

Analysis of Interpersonal Skills of Kenduri Tradition in Indonesian History Learning in Senior High School 1 Boyolali

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Abstract

This study aims to describe the kind of kenduri tradition as local culture with various contexts of life in the history learning material and then actualization of the interpersonal skills with kenduri tradition in the history learning process in high school 1 Boyolali, Boyolali regency, Central Java, Indonesia. This study is a qualitative study using a case study approach. The data was collected through interview and observation with a history teacher. The researcher also analyzed a history teacher lesson plans, work plan on 2021 year, and medium-term project plans on 2021-2024 years as the part of data triangulation. The data analyzed using interactive data analysis techniques consisted of three stages: data reduction, data display, and data conclusion. This study showed that the kind of kenduri tradition in history learning material is relevant to actualize students' interpersonal skills that it is approach and collaboration skills. This study implicates additional history learning materials to integrate kenduri tradition as one of local wisdom in Central Java that to be well-designed by considering needs students' interpersonal skills during the Covid-19 pandemic.

Keywords

history learning materials;
interpersonal skills; kenduri
tradition



I. Introduction

The emergence of the Covid-19 pandemic resulted postponement of implementation of local wisdom until an indefinite time. Adverse impact on the young generation are lack the knowledge of the meaning of local wisdom in surrounding environment (Smith, Mason & Bowden, 2020). The death of older generation was impacted by decreasing of the primary source of knowledge about kenduri tradition that it aggravated the condition. The change of the community behavior was impacted by the Covid-19 pandemic that they blamed some people about behaving badly to increase in the spread of the Covid-19 pandemic for human to human. Blaming each other is actualized the fear of the existence of individuals that infecting Covid-19 feared the future, sadness, and depression (Ustun, 2021). Such conduct was resulted by the emergence of individualist persons that behavior can endanger to represent society.

The outbreak of this virus has an impact of a nation and Globally (Ningrum *et al*, 2020). The presence of Covid-19 as a pandemic certainly has an economic, social and psychological impact on society (Saleh and Mujahiddin, 2020). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020).

Reinforcement of research study was conducted by Bond (2021) who stated destabilizing effects from the existential threat, such as: increasing crime, political instability, and layoffs on the Covid-19 pandemic, which are caused individualist persons.

Specifically, individualist characters are often contradicted with social community characters. So, the role of the teachers in the school are essential taught to prevent individualist mindset students before taking a role in the social community. The teacher can educate interpersonal skills in social community learning materials and then one of school in East Java stated necessary to internalize kenduri tradition as the part of local wisdom in education as initial capital to actualize students' interpersonal skills in maintaining harmony among community representatives (Eko & Putranto, 2019).

Generally, local wisdom is a concrete abstract about human life that teach balance both humans and nature (Neidel, 2014; Suryani, 2015; Riany, Meredith, & Cuskelly, 2016). The characteristics of local wisdom are: 1) teaching someone about ethics and moral values; 2) teaching one to love nature; and 3) coming from various generations passed down from generation to generation (Suryani, 2015). In educational context, research conducted by Freire (2000) who explains local wisdom-based education is an educational process that teaches learners to always put forward concrete evidence to deal with a problem. Local wisdom-based education is prioritized to improve thinking processes, self-reflections, experiences, and future expectations that correspond concurrently characteristics with history learning. In Indonesia, the purpose of learning history is understand the past events of Indonesia and actualization students' character and skills is developed by local wisdom through the learning proces in the schools (Kemendikbud, 2020). The development of Students' character and skills is actualized life skills education that is improved students' interpersonal skills before taking some role in the social comunity (Schoon, Nasim, Sehmi & Cook, 2015).

