

# OSING IDENTITY AND SUSTAINABLE DIVERSITY: STUDYING BANYUWANGI AS A COMPASSIONATE CITY

**Fiqh Vredian**

*Young Researcher of Maarif Institute for Culture and Humanity, Jakarta*

E - m a i l : vredianaulia@gmail.com

## A B S T R A C T

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Cultural diversity, in social capital writing, can lose social cohesion, affect inequality and reduce bonding and bridging capital. However, the attention for sustainable diversity grows internationally. Although pluralism, redistribution and environment protection issues have contrary view but it is positively interrelated and interlinked. In the last five year period, for instance, Banyuwangi, , has managed diversity to enforce social and healthy environment. Therefore, this paper studies Banyuwangi's capital as resources which build a compassionate city with a sustainable diversity atmosphere. This paper argues that Banyuwangi, the first compassionate city in Indonesia, shows how diverse communities can live together and prosper with accommodative policy maintaining cultural differences, humanism and pluralism values. By compassion values, Banyuwangi Regent Government innovate various programs to fulfill citizen right and equity, to decrease poverty, and to improve public services. This achievement is in line with the development of cultural and ecological tourism framework incorporating cultural heritage of Osing communities so that it becomes a resource of sustainable development. Nevertheless, ecological abuse of gold mining becomes big obstacle of sustainable diversity in Banyuwangi.

**K E Y W O R D S :** Osing identity, sustainable diversity, compassionate city, Banyuwangi

## I N T R O D U C T I O N

Cultural diversity, in social capital writing, can lose social cohesion, affect inequality and reduce bonding and bridging capital (Bourdieu, 1986: 251, Putnam 2007: 141). However, concern for sustainable diversity grows

internationally (Unesco, 2001; Unesco and Unep, 2002). Although pluralism, redistribution and environment protection issues have contrary view but it is positively interrelated and interlinked. The case of Banyuwangi, the first compassionate city in Indonesia noted by Compassion Action International (<http://kompas.com/>, in 2017), can be used as an example of how the issues can be correlated. Banyuwangi regent Abdullah Azwar Anas utilized myriad social and natural assets to improve equity of access to key services, including health, education, economy, transport, housing, recreation and environment, especially through cultural, religious and ecological tourism development and information, communication, and technology (ICT). Because of it, in 2016, Banyuwangi representing Indonesia was granted 12th UNWTO Awards for Innovation in Public Policy Governance in category of The Winner of Re-Inventing Government in Tourism by United Nations World Tourism Organization (UNWTO) in Madrid, Spanyol (<http://know.unwto.org/> in 2017). The development of Banyuwangi tourism sector does not only raise potency of diverse community and natural resources in Banyuwangi, but also it increases Indonesia competitiveness as a global tourism destination.

Banyuwangi regency of East Java transforms as a new hope and alternative narrative rather than Jakarta which usually represents Indonesia but shows inequality and misery (Mawardi, 2014). Because of the actions regarding values of compassion, humanism and 'unity in diversity' principle of Indonesia or *bhinneka tunggal ika*, Banyuwangi was become a compassionate city. On 5 August 2014, Banyuwangi Regent Abdullah Azwar Anas signed the Charter for Compassion in Banyuwangi accompanied by Dr. Haidar Bagir, a prominent publisher and member of the Global Compassion Council, and KH. Abdullah Gymnastiar, influential Muslim leaders in Indonesia. Because of it, Banyuwangi entered over 70 cities (40 cities in 2014) network globally which have affirmed the Charter for Compassion through city, community councils or other government entities. In this year, Banyuwangi District Government also achieved Harmony Award 2017 by Ministry of Religious Affairs of the Republic of Indonesia giving appreciation to 7 city nationally which have highest score in religious community service and religious harmony policy (<http://jatim.kemenag.go.id/> in 2017).

The most related works on Banyuwangi compassionate city or communities were written by Saputra and Kholil. Saputra (2016: 288-313) discussed reorientation from the root of compassion terminology in magic formula of Banyuwangi local communities (*teka welas teka asih*) which is traditional, sacred, individual, and reflective to compassionate policy of Banyuwangi which is modern, profane, collective, and projective. In other side, Kholil (2011; 2014: 238-252) focused on socio-philosophy aspect of Osing Community various traditions and inclusive attitude in Banyuwangi. The previous studies do not place relation of local identity, compassionate city and sustainable diversity as an analysis locus. Consequently, studies about

Banyuwangi identity less contribute to any intact understanding on strategic role of cultural heritage in managing multicultural community and sustainable development of the city compassionately.

Therefore, this article intends to study Banyuwangi's prominent assets and innovation in building a characteristically compassionate city. Three questions will be elaborated in this article: How did Banyuwangi as a compassionate city maintain sustainable diversity? How Banyuwangi government and society represent striking new city identity and strengthen it for regency development? To answer those questions, first, this article describes cultural policy exploring Osing identity to develop compassionate welfare community. Second, using Arjun Appadurai's notion on sustainable diversity (Appadurai, 2001), this article argues that Banyuwangi District Government and society sustainably develop cultural heritage and natural resources linked to tourism flows to enforce diverse community harmony, to improve social welfare, and to explore environment protectively.

