

# Idher Bumi as Traditional Ceremony in Banyuwangi: from Religion to Cultural Tourism

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**Abstract:** The influence of modernization, cultural value of a society that changes towards cultural values. Society can be classified as a modern society because it reflects the cultural characteristics of modern society. The traditional Idher Bumi ceremony can provide a large income for the village. Revenue comes from parking tickets, sponsorships and also local governments. Based on the situation and conditions in the field, the focus of this research is: (1) The concept of the Idher Bumi Traditional Ceremony in the Using Community, (2) The Change in the Traditional Idher Bumi Ceremony of the Using Community, (3). Related to the above focus, the approach used in this research is descriptive qualitative case study method, and uses data validity techniques that are based on trust, transformational, dependability and certainty based on objectivity.

**Keywords:** Community, Cultural Ceremonies, Religious, Traditional

## 1. Introduction

In today's conditions, many traditional arts have been marginalized and marginalized from modern life. As a result, the perpetrators of traditional arts keep the legacy of their ancestors from entering the door of extinction that feels increasingly isolated in the midst of global culture. Slowly but surely, the process of globalization begins to change and form a new change in the world with all aspects of the life of its people in a fundamental way.<sup>1</sup>

The process of globalization that is so fast reaching all corners of the world

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<sup>1</sup> AriefBudiman, *Third World Development Theories* (GramediaPustaka, Jakarta, 1996)

is starting to raise concerns that cultural arts as ethics, aesthetics and rules that underlie people's behavior in following the social order of the environment will become extinct because they are uprooted from their roots. Basically the ability to change is an important trait in human culture. Without it, culture will not be able to adapt itself to changing circumstances. The occurrence of social change in society is something that cannot be avoided and takes place continuously. One of the changes that occur in society is in the cultural field. Culture is the identity of a nation in other words that the existence of a nation can be seen from the culture it has. There are several ways that can be done to preserve cultural values, one of which is by carrying out activities that take place periodically, for example carrying out the traditional Earth Idher ceremony once a year.

According to Koentjaraningrat that humans experience many crises in their lifetime, which become the object of their attention and which often frighten them.<sup>2</sup> These crises are mainly in the form of disasters including disease. In facing this time of crisis, humans need to take actions to strengthen their faith and strengthen themselves. These acts took the form of ceremonies during the crisis period. Preservation of a culture indirectly means preserving a community, even the community of a State. This is because culture is the identity of a nation in other words that the existence of a nation can be seen from the culture it has. It is not an exaggeration to say that "everything in society is determined by the culture it has". There are several ways that can be done to preserve cultural values, one of which is to carry out activities that take place regularly, for example carrying out the traditional Idher Bumi ceremony once a year. The objectives of this study are as follows: Analyzing the process of commodification of the Idher Bumi traditional ceremony in Alasmalang Village, Singojuruh Subdistrict, Banyuwangi Regency, analyzing the construction of the commodification of the Idher Bumi traditional ceremony according to the people of Using Alasmalang Village, sponsors and the Banyuwangi Regional Government, analyzing the shift in meaning from religious to economic at the traditional Idher Bumi ceremony in the Village Alasmalang, Singojuruh District, Banyuwangi Regency. The existence of industrialization not only allows a process of masification which demands standardization of cultural products and hegemony of taste but has also brought new developments with expanding market opportunities. This is what marks the commercialization of cultural products. With the commercialization of cultural products changing in tune with commercial demands. Then the masses turned

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<sup>2</sup> Koentjaraningrat, *Transitional Rites in Indonesia*. (Jakarta: PN BalaiPustaka, 1995)

into a place for marketing cultural products and targeted advertisements for reasons of commercialization, not only standardized cultural products based on mentalistic industrial categories, but even people's tastes and tastes were packaged and constructed according to market logic.

