

Meaning And Preservation Of Osing Tribe Traditional House: A Study Of Tourism Sociology

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Abstract. Houses are part of the ancestral heritage. Therefore, the preservation of traditional houses is proof that the community maintains the existence of its group identity, likewise to the conventional house of the Osing tribe in Kemiren Village. The preservation of the Osing tribe's traditional house by the community not only maintain the existence of the Osing tribe but also becomes the tourism sector. Therefore, it becomes interesting to study and research more deeply in the study of the sociology of tourism more. This study aims to determine the construction models of the Osing traditional house, the function and philosophy of the structure of the Osing traditional house and the efforts to preserve the Osing traditional house. The research method used is a qualitative method with a descriptive approach. Data collection techniques are observation, interviews and literature study. The results of this study indicate that the Osing tribe in Kemiren village has three house models, which at that time described the social classes of the people who lived in the house. To preserve and increase tourism in Kemiren village, the community built traditional houses, some of which were managed by the community to be used as lodging places for tourists visiting Kemiren village.

Keywords: Traditional House, Osing Tribe, Sociology of Tourism

1. Introduction

The diversity of ethnic groups, regional languages, and customs is one part of the cultural wealth group that exists in Indonesia. Almost every ethnic group in Indonesia has a different culture. Such as traditional clothes, dance arts, traditional ceremonies, musical instruments, traditional weapons, performing arts, folk songs, and traditional houses. The characteristics of traditional house architecture in each region will certainly be affected by all types of factors. Among other things, in determining the shape of the house based on geographical conditions, the use of natural products found there as materials to be used for construction of traditional houses, or in paying attention to the formation of a healthy traditional house by using the determination of the direction of the house based on the direction of the wind and sunlight.

A traditional house is a building that has special characteristics and is used for the residence of certain tribes. The traditional houses owned by each tribe in Indonesia are an illustration of the cultural diversity that Indonesia has. So that it can symbolize the culture of the local community

[1]. However, along with the times accompanied by sophisticated technology, the use of traditional houses as a place to live has begun to be abandoned (Hariastuti, 2018: 56). This does not mean that people should forget about the potential of traditional houses as part of culture. Traditional houses can be the highest cultural representation in a community.

Banyuwangi Regency is an area that has diverse cultural representations and its existence is still maintained. This is because, in Banyuwangi Regency is inhabited by various ethnic groups such as Javanese, Madurese, Balinese, Sulawesi and other tribes (Poernomo, et al, 2015). Likewise with the Osing tribe who are a minority group in Banyuwangi Regency [3] (Poernomo, et al, 2015). Thus, as a minority group, it is very necessary to carry out an effort to preserve culture in order to maintain the existence of the Osing tribe.

One of the forms of conservation efforts that can be done is the preservation of traditional houses. In Banyuwangi there is a traditional village which is the main attraction for Banyuwangi district, because there are traditional buildings in the form of traditional houses [4]. The Osing community in Kemiren Village still maintains the architectural forms of the house using the traditional Osing building architecture. The traditional building is commonly called the Osing tribal house.

Based on the results of research from Fathika, Shanaz, Debby [5] in their article entitled "Analysis of the Effect of Cultural Tourism on the Preservation of the Osing Tribe in Kemiren Tourism Village", shows that with the increase in tourism and tourist villages in Kemiren there is absolutely no negative or disturbing impact. daily community activities. They argue that with the formation of a tourist village in Kemiren, the community is better able to improve the economic level of their village. In addition, the existence of a tourist village does not have an impact on changes in lifestyle, customs, and culture prevailing in Kemiren village.

Likewise, according to Eka Maylinda [6] in his article entitled "Development of Sustainable Tourism Based on Local Wisdom in Osing Traditional Village, Banyuwangi Regency, East Java Province" who said that tourism development in Kemiren village based on local wisdom was going very well, with tourism development in the village. Kemiren has opened up job opportunities and helped improve the economic level of the Kemiren village community. With this development, there is no negative influence on the culture and customs of the people of Kemiren village. However, in this paper, the researcher wants to explain the meaning and efforts to preserve traditional houses by the Osing people from the point of view of the sociology of tourism. As it is known that the sociology of tourism is a study of sociology that focuses on tourism as an activity of groups of service sellers, travel activities and leisure activities of modern society [7]. Thus, this study offers a new perspective that is not only focused on the preservation of the Osing tribal traditional house but also looks at the various meanings and social phenomena in society as a result of the efforts to preserve the Osing tribal traditional house in Kemiren Village.

