



Traditional House as Cultural Identity in the Modern Era in the Context of Osing Ethnography

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Abstract

Along with the development of the times, modern society is now starting to ignore traditional thinking that is considered old-fashioned. Culture is social behavior through traditional values that are inherited in a distinctive form, including both material and immaterial manifestations. The Osing tribe has a long history. As a cultural identity, the Osing tribe is an indigenous Banyuwangi tribe that holds fast to the values of local wisdom. Osing arts, traditions and traditional houses are cultural units in Banyuwangi with local wisdom values contained therein. But modernization has become a scourge as an obstacle in facing the times, many local wisdoms are now starting to be abandoned on the grounds of more modern concepts, causing various problems such as the erosion of cultural values, identity, social dynamics, as well as lifestyle incompatibility. The role of society and institutions is so important, therefore in this modern era in order not to neglect the noble values as a culture owned by the nation, it is necessary to preserve it so that modern principles do not erode the values that become an identity. The ethnographic approach aims to explore and understand in depth the social picture of the community in the culture contained in the identity and traditional house of Osing.

Keywords: *Culture; Osing Tribe; Local Wisdom; Modernity*

Introduction

Technology and communication are so special and influential in social dynamics as well as the identity of multicultural societies. The Osing tribe is part of a layer of society that is emotionally connected to a social integrity with its own language, cultural traditions and history. As the easternmost region of Java Island, Banyuwangi is a strategic place where various ethnicities and tribes meet. Of course, this brings many impacts to the region formerly known as Blambangan. The worldly hustle and bustle makes people nowadays busy with their modern concepts. Without filtering, modern society began to abandon regionally-based wise values on the grounds of being up to date. Culture can be categorized as a part of "civilization" so that it has a broad meaning in a complex scope of understanding, including knowledge, art, customary laws, morality and religious systems that are easily obtained from a member of the community itself. Given the dynamics of world development, cultural wealth and identity play a vital role as capital in the promotion of national culture. As with modern society, so with traditional society.

Traditional societies continue to strive to maintain their traditions, thus minimizing cultural extinction along with the times.

Population movements, whether instinctive or due to planned programs, are primarily migration or settlement. This means that the identity of an ethnic group can no longer be absolutely tied to a limited place, which may have previously been the limit of its range. This is the same as dispersal with spatial limitations. Changes in the environment have an impact, especially when the values in the old environment continue to fade, so that the ethnic group easily loses its direction of reference. In shaping the identity of Banyuwangi today, as the inheritor of the Blambangan culture, the Osing tribe is believed to play an important role. Traditions, arts, rituals, customs and aspects related to Banyuwangi's local culture as a medium for affirming identity. A social identity includes ethnicity, religion and social class (Santoso, 2017). Identity formation can emerge in complex and closely related societies, including cultural identity.

There are three forms of culture; first, culture as a complex of ideas, ideas, values, norms, rules and so on. second, culture as a complex of activities and patterned actions of humans in society, and third, culture as artifacts, objects of human work (Koentjaraningrat, 2015). Indonesia is an agricultural country that cannot be denied with its cultural diversity. Traditional buildings or traditional houses that we know as a form of culture in the form of objects and works that can be found in certain ethnicities. Culture is a process of daily life when it forms an individual's cultural identity that is reflected in attitudes, speech, actions, and mindsets (Setyawan & Dopo, 2020). Identity is attached to cultural values found in a collective group (Perbawasari et al., 2019).

A traditional house becomes a container or part of a cultural insight, because culture is a tendency when it is formed from history and patterns of life. Traditional houses are a process by which humans adapt to environmental and climatic conditions. The outlook on life of modern society is now different, behavior and actions in life are starting to be far from the philosophical values that are considered perfect, especially in Javanese people. There are certain techniques in building a house such as choosing the land to the spatial pattern. The physical form of traditional buildings is now beginning to lose its noble values due to spatial and settlement patterns as long-term development in integrated areas. In addition to land limitations, there is also a lack of freedom in building traditional houses due to restrictions to reduce environmental damage such as tree cutting, so that alternative types of building materials are now more diverse to reduce this impact. This is a situation where there is constant introspection even though there are no sanctions or coercion for every member of society who follows a culture. Currently, (modern) Indonesian society can be said to be still acculturated with the outside, especially the West, which has long been globalized. It is very important to have historical awareness and cultural understanding (Sedyawati, 2007).