The flow of the cultural industry which relies heavily on this market and in the name of market segmentation, then helps to bury the boundaries of class, regional, professional and various pluralistic differences in society. In order to unite all citizens from various cultures and different backgrounds, the state launched a nationalist project by promoting the philosophy of *Bhinneka Tunggal Ika*. On the other hand, the uniqueness of existing traditional ceremonies can actually be sold for tourism so that preserving and reconstructing these traditional ceremonies becomes something important. There have been many cases of cultural commodification that have occurred, this is a global trend in relation to the tourism industry, for example during the *Idher Bumi* traditional ceremony, many residents from outside the region come to witness many carrying vehicles either two-wheeled or four-wheeled so that to accommodate them there is a special parking provided. and each vehicle is subject to a parking fee of one thousand rupiah, so how much income the committee has seen from the parking fee alone. For some groups, such as local people, consumption of cultural commodities can mean a growing market. This can create opportunities to set up such businesses but not everyone has the same opportunities depending on the individual's ability to see opportunities and take advantage of them. It is clear that there are many forces at work in the process of commodification of culture. Changes in the commodification process are associated with production for the market.

According to Van Puersen, there was a shift that occurred before the community had an opinion that culture includes all kinds of investments from human life that are virtuous and educate the nature of religion and philosophy. Shifting values can also occur in the content of the concept of culture, that culture is seen as something that is more dynamic and not something static. Now culture is developed with human activities which are closely related to the actions of an instrument of human life. Khan stated, "The commodification of culture in particular has characterized ethnic and cultural tourism, partly because it is culture that is offered as an object of tourist attraction. Balinese culture is actually preserved because of tourism and the extraordinary adaptive power of the local community. Meanwhile Van den Berghe stated that "entrepreneurs who are keen to see the opportunities of the tourism industry are people who have capital".

## 2. Literature review

Socio-cultural changes caused by the demands of the tourism industry have occurred in a large number of tourist destination areas. The promotion of “local colors” as a part of tourism trade.<sup>3</sup> Traditional Idher ceremonies have experienced socio-cultural changes that are packaged in such a way that the purpose is to be sold. to the wider community. The process of socio-cultural change has begun to appear in traditional ceremonies and other traditional ceremonies in Banyuwangi, but the biggest one is in Alasmalang.<sup>4</sup> Schematically, the framework of thinking in examining changes in cultural values in the traditional Idher Earth ceremony from its initial conditions (religion is so highlighted) to new conditions (traditional ceremonies are commercialized).

“Culture refers to the constructive power of an action in history and culture refers to the remains of buildings that have been made customary in history in a group”. With reference to the opinion of Budhi Santoso the function of traditional ceremonies in the supporting community can contain 4 functions, namely: 1. social norms, 2. social control, 3. social media, 4. social grouping. As said by Mazzia Luth regarding the impact of culture that society has values in life. There are a number of values in their culture, which are closely interwoven with one system, namely the cultural system. A cultural value system in a society provides direction in the field of all livelihoods. So the Idher Bumi traditional ceremony is an old culture or tradition from our ancestors that has undergone commodification, standardization and masification in line with current developments, so that it is able to maintain its survival. Traditional culture including traditional ceremonies as commodified objects is the result of a number of different relationships including the desires and interests of western tourists, the governments of each tourist destination country, tourism actors and local residents at the lower levels of both elite and non-elite. The traditional Idher Bumi ceremony of the Using Village Alasmalang community, Singojuruh District, Banyuwangi Regency was included in the Calendar of Event by the Banyuwangi Level II Regional Government and used as one of the tourism potentials in Banyuwangi that must be preserved. This is a form of promotional packaging for the local Local Government. The government as an economic actor applies the government’s political economy. There has never been any foreign, domestic, cultural, or legal development policies that are free from the problem of financing. This aspect

<sup>3</sup> Gazalba, S. *Culture as a Science* (Pustaka between Jakarta and P.T Al-Ma’ari Bandung, 1967)

<sup>4</sup> Arifin, W. P. *Babad Blambangan* (EcoleFransaised’Extreme Orient in collaboration with the Bentang Budaya Foundation, Yogyakarta, 1995)

of commercialization carried out by government officials is based on pragmatic thinking that tends to follow developments and changes. Thus this influence has a major impact on the development and creativity of a traditional art or traditional ceremony. The Indonesian government also manipulates the ethnic culture of the nation or, more accurately, uses the term contemporary Indonesian, regional culture to be marketed to international tourism consumers.

