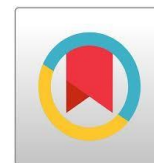


Construction of Cultural Resilience through the Exploration of Agrarian Ritual Meanings in Kemiren Banyuwangi Village

Konstruksi Ketahanan Budaya melalui Eksplorasi Makna Ritual Agraris di Desa Kemiren Banyuwangi



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ABSTRACT

This research aims to analyse the symbolic meaning of agrarian rituals in Kemiren Village, Banyuwangi, and its relationship with cultural resilience. Using a phenomenological approach, this research explores the perspectives of local actors in cultural, historical and social contexts. Data were collected through observations, interviews and documentation studies to understand the agricultural ritual tradition and its role in cultural preservation. The results showed that agrarian rituals have philosophical meanings that strengthen community identity as well as human relationships with nature. This ritual is also an intergenerational tool in preserving ancestral culture. The results of this study confirm the need for collaboration between the government and local communities in supporting cultural preservation through the promotion of culture-based tourism by utilising information technology. However, this research is limited to one agricultural area in the cultural heritage of Kemiren Village, so further research is needed to study more widely in other agricultural areas to obtain unique data and facts from various actors preserving agrarian rituals. As well as to encourage the development of science, future research is needed on the possibility of food security ideas contained in the customs of the ancestors, in this case agrarian ritual processions.

Kata Kunci

Banyuwangi;
 Desa Kemiren;
 Ketahanan Budaya;
 Makna Simbolik;
 Ritual Agraris;

ABSTRAK

Penelitian ini bertujuan untuk menganalisis makna simbolik ritual agraris di Desa Kemiren, Banyuwangi, serta keterkaitannya dengan ketahanan budaya. Menggunakan pendekatan fenomenologis, penelitian ini menggali perspektif aktor lokal dalam konteks budaya, sejarah, dan sosial. Data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi untuk memahami tradisi ritual pertanian dan perannya dalam pelestarian budaya. Hasil penelitian menunjukkan bahwa ritual agraris memiliki makna filosofis yang memperkuat identitas masyarakat serta hubungan manusia dengan alam. Ritual ini juga menjadi sarana intergenerasi dalam menjaga kelestarian budaya leluhur. Hasil penelitian ini menegaskan perlunya kolaborasi antara pemerintah dan masyarakat lokal dalam mendukung pelestarian budaya melalui promosi pariwisata berbasis budaya dengan memanfaatkan teknologi informasi. Namun, penelitian ini terbatas pada satu kawasan pertanian di cagar budaya Desa Kemiren, sehingga diperlukan penelitian lanjutan guna mengkajia lebih luas di kawasan pertanian lain untuk memperoleh keunikan data dan fakta dari berbagai aktor pelestari ritual agraris. Sekaligus untuk mendorong perkembangan ilmu pengetahuan, dibutuhkan penelitian di masa depan tentang kemungkinan adanya gagasan ketahanan pangan yang terkandung dalam adat istiadat para leluhur, dalam hal ini proses ritual agraris.

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Introduction

An issue that continues to test our strength as a great nation is cultural resilience. This problem has existed since influences from outside cultures entered Indonesia. Especially in the era of the greatest information “tsunami” of this century that has sprung up in cyberspace. This huge wave of information from all over the world can hit the minds of Indonesians, who are dominated by young people, if there is no love for their culture.

There is a report from Kemp (2024) describing the average daily internet usage of several countries in Southeast Asia aged 16-64 using any device. Filipinos spend an average of 8 hours and 52 minutes on the internet daily, Malaysians 8 hours and 17 minutes, Thais 7 hours and 58 minutes, Indonesians 7 hours and 38 minutes, Singaporeans 6 hours and 49 minutes, and Vietnamese 6 hours and 18 minutes (Wirjawan, 2024). These figures (excluding Vietnam and Singapore) exceed the global average of 6 hours and 40 minutes of internet usage. This suggests that for almost 8 hours, Indonesians are highly susceptible to false narratives and divisive content.

