

Flexibility of communal spaces of the Osing Settlements in Kemiren Tourism Village, Banyuwangi

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ABSTRACT

The Osing is one of the tribes in Banyuwangi, with nomadic life history. Since the conditions change after the war against the invaders, this tribe has lived permanently. One of which is in Kemiren Village. Owing to maintaining its cultural heritage, Kemiren Village was established as a tourism village in 1996. Through this establishment, the society uses the existing spaces around the village as a space for community activities to socialize and do tourism activities. The study aims to evaluate spatial flexibility in Kemiren Village as an implementation of a sustainable tourism village's concept. An ethnographic strategy was approached from a macro perspective to see the impact of changes in social conditions on the use of the existing space in the village, particularly the village's streets. The study results revealed that the Osing in Kemiren Tourism Village had developed its tourism potential by utilizing village streets as a space for social activities and tourism attractions. According to spatial flexibility principles, four types of flexibility happened on these streets in Kemiren Village, such as adaptable, universal, movable, and responsive flexibility.

Keywords: communal spaces; spatial flexibility; sustainable tourism; tourism village.

INTRODUCTION

The fall of the Majapahit Kingdom into the hands of the Malacca Sultanate also resulted in Blambangan, which used to be part of the Majapahit Kingdom. From 1546 to 1764, the Blambangan Kingdom lived under enemy attacks from the Demak Kingdom, the Pajang Kingdom, the Islamic Mataram Kingdom and the Dutch Colonialists (Septiyani, 2021). Sukatman (2016) states that there is one public perception of the history of the people of the Blambangan Kingdom. The people followed the King's displacement as a defence strategy against the enemy. The survivors are the Osing. One of the famous villages for cultural preservation is Kemiren Tourism Village, Banyuwangi Regency.

Even though the Osing is living permanently in Banyuwangi, the nomadic life of the past is still reflected in the flexible architecture of their traditional houses, which can be dismantled, moved and reassembled in different locations. From the habit of moving around and then transforming into a community whose life is sedentary, which was then designated as a tourist village in 1996 (Riannada & Mardiyah, 2021), the need for space to gather for the community also arises. The study needs to explore how the Osing, which has transformed into a sedentary society and Kemiren Village, can utilize their surrounding environment into a communal space to gather and carry out various social activities, one of which is community activities and tourism attractions.

In Kemiren Village, the community uses outdoor spaces in the neighbourhood area to accommodate community activities. Utilization of these spaces generally occurs at certain times, so it is temporary and flexible. Geoff in Fuadiya (2020) explains that there are five principles of space flexibility in architecture: adaptable, universal, movable, transformable and responsive. Adaptable means that the spatial structure can be changed according to the needs of the space user, for example, the use of partitions that can be disassembled. Universal means a space design that is easy to adapt to every use, characterized by an open space design (open plan). Movable means space that can be dismantled and moved to another location (relocation). Transformable is a modular room design, so that space components can be added or removed from module units. At the same time, responsiveness understands spatial flexibility that can respond to external stimuli. Relating to this opinion, Al Faleh (2017), in his research on responsive architecture, explains that: "...responsive architecture as a

medium that enables playful and reflective conceptual experimentations, not as a tool for influencing or engineering social behaviour.” It can be concluded that responsive architecture acts as a means to provide an entertaining and reflective experience for its users and not as a tool to influence or manipulate social behaviour.

Only a few studies examined outdoor space or the surrounding environment as a shared space by nomadic tribes in Indonesia. However, Putrawan (2021) studied the typology of communal buildings used by the Osing. In previous research, it can be understood that the communal building currently used by the Osing as a gathering place is the result of a socio-spatial transformation of the shape of their traditional house, which transforms shape as a response to social interaction development in society. Due to the limitations of previous research, this study aims to explore further the flexibility of outdoor space in Kemiren Tourism Village. The Osing operates these spaces for social activities identified using the theory of Geoff's spatial flexibility, as well as the efforts that have been made to implement sustainable tourism in the form of tourist villages.

