

Identity Communication of Mocoan Lontar Yusup Communitiy Kemiren Village Banyuwangi in Communal Layer Construction

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Abstract

Mocoan Lontar Yusup is a tradition of reciting ancient manuscript songs. Mocoan Lontar Yusup which is one of the cultural representations for public village hazelnut Banyuwangi. This paper aims to identify how communication identity community Yusup's lontar mocoan in the village The Kemiren English in communal layer construction. The method used uses a phenomenological approach descriptive qualitatively with data collection through observation, interviews and document analysis. The results of this study are that there are a number of element in communal layer construction in the community Lontar Yusup's motto includes: membership and attachment community, preservation tradition in a way collective, a space for dialogue between generation, ritual and spiritual functions, consciousness as well as pride culture together, and organizing and participation collective in implementation tradition.

Keywords: Communication Identity, Communal Layer, Mocoan Lontar Yusup Community

1. Introduction

Mocoan lontar Yusup is A tradition that until now Still exist carried out by tribal communities Osing specifically be in the village The Kemiren regency Banyuwangi. Lontar Yusup is a classic literary treasure in the form of *macapat songs*, which contain the story of the Prophet Yusuf. Macapat songs are traditional New Javanese poems that are bound by a certain meter [1]. Etymologically, the word *mocoan* comes from the word *moco* (*maca*) which means 'to read' or 'to develop' [2]. Mocoan as a form the traditional art of singing tembang is similar to *macapatan* (Java), *mamaca* (Madura) *mabasa* (Bali), *mamaos* (Sunda), and *pepaosan* (Lombok). However, each form of the traditional art of singing tembang has a different tone pattern in each region so that the tone pattern of the song in *mocoan* is different from the tone pattern of *macapatan*, *mamaca*, *mabasa*, *mamaos*, and *pepaosan*. The tradition of mocoan lontar Yusup through the Ministry of Education and Culture of the Republic of Indonesia has been designated as an Intangible Cultural Heritage (WBTH) in 2019. Cultural heritage plays an important role in shaping the local identity of the community. Cultural heritage is a cultural asset that has great potential, but often triggers conflict between various groups trying to gain profit and benefit from riches the culture [3].

Activity mocoan lontar Yusup always by the perpetrator mocoan Keep going run, Existence activity mocoan is symbol identity local and pride specifically for they are the

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perpetrators mocoan use strengthen connection between tradition mocoan lontar Yusup with inheritance the culture that exists in Banyuwangi in a way overall. In guard preservation tradition mocoan lontar Yusup they to form A community. As for objective from formation community mocoan none other than for tradition mocoan lontar Yusup No extinct along with development of the times. Activities routine mocoan that was held every Evening Thursday is event friendship for members community and related discussions with continuity tradition mocoan lontar Yusuf. In activity This every member given chance for reading the mocoan book lontar Yusuf who read in a way take turns. With through reading script lontar Yusuf, they has express values culture, norms social, and spiritual beliefs that they believe as means connect self with his ancestors [4].

Presence mocoan lontar Yusup is also needed by some people in order to fulfil invitations to events (weddings, circumcisions) etc.) and other agendas such as cultural festivals and also in traditional rituals congratulations alms earth, By reading the Yusup lontar manuscript, it is hoped that hopes and dreams can be realized their various desires, as contained in the lyrics of the lontar book Joseph such as one of them has an attractive and charming appearance like the Prophet Yusuf [5].

Dialogue space between fellow members and generations are always they (the perpetrators) do. Guidance and invitation to various circles both the people young and inhabitant other in matter learning mocoan lontar Yusup always done without There is limitation time and space. Regeneration in inheritance tradition mocoan lontar Yusup felt important use existence and continuity tradition that has been walk dozens year long, even though matter the no easy for done. Integrity community built on base togetherness and understanding of the actors mocoan the bottom line tradition mocoan must guarded its sustainability, even though amount The existing members are relatively small. However they still believe and commit that preservation tradition mocoan lontar Yusup can Keep going walk as expected Where become part from traditions that exist in Banyuwangi. Moreover with development technology moment this, a tradition need implemented in form real so that society has a sense of ownership and awareness in guard sustainability tradition especially by citizens village The Kemiren regency Banyuwangi.