Coupled with the modernization movement in all walks of life. In the world of agriculture, for example, people used to use mortar to separate rice from the skin and stalk. But now the times are different, most people choose rice milling machines that are more effective and efficient. Apart from progress in terms of tools, there is also in terms of mindset. Most young people's mindset as active users of cellphones and the development of science are already thinking logically. They dare to question previous rituals and cultures that they consider irrelevant if they don't do them. So, in Banyuwangi Regency as one of the areas known for its thick cultural nuances, traditions, rituals and customs are a great challenge for all those who are culturally literate.

Banyuwangi is one of the districts in East Java that has a variety of rituals, arts and high natural culture. One of the tourist attractions spread across the city of Blambangan is Kemiren Village. Kemiren Village is located in Glagah District, Banyuwangi Regency, East Java. Kemiren Village seen from its sociological genelaogy shows socio-cultural life and has high traditional values, which is why Kemiren Village has become a tourist area for Osing traditional villages (Rahmania et al., 2023). It was in 1995 that Kemiren Village was designated as a traditional tourist village and cultural heritage by the Banyuwangi Government (L. Lestari & Tripalupi, 2021). The label ‘indigenous tourism village’ is certainly not just ordinary words, but carries a heavy burden of responsibility.

Kemiren Village has a wide range of arts, rituals and cultures that are still preserved today. Starting from the art of Gedhogan, Gandrung dance, Tumpeng Sewu, and many more.

In this research, we examine the agrarian rituals performed by the farmers of Kemiren Village. Kemiren Village has a variety of arts, rituals and cultures that are still preserved today. Starting from Gedhogan art, Gandrung dance, Tumpeng Sewu, and many more. In this research, we examined the agrarian rituals performed by the farmers of Kemiren Village. Situmorang in Nugraha & Wardani (2021) defines ritual ceremonies as collective activities related to spiritual beliefs and beliefs and have a specific purpose. Agrarian ritual itself consists of two words, namely ritual and agrarian. In the Big Indonesian Dictionary (KBBI), ritual itself is related to rites. Furthermore, rites are procedures in religious ceremonies. Meanwhile, agrarian is agricultural in nature. Thus, agrarian rituals can be defined as a series of procedures in agricultural ceremonies that have certain intentions and purposes.

Judging from the topography, most of the area of Kemiren Village is an agricultural area which causes many people's income to come from the agricultural sector. The people of Kemiren Village, especially the farmers, still believe in Dewi Sri as the giver of fertility for the rice they plant (Nur et al., 2010). Therefore, there is a tradition wrapped in rituals carried out in every agricultural procession from before plowing to harvesting rice. Some of the rituals performed by farmers are *slametan dawuan*, *labuh nyingkal*, *nyawani ngurit*, *labuh tandur*, *ngrujaki*, *nylameti sawah*, *metik*, *labuh nggampung*, dan *ngunjal* (Suwitra et al., 2023).

It turns out that in some regions in Indonesia there are also rituals performed by traditional farmers. In Lombok, the agrarian Sasak people perform local rice domestication rituals that combine local knowledge with religious knowledge (sufistic teachings) (Saharudin, 2021). In Tulungagung Regency, there are agrarian rituals in Sawo Village, Ngentrong Village, and Gedangan Village called *ulur-ulur* rituals that contain syncretic narratives (Hakim et al., 2023). In Gunung Kidul Regency, precisely in Getas Village, there is a rural agrarian ritual called *Gumbregan* to protect domestic animals, especially cows as partners and friends of farmers from evil influences that interfere with their health and strength (Dewi & Macaryus, 2017).

