



Tumpeng Sewu: Osing tradition as cultural material in social studies learning

Kartika Dwijayanti

Faculty of Social Science, Universitas Negeri Malang
Malang, Indonesia, 65145
kartika.dwijayanti.2007416@students.um.ac.id

Nailyviatul Mazdha Khirani

Faculty of Social Science, Universitas Negeri Malang
Malang, Indonesia, 65145
nailyviatul.mazdha.2007416@students.um.ac.id

Noveka Suti Wijayanti

Faculty of Social Science, Universitas Negeri Malang
Malang, Indonesia, 65145
noveka.suti.2107416@students.um.ac.id

Ra'i Anisa Samia Wahyi Putri Ependi

Faculty of Social Science, Universitas Negeri Malang
Malang, Indonesia, 65145
rai.anisa.2107416@students.um.ac.id

Abstract

This study aims to explore social studies teaching materials based on the Tumpeng Sewu tradition of the Osing tribe. A qualitative approach was used by conducting interviews with informants and strengthen by relevant previous research. The results showed that the culture of Tumpeng Sewu became one of the hereditary cultures of the Banyuwangi people, especially the people in Kemiren Village. This culture is a culinary festival of Tumpeng Sewu in a traditional clean village ritual in Kemiren Village, Banyuwangi. This traditional ritual is carried out by the Osing ethnic group and is held every year by serving food dishes as a form of their traditional tradition. This custom may be great in attracting tourists and improving the economic aspects of the community. The culinary festival is an annual program of the Banyuwangi government which has been held from 2015 to 2019, even though it is hindered by a pandemic, this ritual continues even though the procession is slightly different. The contribution of this research is used as cultural material in social studies learning which refers to literacy studies and interviews with resource persons.

Keywords: *Social Studies Teaching Materials, Minister of Culture, Kemiren Village*

Received: 12-2022; Accepted: 01-2022, Published: 04-2023

INTRODUCTION

Indonesia has a variety of cultural diversity that develops in the lives of its indigenous peoples. This is a form of national wealth which is continuously held and is believed to be down and down as a justified thing. Apart from the various mystical elements that exist, diversity can be used as a study in social studies learning that can be internalized in the character of students.

Character training of students includes all fields of study and focuses on teaching and political education. The study of social sciences includes various definitions, data, events, to generalizations that are integrated with the community. Through social studies learning, students are guided to become democratic, responsible, and honorable world citizens. This is an attempt to find alternative solutions to address the increasingly worrying impact of globalization (Safruddin & Ahmad, 2020).

The implementation of social studies learning in the globalization era is very important to strengthen the ability to think in the progress of science and technology as the statement by Wilson (1997), technological advances as a result of human culture based on life, community, and the environment. Social studies education plays an important role in passing down culture to continue the future by the nation's aspirations.

In connection with tradition, the religious system of Javanese indigenous people has a small but formal small ceremony, not dramatic, and almost contains secrets, called *Slametan* (sometimes also called *Kenduren*). *Slametan* is the Javanese version of the most common religious ceremony in the world, a communal party. Just like in almost all places, the ceremonial activity developed the mystical and social unity of those who participated in it. *Slametan* can be held to respond to almost all events that want or will be commemorated, redeemed, or sanctified. These events, among them, namely birth, death, marriage, move to residence (house), magic, harvest, having a bad dream, changing the name of someone, opening a factory, sick, asking the spirit of village guards, circumcision and the beginning of a political meeting, and Various things can be the reason for holding *Slametan* (Geertz, 2013). Banyuwangi has a variety of traditions, and characteristics as ethnic groups found in Banyuwangi, used in Kemiren Village have a variety of traditional cultural forms and traditional ceremonies that are uniquely carried out for generations, namely the tradition of *Tumpeng Sewu*.

The tradition of *Tumpeng Sewu* is one of the traditional rituals with the presentation of food dishes, namely *Tumpeng* as a symbol of the tradition they run. Food is an important aspect of human existence therefore food plays an important role as an element of ritual, ceremony, and religious activity (Indiarti, 2015). *Tumpeng Sewu* comes from the village activities called *Slametan* that they believe that the activity is carried out as a gratitude to God for the abundance of crops and as a clean ritual of the village so that it is always under His protection.