According to the government, the Idher Bumi traditional ceremony is one of the objects of cultural heritage, namely: the nation's cultural wealth which is important for the understanding and development of history, science and culture, so it needs to be protected and preserved for the sake of fostering awareness of national identity and national interests. Cultural Conservation Object is a movable or immovable man-made object in the form of a unit or group or parts thereof or its remains which are at least 50 years old or represent a typical force period and represent a force period of at least 50 years and are deemed to have important value for history, science, and culture (Law of the Republic of Indonesia No. 5 of 1992 concerning Cultural Heritage Objects). Not only the Government takes part but sponsors as well as some local residents really benefit from tourism. For example, if the tourism industry stopped, the local people would suffer economically. The elements of our culture are an essential part of our entire life which we must protect, cultivate and preserve. It doesn't matter whether the element or part of the cultural element can be sold for tourism purposes or not. The use of our cultural elements for the benefit of tourism must be seen as a coincidence that our elements have more value for regional tourism development.

The Idher Bumi Traditional Ceremony requires a large amount of funds. The government, through the Tourism Office, contributed to this and exploited it to attract tourists. In this case the sponsor also contributes so that the Idher Bumi Traditional ceremony is held. But the sponsor uses and sells the Idher Bumi traditional ceremony by providing advertisements with the products being offered. The Using people are not only passive spectators but also take part in the authenticity of the rituals. The Using society played various roles both as agents and as subjects. As a group of agents the Using people were in constant contact with and involved with other agents. Popular notions are pushed from certain circles, for example large companies or media corporations that have commercial purposes. In the scope of this definition, pop culture has the aim to be sold or marketed, so that it can reap the maximum profit. Inevitably, what is sought is profit through the market mechanism in the form of supply-demand.

Tourism is dominated by elites and the marginalization of indigenous people or unequal distribution of welfare often occurs. Tourism is also expanding and creating jobs for a number of people. The government plays a big role in determining what things can be “sold” to tourists. The ceremony can be said to be a form of social means for traditional communities in particular. Commodification: from Religion to Economy. Adat has a broad meaning and has different interpretations. Customary diversity is a symbol of cultural differences and the majority of ethnic communities often justify adat as the source of their distinctive identity. In Indonesia, especially rural communities, in terms of belief, they still believe that there is a power that transcends themselves and everything, namely God. According to Frazer’s analysis, traditional society was originally in solving problems that were beyond the limits of their ability and intellectual knowledge by using magic. This happened before humans recognized religion. Slowly the sea proved that many of these magical actions were fruitless, so they began to believe that nature was inhabited by these spirits. Thus arose religion. According to Frazer, there is a big difference between occultism and religion. Magical science is all systems of human behavior and attitudes to achieve a goal by awakening oneself to the will and power of spirits such as spirits, gods and so on who inhabit nature. In connection with this religion, R. Otto stated that the cause of religion is an attitude of fear and fascination but is still interested in being united with the supernatural and sacred things that cannot be explained by human reason.

### **3. Research methods**

Researchers use this type of qualitative research using a case study model. This research is not intended to test the hypothesis, therefore it does not apply quantitative statistical calculation methods.<sup>5</sup>This research is a research that focuses on case studies. Case study is an approach that aims to maintain the integrity of the object, meaning that the data collected in the context of a case study is studied as an integrated whole. This research based on the fact that the situation in the social system of the traditional Idher Earth ceremony is quite unique to be investigated. This research is directed to understand and analyze the social changes that occur in the Idher Bumi traditional ceremony.

This research uses a qualitative approach with a case study method. As stated by Yin, case study is an empirical study that investigates current conditions in real life, when the boundaries between symptoms and settings are not clearly

<sup>5</sup> Faisal Sanapiah. *Qualitative Research, Basic Basics and Applications* (YA3, Malang, 1990)

proven and when various sources of evidence are used. With emphasis on this case study can be classified into qualitative research with ethnographic research methods.<sup>6</sup> It means that this research design emphasizes the ability of researchers to simplify the complexities of everyday life. Ethnographic research considers human behavior by describing what they know, which allows them to behave in accordance with the common sense in society. Do not make predictions about what is observed, but rely on researchers to shape what they report, and 5) remain visible and present in written reports. As a contemporary social change, the traditional Idher Bumi ceremony in the Using Village Alasmalang community, SingojuruhSubdistrict, Banyuwangi Regency will be discussed in today's context. Therefore, to obtain a thorough and in-depth understanding, researchers need various sources of information that can be justified as sources of empirical evidence.<sup>7</sup>