The meaning of a sentence is the knowledge or information which enables speakers and hearers to ascertain its veracity in a particular context (Kroeger, 2023). Meaning is part of the study of semantics and semiotics. The discipline of Semiotics is concerned with the analysis of meaning and the representation of reality through the utilisation of signs, sign systems and processes of signification (Chandler, 2022). Meanwhile, Lexical semantics, a subset of semantic analysis, is the study of the meaning of words (Geeraerts, 2017). In using language, to convey thoughts, spiritual experiences and meanings are very important

(Bolisani & Bratianu, 2018). The study of behaviour in one's own or another culture would be limited if it ignored an important aspect of behaviour, namely speech. Similarly, the study of language would be limited if it ignored the cultural context in which language is produced (Bonvillain, 2020)

While etymologically the word symbol, comes from the Greek *symbolos* which means a sign or characteristic that conveys information to someone (Elleström, 2022; Udechukwu, 2019; Yashchyk, 2019). In the context of everyday life, human beings frequently utilise symbols to facilitate interaction, ensure survival, and regulate behaviour patterns. Therefore, Ernst Cassirer said humans are called *animal symbolicum* based on their meaning in symbols in the reality of human life (Endres, 2024; Laino, 2017; Meyer et al., 2024). Humans are able to recognize symbols in the “third world” (the world of symbols). In their lives, humans with symbolic knowledge and symbolic imagination are able to create culture (Fakundus, 2015; Wijanarko, 2023)

In his renowned 1934 publication 'Mind, Self and Society', George Herbert Mead elucidated the underlying concepts of symbolic interaction, which are as follows: 1) the significance of meaning for human behaviour, 2) the relevance of the self-concept, and 3) the interplay between individuals and society (Citraningsih & Novindari, 2022; Nugroho, 2016; Rismahareni et al., 2017). The initial state of a word or concept is one of meaningless vacuity. This state of affairs persists until the individual actively engages in the process of design, interpretation, and construction of meaning, a process which ultimately results in the attainment of collective consensus within the community (Chronis, 2017; Jovchelovitch, 2019; Stavrova & Luhmann, 2016). Ultimately, the theoretical framework of symbolic interactionism is predicated on three fundamental premises (Blumer, 1986). Firstly, the theory posits that human behaviour is orientated towards objects in accordance with the significance these objects hold for the individual. Secondly, it is postulated that the significance of an object is derived from the social interactions that an individual engages in with others. Thirdly, it is assumed that these significations are subject to modification through the interpretive process employed by the individual in their interaction with the world.

In Rulli Nasrullah's research, Norman Denzin in his book “Symbolic Interactionism and Cultural Studies” states that the study of symbolic interactionism should play an important role in cultural studies which focuses on three interconnected problems, namely the making of cultural meanings, textually analyzing these meanings, and the experiences

lived (Haris & Amalia, 2018). The treatment of meaning given to social objects is a major point of convergence between ethnomethodology and interactionism (Denzin, 2017).

According to Koentjaraningrat (Mahdayeni et al., 2019), culture is defined as a form of identity and cultural awareness of a particular ethnic group. Rituals, as a component of cultural identity, serve as a conduit for the transmission of cultural values, knowledge and norms from one generation to the next (Yatimin & Soewarlan, 2020). These rituals play an important role in strengthening social ties within a community (Watson-Jones & Legare, 2016). Through active engagement in collective customs, individuals within a community build a sense of interconnectedness, fostering high levels of solidarity and a stronger sense of group identity. A significant component of numerous traditional rites pertains to the expression of gratitude and the veneration of ancestors, a feature that is evident in the agrarian rituals practised by the Osing people.

The discourse on cultural resilience does not prioritise the notion of 'bouncing back' to a previous state, but rather 'bouncing forward' (Holtorf, 2018). This notion encapsulates a series of dynamic processes, including absorption, learning, adaptation, and transformation (Barasa et al., 2018; Davidson et al., 2016; Koronis & Ponis, 2018). As posited by Magis, the concept of socio-cultural resilience in rural communities pertains to the philosophical underpinnings, psychological dimensions, and practical methodologies employed by these communities and societies in their efforts to navigate or respond to economic, social, and political transformations (Wu & Yuan, 2023).

