



PORTRAIT OF THE MEPE KASUR TRADITIONAL RITUAL IN THE KEMIREN VILLAGE COMMUNITY

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Abstract

Kemiren Village is a village with various traditions that still exist today, one of which is the Mepe Kasur traditional ritual tradition. The Mepe Kasur Traditional Ritual Tradition is a traditional ritual from Kemiren Village which is held once a year in the month of Zulhijjah or the month of Hajj. This traditional Mepe Kasur ritual is carried out by simultaneously drying red and black mattresses from the west to the east end of Kemiren Village. The red color on the mattress is a symbol of boldness and the black color is a symbol of continuity in the family. The aim of this research is to find out the history, symbolism and dynamics of the Mepe Kasur traditional ritual that occurs in the Kemiren Village community. The research method used is descriptive qualitative. Data collection techniques use interviews, observation and document study. The data analysis technique uses the theory of Miles and Huberman (2014), namely, data collection, data reduction, data presentation, and drawing conclusions. The results of this research show that initially drying mattresses was not carried out once a year, but rather was carried out by looking at the condition of the mattress. The drying of red and black mattresses also has stages as a traditional ritual in Kemiren Village. This research explains the symbolism in the red and black mattress and the dynamics that occur in the Mepe Kasur traditional ritual in 2014-2023.

Keywords: *Rituals, Customs, Mepe Mattress, Kemiren*

1. INTRODUCTION

The Indonesian nation is a nation that has a variety of different cultures and social structures. These cultural differences make the nation heterogeneous. Cultural diversity is influenced by geographic location, climate, history and geology. So that each region has its own culture and culture which makes it an icon or characteristic of the region. As is the case in Banyuwangi Regency, where each village has its own characteristics in the form of traditions. Tradition Terminologically, it contains hidden meanings relating the past to the present. Tradition refers to something inherited from the past that is still maintained today. Traditions are also regulated for relationships between humans and other humans, human groups and other human groups so that humans behave towards the surrounding environment and the universe. Tradition is a description of human behavior that has been in process for a long time and has been passed down from generation to generation starting from the ancestors (Coomans, M. 1987). Aminullah (2017), conveyed that the people of Banyuwangi are still steeped in traditions that have been passed down from their ancestors. So it is not surprising that Banyuwangi district still has very strong traditions and culture.

Poerwanto (2000) explains that basically, culture is a process of adaptation, therefore some argue that the concept of culture is a strategy for adapting to their environment. Therefore, all humans experience a process of adaptation in the form of culture to survive, both with nature and with other creatures as a way for humans to interact with the environment to meet their needs. Andriyanto, et al (2021) said that there are several cultures that are still maintained by the people of Banyuwangi to maintain and preserve them, namely Barong Ider Bumi, Seblang Olehsari, Puter Kayun Boyolangu, Kebo-keboan, Seblang Dance, Petik Laut, Tumpeng Sewu, Endog-endog, Gandrung Sewu, Rebo Wekasan, and Mepe Kasur. The majority of Banyuwangi's population consists of several tribes, including; Osing Tribe, Madurese Tribe and Javanese Tribe. As well as the minority population of Banyuwangi, namely the Balinese, Mandar and Bugis. The Osing tribe itself lives in several villages, one of which is Kemiren Village.

Kemiren Village is a village whose community is still dominated by the Osing tribe as the original tribe of Banyuwangi Regency. Kemiren Village has several traditions that still exist today, including Barong Ider Bumi, Tumpeng Sewu and Mepe Kasur. One of the unique traditional rituals that is only carried out in Kemiren Village is the Mepe Kasur traditional ritual tradition. The Mepe Kasur traditional ritual tradition continues to be carried out every year ahead of Eid al-Adha which occurs on the 1st of Dzulhijjah and is a tradition carried out in conjunction with the Tumpeng Sewu tradition. The Mepe Kasur traditional ritual tradition faces challenges in cultural heritage, which involves modernization which can threaten the sustainability of local traditions. However, until now the young and old generations lift and preserve mattresses as a tradition in Kemiren Village. The traditional ritual tradition of Mepe Kasur was originally a custom in society, where mattresses were dried in the sun by looking at the condition of the mattress itself. Until now, Mepe Mattress has become a tradition in a series with the Tumpeng Sewu tradition, more precisely held on Sunday nights, Monday or Thursday nights, Friday. 'at the beginning of the month of Dzulhijjah.

The Mepe Kasur tradition is a ritual where mattresses are dried in the sun with a uniform mattress color with a black base color and red on the edges. Red has a bold meaning and black is a symbol of family continuity. Just before the mattress is finished, this traditional ritual is carried out in the yard of the people of Kemiren Village. The model and color of the mattress are the same, the difference is that the red and black mattress has a distinctive characteristic, namely that the mattress contains a deep meaning. The Mepe Kasur traditional ritual is not only carried out as a thanksgiving, but is still far from having values that are not widely expressed. Values underlie the formation and development of human beings because values are a force that drives human actions because values are a force that drives human actions and gives them meaning.