Sustainable tourism is a concept developed by The United Nations World Tourism Organization (UNWTO) to realize tourism that can survive in future conditions. The concept motivates the ability of the tourism sector to develop rapidly and help empower worldwide economic sectors. The primary key to sustainable tourism development is tourist satisfaction and providing valuable experiences to increase their awareness to maintain tourist attractions so they can be sustainable (UNWTO, 2022). Meanwhile, the application of sustainable tourism in tourism villages can be understood as a village that is empowered by local communities so that they can act as direct actors of tourism and are expected to be able to increase awareness of tourism potential for the community and tourists (Digides, 2020). Therefore, the study is essential to be carried to identify and evaluate the flexibility of space that occurs in Kemiren Village regarding implementing the concept of a sustainable tourism village. The study also enriches the knowledge of village planning and management, particularly in the context of sustainable tourism villages.

Prakoso (2015) discusses the development of sustainable culture-based rural tourism. It is essential to emphasize the concepts: environmentally sound, socially and culturally acceptable, economically viable, and utilizing appropriate technology. A sustainable tourism strategy can be achieved by enforcing some principles: quality of travel experience from the point of view of tourists, the quality of tourism resources, and the quality of the local community. He highlighted that several essential points could be developed in a tourism village towards sustainable tourism: tourist attractions development, accessibility, facilities, community empowerment, tourism marketing, and institutions to protect and control the running of a sustainable tourism village. Sesotyaningtyas and Manaf (2015) discuss the analysis of tourism village development in Kutoharjo Village. The financial feasibility of a village has a significant role in realizing a sustainable tourism village. In developing sustainable tourism, the role of the community is very much needed because the community is the leading actor as the host of the villages.

Ultimately, some factors influence the success of a sustainable tourism village: 1) a tourist attractions that create a deep impression and memorable events to tourists so that there is a desire to return to travel; 2) the importance of community participation as a host in the tourism sector; 3) financial feasibility supports developing the potential and various facilities for sustainable tourism; and 4) the role of the government in accommodating the realization of community aspirations.

RESEARCH METHODS

Research Strategy

The study aims to identify and explore the flexibility of space, particularly outdoor space used by the Osing as a place to carry out various community activities, including tourism possibilities. Following the research objectives, the study approaches by describing and interpreting the meaning of a belief, behaviour and language of a group of people (culture-sharing group) (Creswell & Poth, 2018).

The ethnographic strategy is applied through direct observation of the patterns. The patterns emerge because of the community's demands for communal space. The study focuses on observing the outdoor space—the village's street as a platform for social and cultural activities. However, due to

the limited investigation, it conducted macro research on the village's streets. Macro (macroscopic) research only engages with societal changes that appear significant and long-lasting (Koentjaraningrat, 2015).

Data collection

The primary data collection process was carried out before the COVID-19 pandemic through the direct observation phase at the locus. Unstructured interviews were also conducted with villagers as additional information. Meanwhile, secondary data was obtained through an inventory of the village's culture, arts and culinary documents (KKN UM, 2017).

The researcher acts as an observer (realist ethnographer) and explains the Osing culture phenomenon without the observer's influence. The street chosen is the road used by the community as a place for special activities (not daily activities or using roads as transportation routes). Figure 1 shows the street locations: Jalan Kemiren and two little alleys in the North. The following table also describes the themes and sub-themes of the research.



Figure 1. Research Locations

Table 1. Relation to Themes and Sub-themes of the fieldwork

Themes	Sub-themes	Data collection technique
Adaptable Flexibility	Spatial components that can be shifted/changed	Primary data: direct observation, unstructured interviews with local people, and taking photographs and videos
Universal Flexibility	Open-plan layout	
Movable Flexibility	Relocatable space	
Transformable Flexibility	Modular units	Secondary Data: cultural, arts and culinary inventory document of the village
Responsive Flexibility	Spatial components that can respond to the neighbourhood activities	

Data Analysis and Interpretation

Through an ethnographic approach, researchers focus on analysing the flexibility in the outdoor space in the village. Geoff's theory of five principles of architectural flexibility is used to analyse spatial flexibility and relates to the concept of a sustainable tourism village. Interpreting the results reveals the phenomena, and research conclusions can be described.

