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## The Cultural Meaning in Ritual Traditions for the Character of Osing People Banyuwangi, Indonesia

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## The Cultural Meaning in Ritual Traditions for the Character of Osing People Banyuwangi, Indonesia

### Abstract

This study examined the cultural meaning of the ritual tradition for the character of the Osing people, Banyuwangi. The study focused on describing (a) the personal character in ritual tradition, (b) the social character in ritual traditions, and (c) the character values in ritual traditions. This study was qualitative research with the hermeneutic approach to interpret and explain the meaning of ritual tradition by involving three culturalists and community leaders as data resources. The study found that ritual tradition has cultural meaning for Osing people to build (a) personal character, which includes responsible, consistent, caring, sincere in their work, willing to sacrifice, and always grateful, and (b) social character, that includes togetherness and harmony, maintaining safety, and preserving customs. The character values in ritual tradition include perseverance, togetherness, and harmony of Osing people in everyday life. The ritual traditions contain various ideas and values that are useful for shaping the character of society. The rituals instill awareness of the importance of life harmony and teach cultural values and norms to the community, especially the younger generation. These findings were significant for anyone interested in understanding the Osing culture.

### Keywords

character, cultural meaning, hermeneutic approach, Osing people, qualitative study, ritual tradition

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# The Cultural Meaning in Ritual Traditions for the Character of Osing People Banyuwangi, Indonesia

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This study examined the cultural meaning of the ritual tradition for the character of the Osing people, Banyuwangi. The study focused on describing (a) the personal character in ritual tradition, (b) the social character in ritual traditions, and (c) the character values in ritual traditions. This study was qualitative research with the hermeneutic approach to interpret and explain the meaning of ritual tradition by involving three culturalists and community leaders as data resources. The study found that ritual tradition has cultural meaning for Osing people to build (a) personal character, which includes responsible, consistent, caring, sincere in their work, willing to sacrifice, and always grateful, and (b) social character, that includes togetherness and harmony, maintaining safety, and preserving customs. The character values in ritual tradition include perseverance, togetherness, and harmony of Osing people in everyday life. The ritual traditions contain various ideas and values that are useful for shaping the character of society. The rituals instill awareness of the importance of life harmony and teach cultural values and norms to the community, especially the younger generation. These findings were significant for anyone interested in understanding the Osing culture.

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## Introduction

Character is innately related to the heart, soul, personality, behavior, and nature of people individually and socially. It refers to the good values of actions or behaviors (Gander et al., 2021). Character education development in learning requires input substantively related to what character should be learned by students (Mustadi et al., 2017). In this context, teachers must understand cultural values and local wisdom in determining character education materials (Wagner et al., 2021). These conditions require empirical studies to obtain accurate data concerning the character values of the community's culture. Therefore, this study examines the values of ritual traditions building the character of the Osing people Banyuwangi.

Banyuwangi is a district in the easternmost region of Java, Indonesia, made of Osing people who view themselves as indigenous Banyuwangi, though they live with others. Osing people, as the Banyuwangi tribe, emotionally are bound by their community culture. Holmes and Wilson (2022) explained that a tribe is a group of people with language, cultural traditions, and history. As a social entity, the community has the same norms, values, symbols, beliefs, and cultural practices (Barker & Jane, 2016) and collectively live in certain areas. Most Osing

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people affiliate with more than one cultural group, inherent cultural identity is complex and diverse (Wenzel, 2017).

Most Osing people are farmers and interact with their natural and social environment. They, individually or collectively, develop culture and use it as a guide to adapt to meet their life needs (Chandra, 2011). The tribe is very concerned with ritual traditions as a form of interacting with the environment. They carry out the ritual to maintain harmony with the social and natural environment.

Osing people have many traditions which are different characteristics from other ethnic groups. The people are very enthusiastic about carrying out rituals without a doubt. Wang et al. (2016) explained that people in traditional society accept and carry out their rituals across generations. The tradition allows one to identify group members, ensure commitment to the team, facilitate cooperation, and maintain cohesion (Miller, 2005).

Osing people use various types of equipment as symbols in the ritual activities manifested in images, shapes, movements, or objects representing an idea. These symbols characterize a willingness of what they hope. Grimes (2013) explained that rituals are conceptualized as factorable into constituents, including actions, actors, places, times, objects, languages, and groups. These ritual traditions form beliefs, thoughts, morality, and culture. People conducting rituals use their capacity to think, believe, and create interactions that evoke emotion and hope for the future (Summers-Effler, 2006).