The development of ethnic culture has its own history that makes this nation alive. Based on the background, to address the existing problems, it is necessary to limit the problem so that it covers and is not too broad and more focused. Therefore, it can then be formulated that the focus of the problem is: 1) The urgency of the value of the Osing tribe's cultural identity, 2) Ethnographic perspective of local wisdom, 3) Interpretation of Osing traditional houses in the modern era.

Result and Discussion

1. The Urgency of the Osing Tribe's Cultural Identity Values

As a cultural mosaic, Indonesia is known for its interrelated cultural pieces. Between one culture and the other, it makes a whole product that contains wise values in it. As a sub-ethnic group of Java, Osing is a separate ethnic group like Tengger, Samin, Bawean, Nagaring and Naga. Therefore,

geographically and culturally, Osing is an inseparable part of Java (Suprijanto, 2002). Dominikus Rato emphasized that the Osing ethnicity is still a subset of the Javanese ethnicity (Firmanto et al., 2019). The existence of the Osing tribe is considered to be an indigenous ethnicity in the eastern tip of Java Island. Osing itself is considered one of the dominant ethnic communities of the entire population in Banyuwangi.

The long history of the Osing tribe began when the Majapahit rule around 1478 AD which finally collapsed leaving the Blambangan Kingdom (16th century) began with the Era-Ero war (Firmanto et al., 2019). The Era-ero war was a sweep by the Dutch to capture Balinese fighters. Leckerker assumes that the Osing people are the remnants of the Blambangan people (Firmanto et al., 2019). How can this be? Simply put, this is an image that is synonymous with the presence of cultural elements. The feeling dimension is intertwined with what individuals or groups have when they see their identifying characteristics.

Values in a culture are beliefs and principles that guide behavior and social norms in a society. However, traditional values still play an important role in the identity and life of the Osing people. Initially, the term Osing was only used to refer to local vocabulary as an affirmation often used in daily conversation. Ideally, the principle of equality in social communication is also reflected in the structure of the Osing language which does not recognize language layers or speech levels. Indiarti considers this phenomenon that occurs in the Osing tribe as an ambience (Firmanto et al., 2019). Osing itself is seen in the use of dialect speech in the routine of life in the community. The term Osing comes from the word *sing* which means "not". Lare Osing are Blambangan people who did not (*sing*) flee during the war (1771-1771). Values reflect what the community considers important and form a framework that guides the community's interactions with each other and the surrounding environment. Value is defined as something that is valuable, that should be, that ought to be, that is meaningful, and so on (Sanusi, 2015). It is important to remember that values within the culture can differ among individuals and families within the Osing community, and are also influenced by factors such as education, urbanization and modernization.

The Osing tribe is called the indigenous people of Banyuwangi (Firmanto et al., 2019). Kinship structures include families and group forms that are extensions of families such as tribes (Ihromi, 2017). Human groupings everywhere occur according to rules that have been cultivated. Social interaction, a sense of community in ethnic groups is passed down from generation to generation through social processes. The Osing people consider relationships, kinship and respect very important. The Osing community's family system adheres to a "bilateral" male and female relationship system (Tulistyantoro, 2020). However, the kinship structure that applies to the Osing customary law community is patrilineal, where male descendants are prioritized (Prasetyo, 2019). Different kinship with ancestors will lead to different legal consequences in the customary system (Firmanto et al., 2019).

Customary law regulations cannot be changed spontaneously, given the pure and long-standing nature of customs. Supposedly, *adat* is an ideal form of culture that functions as a code of conduct (Koentjaraningrat, 2015). However, it can be argued that all social institutions and functions enable cultural coherence and continuity by regulating their behavior and nurturing future generations on applicable sanctions and acceptable ethics. This allows for cultural coherence and continuity.

Culture plays an important role in shaping a community's identity and creating social cohesion. Identity refers to the individual or special character of members of a particular social group or class (Santoso, 2017). In (Suhaeb & Ismail, 2023) at a technical level, the notion of epistemology simply shows a way of understanding identity with the word "identical", for example stating that "something" is similar to another (Liliweri, 2007: 69). Identity is usually defined as an awareness of individual unity and consistency, a unity that has the purpose of uniting all the perceptions of others and also an independently understandable picture of what and who makes them and what they can make of themselves and others. To know Osing identity, it is necessary to understand the values contained to know about Osing culture

itself. Localized identity can give clues to the identity of the group. Customs, languages, tools, artworks, religio-political systems, clothing and buildings are elements of culture (Izza, 2023). Culture as intellect in (Bahari, 2021) can be interpreted as 'cultivation' in the form of copyright, taste, and karsa. Every society has a culture that is different from the culture of other societies. Culture is a set of common and unique behaviors that are integrated to achieve adaptation to a particular environment (Ihromi, 2017).