2. Method

This research uses a qualitative approach which in this research qualitative method is usually used by a group of researchers who are in the social sciences and education sciences. Qualitative research is research that discusses research and is descriptive and dominant tends to use analytical methods. Qualitative research is more focused on facts in the field [8]. Qualitative research aims to provide an explanation of a phenomenon by collecting data obtained from observations in the field, in this case an explanation based on facts in the field about the construction models of the Osing tribal traditional house, the function and philosophy of the Osing tribal traditional house structure, efforts to preserve the traditional house of the Osing tribe.

The object of research in this article is the traditional house of the Osing tribe in Kemiren Village, Banyuwangi Regency, with the number of informants taken according to the data needed. Where in the determination technique using data triangulation, in the form of (1) Observation, namely direct observations to Kemiren Village, Banyuwangi Regency, (2) Interviews, where interviews are carried out in more depth to informants to find answers to the problem formulations that have been formulated, (3) Literature study, using internet sources, journals, articles as reference materials. Likewise in data analysis techniques using data reduction, displaying data and drawing conclusions based on the formulation of the research problem that has been determined.

3. Discussion And Results

3.1 Construction Models of the Osing Tribe Traditional House

The basic form of the Osing tribal traditional house can be identified through its roof which consists of three types, namely *cerocongan*, *baresan*, and *balung*. The *cerocongan* consists of two sides or a saddle, this shape is the same as the shape of a village house in general. *Baresan* consists of three sides, and *tikel balung* consists of four sides [9]. These types of roofs used to be a marker of social strata in the Osing community. *Cerocongan* is a roof for the underprivileged, *Baresan* is a roof for middle-income people, and *Tikel Balung* is a roof for high-income people. But in today's modern era, most of the residents' houses have used a combination of the three types of roofs. The three models of the house describe the philosophy of the early process in the household. The *Cerocongan* describes the occupants as a young married couple who have just married and from the establishment side, they are not maximized. The *Baresan* describes the family as being quite well-established and structurally the family already has several children. The *tikel balung* describes a happy family who is very well established and prosperous.

The main rooms of the Osing traditional house are Bale, Jrumah, and Pawon. While the supporting rooms are ampores, ampok, and pavilions. The characteristics of each room are adapted to functions and activities, as a place to fulfill daily needs. Where each space is influenced by the assessment of the meaning of the activities carried out, as well as who inhabits or carries out activities in that section [10]. According to Suprijanto [11], the concept of the Osing tribal traditional house space shows the existence of centrality and duality. The concept of duality in the Osing house divides the area over men and women; inside out; dark light; sacred

– profane plus front – back. The concept of centrality shows that the house is the center of the Osing traditional house, which consists of Bale, Jerumah and Pawon. The dark-light areas can be observed in the *ampere* and *bale* which are the light elements, then the dark elements are located in the *jrumah* and *pawon* areas. If we look closely at the areas for men and women, the *amper* and *bale* areas are more intended for men which are useful as protection areas, while *pawon* is an area that is intended for women. The public-private element, the *jrumah* in the middle of the building has an element of privacy, while the *amper* and *bale* are public elements. Furthermore, the element of right-left duality in the building is located in the *ampok* which is on the left and right sides of the traditional house. The sacred-profane element is located in the *jrumah* which is the core and is sacred, while the *bale* is profane [12]. The following is an explanation of the function of each structure of the Osing tribal traditional house:

Bale

It is the front of the house that functions as a room for entertaining guests and a room for traditional activities.

Jerumah

The interior of the house that is private and is called the family room. In this area there are family sleeping areas, the sleeping area is not limited to using a wall but is only marked by the use of a mosquito net on the bed. In Jerumah there are four pillars symbolizing deliberation and the union of both parents when their children marry.

Pawon

Pawon is a service area where the kitchen functions as a place to cook. Apart from being a place to cook, Pawon also functions as an area for doing household chores, such as washing, ironing and the like. The uniqueness of this Osing tribal house lies in the construction of buildings that can be dismantled and installed using a sparring system without nails but using a flat sasak called paju.

Based on the study of the sociology of tourism, the existence of various kinds of construction models of the Osing tribal traditional houses gives a uniqueness to the Osing tribal traditional houses. With the peculiarities possessed by the Osing tribe which consists of the shape of a traditional house, one of them is able to attract tourists to observe and learn various architectural characteristics of the Osing tribe.