#### 4. Results and Discussion

The research location is located in Alasmalang Village in SingojuruhSubdistrict, Banyuwangi Regency, East Java Province, which is one of the areas in Banyuwangi where the majority of the population is the Using community. The research location was carried out intentionally in Alasmalang Village due to several considerations, namely the people of Using Alasmalang Village, SingojuruhSubdistrict, Banyuwangi Regency still adhere to and clear its cultural characteristics, which can be seen in the traditional Earth Idher ceremony which still exists today. Compared to other places in Banyuwangi, the traditional ceremonies owned by the Using community in Alasmalang Village, Singojuruh District, Banyuwangi Regency are more developed. The cultural structure of the Idher Bumitraditional ceremony of the Using community in Alasmalang Village, SingojuruhSubdistrict, Banyuwangi Regency is relatively strong and until now it still maintains various cultural heritages and heritage even though it has undergone many processes of commodification. Tourism that is growing rapidly today affects the Idher Bumi traditional ceremony in its implementation so that the Earth Idher traditional ceremony has become increasingly advanced and not only monotonous and contributes a lot.

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<sup>6</sup> Faisal, Sanapiah. *Basic and Technique of Social Scientific Research*. Surabaya: National Business, 1981.

<sup>7</sup> Bogdan, Robert & Steven J. Taylor. *Introduction to Qualitative Research Methods (trans)* (Surabaya National Efforts, 1992.)

The concept of the Earth's Idher Traditional Ceremony in the life of the Using people.<sup>8</sup>History of the Idher Bumi Traditional Ceremony of Alasmalang Village was originally led by BuyutKarti. This village is getting more and more populated every day and they live prosperously as a farming community with always abundant harvests. Seeing the abundant yields of the harvest, Great-Karti began to strive to manifest gratitude to God Almighty for the gifts given. BuyutKarti invites all villagers to carry out the ceremony as an expression of gratitude to God Almighty for the abundance of His grace and grace. This ceremony is called the Idher Bumi ceremony, because the ceremony is manifested in the form of a buffalo played by several villagers. In the case of agriculture, the ceremony of salvation is carried out in accordance with the stages of activities in agricultural land processing. The stages are: Before the rice planting process begins, the Using farmers in Alasmalang hold a salvation to ask for blessings from the "mbaurekso" (who inhabit and control the local land) and from Dewi Sri or DewiPadi so that the rice plants are protected from pests and the harvest can be was successful. This salvation in the terms of the Using people is called adeg-adeg. The ceremony begins with the burning of incense by the farmer who owns the rice fields followed by the recitation of prayers /incantations. This ceremony is usually carried out in groups by farmers whose fields are close to each other. After the incense burning event is finished, a "sego urap" (rice with ointment) is held. Then one of the farmers planted several rice trees around the rice fields as a sign of the start of the rice planting activity.

As a token of gratitude that the work in the rice fields had been completed and the rice harvest was successful, farmer Using carried out the "sending duo" ceremony (sending prayers). This ceremony aims to pray for the spirits of relatives who have died to be accepted by God and also so that the families who are left behind are given sustenance.<sup>9</sup> The Using culture is still in a traditional agrarian style with the development of the myth of Dewi Sri or the goddess of rice which is rooted in people's lives and they also believe that calamity and misery that hit Dewi Sri angry so that a ceremony was held. Traditional ceremonies for agriculture always give offerings to Dewi Sri which is considered a symbol of fertility. This can also be seen in the Idher Bumi traditional ceremony involving residents who act as Dewi Sri. Dewi Sri here is depicted as a beautiful goddess from heaven, as well as the character who is a girl who is still a virgin and wears a

<sup>8</sup> Government Tourism Office. *Calendar of Events 2005 Banyuwangi East Java Indonesia* (Banyuwangi: Culture and Tourism Office of Banyuwangi Regency 2005)

<sup>9</sup> Herusatoto, B. *Symbolism in Javanese Culture* (Yogyakarta: PT Hadinindita, 1985)



costume like a princess from heaven. In the Idher Bumi traditional ceremony the elements that exist and are carried out are as follows:

a. Pray

Pray is an element that is widely found in various religious ceremonies in the world. Praying is an expression of human desires that are asked of the ancestors and God, greeting and praising the ancestors and God.<sup>10</sup> In the Idher Earth ceremony, the center is held at the intersection of four Krajan hamlets. Prayers are also performed during the opening and closing ceremonies together.