## RESULT AND DISCUSSION

### **Osing Identity, Cultural Policy and Tourism**

In the last decades, Banyuwangi famously have known as city of sorcery. Abdullah Azwar Anas makes an effort to change notorious Banyuwangi image as mystical and magical city associated with shamanism and searching or supernatural power, particularly in Alas Purwo, the most popular mysterious national park in Java. That association also relate to the gruesome killing polemic of around a hundred men alleged to be sorcerers in Banyuwangi in 1998. This memorable polemic identified Banyuwangi communities' sorcery side, although there was actually brutal lynching community justice system against men believed to be dangerous sorcerers (Herriman, 2007). In addition, Anas has also relocated along the city many statues of snake having head form of *Gatot Kaca*, a legend Indonesian hero, because Anas was fearful that it can cause negative image of Banyuwangi citizen mentality like snake. There are pros and cons because the statues had believed as Banyuwangi symbol representing leader commitment to people welfare, but the policy still run.

However, Banyuwangi which is largest regency in east Java, Indonesia, have huge potency of diverse cultural heritage, panoramic natural beauty, and tourism. Banyuwangi regent Abdullah Azwar Anas (2010-2020) realizes that Banyuwangi society have huge social capital. Because of it, he carries on society glad in order to grow trust, confidence, and social participation to solve big collective problem. He finds that Banyuwangi people are creative and have myriad ideas. Therefore, he organizes spaces for placing and fostering talents, creativity and innovations from the city's diverse natural and manmade resources and human capital with local identity. Along year, to be hold

various national and international festival programs, named with Banyuwangi Festival, to fascinate domestic and international tourists, including arts, cultures, local foods, handicrafts, historical and natural adventures, and sports. In the last four year, Banyuwangi Festival programs went up, i.e. 18 events in 2014, 36 event in 2015, 53 event in 2016 and 66 in 2017. Banyuwangi festival becomes instument to introduce Banyuwangi and is momentum for people actualization with many segmentatons. As a result, Osing culture and traditions are recognized, observed and preserved, while potencies of getting better economy are opened widely. With a variety of festivals, the economy grew, tourism progressed, art and culture continues to be preserved. Consequently, Banyuwangi residents will increasingly confident.

Culture	<ol style="list-style-type: none"> <li>1. Festival Kuwung</li> <li>2. Seblang Olesari</li> <li>3. Seblang Bakungan</li> <li>4. Keboan Aliyan</li> <li>5. Kebo-keboan Alas Malang</li> <li>6. Barong Ider Bumi</li> <li>7. Petik Laut (Festival Samudra)</li> <li>8. Festival Jaranan Buto</li> <li>9. Puter Kayun Lebaran Ketupat</li> <li>10. Festival Memengan Tradisional</li> <li>11. Festival Endhog-Endhogan</li> <li>12. Festival Rowo Bayu</li> <li>13. Festival Tumpeng Sewu</li> </ol>	Social and Environment	<ol style="list-style-type: none"> <li>14. Festival Sedekah Oksigen</li> <li>15. Festival Jeding Rijig</li> <li>16. Green and Recycle Fashion Week</li> <li>17. Festival Kali Bersih Merdeka dari Sampah</li> <li>18. Festival Anak Yatim</li> <li>19. Festival Santri</li> <li>20. Karnaval Kebangsaan</li> <li>21. Festival Merdeka</li> <li>22. Festival Senam Seribu Kreasi</li> <li>23. Diaspora Banyuwangi</li> </ol>
Art	<ol style="list-style-type: none"> <li>24. Banyuwangi Ethno Carnival</li> <li>25. Festival Gandrung Sewu</li> <li>26. Festival Gending Osing</li> <li>27. Festival Kawitan Temenggungan</li> <li>28. Festival Angklung Caruk Pelajar</li> <li>29. Festival Dandang Sewu Kalibaru</li> <li>30. Banyuwangi Art Week</li> <li>31. Banyuwangi Batik Festival</li> <li>32. Festival Bambu Gintangan</li> <li>33. Festival Kebaya</li> <li>34. Festival Sastra</li> <li>35. Festival Hadrah Pelajar</li> <li>36. Festival Patrol</li> <li>37. Festival Sholawat</li> <li>38. Scout Lampion Festival</li> <li>39. Parade Dalang</li> <li>40. Banyuwangi Painting &amp; Photography</li> <li>41. Indonesia Fashion Week</li> <li>42. Banyuwangi Fashion Festival</li> </ol>	Sport and Entertainment	<ol style="list-style-type: none"> <li>43. International Tour de Banyuwangi Ijen</li> <li>44. Banyuwangi International BMX</li> <li>45. Banyuwangi International Ijen Green Run</li> <li>46. Kite &amp; Wind Surfing Tabuhan</li> <li>47. Banyuwangi Sail Yachth Festival</li> <li>48. Banyuwangi Beach Jazz Festival</li> <li>49. Ijen Summer Jazz</li> <li>50. Lalare Orkestra Concert</li> <li>51. Decorative Bike</li> <li>52. Festival Kembar</li> <li>53. Marching Band Festival</li> <li>54. Festival Film Pendek</li> <li>55. Festival Video Kreatif Banyuwangi</li> <li>56. Festival Kembang Api</li> </ol>
Food	<ol style="list-style-type: none"> <li>57. Festival Sego Lemang &amp; Kopi Utek</li> <li>58. Festival Bakul (Banyuwangi Kuliner)</li> <li>59. Coffee Festival</li> <li>60. Banyuwangi Agro Expo</li> <li>61. Festival Durian Songgon</li> <li>62. Fish Market</li> </ol>	Bussiness	<ol style="list-style-type: none"> <li>63. Banyuwangi Goes to Entrepreneur</li> <li>64. Job Fair</li> <li>65. Festival Teknologi Inovatif</li> <li>66. Cattle Market</li> </ol>