Based on the phenomenon said, researchers interested For identify How communication identity in communal layer construction in the community mocoan lontar Yusup in the village The Kemiren Regency English with use approach Theory Communication Identity (Communication Theory of Identity). According to Hecht, identity is not something that is fixed or only owned by a person, but is something that is formed and communicated through social interaction. In other words, communication is at the heart of formation and expression identity. A person No only “ having ” identity, but also “ doing ” identity through method they speak, act and interact in life social. The communal layer in the Mocoan Lontar Yusup community refers to the identity dimension related to individual membership and attachment in a community that maintains the Mocoan Lontar Yusup tradition as part of their cultural heritage [6].

2. Research Method

This research uses a qualitative descriptive method, by describing communication. identity community mocoan lontar Yusup in communal layer construction. The location of this research was conducted at village The Kemiren subdistrict Glagah regency English East Java. The informants in this study were figures customs, community leaders and members community mocoan lontar Yusup. Data collection techniques are the main steps in this study,

with the aim of obtaining accurate data. This study uses data collection techniques in the form of interviews, observations, and documentation to describe the actual situation. The data analysis model used by researchers is interactive (Miles, Huberman, & Saldaña, 2014). According to Miles, Huberman & Saldana a) Data condensation, is the process of selecting, focusing, simplifying, abstracting and transforming data in field notes in research. b) Data presentation, is the organization, unification, and information that is concluded. The presentation of data here aims to help researchers to conduct in-depth data analysis. c) Drawing conclusions, in research in the form of concluding data according to the formulation of the problems that have been found and researchers in the final stage can conclude all the data that has been obtained.

3. Results and Discussion

The results of the study show that communal identity in the Mocoan Lontar Yusup community is manifested through several main elements:

A. Membership and Engagement Social

Membership and attachment in community Mocoan lontar Yusup refers to a deep sense of belonging and connectedness between individual with community as symbol identity binding collective between the community in general social and cultural. Membership reflect a person's status as part from community Mocoan, marked with participation active in activity read and interpret lontar Yusup as inheritance culture and spirituality. While that, attachment refers to the relationship emotional and values together that strengthens bond between members, such as respect to tradition, solidarity between citizens, as well as commitment guard sustainability culture local. Second aspect This become foundation important in maintain existence and continuity community Mocoan in the middle dynamics of modern society. As stated by Mr. Difficult or more known with designation Grandpa Difficult as considered by society and among community as the elder (senior) mocoan convey :

" Connection emotional between members in the community mocoan very strong, they each other value One each other, discussion open always done. They each other understand if there is error error, even if There is difference even then what is normal and what is not will become Long debate "

B. Preservation Tradition In general Collective

Form in effort preservation mocoan lontar Yusup these are the members mocoan have a sense of responsibility answer each each implemented in activity routinely carried out take turns at the members ' houses community. Community appreciation for mocoan lontar Yusup given while activity mocoan lontar Yusup presented in celebratory events (circumcisions & weddings) or specifically during the cultural festival in progress where people support each other work together for the success of the event. As conveyed by Mr. Arifin as head village Kemiren, said :

" From down village community generations The Kemiren always togetherness and mutual cooperation in every activity activity village.. especially related with activity traditions and culture, all layer involved without except "

With thus role community and society remain life as an ongoing living manuscript live in life daily for village communities Kemiren. With method this, preservation tradition become not quite enough answer collective that strengthens solidarity social, identity culture, and continuity inheritance ancestors in the middle challenge modernization [7].

C. Dialogue space between generation

The role of the characters customs and society always guide for Who only those who have desire in Study reading the lontar book This process to form strengthening interactions bond social while ensuring regeneration culture. With existence this dialogue space, community No only to preserve tradition, but also creates continuity values relevant collective cross time Community Mocoan lontar Yusup become cross dialogue space the hacking generation freezing tradition and revival awareness culture. Interaction This strengthen solidarity social and ensure inheritance culture from generation old to generation young. Through this dialogue space, community can strengthen identity collective, fostering a sense of mutual appreciate, and ensure continuity culture local in the middle changes in the times [7].