b. Make Offerings

Includes ceremonial actions that serve food, objects and so on to gods, ancestral spirits or other spirits done symbolically with the aim of communicating with these spirits.<sup>11</sup> The offerings offered in the Idher Bumi traditional ceremony are squeezed, ancak, fragrant oil, telon flower, setangkep banana, yellow rice, turmeric, kinangan, rice and coconut. While the offerings were addressed to MbahBuyutKarti, Dewi Sri, the watchdog for the losostone, the elephant stone, the watu essay and the nogo stone.

c. Eat with food that has been sanctified with prayer

It is an element of action in a religious ceremony which requires a number of foods and food elements that already have several standard arrangements that have been determined by the purpose of the ceremony.<sup>12</sup> Making meals together is better known as slametan or kenduri (Koentjaraningrat, 1992: 265). The meal with and the Idher Bumi traditional ceremony is held as a welcome celebration for the opening of the Idher Bumi traditional ceremony together at the four intersection of Krajan Hamlet.

d. Dance sacred dances

Dancing in religious ceremonies is often a technique to achieve a spiritual trance. Besides that, dancing sacred dances is intended as an impulse for the human heart to prevent nature from stopping and forcing nature to move, so that nature does not perish or be destroyed

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<sup>10</sup> Koentjaraningrat, *Transitional Rites in Indonesia* (Jakarta, PN Balai Pustaka, 1985)

<sup>11</sup> Koentjaraningrat, *Community Research Methods* (Jakarta: PT Gramedia Pustaka Mandiri, 1995)

<sup>12</sup> Hulme David and Turner, Mark M. *Sociology and Development, Policies and Practics* (ST Martin's Press Inc Avenue, New York, 1990)

(Koentjaraningrat, 1992: 266). The sacred dance at the Idher Bumi traditional ceremony is performed in the jejergandrung, jarananbuto, barong iderbumi.

e. A process or a parade

It is an act in a religious ceremony which is carried out by walking in a row or lining up while carrying sacred objects as an offering to be offered. In the Idher Bumi traditional ceremony, there is an earth ider procession, which is around the hamlet through four directions, namely east, south, west and north.

f. Playing the sacred arts

Sacred drama art is often interpreted as a religious ceremony, if what is played is a holy story from mythology or from holy books. Wayangpurwa is a sacred art drama played by puppeteers. In wayangpurwa there is a story with the title Sri Boyong which is related to agriculture.

g. Fast

Fasting is done for various purposes, such as cleansing oneself or strengthening the mind with suffering.<sup>13</sup> Fasting with various religions is carried out for a certain time or it can be in the form of avoidance or permanent abstinence from certain types of food. In the Idher Earth traditional ceremony, there is no fasting but there is a taboo, namely taking fruit from Dewi Sri's train. If this taboo is violated, someone who eats the fruit will enter the spirit.

4.2 The Idher Bumi traditional ceremony has several stages in its implementation, including the pre-event, the main event and the end of the event or closing.

4.2.1 Pre Event

One month before the Idher Bumi traditional ceremony was held, the committee chairperson was elected by all Krajan Hamlet residents so that the members also came from Krajan Hamlet residents too. After the chairman of the committee is elected, the chairman of the committee selects its members according to their respective abilities. The committee has the task of preparing all the needs of the ceremony, arranging the course of the ceremony from the beginning to the end of the ceremony.

The residents of Alasmalang also prepare the tools used in the Idher Bumi traditional ceremony, including: Singkal, namely a plow tool made of wood

<sup>13</sup> Irawan. *Society and Culture* (IKIP Malang: Department of P&K IKIP Malang, 1993)

components and some iron as a plow in the fields with such a shape and accessories that it is run with the help of two buffaloes as an attraction and controlled as a farmer or plowman who is in charge of controlteter, which is the same principle as singkal, it is only useful for smoothing the land that has been plowed into mud that is ready to plant rice seeds that have been sown or known as the Using people as winih,

