



THE ISLAMIC VALUES OF MYSTICAL REASON IN "KEBO-KEBOAN" TRADITION IN BANYUWANGI

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ABSTRACT

One of the diversity of Indonesian manners and cultures is the Osing tribe lived in most Banyuwangi area. This tribe has an interesting traditional ritual, namely the "Kebo-keboan". The Osing tribe believe that this tradition is a heritage that must be perpetuated. The mystical dimension is often displayed by the Osing in this ritual. This study is interesting for it examines Islamic values in the mysticism of the "Kebo-keboan" tradition in Banyuwangi district. There are three important questions in this study, 1) how is the ritual tradition of "Kebo-keboan" in Banyuwangi take place along with its practice and implementation?, 2) how does the Osing tribe understand the ritual of "Kebo-keboan"? and 3) what are the Islamic values in the mystical of the "Kebo-keboan" tradition in Banyuwangi? In this study the method uses qualitative and descriptive analysis. the results of this study is expected to contribute toward Islamic studies in culture of society, especially those related to the ritual traditions of "Kebo-keboan" in Banyuwangi.

ABSTRAK

Salah satu keragaman adat dan budaya Indonesia yakni ada pada suku Osing yang mendiami sebagian besar wilayah Banyuwangi. Suku ini memiliki ritual adat yang menarik yaitu ritual adat "Kebo-keboan". Masyarakat Osing meyakini bahwa ini adalah warisan adat leluhur yang harus di lestarikan. Dimensi mistis sering ditampakkan oleh masyarakat adat Osing dalam ritual ini. Penelitian ini menjadi menarik diangkat karena mengkaji nilai-nilai Islam dalam nalar mistisisme tradisi "Kebo-keboan" di kabupaten Banyuwangi. Ada tiga pertanyaan penting dalam penelitian ini, 1) bagaimana tradisi ritual adat "Kebo-keboan" di kabupaten Banyuwangi berlangsung dan bagaimana sejarah praktek dan implementasinya? 2) bagaimana pemahaman masyarakat Osing Banyuwangi terhadap ritual adat "Kebo-keboan"? dan 3) bagaimana nilai-nilai Islam dalam nalar mistisisme tradisi "Kebo-keboan" di kabupaten Banyuwangi? Metode penelitian ini menggunakan kualitatif dan analisis diskriptif. Hasil penelitian ini diharapkan akan memberikan sumbangsih tantang studi keislaman dalam budaya masyarakat, khususnya terkait dengan tradisi ritual adat "Kebo-keboan" di kabupaten Banyuwangi.

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Introduction

Indonesia has a various cultures and manner, scattered from Sabang to Merauke, which is has striking differences, starting from traditional clothing, houses, culture, and the customs and traditions which is an estate from the ancestors. Thus it is not surprising that in the event of independence day of Jokowi leadership showed symbols of manners and cultural diversity, from reog to traditional clothing and the show of viral little farel singers from Banyuwangi.

Banyuwangi is one of the town located in East Java of Indonesia which has a traditional community called the Osing manners community and has many interesting traditions, religions and cultures that are intertwined harmoniously. one of the traditions is the "Kebo-keboan" tradition. This "Kebo-keboan" tradition has existed in the tradition of the Osing community since the 18th century AD. This "kebo-keboan" is actually a ceremony as a form of gratitude from the people of the Osing Tribe for the harvest they receive by adorning humans into buffalo. the unique thing happens in this tradition is that almost all all people joining "Kebo-keboan" are possessed by their ancestral spirits

Yuli and Umi in their study tried to find out the actual Pancasila values in the tradition and celebrations of kebo-keboan. The study carried out in Alas Malang Village. The results of study showed that the "Kebo-keboan" traditional ceremony in Alas Malang village was relevant to the values of Pancasila. Research conducted by Dinna Eka regarding the "Kebo-keboan" traditional ceremony, in which focused on analyzing the commodification process of the ceremony. He revealed that there was a shift in meaning from religious to economic. In his conclusion, he revealed that the tradition of "Kebo-keboan" ceremony, which previously had sacred values, is now shifted to be eroded by certain aspects of economic interests.