This is increasingly supported by the times, especially in the digital world, namely social media. The existence of social networks allows individuals, as components of society, to participate directly in a wider scope. These interactions involve an individual with other individuals from various countries and continents so as to contribute to cross-cultural understanding [13] (Jevtovic, 2019).

3.2 Function and Philosophy of the Structure of the Osing Tribe Traditional House Traditional

House is a residential building that can be passed down from generation to generation, in which there is a structure, has a form, function of space, and decoration with its own characteristics [14]. The traditional house of the Osing Tribe has a different and unique architectural form and construction structure when compared to other traditional houses [15]. The traditional house of the Osing tribe is a work of traditional architecture that can characterize and reflect the culture of the Osing tribe which is always related to customs that have been passed down from generation to generation by local residents. The traditional house of the Osing tribe is also still a simple building which only has 4 pillars with a function as the main pillar called Soko. The structure of the traditional house of the Osing tribe has its own uniqueness and local wisdom and for the installation of the structure in the Osing architectural building, it is carried out following the applicable provisions by having the functions contained therein. The social status of the homeowner that is seen visually tends to influence traditional architecture, generally seen from the shape of the roof. The shape of a traditional Javanese house tends not to have curved lines. There is a support pole structure standing on a pedestal which is the main strength of the building, making it easier to work when the building wants to be moved. This system is called *bedhol omah* or moving houses [16].

Based on Banyuwangi Regent Regulation [17] Number 11 of 2019 Part 2 Article 6 (1) The structure of the building in the Osing architecture building, namely:

- a) *Soko* is a section of wooden poles, totaling 4 (four). Serves as the main pillar of house construction.
- b) *Onggo Tepas* is an additional pillar to support a large Rab (roof area), totaling 4 (four) pieces.
- c) *Ander* is wood that is installed in the middle and perpendicular to the coat of arms.
- d) *The runner* is the longest part of the surrounding roof which is located above Jait Dhowo. Its location protrudes out of the roof so that it can be seen from outside the house.
- e) *The coat* is the piece of wood located at the end.
- f) *Jait dhowo* is the part of the wood that is under the Penglari. Surface width. Jait dhowo is no bigger than Penglari.
- g) *Jait Cendhek* is the part of the wood that is under the Coat of Arms.
- h) *Ubeg-Ubeg* is the part of the wood that is under the Soko. Functions as a forge foundation

Not only on the pillars which have the meaning contained on the roof of the Osing tribe building also has the following meanings:

- a) *Wuwungan* is a tile that is laid out by stacking it without special nails.

b) *Plembang tile* is a type of tile used in traditional Osing houses. This tile is wider than the tile in general.

c) *Suwungan* is wood that is installed diagonally to support the tile or wuwung, and usuk.

d) *Usuk - Dur* is wood that serves to support the tile. Dur is also called batten.

Based on the shape of the roof, the basic form of the Osing Tribe's traditional house can be categorized into three, namely the tikel, baresan and cerocogan houses. Of the three, Saka tepas is a wooden pole with 4 points placed in the chirping area, thus making this room a square or rectangular shape. Saka tepas can be said to be the main structure on the pile. The connection system between wood does not use nails but a match system. Jait cendek is a fastening pole located on the right and left of the saka tepas. Jait dowo serves to tie saka tepas on the front and back. Ander is a support pillar, roof frame, and retaining structure on the voluntary beam. Doplak is an engraving found under the ander and has a different motif in each house. Ampik-ampik is a wall with a triangular shape made of wooden boards located in front of the ander. To make it look aesthetically pleasing and give a different impression to each house, these wooden planks can be carved with the typical Osing Tribe as decoration.

The use of three types of roofs in the Osing traditional house shows that there is a harmonious family relationship in it [18]. Of the three roof forms found in the Osing traditional house, they take the basic concept of the traditional answer of the roof form as the cultural center, but only the naming has a difference and the shape of the roof construction of the dominant Osing tribal house looks more simple [19].

The various functions and philosophical meanings of the Osing traditional house provide benefits for tourism activities. This is because various functions have various philosophical meanings so as to provide attractiveness to potential tourists visiting the village. This is also increasingly supported by the existence of the internet which has been widely used by the majority of people.

With a variety of meanings contained in the architectural form of the Osing tribal traditional house, it is emphasized that the Osing tribal traditional house is not only used as a place to live, but there is a message that can serve as a reminder and life guide for the Osing tribe. However, if you only focus on tourism development without carrying out the process of preserving these noble values, it can lead to the loss of local control over the industry [20]. Users create content on their profiles with themselves and have the ability to share [21].