Culture is a social aspect that pays particular attention to meaning. Meaning exists in and through relationships between individuals, groups, classes, and social structures. The content of culture, among others, is a set of knowledge models or meaning systems that are intertwined as a whole in historically transmitted symbols (Bahari, 2021). These meanings are an embryo of social personality. Regarding the scope and level of cultural identity, in general, there are two types of cultural systems, namely national culture which is welcoming a relatively new "developing" future, and ethnic culture as an introduction to traditional values that are deeply rooted in society (Sedyawati, 2007). Through a policy, culture becomes an intervention system that aims to preserve, develop and enhance the nation's cultural heritage (Raikhan et al., 2014).

A paradigm is considered to be fundamental to a way of seeing, behaving and thinking. Today, the Osing people live in the midst of an era that undergoes changes of a fairly high intensity. So facing this current requires a handle and guidelines so as not to drift and know when to go with the flow, when to retreat in a new direction, or sometimes have to fight the flow of change. The question of going back and forth or surfing with the current of change becomes a choice determined by values. To identify related problems, it is important that values become a system that is realized in life and becomes a guide. Six value systems as an embedded commitment to build life are theological value, ethical-legal value, aesthetic value, logical-rational value, physical value, teleological value (Sanusi, 2015). The loss of value is also the loss of an identity, the lack of solidity of a paradigm becomes vacillating not knowing what can be done without other than following what is "crowded" or "in", or popular.

2. Ethnographic Perspective of Local Wisdom

It is a holistic view of the aspects that influence the community to create ethnic values as culture. Ethnography is the work of describing culture "to understand the local people's point of view, to relate to life in order to get a view of their world" (Spradley, 2007). Meanings as well as language are important means of transmitting culture across generations. Linguistics is an attempt to notice the meaning, actions and events in society through language and writing directly expressed. According to Spradley, the form of culture consists of three sources; from what people say, from the form of one's actions, from the artifacts that people use. Of the three concepts are closely related to how to study a cultural phenomenon in society, such as the concept of culture (Koentjaraningrat, 2015) has three forms, namely: 1) ideal (abstract) form, 2) activity form, 3) physical form.

Tribe is inseparable from social identity, especially an ethnic nation, which is a group of people who have similar characteristics and cultures that are closely related to origin, place of origin, and local culture. Especially in the Osing community, Kemiren as one of the villages that most firmly carry out traditional cultural values for generations (Indiarti, 2015). A cultural value system consists of habitual conceptions (traditions) that live in the minds and thoughts of most citizens/society about what they should consider very valuable in life (Koentjaraningrat, 2015). Humans in their cultural system, namely as inheritors of a complex system, consisting of customs, attitudes, and actors (Ihromi, 2017). As part of customs and the ideal form of culture, the cultural value system becomes an oar as a driving force to follow the flow of change. how not, individuals since childhood have been impregnated with their cultural value system to the point that these conceptions have long been rooted in their souls.

As a certain ethnic group with identities such as physical characteristics, language, customs, and art, the social structure in the Osing community is horizontally egalitarian or considered equal so that it is

not understood in a hierarchical manner like Javanese society in general (Firmanto et al., 2019). In Arabic, Syaraka means (participate) worthy in general Osing "Society" is steadfast in carrying out traditions. The ideas of the Osing tribe always adjust to the creation of harmony around and the environment. The ideas are wise, which are the result of past culture as a guide to life even though they are local but very universal. The form of local wisdom of the Osing tribe is not only limited to physical aspects but also to customs, agricultural patterns, settlements, and traditional arts.

A series of traditional activities cannot escape a traditional ritual that is still being carried out including: among-among, selapanan, kirim dungo, mudun lemah, bakalan, sepasaran, surup, bangkat war, tublek punjen, surtanah, telung dina, pitung dina, petangpuluh, satusan, taune, sewu, rabu wekasan, 1 suro, ider bumi, bersih desa, mepe kasur, seblang, kebo-keboan, pethik laut, janger art, rengganis, angklung caruk, kuntulan, jaranan and gandrung. Spiritual value; every time they hold a special event such as a tradition or traditional ceremony, the Osing tribe believes in the existence of danyang or spirits guarding the village (Indiarti, 2015). Although the majority of the population is Muslim, they uphold the value of tradition wrapped in ancestral cultural heritage (Blambangan). As shown in Figure 1, Ider bumi is a ritual held by Kemiren residents believed to be aimed at warding off bad luck and a form of gratitude for the abundant crops. In other villages such as Olehsari, Seblang is a special ritual that is sacred and passed down as an annual routine procession. Seblang dancers dance unconsciously, it is said that the ancestral spirits that possess them are believed to bring sustenance and be kept away from disease outbreaks, as shown in Figure 2.