Therefore, research has a very relevant dimension in social religious research in the dimension of religious rituals, while mysticism is still developing among indigenous communities in Indonesia and this dimension is still rare and does not yet exist. who is seriously researching the study of mysticism reasoning in the dimensions of traditional rituals of the kebo-boaan tradition in Banyuwangi.

In this paper the author tries to explore the internalization of Islamic values existed in the "Kebo-keboan" tradition. By using a sociological approach to Islamic law, the researcher then tries to answer the following questions: The first, what are the concepts of religion and culture



for people of the Osing tribe? The second, what is the history and traditions of "Kebo-keboan" in the Osing community? The third, how is the internalization of Islamic values in the "Kebo-keboan" custom in the vortex dimension of Osing community manners?

Discussion

Demography of Banyuwangi

Banyuwangi is a regency located at the eastern tip of the Java island. In terms of demographics, the population of Banyuwangi Regency as recorded in the last population census is 1,708,114 people. Banyuwangi Regency is the largest district in East Java and the largest on the island of Java. The history of Banyuwangi itself cannot be separated from the history of the Blambangan kingdom. One of the unique things about Banyuwangi is its multicultural population, formed by three elements of society, Javanese, Mataraman, Madurese and Osing.¹

Banyuwangi has an indigenous tribe called the Osing tribe or Osing Community. The Osing tribe has different cultural customs and language from Javanese and Madurese. Based on the story, the Osing tribe are the descendants of Blambangan kingdom who exiled during the Majapahit era. The Osing tribe has animist beliefs (belief in spirits or spirits of deceased people) and dynamism (belief that objects around humans have supernatural powers). Historically, the Osing people are well known in Indonesia, especially when 1998 clash occurred, known as Ninja, because in fact the Banyuwangi mysticism is real, and it also radiates from all the activities carried out by the Osing people who live in Banyuwangi.²

Osing people have their own language in daily communication. Osing language is one of the oldest varieties of Javanese language. The Osing tribe lives in the sub-districts of Banyuwangi,

¹ "BPS Kabupaten Banyuwangi"; Ahmad Afan Ayubi, "Analisis potensi ekonomi kabupaten banyuwangi," *Jurnal Ekonomi Pembangunan* 12, no. 1 (2014): halaman 1-15; Maulfi Syaiful Rizal dan Vina Walida, "Apokaliptik Sastra Dalam Tradisi "Kebo-keboan" Desa Alas Malang, Banyuwangi," *Sutasoma: Jurnal Sastra Jawa* 8, no. 2 (2020): 146-55; FILSAFAT MAX SCHELER, "NILAI-NILAI DALAM RITUAL "KEBO-KEBOAN" SUKU USING BANYUWANGI PERSPEKTIF," t.t.; Aulia Mika Eva Damayanti, "Mitos dalam upacara adat "Kebo-keboan" masyarakat osing di desa Alasmalang kabupaten Banyuwangi: Kajian Etnografi," 2014.

² Ahmad Afan Ayubi, "Analisis potensi ekonomi kabupaten banyuwangi," *Jurnal Ekonomi Pembangunan* 12, no. 1 (2014): halaman 1-15; Bakti Abu Birgantoro dan Dodik Ridho Nurrocmat, "Pemanfaatan sumberdaya hutan oleh masyarakat di KPH Banyuwangi Utara," *Jurnal Manajemen Hutan Tropika* 13, no. 3 (2007): halaman 172-81.



namely Giri, Glagah, Licin, Kabat, Rogojampi, Songgon, Singojuruh, Srono, as well as a small number in other sub-districts³

