Cultural ecology of Osing in development of Kemiren Tourist Village as international tourist attraction

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Abstract. Promoting Kemiren Village, located in Banyuwangi, as Osing-based tourist village has become a focus of government of Banyuwangi recently. Objectives of this study are: (1) to identify cultural ecology of Osing, a culture group in Banyuwangi, (2) analyze how much potentials Osing-based tourist village has as an international tourist attraction, and (3) identify how much participation government, private institutions and public have to develop international tourist attraction in Kemiren. The research design was descriptive qualitative. The data collection techniques were observation, in-depth interview and documentation. The data analysis method was interactive analysis. The findings showed that: based on its ecological condition, Kemiren Village, Glagah, Banyuwangi has a lot of potentials as tourist village. It has rice fields, pristine rivers, lush vegetation, and well-organized residence. Annual carnivals and rituals attract both domestic and international visitors to Banyuwangi. Government, private institutions and public have active participation in promoting the tourist village. The government builds facilities and infrastructure in Kemiren, conducts human resource development program, and provides funding for the annual carnivals and rituals in Banyuwangi.

1. Introduction
A strategy to introduce Osing, an ethnic group from Banyuwangi and its potentials to visitors is to conduct an annual event. Every year, government of Banyuwangi conducts cultural events as means of promotion and preserving the culture of Osing. In 2017, the government conducted 72 cultural events called Banyuwangi Festival in order to promote Osing to both local and international tourists. The culture of Banyuwangi, particularly arts, can be classified into three categories[1], namely: arts dominated by their natural characteristics, arts dominated by their creator’s creativity, and arts adopted from other culture.

Village has transformed into the most attractive tourist attraction these days since it provides not only beautiful scenery but also cultural experience for visitors [2], [3]. One of the arts Banyuwangi that can attract visitors is the culture of Osing. Government of Banyuwangi has taken several strategies to promote this ethnic group, for example promoting Osing as one of the major tourist attractions in Banyuwangi. Local culture-based tourism is an effort to empower society, which can be guided and taught for its sustainability[4]–[7].

Osing speaks various languages depending upon situation they are in. They speak Osing language for daily communication, but speak Besik language in formal and cultural events. Unlike Javanese, Osing language does not have speech level and consequently, they tend to live at the same level.

This article aims to: (1) identify cultural ecology of Osing, a culture group in Banyuwangi, (2) analyze how much potentials Osing-based tourist village has as an international tourist attraction, and (3) identify how much participation government, private institutions and public have to develop international tourist attraction in Kemiren.

2. Methods
The research methodology was descriptive qualitative. The data collection methods were: (1) observation, conducted to describe cultural ecology of Osing, potential of Kemiren as tourist village and participation of the government and public,(2) in-depth interview, and (3) documentation, to gather important information or document related to subject and object of the study.
The major source of data was Osing, an ethnic group who live in Kemiren village, Glagah, Banyuwangi. The data analysis method was [8]'s interactive analysis model. It consists of three stages, namely: (1) data reduction in which researchers select, simplify, and conduct abstraction and transformation of rough data obtained from the field; (2) data display in which researchers classify data based on topic or research problem in order to simplify interpretation; and (3) conclusion in which researchers make data verification in order to draw accurate conclusion based on focus of the research or research problem.

The researchers used several criteria in order to guarantee validity of the data, namely: (1) degree of trust, researchers observed ecological condition of Osing carefully to meet this criterion; (2) transferability, the researchers described the data in a detail, careful, accurate and in-depth manner based on the research objectives in order to distinguish the data obtained from the field and the researchers’ interpretation; (3) dependency, to meet this criteria, the researchers checked component, process and findings of this study repeatedly; and (4) certainty, the researchers conducted peer discussion to describe issues that may appear in development of Kemiren as a tourist village.

3. Results and Discussion

3.1. Cultural Ecology of Osing

Osing is an ethnic group inhabiting a half of Banyuwangi. It has different characteristics from other ethnic groups in East Java. The culture of Osing is combination between Ancient Javanese and Balinese as its roots.

Osing who lives in Kemiren village has different characteristics, particularly its residence. It becomes the basis for cultural ecology of Osing. Osing residence is influenced by several factors, namely cultural and social activities, topography, and kinship. Kemiren village was formerly forest where candlenuts, durian and palm sugar were grown. In 1830, the forest was cut down to build road stretching from the East to the West. Residential area is located at the heart of the village surrounded by rice fields. The residence tends to be linear to the main road of the village.