In this regard, the implementation of local cultural values in social studies learning can be studied, namely perennials. Perennialism views education as an important process in the

Tumpeng Sewu: Osing tribe tradition as cultural material in social studies learning

inheritance of cultural values. Cultural values possessed by the community must be transformed in education, so that it is known, accepted, and can be lived by students. Perennialism views that the value born in the past is valuable to be passed on to the younger generation.

In social studies education, cultural transformation does not mean indoctrination of the values contained in it, but rather studies logically, critically, and analytically so that students can solve the problems they face in real terms. Social studies education was not in the past, but social studies education also could not ignore the future. Social studies education must accommodate all the needs of students, both inheritance of cultural values, and intellectual development, and prepare students for a better future. This can be done by developing teaching materials in learning.

Several previous studies stated that teaching materials based on local values succeeded in inherent cultural values to students (Daryanti, 2021). This is because, revealed that teaching materials are a collection of knowledge that will be consumed by students through fun learning (Iskandarwassid & Sunendar, 2008; Syaharuddin et al., 2020). This shows that students tend to understand the benefits of teaching materials or resources after learning them. Teaching materials can channel signals, can activate the emotions, feelings, and desires of students so that they can inspire students to build a learning process (Filgona et al., 2020; Puspitarini & Hanif, 2019). Thus, the writing of this article aims to explore teaching materials by studying cultural values in the tradition of the Osing tribes as cultural material in social studies learning.

METHOD

The qualitative approach was employed with ethnographic design. It was chosen because it was considered to be able to express a complete and detailed understanding of the background of the phenomenon discussed (Creswell, 2015). While the ethnographic design was chosen because it was considered to be able to explore the behavior and problems faced by certain ethnic groups (Emzir, 2008).

Primary data collection is carried out through in-depth interviews with the indigenous people of Osing Banyuwangi. While secondary data collection is carried out through the literature analysis in the order of data collection by documenting, checking various libraries, and analyzing as a source of research and other sources that can be used as supporting the results of primary data collection (Zed, 2004).

The results of data collection were then analyzed using interactive data analysis techniques developed by Miles & Huberman (Miles & Huberman, 1992). Data analysis using this model is carried out continuously starting from the collection, reduction, and presentation of data, to withdrawing verification and conclusions.

RESULT AND DISCUSSION

The philosophy of *Tumpeng Sewu*

Tumpeng Sewu is one of the cultures of the Osing tribe. This Osing tribe is one of the typical tribes of the Banyuwangi community. More precisely in the East Banyuwangi area, which is still thick with the peculiarities of the Osing tribe. The language used by the Osing tribe itself is Osing. As for the houses, there are still using the old traditional house. In addition, the Osing community has a livelihood for farmers and tourism. In the Osing tribe, various kinds of cultures are still applied by the surrounding community, one of which is *Tumpeng Sewu*. In addition to *Tumpeng Sewu*, there are also other cultures such as *Mepe Kasur*, *Arak-arakan*, and so forth. There is also a tourist village, precisely in Kemiren Village, Gelaga District, Banyuwangi. Since the time of Anas Regent, this village often holds a cultural festival. This is one way to preserve existing culture. In addition to the existence of the festival, the community itself also still adheres to and also prioritizes its customs. Therefore, this area is still strong in its culture and customs. In this case, they believe that the things they do will have a good impact, whereas if they do not do or continue the customary culture or existing habits, then bad things can happen to them.

This *Tumpeng Sewu* was held in the month of *Dzulhijjah* before Eid al -Adha. This event was held simultaneously. And the peak event at the time of sunset. However, before the event began there were various series of events, such as the Village Clean Event and Arak Arakan, then after that, the peak event was *Tumpeng Sewu*. This event was held in front of each resident's house by holding a mat along the road. Then placed a cone on it. Of all the concoction of the concoction in the cone, there is one type of the *Tumpeng Sewu*, the *Pitik Pecel* which is enjoyed together. The procession of the *Tumpeng Sewu* is divided into three stages, namely preparation, implementation, and also closing. Where in the preparation process is carried out in a meeting preparing the needs and also equipment to support the activity. Then the second stage is the implementation, this first implementation is carried out with a mattress, race, barong wine, and then *Slametan* or a *Tumpeng Sewu* event. And the last is closure. The event was closed with cleaning places made by the event. As explained above, this village is a tourist village that often holds a cultural festival. This began in 2016, and since then there was a culture of *Tumpeng Sewu*. After the *Tumpeng Sewu* Celebration, not only the village community participated in the activity, but many of the general public participated in enlivening this event. For this *Tumpeng Sewu* activity, every resident's house was issued a *Tumpeng*. But if there is one big family then they only issue one cone and enjoyed it together. The event was led by the village head or customary head with prayer together and after that eating together. To prepare a cone one in one house, there is no coercion. And keep doing it well without exception and inviting communities outside the village. This *Tumpeng Sewu* event is like an ordinary *Slametan* that was in the ancestors. And the name *Tumpeng Sewu* only existed in 2015. During the Pandemic period last year, this *Tumpeng Sewu* activity was still carried out but still with the existing health protocol. Every village must commemorate this event, where this event was held in the month of