The "Kebo-keboan" tradition is ceremonial ritual in Banyuwangi. Kebo-Keboan indicates as a tool to expel plagues, diseases and disasters, it also indicates as a tool to give gratitude toward abundant agricultural products which provides prosperity to the people of Osing in Banyuwangi. The use of "Kebo-keboan" is also related due to buffalo are farmers' partners in working on the rice fields. Apart from that, there is also a belief that Kebo (Buffalo) is an animal whose character becomes one with humans⁴

Based on the history, this tradition has existed since the 18th century in Banyuwangi, "Kebo-keboan" is preserved in two places, namely in Alas Malang village, Singojuruh subdistrict and Aliyan village, Rogojampi subdistrict. Further, this ritual emerged due to pandemic. At that time, all residents were suffered by disease, pests also attacked farmers' crops. Many residents starved and died due to this mysterious disease. In these tense conditions, a village elder named Buyut Karti conducted mediation on a village hill. During meditation, he received a message which asked residents to hold the "Kebo-keboan" ritual as a symbol of fertility and respect for Dewi Sri, a goddess believed to be a symbol of fertility and prosperity. A miracle occurred as a result of the kebo-keboan ritual, sick people suddenly became healthy and recovered and the pests that attacked the rice plants disappeared instantly. With this incident, residents then conserved the kebo-keboan, for fear they would suffer another disaster if they did not perform it out. kebo-keboan is celebrated around the 1st-10th of Shura (name of month in Java). The

³ Rizal dan Walida, "Apokaliptik Sastra Dalam Tradisi "Kebo-keboan" Desa Alas Malang, Banyuwangi"; M. Najich Chamdi, "Hak waris janda dalam tradisi masyarakat osing di Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2008); "Kabupaten Banyuwangi," dalam *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 10 Agustus 2023, https://id.wikipedia.org/w/index.php?title=Kabupaten_Banyuwangi&oldid=23994193.

⁴ Rizal dan Walida, "Apokaliptik Sastra Dalam Tradisi "Kebo-keboan" Desa Alas Malang, Banyuwangi"; SCHELER, "NILAI-NILAI DALAM RITUAL "KEBO-KEBOAN" SUKU USING BANYUWANGI PERSPEKTIF"; Ahmad Kholil, "Kebo-keboan" dan Ider Bumi Suku Using: Potret Inklusivisme Islam di Masyarakat Using Banyuwangi," *EL-HARAKAH (TERAKREDITASI)* 13, no. 2 (2011): 169-96; Novi Anoeграjekti, "RITUAL "KEBO-KEBOAN": Membaca Politik Identitas," 2014, <https://repository.unej.ac.id/xmlui/handle/123456789/14802>.



choice of the month of Shura was due to a message from Great-Grandfather Karti. In this case he once ordered to carry out the ritual in the month of Shura.⁵

In carrying out the "Kebo-keboan" ritual, the women prepare offerings consisting of different kind of traditional food (tumpeng, perasan air kendi, kinang ayu, aneka jenang, ingkung ayam). Apart from that, ceremonial equipment was also prepared. All existing offerings will be placed at every road intersection in the village. In the evening the youth prepared various kinds of crops such as bananas, sugar cane, cassava, corn, and so on. These plants were replanted along the village roads. After then, they also prepared water used as a tool to water the planted crops,⁶ There are three steps to organize the "Kebo-keboan" tradition, the first is to prepare room for the kebo-keboan tradition, and it must be done before the Suro month, exactly one month before. There also must be the chairman of the event, in Javanese terms it is called Javanese *rembugan*, which includes elements of the Village Head and all societies, as well as the Traditional Institution which will propose the candidate to be Dewi Sri and will carry out the opening ceremony. The Second is the main event, after the opening ceremony, an activity called mutual cooperation takes place by making the traditional "Kebo-keboan" which includes Dewi Sri's carriage as well as an entertainment stage. And celebration was carried out on the road in the village where all societies are sitting while waiting for Dewi Sri's carriage. In this event, the societies also perform worship and give charity to the orphans to avoid disease and disasters. The third is closing, after the entire celebration of the "Kebo-keboan" tradition completed, all societies clean up whole village which then continued by organizing a *Wayang kulit* performance, this activity consist of storytelling about Dewi Sri which provides an overview of the form and prosperity of farmers in the dimensions of traditions and customs celebrations. Apart from that, the performances also include dances and other folk