A pair is a means of equipment both singkal and teter used to attach two buffaloes, so that both singkal and teter can be pulled. Usually placed on a buffalo back, whip or better known as a whip or whip that is used by farmers to hit the buffaloes so that their fast movements and reflexes are in accordance with what the buffalo controller or plowman wants, ongkek is a tool for finding grass for the buffalo while resting in the stable, hoes and sickles, namely hoes and sickles as equipment of farmers in general,

Ancak is a rice cone made from the oldest part of a banana leaf made in an equilateral rectangle with the middle part being woven with bamboo as a buffer then given a banana leaf mat for rice cone and cakes for salvation equipment,

#### 4.2.2 Core Events

Polowijo planting is the initial stage in the core event of the Idher Bumi traditional ceremony. The people of Krajan Hamlet, Alasmalang Village flock hand in hand regardless of age, both young and old, to plant polowijo along the road with the hope that later success and fruitfulness can be useful to support the economy of their respective families. The polowijo planted by the community in each hamlet road starts in the west, east, south and north with an alignment at one central point extending in four directions. Along the way, the location of the plant is likened to community agricultural land in the hamlet which will be related to the procession of implementing the next stages. The next stage is the preparation of the salvation menu.

This event was dominated by women or housewives who were assisted by their sisters who had indeed been brought in from other villages with the intention of being able to help with cooking activities. Starting from cooking rice, side dishes, making wet cakes. In addition to the cakes that have been prepared, they also slaughter livestock such as chickens, ducks, stuck, geese either independently or by means of social gathering or saving money a year earlier to buy a cow as equipment or support for the salvation.

The next series of processions is the Earth ider parade, which is around the Krajan hamlet through the four-way route, namely east, west, north, south starting from the west as the central gathering point. This parade is intended to guard and accompany the emblem of Dewi Sri. Apart from Idher Bumi there was also a group of male and female farmers as well as buffalo controllers. The Dewi Sri procession walked while singing the Dewi Sri song. These buffaloes are played by humans and this is known by the wider community as Idher of the earth. The Earth Ider parade is led by a Buldrah, a figure who is seen as having skills in agriculture. The Earth ider parade deliberately includes all types of arts that are owned by the Using community. Art is included in the Idher Bumi traditional ceremony in addition to attracting visitors' interest in order to get maximum income. The arts are mainly traditional arts, including the following: Wayang, Gandrung Dance, Banyuwangi Angklung, Janger Damarulan or Jinggoan, Barong, Kuntulan or hadrah, blind Jaranan. In the traditional Idher earth ceremony, there are no elements of prostration, fasting, intoxication, meditation and meditation as mentioned by Koentjaraningrat. The process of changing the Idher Bumi traditional ceremony begins with a sponsorship that contributes financially to this ceremony. Previously, the Idher Bumi traditional ceremony was held every 10th of Suro or 10th of Muharram. Now the date and day of implementation have shifted. Now the traditional Idher Bumi ceremony is carried out every Sunday closest to the month of Suro. This is also related to commercialism, namely by being carried out on Sundays, many members of the community come and watch so that it influences income. Along with the development of the era of the Idher Bumi traditional ceremony there is a different format, in terms of supporting costumes for permanent religious costumes and the hair worn by Idher Bumi. In the past, it was used from coconut husk but now there are those who wear a wig. In the ngurit part, it has also changed before it is done in the streets but now in the fields. If you travel on the streets, the glass of the house will break all being hit by the Earth's Idher.

In the beginning, the Idher Bumi traditional ceremony was a mixture of culture, Islam, Hinduism, then it became a new acculturation in the container of the Earth Idher traditional ceremony. In the ritual, Islamic and Hindu elements were inserted.<sup>14</sup> The Islamic element is seen by opening the prayer and then closing it with the recitation of the holy Qur'an, while the offerings, offerings,

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<sup>14</sup> Budiwanti, E. *Islamic Sasak*. (Yogyakarta: LKIS, 2000)

sacrifices, and burning incense are thick Hindu elements. So it's all a mixture of Islam, Hinduism and local culture.

