 23, 2022. Herawati, Isni, et al, *Local Wisdom in the Using Community Environment, Banyuwangi Regency, East Java Province*. Yogyakarta: Center for the Study of History and Traditional Values, 2004:130.