The symbols in the mepe mattress tradition contain meanings that society uses as a form of cultural inheritance, where mattresses are passed down to daughters when they marry. In essence, the meaning contained in the traditional ritual symbol of Mepe mattress shows human attitudes and behavior that cannot be separated from people's lives. In line with Firth's statement in Ismail (2007), that the symbol itself is a guide for us to create abstractions. In this case, the community can make efforts to understand the meaning behind the symbols in the mepe mattress tradition. The community is involved in every stage of the Mepe Kasur traditional ritual with values that cannot be separated from the community. The meaning contained in the Mepe Kasur traditional ritual tradition is that it is found that this ritual contains values such as togetherness in mutual cooperation, discipline in carrying out their respective duties and roles, hard work in the preparation and implementation of the ritual, a sense of responsibility towards traditional traditions, and mutual respect between the younger and older generations.

Based on the Mepe Kasur traditional ritual, several studies have been carried out. First, research Prabasari (2021) entitled "The Meaning of the Mepe Kasur Merah Hitam Tradition in the Osing Tribe" explained that the mattress mepe tradition is not limited to just drying the mattress as usual and using just any mattress. But in this tradition the mattresses used have meaning for them. The meaning includes the color of the mattress, the properties used in the red and black mattress which are none other than cents, the folds in the red and black mattress, and the reason why the mattress is dried in the sun. All of them have different values and meanings. The people of Kemiren Village believe that if a mother does not give a red and black mattress to her daughter who is getting married, her household will be less lasting.

Second, Zahrotunnisa's (2022) research entitled "Analysis of the Social Construction and Symbolic Interaction of the Mepe Kasur Traditional Ritual in the Kemiren Village Community". It was explained that the traditional ritual of mepe mattresses is the ritual of drying mattresses together in black and red. The Mepe Kasur traditional ritual is carried out by the community simultaneously in each of their home gardens. The traditional ritual of Mepe Kasur originated from the habits of the people of Kemiren Village which eventually became a tradition in Kemiren Village. This research aims to analyze the stages of implementation, social construction through the processes of internalization, objectification, externalization and symbolic interactions contained in the Mepe Kasur traditional ritual.



Third, research conducted by Yudiana, et al (2023) entitled "Portrait of the Osing Ethnic from Social, Cultural and Economic Aspects in Kemiren Village, Glagah, Banyuwangi Regency". It was explained that Kemiren Village has a variety of customs and culture which have special characteristics and are still maintained today. This is what led Kemiren Village to become a traditional village. The aim of the research is to find out the social, cultural and economic life of the Osing Community in Kemiren Village, Glagah, Banyuwangi Regency. The research results show that by becoming a traditional village, Kemiren Village has had positive and negative impacts in terms of social, cultural and economic aspects. The Osing ethnic strategy in facing change includes the use of customary law, socialization carried out by village officials to increase community participation in developing the village, and maintaining the local wisdom of the Osing Community in Kemiren Village so that it remains in accordance with values and norms.

Of the three studies that have been carried out, they have similarities with this research, namely that the research locations were both carried out in Kemiren Village, Glagah District, Banyuwangi Regency. From the first and second studies, the objects studied both used Mepe Kasur traditional ritual objects. The difference from the third research is that the object studied is the Osing Tribe in Kemiren Village. The third reference of previous research with this research is the third reference in this research. Previous studies focused on the meaning of red and black on mattresses, symbolic interactions and Osing culture in Kemiren. The focus of this problem is how the dynamics occur in the traditional Mepe mattress ritual in the Kemiren Village community which is described in the following questions: (1) What is the history of the traditional ritual tradition of Mepe mattress; (2) What is the symbolic meaning in the Mepe Kasur tradition; and (3) What are the dynamics that occur in the Mepe Kasur traditional ritual among the Kemiren Village community in 2014-2023. This research aims to find out the history of mepe mattresses in the Kemiren Village community, find out the symbolic meaning in the mepe mattress tradition and find out the dynamics that occurred in the Kemiren Village community in 2014-2023. Based on the descriptions above, the researcher took the title "Portrait of the Mepe Kasur Traditional Ritual in the Kemiren Village Community".

2. IMPLEMENTATION METHOD

The location of this research is in Kemiren Village, Glagah District, Banyuwangi Regency. The reason the researchers took the research location in Kemiren Village itself is because Kemiren is a traditional tourist village established in 2017. This is what makes Kemiren Village famous for its culture and traditions passed down by their ancestors. Kemiren Village has many customs and several other cultures which are still carried out today. One of the traditions in Kemiren Village is the traditional Mepe Kasur ritual. This ritual is carried out once a year in the month of Zulhijjah and is continued with the Tumpeng Sewu tradition, and there is no Mepe Kasur ritual in other villages. This is what makes the choice of location in Kemiren Village as research into the Mepe Kasur traditional ritual very appropriate. Based on the problems raised in this research, the type of research used is descriptive qualitative research. The type of research used in this research is ethnography. This method involves direct observation, interviews, and participation in the life of the group to gain an in-depth understanding of their values, norms, traditions, and practices. The results of the ethnographic research are in the form of a descriptive narrative which provides a comprehensive picture of the history of the Mepe Kasur traditional ritual.