Table 1: The Agenda of Banyuwangi Festival 2017  
(Source: Banyuwangi Culture and Tourism Office)

Banyuwangi District Government provides of the optimal conditions for cultural creativity required by indivisibility between culture and development. Creativity has always been the hallmark of the human spirit and is also the critical basis of diversity, in the face of the forces of cultural homogenization and culture decline. Creativity acknowledges no border and thrives on dialogue, exchange and interaction, and is always janus-faced, drawing on memory and heritage to imagine the new and the possible (Appadurai, 2011). Anas have principle that every programs should encourage publik participaton as myriad as possible. He realizes that if the programs run without enough participation, a leader will dehydrate on the way of his or her vission. It needs stakeholder, birocration and poeple involvement as many as possible. International Tour de Banyuwangi Ijen, a official world cycling championship, is hold anually and is noted in official event calendar of Union Cycliste Internationale (UCI). Although this event is hold without subsidy from national state budget like Tour de Singkarak in West Sumatra, this event have given exelent point with high participation, zero accident and hospitality. Anas places Banyuwangi ressidents like an investor because when resident participate to keep event security, the event cost is chepper.

One of the most famous majectic event of Banyuwangi Festival is Banyuwangi Etno Carnival (BEC). Although the look presented seems to simplify the traditional to just a fashion attraction, the implementation of BEC is an example of the success of Anas as the Regent in making a cultural policy that lifts the potential of Osing ethnic culture as a tourism asset that is expected to be globalized. This carnival event was initiated to bridge the traditional and modern arts to be accepted by the international community (Anoegrajekti, 2016: 76). In the begining, The BEC was strongly opposed by culturalists for deeming to be destruction of sacred traditions. Although overshadowed the pros and cons of a number of artists and circles Cultural, the first BEC events continue to take place on October 22, 2011 with featuring 420 contestants with the theme of Gandrung, Damarwulan, and Kundaran, three dominat Banyuwangi arts. Today, almost all culturalists have a compassionate spirit to enliven the annual carnival agenda. BEC becomes one of the main event in attracting tourist interest, especially foreign tourists, and was able to boost the tourism sector. BEC II, in 2012 chose the theme of Barong tradition art. BEC III, in 2013 chose the Kebo-keboan ritual theme. BEC IV, in 2014 choose the theme of Seblang ritual. BEC V 2015 selected The Osingnese Royal Wedding theme. In the last year, BEC VI 2016 chose the theme Sritanjung Sidopekso which is a legend of the name of the city of Banyuwangi. In addition to performing many cultural performances in one festival, some typical rituals that exist in each region are also preserved and more vibrant. The mythical rituals of the Osing Banyuwangi tribesmen who continue to be routinely held are Seblang Olesari, Seblang Bakungan, Kebo-keboan Alasmalang, Keboan Aliyan, Barong Ider Bumi, Tumpeng Sewu and Petik Laut. Osing

tribal traditions aim to create harmony and balance of social life as well as the preservation of human ecosystem with the natural environment.

