



THE ALIENATION OF LOCAL COMMUNITIES IN TOURISM VILLAGES: A STUDY ON THE OSING COMMUNITY TOURISM VILLAGE IN BANYUWANGI REGENCY

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Abstract

Tourism is one of the key sectors in the local economy, especially in areas rich in culture and local wisdom like Banyuwangi Regency. Kemiren Village, inhabited by the Osing indigenous community, has been designated as a tourist village. However, the development of this tourist village often alienates the local community from the decision-making process, reducing their role and the benefits they should receive. This study aims to examine the involvement of the Osing community in the development of Kemiren Tourism Village and the impact of alienation on their economic, social, and cultural well-being. Based on Karl Marx's theory of alienation, this study uses five indicators of alienation: powerlessness, meaninglessness, social isolation, normlessness, and self-estrangement. This theory helps to understand how communities feel disconnected from the processes and outcomes they should be involved in and benefit from. This research employs a qualitative approach with a case study method. Data collection was conducted through semi-structured interviews, observation, and document analysis. The informants include the village head, traditional leaders, and community members directly involved in the development of Kemiren Tourism Village. The findings show that the Osing community in Kemiren Village experiences alienation during the development of the tourist village. Although their involvement was minimal in the planning stage, positive adaptation was observed in the implementation phase, particularly in preserving local culture and boosting the economy through tourism activities. Active participation in the implementation stage reduces the sense of alienation, but more inclusive involvement is necessary to ensure a fairer distribution of benefits. More inclusive involvement and empowerment strategies focused on the local community are essential to reduce alienation and improve the economic, social, and cultural well-being of the Osing community in Kemiren Tourism Village. These findings provide a foundation for designing more sustainable and equitable tourism village development policies.

Key words: *Alienation, Tourism Village, Tradition, and Culture*

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INTRODUCTION

The tourism sector supports the creative industry at the regional level. One of the regions supported by the tourism industry is Banyuwangi Regency. Efforts to encourage the development of the tourism industry in Banyuwangi Regency are contained in the 2021 - 2026 Banyuwangi Regency RPJMD and the Banyuwangi *Rebound* program agenda as an acceleration of economic development, especially the tourism sector in Banyuwangi Regency. Its potential includes the richness of the natural landscape and cultural wealth that exists in Banyuwangi Regency. The potential of human resources and nature has a dominant impact on developing the Banyuwangi tourism sector, especially with the presence of the "Osing" community or the Osing Tribe which is the original community of Banyuwangi Regency.

The strategy in developing tourism in Banyuwangi Regency is by applying the approach to the Tourism Village. A tourist village presents tourism activities that refer to every aspect of the experience that connects all visitors to interact directly with local residents (Setyawan & others, 2020). This is intended to observe the characteristics and expertise of residents that can be applied to the development of a tourist village: 1) do not deviate from the culture / customs of local residents; 2) in order to develop the quality of the scope of a village will be proposed physical development; 3) observe aspects of authenticity and locality; 4) villagers are empowered; 5) observe capacity and support.

The culture that develops in Banyuwangi Regency is a process of community interaction that lives and develops dynamically (Yulianingsih et al., 2020). The development of interaction in society gave birth to the original Banyuwangi tribe, namely the Using Tribe (Rachmah et al., 2022). The achievement of Banyuwangi Regency in 2021 was to receive 8 awards at the East Java Tourism Award 2021 event held by the East Java Provincial Government. The local culture development strategy implemented by the Banyuwangi Regency Government is to empower local culture in a sustainable manner.

Kemiren Village is one of the traditional villages in Glagah District, Banyuwangi Regency. Kemiren Village has an area of 177,052 hectares which extends up to 3 km. Kemiren is used as a traditional tourist village because the majority of the people of Kemiren

Village are Using tribe, the original tribe of Banyuwangi Regency. The establishment of Kemiren Village as a Traditional Using Tourism Village in 1996 by the East Java Provincial Government (Darmana, 2018).

The residents of Kemiren Traditional Village are a group of people who have a culture and customs, commonly called the Osing (Using) tribe (Nurhayati et al., 2025). The local government established it as a cultural heritage area and dubbed it the Osing Tribe. By looking at the shape of the house in the village, there is a comparison in the roof of the house that symbolizes the status of the residents. For a four-roofed house or "*Tikel Balung*" which symbolizes that the residents are simple. The two-roofed house or "*Crocogan*" symbolizes that the residents are of low economic standard and the three-roofed house or "*Baresan*" symbolizes that the residents are well-off".