Houses in Kemiren village are built linear to the main road in order to meet on north-south cosmological orientation (ancestral tradition). Osing people believe that house should face the road (lurung) not the mountain. It is different from modern houses built based on accessibility and circulation.

Kemiren consists of hills and as the result its surface tends to be uneven. Rivers separated Kemiren from other villages. This type of topography influences where houses are built[9]–[11]. Residence is built on the center of the village where the land is flat compared to the Northern and Southern part of the village. Sacred building (graveyard) is built on the Eastern part of Kemiren as this area is located on the center of the residential area and is the highest land in Kemiren. Sang Danyang Desa (Buyut Cili) tomb, the most sacred area in Kemiren, are flooded with Osing people during cultural event called hajatan (acara) or on Sunday and Thursday evenings [12].

Socio-cultural activity of Osing Kemiren refers to agricultural, cultural and religious activities. Most of Osing Kemiren people work as farmers, and these farmers conduct a religious activity called Selametan (sending gratitude to Gods). Houses are used to prepare selametan and function as cultural space for Osing Kemiren people. These people also have other socio-cultural activities conducted at home, yard, art studio, on the road, and springs[13].

Agricultural activity in Osing Kemiren is unique. Paddy, from planting to harvest, is treated like human. Osing Kemiren people use traditional method for farming. Lumbung is a place to store harvest (for one family) of which purpose in Islam is Penetep or to prevent harvest from running out quickly (barokah). In conclusion, traditional farming system, cultural ceremonies, custom and tradition, sanitation, and arts of Osing Kemiren people can attract tourists.

Kinship of Osing is bilateral that acknowledges kinship from both sides of family of family. This kinship influences how and where Osing Kemiren people build their houses. Children houses are located closer to the main road, while parent’s house is the furthest away from the main road. This tradition applies between parents and their children only (one generation only). Osing Kemiren people call it “Lahan Kesinambungan” representing relationship between an individual and his or her next generation (children).
Osing Kemiren communication method is related to the value and norm that becomes characteristics of Osing. Some examples of communication of Osing are Melabot, Slametan, Pengajian (Qur’an recital), Arisan (get-together) and art groups. Melabot refers to cooperative work among Osing people. It is conducted when your neighbor hosts an event (wedding, circumcision, house-warming and others). During melabot, female prepares some food while male cleans and prepares houses for the events. Besides that, female gives nature (e.g. rice, eggs, noodle and sugar) to the host. Slametan ritual conducted frequently by Osing Kemiren people. The rituals, similar to Javanese, are related to cycle of life, agriculture, religious events, giving thanks and Bersih Desa (Clean village together), annual event where public sends gratitude to Gods. Slametan visualizes mind that contains hopes and prays.

Pengajian (Qur’an recital) is religious representation of Osing Kemiren people, who mostly are Moslem. These people form Qur’an recital groups (male, female and teenager groups) that meet once a week. Osing Kemiren people use pengajian not only as means to learn about religion, but also as social gathering.

3.2. Tourist Village Potentials as International Tourist Attraction

Government of Banyuwangi is currently promoting ritual-based tourism (cultural tourism). The goal is to introduce and preserve the local wisdom in the era of globalization[14]–[16]. Banyuwangi Ethno Carnival (BEC) is a carnival that has an interesting and different concept. Major goals of BEC are to bridge the gap between modernization and the culture of Banyuwangi, introduce the culture of Banyuwangi to international visitors, and promote the local culture and arts [1]. Theme of BEC is ethnics where hundreds of participants wear traditional and contemporary costumes. These colorful costumes represent creativity and cultural entity.