The data used in this research are primary data and secondary data. The data sources that will be taken from this research are sources, documents, and places or events. Data collection techniques use observation, interviews and document study. Data validation techniques used that is data triangulation, researcher triangulation, theory triangulation and method triangulation. The data analysis technique used in this research is interactive analysis by Miles and Huberman (2014). According to Miles and Huberman, qualitative data analysis activities are carried out interactively and occur consistently. Interactive analysis includes three activity streams, namely data reduction, data presentation, drawing conclusions or verification (Miles and Huberman, 2014).

CONTEXT AND PARTICIPANTS

This research was conducted in Kemiren Village which was chosen on the grounds that the Mepe Kasur traditional ritual tradition is only carried out in this area. Apart from that, Kemiren village is also one of the villages which still preserves cultural heritage and traditions, one of which is the traditional ritual tradition of Mepe Kasur. So the choice of research in Kemiren Village was very suitable.

Table 1. Participants' demographics

Name	Age	Gender	Hometown	Profession	Experience
Mr Suhaimi	64	Man	Banyuwangi	Kemiren Village Traditional Chair	40 Years
Mr Dadang	29	Man	Banyuwangi	Chairman of the Youth Organization	10 years
Mr Arifin	31	Man	Banyuwangi	Head of Kemiren Village	10 years
Mr Suroso	60	Man	Banyuwangi	Public Perception	30 years
Mr Aldy	20	Man	Banyuwangi	Pokdarwis member	5 years
Mas Rosid	22	Man	Banyuwangi	Perceptions of Young People	17 years
Mr Krisna	22	Man	Banyuwangi	Perceptions of Young People	17 years

Mr. Suhaimi was one of the respondents who really understood and recognized clearly and completely the traditional ritual traditions of Mepe Kasur in Kemiren village, Banyuwangi. Researchers know Mr. Suhaimi as the main respondent because he is the traditional leader in Kemiren Village, through Mas Krisna as a member of the community who is drying mattresses so that the researchers took Mas Krisna as a respondent in the perception of young people. When talking with Mas Krisna, he received information regarding Mr. Arifin as the Head of Kemiren Village who knows the dynamics or social changes in Kemiren village and Mas Rosid as a young developer, so the researcher took Mas Rosid in the perception of young people. Then, through conversation, Mas Rosid was introduced again to Mas Dadang as the Chair of the Karang Taruna Kemiren village and Mr Suroso as a member of the community who was drying mattresses in the parents' perception. This research consists of the history of the Mepe Kasur Traditional Ritual presented by Mr. Suhaimi, Mr. Suroso and Mas Dadang, then from a dynamic perspective, apart from getting information from Mr. Suhaimi, Mr. Suroso and Mas Dadang, researchers also seek information from the younger generation who are still preserving the traditional ritual of Mepe Kasur in the Kemiren Village Community, Banyuwangi.

3. RESULTS AND DISCUSSION

From the results of this research, three research questions can be identified, namely: 1) knowing the history of the Mepe Kasur tradition, the history of the Mepe Kasur tradition was not a tradition but a custom of the people of Kemiren Village which was later used as a tradition in the same series as Tumpeng Sewu; 2) symbolic meaning in the Mepe Kasur tradition, the symbolic meaning of the mattress has several meanings believed by the Kemiren people, namely the red color on the mattress symbolizes women and the black color on the mattress symbolizes eternity in the family; and 3) dynamics in the Mepe Kasur tradition, the process of social change which occurred during the mepe mattress tradition in 2014-2023 in Kemiren Village. Kemiren Village is a village designated as an Osing Traditional Tourism Village, because it is famous for its Osing culture which is still very well preserved today. The majority of the residents of Kemiren Village are the Osing tribe, which is an indigenous tribe of Banyuwangi Regency. The unique culture of Kemiren Village is what makes Kemiren Village a cultural heritage site inaugurated by the government (Silalahi, 2022). One of the cultures and traditions that is still preserved today is the traditional ritual tradition of Mepe Kasur.



History of the Mepe Kasur Traditional Ritual

The history of the Mepe Kasur traditional ritual needs to be linked to Kemiren Village, Glagah District, Banyuwangi Regency, which was founded in 1857. Because the history of Mepe Kasur was more or less established at the same time as the founding of the Kemiren Village community. The history of Mepe Kasur in Kemiren Village is not written, meaning that there are no books explaining the history of Mepe Kasur but rather includes oral knowledge, oral experience, oral traditions and information transmitted orally from one individual to another. The beginning of Mepe Kasur was implemented because of a habit of the people of Kemiren Village which was carried out every time they dried the mattress by looking at the condition of the mattress. Because the red and black mattress is made from kapok, if you don't dry it enough, the mattress will be hard so you have to dry it and expand it again. People believe that mattresses are things that are close to humans, therefore mattresses must be kept clean, to avoid disease.

