

THE ANALYSIS OF ECONOMIC BURDEN OBLIGATED FOR USING TRIBE AT KEMIREN VILLAGE GLAGAH DISTRICT OF BANYUWANGI REGENCY

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Abstract

Economic development adequately increases GDP (Gross Domestic Product) of residents in certain region through exploring various aspects, especially the presence of cultural features. This research aimed to analyze characteristics and the economic burden of cultural tourism obligated for Using Tribe at Kemiren Village. The analysis method used to figure out the characteristics and the economic burden of cultural destination obligated for Using Tribe at Kemiren Village was qualitative descriptive. The result proved that Using tribe had done 14 distinctive cultural sacraments or rituals in a year. In order to undertake those cultural rituals, people needed Rp. 2.401.000 per year. On the other hand, Tourism Agency of Banyuwangi Regency had provided technical aids, such as sound system and traditional dances, but not in the form of finance or fund.

Keyword: Economic development, cultural tourism, Using tribe, economic burden

1. INTRODUCTION

Economic development means a long-term process of increasing GDP of residents accompanying by critical changes of people (Todaro & Smith). It will sufficiently increases the GDP of residents through several aspects, especially exploring the existing cultural aspects. (Umanailo, 2016).

Culture is way of life developed and possessed by a group of people which is inherited from generation to generation. Clifford Geertz (1992), emphasizes that culture as accumulation of ideas and inherits creative process of akal budi or common sense coloring a life of

a group of people. One of cultural forms is local wisdom. Substantially, local wisdom is norm or value uphold by people. These values are believed to be able to guide their attitudes within a community.

Local wisdom, as ritual and spiritual assets or life wisdom that teaches people how to stand in front of ritual condition is a way to sanctify a tribal custom. Ritual can also be described as a belief in an attitude (Dhavamony, 1995). Spiritual is fundamental need and the highest accomplishment of human being's life that connected to a human's soul (spiritual and inner peace). (Prijosaksono, 2003).

Banyuwangi Regency has a local wisdom which is very much reflected in Using tribe community which is the indigenous tribe of Banyuwangi. Kemiren Village is a place of cultural preservation of Using tribe, located in Glagah District (Musafiri, 2016). The community believes in a spirit or a village guard named Buyut Cili. The way Using tribe proves their belief is through art rituals, such as Barong Ider Bumi ceremony, Tumpeng Sewu, Kebo-keboan, and so on (Musafiri, 2016).

The existence of Using tribe in Banyuwangi should be appreciated respectfully by the researcher or academicians. The appreciation can be done not only in the form of material commodity, but the most important is the effort to understand ancestors' cultural inheritance, drawing out positive values which can be converted into guidance in figuring out national identities. Kemiren Village is a conservation place of Using tribe's culture in Glagah District (Musafiri, 2016). Kemiren Villae is a destination village that supports local wisdom and local culture. Kemiren Village is the only place possessing and conserving Using tribe's customs in Banyuwangi Regency. Kemiren Village which has quite significant potential can be improved. By prioritizing cultural system and customs which are the highly

adored customs, Kemiren Village has its own attractions. However, Kemiren Village potential is adjusted into destination that attracts tourists so that both of regional government and people can take the profit from it (Efendi, 2018).

2. LITERATURE REVIEW

2.1. Economic Development

Economic development is a process to increase GDP of residents in certain period of time that the change is characterized in many sectors, such as technology, mindset or even institution. The economic development can be seen from the alleviation of GNP, GDP that is followed by the transformation of economic structure. According to Tyas (2019) several factors of the success of economic development are as follows:

1. Nature Resource
Nature resource is one of crucial factors in economic development. With the absence of this component, the development will be impossible. The abundant or sufficient nature resources will reduce national expenditure of production.
2. Human Resource
Human resource has a role as the agent of economic activities, thus this resource is essentially needed for economic development. Skillful and competent human resources are needed in order to conduct various events and procedures of developments.
3. Science and Technology
Science and technology will improve human resource management to become more effective and efficient. Those two things are required to manage and govern both human and nature resource in a nation. Moreover, technology and science make all the works easier, faster, and more convenient.
4. Social Cultural Condition
Social cultural condition also can affect economic development either positively or negatively. If people have a great social skill, economic development will be well done. Therefore, social cultural skill is highly important for economic development.
5. Politic condition

Politic can be the challenge for development since it can influence commodity policies. A nation is able to run its economic sector very well if politic condition is under control.

6. Governmental System
Indonesia as a democratic country certainly has provided freedom and supervision from government in its economic sector. It means that a good governmental system will lead to a good economic development.
7. Tools and Facilities
Tools and facilities are very important matters for daily life. Economic development can maximally be implemented if the tools and facilities are sufficiently and completely provided.