The traditions and customs that are still maintained today support the local government to promote to every outside citizen to become a tourist sector. In line with the advancement of today's times, this custom is formed into a commodity that benefits the government and its local residents, because local residents are asked to contribute to increasing the tourism potential of the village (Liu et al., 2023). This stipulation requires each local resident to be able to adapt to the presence of tourism. This is as expressed by Mr. M.Y Bramuda.

Kemiren Traditional Village has won an award by entering the top 50 ADWI / Indonesian Tourism Village Awards 2021 held by the Ministry of Tourism and Creative Economy. ADWI 2021 has gone through a curation phase. From 1,831 national registrants, the top 300 tourist villages have been curated, which then narrowed down to the Top 100. After that, it was narrowed down again as the top 50 tourist villages for curation through the jury and curators. ADWI is an award distributed to each tourist village that achieves the value criteria of the Ministry of Tourism and Creative Economy (Rachmah et al., 2022). In addition to entering the top 50 ADWI / Indonesian Tourism Village Awards 2021, in 2024 Kemiren Village won second place in the institutional and Human Resources (HR) categories at the ADWI / Indonesian Tourism Village Awards

Problems that lead to the alienation of the Osing people can be seen in the changes in the culture of the Osing Tribe before and after becoming a tourism object. The cultural

transition of each traditional house which now uses cement to become a wall and tikel to become a base. This transition is carried out as a form of anticipation so that the house is stronger and can maintain the characteristics of each traditional roof house, in the form of baresan, cerocogan and balungan. Then for changes in art performances such as the Barong Ider Bumi Dance and Gandrung which are generally held only on a special occasion, but now can be enjoyed by visitors at any time.

Then in the transformation stage of pecel pitik food which can now be enjoyed by all visitors (Danugroho et al., 2023). A relative comparison can be seen in the prayer stage, which is not found when sold in the market (Starrett, 1995). Then there is the traditional culinary market of kampong Osing, which was formed in 2017. This market only provides traditional snacks and culinary delights of the Osing tribe.

Reported from several sources there are also similar things in the problems in the development of this Osing Tourism Village, in particular, a statement from the Chairperson of the Customary Law Teachers Association (APHA), Dr. Laksanto Utomo who shared the following statement:

These problems will have an impact on the consequences of social jealousy among the indigenous people of the Osing tribe who are spread in several regions and have an impact on the environment around the indigenous community. Therefore, the management and arrangement of natural resources are asked to link elements of local social culture, especially unique things from cultures that have existed since long ago. So that spatial programs must observe the sustainability of local resources, for example, need to maintain the rights and customs of local residents.

These protections include *prioritizing Prior, Free, Consent & Informed* which have been put together. *Free*, relates to free conditions without being forced, then *Prior*, an activity must obtain permission from the government. *Informed*, transparent data on the activities carried out and *Consent*, agreement from local residents.

The problem is reinforced by the Osing indigenous association that unites in the Indigenous Peoples Alliance of the Archipelago Osing Regional Management by pushing for the birth of a regional recognition policy to protect the rights of Osing indigenous people in

Banyuwangi. This is intended to recognize the identity and protection of conservation efforts carried out by indigenous people. This happened at a public discussion held by AMAN PD Osing in Banyuwangi. Professor of Customary Law at the University of Jember Dominicus Rotu said that indigenous peoples have the right to have a cultural identity. This identity must be recognized and protected by the state, one of which is through the birth of local regulations on indigenous peoples (Odello, 2012).

Another problem is that there are obstacles and challenges in the effort to develop Kemiren Tourism Village. These obstacles can come from different interests, different views, lack of coordination, and socio-cultural issues. These challenges must be overcome with effective communication, synergy between stakeholders, and awareness of the importance of cooperation to achieve common targets.

Tourism development often raises socio-cultural consequences at the local community level. In Banyuwangi, the local government commodified the traditional rituals of the Osing community for tourism. Based on the theories of social embeddedness and utilitarianism, this study examines the socio-cultural impact and its influence on the tourism ethics of the Osing community (Nurhadi et al., 2022).

The results show that the economic activities of the Osing community reflect cultural commodification, which expands social networks through trust between actors. Relational embeddedness is found in personal relationships, while structural embeddedness involves government institutions, the private sector, Pokdarwis, and the Osing community. Despite the commodification of culture, economic activities remain based on collective values or collective utilitarianism.