Osing people carry out ritual traditions based on cultural values as social norms to control and regulate socio-cultural activities. Cultural values are life guidelines that should be upheld and adhered to by all people in the community. The cultural values are abstract and contain good ideas desired by members of the public. According to Palispis (2007), cultural values regulate and direct a member of communities to behave, think, and speak in certain situations.

Based on the description above, ritual traditions are meaningful for the community because it has become part of their life. The rituals contain cultural values and norms that are upheld, respected, and obeyed by the community. Cultural values and norms become a reference and direct people's behavior and shape their character and personality in carrying out social activities (Dermawan & Sholikhati, 2019). People who adhere to the values and norms are said to be good people, while those who violate these are unethical or immoral (Murdiono et al., 2017).

Previous research examining ritual traditions has been conducted by Ellisa and Azharia (2020) entitled "The Ritual of KaSa'o and the Expression of Hospitality at the Traditional Village of Tololela, Flores, Indonesia." The research findings conclude that rituals in Kasa'o involve a form of hospitality that plays an important role in attracting tourists to Tololela. Nelson-Becker and Sangster (2019) from their research findings entitled "Recapturing the Power of Ritual to Enhance Community in Aging" explains that ritual underlies and shapes a person's attitude at every stage of life and supports in facing the challenges of change in the future. Other previous research is research conducted by (Lan, 2018) with the title "Does ritual exist? Defining and Classifying Rituals Based on Belief Theory." The results of this study explain that formalization, standardization, or routine are not important elements of the ritual. The most important thing in the ritual is beliefs, behaviors, and attitudes carried out by the community through the ritual.

The research findings above show that ritual traditions have an important meaning in building people's attitudes and character. Through these rituals, people can find values that need to be preserved and determine attitudes in facing life's challenges. In line with the meaning of ritual tradition, this recent study examines the character of Osing people Banyuwangi in the ritual tradition. The study focused on describing (a) the personal character in ritual tradition, (b) the social character in ritual traditions, and (c) the ritual tradition function for character

education. Regarding the need for character education in schools, this finding can be a reference for teachers to develop teaching materials. As a cultural heritage, traditional rituals contain various ideas and values (meanings) that are useful for shaping the character of young generations. These findings are significant for anyone interested in understanding the Osing people's culture and as a document for preserving ethnic culture to reintroduce cultural values to the younger generation. Besides that, future researchers can refer to these findings to study similar topics and may use them to develop research theories and design frameworks.

## Method

### *The Design of the Study*

This study adopted a qualitative analysis, hermeneutic interpretation, and an emic approach. The study was conducted in a natural setting through in-depth interviews to reveal the meaning of the phenomenon of ritual traditions found in the Osing community. The main objective of this research is to make facts/phenomena easy to understand (understandable) and enable to produce new hypotheses (Denzin & Lincoln, 2011; Hennink et al., 2020). Research data was collected through interview and documentation studies to investigate ritual traditions' meaning in the Osing culture. The study conducted an unstructured interview to collect data on the Osing people's views on carrying out ritual traditions. The unstructured interview contains questions related to personal concerns, beliefs, or expectations, the social concern in work and relations, and the values of conducting ritual tradition. The unstructured interviews focus on the questions of the *tingkeban* ritual, the *Rebo Wekasan* ritual, and the *Seblang* ritual. These three rituals still exist in the life of the Osing people in Banyuwangi. Furthermore, the study also conducted documentation studies to obtain documents in the form of text that discusses Osing's ritual tradition and audio-visual records presenting the ritual processional.

### *Research Locations and Participants*

Researchers conducted this study in the villages of Olihsari and Bakungan, Glagah District, Banyuwangi Regency. The considerations in choosing the location were (1) most of the population are Osing people, (2) the performance of the *seblang* ritual tradition is carried out in the village, and (3) the people carry out ritual traditions consistently. Under the research location, researchers have determined and examined three subjects to focus on extracting in-depth information and obtaining data about the views and beliefs of the subjects. This present study was in line with a previous study conducted by Smith et al. (2003) entitled "Expertise in Practice: An Ethnographic Study Exploring Acquisition and Use of Knowledge in Anesthesia." They applied a qualitative approach using non-participant observation and a semi-structured interview with two anesthetic staff in two British hospitals. Another research conducted by Zembylas (2004) also uses a limited subject. The research entitled "The Emotional Characteristics of Teaching: An Ethnographic Study of One Teacher." is ethnographic research that only uses one subject of research to examine the emotional characteristics of teaching; it is an ethnographic study of one teacher.

