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RESEARCH ARTICLE

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ENVIRONMENTAL MANAGEMENT BASED ON LOCAL WISDOM IN MAINTAINING ENVIRONMENTAL SUSTAINABILITY (CASE STUDY: THE COMMUNITY OF KEMIREN VILLAGE, GLAGAH DISTRICT, BANYUWANGI REGENCY)

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ABSTRACT

This study explores the role of local wisdom in environmental management and its contribution to maintaining ecological sustainability in Kemiren Village, Glagah District, Banyuwangi Regency. The research employs a library research method, collecting data through books, journals, and other relevant sources that discuss environmental preservation through indigenous practices. Findings reveal that the Kemiren community's environmental awareness and conservation practices are strongly rooted in their local beliefs, particularly those surrounding the sacred Buyut Cili site. This site symbolizes a spiritual connection between humans and nature and functions as a center for traditional rituals that emphasize respect for natural resources such as trees and water sources. The community believes that the spirits guarding the Buyut Cili site will bring misfortune to those who exploit or damage the environment, thus fostering a deep moral responsibility toward nature.

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INTRODUCTION

The concept of humans living in harmony with nature is commonly referred to as naturalism. However, in the current era of the Industrial Revolution 4.0, this understanding has evolved into anthropocentrism. This philosophy holds that humans have the privilege to control nature and treat the environment as a mere object of exploitation. Anthropocentrism depicts humans as the most superior beings above all other life forms. The environment has a significant influence on the lives of living things. The function of the environment can change due to many factors, one of which is globalization. The impact of this change in environmental function can be seen in unnatural changes in natural phenomena. These environmental issues are apparently related to local wisdom. Local wisdom plays a crucial role in environmental protection because it involves knowledge, practices, values, and traditions developed by local communities over years of interaction with their environment. In fact, local wisdom played a role in environmental protection long before the Go Green Movement and other environmental movements. Based on an anthropological perspective, the term "local wisdom" is called "local genius", this term was first used by Quaritch Wales (Ayatrohaedi, 1989). Local wisdom is the identity or cultural personality of a nation that allows the nation to absorb and process foreign cultures according to its own nature and abilities (Septanti, 20119). Local wisdom is a very broad phenomenon. Local wisdom is so diverse that it is difficult to be

limited by space. Local wisdom and traditional wisdom are two different things. Local wisdom does not have to be passed down from one generation to another because local wisdom emphasizes place and locality. The interaction of the community with its natural environment can produce new local wisdom (Njatrijani, 2018). According to Suyitno (2012), local wisdom is defined as customs practiced by people in a region from generation to generation and still practiced today. Local wisdom encompasses wise, prudent, and valuable local ideas instilled and followed by the community. Banyuwangi is one city with a rich local wisdom that has been passed down from generation to generation. The Using Kemiren Traditional Tourism Village is one place that still maintains Banyuwangi traditions. The Kemiren community possesses invaluable cultural heritage, and therefore everyone is responsible for maintaining, preserving, and utilizing their traditions (Winarno et al., 2021). Banyuwangi's local wisdom is diverse, both long-standing and more recently emerging through interactions with other communities and cultures. Banyuwangi, a regency in East Java Province, boasts tourist attractions such as beaches, mountains, and Alas Purwo National Park. Despite its beauty as a tourist destination, Banyuwangi faces various environmental issues, such as sand exploitation, which impacts the surrounding environment. Sand resource exploitation occurs in rivers, beaches, and other waters, where large-scale excavations are conducted without a focus on sustainable development. Sand mining in the Banyuwangi region has been active since 2007. According to Sawabi (2010), the excavation of class C mining materials is spread across

several sub-districts and reached an area of 3 hectares in 2010. To maintain its existence, local wisdom requires efforts to protect the environment. These efforts must be accompanied by an awareness of the important role local wisdom plays in addressing problems and preventing environmental damage. Based on the above background, the researcher chose the title "Environmental Management Based on Local Wisdom in Protecting the Environment (Case Study of the Kemiren Village Community, Glagah District, Banyuwangi Regency)." Based on the background above, the focus of the problem in this study is how is the role of local wisdom in maintaining environmental sustainability in the Kemiren Village community, Glagah District, Banyuwangi Regency? and the purpose of this study is to determine the role of local wisdom in maintaining environmental sustainability in the Kemiren Village community, Glagah District, Banyuwangi Regency