2.2. The Concept of Culture

A budaya or kebudayaan which means a culture is originated from Sansekerta Language that is buddayah. It is a plural form of buddi (mind or sense) that is linked to mind and human's sense (Kuntjaraningrat, 2000). Culture is a system of meaning and symbol arranged as how individuals describe his world, confess his feeling, and give his evaluations. It is a pattern of meaning which is transmitted historically, applied in symbolic through media where people communicate, dedicate, and develop science. It is because a culture is a symbolic system therefore it should be read, be translated, and be interpreted. A culture is a product of creation, karsa (will), and rasa (feeling), meaning that it manages or does abstract knowledge, idea system of human's mind, in everyday basis.

- a) Local Wisdom
Local wisdom is another form of a culture. It defines that the local cultural abundance contains of ways of life that accommodating wisdom of life (Kemendikbud, 2016). On the other hand, according to Akhmar and Syarifudin (2007), local wisdom is a norm or people attitude in interacting wisely with the environment where they live. Substantially, local wisdom is values practiced by a group of people. These values are believed to be true and become a guidance of standard conducts.
- b) Ritual

Ritual is one way to make a habit or custom to be sacred. Ritual creates and protects myth, social and spiritual custom, since ritual means a religion inside an attitude. Ritual can be personal or in a group, as well as creating personal disposition from the agent of ritual in accordance with each custom and culture. As an adjective, ritual is everything to be connected to spiritual ceremony.

c) Spiritual

According to Kamus Besar Bahasa Indonesia (2008), spiritual is related to psychological characteristics (spiritual and inner). Spirituality is the basic need and the highest achievement of a human being in his life regardless of ethnic or origin. These basic needs include: physiological needs, safety and security, love, respect and self-actuality. Self-actuality is a person's spiritual stage, which is abundant with creativity, intuition, joy, joy, compassion, peace, tolerance, humility and has a clear purpose in life (Prijosaksono, 2003).

2.3. Culture-based Economy

This cultural and environmental-based tourism product is a unique tourism promotion development by packaging it into intriguing events and festivals which periodically held and scheduled in a Calendar of Events and promoted in a distinctively and systematically (Sunaryo, 2013).

Cultural-based tourism is one of tourism activities that use a culture as an object and this tourism type is differentiated from special interest. In tourism development, tourism product designing is really needed in order to create marketable tourism product. This cultural-based tourism during its development is one of main attractions for tourists. The development and improvement make Indonesia become one of attractive and competitive destination and this potential can lead to a big opening chance in tourism working field.

Destination strategy according to Wulandari (2014) is much closer to market attractiveness, pushing product,

institution and management, investment encouragement and community empowerment.

2.4. Demographic of Banyuwangi Regency

Banyuwangi Regency, a regency in East Java Province which geographically located near Bali Island gives a great chance of developing tourism sector. Bali Island as the center of international tourism also provides a vast cultural tourism. However, Banyuwangi Regency is nationally considered to be more focused in tourism sector. Banyuwangi which has iconic term as destination place which is "The Sunrise of Java" once got Travel Club Tourism Award (TCTA) 2012, as a town/regency that possesses very high commitment in managing qualified tourism sector. It is more likely that Banyuwangi got The Most Improved award, consistent regency in developing its tourism sector (Iskandar, 2012).

One of products from Banyuwangi which is very attractive for tourists is Using tribe. Therefore, Banyuwangi government legally determined Using tribe as the main product of tourism object in Banyuwangi. As a ethnical group domiciles in a regency, Using tribe has different characteristics rather than other tribes in East Java. Compared to other 9 cultural regions, Using tribe has combination culture of ancient Java and Balinese as its cultural root. How strong the culture and tradition uphold by Banyuwangi people has made Using tribe become the most fascinating tourism object and relied on by Banyuwangi government to attract tourists visiting Kemiren Village.

4. RESULT AND DISCUSSION

4.1. Cultural Tourism Characteristics of Using Tribe

Traditional ritual activity carried out by the Using tribe is a routine done annually by the people of Kemiren Village. Each traditional ritual activity always has its own philosophy and meaning. The belief in their ancestors is still fervent. The ritual activity is a form of respect for their ancestors.

