

Development of Social Skills based on Local Wisdom in the Osing Community of Kemiren Village Banyuwangi, East Java

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Abstract—This study explores how the Osing community in Kemiren Village Banyuwangi, East Java aims to identify how the Osing community's social skills are formed. The variety of culture and arts that exist in the community, forms the social skills of every citizen in Kemiren Village from an early age. This research is part of the development of attitude competence in social studies learning, namely the needs analysis stage and the conceptual model. The research subjects were the Osing tribal community as many as 15 people who knew exactly the development of the Osing Village. This study uses a questionnaire, observation guidelines and interviews as a data collection tool. The research method used is phenomenology. The data were analyzed by qualitative descriptive analysis which was analyzed by descriptive analysis. The results show that social skills are formed from traditions, customs and cultures such as salvation. In addition, the arts sector also contributes to the development of social skills because art is a form of cultural heritage that must be preserved.

Keywords—social skills, osing community, local wisdom

I. INTRODUCTION

One of the life skills that must be possessed by students is to have social competence [1]. The social competencies possessed include collaboration, flexibility, adaptability and social skills [2,3]. Social skills are a person's ability to communicate with others so that they can lead that person to achieve success in social life in society. The goal is to have social skills to make it easier to socialize with the surrounding environment. The environment is one of the most dominant factors in influencing the way people communicate. Communication in each region in Indonesia will be different in terms of language, ethics, and way of speaking.

The results of research on social skills found the fact that someone who has high social skills is one of the requirements in job recruitment. Social skills are defined as a set of abilities

used by a person to interact and communicate with one another [4]. Social skills are behaviors that encourage positive interactions with other people and their environment. So far, research on social skills has been mostly carried out in primary and secondary education, which shows that several aspects of social skills increase, including empathy, controlling anger, introducing oneself, offering or asking, being able to communicate, giving or receiving praise, listening quietly when the teacher explains. lessons, do schoolwork well, do what the teacher asks, participate in groups, be generous, negotiate and solve problems [5-7].

Social skills can be learned through various ways such as classroom learning, training, habituation by example, arts, traditional games and local cultural values [5,8-10]. Local cultural values that exist in indigenous peoples are national treasures even though they have begun to be neglected because they are considered not modern. The results of the study show a picture of the indigenous people of Kampung Kuta who have high social solidarity, a culture of mutual cooperation, deliberation and harmony [11]. In the Balinese transmigrant community in Lampung, the Balinese language as a communication tool is maintained to work together, communicate and identify themselves [12]. Social values in a tradition are believed to be used as social controllers, such as at the *Susuk Wangan* traditional ceremony in Wonogiri symbolizing mutual cooperation and kinship [13]. The nature of mutual cooperation and kinship is also shown by the Osing community in Kemiren Village, which is shown by the customs and culture that are carried out such as village clean rituals, barong art, traditional games, village structuring patterns and inter-religious togetherness [14-16].

This study aims to reveal the values of communication, interaction and socialization in the Osing community in Kemiren Village. Kemiren Village is located at the western end of Banyuwangi City and is bordered by Banjarsari Village, which is a highland located on the slopes of Mount Ranti. The

Kemiren community is more than 3,000 people with the majority working as farmers. The method used is phenomenology by conducting interviews with the main informants, namely the head of adat, social studies teachers and local cultural experts. The results of the interviews will be interpreted from a psychological point of view so that they can see a positive relationship between participants. Researchers act as interviewers and observers so that observations are carried out simultaneously with interviews. After that, a focus group discussion was held with representatives of indigenous peoples by asking open-ended questions that could answer the research objectives.

Based on empirical evidence about social skills and communication patterns in various cultures, the purpose of this study is to describe the ethnopedagogy of social skills based on local culture in the Osing Community of Kemiren Village, Banyuwangi.

II. RESULTS AND DISCUSSION

A. Traditions and Customs

Based on the results of an interview with the Chief of the Osing Tribe that administratively Kemiren is one of the village areas of 9 villages in the Glagah District, the population is very dense. The area is narrow, but many have traditions and various customs and cultures that are unique and strange, both in the form of the *Labuh Nyingkal*, *ngrujaki*, *pitonan*, *slametan suwung*, *tumpeng serakat*, *Tumpeng Sewu*, *ngaturi dahar*, *ngirim do'a*, *nyukit lemah*, *sedekah sepasaran*, *sedekah selapan*, *sedekah tahunan*, *sedekah pendak*, and *slametan siraman*. Preservation of customs and culture is still maintained even in the midst of progress. The following is an excerpt from the interview with the Suh Customary Chief:

"So, the children of the kemiren community, in the midst of the progress of the times, also follow the progress of the pack, in addition to the progress of the present era, they still hold tightly to the preservation of customs and culture, because they are told that it is an ancestral heritage or heritage, sir, always guarded, usually students are asked about religion and culture. There is no problem with religion and culture here, sir, because the people of Kemiren have a high tolerance. So, religion is also not brought into culture and culture is not brought into religion".