This present study obtained data regarding the meaning of ritual traditions from three participants. They are (1) HS, aged 75, an Osing culturalist male figure; (2) MO, aged 68, an Osing male community leader figure; and (3) SU, aged 64, an Osing female teacher figure. The following Table 1 is the pseudonym of the brief identity of participants.

**Table 1**  
*Pseudonym of the Informant’s Identity*

<b>Pseudonym</b>	<b>Origin</b>	<b>Profession</b>	<b>Age</b>
Mr. HS	Banyuwangi	Osing culturalist and book writer on Osing culture	75 years old
Mr. MO	Banyuwangi	Osing culturalist and public figure	68 years old
Mrs. SU	Banyuwangi	Teacher, dance practitioner, and dance coach	64 years old

HS is an Osing humanist, as well as a community figure and author of books on the Osing language and culture who understands the ritual traditions of the Osing people. MO is a humanist, community leader, and radio broadcaster in the Osing language who understands the culture in the life of the Osing people. Meanwhile, SU is a teacher, performer of art, and practitioner of ritual traditions who is very familiar with the values of ritual ceremonies.

***Researcher Positionality***

As the first author, I understand this research topic. Since I was a child living in the Banyuwangi area (but not the Osing ethnicity) I have known how the commitment of Osing people to carry out ritual traditions in their social life. However, I have not understood the reason why they carried out the ritual tradition with such enthusiasm. When I was a professor teaching culture at a university in Malang, I was interested in exploring the meaning of this ritual tradition for the Osing people. This idea was welcomed by the fourth writer who is also from Banyuwangi and a lecturer at the Faculty of Cultural Sciences at a university in Malang. In carrying out this research, we got assistance from two lecturer colleagues who have expertise in studying literature, who in this study served as the second and third authors.

In carrying out the research, especially in data collection, the researcher did not experience any difficulties because the researcher already recognized the field that was the target of the research and already knew the community leaders who were selected to be the research subjects. However, to maintain the accuracy of the data, data collection through interviews was carried out very carefully to avoid data bias. Therefore, in this study, researchers still take a distance from the problem under study to avoid subjective interpretation.

***Research Data Collection***

The procedures involved in data collection are (a) following the ritual tradition events carried out by the community, (b) conducting interviews to clarify and understand the meaning of ritual tradition, (c) collecting documents related to Osing culture and ritual traditions, and (d) transcribing the interviews. Subsequently, this study analyzed data qualitatively through various stages (a) identifying the interview notes that reflect the meaning of ritual tradition conducted by Osing people, (b) classifying these notes according to the focus of the study, (c) categorizing and unitizing the data according to the characteristics of the information delivered, (e) an emic approach and hermeneutical interpretation of the data was carried out based on the views of the subject.

***Ethical Considerations***

Researchers have stored all interview recordings and field notes in a password-protected computer, and only the researchers can open the data. In carrying out the research,

the researcher has obtained permission from the State University of Malang and the community to research.

### ***Data Analysis***

The ritual meanings of the various messages and their functions, reflected in the interview notes, were deciphered using Ricoeur's hermeneutic principles, consisting of the semantic, reflection, and existential levels. Two perspectives of these principles are (a) distance and feasibility and (b) comprehension and commitment (Pellauer & Dauenhauer, 2022). This study gives a feasible insight into the object under investigation through several phases (a) transition from listening to the speech or witnessing the event to understanding its meaning, (b) transition from understanding the actor or speaker to deciphering the meaning of the recitation, (c) review independently the text based on its designation, replacement or situation, and (d) reference or interpretation of the identification (Kaelan, 2009). Operationally, the recent study conducted the interpretation and explanation of information from the interview notes through (a) careful understanding of the Osing's ritual tradition, (b) drawing, adjusting, and reflecting on the results realized from understanding the interview notes based on the facts and concrete actions of the Osing people, and (c) the outcome of the reflection under the existent culture.

### ***Validity and Reliability***

For validity purposes, this study validated the results by conducting an unstructured interview with thoroughness, and two Osing culture experts validated the research results. The validators are SR and EP (pseudonym), lecturers at one of the universities in Banyuwangi, East Java. Validated aspects are clarity and directions, presentation and organization of items, items' suitability, adequateness of the content, attainment of purpose, and objective. To minimize any potential biases during the analysis, different researchers (the first, second, and third authors are from Universitas Negeri Malang and the fourth author is from Universitas Brawijaya Malang) discussed the data quoted. The discussion was intended to determine whether the data on personal character, social character, and character values were considered sufficient or required additional information to support data analysis. After the results indicated data saturation, the data were declared reliable or consistent; this was accomplished by analyzing and collecting data simultaneously.