MATERIALS AND METHODS

The methodology or approach in this research is the library research method. Data collection was conducted by exploring a number of journals, books, and data sources deemed relevant to the research. The researcher used the stages of library research according to Supriyadi (2017): first, the researcher is not faced with events or knowledge directly in the field, but the researcher is faced with texts or data originating from a collection of journals, books, and other data sources relevant to the research. Second, the researcher used secondary data sources, namely data obtained secondhand, not original data or first-hand data obtained directly from the field. Third, literature review data is not limited by space and time. Based on the explanation above, it is concluded that in this study, data collection was carried out by exploring journals, books, and other data sources deemed relevant to the study

RESULTS AND DISCUSSION

In general, Kemiren Village is a village located in Glagah District, Banyuwangi Regency, East Java Province. Kemiren Village is famous for its uniqueness in maintaining the traditions and culture of the Osing tribe, one of the indigenous tribes living in the Banyuwangi region. Kemiren Village has unique traditional architecture that is still maintained to this day. The traditional Osing house, called "Osing Deles," is the main attraction of this village. The house is made of wood with a joglo-shaped roof, reflecting the richness of local culture. Tourists can explore the small road that circles the village to get a closer look at these traditional houses. In addition, Kemiren Village is also famous for its traditional arts and culture, such as dance, music, and drama performances that depict legendary stories from the Osing tribe. This is supported by research conducted by Bappeda (2006), which shows that in Banyuwangi there is a village that still maintains Osing culture, namely Kemiren Village. Overall, Kemiren Village is a popular tourist destination for those seeking to explore the local culture and beauty of Banyuwangi. Although the people of Kemiren Village still rely on agriculture, they are aware that the tourism sector can provide additional income, contributing to the preservation and beauty of the village (Sufia et al., 2016). They are unaware that this indirectly contributes to environmental and natural sustainability without over-exploiting nature for greater income. WrongOne local wisdom closely related to environmental preservation in Kemiren Village is the local belief regarding the Buyut Cili site. They believe that if we behave badly towards the site, Buyut Cili will suddenly come to our homes (Sumarmi, 2015). This local wisdom is also found in other areas, namely Colo Village in Kudus Regency, where the community believes in the fern tree, where research results show the meaning of local wisdom and community solidarity. The settlements in Kemiren Village are characterized by main roads that follow the urban landscape. Footpaths connect densely populated areas with residential areas. However, in the area around Buyut Cili, there are three houses: a prayer room, a jedhing (household), and a padasan (household). The houses in Kemiren Village are typically corocrogan and baresan, located within the

complex, reflecting a simple and harmonious daily life (Sufia et al., 2016). Previous research entitled Local Wisdom and Environmental Conservation in Naga Village and Kuta Village, Ciamis Regency, showed that all community members maintain traditional customs and values passed down through generations (Darusman, 2016). This also applies to the conditions in the Kemiren Village community. The Kemiren Village community believes that all objects, including trees, water sources, and the Buyut Cili Site, have souls or spirits. If we act evil and damage them, these spirits will disturb life. The community believes that this wealth will eventually decline. The Kemiren Village community believes in things that are invisible to the eye in preserving nature and the environment. Therefore, the surrounding community helps preserve the environment so that they are not disturbed by danyang or nature guardians (Sufia et al., 2016). A community that maintains a healthy relationship with nature can also be seen in the Tabuik tradition in West Sumatra Province. Tabuik is an annual tradition carried out by the Mingangkabau community to commemorate the event of Ashura, an important event in Islam related to the story of the martyrdom of Husayn ibn Ali. Tabuik is a tradition of building and decorating replicas of buildings or towers using paper, wood, and other organic materials that depict the tomb of Imam Husayn. This tradition involves a process of sustainability and respect for nature. After the Tabuik tradition is completed, the replica tomb must not be simply thrown away but must be floated into the sea as a symbol of respect for nature and the proper return of the Tabuik elements to nature (Nasution et al., 2023). The people of Kemiren Village also experience a similar situation. To utilize the environment, they must first obtain permission. There are several prohibitions on cutting bamboo or trees in several areas of Kemiren Village to maintain sustainability and proper respect for nature. The people of Kemiren village practice a tradition called Rabo Wekasan. In this tradition, people are expected to help and share. This tradition fosters a sense of community ownership and shared responsibility for their environment. Through this activity, the indigenous people of Kemiren village demonstrate a strong sense of solidarity among their members. The people of Kemiren Village revere and use the Buyut Cili site as a means of environmental conservation based on local wisdom. The site is called Buyut Cili. The Buyut Cili site is a sacred place located in Banyuwangi, East Java, Indonesia. This site plays an important role in preserving local wisdom and the surrounding environment. Buyut Cili is a large tree considered sacred by the local community. The Buyut Cili site's primary role in local wisdom is as a spiritual symbol and center for traditional activities related to the lives of the Banyuwangi people. The Buyut Cili tree is considered the abode of ancestral spirits, who are revered and worshipped by the community. The local community considers this tree to be their guardian and protector.