The Kemiren people believe in myths that refer to negative things in mattresses, so mattresses are dried in the sun and beaten with broomsticks or rattan to drive away negative things. Especially if you have a baby, because babies are very sensitive to negative things, therefore the mattress is often dried in the sun. With a habit that has been implemented in society for a long time, red and black mattresses have become attached to the people of Kemiren Village because the mattresses have their own symbols and meanings which make red and black mattresses even more unique. In 1995 Kemiren Village was designated as a Traditional Tourism Village. Therefore, the uniqueness of Kemiren Village was explored and highlighted so that traditions are not lost and continue to be preserved to this day. Because of the customs that exist among the people of Kemiren Village, Mepe Kasur was appointed and created as a tradition in 2009 from a village community deliberation. To increase tourist attraction, Mepe Kasur is carried out in conjunction with the Tumpeng Sewu tradition as a village cleansing ritual and is held once a year, precisely in the month of Dzulhijjah or the month of Hajj. This statement is supported by the following interview results:

"Previously, red and black mattresses were not implemented once a year but were implemented by the community on a daily basis by looking at the condition of the mattress itself, Ms. Because the red and black mattress is made from kapok, and must be dried in the sun so that the mattress does not harden and continues to expand. The aim of drying the mattress is to keep the mattress clean. Because the mattress cannot be washed, the mattress is taken out and dried in the sun, then pushed aside or beaten with rattan or a broom stick so that the dust on the mattress disappears. Because of this habit of the Kemiren Village Community, red and black mattresses have started to become an annual ritual along with a series of Tumpeng Sewu" (Pak Suhaimi, 11 October 2023).

From the interview with Mr. Suhaimi, it can be seen that the history of this red and black mattress mepe was initially not carried out once a year, but rather to look at the condition of the mattress. And the people of Kemiren Village believe that the traditional ritual of Mepe mattress has hidden meanings, philosophies and meanings. This tradition emerged and was initiated from a community meeting in Kemiren Village in 2009. With the Mepe Kasur traditional ritual, it is a companion to the Tumpeng Sewu traditional ritual, which is also known as the village clean, which is carried out every year.

Mr Suroso also made a similar statement

"According to Isun Mepe, the mattress is part of the culture of the kang in Adakaken ambi Uwong Kemiren, Kang Kasure Wes Lepek. "Hang means yoiku mattress, kang ono nong jeru mattress, umah dipepek myane, heng sekiro mattress, atos las in geblok myane, kang dipepe mattress, biso rijik teko bledok." (Mr. Suroso, 17 November 2023).

Translation: In my opinion, Mepe Kasur was previously implemented by the Kemiren Community for their own needs. This means that the mattress is taken out to dry in the sun so that the mattress doesn't harden and then pushed aside to clean the mattress.

The same statement was conveyed by Zahrotunnisa (2021) that the Mepe Kasur traditional ritual is a traditional ritual that has been carried out from generation to generation and is included

in oral traditional rituals and is a unique traditional ritual with philosophical values that has been implemented since ancient times so its preservation needs to be maintained. This ritual is carried out by the community once a year in the month of Dzulhizah. More precisely, the Mepe Kasur tradition is carried out simultaneously with a series of Tumpeng Sewu traditions by choosing one of the two permitted days, namely Sunday night, Monday or Thursday night, Friday. Because the people of Kemiren Village believe that these two days are sacred days in tradition. However, people do not know in the first place why these two days were made sacred days. They explained that it was a habit from their ancestors or previous generations. The Mepe Kasur tradition is part of the Tumpeng Sewu tradition and is part of the Banyuwangi Festival (B Fest) program.

The Symbolic Meaning of the Mepe Kasur Traditional Ritual

The people of Kemiren Village believe in eating symbols in the Mepe Kasur traditional ritual, and every year traditional rituals are held according to their beliefs. Lintasa (1976) states that symbolism is an expressive form of communication, containing a message or information that cannot be said directly. Deeper, and often abstract. In this context, symbolism does not only function as a literal or direct representation, but rather as a way to express feelings, ideas or concepts that may be difficult to express through more conventional language. In the Mepe Kasur traditional ritual it has various meanings. This statement is supported by the following interview results:

"There are two colors of mattresses, Miss. The first is that red and black mattresses have five meanings. The first meaning is that the color of the red mattress symbolizes courage for newly married women. The second meaning is black as a symbol of eternity or the hope of married life that lasts until old age. (Mr Suhaimi, 11 October 2023).