Generally, actualization of local wisdom in life skills education can improve students' interpersonal skills, but actualization of kenduri tradition as local wisdom in life skills education to improve students' interpersonal skills that under-explored in some research about history learning process (Eko & Putranto, 2019; Kusumaningputri & Widodo 2019). Kenduri tradition had been actualized by the one of the senior high schools in Boyolali regency, Central Java, Indonesia in history learning materials during the Covid-19 pandemic. So that, The writing of this research expect some new insight to formulate history learning materials that actualize kenduri tradition to improve students' interpersonal skills during the history learning process. The research questions were formulated, as follows: 1. What are kind of kenduri traditions that internalized in the history learning material for one of senior high school students in Boyolali regency, Central Java, Indonesia?; and 2. To what extent does the implementation of kenduri tradition actualize students' interpersonal skills in the history learning process?

II. Review of Literature

Kenduri tradition is a ritual of human life that actualization through implemented activities food rituals (Bowen, 1993). The utilization of kenduri tradition is implemented according to the contexts that be achieved by person or people. First, kenduri tradition on religion context is mean to spread the religion of Islam through eating together to establish ukhuwah Islamiyah (Wong, 2007; Sangkot Sirait, 2016; Abdullah, 2017; Hashim, Ahmad, Latif & Yunos, 2017; Huda, 2019). Second, kenduri tradition on economic context is facilitates the relationship of a person or group to facilitate the purpose that to be achieved on the future (Thompson, 2004; Goh, 2005; Wu, 2015; Schlehe, 2016). Third, kenduri tradition on political context is familiarize potential leaders with community leaders to gain support from the political masses (Means, 1969; Watson, 2020). The purpose implemented kenduri tradition as local wisdom in various contexts that is made the tradition dynamic

tendency to follow the development of the time in certain places. Hidayati, Waluyo, Winarni, and Suyitno (2020) found that character education based on local wisdom is done by incorporating the actualization that programmed in the lesson plans through providing good examples inside the learning process and activities outside the learning process. Another study explains that local wisdom integration based on problem learning is oriented towards socio-scientific issues to improve conceptual knowledge and environmental literacy (Lubis, Suryadarma, Paidi & Yanto, 2021). In quantitative research, reinforced by other findings, the application of local wisdom-based learning models and tools were quite effective in improving some students' skills. Furthermore, Dewi, Utami, Effendi, Ramdani, and Rohyani (2020) stated the actualization of local wisdom in biology learning that could be improved students' interpersonal skills.

The above explanation provides information about descriptions of kenduri tradition, especially relation to education that carried out through the learning process in schools to improve conceptual knowledge and environmental literacy, students' character, and students' interpersonal skills. The explanation of the Previous research did not explained how implementation kenduri tradition to actualize students' interpersonal skills in the history learning process. Thus, the focus of this study is describes both internalization of the kenduri tradition in history learning material and actualization students' interpersonal skills with kenduri tradition in the history learning process. This study will utilize the parameter of interpersonal skills in life skills education by Schoon, Nasim, Sehmi, and Cook (2015) who describe interpersonal skills that comprise two main constituents: 1) approach: extraversion, assertiveness, leadership, trust in others, and 2) collaboration and taking the perspective of the other: prosocial behavior, agreeableness, sociability, and empathy (Schoon, Nasim, Sehmi & Cook, 2015).

III. Research Method

This research took a place in SMA N 1 Boyolali, Boyolali regency, Central Java, Indonesia. This research was designed in a qualitative approach utilizing a case study. A case study is a research design where the researcher investigates a phenomenon and collects information utilizing various data collection procedures (Creswell, 2009). Base on observation in that school has internalized kenduri tradition in history learning. Six months of observations were performed by researcher to describe kind of kenduri tradition and to actualize interpersonal skills with kenduri tradition in history learning and then conducted in-depth interview with a history teacher. In the Covid-19 Pandemic on 2021 year, the observation and interview data were collected by online meetings via Zoom and eSchool. The researcher also analyzed the Medium-Term Project Plans 2021-2024 on years and Work Plan 2021 on year of one of high school in Boyolali regency, Central Java, Indonesia. and then a history teacher lesson plans. Various data sources are used as a form of data triangulation in qualitative research to produce reliable and accountable data. Furthermore, the data that have been obtained are analyzed through interactive analysis to deliver descriptive data findings. Interactive analysis was done to analyze the data, including the data reduction, data display, and conclusion (Miles, Huberman, & Saldana, 2014). It aims to describe the internalization and actualization of the kenduri tradition in historical learning.