Tumpeng Sewu: Osing tribe tradition as cultural material in social studies learning

Dzulhijjah, but in its implementation, it certainly was not together. Several villages have done it and have not yet carried out it.

The purpose of this event is to be one of the forms of gratitude for what God has given, this could also be called reducing the Reject of *Balak*. This tradition is considered special by the local community, this is because the community is still carrying out this tradition for generations and also this tradition is carried out so that residents remain harmonious. And as explained above, this *Tumpeng Sewu* activity is carried out as a ritual of the village clean village, by their beliefs. This is because the activities are carried out in conjunction with village cleaning activities. As explained above that in addition to cleaning villages, this *Tumpeng Sewu* has another function, namely to connect friendships between residents. This tradition is carried out based on the Osing community which still believes in mystical things. In this activity, there is a philosophical meaning of equipment in this *Tumpeng Sewu* event. Like *Pitik Pecel* which has the meaning of the desire to get good results. Then the tumpeng is meaningful so that the disaster or something that is not good is lost. *Sega Golong* has that meaning of what is being done is given smoothness. For the last, *Jenang Abang Putih* has a red meaning as a symbol of the mother and white as a symbol of the father.

***Tumpeng Sewu* as a Teaching Material for Social Studies**

Teaching materials are a guideline for teachers and students to achieve learning goals, as for teachers teaching materials, namely to direct all activities in the learning process and also the substance of competition that will be taught to students. As for students teaching materials function as guidelines in learning and also the substance of competencies that must be learned (Nasution et al., 2021). Therefore, it is important in the learning process to use teaching materials. At this time there are various kinds of teaching materials such as books, articles, and so forth. Therefore, with the presence of teaching materials based on local wisdom, the tradition of the Osing namely *Tumpeng* Osing is one of the teaching materials that can support social studies learning, especially for the VII class junior high school in the socialization and personality sub-theme in the 2017 curriculum. This teaching material will add to the attractiveness and interest of students to learn and can improve learning.

The combination of social studies learning with teaching materials based on local wisdom is very appropriate. This is the purpose of social studies learning itself, namely development, knowledge, and skills (Sariyatun et al., 2021). With this combination, students can analyze daily social activities and this is in line with the ideal concept that learning is not only through teachers and students. However, students become more active in analyzing and also integrating social values around them. Teaching materials based on local wisdom traditions of Osing *Tumpeng Sewu* is a learning tool that contains subject matter as outlined in print form. This teaching material contains the material for ideas, facts, concepts, principles, and rules regarding the socialization and personality sub-theme in social studies class VII classrooms that are adapted to the tradition of the Osing tribes and the provisions of the existing social studies subject matter.

Where in this case the tradition of the Osing tribe cone is a reference for the material used. As we know that in the tradition of *Tumpeng Sewu*, there are values of socialization and personality in it, as well as cooperation and harmony. Because in the tradition of *Tumpeng Sewu*, there are activities where the people help each other to carry out this *Tumpeng Sewu*. In addition, there is harmony in it, proven by this *Tumpeng Sewu* opening to the public. From this, we can find out that ethnic Osing tribes do not distinguish ethnicity, race, and so forth. This is also a form of unity and unity between citizens. If studied further, this *Tumpeng Sewu* has many meanings and philosophy that reflects the socialization sub-theme, and therefore the tradition of this *Tumpeng Sewu* is considered quite relevant if used as teaching material in social studies learning.