Mr. Suhaimi stated that his opinion was related to the meaning of the symbols on the red and black mattress. The meaning of the red color on the mattress, which symbolizes a woman's courage, is a symbol of a mother. So, a mother's love for her child is unlimited. Then the meaning of black is eternity in the family, symbolizing a strong symbol, which means that the values and traditions that have been maintained from generation to generation must be maintained. Therefore, it is inherited by daughters because it is a forerunner from a mother. In the view of Ernest Cassirer (1945) symbols have an important role in shaping human understanding of the world around them. Cassirer believes that humans are "homo symbolicum" or creatures who communicate and understand the world through symbols. Symbols are not only representative, but allow humans to understand something more complex. In the red and black mattress there are three symbolic meanings of the mattress, namely:

Symbolic Meaning of Red and Black Mattress Colors

The traditional ritual of Mepe Kasur is the ritual of drying mattresses with a uniform mattress pattern, specifically mattresses with a red base color with black edges, and the mattress is dried in the yard. Local people believe that the cause of the disease is because of the bed. Therefore, they take the mattress out of the house and dry it to prevent various types of diseases. Mattresses are considered objects that are very close to the human body and need to be cleaned.

This question is supported by the following interview results:

"According to Isun Werno Abyang Iku Kadong Makane Wanen Utowo Wong Wadon. Kang cemeng ikau kadong means a lasting family. Gedigi sis, you can really determine your statement, really hang endi. Apuo kok heng biso, knowledge of the mattress Awale keko kata. "Okay, source mbak lan heng can be written but the whole thing is meh podo."(Interview with Mr Suroso, 17 November 2023).

Translation: I think red means brave or woman and black means eternity in family. Like this, sis, we can't determine which statement is correct, because knowledge of mattresses starts from words and there are many sources, sis, and it's not written down, but overall it's almost the same.

Symbolic Meaning of Inheritance of the Red and Black Mattress



The people of Kemiren Village believe that the symbolic meaning of inheriting the red and black mattress is that when their daughter gets married, the red and black mattress will be passed down by the mother to her daughter, which symbolizes a mother's love for her daughter because she is the forerunner of a mother. If a red and black mattress is not worth inheriting, a mother will order a mattress, because not everyone can make a red and black mattress. There are several things you need to pay attention to, such as the presence of gold colored cents and jumah gampil in the mattress. In Clifford Geertz's view, cultural inheritance occurs through symbolic means where meaning is given to actions, objects or cultural symbols.

This statement is supported by the following interview results:

"Every time a girl gets married, the mother will give a mattress to her child, because the meaning contained in the mattress symbolizes a mother's love for her child (Pak Suhaimi, 11 October 2023).

Mas Dadang also made a similar statement

Translation: According to Isun, the kang mattress was inherited by Putune's son, biso gowo, nong umahe, Putune's son. Kerono uwong kang urep Awale keko mattress, give birth to keko mattress, die yo keko mattress and disease Awale keko mattress (Mas Dadang, 17 November 2023).

Translation: The mattress that the mother bequeathed to her child will be taken home by the child. Because people live from a mattress, give birth from a mattress and die from a mattress and diseases originate from a mattress.

Statement regarding the symbolic meaning in the cultural inheritance of sepe mattresses. The meaning conveyed by Pak Suhaimi and Mas Dadang that a girl child will inherit a red and black mattress from her mother which symbolizes a mother's love was also conveyed by Prabasari (2021) since its appearance in 2009 the mepe mattress tradition has had several positive impacts on the community in the village. Kemiren, especially the community's income from making mattresses and knowledge of the number of pickles in red and black mattresses. This statement is supported by the following interview results:

"The number of gembils in a mattress has its own meaning, namely that there are several numbers of gembils or folds on the sides of the mattress. The gembils are in odd numbers, namely 3, 5 and 7. The next meaning is related to the penny coins that mattress makers sew on one side of the mattress. The final meaning is the connection between the Mepe Kasur traditional ritual and Kemiren Village itself. (Pak Suhaimi, 11 October 2023)".

Mas Dadang also made a similar statement

"Red and black mattresses only exist in Kemiren Village, sis, so the inheritance of mattresses from mother to child is true. Even when ordering, not just anyone can make it, because inside the mattress there are gold-colored cents and a number of gembil levels in the mattress. Gembil 3,5,7 are the levels of gampil that will be ordered by the public, the higher the level of gampil, the higher the mattress. In fact, people think that figure 3 indicates a lower economic class and figures 5 and 7 indicate an upper economic class.. "Right now, the majority of people are drying mattresses using small mattresses, because if you dry a mattress that has a large number of layers, it will require 3-5 people to lift it" (Mas Dadang, 17 November 2023).

Statements related to the symbolic meaning of mattresses as conveyed by Pak Suhaimi and Mas Dadang stated that the people of Kemiren Village believe that the number of gembils in a mattress has its own meaning, namely showing a person's social status in society from the past until now, because the number of gembils in the mattress is used by the maker or orderer. as a benchmark for the price of red and black mattresses. For the size of the mattress that is dried in the sun, with the same motif and color, namely black on the top and bottom, red on the edges, the width of the mattress has the same size but the length is different depending on the order. The meaning of gembil 3, 5, and 7 shows social level. Gembil 3 shows the social level in the lower classes. Gembil 7 shows social status in the middle class, this is the level of mattress most commonly used by the people of Kemiren Village. The meaning of gembil 7 indicates social status

among the upper middle class, because the mattress is more expensive and has a much higher height depending on the level of gembil.