⁵ Lestari, "UPACARA ADAT "KEBO-KEBOAN" DESA ALAS MALANG KECAMATAN SINGOJURUH KABUPATEN BANYUWANGI (SUATU KAJIAN EKONOMI, SOSIAL, BUDAYA DAN RELIGI MASYARAKAT USING)."

⁶ Efendi dan Farida, "Aktualisasi Nilai-nilai Pancasila dalam Upacara Adat "Kebo-keboan" (Studi Kasus Upacara Adat "Kebo-keboan" Alasmalang); Ika Arum Cahyani, Toto Bara Setiawan, dan Erfan Yudianto, "KEKONGRUENAN DAN KESEBANGUNAN PADA PERANGKAT UPACARA ADAT "KEBO-KEBOAN" ALASMALANG," *Kadikma* 9, no. 3 (2019): halaman 139-47; Maulfi Syaiful Rizal dan Vina Walida, "Apokaliptik Sastra Dalam Tradisi "Kebo-keboan" Desa Alas Malang, Banyuwangi," *Sutasoma: Jurnal Sastra Jawa* 8, no. 2 (2020): halaman 146-55; Ayu Widyastuti, "Legenda Dewi Sri: Representasi Perempuan Dalam Upacara Adat "Kebo-keboan" Di Desa Alasmalang, Banyuwangi," 2012.



entertainment as a form of love for the arts and culture and traditions existed in their homeland.

This study uses a sociological approach to Islamic law. By looking at the results of legal *ijtihad* and looking at the social politics that were present in the midst of the formation of *ijtihad* in the sense of tradition. In this context, it is urgent to carry out a sociological approach in the study of Islamic law, not only covering contemporary Islamic legal problems, but also problems of classical Islamic law, as argued by David S. Powers. Powers demonstrates how the Islamic law of inheritance is understood differently by people today, for it has shifted from what existed at the time of the prophet and the great companions .⁷

The enactment of a sociological approach in the study of Islamic law is valuable for understanding deeply the social phenomena surrounding Islamic law, so that it can help deepen understanding of doctrinal Islamic law and help in understanding the dynamics of Islamic law. The sociological approach to Islamic law departs from the concept of Islamic studies. The sociological approach in Atho' Mudzhar's view is closer to the study of the sociology of classical religion than the sociology of modern religion, by the reason that the study of Islam from a sociological perspective studies the reciprocal relationship between religion and society.⁸

Atho' Muzdhar contended that, there are five important themes in the field of sociology of Islamic law; First, is the study of the influence of religion toward social change, this theme reminds us of Emile Durkheim's study as to social function of religion. Second, a study of the influence of social structures and changes on the understanding of religious teachings and religious concepts, such as a study of how Kufa urbanism has produced legal differences regarding *qaul qodim* and *qaul Jadid*. Third, study about the level of community religious practice. Islamic studies with a sociological approach also evaluate the spread of religious patterns and the extent to which religious teachings are practiced by society through observations and surveys. Fourth, study about the social patterns of rural Muslim communities, such as the social patterns of urban and rural Muslim communities, patterns of social relations

⁷ "Goodreads," diakses 9 Juni 2023, <https://www.goodreads.com/book/show/44072157-the-lost-art-of-scripture>.