Banyuwangi Ethno Carnival is conducted on the main roads of Banyuwangi, from Blambangan Park to the Office of Regent of Banyuwangi. Thousands of visitors attend this carnival and therefore, BEC can be considered as flagship tourism of Banyuwangi (cultural tourism. Table 1 shows arts of Osing celebrated as tourist agenda of Banyuwangi.

| No. | Name                      | Place               | Time                  |
|-----|---------------------------|---------------------|-----------------------|
| 1   | Angklung Carub Pelajar    | Blambangan Park     | February              |
| 2   | Jaranan Buto              | Jagar Bus Terminal  | March                 |
| 3   | Festival Balaganjur       | Karetan Village     | March                 |
| 4   | Festival Karya Tari       | Blambangan Park     | March                 |
| 5   | Barong Ider Bumi          | Kemiren Village     | 2nd of Syawal (June) |
| 6   | Seblang Olehsari          | Olehsari Village    | June                  |
| 7   | Puter Kayun Lebaran Ketut| Boyolangu Banyuwangi| 10th of Syawal (July)|
| 8   | Sego Lemang dan Kopsi Uthek| Banjar Banyuwangi   | July                  |
| 9   | Tumpeng Sewu              | Kemiren Village     | August                |
| 10  | Pencak Sumping            | Mondoluko Village   | August                |
| 11  | Seblang Bakungan          | Bakungan Region     | One week after Eid-al-Adha (the Sacrifice) |
| 12  | Petiklaut Pancar          | Pancer, Sumberagan Village, Pesanggaran, Banyuwangi | 1 Syuroor 1st of Muharram (first month of Islamic calendar) |
| 13  | Kebo Aliyan               | Aliyan Village      | Beginning of Syuro (Month in Javanese Calendar) |
| 14  | Kebo-Keboan               | Alas Malang Village, Singojuruh Region | Beginning of Syuro (Month in Javanese Calendar) |
| 15  | Petiklaut Muncar          | Muncar Harbor       | 15th of Muharram (high tide) |
| 16  | Kuntulan Caruk            | Blambangan Park     | October               |
| 17  | Gandrung Sewu             | BOOM Beach          | October               |
| 18  | Banyuwangi Ethno Carnival | Banyuwangi (City)   | November              |
| 19  | Canting Sewu              | Simbas Village, Cluring Region | Birthday of the Prophet |
| 20  | Endhog-endhogon           | Banyuwangi (City)   | December              |
| 21  | Rowo Bayu                 | Songgon Region      | December              |
| 22  | Gendhing Using            | Grand Harvest Resort Kec. | December |

Table 1. Osing Yearly Cultural Agenda in Banyuwangi
Development of tourist village in Banyuwangi depends heavily on potentials of Osing.

3.2.1. Gandrung. Gandrung is art originated from Osing Banyuwangi. Government of Banyuwangi has established Gandrungas the symbol of Banyuwangitourism based on the 2002 Decree of Regent of Banyuwangi number 173. Gandrung has developed rapidly in the last few years and as the result, gandrungis performed in Presidential events. The performance attracts guests from foreign countries and as the effect, groups of Gandrung dancers from Banyuwangi have been invited to perform in foreign countries such as Hongkong, the United States, Japan, the Netherlands and Korea.

3.2.2. Barong IderBumi and Tumpeng Sewu, Oising Banyuwangi people have different characteristics from East Javanese in general. One of the examples is a ceremony called Barong IderBumi. OisingKemiren conducts Barong IderBumion the second day of Eid-al-Fitr (2nd day of Syawal, one of the months in Islamic Calendar) every year. In this ceremony, barongsi carried around the town as a symbol of hope, health and welfare of people of Banyuwangi.

Barong is a mask that looks like terrifying beast. According to the myth of Oising, barongsi able to repel evil spirit that threatens people’s safety. Barong IderBumisis a ritual to cast away danger and wish for fertility. Oising people believe that this ceremony symbolizes purity and prevents plague[17].

There are several attractions in Barong IderBumi ceremony, namely: (1) SedekahSyawaltakes place one day before Barong IderBumi ceremony. Each family holds selamat in turn and serves kupat-lepet(rice cake) and traditional cakes to their guests; (2) Barong IderBumi begins when tumpeng srakatandpecelpithik(chicken with vegetables and sambal) are carried around the village while sesepuhdesa(elder people in the village) spreads coins and yellow rice (semburothik-otihik)along the road. This ritual symbolizes prosperity and health. OisingKemiren people and tourists follow this ritual; and (3) Each family cooks tumpeng (cone-shaped rice) and pecelpitikafter Barong IderBumicierncy has finished. Before the sun sets, each family sets their tumpengalong the main road of Kemiren. Kyai(religious Moslem leader) prays and then, all people attending the ceremony eat the tumpeng andpecelpitiktogether. Every year, there are 1,000 tumpeng in total and therefore, it is called TumpengSewu (sewu means one thousand).

