

Social Changes of Osing Community and Its Contextualization as Social Learning Materials in Madrasah

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ABSTRACT

The Covid-19 pandemic has made people experience many changes in all aspects of life, from social, cultural and economic aspects. This situation is also experienced by the people in the Kemiren Banyuwangi Traditional Village. The majority of the people who live in Kemiren Village are indigenous people of Banyuwangi, commonly known as the Osing Ethnic. The pandemic has resulted in the community and traditional tourism in this village experiencing unplanned impacts and changes. The Osing Ethnic community in this village has also adapted to the New Normal Era in their daily life habits. The changes experienced by this community are used as a local context that is developed into a contextual study in social studies learning in madrasahs. It is goal-oriented to revive more meaningful social studies learning in madrasahs. This study intended to explain the social changes experienced by the Osing Ethnic of Kemiren Village in the New Normal Era and to see the contextualization with social studies material at the madrasah level. The research method used was qualitative research with a descriptive approach. Data collection techniques used were observation, interviews, and documentation. The results obtained provided a description that there were social changes that occurred in the Osing Ethnic Community of Kemiren Village, which include changes in lifestyle, changes in economic aspects, changes in traditional tourism, and changes in culture, all of which had an impact on the economic sector, tourism sector and the cultural sector in the Kemiren Village Traditional Area.

Keywords: Social change, Osing ethnic, New normal.

1. INTRODUCTION

Life in society is an important thing experienced by every human being, without a social life, humans will not be able to live alone because, in essence, humans are social beings who need relationships with other people. Society is a system that should change quickly or slowly. Change is a condition that causes a difference between the present, the past, and the future. Changes usually occur automatically in accordance with the growing interests of the community [1]. Every activity carried out by humans should cause a change because the purpose of doing an activity is to experience a change. This change involves several factors such as social, economic, cultural, and political factors [2].

Currently, society is faced with a condition that is different from usual, this condition is the first time experienced by humans on earth at the end of 2019 until now. What causes the current condition to be different from usual is because of a new outbreak called *Corona Virus Disease 2019* (Covid-19) or commonly abbreviated as Covid-19 [3]. This epidemic attacks animals, as well as humans who have symptoms such as SARS and

MERS, now the virus, is starting to spread throughout the world including Indonesia [4]. This indirectly brings the community to experience a change.

The spread of Covid-19 began at the end of December 2019 in Wuhan, China, and entered Indonesia in early 2020. This virus spread very quickly and took many lives. According to data reported by Kompas daily news on January 25, 2021, the number of patients suffering from Covid-19 has significantly increased from 9,994 patients to 999,256 patients. Meanwhile, cases of death caused by Covid-19 also increased by 294 people per day so that currently the number of patients who died from Covid-19 in Indonesia reached 28,132 people [5].

Several appeal steps have been issued by the government to the public in an anticipatory effort to the spread of the Covid-19 virus, which are as follows: practicing a healthy lifestyle so that the body's immunity is always maintained, wearing a mask when leaving the house or in public places to protect the body so that the virus is not susceptible to entering the body, maintaining cleanliness in the surrounding environment, prohibiting events that invite the public to cause crowds, increasing

the intake of water because water is a natural drink that is healthy for the body, and giving several recommendations which are usually called health protocols. The status of this virus has been determined by the government as a non-natural national disaster when referring to Article 7 Paragraph 2 of Law number 24 of 2007 concerning Disaster Management [6]. Therefore, the government strictly enforces sanctions for violators of health protocols. This is done in order to reduce the number of positive cases of corona which is always increasing.

As a result of this pandemic, social problems began to emerge, thus encouraging changes in people's social life. Humans are social creatures who need contact with others such as interacting in any case between individuals with other individuals. With the current pandemic, people find it difficult to carry out activities with other people. This is facilitated by the creation of a new order which is often called the *New Normal*. One of the Political Lecturers at Gajah Mada University, Sigit Pamungkas, said that the condition *New Normal* or what is called a new order in life was a new way of life for or a new way of carrying out life activities in the midst of the unfinished Covid-19 pandemic. Sigit explained that a new normal was needed by the community to solve problems in life in the midst of a pandemic [7].