Mr. Suhaimi stated that the fourth meaning is related to the penny coins on the bed. The coin has a meaning as a new couple's persistence in earning a living to meet their living needs. The coins used are gold in color and have a hole in the middle. On the front of the cent coin there is a nomination for the money, a picture of a rice paddy and information about the year the money was made. Meanwhile, the back of the coin is dominated by Javanese script and Arabic letters. The fifth meaning is related to the position of the penny coin when drying, it must not be below, it must be above. The placement of the mattress must be in accordance with the presence of penny coins in the mattress which must be placed on top and must not be turned over. People believe that if you have a baby you should not sleep on a red and black mattress alone, because several residents have experienced mystical incidents from this red and black mattress.

The theory that is relevant to the statement that the penny coins in the mattress have the meaning of persistence in a couple in starting a family is the theory of cultural inheritance. The theory proposed by Clifford Geertz, emphasizes a deep understanding of the cultural context and can be considered a broad and deep approach. Geertz encouraged a rich and comprehensive analysis of cultural symbols and meanings in society. This is related to giving penny coins to the mattress which has a meaning and symbol as a form of perseverance in the family and has a mystical smell. The mystical experiences of residents shared by Mr. Suhaimi during the interview were:

"At that time, a mother who had a baby was put to sleep on a red and black mattress and left alone, the baby could move without a sound. For example, if the mother is left to cook in the kitchen without anyone looking after her, she must be given a key (for remembrance) and a rattan basket next to the baby to look after the baby. If you don't give it, the baby can move. "In the past, it has happened that if these conditions were not given, the baby would suddenly move down even though the baby could not move or cry (or what people call being carried by a baby-baby)."

This statement shows that every traditional ritual or object made from a traditional ritual has its own meaning and philosophy. This indicates that the people of Kemiren Village believe in mystical things and this is still preserved today. So, if you put your baby to sleep, you have to give it a ledge or rattan so that the baby doesn't move. For married couples, the traditional Mepe Kasur ritual is also considered a ritual that binds husband and wife to maintain their marriage forever. This uniqueness needs to be preserved and the meaning of the red and black mattress understood.

Dynamics of the Mepe Kasur Traditional Ritual

The dynamics that occur in the traditional mepe mattress ritual are initially carried out not once a year, but by looking at the condition of the mattress itself, the dynamics that occur are social changes related to time. It is used in contexts and disciplines to explain how something changes or moves dynamically. The traditional ritual of Mepe Kasur is always carried out every year, but when the Covid-19 pandemic hit Indonesia and even the whole world it had a significant impact. In Kemiren Village, it was also affected by Covid-19 in 2020, where the traditional Mepe Kasur ritual was carried out but not simultaneously, but only a few people were drying mattresses in their yards. This change in traditional activities also has an impact on the Tumpeng Sewu tradition, where Tumpeng Sewu traditional activities are not carried out on the side of the road, but instead inside each individual's home. This statement is supported by the following interview results:

"As long as Tumpeng Sewu is implemented, Mepe Kasur will still be implemented, even though the situation is urgent, it will still be implemented. Because Tumpeng Sewu is a ritual that must still be carried out even though it is in a simple way and not carried out as usual, because the Mepe Kasur tradition follows the Tumpeng Sewu tradition. Mepe Mattresses are usually carried out simultaneously, but during the pandemic only a few were dried in the sun. Meanwhile, Tumpeng Sewu is usually held on the side of the road from end to end, during the pandemic it is only held at home. "Because the Mepe Kasur



tradition is in a series with the Tumpeng Sewu tradition and people usually call it a clean village tradition" (Pak Suhaimi, 11 October 2023).

From the interview with Mr. Suhaimi, it can be seen that the Mepe Kasur tradition is still carried out despite any circumstances in a simple way. Because the Mepe Kasur tradition follows the Tumpeng Sewu Tradition. The theory that is relevant to the statement about the Mepe Kasur tradition is carried out simply when a pandemic occurs, namely the theory of social change. The theory of social change put forward by Emile Durkheim is the result of the transformation of society towards a higher level of complexity. Durkheim emphasized changes in social solidarity as a response to structural changes in modern society. This understanding helps explain how societies adapt to change, but maintain their social coherence.

In this case, the social change that occurred was that the Mepe Kasur tradition was carried out simultaneously from the west end to the east end and was part of a series with the Tumpeng Sewu tradition. However, in 2020 the emergence of the Covid-19 pandemic which hit Indonesia and even the world, resulted in the Mepe Kasur tradition being carried out simply and only a few people even took out their mattresses to dry in the sun. It turns out that the traditional ritual of Mepe Kasur is not enough just to remove the mattress from the house. Several procedures need to be carried out, as shown in the image below. below this.