The research result is presented in the following table

| No | Time of event Ritual Adat | Event Ritual Adat | Component Ritual Adat |
|----|---------------------------|---------------------|--|
| 1 | Suro | 1. Ngaturi Dhahar | bubur 5 warna, pisang emas 4 liring, bunga kenanga, ayam putih mulus, nasi gurih, sego golong, beras kuning, jenang sengkolo dan tumpeng serakat |
| 2 | | 2. Jenang Suro | bubur ini dibuat dengan santan dan serai, diberi kuah kare, irisan telur dadar, dan kacang tanah yang digoreng. |
| 3 | Sapar | 1. Rebo Wekasan | jajanan pasar, sego golong, tumpeng peteteng, jenang abang, dan sego pasar. |
| 4 | | 2. Nompo Puoso | makanan, kue, jajanan pasar dan lain sebagainya |
| 5 | Mulud | 1. Endog- Endogan | telur yang sudah direbus, lalu ditaruh dalam sebuah tempat yang dinamakan ancak, terbuat dari pelepah pisang. |
| 6 | Rejeb | 1. Rajaban | jenang abang, tumpeng serakat, dan tumpeng peteteng |
| 7 | Ruwah | 1. Ngruwah | bubur 5 warna, bunga kenanga, nasi gurih, sego golong, beras kuning, jenang sengkolo dan tumpeng serakat |
| 8 | Syawal | 1. Barong Ider Bumi | uang koin yang dicampur dengan beras kuning. |
| 9 | | 2. Sedekahan | jajanan pasar, tumpeng serakat, tumpeng peteteng, sego gurih dan sego golong |
| 10 | Besar | 1. Tumpeng Sewu | tumpeng dan pecel pithik. |
| 11 | Bajak sawah | 1. Labuh Nyingkal | pecel pithik, bunga satu takir, ketan punar dan kinangan. |
| 12 | Tanam | 1. Labuh Tandur | nasi putih srongeng, bunga satu takir, jenang abang dan kinangan. |
| 13 | Berbuah | 1. Ngerujakai | pecel pithik dan rujak buah (timun, pepaya, jambu biji dan ubi. |
| 14 | Panen | 1. Labuh Nggampung | pecel pitik, bunga warna putih, angklung paglak, uyah asem, jajanan pasar, dan umbul-umbul kain warna merah. |

Table 4.1 Timing of implementation, names and requirements for customary traditional rituals of the Using tribe, Kemiren Village

From table 4.1 above, it shows the characteristics of the traditional rituals of the Using Tribe, namely the Using tribe of the Kemiren village carrying out 14 traditional rituals in a year; Ngaturi Dahar and Jenang Suro rituals is underdone in Javanese calendar Suro, Rebo Wekasan Nompopo Puoso are held in Javanese calendar Sapar, Endog-endogan is held in Javanese calendar Maulud, Rajaban is held in Javanese calendar Rejeb, Ngruwah is held in Javanese calendar Ruwah, Barong Ider Bumi and Sedekahan are held in Javanese calendar Shawal, Tumpeng Sewu is held in Javanese calendar Besar, Labuh Nyingkal is carried out when farmers starting plowing fields, Labuh Tandur is carried out when farmer starting planting rice, Ngerujakai is carried out when the farmers' rice grains are filled, and Labuh Nggampung is carried out when the harvesting paddy begins. Each of those 14 kinds of traditional rituals has different philosophical meaning and the requirements needed for the sustainability of the ritual are also different. The local government has made Barong Ider Bumi, Tumpeng Sewu and Ngopi Sepuluh Ewu rituals as annual festivals in Banyuwangi Regency.

4.2. The analysis of economic expenditure of the community for Using tribe ritual activities in Kemiren Village is based on qualitative data interviews with selected informants. The table below is the research result

| No | Time of event Ritual Adat | Event Ritual Adat | Average outcome/ event |
|----|---------------------------|-------------------|------------------------|
| 1 | Suro | Ngaturi Dhahar | Rp. 231.500 |
| 2 | | Jenang Suro | Rp. 50.000 |
| 3 | Sapar | Rebo Wekasan | Rp. 180.000 |
| 4 | | Nompopo Puoso | Rp. 253.500 |
| 5 | Mulud | Endog-Endogan | Rp. 131.500 |
| 6 | Rejeb | Rajaban | Rp. 152.500 |
| 7 | Ruwah | Ngruwah | Rp. 248.500 |

| | | | |
|---|-------------|------------------|----------------------|
| 8 | Syawal | Barong Ider Bumi | Rp. 155.000 |
| 9 | | Sedekahan | Rp. 263.500 |
| 10 | Besar | Tumpeng Sewu | Rp. 255.000 |
| 11 | Bajak sawah | Labuh Nyingkal | Rp. 90.000 |
| 12 | Tanam | Labuh Tandur | Rp. 100.000 |
| 13 | Berbuah | Ngerujakai | Rp. 70.000 |
| 14 | Panen | Labuh Nggampung | Rp. 220.000 |
| Total average outcome ritual adat/years | | | Rp. 2.401.000 |