Beel et al. (2017) argument posits that communities are sustainable entities within a locality that possess their own agency to thrive and do not require external stimulation to do so. According to him, unravelling human agency is crucial to comprehending the manner in which these diverse communities have chosen to present themselves and to build cultural resilience through cultural production. This is consistent with the challenges faced by the Osing community in preserving its agrarian rituals in the face of advancements in agricultural tools, the cognitive and critical thinking abilities of its youth, and the practical mindset of some of its younger farmers.

The people of Kemiren Village, especially the younger generation, are obliged to maintain and preserve agrarian rituals and other cultural wealth and traditions. Moreover, Kemiren Village has been designated as a Tourism Village since 1996 with the concept of "Osing Traditional Tourism Village" (Mabruri & Indah, 2019; Rozi, 2022). According to Priasukmana and Mulyadin (Kartini, 2020), A tourist village is a rural area that provides an atmosphere that reflects the authenticity of the village itself, starting from social culture,

customs, daily life, has a unique building architecture and village spatial structure as well as in terms of socio-economic life or activity. The concept of indigenous values and ways of life, which are inextricably linked to their relationship with nature and culture, serve as a crucial reference point in the management of these communities' development (Scheyvens et al., 2021). The success of indigenous tourism villages is contingent on effective coordination between local government and its governing bodies, in collaboration with indigenous communities (Situmorang et al., 2019).

Unlike the rituals above, the agrarian rituals of Kemiren Banyuwangi village no longer use the local rice variety: *genjah arum*. Although *genjah arum* has good quality and smells good, unfortunately this rice variety takes a very long time (6-7 months) to harvest compared to other rice varieties. In addition, agrarian rituals carried out by farmers in Kemiren Village do not have standardized rules. The implementation of this agrarian ritual depends on the habits of the predecessors of the owner of the rice field to carry out the ritual procession. So that agrarian rituals in one rice field can be different from other rice fields.

In relation to cultural resilience, there are several challenges in preserving the agrarian rituals of the Kemiren Village community. Starting from cognitive, economic, technological aspects, and others. Some millennial farmers no longer fully implement agrarian rituals. This is because some of the younger generation find some beliefs difficult to accept by logic. So that it creates a perception that modern culture is more prestigious (Intani, 2019). In addition, the role of youth in social change and how they often create different cultural practices, which can generate resistance from older generations and existing social structures (Oki, 2016). This indicates a difference of opinion between the younger and older generations regarding the practice and meaning of tradition.

Departing from the various conditions above, we want to answer how to design-build cultural resilience through the exploration of the symbolic meaning of agrarian rituals of the Kemiren Village community, Banyuwangi. This research is expected to provide benefits to the community about the importance of preserving agrarian rituals with their development as local wisdom.

Method

This research design uses a qualitative approach, as it can provide an in-depth and contextual understanding of the symbolic meanings of processions and properties in agrarian rituals. The qualitative approach will allow researchers to focus on interpreting the symbolic meaning from the perspective of local actors, as well as paying attention to the cultural,

historical, and social context surrounding agrarian rituals. In using a qualitative approach, the research will use data collection techniques such as in-depth interviews, participatory observation, and documentation analysis. This allows researchers to obtain rich and diverse information about the symbolic meaning of agrarian rituals from various sources and perspectives. The location of this research coincides in Kemiren Village, Glagah District, Banyuwangi Regency, East Java Province, Indonesia. Banyuwangi Regency itself is located at the eastern tip of Java Island, directly adjacent to the Bali Strait to the east.