⁸ Jeff Manza, "Sociology for Beginners," *Annual Review of Sociology* 49 (2023); Ian Robertson, "Sociology," (*No Title*), 1987. Halaman 34.



between religions in a society. Fifth, study of social movements that carry ideas that can weaken and support religious life.⁹

The Mystical Reasoning in The Tradition of Kebo-keboan Based on Sociological Dimension of Islamic Law

Reasoning in religion cannot be separated from human life. In several sources there are many meanings of reasoning, in the Indonesian dictionary,. One of them is reason which is defined as "always", the second is "consideration" (good and bad), and the third is defined as "activities that enable people to think logically and think systematically". In more comprehensive development we must distinguish between reason and logic. An expert argued that logic is more complex than reason, because logic is explained using scientific explanations. Various literature clarifies that reasoning is inversely proportional to the study of sensory observations or instincts.¹⁰

The developments that occur today are very diverse, for example in Islamic studies. In historical facts, Arkoun, with his criticism of Arabic reasoning and with this thought, dismantled the existing discourse very well, while Muhammad Abid al-Jabiri, criticized Arabic reasoning by carrying out and fanning the discourse of Islamic thought using an epistemology that produced bayani reason, irfani reason. and natural reason. Ali Harb, by introducing critical reasoning in his text, he criticizes the previous expert. By dismantling the two experts as he has explained in his study.¹¹

It can be concluded that reason in this case is reason that is subjective of a person or a group of people. Wardatun Nadira added that it includes to subjective reasoning and objective reasoning. therefore, this reasoning ability will not be affected by the differences of ethnicity,

⁹ S. H. Serlika Aprita, *Sosiologi Hukum* (Prenada Media, 2021); Soerjono Soekanto, *Kegunaan sosiologi hukum bagi kalangan umum* (Citra Aditya Bakti, 1992); Nur Syam dan S. Maryam Yusuf, "Islam Dan Pancasila Dalam Pertarungan Ideologi Dunia: Perspektif Sosiologis," *Dialogia: Jurnal Studi Islam Dan Sosial* 18, no. 1 (2020): halaman 100-125; HM Ridwan Lubis, *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Islam* (Kencana, 2017).

¹⁰ Semi Atar, "Anatomi Sastra Bandung" (Angkasa Raya, 1993); Atar Semi, "Anatomi Sastra Bandung," *Angkasa Raya*, 1993; Atar Semi, "Anatomi Sastra Padang" (Jakarta: Angkasa Raya, 1988).

¹¹ Mohamad Farid dan Eliana Eliana, "KRITIK NALAR ISLAM M. ARKOUN," *Jurnal Kajian Hukum Islam* 4, no. 1 (2017); Muhammadun Muhammadun, "Kritik Nalar Al-Jabiri; Bayani, Irfani dan Burhani dalam Membangun Islamic Studies Integrasi-Interkoneksi," *Eduprof: Islamic Education Journal* 1, no. 2 (2019): halaman 133-64; Irwan Masduqi, "Kritik Nalar Arab dalam Perspektif Abid al-Jabiri," *Tribakti: Jurnal Pemikiran Keislaman* 20, no. 1 (2009).



social status and so on, in conclusion that everyone has right to use this reasoning to discuss a certain phenomenon that exists in society. Meanwhile, subjective reasoning is reasoning that is formed from the existential background of a human passing through historical facts and this reasoning is what the experts above pay attention to.¹²

In religious behavior, reason is crucial in understanding and realizing religious teachings. There are those who understand it by approaching the study dogmatically, there are those who use a more rational approach and there are also those who approach it more sociologically and anthropologically. Especially if the religion exists in a society that has strong customs with ancestral culture that is deeply rooted in the existing society. One example is the customs of the Osing Banyuwangi community, where there are many kinds of community customs. For example, colong marriage, the concept of the inheritance of the Osing widow, "Kebo-keboan" and the concept of "gredoan" in the traditional traditions of osing in Banyuwangi. Returning to the context of reasoning, sometimes religion provides rational and irrational reasoning in understanding Islamic religious teachings. Likewise, there are Islamic teachings or Islamic values that use irrational reasoning in understanding existing cultural phenomena, for example in mystical reasoning in the context of traditional kebo-keboan celebrations in Banyuwangi.