## **Results**

The Osing people have a ritual tradition preserved to this day. This tradition is part of the community life. Osing people maintain the *tingkeban* ritual in each family, while the community ritual is *seblang*, and *rebo wekasan* "last Wednesday." In line with this tradition in the Osing people, this study sought to understand the character of the Osing people in the ritual tradition. The results of the data analysis are as follows.

### **The Meaning of Ritual Tradition "Tingkeban"**

In carrying out the ritual, the Osing people are concerned with themselves relating to their desire for something better. This statement was from the Osing people leader during an interview. The statements have been translated from the local language to English as the quotation bellow.

***Quotation 1:***

We were village people who want to live in peace, which has become the custom of the people we used to follow. I did this tingkeban salvation ceremony following the traditions of our ancestors, our family did that for many years. Therefore, we carried out this tradition following the traditions carried out by our parents. All the traditions of salvation carried out by our family follow the traditions carried out by our parents. Regarding the seblang performance, we and all people in this village always carry it out regularly and become an annual agenda in this village.

The statements implicitly imply that the Osing people have high regard for the personal concern in ritual traditions “Tingkeban.” They are very concerned about carrying out ritual traditions according to the customs of the previous people. They feel a burden in their life if they do not carry out the ritual. They carry out the ritual of salvation following the rules carried out by their ancestors. Also, the practices inherited from their predecessors are maintained. Every family knows well and carries out the ritual according to their economic conditions.

The Osing people carry out ritual traditions based on social concerns in their community, recognizing that they need social interaction to meet their needs. Their expressions of social concern are under the statement translated from the local language to English as follows.

***Quotation 2:***

The community here has many salvation events, in addition to the family ritual “tingkeban,” there is a seblang ritual, and there is a ritual tradition of drying mattresses together along the road in front of the house, followed by the village clean tradition of “barong procession,” and ended safely Tumpeng Seribu at night. For married couples, this tradition is a way of giving eternity because after drying the mattress will look good again, so that those who sleep are like newlyweds. This tradition is good since we work together and give each other happiness.

The quotation shows that the Osing people have the social concern in ritual traditions “Tingkeban.” They carry out ritual traditions which are now a habit of the people. Everyone consciously understands and carries out ritual traditions and is directly involved in these activities, having a collective awareness to help each other and share happiness. This tradition has been going on for a long time across generations.

The Osing people care about ritual traditions following their belief in realizing their desires and hopes. In the ritual, they convey their hopes and desires through prayers. This appears in the information cited in Quotation 3 below.

***Quotation 3:***

In tingkeban ... her parents and relatives bathe a pregnant woman... but before being bathed, she is given a drink of gading young coconut ... the figure of Arjuna and Sembodro draws her father... but sometimes pictures of handsome men and beautiful women. This salvation is meant to beg Gusti Allah ... to always be safe ... congratulations to her pregnant mother, her fetus, and all her family.



The statement above shows that objects used in the ritual of *tingkeban* include *cengkir gading* and yellow rice. These objects are a symbol of expectation about something idealized. *Cengkir gading* is one of a variety of young coconuts with small and their outer skin is golden yellow to symbolize a fetus who is still pure, innocent, and not yet affected by the environment. On the outside of the *cengkir gading*, there is a carved image of a handsome man in a puppet figure (*Arjuna*) and a beautiful woman (*Sembodro*). This figure symbolizes prayers with the hope that later the baby is born and has a character similar to it. The yellow rice is a symbol of their hopes for prosperity and wealth.

Osing people cared about the ritual traditions “Tingkeban” because they have expectations for themselves, their families, and their communities. This is symbolized by certain objects or signs following their expectations. Their self-expectation is shown in the quotation below.

**Quotation 4:**

In tingkeban, some tools need to be prepared, including *siwur*, grilled chicken, white cloth, and *jarit*. The items were placed in *tempeh* and kept on the pregnant bed from the morning until the woman bathed. There are no conditions for salvation for parties because it depends on the situation of the pregnant person. (1)

In the tingkeban ... there is a shower ceremony ... the husband and wife take a bath together ... continue to break the *gading* young coconut ... this is to show what sex is expected to be born, male or female/There is also a ceremony to sell *rujak*. (2)

From statement (1), some of the ceremonial equipment prepared include *siwur* (from coconut shell), grilled chicken, white cloth, and *jarit* (long cloth). All items are put on a *tempeh* “bamboo tray.” All of the types of equipment are placed on the pregnant woman's bed in the morning up to the time she takes a bath. Osing people view that tradition as a form of gratitude and prayer to ask for salvation from God.