This research uses primary data obtained directly from the research location through interviews, observation and participatory observation. The researchers used this data to find out direct information about the symbolic meaning of agricultural rituals in Kemiren village, Banyuwangi district. Identification and selection of local art figures who have extensive knowledge and experience of agricultural rituals. These include traditional leaders, heads of farmer groups, musicians, or figures who are directly involved in the arts. Through in-depth interviews with local art leaders. Also with secondary data, this research was obtained from reading sources and other sources such as official documents of government agencies, magazines, bulletins, publications, study results and so on. This secondary data is then used by researchers to strengthen the findings and complement the results of information on primary data. Conducting searches and studies of existing literature on the agrarian rituals of the Osing people.

This research is classified as a phenomenological approach which is essentially a type of qualitative research approach that focuses on the similarities of life experiences in certain groups. Phenomenological research tries to explain or reveal the meaning of concepts or phenomena of experience based on the awareness that occurs in several individuals. This research was conducted in a natural situation regarding agrarian rituals, so there are no limitations in interpreting or understanding the phenomenon under study (Ihsan et al., 2023).

Result and Discussion





Symbolic Meaning of Agrarian Rituals of Osing Banyuwangi Community

The Osing community in Kemiren Village works mostly in the agricultural sector because they have many rice fields and large plantations. As an indigenous community, they adhere to a certain value system in their agricultural model. They hold ceremonies in the rice fields when they will carry out several stages from before plowing to harvesting. This is done because they hope that by performing these rituals they will get a bountiful and maximum harvest.

Agrarian rituals in the Osing community are carried out in several stages. The process and stages of agrarian rituals by the Osing community have been inherited from the previous parents, where the treatment of rice plants is considered sacred. The principle of Kemiren Village farmers lies in their wisdom in treating rice plants which is reflected through the agrarian rituals performed. This was revealed by Mr. Sukar as a farmer of the Osing tribe.

“The first entry of water into the rice fields was in the wangan. The first time working on the rice fields is called labuh. If there is a ritual, we use jenang lemu which is selametan, then eaten by the people who are there. If labuh tandur is also a kind of celametan served at the wangan, using rice placed in an etok or takir that is called nasi punar: rice is given coconut and then anointed. Then the prayers are recited, you can use the slamet prayer. The important thing is to ask God to save the crops. After that, ngrujaki, after meteng rice (the fruit is still floating) sometimes there is (given) pecel pithik. Not all (dishes) are like that. Here the same rujak is given and placed in each corner at the end of the wangan four pieces, if there are five then one in the middle. Finally, labuh nggampung, the paddy is taken five grains of rice, then the usual diselameti, made like a bride, the leaves are dikeling (braided), juxtaposed with women's items: comb, mirror, powder. The custom of the people here used to be that pecel pitik was used, diucel-ucel means that what is done is good, a kind of pleading to God”.

Table 1. Agrarian Ritual Stages of Osing Banyuwangi Community

Ritual Type	Implementation Time	Procession	Property	Meaning
Labuh Nyingkal 	Before plowing the fields	Ritual selametan (prayer) at the place where water first enters the rice field (wangan)	Tumpeng pecel pitik, keris	So that the rice that will later be planted is able to avoid pests
Labuh Tandur  jurnalnews.com	Before planting rice	A kind of selametan	Kinangan, offerings, punar	Asking God to save his rice
Ngrujaki 	Bunting / mletik	In the corners of the rice fields are given salad with fruit that has a sour taste	A sour salad	Fulfilling the wishes of a pregnant woman
Labuh Nggampung 	Starting harvest	the Take 5 stalks along with the leaves together. After that, the leaves are braided like hair; given a comb, mirror, and powder. Then under the hut	Angklung paglak (2 angklung and 2 kendang)	It was harvest time and the neighbors worked together to harvest the rice with the farmers

Source: Primary Data Processing 2024

Based on the information presented in the table above, *labuh nyingkal* is an activity to start plowing rice fields with a plow pulled by two cows or buffaloes. Before starting, Osing farmers give alms in the form of congratulations in the form of *tumpeng* and *pecel*

pitik to be eaten together with neighboring farmers. The procession begins with the recitation of prayers asking Allah SWT to provide safety, health and sustenance in carrying out work (Rachmah et al., 2021). After that, it is followed by the *labuh tandur* ritual which is carried out when farmers start planting rice. Third, *ngerujaki* which is done when the rice grains are full. And finally, *labuh nggampung* which is performed when the rice harvest begins. Each of these traditional rituals has a different symbolic meaning and the conditions required for the continuation of the ritual are also different (Putra et al., 2021).