In the "Kebo-keboan" tradition in the Osing Banyuwangi community there are traditional values and myths that use the Suro lunar calendar (muharram). This process is a series of activities carried out in the traditional "Kebo-keboan" event. There are four stages in the "Kebo-keboan" custom. The first is the preparation stage, the second is the main event, the third is the procession of custom and the fourth is the closing. The preparation stage is the process of planning activities and supporting activities, such as preparing equipment and ritual performers for the "Kebo-keboan" ceremony. The main is the process of carrying out the "Kebo-keboan" ceremony ritual which starts by welcoming guests to the Ider Bumi (name of event in Banyuwangi), the final stage is ended by plowing of the rice fields by buffalo and planting rice seeds in the rice fields..¹³

¹² Nadhiroh. Halaman 246-73

¹³ Lestari, "UPACARA ADAT "KEBO-KEBOAN" DESA ALAS MALANG KECAMATAN SINGOJURUH KABUPATEN BANYUWANGI (SUATU KAJIAN EKONOMI, SOSIAL, BUDAYA DAN RELIGI MASYARAKAT USING)"; Damayanti, "Mitos dalam upacara adat "Kebo-keboan" masyarakat osing di desa Alasmalang kabupaten Banyuwangi"; Kholil, ""Kebo-keboan" dan Ider Bumi Suku Using"; Bachrul Ilmi dan



There are several myths in the "Kebo-keboan" ritual, the first is the sacred story about the goddess Sri. Second, about spells, and third, myths about protective kings. The story about Dewi Sri is believed by the people of Osing, Alas Malang Village, Banyuwangi since pageblug (Pandemic). Finally, a respected elder in the village of Alas Malang named Buyut Karti meditated on one of the rocks located on the hill. The stone is *loso* stone. While meditating, Karti's great-grandfather got the message that residents in the village of Alas Malang were told to carry out a prosperity ritual, if the villagers held this ritual every year they would be given safety and gain prosperity from an abundant harvest. The spells in the kebo-keboan ceremony consist of the *peras kerbau* and the *ijab qobul* (name of spell). The myth in these spells are believed to be a protector and repellent for the people of Banyuwangi. The myth of the protector king is symbolized by a stone in the village of Alas Malang. The four stones include the dragon stone, *loso* stone, coral stone and elephant stone, the four stones include to the myth in ceremony of the "Kebo-keboan" because they are located in all corners of the village.¹⁴

There is always trust in every ritual event carried out by the people of Alas Malang, Banyuwangi, in the kebo-keboan event, they instill five things. First, belief in the supernatural, second, supernatural myths believed to provide guidance for life today, third, myths are a source of knowledge, fourth, as a means of education, and fifth, as a source of cultural tourism development. In this dimension, the mystical reasoning is believe in supernatural things. It is mentioned in the Al-Quran that we have to believe in supernatural things with a tendency towards belief that supernatural reasoning in the form of mystical reasoning in the existing study of "Kebo-keboan" has Islamic values. Then, the form of reasoning of belief in genies who provide protection to the village of Alas Malang, Banyuwangi, which is carried out by Muslim residents in the traditional kebo-keboan ceremony, shows a mystical reasoning with Islamic nuances.

Tamara Andriani Salim, "Knowledge Preservation of the Mystical Cultural Legacy of "Kebo-keboan" Alasmalang," *UI Proceedings on Social Science and Humanities* 3, no. 1 (2019). Halaman 78.