Figure 1. The procession of the ider bumi ritual around Kemiren village
(Source: majalahfakta.id)



Figure 2. Seblang dance ritual in Olehsari village
(Source: lensaindonesia.com)

While the definition of folk religion as such, emphasizes aspects of Javanese animism and syncretism (the union of pre-Hindu, Hindu and Islamic elements) and is widely associated with peasant elements, as Islam Abangan (Indiarti, 2015). This proves the Osing tribe on nature as the foundation of

life as a provider of life needs; knowledge and source of inspiration; protection and communication with God is a cosmology that slowly undergoes an active process of adaptation, reconstruction, and assimilation.

The livelihood of the Osing people is as farmers. Besides farming, there are also people who raise livestock. An agricultural pattern on the intensity of the population in Kemiren village becomes mostly farmers. According to Musafiri, the topography of Kemiren village is undulating because the village is located on the eastern slope of the Ijen mountain range (Cayarini et al., 2022). In relation to the rice processing and cultivation system in addressing the morphology of traditional settlements in rural and urban areas, it is necessary to consider the topographic system and the community concerned. The topography of Banyuwangi in the west and north is generally the Ijen mountain range, and the south is mostly lowland with a long stretch of coast covering a large area (Figure 3).

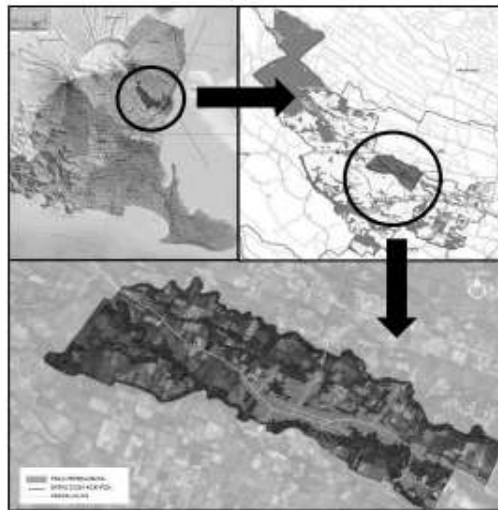


Figure 3. Map of Kemiren village, Glagah sub-district, Banyuwangi.
Source: (Kriswikana Noor et al., 2021)

The distribution of the Osing tribe is in several areas in nine sub-districts in Banyuwangi regency, namely Kabat, Rogojampi, Singonjuruh, Songgon, Kalipuro, Giri, Licin, Glagah and Banyuwangi sub-districts (Kriswikana Noor et al., 2021). The settlement is centered in the middle of the village area, surrounded by large agricultural areas, and development usually tends to be linear on both sides by following the main village road (Indiarti, 2015). The arrangement of patterns and orientation of traditional settlements is based on the concept of "tri hita karana" which places parhyangan, pawongan, and palemahan harmoniously in the settlement pattern (Dwijendra, 2020). Happiness and well-being are the axes of human life philosophy. In Sanskrit the term is Tri which means three; Hita is balance; Karana is cause.

3. Interpretation of Osing Traditional Houses in the Modern Era

A building (traditional house) is created with the aim of achieving ideal beauty to fulfill human needs. Architectural works are closely related to human activities in it, not only art and beauty, but a human need for safety and comfort, and structurally as a basic plan accompanied by efficiency and economy. The lifestyle in a traditional house is actually an application of the traditional communal kinship system. It is a set of manners and rules of conduct that governs the way of life of individuals, families, and community members. In modern times, it is increasingly difficult to find traditional houses in integrated areas, due to various reasons, there are both external and internal problems in the construction of traditional houses, in addition to the economy and limited land. According to Suprijanto in

(Indiarti, 2015) some of the main factors as an influence on the realization of traditional house architecture are environmental factors, social factors, and religion.