Table 4.2 Month, name and average expenditure for Using Tribe customary ritual at Kemiren Village

From table 4.2 above, it can be seen that Using tribe community at Kemiren village undertakes 14 kinds of traditional rituals in a year. Meanwhile, the average expenditure incurred per household for Ngaturi Dhahar traditional ritual is Rp. 231.500, the traditional ritual of Jenang Suro is Rp. 50.000, the Rebo Wekasan traditional ritual is equal to Rp.180.000, Nompopo Puoso ritual is Rp. 253,500, Endog-endogan traditional ritual is Rp. 131.500, Rajaban traditional ritual is Rp. 152.500, Ngruwah traditional ritual is Rp. 248.500, Barong Ider Bumi customary ritual is Rp. 155.000, Sedekahan ritual is Rp. 263.500, Tumpeng Sewu ritual is Rp. 255.000, Labuh Nyingkal ritual is Rp. 90.000, Labuh Tandur traditional ritual is Rp. 100.000, Ngerujakai traditional ritual is Rp. 70.000, Labuh Nggampung ritual is Rp. 220.000. Most of Using tribe at Kemiren village work as paddy farmers. From 30 respondents, it was found that the average income per household was Rp. 877,000 per month. To carry out customary ritual activities, the community needs requirements for these traditional rituals. The total expenditure for ritual activities in one year (14 kinds of rituals) is Rp. 2,401,000 which the source comes from each individual per household. However, there is some assistance from Banyuwangi Regency Tourism and Culture Office in the form of a sound system and arts (not in the form of money).

Meanwhile, the Kemiren Village Fund only serves 3 kinds of festivals, namely Tumpeng Sewu for 15 million, Barong Ider Bumi for 10 million and Ngopi Sepuluh Ewu for 20 million. However, this aid was only allocated to facilitate the festivals.

| | |
|--|--|
| *Total average outcome ritual adat/years | Rp. 2.401.000 |
| *Average income society of Kemiren village | Rp. 877.000/month |
| *Total household in Kemiren village | 1.101 |
| *Total society of Kemiren village | 2.540 people |
| *Total visitor in Kemiren village | January-December 2019 = 18.436 people January – March 2020 = 2030 October – November 2020 = 196 Total visitor years 2020 = 2.226 people |
| *Help of Dinas Pariwisata District Banyuwangi : | Sound system & help dance. |
| Tumpeng Sewu, Barong Ider Bumi dan Ngopi Sepuluh Ewu | |
| *Help of Dana Desa : | |
| Tumpeng Sewu | Rp. 10.000.000 |
| Barong IderBumi | Rp. 15.000.000 |
| Ngopi Sepuluh Ewu | Rp. 20.000.000 |

Table. 4.3 Average annual expenditure, number of visitors and cost structure (assistance)

From table 4.3 it can be explained that the average expenditure used for ritual activities at Kemiren Village

is Rp. 2,401,000 per year. Meanwhile, the average income is Rp. 877,000 per month. Most of the people at Kemiren Village only rely on farming to fulfill their daily needs. Meanwhile, the numbers of families at Kemiren Village are 1,101, while the population of Kemiren Village is 2,501 people.

The total numbers of visitors at Kemiren Village from January to December 2019 were 18,436 people, who came from Banyuwangi and those from outside Banyuwangi. But in 2020, from January to March there were 2,030 people and from October to November there were 196 people. Total visitors in 2020 were 2,226 people.

The numbers of visitations in 2019 until 2020 have decreased drastically due to Covid19 outbreak which also affected the community. Due to Covid19 pandemic starting in March 2020, the Using Cultural Village tour at Kemiren village was completely closed that visitors were not allowed to come. However, in October, the local government of Kemiren began to reopen the destination by implementing very strict health protocols so that tourists can visit and enjoy cultural tourism of Using Tribe at Kemiren Village. The numbers of visitors finally increased the average income of community since the event was held. In addition, women mostly prepare typical snacks, such as jaran goyang coffee, kucur, serabi, onde-onde, jenang grendul, klemben bread, rujak soto, pecel pithik and other traditional cakes. This kind of banquet gradually became the source of income for women. Sometimes they took orders from visitors to make the food as take away souvenirs. Their average profit was twice more than the budget of making the snacks. The profit of income that they got from selling food later can be used for the requirements of customary rituals they will perform.