The philosophy behind Barong IderBumis harmonious living between members of society. Objective of sedekah (donation) is gratitude. This habit is passed down to younger generations.

3.2.3. Seblang Olehsari and Bakungan, Seblangis a sacred performing art that aim to prevent badluck. Seblangis usually conducted in Olehsari and Bakunganvillage, Glagah region. It is conducted once Barong IderBumihas finished. On the evening before Seblangsis conducted, people of Olehsari and Bakungan village hold selamat. Seblang Olehsarisis conducted on Syawal, a month in Islamic calendar for seven consecutive days from 2 p.m. until 5.30 p.m. except on the last day. On the last day of Seblang, Seblang IderBumisis conducted. On the other hand, SeblangBakunganis conducted after Eid-adha or on Dzulhijjah, the last month in Islamic calendar.

Seblang Olehsari and Bakunganbegins when a shaman calls dancer on stage and put Omprok, a crown decorated with young coconut leaves and flowers on their heads. The shaman casts some spells and as the result, the dancers fall into a trance. There are some requirements to meet to become dancers in SeblangOlehsari. These dancers are supposed to be young and are the descendants of previous Seblang dancers. Meanwhile, SeblangBakungandance is performed by older dancers. The purposes of Seblangare to wish for health and safety, and to send gratitude to God.

Seblangattract thousand visitors every year and therefore, government of Banyuwangi can use the traditional ritual to develop cultural tourism in Banyuwangi.

3.2.4. Kebo-keboan, Oising Banyuwangihas another traditional ceremony to express their gratitude, wish for health and prosperity, and prevent bad omen; it is called Kebo-keboan. Kebo-keboan is conducted on every Muharram (the first month in Islamic Calendar) or Syuro(one of the months in Ancient Javanese calendar), particularly on Sunday between the 1st and 10th Syuro. This tradition has
been held since the 18th century. Osing Banyuwangi people believe that misfortune will happen in their villages when they do not hold [18].

Kebo-keboan is held in nearly all Osing villages in Singojuruh region, but Alas Malang and Aliyan are the only villages conducting this ritual regularly. Kebo-keboan was formerly conducted to ask for rain when long and devastating drought took place. As the result of such lengthy dry season, farmers were unable to plant their crops. The activity is a form of culture and local wisdom in addressing a natural phenomenon [19]–[21].

The most interesting part of Kebo-Keboan is its preparation. On the evening before the ceremony, Osing people decorate the main road with their crops, for example palagumantung (fruits), palakependem, (root vegetable) and palakesimir (peas). These crops represent soil fertility and welfare.

Kebo-keboan begins with selametan on the main road in the morning. Food items served are in the form of sesaji (food presented as sacrifice), cakes and tumpeng (cone-shaped rice) each Osing family cooks for their guests and visiting relatives. Kyai leads prayer and then, the food is served to everyone attending Kebo-keboan.

Kebo-keboan is followed by several muscular men; some are acting as bulls and some others are acting as farmers and their ploughs. As an addition, a woman is acting as Dewi Sri (God of Rice) sitting on her throne and some men wearing traditional clothing are acting as her guards. Traditional music and dancing are accompanying this parade.

The main parts of Kebo-keboan are ploughing and planting crops. The ‘bulls’ are chasing after anyone who wants to steal the crops. People compete against each other to get the crops because they believe that they bring good luck. This ritual ends in the afternoon, and in the evening traditional performing arts including puppet show are performed. Kebo-keboan is one of the traditional events listed in the Tourism Calendar of Banyuwangi.

Government of Banyuwangi has developed creative economics in order to encourage tourism sector in their area. However, the government should make some efforts to improve cultural tourism in Banyuwangi. Government of Banyuwangi emphasized on Osing as competitive advantage of tourist village they develop. Osing Kemiren is the only village used to develop the local wisdom of Banyuwangi. This village is deliberately transformed into tourist village in order to preserve and develop the culture of Osing in Banyuwangi.

