

Osing Tradition Preservation Learning Based on Customs: Case Study at Pesinauan Traditional School, Banyuwangi Regency

KOLOKIUUM

Jurnal Pendidikan Luar Sekolah

<http://kolokium.ppj.unp.ac.id/>

Jurusan Pendidikan Luar Sekolah

Fakultas Ilmu Pendidikan

Universitas Negeri Padang

Sumatera Barat, Indonesia

Volume 13, Nomor 1, Tahun 2025

DOI: 10.24036/kolokium.v13i1.1069

Received 08 Maret 2025

Approved 13 Maret 2025

Published 30 April 2025

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ABSTRACT

The Osing community, as one of the indigenous communities in Indonesia, has a unique and distinctive cultural wealth. In the era of globalization, the challenges in maintaining local cultural identity are increasingly complex. This article discusses efforts to build the next generation of Osing traditions through the approach of traditional schools and local cultural education. This study uses a case study method by focusing on educational practices in traditional schools in the Banyuwangi area, East Java. The results of the study indicate that traditional schools play an important role in internalizing Osing cultural values to the younger generation through a holistic and participatory approach. This article provides recommendations for strategies to strengthen local cultural education in order to maintain the sustainability of the Osing tradition.

Keywords: Osing, Local Cultural Education, Traditional Schools, The Next Generation

INTRODUCTION

The Osing people are one of the unique ethnic groups in Indonesia, living in the Banyuwangi area of East Java. They are known for their rich traditions, arts, languages, and customs. In recent decades, modernization and globalization have brought significant changes to the lives of the Osing people. Although these changes have brought technological and economic progress, the sustainability of Osing cultural values is facing serious threats. (Bagus Prayogi, 2021). Traditions that used to be an inseparable part of daily life are starting to be eroded by the dominant flow of foreign culture.

Osing society in the modern era today encompasses various aspects such as cultural identity, the challenges of globalization and the role of education in preserving culture. (Sulthon et al., 2019). Culture is a system of meaning that serves as a guide for a community in living their life. (Sulfemi, 2019). In the context of Osing society, culture does not only include art and tradition, but also the values that form the moral foundation of the community.

One of the main challenges is to transfer cultural knowledge and values to the younger generation. Many of the younger generation are more interested in global popular culture than their own local cultural heritage. In this context, local culture-based education is one of the strategic solutions. Customary schools and local cultural education programs play an important role in reviving the Osing cultural identity and building a generation that is aware of their cultural roots.(Najah et al., 2023).Globalization brings great challenges to the Osing community. Modernization often causes “cultural disorientation”, where people begin to abandon their local traditions in order to pursue material progress. This is relevant to the conditions of the Osing community, where foreign cultural influences, such as media and modern lifestyles, increasingly dominate everyday life.

Local culture-based education is one way to preserve tradition amidst modernization. Traditional schools are a real example of the implementation of this education. Based on the theory of progressive education, learning must be contextual and relevant to students' lives.(Sulfemi, 2019). In the context of traditional schools, local culture-based education not only teaches students about Osing traditions, but also integrates these values into their daily lives.

Internalizing local values, the younger generation is expected to not only understand their cultural heritage, but also be able to become agents of cultural preservation in the future.(Riyanti et al., 2021). This is in line with the concept of “community-based education”, which emphasizes collaboration between indigenous communities, schools and families in educating the younger generation. Indigenous schools as local culture-based education are places of learning that not only teach formal skills and knowledge, but also strengthen cultural identity, ancestral values, and local knowledge systems that are passed down from generation to generation.(Risfaisal & Haniah, 2022). The purpose of having traditional schools is to preserve the traditions and customs of local communities.(Windia et al., 2020). Traditional schools were initiated to raise awareness among the younger generation about the importance of local wisdom in modern life and to build pride in Indonesia's diverse cultural identity.

Culture-based education emphasizes the importance of local values in the curriculum and learning process, so that students are able to understand the cultural context from which they come.(Sulthon et al., 2019). Knowledge is built through social interactions and direct experiences provided to students.(Nurabadi, 2019). Customary schools use a constructivist approach by involving students in practice-based activities, such as customary rituals, traditional craft making or traditional natural resource management. Customary schools utilize the community as a learning center, where children learn from their parents, traditional elders, and their social environment.

The implementation of traditional schools is managed by traditional communities by involving traditional elders, community leaders and parents of students. The curriculum is designed based on local wisdom, including teaching regional languages, traditional arts, local history, and environmental knowledge.(Widiatsih, 2021). Teaching methods such as storytelling, traditional games, observation, and direct practice are often used for transfer of knowledge activities.

Traditional schools function as a place to protect culture that is threatened by modernization and globalization.(Sabri & Wati, 2020). Internalization of characters such as mutual cooperation, togetherness, respect for nature and traditional ethics are taught through

daily practices. Learning in traditional schools can help the younger generation know and be proud of their cultural roots.

Culture-based education in the modern era faces challenges related to minimal policy support, modernization and globalization, and limited resources.(Arisandi et al., 2022). So that traditional schools are often not formally recognized by the national education system. Traditional values are often considered irrelevant in modern life, so attracting the interest of the younger generation becomes a challenge. Traditional schools are also faced with limited funds, facilities and human resources.

This article aims to analyze the role of traditional schools and local cultural education in building the next generation of Osing traditions. This approach not only aims to preserve cultural heritage, but also to integrate Osing cultural values into modern life. Thus, this study is relevant as part of efforts to maintain the sustainability of local culture amidst changing times.