Statement (2) shows that *the tingkeban* tradition has several ceremony processions. The processions include conducting *siraman*, breaking *cengkir gading*, and selling *rujak*. *Siraman* is bathing using water with flowers (flower water) to clean pregnant women from all diseases or disorders of spirits. The procession of *siraman* involves parents, relatives, and friends of pregnant women. Breaking the *cengkir gading* is a ritual procession meant to predict their expectations. Whether the baby is male or female is symbolized by the split coconut. Selling *rujak* shows expectant women often want fresh foods and fruits. Therefore, the salad of fresh fruits means that women and fetuses are healthy and fresh.

Osing people care for ritual activities “Tingkeban,” both rituals as part of their personal and family lives and an aspect of community life. Osing people always pay attention to the time during traditional activities. It is as a statement in Quotation 5 below.

**Quotation 5:**

All people know what tingkeban is. All of them participate even though the salvation is small .../My children were pregnant first. I always follow tingkeban, as she is seven months pregnant. I conducted this tingkeban salvation ceremony following the traditions of our ancestors a long time ago as our family did that...

Based on the information stated above, the concern of the Osing people in carrying out ritual traditions is evident in their understanding of these activities. They know and carry out the rituals at the appointed time. They are also concerned with ritual activities which are common goals in society. Their understanding, attention, and willingness to carry out these traditions are their concern as a manifestation of their care and responsibility.

### **The Meaning of Ritual Tradition “Rebo Wekasan”**

The tribe maintains natural conditions and their relationships and feels they have an obligation and responsibility to keep their natural environment. For this reason, they maintain harmony with nature through various rituals. Individuals work hard to maintain the usefulness of nature as a source of life and as a living space. This appears in the Quotation 6 below.

#### ***Quotation 6:***

We in this village have many ritual traditions, one of which is the Rebo Wekasan ritual tradition. There is a tradition of the salvation of Rebo Wekasan every month called Sapar. At such a time, no one was allowed to take water from springs ... to maintain human relations with nature... the water source spotted has never been used up despite the long dry season.

The information above shows that the people have a harmonious attitude concerning nature. The people not only exploit the natural environment but also cultivate and maintain it. Furthermore, they have a concern for environmental preservation. Nature is not only seen as a place that supports human life but it is also thought to be in unity with humans and cannot be separated. Humans are seen not only as part of nature but are both God's creations that must be maintained and nurtured. *Osing people* adhere to the notion of exclusionism, that is nature and humans are inseparable links.

The concern of the Osing people relates to the social factors that exist in their community. All people participate in the ritual as shown in the statement below.

#### ***Quotation 7:***

This tradition is good since we work together and make each other. This salvation follows the tradition of our parents. It is done a long time ago and it's usually that way. If it is not done, there is fear something might happen ...

The quotation above shows that ritual salvation has become a part of the life of the Osing people. The implementation of ritual traditions has colored their lives and built values that form the character of the tribe.

### **The Meaning of Ritual Tradition “Seblang”**

Osing people conduct rituals “Seblang” based on the needs of their works and are committed to the ritual since they are bound by the belief that what they do supports their activities and involvement in the work. The realization of their concern in carrying out the ritual tradition is under the statement translated from the local language to English below.

**Quotation 8:**

We and the majority of the population here are farmers. This ritual of salvation and seblang performance is to honor the rice goddess, namely Dewi Sri. By holding this ritual event, we hope that our crops will be good, and resistant to pests that damage crops and that the harvest will be good. We are worried that this ritual not carried out will happen as it is not intended.

From the Quotation above, Osing people, in general, work as farmers and are committed to the ritual procession of *seblang* performance since they expect good yields. The people hope that *Dewi* can help them keep their plants fertile, free from pests and diseases, and harvest a lot. Moreover, their worry about the bad possibilities forces and fosters their awareness to join in the ritual ceremony.

In the interview with community leaders, researchers obtained information about the knowledge of Osing people in ritual tradition, specifically knowledge of *seblang* performance. The results of the interview have been translated from the local language to English as follows.