As the mindset of the design community develops into a reference as an idea that is always innovative, modern minimalist house forms are now increasingly favored by various groups. The ongoing process of modernization in traditional society certainly has an impact as a component. Whereas in the midst of the dynamics of world development, cultural wealth and identity play an important role in advancing national culture. In its meaning, the term culture as a process and product of local wisdom. Customary houses are part of material culture (physical) as local wisdom that refers to a wider range than just a place to shelter and protect.

Customary houses are now a kind of dynamic traditional cultural expression that forms new legal issues that are developing, both nationally and internationally (Mahal, 2021). What is defined as "traditional cultural expressions" has been explained in Article 38(1) of Copyright Law No. 28 of 2018 to include one or a combination of forms of expression such as textual verbal, music, traditional ceremonies, motion, visual, and theater. As new intellectual property, traditional knowledge and traditional cultural expressions have emerged as a legal issue in the last decade due to the absence of national or international laws and regulations that guarantee optimal legal protection of traditional knowledge, which is currently exploited by irresponsible parties.

At the normative level, the protection of folk cultural products has been regulated in Article 38 Paragraph 1 of the Copyright Law Number 28 of 2014 which reads "Copyright on traditional cultural expressions belongs to the state" (Mahal, 2021). Based on the explanation of traditional cultural expressions, especially the scope of traditional cultural expressions according to the RUU PTEBT Bill (Pengetahuan Tradisional dan Ekspresi Budaya Tradisional) and the explanation given in Article 38 (1) No. 28 of 2018, it appears that traditional houses are not included in the scope as a form of traditional cultural expression. Considering that traditional houses are an important part of traditional cultural life, with this understanding, it is only natural for the Copyright Law and the PTEBT Bill to consider the scope of cultural expression, so that later it can include traditional houses as a form of copyright as a traditional cultural expression.

In Indonesia, traditional communities consider the house as a sacred place because it is not only a place of shelter, but also a place of spiritual activity. Traditional buildings such as traditional houses are manifestations of ideas realized by humans based on their space and environment. If observed, each traditional building has an accent as a symbol that contains a certain meaning. The accent can be in the form of ornaments, carvings, mosaics, terracotta, and others. Ornament is a term for geometric decoration as an art product that is intentionally added/made with the purpose of decoration (Gustami, 2008). The traditional house of the Osing tribe is a process of human adaptation to climate and environmental conditions (Firmanto et al., 2019).

Osing as an indigenous tribe living in the eastern coastal area of Java Island still has a typical house by reflecting the existing values (Cayarini et al., 2022). Because Osing is geographically, genealogically and culturally an inseparable part of Java (Suprijanto, 2002). Osing houses show some similarities with Javanese houses, the equality and social values being the distinctive contrast in the appearance of the building. Social values, for example, are reflected in the shape of the roof tiles in each Osing traditional house. There are three forms based on social background, namely Crocogan, Baresan, and Tikel Balung (Febrian et al., 2019). Architecture has the ability to show the importance of daily life through the symbolization of continuous and historical survival. Based on a linear model of daily activities from front to back, the spatial layout of the Osing house is geometrically elongated with a simple arrangement such as Bale in front, Jrumah in the middle, and Pawon at the back. Space becomes a container for all the needs of human activity. The three main elements that determine interior space are people, activities and containers (Tulistyantoro, 2020). The house is a product of ideas, knowledge,

beliefs/ideologies, family relationships, good and bad behavior and the institutionalization of humans (society) in the form of a place to live (Tarigan et al., 2022).

Modernization is not something foreign or new, but modernization is something that continues throughout life, because science and technology continue to develop and give birth to new mindsets and innovations. When discussing an architecture based on the most important figure in a building, of course, it will not be separated from the building structure, as in Figure 4.



Figure 4. Material structure of the Osing traditional house
(Source: Perbup Banyuwangi No.11 of 2019, about Osing architecture)

The choice of bamboo and wood as the main material for traditional houses is said to have meaning and wise values of goodness in the form of human implementation with the balance of the natural environment. According to the meaning of wood comes from the word *kekayon*. The mention of *kekayon* or *gunungan* in *wayang* art performances is a description of the world and its contents (Musman, 2022). But this is a topic of consideration from each individual's point of view. Although history and tradition play an important role in their lives, systems and ways. Many communities no longer want to use traditional houses. The challenge of living in a traditional house is now related to various things that are considered less practical according to the times. Various considerations such as requiring very large funds, the spatial arrangement of traditional houses no longer meets the tastes and needs of the modern world, the shape and design are outdated, considered ancient by some people and require expensive maintenance because some people think in terms of materialism minus ergonomics.