3.3 Efforts to Preserve the Osing Traditional House

One of the cultural heritages that are still highly guarded and preserved by the people of Kemiran Village or better known as the Osing tribe, namely the shape and architecture of their traditional house. The development of tourism at this time makes people start to realize to manage the tourism potential that is around them, especially villages and the role of the community in managing this potential. The basis for developing a village so that it can become a tourist village are traditional houses, flora and fauna, natural scenery, traditional food, handicrafts, traditional arts, and much more.

One of the villages in Banyuwangi Regency, which is currently still focused on developing their tourism potential is Kemiren Village. One of the potentials they are developing is the preservation of the traditional houses of the Osing Tribe, the traditional house does have a special attraction for tourists, therefore the Osing Tribe community is still maintaining and preserving their traditional house. The process of developing the tourism industry often involves the penetration of outsiders [22] both national and foreign [23]. So that this effort is expected to run well because of the existence of village funds that can be used directly, especially for the poor.

Communities who have awareness and have a sense of responsibility to maintain and preserve ancestral heritage, but have financial limitations will be greatly helped by the village funds, so that they can still contribute to cultural preservation efforts that focus on traditional houses. This proves that it is not only the community that participates in this conservation effort, but the role of the government is no less important in this effort. The existence of financial limitations does not make the community finally give up in continuing this effort, in fact these limitations provide more energy and enthusiasm than foreign people. It is because of the impact of tourism on them that tourism generates foreign exchange [24], income for the host country [25], and jobs for local residents [26].

In 2018, the information submitted by the Kemiren Village Head stated that the efforts or programs for preserving traditional houses had reached ten houses or ten families. In addition, other residents have also started queuing to build the traditional house of the Osing tribe. However, foreign people also experience other problems besides lack of funds, the problem is the land and the condition of houses that have been built permanently. However, this does not prevent the foreign community from continuing their efforts or programs to preserve their traditional houses.

In the end, the solution chosen to overcome this problem was, by forming a special localization for residents who live in the Osing tribal traditional house, the location is in the Suko Sari area, Kemiren Village. Around the area there are traditional houses of the Osing tribe which are still very authentic, this step is considered effective enough to make the program for preserving the traditional houses of the Osing tribe continue to run. We need to remember that the contribution of the community in efforts or programs to preserve the traditional houses of the Osing tribe is indeed very necessary. Tourism is also often an important source of government revenue [27]. Based on the structural functional theory in viewing tourism that tourism is part of a social system that has an influence on modern society [28]. In a phenomenological perspective in studying public relations and tourism, it was found that the phenomenon of tourism is part of social facts that are not only built from social structures and community institutions but also interaction behavior and actions that display symbols of various kinds of viral social patterns in certain sectors [29]. With the use of social media, various kinds of tourism area development have such a big impact, people from various regions to other countries can find out which areas have places that can be used as places to travel. For example, the existence of a viral culture that starts from social media content, the relationship with the study of the sociology of tourism that viral culture is able to attract the attention of people from various outside the region and other countries. That way, the presence of viral culture has such a big impact on the local community which of course begins with displaying various kinds of content related to the uniqueness of the community's tourism area.

Thus this program will not run well if only the government intervenes to take care of it. The need for cooperation from every element in society and the government in order to develop the area can be recognized as a tourism area. It is also necessary to emphasize the contribution of the community as a form or willingness of the community to advance the tourism potential in the area. And not only developing but also being able to prepare all kinds of solutions when faced with various conditions that can have a negative impact on the community in tourism areas.

4. Conclusions and Recommendations

Rumah Osing is one of the traditional houses/traditional houses of the Osing tribe located in Kemiren Village, Banyuwangi. The existence of this traditional house is a form of preserving customs and culture in Kemiren Village, where Kemiren Village has been designated as a cultural village. The Osing Tribe community maintains the architectural forms of the house by using the traditional Osing building architecture both through the materials used and the shape of the house which has its own meaning and reflects the culture of the Osing Tribe from generation to generation. Osing Tribe Traditional House One of the characteristics of the Osing House roof can be seen from the roof which has three forms, namely Tikel Balung, Baresan, and also Cerocogan.

The suggestions that we can convey in this article are as follows. The existence of the Osing Tribe Traditional House must be maintained by the community because this traditional house is one of the peculiarities of the Osing Tribe. The influence of globalization and society experiencing modernization, many people begin to forget the preservation of customs and culture. Therefore, the Kemiren Village (Osing Tribe) which has been used as a cultural heritage must maintain and preserve the Osing Traditional House.

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