Banyuwangi Night Carnival “Festival Kuwung Banyuwangi” (Banyuwangi Rainbow Festival) also invites public attention and shows the cultural diversity in Banyuwangi. The theme of Kembang Setaman Bumi Blambangan had chosen in Festival Kuwung 2016. This theme as a symbol of harmony of life of Banyuwangi society consisting of various ethnic and cultural background. The fascinating motivation of this program had said by Abdullah Azwar Anas that Banyuwangi society have finally incorporated the moral assets of the Osing community into an event called the Kuwung Festival which appreciated the values of compassion, humanism and pluralism. While many people were originally ashamed of acknowledging Banyuwangi city due to the ‘black magic’ image, now they are engaged in a moral movement (Harsaputra, 2015). In the opening, Festival Kuwung 2016 presented the Saulak Tradition of the Mandar tribe. Saulak tradition is a typical wedding tradition of Mandar people, who are coastal residents. The next parade displays the ethnic Javanese Mataraman. This ethnic group, which has a large community that dominates the southern region of Banyuwangi, show Cungkup Tapanrejo which tells the story of the base of the Javanese people in starting a new life. In addition, there is also the appearance of the Osing tribe featuring Sarine Kembang Bakung. This story tells the persistence and spirit of the village community in preserving the culture of Osing tradition, namely Seblang Olesari and Seblang Bakungan in District Glagah. Both Bersih Desa (purifying village rituals) are trusted by local people as an effort to reject bala (to avoid the disease). Meanwhile, the Madurese ethnic parade performs in typical regional attire performing Mask Dance and and tells their livelihoods as cocoa farmers. The Balinese ethnic group displays the Melasti Bali Banyuwangen tradition (ceremony welcomes ritual of Nyepi day of Hindu Banyuwangi people to cleanse the soul) and also not miss Ogoh-ogoh attraction that characterizes Nyepi celebration of Hindus. Chinese ethnic also enliven the event by displaying fragments themed Liong harmony Tionghoa. They performed various dances in their distinctive costumes. The atmosphere is more festive with the appearance of Barongsai.

Kuwung Festival represents Banyuwangi which is a multiethnic, multilingual, and multireligion city. This diversity cannot be separated from the historical context of power contestation, colonialism and migration. As written by Arifin (1995), Banyuwangi is the center of the political power of the Blambangan empire that was originally part of the Majapahit kingdom. At the end of the Majapahit Empire in 15th century Blambangan escaped from any power and the Osing settled in the region. The Blambangan kingdom fought to maintain its independence for two centuries. The Demak, Pasuruan, Mataram, and Balinese kingdoms still place Blambangan as a territory that must be conquered and controlled. Margana (2012) conveyed, in the late



18th century, various Javanese, Madurese, Balinese, Dutch, and British subjects had political-economic interests and fought for hegemony over the Blambangan region. In fact, Mataram in collaboration with the VOC (*Vereenigde Oostindische Compagnie*), had conquered Blambangan in 1767. Because of assumption that Blambangan was not safe, VOC launched the next attack (1771-1772). Blambangan undertook an all-out resistance under the leadership of Mas Rempeg or Prince Jagapati known as Puputan Bayu war. After winning the battle, the VOC brought a number of laborers from Cirebon, Banyumas, and Kebumen to work on plantations in the Blambangan region owned by the Dutch colonial, followed by a Javanese ethnic community migration since the late XVIII or early nineteenth century. As well as the migration of Madura, Bali, Bugis and Mandar communities. Banyuwangi ultimately no longer had inhabited by the Osing community homogeneously, but mixed with various immigrants.

Amid the ethnic diversity in Banyuwangi, the Osing community often confirms communal identity. In Osing language, 'Osing' word means 'no' to actually disassociate with Balinese or Javanese. According to Margana (2012: 320), Osing community is a Balinese generation which is formed from the Balinese colonization of Blambangan for more than a half century. Meanwhile, according to Arps (2009, 2010), there is changing from a variety of Javanese into an autonomous language and ethnicity. The appearance of Standard Language Grammar Osing (1997) and the Osing Language Dictionary in 2002 became one example of Osing's erno-linguistic identity confirmation. In the period of the leadership of Regent Ratna Ani Lestari, the language of Osing legitimized her affirmation and preservation through Banyuwangi District Regulation number 5 of 2007 on Regional Language Learning at Basic Education Level. The discourse of '*Isun Lare Osing*', *laros (lare Osing)*, *wong Banyuwangen*, or *wong Blambangan* (Banyuwangi or Blambangan person) becomes comunal subjectivity belonging with heroic picture of the region past and Osing music as popular Media culture (Arps, 2009). Even the Osing community built and developed distinctive rituals and arts, the rites and art were influenced by Javanese and Balinese culture (Beatty, 1999). There is an "in-between" or "the third space" position as Osing's tactics and cultural identity strategy to face external dominance and strength (especially Java and Bali). They represent themselves in their own identity through language as well as various forms of oral tradition, folk art and traditional ritual (Indiarti, 2016).

When Banyuwangi was headed by the Regent of Samsul Hadi in the period of 2000-2005, Osing's identity was further strengthened by the Osing-centric policy of "Banyuwangi Jenggirat Tangi" meaning "Banyuwangi resurgence" through the Regent Decree No. 371 in 2002. This identity politics for some parties is not accommodate the difference of social life of Banyuwangi society because ethnic residing in Banyuwangi is not only ethnic

Osing only. This policy is apparent in the establishment of Gandrung as the tourism mascot, the erection of Gandrung statues, the establishment of the Gandrung Academy, the publication of the Osing Language Dictionary, the use of Osing language on Banyuwangi Anniversary, the Osing dressed week, taught the Osing language as a local content in schools, Publication of Using language magazine “Seblang”, Establishment of indigenous tourism village of Using, and setting of the song of Bannerman-umbul Blambangan as the song of Banyuwangi society (Indiarti, 2016). Abdullah Azwar Anas made Gandrung art more exciting to suck the attention of the media and tourists in the form of a colossal stage titled Gandrung Sewu featuring thousand young women who dance on the shoreline.