**Quotation 9:**

When a "seblang" showed, I always watch it, mainly at Olihsari and in Bakungan. Seblang only exists in Olihsari and Bakungan village. In Olihsari, it is held one week after Eid al-Fitr ... and in Bakungan a week after Eid al-Adha. (1)

In Olihsari, the "seblang" dancer is a girl who has not yet become *baliq*, whereas in Bakungan, "seblang" dancers are women aged 50 years and over who have reached menopause. Seblang dancers are chosen supernaturally by shamans, and usually, chosen from the descendants of "seblang" beforehand. (2)

From quotation (1), *seblang* is a traditional art conducted once a year in the Olihsari and Bakungan villages in Banyuwangi Regency. Seblang in Olihsari village is held one week after Eid Al-Fitr, while in Bakungan village, it is held a week after Eid al-Adha. Quotation (2) shows the implementation of the *Seblang* in the two villages is different. In Olihsari, the *seblang* dancer is a girl not yet a *baliq*, while in Bakungan, she is a woman aged 50 years and over. *Seblang* dancers are chosen supernaturally by the local shaman, and usually, the shaman chooses the descendants of the *seblang*.

The persistence in carrying out ritual traditions "Seblang" appears in the cultural activities of the Osing people in the statement below.

**Quotation 10:**

All the salvation we do here follow what our parents did. What our parents do, we also do that. We conduct village celebrations with seblang performances annually according to what the people used to do. We carry out this ritual tradition because it is good. Therefore, we must preserve it. (1)

In the tingkeban, there is a shower ceremony. The husband and wife take a bath together. After that, the husband continues to break the gading young coconut to show what sex of the baby they expect, male or female/There is also a ceremony to sell rujak. (2)

A statement (1), the Osing people conduct their ritual tradition concerning the precedent set by their parents. The process is similar across the generations in the community. Their concern in carrying out this tradition reflects the value of persistence in their community to develop themselves and their capacity.

Osing people have many traditional events involving interactions between individuals and others in society and people and nature. Statement (2) indicates the existence of inter-individual harmonization since people carry out the ritual of *tingkeban* to share happiness with others. Besides, the procession of spraying and selling *rujak* reflects in the hormonal interactions between the individuals.

Respect for tradition is a cultural value appreciated by the Osing people. People are grateful and acknowledge the goodness of the ritual inheritance in life. Thanksgiving activities help to connect with something bigger than themselves as individuals - both with other people, nature, or a higher power as shown in the statement below.

**Quotation 11:**

... this salvation follows the tradition of our parents ... it's been was conducted a long time ago ... it's usually that way ... if it's not carried out, there is fear something might happen ..... we did not dare to abandon the tradition that our ancestors used to follow... we were afraid there would be risks ...

Seblang is a form of gratitude to Gusti Allah who has given salvation, gratitude for being given a harvest every year, the general picture of the Seblang tradition comes from the Javanese, who are mainly in Banyuwangi Regency, especially in the village of Bysari and Bakungan Village. The village community lives the spirit by eliminating the residents' worries because whatever the residents do has received permission from the village Dhayang, Mas. Even though this is a custom, it is impossible if it is not done because the people here as the next generation are also obliged to take care and develop it every year, Mas.

From the statement above, the Osing people perform ritual traditions as a form of gratitude for the gifts. Through these rituals, they pray to invite protection against calamities that might occur. Furthermore, people expect to receive good things in their lives, and therefore, cannot dare to abandon the rituals which are now traditions.

## **Discussion**

This section categorizes the above eleven quotations into three. The first category is the personal characters of Osing people in ritual tradition consisting of quotations 1, 3, and 4. The second category is the social characters of Osing people in a ritual that covers quotations 2, 8, 7, and 9. The last category is cultural values in the ritual tradition, which consists of quotations 6, 5, 10, and 11.

### **The Personal Character of Ethnic Osing in Ritual Tradition**

Findings in quotations 1, 3, and 4 show that Osing people are personally concerned about ritual traditions because they want to carry out their duties and responsibilities in their lives. They are responsible and consistently carry out rituals as an obligation in their lives. They feel uneasy if they have not fulfilled these responsibilities. The community members have a sense of responsibility to conduct the tradition because it is emotionally bound by what must

be carried out (Katrini, 2018). People, personally, carry out their concerns reflected in their actions without coercion. The cultural attitude of society appears in their behavior and concern in carrying out life activities in society (Inglis, 2005). This concern appears in their personal views about their work, natural environment, and beliefs (Tjarve & Zemīte, 2016).