"We always invite especially the people young For Want to know mocoanlontar Yusupwith method learn method reading lontar books Joseph "

brother said Sukirno as circles child young village local at the time interview. This was also confirmed by Mr. Suheimi as figure custom, that :

" all member community not stop stop it do approach approach every layers of society for Study reading lontar books Yusuf, if No we who learn (citizens) village Kemiren) continue Who again, " he added.

D. Rituals and Spiritual Functions

Mocoan also works as a transcendent media that connects society with Lord as means begging blessing life [8]. The function of this ritual strengthen bond social and spiritual in community on the other hand side creation room discussion for fellow human beings member and with generation young people who make it possible the occurrence exchange knowledge, experience, and values culture between generation old and young. In context Mocoan, space This become very important Because tradition read lontar Yusup No only inherited in a way oral and practical, but also enriched through discussion and reflection together involving various age. Generation old play a role as guard traditions and sources spiritual knowledge, while generation young bring Spirit innovation and sustainability.

Rituals and spiritual functions in community mocoan lontar Yusup refers to the role important tradition mocoan as means connector between humans, ancestors, and values divinity. Ritual reading lontar Yusup No just as activity read literary texts, but also as form spiritual practice that contains prayer, moral advice, and meaning life based on teachings religious and cultural local [9]. This spiritual function strengthen awareness collective will importance life in harmony with values virtue, while strengthening connection intergenerational through practice with the sacred. In context This is the mocoan ritual become a medium of preservation wisdom local that is not only nature cultural, but also enriching dimensions religious and spiritual identity of the community. The following results interview with father Suhaemi as chairman custom village The Kemiren regency Banyuwangi, he reveal :

" Mocoan lontar Yusup This No as well as read poem merely, actually what is contained (content) of us lontar Yusup That Alone there is mark mark sublime kindness character and prayer ritual prayers and spiritual values for life "

For members community involved in a way direct in activity I also like mocoan feel the bottom line during in his involvement read lontar Yusup there is A calm and the guidance he felt during This, as conveyed by Mr. Syamsul is one of them from perpetrator mocoan, he convey :

" With mocoan lontar Yusup I feel There is peace and heart become calm, and when I have problem in a way No direct I get instruction How in solve the problem"

E. Awareness and Pride Culture Collective

Through preservation mocoan, community grow awareness will importance guard tradition as part from identity culture together. Awareness This strengthen the sense of belonging and pride to inheritance ancestors. Awareness and pride culture collective reflected from a sense of identity together strong to inheritance culture ancestors they. Community This No only to preserve tradition read lontar Yusup a way oral as form respect to Islamic values and Javanese literature, but also make it as spiritual and social spaces that strengthen solidarity between Member. Practice mocoan become means For to glue connection between citizens, strengthen values religious, and guard sustainability culture local in the middle current modernization [10]. Pride will tradition This foster a sense of responsibility answer collective For Keep going preserving and transmitting culture the to generation next. Next interview with you Agus, he is one of the activist mocoan lontar Yusup, said that :

" Anyway tradition mocoan That important For maintained and preserved, even though matter That No easy done.No stop we continue to stop continuously to whoever, reminds that mocoanLontar Yusup is a tradition down decreased and already become an icon for the village community A worthy Kemiren proud of "

F. Organizing and Participation Collective

Activity mocoan organized in a way take turns and involve figure elders as mentor, reader prayer, and chanter song. Organizing This strengthen cohesion social and ensure continuity tradition.

Organizing and participation collective in community mocoan lontar Yusup reflected from involvement active all over members of society in planning, implementing, and preserving tradition said. Activities mocoan No done individually, but rather through coordination involving religious figure, elder villages, and the general public in determination time, place, and implementation of the event.