The slametan dishes in *labuh nyingkal* vary according to the instructions of the ancestors or those passed down from generation to generation in a family. Some use *jenang abang* (red porridge), *jenang lemu* (white porridge with coconut milk) with *getian cengkaruk*, which is dry rice that is fried and then mixed with palm sugar or sugar cane. The presentation of *jenang abang* and *jenang lemu* symbolizes the parents' request for blessing to start working on their rice fields. The *jenang* is put into a *takir* made of seven jackfruit leaves (Sagara, n.d.). There are also those who use *tumpeng pecel pithik*, *sego gurih*, and *sego wudhuk*.

Ngrujaki is an activity when rice starts to bear fruit where farmers pray, give alms and eat together. *Ngrujaki* comes from the word *rujak* which consists of fruits doused in spices made from palm sugar, the salad is placed in the corner of the rice field or *wangan* as a symbol of giving glory to Dewi Sri (Goddess of Rice) who is pregnant (Rachmah et al., 2021).

When the rice is 3 months and 10 days old, which is the harvest period, farmers do not immediately harvest. There will still be a *labuh nggampung* ritual with the intention of the farmers informing Dewi Sri that the paddy will be harvested. First, 5 stalks of *pari* will be cut using *ani-ani*, a traditional rice cutting tool made of special wood that is resistant to termites. It is then braided and tied like a woman's hair. Along with the tied rice leaves, a comb, mirror and powder are also provided, then placed in a hut found in every rice field of Kemiren farmers (Sagara, 2019). Because rice is considered a woman, the full rice is called *pari meteng* (pregnant rice) by the farmers in Kemiren Village. Therefore, the farmers will make *rujak letog* or fruit salad to be placed in the corner of the rice field as an offering to fulfill the cravings. Like the nature of pregnant women, there will usually be times when they crave or want something, and what is usually craved is salad. Besides salad, there are also offerings in the form of *tumpeng pecel pitik*. The treatment is the same as other *labuhan*, which is placed in the *wangan*.

Most rituals in Kemiren Village, the mandatory menu served is tumpeng pecel pitik. The meaning of tumpeng pecel pitik was explained by Mr. Suhaimi as the traditional leader of the Osing tribe. “The meaning of tumpeng itself is because tumpeng is triangular. So we cannot be separated from three elements: *hablum minallah* (human relationship with Allah), *hablum minannas* (human relationship with humans), and *hablum minal alam* (human relationship with nature). So the *tumpeng* is pointed upwards—towards the Almighty Creator. We must have a good relationship with God. Even if we have a good relationship there, we cannot live alone without others. Even though we have done both, without nature we cannot live. Now, with the *selamatan*, with the presentation, we remember there: it means we have to do these three things,” he said.

Furthermore, Mr. Suhaimi revealed that the term '*pecel pitik*' is an acronym for “*kanthi ucel-ucel sabendinane ketitika barang kang apik*” which means that an activity or activity that we do is accompanied by hoping to God to be given the best results. After praying, some parts of the chicken are separated to be used as offerings. These parts have their own meaning, namely (1) the head means thinking, (2) the wings mean trying, (3) the feet or chicken legs mean that we must undergo and enjoy the whole process, (4) *brutu* or chicken butt means that we don't regret it in the future.

Pecel pitik is grilled native chicken mixed with a mixture of grated young coconut, peanuts, palm sugar, lime and seasonings. This dish is most often used in various slametan rituals. Sego gurih itself is seasoned white rice, and the side dish is free-range chicken processed with coconut milk. While sego wudhuk, which is rice with chicken buried in it, symbolizes the fulfillment of the hidden dream of being able to own a rice field and can start the process of cultivating it.