Besides cultural tourism, Banyuwangi also has household handicraft industry that supports creative economics. Craftsmen from Banyuwangi have exported their products to foreign countries. Government of Banyuwangi introduces this handicraft industry through exhibitions and annual events.
One of the products to sell to visitors is hand-made product from Banyuwangi. Handicraft produced by Osing people are *Gajah Oling Batik*, woven from *Abaka* banana fiber, wood sculpture and *Barong Osing*, and *Angklung* (traditional musical instrument) and *Biola Gandrung* (type of violin).

*Osing* handicrafts have high historical value. Visitors have always sought after these handicrafts. Government of Banyuwangi plan that *Osing* handicraft can be sold via conventional method (buying the handicraft at the tourist attraction in Banyuwangi) and also sold to other countries.

### 3.3. Government, Private Institution and Public Participation in Development of *Osing* Tourist Village

Government of Banyuwangi is not the only institution responsible for developing *Osing* Kemiren tourist village. Private institutions and public should participate in promoting tourism sector in Banyuwangi. The following section discusses role of government of Banyuwangi, private institutions and public in promoting Kemiren tourist village.

#### 3.3.1. Government of Banyuwangi

As policy-maker, government of Banyuwangi plays pivotal role in developing tourism sector in the area. In 1995, government of East Java has established *Osing*-based tourist village in Kemiren. Regulations on tourist village are the bases for implementing tourism programs in Kemiren. In order to develop Kemiren tourist village, government of Banyuwangi is responsible for (a) building tourist information center to introduce *Osing* culture in Kemiren, (b) build roads to Kemiren for easier access, (c) conducting human resource development programs (training), (d) providing some funding to promote cultural events listed in the Annual Tourism Calendar of Banyuwangi, (e) providing funding for developing tourism sector in Banyuwangi through *PNPM Mandiri* *Pariwisata*, (f) providing funding to preserve traditional arts, custom and value through *Badan Pelestarian Nilai-nilai Budaya* (Agency for Culture Preservation), and (g) providing funding in the form of *Kesmas DPRD Kabupaten Banyuwangi* funding (funding from the Regional House of Representatives of Banyuwangi). The activity is a form of development and management of resources, especially human resources[22], [23].

![Figure 2. Homestay in Kemiren, Banyuwangi](image-url)
to introduce Osing culture in Kemiren, building roads to Kemiren for easier access, conducting human resource development programs (training), providing some funding to promote cultural events listed in the Annual Tourism Calendar of Banyuwangi, providing funding for developing tourism sector in Banyuwangi through PNPM Mandiri Pariwisata, providing funding to preserve traditional arts, custom and value through Badan Pelestarian Nilai-nilai Budaya (Agency for Culture Preservation), and (g) providing funding in the form of Kesmas DPRD Kabupaten Banyuwangi funding (funding from the Regional House of Representatives of Banyuwangi). Development of the tourist village is in line with need of Osing people who were involved in the development program. It is similar to bottom-up approach in development planning that helps preserving important cultural values in order to avoid conflicts and achieve long-term goals [25], [26]. The public is accustomed of conducting Banyuwangi Tourism Agenda every year and getting support from both government and private institutions.

3.3.2. Private Institution. Private institutions (investors and tourism actors) have major contribution and authority in developing Kemiren tourist village. Private institutions are responsible for (a) tourist promotion, to encourage visitors to visit tourist attractions in Banyuwangi, (b) designing and introducing affordable tourist package, (c) conducting training in tourism and entrepreneurship (English class, hospitality training, training of which aims is to be familiar with the Osing culture and characteristics of both local and foreign visitors (d) establishing entrepreneurship/business groups for public, and (e) running hotels (Sahid Osing Kemiren Hotel, Aston Hotel, Santika Hotel, El Royal Hotel, Luminor Hotel, and several homestays), restaurants, souvenir shops and other business entities. In short, private institutions have major contribution on tourism sector in Banyuwangi.

3.3.3. Society. Society is a vital subject in development of Osing Kemiren tourist village. Osing people provide most of the attractions and decide which products to sell to visitors. There are several tourist attractions in Banyuwangi developed based on initiative of society, namely Rumah Apung Bangsring (Bangsring snorkeling), Badeng River Rafting, Cemara Beach, Kemiren Tourist Village, Banjar Tourist Village, Wediireng Beach and Green Bay Beach, and turtle breeding and sanctuary in Boom Beach (Edu-tourism). Osing farming system, traditional ceremonies and handicrafts are the push factors of tourism in Banyuwangi. The following section describes results of interviews with Osing people, practitioners (culture) and Osing leader in Osing Kemiren village, Banyuwangi.