The current state of the pandemic is something that has just happened and has spread to all parts of the world and even to remote parts of the country. Several districts, sub-districts, villages, and hamlets have also been affected by this pandemic. The impact of the pandemic was also felt by one of the regencies at the end of the island of Java, namely Banyuwangi Regency, one of the regencies that currently exists in the world of tourism. The initial entry of Covid-19 in Banyuwangi Regency, namely on March 29, 2020, this case started with one patient who was at the Blambangan Hospital tested positive for the coronavirus which resulted in Banyuwangi entering the red zone. Since then, the regent Azwar Anas has appealed to the public to comply with government recommendations and keep a distance [8]. So, this has an impact on the traditional village area in Banyuwangi where there are still many indigenous Osing people living here. This village is located right in Kemiren Village, Glagah District, Banyuwangi Regency. This village has been designated as Osing Tourism Customary Village based on the Banyuwangi Level II Regional Decree Number 401 of 1996 [9]. The potential developed in this village is the tourism sector based on traditional culture and customs. Kemiren village is indeed very famous for its characteristics which have a number of traditions, one of which is the *Tumpang sewu* Tradition, the Mepe Kasur Tradition, the Barong *Ider bumi* Tradition, the Nguyah Sirih Tradition, and so on.

The current pandemic conditions have resulted in several aspects in this village undergoing a change, both from the usual rituals and several other social aspects, resulting in changes. Social change in the midst of the life of the Osing Ethnic in Kemiren Village is contextualized as relevant social studies material as new material referring to basic competencies at the madrasa level 3.2 regarding socio-cultural changes of the Indonesian nation, this is one of the efforts to develop social studies learning that is more meaningful and close to conditions and student environment. The teacher is the spearhead in the successful achievement of a curriculum. Teacher readiness in teaching is very important both before teaching which includes making lesson plans, material to be studied, preparing teaching materials, and media [10].

2. METHODS

The research method is a scientific way of obtaining data with specific uses and purposes [11]. This study used descriptive qualitative research methods with the aim of understanding the overall phenomenon related to social changes that occurred in the Osing Ethnic Community located in Kemiren Village in the era *New Normal* and were appropriate to describe how research problems occurred so that using qualitative research might describe the results of research comprehensive and deep. This research was later contextualized as material in social studies subjects at the madrasah level. Sources of data in this study were grouped into two types of data, namely primary data and secondary data. This study used three techniques to collect research data, namely observation, interviews, and documentation. Meanwhile, to analyze the data, the theory of Miles and Huberman was used. Proof of data validity used triangulation of sources and techniques.

3. RESULTS AND DISCUSSION

Kemiren village was a place that was used as the object of research. This village was located in Glagah District, Banyuwangi Regency. Kemiren was one of the traditional tourism villages in Banyuwangi, located strategically towards the Ijen crater. Kemiren Village had an area of 177,052 Ha [12]. The village was bordered by two rivers, Gulung and Sobo which flowed from west to east. In the middle, there was a 5-meter-wide asphalt road that connected Kemiren Village with Banyuwangi City on the east side. The boundaries of Kemiren Village to the north were Jambesari Village, to the south by Bysari Village, to the west by Tamansuruh Village, and to the east by Banjarsari Village [13].

Kemiren was one of the villages located at an altitude of 144 m above sea level which was included in the low topography with rainfall of 2000 mm/year so that this village had a comfortable and cool air temperature, which

was on average around 22-26oC. Kemiren Village had a strategic location to visit several tours in the Banyuwangi area such as Taman Suruh, Kalibendo Waterfall, Ijen Crater and several other tourist attractions so that this village looked quite crowded by traffic density, especially on holidays [14].

3.1. Social Changes in the Osing Community of Kemiren Village in the New Normal Era

Social change was a change that occurred covering the social system at a different time [15]. Helper argued that social change might be defined by changes that occurred due to changes in social structures occurring in individuals, social relationships, structural functions in society, structural relationships in society, and the emergence of new structures in society [16].