However, Banyuwangi District Government choosed appropriate determination by utilizing culture for tourism base because culture a central requirement in enhancing participation. Culture does not only have the capacity to aspire cultural diversity and biodiversity but also have huge potency as capital to enter the global market and to get better income. Social capital, cultural capital and local identity can be incorporated for socio-economic needs of society. Cultural heritage constitutes an important economic asset to benefit present and future generations sustainably (WCED, 1987). Cultural industries can sometimes be harmful, exploiting local populations for global consumption, turning local values into tourist spectacles, commodifying cultural products without regard for the dignity of their producers. Yet if government and society nurture those cultural industries which deepen the ties between cultural values and cultural valuables, local communities can be helped to enter the borderless global market without the sacrifice of either their dignity or their creativity (Appadurai, 2001: 12). This globalised world imposes new challenges to the development of cities, which at times struggle to reinvent their identity in the face of an ever changing world, where both individual and group identities are in continuous, dynamic evolution. Culture, in both its tangible and intangible forms, has a huge stake in identity formation, but is more and more becoming a contested concept (Riganti, 2010).

### **Banyuwangi Compassionate City and Sustainable Diversity**

Cultural diversity should be maximized to create a renewable resource of culture in the effort to make sustainable development (Appadurai, 2001). Therefore, the concern of cultural diversity, heritage (both tangible and intangible) and sustainable development cannot be isolated each other. Dignity and diversity issues cannot be separated with poverty, technology and social equity issues. The interlinked triangle issues become the attention of sustainable diversity notion. Cultural heritage plays a strategic role in the sustainable development of cities and strengthens social identities and attracts investments, often linked to tourism flows. As places of economic exchange, with the market at core,



and physical communication (such as the sea, rivers and main roads), since at the beginning, city or district have been the place of cultural exchange and melting pots of diverse. Individual or group identities have been assimilated and transformed into striking new city identities (Riganti, 2010).

Although different, the concept of sustainable diversity has a commensurate spirit with the compassion action program initiated Karen Armstrong, a famous researcher of religious studies to support a positive appreciation of cultural and religious diversity. Speaking at the TED prize as a winner, she conveyed her hope of reviving the value of compassion that is at the heart of human morality and world religions and wished to make Charter for Compassion as a global movement (<https://www.ted.com/> in 2017). Treating all others as we wish to be treated ourselves is the golden rule. Thousands of people contributed to the process and the Charter released in November 2009. Since that, the Charter has inspired community-based acts of compassion over the world, from Seattle to Karachi, Houston to Amsterdam, in schools, houses of worship, city Governments, and among individuals everywhere (<https://charterforcompassion.org/> in 2017). The Compassionate Indonesia campaign starts in the summer of 2013 when Karen Armstrong travels to Indonesia to speak in various venues and promotes the Charter and the Cities campaign. Banyuwangi became a first compassionate city in 2014 followed by Bandung, Purwakarta, Bojonegoro, Garut, and Sragen in the following years.

The compassionate city program tries to restore life in individualistic cities into modern cities that are transcending religious, ideological, and national differences through compassionate policy and social movement. In the field of social-religious live, there are regular inter-religious meetings and the Oxygen Alms movement involving all religious leaders for environmental campaigns. Religious leaders also conduct positive activities together, such as engaging in regional development programs, participating in socializing education and health and conveying aspirations and criticisms that are beneficial to improve the quality of development. The district government of Banyuwangi cooperates with religious leaders to convey to the people through lectures or sermons to increase social participation, such as scholarship programs, development direction, to an appeal to anticipate dengue fever. In Banyuwangi is routinely held interfaith dialogue between religions through the camp together which is named Formula 1 (Forum Pemuda Lintas Agama Bersatu). Interfaith harmony is considered the foundation and main capital to build the region for the better. Conflict will only drain the energy of society that will not produce positive change. Banyuwangi achieved Harmony Award 2017 by Ministry of Religious Affairs of the Republic of Indonesia with well religious community service and religious harmony policy.

In the beginning of July 2017, there is a discriminatory rule in state secondary school 3 Genteng Banyuwangi, which requires all Muslim students and non-Muslims who pass the registration must wear the Jilbab (Islamic

headscarf) when entering school. Finally, the schoolgirl who was accepted at the school resigned. This case became viral in social media. This rule does not comply with the principle of compassionate school which is free from discrimination. Banyuwangi Regent Abdullah Azwar Anas immediately asked the head of the local education office to cancel the policy and review the warning and sanctions to the school leader. In fact, in Banyuwangi, many education programs are based on humanism. Banyuwangi has Siswa Asuh Sebaya (SAS) program to raise funds for student volunteers who can afford for their less fortunate friends. SAS was launched in 2011, until 2016 has raised funds of 12 billion rupiah. Under the auspices of the District Education Office of Banyuwangi, the program followed by all schools in Banyuwangi, from elementary to high school level, received an award from the Governor of East Java as the Top 12 Best Category of Public Service Innovation Competition of East Java Province in 2016. This SAS becomes one of the solutions The limitation of government's steps in financing public education and fostering solidarity and empathy from an early age, thus forming a compassionate school and compassionate society. There are also illiteracy and dropout programs that uphold the accessibility of citizens in the enjoyment of educational services. Illiteracy rate decreased from 13.34 percent to 2.90 percent and 600 young people of Banyuwangi could free lecture at various universities through Banyuwangi Cerdas scholarship. There are also scholarships for students from poor families and persons with disabilities.