This research encourages communities to build local value-based economic activities to strengthen socio-cultural identity. The findings provide an understanding of the sociological consequences as a basis for policy-making and business cooperation.

On the other hand, the culture that continues to be developed in Kemiren Village has proven effective in bringing benefits to the community. The results showed that the development of the Osing Tourism Village had an impact on employment opportunities and

increased public opinion in tourism economic activities. Job opportunities in the tourism sector are applied by residents to work as sellers, souvenir vendors and open lodging services where this can minimize the level of unemployment (Sanihah & Syafaah, 2024).

From the two studies above, it can be concluded that the existing culture in Kemiren Village must pay attention to the element of community participation to prevent alienation, if you pay attention to the positive impact of culture in Kemiren Village. Culture that continues to develop must be considered so that the preservation of culture is maintained by paying attention to aspects of custom and culture. Thus, the incoming culture is also an advantage for Kemiren Village, namely the culture that continues to develop and the preservation of culture is maintained without alienation in the community.

Referring to the problems mentioned earlier, if the Osing people as holders of Osing culture and traditions are not fully involved in decision-making in the Osing Tourism Village in Kemiren. This triggered unrest from the Osing people themselves who thought that suggestions or opinions were never properly channeled. These problems also triggered the Alienation of the community from their environment. Alienation is interpreted as surrendering oneself, which is a condition when each individual is away or away from something, for example from culture, nature, fellow humans, and others. Alienation is the sense of each individual who is not included in anything.

Village tourism is an important strategy in improving the welfare of local communities, including the Osing community in Kemiren Village, Banyuwangi Regency. The alienation perspective, which refers to the alienation or separation of communities from the development process, is also important to consider in this study. An understanding of alienation can help identify and address challenges that local communities may face.

The development of tourist villages that do not consider the perspectives of local communities can lead to social conflicts among local communities. An alienation perspective on tourist villages has an impact on individuals to understand the potential conflicts that may arise due to differences in interests between local communities and investors or the government. By understanding and

overcoming alienation, conflict can be minimized and social harmony can be maintained.

The isolation of the community from the process of developing traditional villages into traditional tourism can have an impact on the fading of important local cultural values. The Osing community has cultural values that continue to live in the community as a custom and custom, this aspect of cultural preservation should be an integral part of the establishment of a tourism village. The alienation perspective helps to ensure that local culture is not only preserved but also valued and integrated in tourism development. Alienation of the community from economic activities in a tourist village can result in uneven economic benefits. If local communities are not actively involved, they may not get fair economic benefits from tourism. By considering the alienation perspective, development strategies can be designed to ensure that economic benefits are felt by all levels of society, including through the creation of local employment and business opportunities.

METHODOLOGY

1. Research Approach

This study adopts a qualitative approach using a case study method. This approach was selected to explore in depth the phenomenon of alienation experienced by the Osing community in the development of the Kemiren Osing Tourism Village. A qualitative approach allows the researcher to gain a comprehensive understanding of the views, experiences, and subjective meanings held by informants regarding the social issues under study (Khoah et al., 2023).

According to Lim, (2025) qualitative research aims to portray the social world in depth by interpreting actions, events, and social contexts that are the focus of the research. Similarly, Aspers & Corte, (2019) states that qualitative research is a process of exploring and understanding the meanings individuals or groups ascribe to a social problem.

This research is descriptive in nature, aiming to describe in detail the condition of the Osing community in the context of decision-making and the impacts of tourism village development on their well-being. The researcher uses a naturalistic observation approach to directly understand the field

situation without interfering with the ongoing processes.

2. Research Location

The research is conducted in the Kemiren Osing Tourism Village, located in Glagah Subdistrict, Banyuwangi Regency. This village is a traditional settlement rich in local cultural heritage and has been designated as a cultural tourism destination. This potential brings both economic benefits and challenges to the sustainability of traditional values and the involvement of indigenous communities in tourism management.

The location was selected based on preliminary observations, which indicated signs of alienation among the Osing community, as evidenced by limited participation in decision-making processes and changes in social and cultural structures due to tourism development.