JL Gilin and JP Gilin explained the meaning of social change, namely as a variation of accepted ways of life, either because of changes in geographical conditions, material culture, the ideological composition of the population, or because of diffusion or new discoveries in society. If you look at the opinions of JL Gilin and JP Gilin, this meaning was in accordance with the current conditions of social change where the spread of the Covid-19 virus was able to change geographical conditions, culture, to the composition of the population. Selo Soemardjan considered that society was people who live together and produced a culture [17].

Currently, people were faced with conditions that were never imagined before due to the Covid-19 pandemic. In its development, responding to the crisis situation due to Covid-19, the government then implemented a new policy commonly referred to as the *New Normal*. The various policies produced should have direct implications for all forms of social change that occurred in the community. The changes that occurred in the life of the Kemiren village community were found as follows:

1. Changes in Behavioral Style

A big influence in the era *New Normal* brought people to make changes to their lifestyle, this happened to the people who were in the Kemiren Village Traditional Area. The attitude of openness and friendliness inherent in the Osing Ethnic Society was now starting to change due to the condition *New Normal* in which people were ordered to obey all rules related to health protocols. The Osing people realize that this was done for the common good, so they also followed and limited interactions with fellow Kemiren Village residents and guests who come.

2. Changes in Indigenous Tourism

One of the villages designated by the government as a cultural heritage for the Osing community was Kemiren Village. Kemiren village was a village that provided a tourism concept based on local wisdom which carried the concept of ecotourism developing environmentally

friendly tourism by prioritizing aspects of nature conservation, socio-cultural and economic empowerment of local communities. The Osing Traditional Village had also been certified as a sustainable tourism village by the Ministry of Tourism and Creative Economy and the Product Certification Agency *Indonesian Sustainable Tourism Council* (LS-Pro-ISTC) [18]. This village also provided a tourism experience such as enjoying the culinary specialties of the Osing Ethnic as well as traditional activities carried out by local residents. Since the existence of the *New Normal*, this condition has caused changes in traditional tourism in the Kemiren Traditional Village. According to Pokdarwis, it usually accepted tourists in large capacity but currently, it was limited to only *small groups* such as family groups consisting of only 4-5 people. Meanwhile, to enjoy traditional events in this village, people who were outside the customary area should show a vaccination certificate as well as Rapid Antigen or PCR, but for those who were native to the area, they still had to keep their distance but were welcome to enjoy events such as the earth ider process. Through tourism with the concept *hybrid* first in Indonesia, now tourists from outside were able to witness the traditions that existed in the traditional village of Kemiren. This was also one of the changes that occurred in conditions *New Normal*. Based on the factors of social change, this happened because of new discoveries that changed the way individuals interact [19].

3. Changes in Economic Aspects

The livelihoods of the majority of the Osing Ethnic in Kemiren Village were farmers but it was undeniable that because of the rapid development in tourism in Kemiren Village, there were many jobs such as *home stay* providers, Banyuwangi culinary providers and so on. However, entering a pandemic condition and in the era *New Normal* as it is today, many of the people who initially had additional jobs besides farmers were now forced to lose the job. Cycle theory explained that society should go through many stages, but they believed that the process of social transformation did not end at the final stage of perfection, but returned to the initial stage of transition. Those who had additional jobs such as owners *home stay*, cooks, cracker workers, and art activists should return to their original jobs, namely as farmers and land managers.

4. Cultural Changes

Kemiren Village was a traditional village that still maintained the traditions inherited from their ancestors. They routinely carried out existing rituals such as the traditional ritual of *ider bumi* and *tumpeng sewu* and drying mattress. In the current conditions *New Normal*, they did not change the customs that were always applied because they still believed that if this ritual was not carried out later, there should definitely be bad things happening to the lives of the