**Figure 1. Mattress drying
October 11, 2023**

The first stage, the mattress must be exposed to sunlight from morning until noon. To be more precise, at 08.00 the mattresses were taken out and dried in the sun, then after midday the mattresses were brought into the house. This step has meaning and benefits as a means of cleaning the mattress. This statement is supported by the following interview results:

"Mattresses are dried in the sun to keep the mattress clean. "Mattresses cannot be washed, therefore they are taken out and dried in the sun, then beaten with a ledge so that the dust on the mattress can be removed" (Mr Suhaimi, 11 October 2023).

From the results of the interview with Mr Suhaimi, it can be seen that mattresses that are used every day must be cleaned by drying them in the sun so that the germs on the mattress die. The drying of red and black mattresses is always in front of the house or yard, because almost all the people in Kemiren Village have their yard in front. Therefore, red and black mattresses were dried in the front yard of the house.



Figure 2. Beating the mattress to remove dust
Source. Zahrotunnisa British Journal

The second step, use a ledge or rattan to clean the mattress, pat the mattress with the rattan until the dust flies away then sweep it until it is clean. Use a woven stick to hit the mattress, because the woven stick is much stronger and not easily damaged when used to hit the mattress. This step is taken to maximize the mattress cleaning process. The process of beating the mattress can be done by all groups, from teenagers to the elderly.



Step 3. Put the mattress in the house
 October 11, 2023

The third step, after midday the mattress that has been dried in the sun must be brought into the house. According to local beliefs, leaving a mattress in the sun for too long, even in the afternoon, will eliminate the benefits of this ritual. In addition, dust from the street will come back and fill the mattress. After the mattress was put into the house, the mattress felt warmer and more fluffy and less hard than before it was dried in the sun. After that, the people of Kemiren Village usually fill their free time by holding traditional competitions, one of which is the ngingang competition or which means chewing betel leaves.



Figure 4. Barong procession
Source. Detikcom



Stepfourth, around the afternoon at 15.00 WIB, the residents of Kemiren village continued the event by parading the Barong or usually called the Barong Procession together to the end of the village from west to east. Before the barong procession begins, residents play the angklung performed by Kemiren elders. When carrying the barong, the people of Kemiren village also light torches as a form of gratitude and hope that they will be blessed with fertility and health. Then it closed with the members of the barong parade making a pilgrimage together to the grave of a figure named Buyut Cili, the ancestor of the Kemiren people as a form of asking for blessings to make all matters easier.



Figure 5. Tumpeng Sewu
Source. Zahrotunnisa British Journal

The fifth step, when night falls local residents will gather together to celebrate the Tumpeng Sewu event on the side of the road. Actually, the name of tumpeng sewu is lemetan kampung, not tumpeng sewu. Because in 2007 the position was shifted from being held on each terrace to being on the side of the road. Because at that time the population of Kemiren numbered 1,100 heads of families, it was called Tumpeng Sewu. At this event, each family will prepare their own tumpeng dish with grilled chicken and grated coconut. Tumpeng Sewu is described as a village family. After the Mepe Kasur incident ended, it was interpreted more as family harmony and don't forget to end with harmony between village communities. This creates harmonious relationships between people. After the Tumpeng Sewu tradition was carried out, the last tradition to be carried out was holding Mocoan Lontar Yusuf overnight, in two places, namely the first place was at the Kemiren Village Hall and the second was at the Barong House.

Kemiren Village is a village designated as an Osing traditional tourist village that is able to maintain its culture and traditions to this day. The perception of young people in Kemiren Village also influences the culture that develops and is able to preserve traditions, one of which is the traditional Mepe Kasur ritual. This statement is supported by the following interview results:

"The response of young people today to maintaining culture and traditions in Kemiren Village is also very good, because currently young people want to restore culture and traditions to the way they were before and do not rule out the possibility of shifting traditions. However, because Kemiren has been trusted as a traditional Osing tourist village, these unique features have been brought back to life by the younger generation. Mas Krisna's example as the younger generation is bringing back the art of gamelan music." (Mas Aldi, 11 October 2023).

A similar statement was also conveyed by young developer Mas Rosid as a member of the younger generation

Translation: According to Isun Dewek's opinion, the Enom Hang Ono Nong Deso Koyo Isun generation must preserve Kang Wes Ono ning Deso culture. How come Apuwo is so angry, because Isun Dewek Wes feels like a kelendi of enthusiasm lare-lare Enom nang is important in preserving Dewek culture. Kerono iku isun invites lare-lare nom kudu biso regeneration supoyo lare-lare nom nang deso biso enthusiastic maning ambi culturee dewek. And the uniqueness of the village of Kemiren must be preserved ambi lalare enom kang ono nang village of Kemiren dewek(Mas Rosid, 17 November 2023).

Translation: In my opinion, as the younger generation here, I have to preserve the culture and traditions that already exist in the village. Because of what, because I myself feel how enthusiastic the youth here are in preserving culture, because they invite young people to regenerate them. So young people here are enthusiastic when it comes to culture. And the uniqueness of Kemiren village must be preserved no matter what the circumstances.