In the field of public services, Banyuwangi seeks to improve services and build more humane public facilities. In the health field, there is a 24-hour ambulance to serve residents, as well as "when the baby born, going home directly brings the deed" program. Critical public voice is also accommodated, via SMS Center, Twitter, One Stop Services, SMS Gateway as well as live meetings are possible. In 2016, Banyuwangi was awarded a Perpu Seru from The Coca Cola Foundation, for the commitment of the Banyuwangi Regency government in developing the library with access to information technology-based public services. In addition, Banyuwangi has received various public service awareness awards, accountability and community empowerment, such as Government Award 2014, Marketing Champion 2014, 2014 Tourism Destination Drivers, Best Public Service Innovator 2015, Best Spatial City Order 2015, and Government Award 2016.

In economics sector, micro economic sector is also a priority owned by the government of Banyuwangi Regency, among others, by supporting micro small and medium enterprises (UMKM)-based tourism. The government prepares capital assistance for small businesses, poverty alleviation programs, seed support for farmers and ranchers, home surgery, and protection from Indomaret and Alfamart (modern minimarkets) in rural areas. Banyuwangi District Government works to bring up invesment because poverty and inequality level of Banyuwangi are quite high and unemployment will increase

steadily without investment. In 2010, poverty level in Banyuwangi was 20,4 percent and it decreased to 9,2 percent in 2015. Gini ratio or disparity amount in Banyuwangi decreased from 0,33 to 0,29. Another economy sector, income per capita of Banyuwangi citizens rose from 20,8 million each year in 2010 to 37,5 each year in 2015 (Banyuwangi District Government, 2015). In order to mobilize investment, Anas built proper connectivity. In the first 100 days of his period, Anas also manages to build asphalt street and lighting of villages which have many perforations, dark and obscure. Connectivity of Banyuwangi have been upgraded progressively after operation of Blimbingsari airport in Banyuwangi with mounting passenger, 7.800 people in 2011 mounting to 110.000 people in 2015, almost increasing 2000 percent (Banyuwangi District Government, 2015). It just spend 45 minutes from Surabaya, a capital city of East Java, to Banyuwangi (8 hours before by train and vehicles).

Tourists visit in Banyuwangi rose 357 percent successfully. However, for Anas, tourism does not only to bring up tourists and money. Tourism is hold for four reasons. First, a tool for culture consolidation. Because of tourism, Banyuwangi cultures grow passionately. Second, a medium for infrastructure consolidation by building proper facilities such as roads, hotel, homestay, restaurant, sanitations, and clean environment. Infrastructure development increased from 90 km/year to 300 km/year and 1,087 new irrigation channels have also been built. Third, a mode for behaviour consolidation. Banyuwangi people, because of tourist visitation along year, become more friendly, commit to hospitality, and do not put rubbish and expectorate in random. Fourth, a way for economy development consolidation. Tourism atmosphere fosters economic sector of small and medium business. Those reasons can engage people in city development profitably so that sustainable development can be maintained. Especially, defending people from globalization effect is basic where there powerful expansion of market principles has created new forms of inequality and cultural conflict (see Banyuwangi District Government, 2015; CNN Indonesia, 2017).

As consequence of tourism, some hotels have built in Banyuwangi. Yet, Anas created decision-making that not all kinds of hotels is allowed. Anas consider muslims majority basis values in Banyuwangi and does want to make contradiction with muslims society and tourism trends. Therefore, Anas does not permit glamour tourism such as karaoke and discotheque. This policy is felt meaningful. In Yogyakarta, that hotel development and glamour tourism, which are believed as immoral activities and sin by some muslims, cause radical Islamic organization resistance movement (Nurshafira, 2015). Although prohibiting entertainment tourism and development which are not compatible with segmentation tourism priority and religious value, Banyuwangi still perch on to top ranking of investment interest in East Java, from 31th ranking in 2010 to 3rd ranking in 2012, and achieved Investment Award from East Java Governor in 2014. Banyuwangi government and society can articulate

dignity, beauty, hope, planning and futurity in terms of local value and belief, not just following ideas about the generic good life and urban universal forms with images of glamour, wealth and modernity.