Osing Ethnic in Kemiren Village. The changes that occur were only seen in the procedures for implementing them, usually they invited the public, but in the midst of the *New Normal* they no longer invited the public. They continued to carry out the rituals even though in the midst of conditions *New Normal*, they still adhered to health protocols and provided multivitamins for their elders in this village. The implementation only consisted of a maximum of 20 people. According to the characteristics of social change, it was stated that social changes result in development to continue to experience social change, both quickly and slowly, this might be seen from the impact of the Covid-19 pandemic which had an impact on Kemiren Village so that the community experiences a rapid and unexpected change. Changes due to Covid-19 also occurred in community institutions and were then followed by changes in other social institutions, this might be seen in changes in village institutions and also *Pokdarwis* institutions in Kemiren Village. Based on the theory of social change, namely the theory of evolution, it was explained that all evolutionary theories believed that social change had a fixed direction followed by all societies through the same sequence of stages from the early stages of development to the final stages of development. In addition, the theory of evolution believed that if the final stage had been reached, the evolutionary change should end at that time [20]. This might also be seen in the development of Covid-19 cases, which had resulted in the community going through stages from the beginning to the present. Cycle theory explained that society should go through many stages, but they believed that the process of social transformation did not end at the final stage of perfection, but returned to the initial stage for the next transition [20]. In this theory, it was described that social change was like a spinning wheel. Functional theory explained that the proponents of this theory believed that each element of society provided a function for other elements of society. Changes in one aspect of society should also cause changes in other aspects. People assumed that change should disturb the balance of society. Once these changes were integrated into the culture (into people's lifestyles), the destructive process stopped. Therefore, according to this theory, new cultural elements that had a social function should be accepted, while cultural elements that did not function should be rejected. According to conflict theorists, the constant changes that occurred in people's lives were social conflicts, not changes. Change was only the result of social conflict, namely the conflict between the ruling class and the oppressed. When social conflict continued to occur, there was also a change. Based on the form of social change, the existence of a pandemic in Kemiren Village was a major social change because this change had a major impact on the community. Starting from changes in the way of socializing and interacting, changes in earning income as well as

changes in ongoing ritual events. This change was also a change that was not previously planned. The changes seen in the field were changes in the way of interacting and socializing the Osing Ethnic of Kemiren Village. The Osing Ethnic was known as a friendly, and harmonious community, but with the pandemic they had become more closed in interacting, this was also related to government regulations written in the circular Number: 470/100/429,503.02/2020. This letter contained an appeal regarding the anticipation of preventing the spread of Covid-19 for all residents of Kemiren Village, Glagah District, Banyuwangi Regency. Based on a letter written by the village head, Mr. Mohammad Arifin, the traditional ritual procession also underwent changes. Mr. Mohammad Arifin also explained that there were restrictions on the implementation of the ritual event, which only 20 people carried out using strict health protocols and giving multivitamins so that they should not be infected with the Covid-19 virus. According to Cak Edi as the head of the Kemiren Pokdarwis, changes had also occurred in traditional tourism where tourists might enjoy traditional rituals in the midst of a pandemic through the media *online* provided. In February 2021, the Banyuwangi Regency government officially launched 102 *events* on the Banyuwangi Festival 2021 agenda virtually, where the opening was immediately opened by the Minister of Creative Economy, Mr. Sandiaga Uno. Through the concept, *Colorful Hybrid* all online and offline attraction tourism agendas are shown, this is also carried out on traditional tourism in Kemiren Village [19]. In terms of the economy, the Osing people of Kemiren Village also experienced changes. Before the pandemic, the Osing Ethnic Community worked as farmers, besides, they were mostly active in the arts and had side businesses such as culinary. However, after the pandemic, they might no longer get additional income due to the low number of tourists staying or just visiting in Kemiren Village, so that currently the majority of the Osing Ethnic in Kemiren Village were back to working as farmers.

3.2. The Impact of Social Changes That Happened to the Osing Ethnic Community, Kemiren Village

Durkheim said that social change was the result of ecological and demographic factors that changed people's lives from traditional conditions bound by mechanical solidarity, while in modern society they were bound by organic solidarity. Durkheim's opinion showed that social change might change society simultaneously, which had a major impact on the interaction of the entire society undergoing the change [21].

Impact was something that arose as a result of an event or development that existed in society and

produced changes that had positive or negative effects on survival. A positive influence meant going towards a better direction, while a negative influence meant showing a change towards a worse direction than before the event was carried out.