The source of budget used to perform these 14 rituals a year came from the Swadaya (dues) of Using tribe at Kemiren village. Meanwhile, from Kemiren Village government and Banyuwangi Regency Tourism Office, the aid provided was not in the form of fund, but in the form of procuring a sound system and participating in performing dances only. The procurement only applies to three major festivals such as Barong Ider Bumi, Tumpeng Sewu and Ngopi Sepuluh Ewu. Other than those, the source of fund was purely from the community' swadaya (dues).

However, Kemiren government provided assistance through the village budget which directly allocated for

three kinds of festivals, namely Tumpeng Sewu, Barong Ider Bumi and Ngopi Sepuluh Ewu, but this did not apply to other rituals. In particular, the government allocated a budget for Tumpeng Sewu festival as many as IDR 10,000,000, for Barong Ider Bumi festival as many as IDR 15,000,000, and for Ngopi Sepuluh Ewu festival as many as IDR 20,000,000 to run a clear and sustainable annual festivals at Kemiren Village.

5. CONCLUSION

1. The result shows that ritual activities performed by Using tribe are annual routine carried out by people of Kemiren Village. Each ritual has its own philosophy and meaning. Their belief in their ancestors is still fervent. The ritual activity is a form of respect for their ancestors. In a year, Using tribe holds 14 agricultural rituals activities 14 different times, namely Ngaturi Dahar and Jenang Suro rituals are done in Javanese calendar Suro, Rebo Wekasan Nomp Puoso are held in Javanese calendar Sapar, Endog-endogan is held in Javanese calendar Maulud, Rajaban is held in Javanese calendar Rejeb, Ngruwah is held in Javanese calendar Ruwah, Barong Ider Bumi and Sedekahan are held in Javanese calendar Shawal, Tumpeng Sewu is held in Javanese calendar Besar, Labuh Nyingkal is carried out when farmers starting plowing fields, Labuh Tandur is carried out when farmer starting planting rice, Ngerujakai is carried out when the farmers' rice grains are filled, and Labuh Nggampung is carried out when the harvesting paddy begins. Each of those 14 kinds of traditional rituals has different philosophical meaning and the requirements needed for the sustainability of the ritual are also different.
2. The average expenditure incurred per household for Ngaturi Dhahar traditional ritual is Rp. 231.500, the traditional ritual of Jenang Suro is Rp. 50.000, the Rebo Wekasan traditional ritual is equal to Rp.180.000, Nomp Puoso ritual is Rp. 253,500, Endog-endogan traditional ritual is Rp. 131.500, Rajaban traditional ritual is Rp. 152.500, Ngruwah traditional ritual is Rp. 248.500, Barong Ider Bumi customary ritual is Rp. 155.000, Sedekahan ritual is Rp. 263.500, Tumpeng Sewu ritual is Rp. 255.000, Labuh Nyingkal ritual is Rp. 90.000, Labuh Tandur traditional ritual is Rp. 100.000, Ngerujakai traditional ritual is Rp. 70.000, Labuh Nggampung ritual is Rp. 220.000.
3. The average income per household of Using Tribe at Kemiren Village is Rp.877,000 per month. While the total expenditure used for 14 rituals in a year is Rp. 2,401,000 and the budget allocation comes from each individual per household.
4. There were 18,436 visitors from January-December 2019, meanwhile 2,226 people from January-November 2020. The numbers of visitations from 2019 to 2020 have decreased drastically due to Covid19 outbreak which starting in March 2020. The Osing Cultural Village tour at Kemiren village was completely closed, so that no visitors were allowed to come. Even though Covid19 outbreak has been occurring, the ritual activities are still performed by Using tribe at Kemiren Village only by involving local people without any visitors allowed and these rituals activities still comply with the health protocol recommended by the government.
5. The source of budget used for these 14 rituals comes from the Swadaya (dues) from Using tribe at Kemiren village. Meanwhile local government and Banyuwangi Regency Tourism Office provided technical aids, such as a sound system and various traditional dances. The procurement only applies to three major festivals such as Barong Ider Bumi, Tumpeng Sewu and Ngopi Sepuluh Ewu, while the budget for other festivals purely collected from the community's swadaya (dues) at Kemiren Village.
6. Although the annual expenditure to perform the rituals at Kemiren Village is quite large, compared to their income as farmers, the people do not feel burdened. They enjoy it and feel relieved when they can perform such festivals and rituals every year. The people of Kemiren Village are also pleased to sell livestock or pawn their belongings in order to fulfill their needs and to perform the rituals; since it only can be fulfilled by individual income plus the additional income during performing rituals as well as from the respondent's information.

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