Banyuwangi does not find a full mirror in official images of the good life from urban or metropolize value. It does not copy urbanization but reinforces local identity with global competency. Unlike the usual Smart City program in the urban area, Banyuwangi has a “Smart Kampung” (smart village) program. This program is provided to overcome the congestion of public services because the distance of public service from village to town can be three hours. The existence of information and communication technology (wifi) in various corners of Banyuwangi greatly assist the district government in improving the quality of service to the public. Public Wifi is not only available in the city center, but also placed in village offices to make it easier to innovate. The government has done the installation of wifi in two stages, namely the initial stage of 100 wifi and the next phase of 1400 wifi provided in public spaces, such as in Green Open Space (RTH), both in the city and in the village. Banyuwangi government regency realize that today is not a time to market the product conventionally in this digital era. Thus, internet marketing training was conducted for 1,500 village youths to facilitate the marketing of local products (Metro TV, 2017). This effort is supported by the district marketing portal named “banyuwangimall.com” which contains the community entrepreneurial products of each village. With the motto “one village, one product”, each village is encouraged to discover and market the potential of the village. The policy has made Banyuwangi the first district/city in Indonesia to implement the concept of digital society (Banyuwangi DiSo), thus earning two Indonesian Digital Society Award (IDSA) awards in 2013 and 2014. This achievement can not be separated from the support of Arief Yahya, the network of Banyuwangi’s citizen who previously became CEO of PT Telekomunikasi Indonesia and was mandated as Minister of Tourism of the Republic of Indonesia. Three years later, he always took time to attend the activities of Banyuwangi Diaspora and some big event of Banyuwangi Festival.

Banyuwangi District Government prefer to develop cultural tourism rather than modern glamour tourism. However, they does not only explore culture and traditions as tourism atmospher but also determines to develop eco-tourism in Banyuwangi as distinction from other popular tourism destination in Indonesia such as in Bali and Yogyakarta. There are three national park in Banyuwangi with large forest areas i.e Baluran National Park, Alas Purwo National Park, and Meru Betiri National Park where are not had all region in Indonesia. The national park has copious oxygen resources and natural wild atmosphere providing adventure experience. Tourism potency of Banyuwangi can be well identified and mapped with maintaining Osing identity and local wisdom, enhancing social harmony and economic income, and benefiting natural resources. After contesting with Kenya, Columbia

and Puerto Rico, Banyuwangi District Government succeeded to present sustainable tourism development strategy and granted 12th UNWTO Awards for Innovation in Public Policy Governance in category of The Winner of Re-Inventing Government in Tourism by United Nations World Tourism Organization (UNWTO) in Madrid, Spanyol. Decades ago, Banyuwangi was only a peripheral and minor district at the eastern tip of Java passing as a transit tourists tour to Bali, a most famous tourism place in Indonesia.

Usually, the more tourists come in an area, the more unsustainable environment is. To anticipate this risk, Banyuwangi District Government have created masterplan of city spatial order development which is institutionalized as regent regulation. Because of their consistency, in 2014, Banyuwangi achieved reward from Ministry of Public Works and People's Housing of Republic of Indonesia as a regency with best spatial order nationally and got reward incentive. Banyuwangi District Government implement well spatial control function. Many shops usually are built when airport have operated, but around Blimbingsari airport, green agricultural area will be kept continuously and building permit of shops which will be built will not given. During one and a half year, Banyuwangi District Government relocated many unordered street vendors spreading along the central roadside of the city by encouraging them with compassionate dialog that if they are orderly, their income will increase. This policy is suitable with green design of Blimbingsari airport building and facilities. Areas leading to national park is also preserved. Moreover, in certain areas, Banyuwangi District Government do not allow hotel building on the coastline because ordinary people will not have access to the beach. Some groups are dejected and assumed Banyuwangi District Government intercepted investors. In the fact, Banyuwangi District Government believed that investors must be controlled and directed, including policy regulating cigarette billboard ban to provide comfortable and spacious public spare (CNN Indonesia, 2017).

However, the emphasis of the compassionate city movement on the value of compassion with the principles of humanism and pluralism can also be trapped on the neglect of ecological issues because of its enormous concerns on humanity issues, in the fulfillment of absolute justice, equity and respect. In the context of Banyuwangi, various programs to maintain a clean and healthy environment have held, such as Festival Sedekah Oksigen (the Oxygen philanthropic festival), Festival Jeding Rijig (the clean toilets festival), Green and Recycle Fashion Week, and Festival Kali Bersih Merdeka dari Sampah (the Clean river freedom from the waste festival), as well as environmental spatial planning policies. There are also Osing tribal customs that have a mystical traditions and cosmologies to maintain harmony and balance of social life as well as the preservation of human ecosystems with the natural environment, such as Seblang, Kebo-keboan Alasmalang, Petik Laut and Barong Ider Bumi. They are brilliant trustees of the biodiversity

of their own environments. Nevertheless, there is ecological abuse of gold mining as a big obstacle of sustainable diversity in Banyuwangi in Tumpang Pitu mountain.