Regarding the tolerance between religion and culture, the researcher interviewed mosque administrators. And asked about people's lives related to the Islamic religion which is mostly adopted by the Osing people with Osing culture. Sur answered this as follows:

"Previously, we were going to talk about adat issues, if religion is a prerogative right, it can't be changed, it can't be added, reduced, let alone removed. Although there are differences between customs and religions, harmony is maintained. Customs and culture are maintained, but carrying out religious orders is also carried out"

Based on the results of the FGD with the community, it was revealed that the Kemiren traditional village is the Osing of Banyuwangi because in Banyuwangi there are 9 Osing Community Districts at which research was conducted, which one deserves to be used as an Osing traditional tourism village, with the results of the study because of the similarities in customs, as well as the language. which is still strong and always maintains and preserves so that it was made the Osing traditional cultural village in Banyuwangi in 1996 by the Governor Basofi Sudirman. Kemiren can be likened to togetherness and mutual cooperation while maintaining customs, arts and culture. The existing traditions are mutual cooperation, harmony-merukuni, mutual help and maintaining ancestral messages because they are still firmly entrenched in the Osing community, if you violate the customs and habits of the Osing community, it will have a bad impact on your own life.

Based on observations in the field, there is an inscription at the village entrance about the meaning of kemiren, as shown in the following figure 1:



Fig. 1. The village entrance about the meaning of kemiren.

It is written: "Kemiren Village comes from the words candlenut and durian. Where in the past this place grew a lot of candlenut and durian trees. Kemiren Village is inhabited by the Osing Tribe, which is the original Banyuwangi tribe or the remnants of the Blambangan Community. The first village head was named Walik who took office in 1857. Kemiren village has many unique features ranging from customs, traditions, arts, culinary arts, as well as the lifestyle of the Osing people who still maintain traditional traditions from the past. – soul of osing Kemiren.

Traditions that are still routinely carried out by the Osing community include:

Labuh Nyingkal is the activity of starting plowing a field with a plow pulled by two cows or buffalo. Before starting, the Osing community farmers gave alms with the salvation of tumpeng and pecel pitik to be eaten together with neighboring

farmers. The procession begins with the reading of a prayer asking Allah SWT to be given safety, health and sustenance in doing work. Labuh nyingkal is followed by the tradition of *labuh tandur* (Read: starting to plant), the *Ngoret* Tradition (Read: Sowing the Seeds), and the tradition of post-harvest salvation.

Ngrujaki is an activity when the rice begins to bear fruit where farmers pray, give alms and eat together. *Ngerujaki* comes from the word *rujak* which consists of fruits doused in spices made from palm sugar, the *rujak* is placed in the corner of the rice field as a symbol of giving glory to Dewi Sri (Dewi Padi) who is pregnant

Tumpeng Sewu usually held on every Monday and Friday night in the month of Dzulhijah, but because it is the main characteristic in Kemiren Village, this activity is also used as an annual agenda. The ritual is carried out by all residents with approximately 3000 *tumpeng* held in front of people's houses from north to south and west to east. This activity begins with the taking of the "Blue Fire" from the crater of Mount Ijen by the Traditional Chief of Kemiren Village which aims to light a row of thousand torches installed in front of people's homes. At the time of taking the blue fire, all residents dry the traditional mattresses (*Adat Mepe*), which are red and black. The red color has a meaning, everyone who is burdened with responsibility, must have the courage to fight, and the black color connotes the youth patriots not to be covered by dirty images, bad thoughts must be removed. *Mepe custom* means to rid oneself of the bad things that have been done for one year. In the evening all residents were entertained with various traditional arts and read *Yusuf's lontar* all night long. The *Tumpeng Sewu* ritual is an event for alms and hospitality, especially for Kemiren residents and generally for newcomers and travelers.

B. Interaction Pattern

The interaction pattern of the Kemiren community can be seen from the existing houses that always have a terrace as a space to interact with other people. The researcher walked around the village, and had a chance to stop by the house of one of the residents (although at first, we thought it was a shop), and the reception of Mr. Ser and Mrs. Jan was very good. When the researchers arrived, the atmosphere at the house was quite crowded with guests because Mr. Ser had just returned from Umrah, and everyone welcomed us well. We chatted on the large terrace of the house like a room to receive guests, and the host greeted many who passed in front of his house. Interaction between residents is well established with the presence of a terrace in front of the house, so that communication between residents runs smoothly (See in figure 2).