As a result of Covid-19 which had many impacts, one of which was the impact of regulations in conditions *New Normal*. These impacts revolved around all aspects of people's lives, especially the Osing Ethnic, Kemiren Village. These impacts might occur in the traditional tourism sector, traditional rituals, and the local economy. In this case, the Osing Community in Kemiren Village experienced many impacts such as socio-cultural impacts, namely the implementation of large-scale restrictions that made the community unable to interact as well as in the implementation of traditional rituals such as *Ider bumi* and *tumpang sewu*. Elimination of festival activities that might not be held, such as the *sepuluh ewu* coffee event. The reduction in the number of tourists was one of the impacts that had resulted in many *home stays* closing and going bankrupt. This reduction had reduced the community's economy, although the Osing Ethnic in Kemiren Village mostly worked as farmers, many of them depended on the arts for a living, so this pandemic had a significant impact. This impact was also felt by farmworkers, who usually get additional income from traditional tourism, with the entry of the pandemic period, they might not get additional income.

3.3. Contextualization of Social Changes Occurring in the Osing Ethnic of Kemiren Village as Learning Materials for Social Studies at Madrasah Tsanawiyah

Improving the quality of education might be achieved by improving the quality of teachers. Teachers should master the four competencies. According to Pidarta [22], the requirements of educators in the Government Regulation of the Republic of Indonesia Law Number 20 of 2003 Article 28 concerning the standards of educators and education personnel, it was stated that the competence of educators included four competencies, namely pedagogic competence, personality competence, professional competence, and social competence.

Teaching skills that should be mastered by teachers included questioning skills, explaining skills, variety-making skills, reinforcement skills, class management skills, opening and closing lessons, small discussion guiding skills, small group and individual teaching skills. Based on the description above, it can be concluded that teachers should master the eight basic competencies and skills of teaching teachers to improve teacher quality [23].

The social changes that occurred in the Osing Ethnic Community in Kemiren Village in the Era *New Normal* might be a real context for students to understand the

material about social changes in society. Contextualization in the learning process itself aimed to put students in the right position. Students had the right to obtain learning that was in accordance with the abilities, potential, and learning styles of each individual without making the students confused in understanding the material presented, especially for social studies learning. This might be achieved by presenting a learning process that was oriented towards the environment and events that occurred around students. Students might be facilitated to think independently, innovatively, and creatively through the presentation of contextual learning materials.

Social changes that occurred in the Osing Ethnic Community in Kemiren Village in the *New Normal* might be contextualized with the material presented in the social studies learning curriculum in madrasahs. The material in the context of social change for the Osing Ethnic Community in Kemiren Village during *New Normal* material was contained in basic competence 3.2 Social Studies learning for Class IX in odd Semesters. The formulation of basic competencies was; to analyze changes in the socio-cultural life of the Indonesian nation in the face of globalization to strengthen national life. The indicators of these basic competencies included; differentiating the causal and inhibiting factors of socio-cultural change, outlining the causal factors and inhibiting factors of socio-cultural change, analyzing the positive and negative impacts of socio-cultural change on the socio-economic activities of the community.

The formulation of basic competencies and indicators provided an illustration that social change in the Osing Ethnic Community in Kemiren Village in there during *New Normal* was very representative as a contextual material that might interpret the learning process of students by being oriented to social events in the environment around students.

4. CONCLUSION

Social change is a change that occurs covering the social system at a different time as for the changes that occur in the Osing Ethnic Community in Kemiren Village in the form of lifestyle, traditional tourism, economic aspects, and culture. The impact of social changes that occurred in the Osing Ethnic of Kemiren Village also affected sectors in Kemiren Village such as the cultural, economic and tourism sectors which were in the customary area. Social changes in the Osing Ethnic Community in Kemiren Village in the Era *New Normal* with all accompanying impacts serve as contextual material that can interpret the learning process of students by being oriented to social events in the environment around students. This research provides innovation in the manufacture of material during the pandemic as well as material in learning contained in kd 3.2 social studies subjects. The weakness in this study is that it can only be

used as teaching material for areas that cover the local community.

AUTHORS' CONTRIBUTIONS

All authors conceived and designed this study. All authors contributed to the process of revising the manuscript, and in the end, all authors have approved the final version of this manuscript.

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