RESULTS AND DISCUSSION

Cultural Tourism Activities and Attractions

According to Nursafitri (2020), the Osing primarily work in the agricultural sector, considering the condition of the rice fields and plantations, which are rather extensive. However, as a tourist village, community activities and behaviour change towards the development of village tourism. The holding of traditional culinary market activities every Sunday, from 6 to 9 am, is a new income for the locals. The people sell traditional meals and drink in the front yards or on the house's veranda, such as *jaran guyang* coffee, *tape kethot*. The consumers commonly come from surroundings and tourists (see Figure 2).



Figure 2. Traditional culinary market Source: field survey on March 2020

The *barong* parade was displayed at certain times, such as during the *barong ider bumi* tradition and wedding ceremonies (see Figure 3). *Barong ider bumi* means *barong* circling the Earth; it is a ceremony that the locals believe in expelling evil spirits and negative energy from the village (KKN UM, 2017). The *barong* procession was performed for a wedding parade during the observation process. The procession moved towards the bride's house along Jalan Kemiren or Locus 3.



Figure 3. The *barong* performed at the local wedding parade
Source: field survey on March 2020

The wedding party was held at the bride's house in Locus 2 (see Figure 1). Uniquely, the party area uses the street. Tents and a stage were installed along the street as a venue for dance performances and aisles (see Figure 4).



Figure 4. Spaces along the street was functioned into a wedding party area for the villager
Source: field survey on March 2020

Another tradition is the *mepe* mattress. Drying mattresses is carried out once a year. It is a series of rituals of *Hajj* at the beginning of the month of *Dzulhijah*. The sun-dried mattress is an *abang cemeng*, a black mattress with red edges (see Figure 5). The ritual is believed to prevent the locals from harmful spirits, and for newlyweds, it is expected to provide a lasting marriage (Inasis, 2020).



Figure 5. The ritual of *mepe* mattress Source: Inasis, 2020

Flexibility of Outdoor Space

The study uses the theory of five principles of spatial flexibility to analyse the phenomena (see Table 2).

Table 2. Analysis of outdoor flexibility

Research locus	Spatial components that can be shifted/changed	Research themes			Spatial components that can respond to the neighbourhood activities	Type of spatial flexibility occurred
		Open-pan layout	Relocatable space	Modular units		
Lokus 1: traditional	▪ Signage	√	√	-	-	▪ Adaptable ▪ Universal

culinary market	<ul style="list-style-type: none"> ▪ Vendors' furniture (tables, benches, chairs, mats) 					<ul style="list-style-type: none"> ▪ Movable
Lokus 2: wedding party	<ul style="list-style-type: none"> ▪ Party tents ▪ Stage ▪ Sofas for the guests ▪ Buffet tables 	√	-	-	-	<ul style="list-style-type: none"> ▪ Adaptable ▪ Universal ▪ Movable
Lokus 3: the <i>barong</i> parade		√	-	-	√	<ul style="list-style-type: none"> ▪ Universal ▪ Responsive
Lokus 3: <i>mepe</i> ritual		√	√	-	√	<ul style="list-style-type: none"> ▪ Adaptable ▪ Universal ▪ Responsive

Table 2 shows the spatial flexibility in outdoor spaces, particularly street space, including adaptable, universal, movable, and responsive flexibility. The adaptable flexibility in the street space can be seen in furniture or spatial components that can be added or diminished. It depends on ongoing activities. When buying and selling activities occur in traditional culinary market activities. The street vendors provide tables, chairs, mats and signage, creating a different atmosphere from the street on a typical day before the market activity.

Likewise, adaptable flexibility occurs at a wedding ceremony that uses the village's streets. During this activity, pieces of furniture were added to create a luxurious and lively impression on the street. Meanwhile, universal flexibility on streets emerges because of the space with the emptiness of billboards, road markers and other signs so that it can also accommodate local activities other than as a transportation route. Movable flexibility can be discovered from the activities of the traditional culinary market at Locus 1. It is possible by relocating the culinary market to other places.