When harvesting rice using *ani-ani*, some farmers sound *angklung paglak* with the aim of giving news to local residents that it is entering the rice harvest period. It is called *angklung paglak* because it is played on a bamboo tower as high as 6-7 meters so that many residents hear it and come to help. After that, people will work together to lift the rice to be taken to the hut. *Angklung paglak* also serves as musical accompaniment for women who are harvesting rice using *ani-ani*. Using *ani-ani* means cutting the rice stalks one by one, so as not to get bored, *angklung paglak* is played. But currently *angklung paglak* is no longer used for this purpose. It is still preserved but has changed its function to become a traditional Osing musical instrument, for example played at an event or to welcome guests (Sagara, 2019.).

Relationship to Cultural Resilience

Indonesia as an agricultural country proves that the agricultural sector is not the only important state activity. Apart from that, agriculture has become the nation's identity. The diversity of Indonesian society and its culture is then integrated into all agricultural activities. Banyuwangi Regency is an area that has the potential for rice cultivation and is also rich in culture. The Osing tribe still maintains their livelihood as rice farmers from the results of several crops. Based on a statement from Pak Rasul as head of the farmer group, 60-70% of Osing tribe youths become farmers. Additionally, those (Osing youth) who migrate to study or work do not forget their village. In other words, they always take a role in the village to dedicate the knowledge they have gained outside for the progress of Kemiren Village.

The influence of knowledge and culture from outside as well as the rapid development of the times has had a negative impact on the purity and preservation of culture. The following are the changes in processions and properties that occur in agrarian rituals in Kemiren Village.

Table 2. Shifting Agrarian Rituals of the Osing Community

Formerly	Now
Using local rice varieties: Genjah Arum	Using modern rice varieties: Mr, Inpari, Dewi Sri, and others
All the harvest was taken home	The harvest is sold in the fields to the cutters and middlemen
Plowing using oxen	Plowing the fields using a tractor
Pounding rice using a mortar	Pounding rice using a grinding machine
Before Islam came, the ancestors spoke directly what they wanted during rituals	Entering Islam, reading al-fatihah, prayers and prayers

Source: Primary Data Processing 2024

According to Mr. Rasul, economic factors have a major impact on the shifts that occur. He gave an example when the time is right for farming, but there are no seeds yet. As a result, the seeds are bought on the side of the road. In addition, the use of various rice varieties by farmers in Kemiren Village was triggered by the introduction of various rice varieties by the government that have a faster harvest period compared to when using the arum genjah rice variety. In fact, local varieties have very good quality and a fragrant aroma which is a characteristic of the harvest of farmers in Kemiren Village. Unfortunately, this rice variety takes a long time to harvest, which is around 6-7 months. This means that farmers are only able to harvest rice twice a year.

With the population increasing linearly with the increase in the cost of living, farmers choose to use chemical fertilizers and pesticides in their agricultural activities. Mr. Rasul

said that the growth results are greener and the harvest is faster compared to the use of organic fertilizers. In the past, chemical fertilizers did not exist. Farmers usually use a lot of compost and manure. So that diseases in the past were not strange.

Mr. Rasul believes that if we do not follow the times, we will be left behind. According to him, the logical and pragmatic thinking of young people also influences cultural shifts. As a young farmer, Mr. Rasul did not immediately tell them to stop carrying out the ritual or even insult their own culture. Mr. Rasul once advised Karang Taruna, farmer groups, and other youth groups, "Don't eliminate customs. For technology, please coexist."

The solution taken by the village to maintain the culture that has existed for a long time is to change its function. Like the gedhogan and angklung paglak traditions that are now rarely used during the harvest procession, they are converted into traditional music that is usually used to accompany the welcoming procession of important guests visiting Kemiren Village. "In addition, in every agricultural procession, young people are also involved so that young people know and are not too far from the culture of their ancestors," said Mr. Sukar.