At the same time, Osing architecture focuses more on the scale of residential buildings with relatively uniform users (Zamzami et al., 2022). That should be the case, it is the uniformity that is starting to fade in this modern era where the principles are starting to be ignored. Developments in this modern era have caused people's needs and lifestyles to adjust. In general, local wisdom is an idea from a region (local) that is full of wisdom and good value, which has been embedded and followed by community members (Luciani & Malihah, 2020). But it is not that easy to intellectualize what is important to our lives into a perception such as security, freedom, wisdom, success, wisdom, pleasure.

In other practices regarding morphology, modern perspectives based on the current environment of indigenous villages in the countryside are triggered by the existence of environmental facilities and infrastructure that provide morphological directions that tend to follow the existence of infrastructure, giving rise to spreading or following roads (Dwijendra, 2020). The Osing community is said to be a unit of human life that interacts according to a system of customs that applies continuously, and is linked by a sense of shared identity. The bilateral kinship system influences the layout of buildings, such a paradigm applies specifically to one line of descent (Indiarti, 2015), as well as the ability to earn a decent living (including passing it on to descendants) and in harmony with local culture gives a sense of self-worth to a

person or family. On the other hand, ownership of land and buildings inherited by extended families makes the maintenance and preservation of cultural buildings of historical value.

In the course of time, change and reality, a perspective emerged that living in a traditional house is now a challenge in itself with issues to avoid conflict and social inequality. Rights are not a barrier that people are now reluctant to follow customary rules. Socio-economic development triggers the development of social relations, and land/settlement management rules become increasingly complex. The problem is that values like this are about to become a problem that needs to be followed up.

Conclusion

Given the negative impact of modernization without proper sorting, it can have a big impact on the system of life in the wider community in particular. The Osing community is now living in the midst of the flow of change, an era that continues to develop as if it forces all to follow the rhythm of what is in its era. The Osing do not really recognize layers, the horizontal egalitarian nature shapes them to adapt easily through social interaction. Responding to the high intensity of the back and forth of values and guidelines, it can be concluded that culture as an identity in the modern era has a vital role. First, cultural identity becomes an important value that makes the principle of a nation. Identity itself is able to create harmony in the social and cultural fields so that it refers to the form of individual character, groups and social classes such as the Osing community. An embedded identity is closely related to characteristics, origins, places as identifiers. Cultural elements such as language, traditions, art, laws/customs, religion, clothing and buildings are synonymous. As a sub-section of the Javanese ethnic group, the Osing tribe still upholds traditional values. Osing itself was born from a dialect of the way they communicate, an identical vocabulary referring to a certain group of people. It is important for the Osing community to maintain relationships, kinship and kinship systems. Second, traditional values (local wisdom) still play an important role in cultural identity and community life. Such as ideas, activities, and artifacts are the unity of a set of social adaptations to their environment so as to give birth to wise products. Paradigm is fundamental to the Osing people regarding their perspective, behavior, and way of thinking. The Osing tribe is very firm in carrying out traditions, they also uphold the value of social equality by mingling with other communities. It can be analyzed that the phenomenon in Osing society is not far from the pattern of daily life. The form of cultural ideas integrates the power of microcosm and macrocosm which in the Osing view provides peace, tranquility and prosperous life as well as in the form of art, rituals and traditions. Third, the preservation of traditional houses is a consideration in the modern era. As well as needs and lifestyles, technological developments and innovations create minimalist home designs as a solution to space limitations. Modernization continues, hence the need for protection of cultural products (cultural expressions) such as traditional houses. In order not to be lost, the interpretation of traditional houses not only acts as a place of shelter and shelter but is a form (work) of environmental and climatic adaptation. Traditional houses have an important role in preserving the culture and identity of the community. the modern paradigm views that traditional houses are an ancient thing. Customs and traditions are an ideal form of culture that plays a role in creating coherence in the continuity of hereditary culture.

Based on the results of the discussion, every form of human interference with noble values that have been embedded in order to fulfill their material and spiritual needs. It is important to understand openness to change, culture continues to change dynamically, and understand that development is a natural part of human development as an important first step. Almost every human activity moves quickly, as well as good local wisdom-based development is development that goes hand in hand with local traditions in order to without leaving the existing culture. While some may need to be adapted to meet modern needs, policies and commitment to heritage cultivation as the preservation of hereditary traditions must keep pace with the times while enriching national and global culture in this fundamentally modern world.

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