Another type of space flexibility that occurs in Kemiren Village is responsive flexibility. In Table 2 it can be seen that there are two activities that are able to produce this type of flexibility, namely the *Osing barong* parade and *mepe* mattress activities. In the *Osing barong* parade during a wedding parade, the street space responds to community activities that require a place for performing attractions and a place for watching attractions. This need causes the road space to be divided into two zones. The two zones are the parade zone which is the focal point in the street space because it is the path for the *barong* parade, and the audience zone on both sides of the road (See Figure 6).

Another type of spatial flexibility is responsive. Table 2 shows that two activities can produce this type of flexibility: the *Osing barong* parade and *mepe* ritual. During the *barong* parade, the street space responds to neighbourhood activities for performing attractions. The street areas are divided into two zones for the parade and the audience. The zone for the parade is a focal point of the street and the way for the *barong* parade. The audience zone is on both sides of the street (see Figure 6).

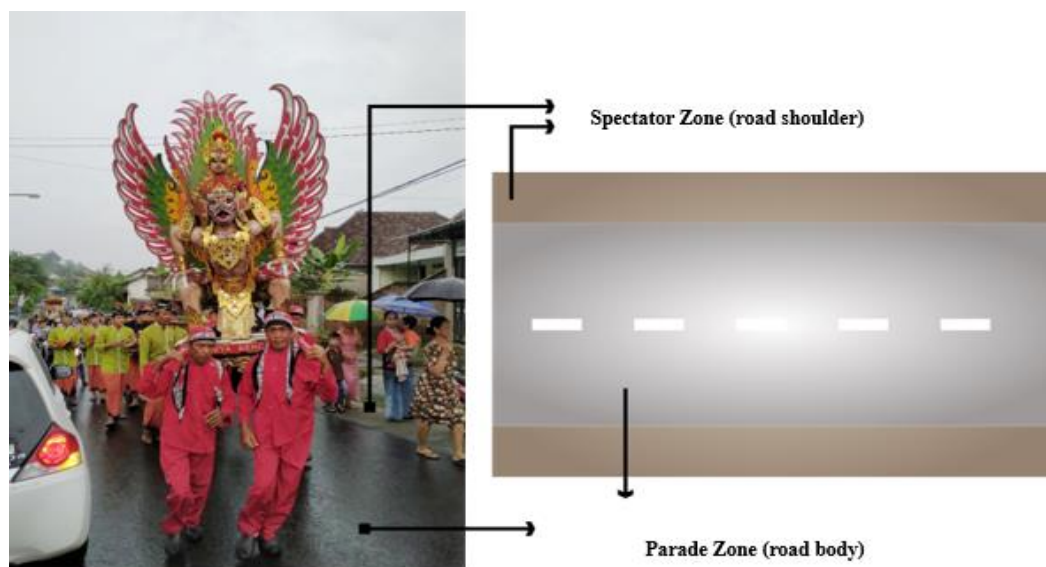


Figure 6. The street responds to *barong* parade

The same condition also occurs when the *mepe* ritual takes place. Both sides of the space along Jalan Kemiren are divided into two zones: the zone for drying mattresses and the transportation zone. The zone for drying the mattress is semi-private because the locals' own properties, but the public can still pass it. Meanwhile, the transportation zone is public because it functions as a public transportation route and can be passed by anyone (see Figure 7).