In the statement made by Mas Aldy and Mas Rosid, it can be seen that the current generation is also trying to elevate the culture and traditions that exist in Kemiren Village. Kemiren Village is famous because its cultural traditions are still maintained today and the younger generation is very enthusiastic about maintaining and developing cultural traditions.

Character Values

From the results of research regarding the formation of the character of Mepe Kasur as a traditional De ritualsa Kemiren, three character values of social life were identified in this traditional ritual. The character values contained in traditional rituals in Kemiren Village can be identified from the stages of implementation of the Mepe Kasur traditional ritual, traditions or habits that exist in the community in everyday life. These life values are related to the social life of character formation, namely: religious values, honest values and tolerance values. The character values in the Mepe Kasur traditional ritual in Kemiren Village are as follows:

Religious Values

Religious values are values that are religious in nature and relate to religious beliefs. In the Mepe Kasur tradition, religious values can be seen from the community's obedience in carrying out the Mepe Kasur traditional ritual as a form of village cleanliness and tradition in Kemiren Village. And it can be seen from the mother giving an inheritance in the form of a red and black mattress to her daughter as a form of continuity in the family. Therefore it is passed down to daughters, because the forerunner of a mother is a daughter.

Compliance Value

In the context of the Mepe Kasur tradition, there is a value of obedience which can be seen from the community's obedience to the Mepe Kaur tradition. This is in accordance with the history of the Mepe Kasur tradition, which was originally a habit of the people of Kemiren Village, which in the end has now become a tradition and one of a series of village cleans.

Tolerance Value

In the Mepe Kasur tradition, one of the characteristics seen in this traditional ritual is the value of tolerance. This is demonstrated by the efforts of the Traditional Leader, the Pokdarwis Chair, the community, especially the younger generation, in preserving and reviving the traditions that exist in Kemiren Village. The value of tolerance in the process of implementing the Mepe Kasur traditional ritual in Kemiren Village can also be seen from the involvement of the community in the implementation of the activities. Because this implementation is a form of village cleanup where activities are carried out simultaneously with a series of Tumpeng Sewu traditions and other activities. The value of tolerance must remain, because it reflects the kinship between citizens. In the traditional Mepe Kasur ritual, the mattresses are taken out and dried in the sun simultaneously from one end of the village to the other. This provides a high value of tolerance between local residents.

Economic Value

The economic value seen in the Mepe Kasur tradition is when ordering a red and black mattress. When we enter Eid al-Adha and the village clean-up event in Kemiren Village approaches, orders for red and black mattresses usually increase, because many people get married in that month. In line with Prabasari (2022) that red and black mattress makers are often overwhelmed by the increase in orders, because they make their own. This can support the economy of mattress makers and the people of Kemiren Village. The price of this red and black mattress ranges from IDR 1,000,000 – IDR 1,500,000, depending on the level of gembil. If the customer chooses gembil 3, the price is much more affordable and



vice versa, up to gembil 5 and 7. This is influenced by the difficulty of finding kapok to fill the mattress. The people of Kemiren Village do not want the color of the red and black mattresses to be changed like mattresses in general, because red and black mattresses are a legacy from their ancestors, so they will continue to use red and black mattresses even though they also have springbad mattresses so that the red and black mattresses are still preserved.

4. CONCLUSION

In the Mepe Kasur traditional ritual tradition, Kemiren Village has five stages in its activities namely the first stage of drying the mattress which is carried out from morning until noon. The second stage is beating the mattress using rattan with the aim of removing dust or dirt stuck to it. The third stage is putting the mattress in the house and usually to fill their free time, people hold nginang competitions. The fourth stage is the barong procession carrying torches that have been prepared and making a pilgrimage to the grave of the great-grandfather of Cili. And the final stage, namely the Tumpeng Sewu tradition, is then continued with the reading of Mocoan Lontar Yusuf which is carried out all night. The symbolism of the Mepe Kasur traditional ritual has five meanings, the first meaning is that the color of the red mattress symbolizes courage for newly married women. The second meaning is black as a symbol of eternity. The third meaning is the number of gembils which have their respective philosophies with the gembil numbers being 3, 5, and 7. The fourth meaning is related to the penny coins that mattress makers sew on one side of the mattress. The fifth meaning is the connection between the Mepe Kasur traditional ritual and Kemiren Village itself.

There are two symbolisms in this traditional ritual, namely the first is the symbolism of the color of the Red and Black Mattress. Red symbolizes courage and black symbolizes family. The second symbolism is that the inheritance of the Red and Black Mattress will be passed on to her daughters, because it symbolizes a mother's love. Forming the character values of Mepe Kasur as a traditional ritual of Kemiren Village, three character values of social life were identified in this traditional ritual. The character values contained in traditional rituals in Kemiren Village can be identified from the stages of implementation of the Mepe Kasur traditional ritual, traditions or habits that exist in the community in everyday life. These life values are related to the social life of character formation, namely: religious values, honest values and tolerance values.

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