3. Data Collection Techniques

This study uses both primary and secondary data, obtained through three main techniques:

a. Non-Participant Observation

This technique was used to directly observe the social situation without engaging in community activities (Seiberth et al., 2022). Observations were conducted in traditional Osing sites, culinary markets, and various cultural attractions held in Kemiren Village. The researcher noted interactions, community participation, and social dynamics emerging in the tourism development context.

b. In-Depth Interviews

Semi-structured interviews were conducted with key and supporting informants to gain in-depth information regarding community roles in decision-making and the impacts of alienation (Fallon & Kriwoken, 2003). Interviews lasted approximately 30 minutes, with duration adjusted according to data needs. Questions focused on issues of participation, marginalization, and socio-cultural changes.

c. Document Study

Document analysis was used to complement and strengthen primary data (Karppinen & Moe, 2012). The documents reviewed include:

- a) Kemiren Village Monograph 2020–2025
- b) Village Medium-Term Development Plan (RPJM-Desa)
- c) Village Regulation No. 10 of 2023 on the 2024 Village Government Work Plan (RKPDes)

4. Data Analysis Technique

This study uses interactive data analysis as proposed by Miles, Huberman & Saldana (2014), consisting of four main stages:

a. Data Collection

Data were gathered through field observations, semi-structured interviews, and document analysis. Collection continued until saturation was reached—when no new information emerged.

b. Data Condensation

This stage involved filtering and simplifying data to identify key themes. Data from interviews, observations, and documents were summarized, categorized, and connected to uncover patterns relevant to the research questions.

c. Data Display

Condensed data were organized in narrative form and thematic tables to facilitate understanding and conclusion drawing. The presentation is divided into two main areas: community participation and alienation impacts.

d. Conclusion Drawing and Verification

Conclusions were drawn gradually from the analyzed data. The researcher continuously verified preliminary conclusions based on emerging evidence or repeated patterns in the field data.

5. Triangulation

To ensure data validity and reliability, the researcher used source and method triangulation. Source triangulation was conducted by comparing data from different informants, while method triangulation involved combining observation, interviews, and documentation. This triangulation approach refers to Santos et al., (2020) principle that validity in qualitative research is achieved by examining evidence from multiple sources and methods, rather than relying on a single type of data.

RESULT AND DISCUSSION

1. The Role of the Osing Community of Kemiren Village in the Decision-Making Process related to the Osing Kemiren Tourism Village in Banyuwangi Regency

Research on Osing Kemiren Tourism Village in Banyuwangi shows that the Osing community still applies mechanical solidarity, characterized by collective deliberation based on cultural values in decision-making. Although participation spaces such as village meetings and RIPPARDES are available, community involvement remains low due to ignorance and a tendency to follow Pokdarwis or village government decisions. The community lacks understanding of the concept of a tourism village and its development process, and therefore plays a more passive role. Pokdarwis and youth organizations are the main actors in tourism village development, while community participation is limited. Based on Karl Marx's alienation theory, this condition shows the alienation of the community in the aspects of planning, implementation, and evaluation of decisions related to tourist villages.

a. Decision Planning

Decision planning in the development of Osing Kemiren Tourism Village shows that although the village government has provided participatory space through forums such as village meetings and RIPPARDES, the involvement of the Osing community is still very low. The community tends to be passive and chooses to follow the decisions of stakeholders, especially the Pokdarwis, due to their ignorance of the concept and strategy of tourism village development. This condition shows symptoms of powerlessness and meaninglessness as described in Karl Marx's alienation theory, where the community feels they have no control or understanding over the decision-making process. Interviews with various figures such as the Village Head, Head of the Tourism Office, residents, and traditional leaders corroborated that the initiative to develop a tourism village mostly came from external parties, while the community only carried out what had been decided. The lack of understanding and initiative from the community suggests that the planning process has not fully reflected the active participation of the local community.

b. Decision Implementation

At the decision implementation stage of the development of Osing Kemiren Tourism Village, the Osing community showed active participation and did not experience alienation as described in Karl Marx's theory, because they felt powerful and understood their role and the benefits they received (meaningfulness). The community voluntarily supports initiatives designed by stakeholders, especially Pokdarwis, because they understand the positive impacts of tourism development, both morally and economically. This involvement is also driven by strong cultural values, such as the attitude of togetherness, harmony, and prioritizing common interests, so that the community maintains their cultural identity without feeling alienated. Although decisions are still dominated by external parties and communities prefer not to be "complicated" in the planning stage, they still understand the direction of development and collectively implement decisions with full awareness. This active support in implementation shows that the success of tourism village development is strongly influenced by the strong cultural awareness and sense of community ownership of local tourism potential.