The agricultural tradition in Kemiren Village is not only about individual farming, but also about collaboration and cooperation between community members. The process of planting and harvesting is an opportunity for them to help and support each other. When it is time to plant, for example, the Osing people often gather together to help each other clear the land, prepare seeds, and plant. This activity not only increases work efficiency, but also strengthens social ties among them. They share knowledge, experiences, and resources, creating close relationships among community members. During the harvest season, collaboration and cooperation are also very important. The community gathers to help in the harvest process, collecting agricultural products together. This is not only about increasing productivity, but also about celebrating the results of joint work and feeling together in success. Thus, the agricultural tradition in Kemiren Village not only creates solid relationships among community members, but also strengthens the sense of interdependence and solidarity among them. This is an important part of the sustainability of the Osing tribe's culture, because strong social ties are a solid foundation in building a united and sustainable society.

The agricultural tradition in Kemiren Village is not just an agricultural activity, but also a form of resistance to the current of modernization which can threaten the traditional cultural identity of the Osing tribe (D. I. Lestari et al., 2023). Amidst the rapid development of technology and social change, agricultural traditions are a symbol of cultural sustainability

that maintains ancestral values and tribal identity. By maintaining agricultural practices that have existed for a long time, the Osing tribe shows their determination not to forget their cultural roots amidst the globalizing current of modernization. This is a form of resistance against cultural homogenization that is often imported by globalization, which can obscure local cultural diversity. Cultural sustainability maintained through agricultural traditions also strengthens environmental and economic sustainability. Sustainable agriculture is not only about producing food, but also about maintaining ecological balance and preserving biodiversity. In addition, traditional agricultural practices are often more environmentally friendly than modern methods that use hazardous chemicals.

In terms of preserving cultural heritage, agricultural rituals serve as a vital link between a society's past, present and future. These rituals often reflect traditions, beliefs and cultural values that are passed down from generation to generation. In many cultures, agricultural rituals are not just about physical actions, but also about spirituality, mythology and history that are closely tied to crops, seasons and the cycles of nature. By continuing and practicing agricultural rituals, communities ensure that their cultural heritage remains alive and relevant amid changing times. They honour and celebrate the traditions of their ancestors, preserving the stories of origin, heroic tales and spiritual beliefs embedded in these rituals. Preserving cultural heritage through agricultural rituals also connects younger generations to their ancestral heritage, teaching them about their community's cultural identity and values. This creates a cultural continuity that is essential for strengthening a society's sense of pride and collective identity.

Conclusion

Agricultural rituals in Kemiren Village contain values that are relevant to modern life. Traditions such as Labuh Nyingkal and Labuh Tandur emphasise the importance of maintaining ecosystem balance and environmental sustainability, which is in line with global efforts in nature conservation. Ngrujaki, with its practice of giving alms to nature, teaches the importance of gratitude and respect for natural resources, encouraging wiser consumption behaviour in the modern era. Labuh Nggampung, which strengthens the sense of brotherhood among farmers, reflects the value of gotong royong and social solidarity that is essential in building resilient communities amidst the individualism of modern society. By understanding and integrating these values, communities can build a more harmonious and sustainable life in the contemporary era.

Thus, understanding and appreciating the meaning and symbols in culture is an important step in maintaining the diversity and cultural identity of a society. Cultural resilience is a challenge that continues to test the sustainability and preservation of a nation's cultural heritage, but with a holistic approach and active community participation, it is hoped that this cultural heritage can continue to be maintained and preserved for future generations. However, this study only covers one agricultural area in Kemiren Village Cultural Heritage, so the findings obtained cannot be said to be varied. Therefore, further studies are needed to examine variations in the meaning, implementation process, and factors that influence the sustainability of the ritual more deeply and comprehensively from various observers of agrarian rituals.

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