The findings show that the Osing people carry out traditional rituals due to various factors, including expectations, social relations, habits or customs, and social values. Every individual, personally, always has a hope to get good from the ritual he does. They want to get safety, success in work, and recognition from the social environment for their existence. These expectations encourage their concern in carrying out the rituals that are the traditions of the community. This expectation factor encourages them to carry out cultural activities - such as conducting tingkeban salvation and seblang ritual - under the prevailing norms in that society (Nelson-Becker & Sangster, 2019).

Osing people run the ritual based on reasoning and good thinking. They carry out ritual traditions because they want to build good relations with the community. As social beings, they want to get social recognition from society and try to avoid social and moral sanctions (Coe & Palmer, 2008). The people view tradition as a form of temperament and encouragement for the glory of their life, something deeply rooted in them and has become the norm in social and cultural life. People uphold and respect the norms applied in the community and no one dares to violate them because they do not want to bear the risks likely to occur (Susanti, 2017).

The Osing people conduct ritual salvation as a prayer and gratitude for the blessings they received. They perform ritual salvation and make offerings to put on water sources and several places in their life. The gratitude arises due to the benefits of what they did. People are aware of their role in regulating the initiation and maintenance of social relations (Forster et al., 2017). Gratitude is a cognitive-affective state related to the perception is a gift from other outside forces (Emmons & Stern, 2013). Almost all social communities, including ethnic Osing, expresses gratitude through various rituals in response to receiving something good (Lacewing, 2016). Sansone and Sansone (2010) explained that gratitude is an appreciation for what is valuable and meaningful to oneself and represents the general state of gratitude and appreciation. Gratitude is a recoverable positive emotion arising when others generously do something good (Algoe & Zhaoyang, 2016).

The discussion above shows that in carrying out the ritual tradition, the Osing people personally have a responsible, consistent, caring attitude, are sincere in their work and willing to sacrifice, and are always grateful. This personal attitude is reflected in the statements of community leaders and their actions when carrying out these ritual traditions. Such a personal attitude impacts the persistence of ritual traditions in their community (Muhtar & Dallyono, 2020).

### **The Social Character of Osing People in Ritual Tradition**

The findings in quotations 2, 8, 7, and 9 show that in everyday life, Osing people carry out socio-cultural interactions to build social integrity by carrying out various traditions. They jointly carry out ritual traditions based on applicable norms and rules. Togetherness in rituals invites and directs the community to behave according to prevailing norms and values (Latif, 2020). Their respective concerns are supervisory processes carried out by each individual to follow the social norms which apply in the community. Their concern for ritual traditions manifests in social control to prevent social irregularities (Berger, 2004).

Osing people take part in ritual traditions due to their awareness of work and the environment. The people carry out their duties as community members with a responsibility to maintain the safety and preservation of their work and natural environment. People are concerned about the ritual since they love and feel at their jobs and are afraid of losing their

job (Geng et al., 2017). For this reason, *seblang* rituals still exist in the two villages today, Kemiren and Bakungan. The fact shows that most people living in these villages are farmers. Therefore, salvation ceremonies related to agriculture become annual rituals through *seblang* performances. Osing people conduct the ceremony to keep the village safe and secure, the people prospered, and the farm was fertile with abundant. Summers-Effler (2006) stated that people carry out the ritual based on the capacity to think, believe, and create interactions that evoke emotion and hope for the future.

Concerning these social relations, Dafni (2007) said that whenever a creature - especially creatures that are believed to exist in sacred places - met with the other, people view it as a sacred thing. Every sacred space implies a hierophany, a disturbance of the sacred that results in the release of a region from the surrounding cosmic environment and makes it quantitatively different. The dissimilarity between the profane and the sacred contains elements such as respect, sanctions, prohibitions, and rules of conduct. One must remember that the sacred cannot exist without being profane since it must be built and protected.

The Osing people group is an ethnic group that still preserves ritual traditions. They maintain the ritual event to become a community custom because it conveys social values for the community. The ritual tradition carried out involves awareness of the local collective community. Stephenson (2015) said that ritual tradition is an integral part of human life and they cannot avoid it. Ritual values persist in people's lives through various activities and social events as standards of behavior (Hemafitria et al., 2018). The ritual traditions illustrate the local wisdom of the community. This is a cultural element that marks the presence and existence of the tribe. Local wisdom is a hereditary inheritance from previous generations and binds the integrity of the community and strengthens the foundation of identity as an ethnic group in preserving culture while facing life challenges (Brata, 2016).