c. Decision Evaluation

Decision evaluation in the development of Osing Kemiren Tourism Village shows that although the local community is not active in the planning process, they do not experience alienation because they still feel empowered and meaningful, in accordance with Karl Marx's theory. This is because the community is always involved in the implementation of tourism activities and feels the positive impact, both morally and economically. High community participation in the implementation of activities is driven by three main factors: pride in the preservation of a widely recognized culture, strong social norms based on the cultural value of "pantes" that encourage collective involvement, and tangible economic benefits from tourism activities. However, communities generally lack a deep understanding of tourism village development strategies and tend to leave decision-making to stakeholders such as Pokdarwis or village governments, who are considered more competent. Therefore, an educative and participatory approach is important so that

communities are not only implementers, but also active actors in planning and evaluation. Thus, the development of tourism villages will be more sustainable, inclusive, and provide optimal benefits for social welfare and the preservation of local culture.

2. Process and Impact of Alienation in Osing Kemiren Tourism Village on the Aspects of Economic, Social, and Cultural Welfare of the Osing Tribe

Research on alienation in Osing Kemiren Tourism Village shows that at the beginning of tourism development there is the potential for alienation, where people feel worried about being marginalized. However, the active involvement of the community in tourism management, supported by the role of the village government and Pokdarwis, succeeded in minimizing the impact of alienation. Strengthening social interaction, preserving local culture as the main attraction, and involving the community in traditional activities such as *ider bumi* and *tumpeng sewu* make tourism remain in harmony with cultural values. The positive impact can be seen from the increase in cultural pride, the increase in homestay and culinary businesses, and the increase in economic welfare. By referring to Karl Marx's alienation theory, this research highlights the process and impact of alienation through three focuses: self-estrangement, normlessness, and social isolation. As a result, the Osing Kemiren Tourism Village is able to manage change in an inclusive manner so as to successfully maintain cultural identity, strengthen social ties, and improve the economic welfare of the community without causing alienation.

a. The Process of Alienation in Osing Kemiren Tourism Village

The development process of Osing Kemiren Tourism Village shows that the potential for alienation can be minimized through a strong cultural approach, active community involvement, and support from various parties. The community managed to distinguish the meaning between traditional activities and tourism, such as in *Ider Bumi* and *Pecel Pitik*, so that the sacred value is maintained even though it is packaged as a tourist attraction. Initial concerns about social alienation have now subsided because all elements of the community have been involved

in tourism management through the active role of the village government, Pokdarwis, youth, and traditional institutions. Interactions between local communities and tourists are harmonious without losing cultural identity, which is a means of reducing self-estrangement. Social activities such as community service and traditional meetings strengthen social ties and prevent social isolation. In addition, customary norms are consistently preserved, indicating no normlessness despite social change. Thus, there are no signs of alienation in the form of self-alienation, loss of norms, or social isolation, as the Osing community is able to adapt actively and inclusively in the face of changes brought about by culture-based tourism.

b. The impact of alienation that occurs in Osing Tourism Village on the aspects of economic, social and cultural welfare of the Osing Tribe

Although the development of Osing Kemiren Tourism Village raises the potential for alienation, the impact is not significant on the social life of the community. The community maintains active involvement in traditional activities such as *ider bumi* and *tumpeng sewu*, which not only strengthen social ties but also become a tourist attraction. The community's trust in the village government and Pokdarwis in managing tourism makes them more of an empowered partner rather than a mere object. Osing culture that was once considered a source of shame is now a source of pride, especially thanks to early cultural education. Customary norms are maintained even though cultural activities are adapted for tourism purposes, such as Barong performances and *Pecel Pithik* culinary presentations, which are differentiated between customary and tourism versions through *Perdes* and *Perbup*. Economically, the community feels the positive impact of the increasing number of homestays and culinary businesses, which are managed fairly and equitably to avoid social inequality. The village government also supports local traders through facilities such as organized *rombongs*. Analysis using alienation theory (self-estrangement, normlessness, and social isolation) shows that the Kemiren community does not experience alienation, as they maintain norms, feel socially connected, and

are actively involved in the management of the tourist village. Thus, the Osing Kemiren Tourism Village has succeeded in managing tourism in an inclusive and sustainable manner without sacrificing the cultural identity and social cohesion of its community.