3.3.3.1. Interview with Osing People. Poniman (76-year old) is one of the oldest residents living in the area where Mbah Buyut tomb. Before entering the residential area in Kemiren, visitor will find paglakon the left side of the road. Paglakis a multi-story hut to watch birds that can destroy crops. As an addition, there are several Osing traditional houses in Kemiren. These houses have their own distinctive characteristics. Built from gebanyak (board of wood) and ceramics, village government donated 5 million rupees for these houses. The fund was received on December, 2017. It helped preserving Osing traditional houses amidst modernization.

3.3.3.2. Interview with Practitioner (Culture). Sucipto is one of the Barong artists in Kemiren. He is the 6th generation of Barong artist and owner of a dance group called Sapu Jagad. SapuJagad performs various types of dancing, namely Barong, Pithik-phitikan, Gandrong, Jaran Goyang, and Jaranan Buto. This dance group aims to preserve Barong as one of the traditions of Osing, and therefore provides traditional dancing classes for elementary and junior high school students. Until recently, SapuJagad dance group has 45 members (11 female and 34 male). This dance group was once invited to perform in Germany. Sucipto usually takes 30 dancers with him every time SapuJagad performs out of town.

Barong has its own meaning. The word is derived from Bareng which means joint effort to preserve local tradition. The movements in Barong dance represent future of an individual. Barong’s face has wide eyes and slightly open mouth representing occupation or effort to make ends meet. Brengsor or beard in Barong means kadungrikoditakoniuwongojopati mawanglengos which is a reminder about humility and to pay attention to everyone at anytime. Male and female wings are attached to Barong and these wings symbolize motivation to work hard and pursue one’s dream. Sungutor horn
means *ojopatirikombesengut* which reminds Osing people to welcome their guests because their guests are their kin. *Pedotangsang* is the reminder to avoid envy and jealousy. Crown is the symbol of religion or God the Al-Mighty. *Keling* and *Garuda* are facing backward as reminder to temptation. As an example: before a man marrying his lover, he should not ignore his children and their well-being. He should not spend his entire wealth for his lover. White *Selebrak* on Barong means harmonious relationship among children, grandchildren, great grandchildren, and in-laws. *Pancawarna* or the five colors in Barong are red (courage), white (birth and purity), green (soil fertility or bountiful harvest), yellow (happiness) and black (perseverance). In conclusion, Osing people believe that Barong leads them to a better future. Therefore, Barong dance is always performed in every event Kemiren conducts and during *hajatan*. Besides Barong and Barong dance, traditional music accompanying Barong dance also has meaning.

3.3.3.3. Interview with Kepala Adat Osing (Osing Customary Leader), Suhaimi is Kepala Adat (Customary Leader) of Osing in Kemiren, Banyuwangi. Kepala Adat is selected based on voting taking place every five years, and therefore Suhaimi is chosen as Kepala Adat based on Osing Kemiren people’s vote. Suhaimi stated that Osing Kemiren people’s philosophy is *Weluri*. *Weluri* is the principles passed through generations and it literally means “do not hurt other people unless you want to get hurt”. *Weluri* is implemented in every aspect of Osing Kemiren people’s live including their social life and how they explore the nature. Osing Kemiren people care about each other and also put higher emphasis on cooperative work. As an example, when one of their neighbors is hosting an event, Osing Kemiren people will attend the event, even without invitation, carrying *Potangan*. *Potangan* is gift for host (noodle, rice and sugar). *Potangan* is brought to the host one day before an event is conducted. The host should list his or her guests’ names and gifts they bring, and carry the same gift when their guests hold an event.

4. Conclusions
Kemiren village, Glagah, Banyuwangi has a lot of potentials as tourist village. It has rice fields, pristine rivers, lush vegetation, and well-organized residence. Annual carnivals and rituals attract both domestic and international visitors to Banyuwangi. Government, private institutions and public participate actively in promoting Kemiren as an international tourist village. The government builds facilities and infrastructure in Kemiren, conducts human resource development programs, and provides funding for the annual carnivals and rituals in Banyuwangi.

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