This matter proven with a number of Activities carried out include cultural festivals village local such as : Sewu coffee and Sewu tumpeng, not yet Again activity house villages and other events. As village tour of course, participation collective This show existence awareness together For guard sustainability tradition as part from identity communal. Interview results with father Strings as chairman community mocoan lontar Yusup, he say that :

" formation community This it's been a long time and it's down hereditary, although amount members dating and going However until now, community mocoan Still still sustainable its existence, especially need presence community mocoan lontar Yusup often to obtain invitation Good from agency and from party individual. Moreover at the time ahead of the event culture village, not members only community just busy prepare event needs but all over layer inhabitant village The Kemiren participate participate active inside it "

The collaborative organizing process strengthens the sense of ownership and responsibility. answer together, so that mocoan No only become spiritual activity, but also a symbol cohesion social and cultural in community [11].

Factor supporters and inhibitors in build communal layer construction in the community mocoan lontar Yusup

Factor Supporter in communal layer construction in the community mocoan lontar Yusup includes :

1. Existence values religious and cultural

Role figure customs and religion as role model, as well as the tradition of mutual cooperation that still exists life in society. Society believes that in the lontar book Joseph contain spiritual values that provide meaning religious who can strengthen bond emotional and identity collective between citizens.

2. Role figure customs and society

Characters like figure custom or elders play a role important in guard authority tradition and become the mover main in organization mocoan. They viewed as a figure who understands values sublime inheritance ancestors, including content and meaning from lontar Yusup. In context this, they : Interpret meaning symbolic and spiritual of text lontar Yusup. Determining the procedure implementation mocoan, like time, place and sequence reading, so that still in accordance with grip or tradition original. On the other hand side they also become reference when There is difference opinion or uncertainty related practice mocoan.

3. Participation active community

Material support and presence physique create room interaction social that strengthens solidarity. Community participation in form : donation material food, ritual equipment, and energy. The presence direct in the event, either as participants, listeners, and organizer. Is form real from mutual cooperation practices, which become characteristics typical Osing people culture (tribe) original Banyuwangi) in the village Kemiren. Participation This show that activity culture No only become affairs a handful of people, but become not quite enough answer together.

4. Awareness collective will importance preservation culture local

In the middle challenge modernization, which encourages community For Keep going maintain practice mocoan as inheritance together. Awareness collective will importance preservation culture local grow from understanding that culture is identity, values, and memory collective a community. In the middle challenge modernization, practice mocoan become form real resistance cultural that is not nature close myself, but precisely build bridge between tradition and future. Preservation This No only about maintain old rite, but about to give meaning to repeat inheritance culture as strength For strengthen solidarity and enrichment life community in the modern era.

As for factor factor the inhibitor is as following :

1. Change Social and Cultural

Modernization and shift values among generation young cause the decline interest to tradition local like mocoan lontar Yusup. Urbanization and mobility resident reduce intensity interaction social which is the basis for the formation of the communal layer.

2. Lack of Regeneration

Interests of the generations young in to know and study mocoan lontar Yusup very minimal. Moreover No existence effort systematic in recruit and develop generation successor cause regeneration perpetrator mocoan walk slow. Gap knowledge between generation make tradition This vulnerable disconnected If No quick overcome.

3. The Influence of Media and Globalization

The dominance of digital media and modern entertainment has caused tradition oral and cultural local left out from room public and the attention of young people.

4. Weakness institutional community

Structure organization community that has not established make coordination and continuity of conservation programs tradition not enough effective. The lack of collaboration with party external like government area or institution education.

4. Conclusion

Communal layer in context community Mocoan lontar Yusup to the aspect togetherness, interaction social, and identity collective formed between members and the community. As for elements of the inner communal layer community mocoan lontar Yusup which includes membership and engagement community, preservation tradition in a way collective, a space for dialogue between generation, ritual and spiritual functions, consciousness as well as pride culture together, and organizing and participation collective in implementation tradition. All element This to form identity a strong and caring collective sustainability tradition mocoan as inheritance culture intangible village community The Kemiren regency Banyuwangi. In communal layer construction in the community mocoan lontar Yusup not off from factor supporters which include: still awake religious and cultural values, the role of figures customs and society, as well as role active community and awareness collective in guard sustainability culture. While factor the inhibitor is: modernization as form change social, lack of regeneration, development technology and its weaknesses institutional community.

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