METHOD

This study uses a qualitative approach with a case study method. The subject of the study is one of the traditional schools in Banyuwangi that actively integrates Osing cultural values into the curriculum. Data collection was carried out through observation, in-depth interviews with educators, parents, and students, and document analysis related to local cultural education programs.

This study uses a qualitative approach that focuses on understanding in depth the process, context, and meaning of the integration of Osing cultural values into the traditional school curriculum. This approach allows researchers to explore phenomena contextually by interacting directly with research subjects and the environment where the research takes place.

The research method used is a case study to explore in depth the dynamics, practices, and unique experiences in the Pesinauan traditional school in Banyuwangi which integrates Osing cultural values in learning. This case study is intrinsic, because it aims to understand the uniqueness of this traditional school as a specific phenomenon and attracts the attention of researchers.

The location of the research is at the Pesinauan traditional school, Banyuwangi. The selection of this location is based on the active involvement of the Institution in preserving and internalizing Osing cultural values in the education process. The subjects of the research are the Pesinauan traditional school community which includes various parties such as the management of the Pesinauan Institution, traditional figures, educators and volunteers, parents of students, and students.

Data collection techniques were conducted through participatory observation focusing on traditional rituals taught in schools, local culture-based learning processes, and interactions between students, educators and traditional figures. Interviews were conducted semi-structured and document analysis was conducted on traditional school curriculum, cultural activity programs and traditional school archives.

DISCUSSION

Pesinauan traditional school has an important role in culture-based education to form a character of love for culture in the younger generation who are starting to be eroded

by modern culture or the modern era.(Bagus Prayogi, 2021). Pesinauan traditional school is here to maintain the customs and culture of Osing to keep them sustainable and popular with the community with an education-based approach. Traditional schools act as the main media to preserve traditions and culture. Pesinauan traditional school integrates learning based on local wisdom, such as dance, traditional music, folklore, Osing language, and traditional rituals that are included in its education curriculum.

1. The Role of Traditional Schools in Preserving Osing Culture Traditional schools are the main forum for introducing and learning Osing culture. Learning activities do not only focus on academic aspects, but also involve direct practice such as Gandrung dance training, making Osing crafts, and using the Osing language in everyday communication.

In addition, this traditional school also introduces philosophical values contained in the Osing tradition, such as mutual cooperation, respect for nature, and local wisdom in everyday life. Through this approach, students not only understand but also experience their culture directly.

Traditional schools use participatory and contextual learning methods such as direct practice, for example by making Osing batik, role playing in cultural performances and active participation in traditional rituals. This approach is effective in increasing students' understanding and involvement in Osing culture.

The results of the study show that traditional figures and parents have significant contributions in the process of local cultural education. They act as mentors, resource persons, and implementers of cultural activities. Collaboration between schools, indigenous communities, and families is the key to the success of the transfer of cultural values.

Pesinauan traditional school is a local culture-based education that is able to increase students' sense of pride in the Osing identity. In addition, students are also able to demonstrate an increased understanding of values such as mutual cooperation, respect for others and preserving the surrounding environment.

2. Local Cultural Education Strategy Traditional schools in Banyuwangi develop local culture-based learning strategies which include:
 - Thematic Curriculum: Integrating Osing cultural values into subjects.
 - Community Collaboration: Involving local artists, elders, and parents in the educational process.
 - Use of Traditional Media: Utilizing regional songs, fairy tales, and traditional games as learning tools.
3. Challenges and Opportunities Some of the challenges faced include lack of financial support, lack of interest of the younger generation in local traditions, and the influence of foreign cultures. However, the existence of traditional schools provides a great opportunity to create a generation that not only knows but also loves their culture. Government support and cooperation with the private sector are key to overcoming these challenges.

Internalization of Osing traditional values is an educational process in Pesinauan traditional schools that becomes a place for internalizing Osing cultural values, such as

spirituality, simplicity, and solidarity. These values are taught not only through theory, but also real experiences in daily activities.(Sulthon et al., 2019). Although the opposition to modernization is quite large, local cultural education in traditional schools has succeeded in presenting a creative approach, such as combining technology with digital media to convey cultural messages. Thus, the Osing tradition remains relevant in today's modern era.

Collaboration between schools, families, and indigenous communities in maintaining the sustainability of Osing culture is important to maintain the ecosystem of culture-based education to continue to be implemented well. Support from local governments, both through policies and funding, is also an important supporting factor.(Widiatsih, 2021). Education in traditional schools not only produces a generation that understands Osing traditions but also strengthens cultural identity in facing globalization by maintaining traditions through the younger generation, the existence of Osing culture can continue to live and develop.

The strategy to ensure the sustainability of culture-based education through adar schools is to develop a systematic local culture-based curriculum, involve digital technology to promote Osing culture to the wider community and increase government and wider community support for local wisdom-based education.

CONCLUSION

This study shows that the Customary School functions as an important pillar in maintaining and passing on Osing traditions to the younger generation. Through a holistic approach involving various parties, the Customary School is able to become an effective model of local culture-based education. Despite the challenges, innovation and collaboration can be the key to building the next generation of Osing traditions who are proud of their cultural identity.

Local cultural education through traditional schools is a strategic step in building the next generation who are able to maintain and develop Osing traditions. To strengthen this effort, several recommendations can be given:

1. Increasing Government Support: Through policies that support local culture-based education.
2. Innovative Curriculum Development: Adapting learning methods to the needs and interests of the younger generation.
3. Collaboration with Various Parties: Involving communities, cultural organizations, and the private sector in cultural preservation.

Through these steps, the Osing tradition can continue to live and become a source of pride for the people of Banyuwangi and Indonesia in general.

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