This description shows that the Osing people prioritize togetherness and harmony in social interaction while conducting ritual traditions. They have a concern in their work - care about social activities that benefit them and safety together - and jointly maintain community safety. Socially, they try to preserve the ritual traditions that have become customary in their lives as a tribute to their ancestors. Good character people will always maintain togetherness and harmony in social interactions (Muchsini & Siswandari, 2020).

### **The Character Values in Ritual Traditions**

Findings in quotations 6, 5, 10, and 11 show that ritual tradition for Osing people is a vehicle to live harmoniously with the community environment where they live. It is reasonable since there are core values in community life. Cultural values underlie several basic principles such as access, diversity, openness, responsibility, and flexibility (Kocoska & Petrovski, 2015), upheld, respected, adhered to applied in social life. Cultural values are the community rule which directs the behavior of community members in carrying out socio-cultural activities and function as a guideline for human behavior (Koentjaraningrat, 2005). These values have been inherent in every community (Fischer, 2016), and are difficult to replace or change in a short period since it involves the main problems (Manfredo et al., 2017).

In carrying out ritual traditions, the Osing people use various cultural facilities and objects to symbolize their hopes. They believe that these symbols will meet in their lives. These symbols are in the form of signs, actions, movements, objects, etc. whose meanings are hidden and are in the mind of the person who uses them. Also, the ceremony follows a series of actions following the rules specified. The series of activities have a purpose and take place symbolically. These ritual activities illustrate symbolic expressions relating to the social status or individuals' role in society. Grimes (2013) explained that various symbols are meaningfulness used in the ritual. The community carries out ritual activities based on

references passed across generations (Giovagnoli, 2017). The rituals also refer to transcendent, numinous reality and the highest values of a community (Moyaert, 2018).

The Osing people carry out the ritual tradition based on their cultural knowledge obtained from their ancestors and their interactions with the environment. They acquire and understand the values and cultural norms that underlie community activities in carrying out these ritual traditions. The cultural values appear in these activities, including perseverance, togetherness, harmony, and belief. Cultural values attach to individual behavior when personally and socially carrying out the ritual tradition (Masrek et al., 2011).

The values of perseverance, togetherness, and harmony shape the behavior of the community culture in everyday life (Tsirogianni et al., 2014). Osing people are always active in carrying out social activities in their neighborhood. They are always ready and sincere to help neighbors who need help or other jobs that require help from others. They always maintain harmony with their social and natural environment. Therefore, understanding the social values encourage people to maintain the integrity and tranquility of the community (Bolat & Korkmaz, 2021).

Regarding the beliefs, community's culture contains values that govern the life of everyone relating to attitudes, customs, behavior, and social habits (Richards & Schmidt, 2010). This knowledge is a lesson for the younger generation about cultural traditions preserved. They must understand cultural norms and values upheld and applied in social life. Consequently, they maintain harmony in social interaction by prioritizing peace or social harmony (Aryani, 2018).

This description concludes that ritual traditions as part of local wisdom function as character education in people's lives. These ritual traditions can develop individual awareness of the importance of living in harmony with the social and ecological environment. Ritual traditions also function as a vehicle for conveying messages and cultural values that must be understood and adhered to by each individual. In addition, ritual traditions teach cultural values and norms to the younger generation. An understanding of these cultural values gives access to the younger generation to form good personal and social characters and be able to solve the problems they face in life (Hidayat et al., 2022).

## **Conclusion**

Ritual traditions as part of community life activities contain personal character, social character, and character values. The values in the ritual tradition build the individual's personality to be responsible, consistent, caring, sincere in their work and willing to sacrifice, and grateful. Social character includes togetherness and harmony in social interaction. People who have good social character have a concern in their work and jointly maintain community safety. They try to preserve the ritual traditions that have become customary in their lives as a tribute to their ancestors. These ritual traditions have several functions for developing individual awareness of the importance of living in harmony with the social and ecological environment, conveying messages and cultural values, and teaching cultural values and norms to the younger generation. These findings are significant to the incoming generation for understanding cultural aspects and values. The results of this research can become documents that can be used as a reference in preserving community culture and as a reference in developing theories and other research methods. Therefore, these findings were a cultural document that is usable for anyone interested in understanding the Osing people's culture. As a cultural heritage, traditional rituals contain various ideas and values (meanings). Through the preservation of these ritual traditions from generation to generation, the values of the ritual tradition can be understood by the community so that it can be used as a vehicle for building the character of the community.

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