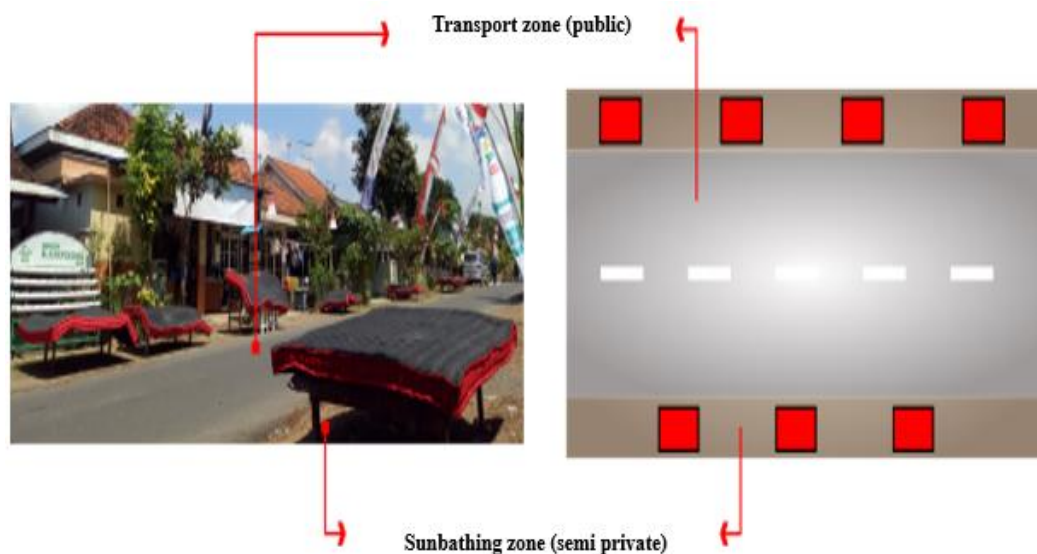


Figure 7. Road response to *mepe* ritual

Spatial Flexibility towards a Sustainable Tourism Village

The previous section stated that during the kingdom era until Dutch Colonialism, the Osing had a closed and nomadic life to self-defend. Lifestyle changes affect the need for communal spaces and interactions. Interview data with the customary leader reveals that the unavailability of specific open spaces for gathering and social activities is one factor in using public streets around neighbour areas as communal spaces. The stipulation of Kemiren Village also supports this condition by the government as a tourist village which causes encourages people to be more open to the outside.

Community plays a role in supporting the realization of a sustainable tourism village can be seen from the flexibility of the streets in accommodating local cultural activities and tourist attractions.

Besides that, the community's sensitivity to realising the tourism potentials of the local culture and natural conditions can be achieved so that the locals can be more concerned and maintain the tourism potential. Jordan and Ulimaz (2019) state that the sense of belonging to the community highly affects the state and atmosphere of public spaces. Establishing Kemiren Village as a tourist village can generate feelings to maintain the condition of its environment. One is the village street, which can be flexible and be used for community activity, particularly tourist attractions.

In the context of sustainable tourism, the flexibility of the village's street space has its advantages and disadvantages. The advantage is making people easier to participate in introducing village tourism potential. Tourist activities can be carried out directly in front of the locals' houses. Meanwhile, there is a need for more flexibility in the village; it is a traffic problem. Figure 6 illustrates that some vehicles keep passing and discomfort the parade participants and the audience. Public safety can be an essential issue here. It is required to divert traffic during the festival.

CONCLUSION

The life transformation of the Osing in Kemiren Village has influenced the locals' mindset in seeing tourism potential. The determination of Kemiren Village as a cultural tourism village can encourage the locals to introduce the potential of culture-based tourism. Utilizing the surrounding for sociocultural activities is community participation in developing and promoting its tourism potential. The street spaces have dual functions, not only for accessibility but also for communal spaces: traditional parades, traditional culinary arts, and other cultural performances. According to the principles of space flexibility, four types of flexibility in the street space in the village are adaptable, universal, movable, and responsive. The spatial flexibility phenomena of the Osing represents the local's personality who has a high sense of belonging and a culture of *gotong-royong*. Nevertheless, traffic jam is an unavoidable problem during the festival. Traffic restrictions by motorized vehicles can be held as long as the street spaces are converted into a tourism receptacle. The traffic management of the *Chatucak* tourism market in Thailand can be reviewed, which limits the use of streets by motorized vehicles when the roads are being converted into markets. The study was done within the time limitation. The spatial flexibility occurred in the street space at a particular time. Further research should be carried out at different times and locus. Kemiren Village has plenty of tourist activities to be explored.

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