The traditional Idher Bumi ceremony is traditional in nature but has undergone packaging in terms of the ceremony so that it can be sold to become a commodity with evidence of income from the Idher Bumi traditional ceremony reaching millions of rupiah in all sectors. The income comes from good donations from the Regional Government, sponsors, and the surrounding community. as well as newcomers, entrance tickets, and parking. The traditional Idher Bumi ceremony has a tremendous impact on the development and development of Krajan Hamlet, Alasmalang Village, for example the construction of a gate to enter the village, donations for building mosques, donations of orphans, paving roads. So if there is no Idher Ceremony, the Alasmalang Village will not develop. Alasmalang residents themselves also benefit from the Idher Bumi ceremony, for example being able to sell food during Idher Bumi. The committee tries to combine it so that this Earth Idher traditional event is more interesting and so it is not monotonous with the Earth Idher. Finally, every year this event is always crowded with people. In fact, Idher Bumi always experiences new innovations but does not come out of its grip. This is one of the strategic lessons in mastering publication. The traditional Idher Bumi ceremony is a tradition every year the visitors are increasing.

The using society thinks that the Idher Bumi traditional ceremony is to prevent it from becoming extinct or fading, it must be preserved, that is, it is carried out once a year. To support this, it must be changed so that it is interesting so that many people watch. The existence of a growing economic need, so all fields are used as income, including the Idher of this earth traditional ceremony.

In the Idher Bumi traditional ceremony there are also conflicts that occur, namely there are people who are pro and contra in the implementation of this traditional ceremony. The pro people think that this traditional ceremony is a cultural wealth and ancestral heritage that must be preserved as well as a salvation ceremony for the village so that future harvests can be abundant and the community can avoid all diseases, but people who are contra think that this ceremony is against religious teachings, especially Islam.

The direct influence of the population on social changes in the Idher Bumi traditional ceremony is mainly related to changes in population and structure. Changes in population will affect all aspects of community life. Judging from the monographs of Alasmalang Village each year the population growth is increasing

so that it has an impact on the emergence of various institutions and institutions that are related to the increasingly diverse needs of the community.

### Cultural Acculturation

Significant and relatively fast social change can occur with a large influx of in-migration (immigrants, for example Java, Madura, Bali) to Alasmalang Village in particular and mingling with the old community. Here there will be cultural contact between Javanese, Madurese and Balinese cultures, namely the Using culture which will further encourage the process of socio-cultural change in society. Before 2000, a special committee had not been formed to handle the Idher Bumi traditional ceremony. Now a committee has been formed to handle the implementation of the ceremony from pre to the main event, publications, finding sponsors, and funding. This traditional ceremony is also guided by an event organizer. In the traditional Idher Bumi ceremony, the role of the people of Using Alasmalang Village is very large, this can be seen at the time of the implementation of the Idher Bumi traditional ceremony starting from being a buffalo to the accompaniment is the Alasmalang community. For residents who do not participate in the procession of the Earth Idher ceremony, they are tasked with making a salvation menu that will be served at the main event. In the past, the traditional Idher Bumi ceremony was carried out in accordance with the culture of using but now it has changed there are additional arts that have adopted Javanese, Madurese, and Balinese cultures. Not only Idher Bumi was shown but also puppets that got a mixture of Javanese culture, Javanese-Banyuwangi, Janger Damarwulan or Jinggoan which got a mixture of Balinese culture, barong from Bali, Kuntulan, jaranan Buto which got a mixture of Madura culture.

In the case of supporting costumes, Idher Bumi players used to wear hair from coconut husks but now with increasingly sophisticated technology they are already wearing hair from wigs. In the past, the procession of ngurit or planting of rice seeds was carried out along the village road, this resulted in the glass of the house breaking all in the hands of the Earth Idher, now ngurit is done in the fields because it is safer. In the past, the implementation of the Idher Bumi traditional ceremony did not last long, but now the implementation lasts a long time, namely a week before the main ceremony there are other activities related to the Earth Idher traditional ceremony, namely donations for orphans and before the main event there are many activities. After the main event, a dangdut entertainment stage was also enlivened so that the people watching did not feel

bored. In the past, the Idher Bumi traditional ceremony had no sponsorship and was not yet published. Now there is a sponsor, the role of the sponsor in this case is very large, namely in increasing funds and publications. If there is no sponsor, the Earth Idher ceremony will not run optimally. Now it has been published on a large scale, almost throughout the village of Alasmalang there are banners and billboards that are installed, even in the gates to enter Banyuwangi Regency as well as in strategic places such as markets, shops, etc. Apart from being in the form of banners, it is also advertised in print media, namely Banyuwangi radar and expression magazines and broadcast on the Banyuwangi FM radio, Gandrung FM and covered by private and national television stations. In the past, the traditional Idher Bumi ceremony had no interference from the Banyuwangi local government and funding only came from donations from the people of Alasmalang Village.