¹⁴ Ilmi dan Salim, "Knowledge Preservation of the Mystical Cultural Legacy of "Kebo-keboan" Alasmalang"; Rizal dan Walida, "Apokaliptik Sastra Dalam Tradisi "Kebo-keboan" Desa Alas Malang, Banyuwangi"; Cahyani, Setiawan, dan Yudianto, "KEKONGRUENAN DAN KESEBANGUNAN PADA PERANGKAT UPACARA ADAT "KEBO-KEBOAN" ALASMALANG"; Widyastuti, "Legenda Dewi Sri"; Kholil, "Kebo-keboan" dan Ider Bumi Suku Using"; Anoegrajekti, "RITUAL "KEBO-KEBOAN"; Yuli Kartika Efendi dan Umi Farida, "Aktualisasi Nilai-nilai Pancasila dalam Upacara Adat "Kebo-keboan" (Studi Kasus Upacara Adat "Kebo-keboan" Alasmalang)," *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 7, no. 3 (2021): halaman 159-64; FILSAFAT MAX SCHELER, "NILAI-NILAI DALAM RITUAL "KEBO-KEBOAN" SUKU USING BANYUWANGI PERSPEKTIF," t.t.; Nuryansah Wahyu Utomo, "Dari Ritual Menjadi Festival: Proses Komodifikasi Ritual "Kebo-keboan" Desa Alas Malang Sebagai Bagian Dari Pengembangan Pariwisata Kabupaten Banyuwangi" (PhD Thesis, Universitas Brawijaya, 2017). Halaman 89.



Conclusion

Indonesia is a large nation with a diverse culture. Indonesia has two types of cultural systems, namely national and local ethnic cultural systems. The national cultural system is relatively new and is still in the process of being formed. This system applies generally to the entire Indonesian nation, but at the same time it is outside the ties of any local ethnic culture. These values have an Indonesian flavor because they are combined with other values which are derivations from old cultural values found in various local cultural systems. The local cultural system, known as local wisdom, is basically the basis for the formation of national identity. Local wisdom is what will make a national culture have strong roots in society

There are several Islamic values in the "Kebo-keboan" tradition, they are the study of *hablum mina al-nas* (to love people) and *hablum mina al'alam* (to love nature), where "Kebo-keboan" provides space for awareness in farming with traditional dimensions that do not damage the earth, and giving charity or cleaning up village, where there are elements of deliberation and mutual cooperation existed in Islamic values, as well as belief in the supernatural as mentioned in Al Qur'an. In Hablu Minannas Study, it is a dimension of mutual respect between humans by working together to protect nature and the clean up the village, whereas with the concept of *hablum mina al'alam* it is about protecting the earth and existing environment because the "Kebo-keboan" custom is a tradition of preventing viruses and other kinds of dangers that exist and come to the village, if the condition of the village in the view of nature is clean and sustainable, humans and nature synergize each other in maintaining the sustainability of the environment and nature, then disasters, natural damage and disease will not come to the village, here Islamic values regarding the relationship between humans, God and nature are intertwined and compatible, the verse of the Qur'an regarding the study of protection about nature can be found in the Al-Quran, Surah Al-Baqarah verse 205 stated that And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief. (QS Al-Baqarah 205) simply, when he turns away (from you) he walks on the earth to cause damage to it, and destroy the plants and animals, and Allah does not like destruction.

This paper provides an overview of how the process in the history of the "Kebo-keboan" tradition between one region and another in Banyuwangi which is completely different in



implementing this tradition, in Kemiren village this tradition is also carried out without parade, while in Alas Malang. This ritual has a festive and sacred dimension in one period of time, “Kebo-keboan” tradition contains more mystical dimension with supernatural explanations. Thus, it provides space for Islamic legal sociology provides legitimacy that there is something that can be explained with ratios. and some are only viewed as a traditional heritage that needs to be respected in the dimension of traditional rituals that exist among people in Banyuwangi.

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Transliteration

Arab	Indonesia	Arab	Indonesia
أ	a	ط	th
ب	b	ظ	dh
ت	t	ع	‘
ث	ts	غ	gh
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dz	م	m
ر	r	ن	n
ز	z	و	w
س	s	ه	h
ش	sy	ء	’



ص	sh	ي	y
ض	dl		