Fig. 2. Interaction between residents of a terrace in front of the house.

Interaction is also carried out in the cultural tourism zone which is a meeting place for residents and guests who are greeted with musical music adapted to the traditions of the Osing Community. In the cultural tourism zone, there are rows of neatly arranged houses, with the same pattern, there is a terrace in front of the house, then the indoor space and the back of the kitchen are open, this is intended so that there is no partition between residents and residents and their neighbors.

Daily communication is carried out in the Osing Deles language which has an Osing *Thothok* accent (original). It is a habit for Osing residents to always greet and ask questions, which shows hospitality to other people from the same village as well as newcomers. Greetings like "*e kang, mampiro sulung, arep nyang endi riko??*" (Mas! Stop first, "Mas where are you going?") is an utterance (sentence) that is often used in daily communication that is often thrown from Kemiren residents. The dialect used by the Osing tribe is the Ngoko Javanese dialect (rough) which is a common thing to say and is the identity of the original Osing Deles people. Since the first, the Osing tribe was not fluent in Smooth Javanese because it was not in accordance with the character that was open and straightforward.

One of the cultures related to social interaction is the *Melabot* culture which means helping or helping fellow human beings, both in any activity that can be assisted and able to be carried out or carried out. The culture of *melabot* is always carried out with a happy and cheerful heart because it can help and work together with friends, neighbors or other people. There are three stages in the *melabot* activity, namely *kebat-kebat* (installation of terob and opening of non-permanent walls and preparation of cooking for dishes). In the *kebat-kebat* activity, the *jenang abang* salvation is carried out. The next activity is *gawe* activity which is the core activity of *melabot* which can last for 3-6 days. The third stage is the *tangkeb-tangkeb* stage, which is the closing period of the party activities and the *separasan* salvation is held by presenting a *tumpeng*

serakat which is read with prayers. *Tangkeb-tangkeb* events can last for 44 days and then close with "eight days"

C. Art

The arts that exist in the Osing community are diverse and have certain meanings related to harmony in society and become a guide in behavior. Some of the arts that are still preserved in Kemiren Village include *angklung* art, *gandrung* art and *barong* art. The art of *angklung* from Kemiren Village started with farmers who were guarding the fields while beating bamboo segments and singing to voice their gratitude to God who had given his grace. *Angklung* from Kemiren Village is different from *angklung* from other regions and consists of four types of *angklung* namely *Caruk*, *Bumbung*, *Paglak* and *tari* with their respective uses and philosophies. The *angklung* that is most often used is the *angklung paglak* which is played by village farmers at harvest time as a form of gratitude for the gifts given by God. Here's a figure 3 of *angklung paglak*.



Fig. 3. Angklung paglak.

Another art that is still being played is the *gandrung* art which is a dance and song that is often played when there is a party. The most popular *Gandrung* dancer from Osing Village is Mbok Temu who has danced since 1969 and won the "Kartini Indi Women in 2013" award. *Gandrung* has the meaning of being fascinated, namely being fascinated by the goddess of rice who brings prosperity to the community so that it was initially played when the harvest was finished as evidence gratitude. *Gandrung* dance teaches manners to the audience.

The next art that is still often played is the *Barong* Art which tells the *lakon tani* and *lakon basah*. The *lakon tani* tell about the diligent and successful village farmers, while the *lakon basah* tells about the life of the foreman during the Dutch

colonial period. The meaning and meaning of *Barong* can be seen in the following table 1:

TABLE I. MEANING OF BARONG

| Letter | Meaning |
|--------|--|
| B | <i>Barang yang baik</i> , good behavior |
| A | <i>Apik</i> (read: good), good things |
| R | <i>Rumaten</i> (read: <i>jaganen</i>), <i>raksanen</i> , the qualities of good deeds that one already has |
| O | <i>Ojo</i> (read: don't) |
| N | <i>Nakal</i> (read: don't like to do evil or naughty) |
| G | <i>Gubaban</i> (read: <i>ngapusi</i>); do not lie. |

Based on the meaning of each letter that forms the word *Barong*, it can be concluded that the Art of *Barong* teaches us to behave well, have good qualities and not be naughty and deceitful.

III. CONCLUSION

The results show that social skills are formed from traditions, customs and cultures such as salvation. In addition, the arts sector also contributes to the development of social skills because art is a form of cultural heritage that must be preserved.

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