3. Critical Reflection

The research entitled *Alienation of Local Communities in Tourism Villages: A Study of the Osing Community Tourism Village in Banyuwangi Regency* basically raises issues that are very relevant in the development of tourism villages in Indonesia. This is because there is abundant cultural diversity in Indonesia. The theme of local community alienation represents a major challenge in community-based development projects, where communities are often alienated from the decision-making process. This research is of interest because it can provide insights into how community engagement can influence cultural preservation and socioeconomic well-being. However, it is also important to consider how government policies and social structures contribute to the phenomenon of alienation. By understanding the broader context, more effective recommendations for empowering communities can be made.

The explanation of alienation in this study successfully illustrates how the lack of optimal community involvement in the planning of tourism villages can potentially harm the preservation of local culture. However, the explanation of the factors causing alienation needs to be explored further. Is this alienation purely due to a lack of involvement or is there a deeper structural aspect. This question is important to answer so that the proposed solutions can be more targeted. Identifying the underlying causes of alienation will help in designing more appropriate and relevant interventions.

The qualitative methodology used, through interviews and observations was effective in exploring the experiences of the Osing community. It provides depth to the analysis and understanding of the existing social context. However, to get a more comprehensive picture, it is important to involve more voices from the community. The diversity of perspectives will enrich the research results and allow researchers to identify more factors that contribute to alienation. By broadening the scope of

participation, the research results can become more representative and applicable.

Research conclusions that emphasize the importance of active community involvement in project implementation are crucial. Inclusive empowerment will not only reduce alienation, but also increase the sense of belonging to the local culture. The recommendation to design a more sustainable and inclusive policy is a positive step, but there needs to be a clear implementation plan and evaluation system to assess the effectiveness of the policy. The involvement of all stakeholders, including government and the private sector, is also key in ensuring the success of sustainable tourism village development. With a collaborative approach, a more holistic goal can be achieved in the development of tourism villages.

Overall, this research makes an important contribution to the understanding of community alienation in the context of tourism villages. To achieve the goals of cultural preservation and economic prosperity, it is important to continue to develop dialogue between the community and other stakeholders. An inclusive and participatory approach will largely determine the success of sustainable tourism village development. Further research is also needed to explore solutions that can effectively overcome alienation and increase community participation. Thus, these efforts are expected to bring positive impacts to the community and the sustainability of local culture.

CONCLUSION

The Osing community of Kemiren Village is actively involved in the implementation of tourist village decisions and activities, although they tend to be passive in planning decisions. This is due to their ignorance of the concept and strategy of tourism village development. However, in the implementation of decisions, the community feels empowered and actively participates, especially due to the involvement of Osing customs and culture which are highly valued. The community felt proud and benefited economically from the tourism sector, which encouraged them to participate. For a more inclusive development, it is necessary to increase community knowledge and participation in every stage of decision-making, so that Kemiren Osing Tourism Village can

develop better and provide greater benefits for the entire community.

The Osing community of Kemiren Village initially had the potential to be alienated in the implementation and development of the Osing Kemiren Tourism Village. However, this did not occur mainly due to strong cultural identity and community involvement in tourism management. Similarly, inclusive and culture-based efforts have successfully mitigated the impact. The active involvement of the community in every stage of tourism management and the preservation of local culture has strengthened social ties, maintained customary norms, and improved economic welfare through the tourism sector. Osing Kemiren Tourism Village proves that culture-based tourism can maintain cultural diversity, avoid social alienation, and provide sustainable benefits for local communities.

To deepen the understanding of alienation in the Osing Kemiren Tourism Village, several important steps can be taken. The first step is to investigate more deeply the phenomenon of alienation that occurs during the decision-making process. An in-depth study can be conducted to identify the factors that lead to community disempowerment in the planning stage. This includes stakeholder interviews, community surveys and data analysis to understand the community's perception of their involvement and its impact on the Osing Kemiren Tourism Village development project. The next step is to evaluate the positive impact of the community's active participation in the implementation of tourism activities. This is more focused on how their involvement in culinary, souvenir and tourism service businesses contributes to cultural preservation and improved economic welfare. This assessment is important to measure the effectiveness of community participation in advancing the project and strengthening cultural identity.

In addition to this, it is also necessary to assess the role of social norms and cultural identity in motivating community participation. This research will help understand how cultural norms and identity contribute to project success and motivate communities to engage in the development of the Osing Kemiren Tourism Village. It is also important to be able to develop more inclusive

empowerment strategies so that communities can be involved in the early planning stages. By involving them early, alienation can be reduced and ownership and responsibility for the project can be increased. This approach is expected to integrate social and cultural values more effectively while advancing the local economy in Osing Kemiren Tourism Village.

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