This study produced teaching materials in the form of textbooks for class VII students with sub-themes regarding socialization and personality. As for the preparation of this teaching material, it is designed in a language that is easy to understand and also not monotonous that is using daily language but does not reduce the correct Indonesian rules. It is intended that the reader is that students are interested and easily understand the material delivered in the book. As for the more detailed specifications regarding the preparation of this teaching material that is there is an introduction, book cover, core part of the material, and also supporting parts such as concept maps, glossary, list of contents summary, and so on. Thus, this teaching material is expected to be accepted by all groups and can help educators and students in the implementation of learning activities, especially in social science lessons.

CONCLUSION

The procession of the *Tumpeng Sewu* is divided into three stages involving preparation, implementation, and also closing ceremony. The purpose of this event is to be one of the forms of gratitude for what God has given, this could also be called reducing the harmfulness or *Tolak Balak*. This tradition is considered special by the local community and they have been conducted for generations. The *Tumpeng Sewu* as a teaching material for social studies lessons, namely the presence of teaching materials based on local wisdom of the Osing *Tumpeng* Tradition, becomes one of the teaching materials that can support social studies learning, especially for junior high schools in class VII in the socialization and personality sub-theme in the 2017 curriculum. This teaching material will add to the attractiveness and interest of students to learn and can improve learning. The combination of social studies learning with teaching materials based on local wisdom is very appropriate. The purpose of social studies learning includes development, knowledge, and skills. With this combination, students can analyze daily social activities and they not only learn through teachers and students, but they could learn from the traditions and social customs.

REFERENCES

Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset: Memilih Diantara Lima Pendekatan* (3rd ed.). Pustaka Belajar.

Tumpeng Sewu: Osing tribe tradition as cultural material in social studies learning

- Daryanti, F. (2021). Values of Character Education in the Sirih Pinang Symbol: A Cultural Value of Coastal Society. *JPP: Jurnal Pendidikan Progresif*, 10(2), 292–297.
- Emzir, E. (2008). *Metodologi Penelitian Pendidikan Kuantitatif & Kualitatif*. PT Raja Grafindo Persada.
- Filgona, J., Sakiyo, J., Gwany, D. M., & Okoronka, A. U. (2020). Motivation in Learning. *Asian Journal of Education and Social Studies*, 10(4), 16–37. <https://doi.org/10.9734/AJESS/2020/V10I430273>
- Geertz, C. (2013). *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa*. Komunitas Bambu.
- Indiarti, W. (2015). *Kajian mengenai Desa Kemiren sebagai Penyangga Tradisi dan Kearifan Lokal Masyarakat Osing*. Lembaga Masyarakat Adat Osing-Rumah Budaya Osing.
- Iskandarwassid, I., & Sunendar, D. (2008). *Strategi Pembelajaran Bahasa*. Remaja Rosdakarya.
- Miles, B. M., & Huberman, A. M. (1992). *Analisis Data Kualitatif*. Universitas Indonesia Press.
- Nasution, Sarmini, Warsono, Wasino, & Shintasiwi, F. A. (2021). Using Coping Strategies of Informal Sector Traders Amid COVID-19 in Indonesia for Social Studies Teaching Materials on Realizing SDGs. *Journal of Social Studies Education Research*, 12(3), 144–174.
- Puspitarini, Y. D., & Hanif, M. (2019). Using Learning Media to Increase Learning Motivation in Elementary School. *Anatolian Journal of Education*, 4(2), 53–60. <https://doi.org/10.29333/aje.2019.426a>
- Safurudin, S., & Ahmad, R. (2020). *Pengembangan Bahan Ajar Pendidikan Ips Berbasis Kearifan Lokal Maja Labo Dahu Untuk Pembentukan Karakter Siswa SMP*. 1(2), 26–43.
- Sariyatun, Suryani, N., Sutimin, L. A., Abidin, N. F., & Akmal, A. (2021). The Effect of Digital Learning Material on Students' Social Skills in Social Studies Learning. *International Journal of Instruction*, 14(3), 417–432. <https://doi.org/10.29333/iji.2021.14324a>
- Syahrudin, S., Susanto, H., & Putra, M. A. H. (2020). Portrait of Community Economic Activities in The River as a Learning Resource on Social Studies with Local Culture-Based. *The Innovation of Social Studies Journal*, 1(2), 187. <https://doi.org/10.20527/IIS.V1I2.2095>
- Wilson, K. G. (1997). Science and Treatment Development: Lessons from the History of Behavior Therapy. *Behavior Therapy*, 28(4), 547–558.
- Zed, M. (2004). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.