Gold mining refusal action in the gold mining area of Tumpang Pitu mountain covering 5,000 hectares is managed by PT. Bumi Suksesindo in Pesanggaran Subdistrict, Banyuwangi Regency, East Java, several times took place by residents. Residents refuse to worry because the environment is damaged, such as rivers and water sources were polluted. Not to mention, the threat on farmland is lack of clean water to potential disaster. Tumpang Pitu mountain also has an important value of safety for the community because it serves as a natural bastion of the brunt of the tsunami and the destructive power of the west wind season. Many activists criticized the Minister of Forestry Dzulfitri Hasan who has transferred the Tumpang Pitu function from protected forest to production forest through Decree No. SK. 826 / Menhut-II / 2013 ([http //: www.change.org/](http://www.change.org/) in 2017). Tumpang Pitu mountain area also became a national vital object on March 24, 2016 according to the determination of the Ministry of Energy and Mineral Resources number 651 K/30/MEM/2016 so that security around the location is getting tightened. This rejection movement is supported by several civil rights institutions based on human rights and ecology, such as Banyuwangi Forum For Environmental Learning (BaFFEL), Front Nahdliyin untuk Kedaulatan Sumber Daya Alam (FNKSDA), Pusat Studi Hukum Hak Asasi Manusia Fakultas Hukum Unair, Forum Komunikasi Kader Konservasi Indonesia (FK3I) East Java, dan Jaringan Advokasi Tambang (Jatam).

The latter moving action was the rejection of the installation of a new power line network in Sumberagung Village, Pesanggaran Subdistrict of Banyuwangi in early March 2017. Around 50 women enter the quarries of wire cultivation and mining power infrastructure poles in Tumpang Pitu as high as adults will have a negative impact on homes and the environment they. They chanted shalawat together and were ready to be buried alive than we were badly impacted by the high-voltage electrical cord planting in front of their house without any compensation at all. All around them were lined with police barricades (<http://www.mongabay.co.id/> in 2017). When this text was written, four villagers from Sumberagung, Pesanggaran, Banyuwangi were undergoing trial as a suspect subject to crimes against state security which are often used for criminalization. They are considered to spread the propaganda of the Communist Party of Indonesia (PKI) with the symbol of the sickle hammer which is considered to be on the banner of gold mining protest action on April 4, 2017. The case of criminalization and labeling of the PKI sparked punishment support from the general public, especially the Islamists, who were very superficial in the case of Tumpang Pitu.

Anas emphasized that from the beginning of his position on October 20, 2010, there have been 137 stages of the process submitted to the local



government related to mining permit. Mining permits that have been out two years before he was elected regent. Anas looked at the details and found that at that time there was no framework that could benefit the people of Banyuwangi. Anas is also faced with the choice of demands to close the mine or continue as mining permits have run since he has not served. Consultation to some experienced area heads also was done by Banyuwangi Regent Abdullah Azwar Anas. Accompanied by a mining consultant and ask for renegotiation to the mine manager so get tenen golden share that is profit sharing without having to deposit capital or empty shares (<https://news.detik.com/> in 2017). Golden share of 10 percent is considered first time in Indonesia. Finally, Anas chose to enter the door of renegotiation with PT. Bumi Suksesindo to bring together each interest, both capitalistic interests to explore gold and local revenue for the public interest. Anas managed to negotiate PT. Bumi Suksesindo towards compassionate business, or more precisely “compassionate capitalism” with golden share as a company philanthropy that aims to help the community (Marc Benioff and Karen Southwick, 2004). Anas breakthrough should be appreciated in the middle of the strong legal basis of existence of PT. Bumi Suksesindo. Anas’ position, however, which solely considers the calculation of the rational choice of profits and supports the exploration of the gold mining for anthropocentric interest by ignoring ecological justice is unjustifiable. Finally, the district government of Banyuwangi, state apparatus and social-religious elite tend to be intimate and committed to communal diversity rather than perspectival diversity (Parekh, 2000), especially to the environmentalist in Tumpang Pitu case.

## C O N C L U S I O N

Banyuwangi compassionate city shows how diverse communities can live together and prosper with accommodative policy maintaining cultural differences, humanism and pluralism values. By compassion values, Banyuwangi Regent Government innovate various programs to fulfill citizen right and equity, to decrease poverty, and to improve public service. This effort is in line with the development of cultural and ecological tourism project in the package of Banyuwangi Festival. Because of tourism, Banyuwangi cultures grow passionately. Proper facilities and clean environment were managed. Participation and economic income of Banyuwangi resident rose. This cannot be separated from the good management of the rich cultural heritage and fascinating Osing tradition so that it becomes a resource of sustainable development, while changing the bad image of Osing communities and Banyuwangi reGENCY.

Nevertheless, the compassion action program can escalate sustainable diversity of the city but not enough to fulfill the total ethics of sustainable diversity. Tumpang Pitu case causing the suffering of anti-mining Banyuwangi

Pesanggaran residents and ecological justice absence become obstacle for sustainable diversity in Banyuwangi. However, the breakthrough of Banyuwangi regent Abdullah Azwar Anas can be appreciated. He was able to make PT. Bumi Suksesindo towards compassionate capitalism with golden share policy as the middle road decision-making for public interest needs.

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