According to research conducted by Sufia et al. (2016), the Buyut Cili site is filled with residents every Friday and Tuesday night. Newcomers bring white rice and pecel chicken wrapped in leaves as offerings, commonly known as urap-urap ayam bakar (grilled chicken) at the Buyut Cili site, which is believed to be their ancestors (Ratnasari, 2017). Here, people usually hold a slametan (celebration) because they have a wish or want their wish fulfilled. The pecel chicken as an offering should not be tried first and should not be cut with a knife because it can cause disaster. After the slametan is over, food waste and slametan must be taken home. One conclusion that can be drawn from this incident is that, because slametan is held together and eaten together, it is unhealthy if other people's mouths are contaminated. Secondly, regarding environmental issues, even though there are trash bins, trash should not be left unattended. This indirectly teaches environmental responsibility and keeps the water sources around the site clean. This tradition is included in the social aspect, namely because the celebration is held together, so that the remaining food must be taken home so that it is not eaten by others, secondly from the environmental side, even though there are trash cans, trash should not be left alone. Indirectly teaches about environmental responsibility and maintaining water sources around the location to keep it clean. The fact that the Buyut Cili site also houses a water source known as belik lanang for men and belik wadon for women has been strengthened by research conducted by Sumarmi (2015) where the

study explains that people are prohibited from throwing trash and dirt around the spring to keep the spring clean. They are also prohibited from cutting down trees around the spring to maintain its sustainability. Besides being a spiritual site, the Buyut Cili site also plays a vital role in preserving the surrounding environment. Sacred trees like Buyut Cili are considered entities with spiritual powers that maintain the balance of nature. The people of Banyuwangi believe that caring for and maintaining these sacred trees will bring blessings and fertility to the surrounding environment. Local people preserve the Buyut Cili site by holding various rituals and traditional ceremonies. They regularly clean and maintain the site. Ceremonies held at this site involve singing, dancing, and offerings to the ancestors or spirits believed to reside in the trees. These practices not only strengthen the community's spiritual bond with their environment but also help maintain the site's authenticity and sustainability. Local wisdom stems from the Buyut Cili tomb. Community beliefs can help preserve the environment. Several important elements of the environment, such as ecosystem balance, water sources, soil fertility, and fields and rice paddies, are still maintained in their current state. Through conservation efforts and respect for the Buyut Cili Site, the people of Banyuwangi preserve their cultural heritage and strengthen their connection with nature. They believe that maintaining a balance between humans and nature is key to a harmonious existence. The role of the Buyut Cili Site in Banyuwangi's local wisdom teaches us the importance of preserving and respecting the natural environment. In the context of global environmental conservation, the Buyut Cili Site can be seen as an example of how local traditions and beliefs can form the foundation for sustainable environmental protection.

CONCLUSION

The people of Kemiren Village have contributed to environmental conservation in their daily activities. They not only meet human needs but also care for the natural environment to maintain balance. They adhere to the rules of nature based on beliefs and traditions, which are derived from local wisdom. The local community's belief in the Buyut Cili burial site has kept the area intact. Water sources remain available, with proper utilization, and shady trees are crucial for maintaining water flow for agriculture and various aspects of life. In the future, this area can continue to be used sustainably if conditions remain as they are. The local wisdom of Kemiren Village can serve as an example for other areas in environmental preservation, particularly in the attitudes and actions of the community in maintaining sustainable environmental sustainability.

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