Now this traditional ceremony is not only funded by community self-help but has received the most assistance from the Banyuwangi Regional Government compared to other traditional ceremonies or traditional Banyuwangi arts and from sponsors.

The task of the Tourism Office for existing traditional ceremonies is to coach these traditional ceremonies. Indirectly, the Tourism Office includes the Idher Bumi traditional ceremony as the Banyuwangi tourism agenda which is contained in the Visitor's Guide Book which will be spread in Indonesia or abroad. This may happen because Banyuwangi is close to Bali which is visited by many foreign tourists. The implementation of the traditional Idher Bumi ceremony was every 10th of the month of Suro but now the implementation has changed on the Sunday closest to the 10<sup>th</sup> of Suro. This is intended so that more people will watch because Sunday is a holiday so that they can invite their entire family to watch and serve as entertainment.

The using society thinks that the Idher Bumi traditional ceremony is to prevent it from becoming extinct or fading, it must be preserved, that is, it is carried out once a year. To support this, it must be changed so that it is interesting so that many people watch. The existence of a growing economic need, so all fields are used as income, including the Idher of this earth traditional ceremony.

In the Idher Bumi traditional ceremony there are also conflicts that occur, namely there are people who are pro and contra in the implementation of this traditional ceremony. The pro people think that this traditional ceremony is a cultural wealth and ancestral heritage that must be preserved as well as a

salvation ceremony for the village so that future harvests can be abundant and the community can avoid all diseases, but people who are contra think that this ceremony is against religious teachings, especially Islam.

There is conflict between the older and younger generations. The older generation, who are generally conservative (conservative), traditional, do not like change. On the other hand, the younger generation wants change. At the traditional Idher Bumi ceremony, the older generation disagreed with the dangdut stage because it could damage the value order of the traditional ceremony, there were certain things that were sacred but the younger generation wanted the dangdut stage to be held because they thought that if there was no music stage, especially dangdut, the event was not fun. just monotonous and boring. In its implementation, the dangdut music stage is still held with the aim of attracting the audience so that most of those who watch are young people.

There is a conflict between the handlers to compete for position. In the past, the position of the handler was not contested because the one who became the pawang was the descendant of the mbahKarti who cleared the village but because the position of the handler was highly respected it became a struggle so that a turn was necessary.

## **5. Conclusion**

Based on the formulation of the problem regarding this research, it can be concluded as follows: The traditional Idher Bumi ceremony is a ceremony that is quite important for the people of Using Alasmalang Village, namely as an expression of gratitude for the gifts given by God Almighty which functions to ward off disease outbreaks and to ask God Who The Almighty, to be given physical and mental safety, be kept away from the disturbances and trials that hit the Using people who carried out Eid on Earth and so that the yields could increase and be better than the previous harvest. This traditional ceremony has a religious or traditional concept and meaning but is packaged economically so that many people come to see it.

The traditional Idher Bumi ceremony is a village celebration event. This Earth Idher begins with the Gandrung dance, accompanied by flying, kuntulan, barong, reog, jarananbuto including barong iderbumi so that the Idher Bumi procession



becomes very busy. For Policy Makers. It is hoped that the role of the Regional Government will be even more active, not only in terms of funding, namely publications to foreign tourists. The Idher Bumiagar traditional ceremony is used as a cultural tourism in Banyuwangi, for the people of using Alasmalang Village. The traditional Idher Bumi ceremony takes place, this causes many to become victims of the hands of ignorant or pickpockets who are rampant. So it is hoped that the committee can solve this problem. It is necessary to have regeneration starting from the committee to become a buffalo and Dewi Sri so that the Idher Bumi traditional ceremony is sustainable even though the committee and supporters of the event are old but there are still successors. There needs to be a wider publication for people outside the region about the Idher Bumi traditional ceremony so that it becomes even more famous. Internal conflicts that occur in the implementation of traditional ceremonies must be resolved immediately.

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