IV. Results and Discussion

4.1 Results

a. Kenduri Tradition as History Learning Materials

The integration of the kenduri tradition was internalized in the history learning materials for senior high school 1 Boyolali, Boyolali regency, Central Java, Indonesia. It is in accordance with several main points in the school's objectives contained in the work plan on 2021 year and medium-term project plans on 2021-2024 years, as follows: 1) Improving life skills competence and high commitment for school members in the effort to preserve culture by achieving the first rank award at the provincial; 2) Produce students who have life skills competence and high commitment in preventing cultural damage; and 3) Produce students who have life skills competence and high commitment to empowering cultural potential. Thus, history teachers internalize the kenduri tradition as local wisdom in history learning materials.

Kenduri tradition has benefits to represent local wisdom in the daily life behaviors of Javanese people. Kenduri tradition on religion context in the history learning materials was described as the ceremonies of marriage, pregnancy, birth, circumcision, and mortality as follows: First, marriage is a phase of human life from adolescence until having family. Kenduri tradition in implementation of marriage ceremony on Javanese people have to go beyond the following stages: “*nontoni, melamar, piningset, pasang tarub, siraman* and *midodareni, akad nikah, panggih, and ngabekten*”; Second, pregnancy is represented in the kenduri tradition to welcome the human desire to have offspring of babies. Kenduri tradition was related about pregnancy, as follows: kenduri of one month, kenduri of two months, kenduri of four months, kenduri of five months, kenduri of six months, kenduri of seven months. Third, Kenduri tradition was related about birth, consists of *brokohan* until seven months of a baby age. *Brokohan* has mean an expression of gratitude to the god for the process of the birth of a baby that goes smoothly and safely, the birth of a baby expected to have good behavior. The post-*brokohan* is called *sepasaran* or *pupak puser*. *Sepasaran* is name a baby through aqiqah ceremony which is carried out within five days after the birth of a baby. The post-*sepasaran* was continued by *selapanan*. *Selapanan* in Javanese people is mean a ceremonial after thirty-five days of birth of a baby. The last is *tindak sinten* or *mitoni* or *pitoni*, *mitoni* is represent that the child have seven-month-old and then the child have guided by the parents. Fourth, circumcision in kenduri tradition is a mandatory ritual that must perform for Men of Muslim. Kenduri tradition about circumcision in Islam encourages children aged seven days. However, for Javanese people, circumcision encourages done on children have aged 10-16 years or “*aqil balik*”. Fifth, mortality in kenduri tradition consists of kenduri *nelung dina*, kenduri *patangpuluh dina*, kenduri *nyatus*, kenduri *mendak sepisan*, kenduri *mendak pindo*, and *kenduri nyewu*. Kenduri tradition is aimed to pray the God that the soul of deceased could be received by the God. The kenduri tradition on religion context is displayed in a PowerPoint for history learning, it could be seen from one of the pictures in PowerPoint, in below (Figure 1).



Figure 1. Image of kenduri tradition on religion context in history learning power point

Furthermore, kenduri tradition on economic context in the history learning materials was described to represent UMKM. It could be seen from one of the pictures in PowerPoint, in below (Figure 2).



Figure 2. Image of kenduri tradition on economic context in history learning power point

Based on the picture above, it has represented the community empowerment activities that aimed to preserve local wisdom in Javanese and it is improved to increase social income through the establishment of catering. Furthermore, Kenduri tradition on political context in the history learning materials was described to represent nationalism in the society. The kenduri tradition on political context is displayed in a PowerPoint for history learning, it could be seen from one of the pictures in PowerPoint, in below (Figure 3).



Figure 3. Image of kenduri tradition on political context in history learning power point

Based on the description above, Kenduri tradition is aimed to describe the reconstruction of the national spirit, to unite all elements, and to increase public awareness about local wisdom that must be maintained and developed in history learning.

b. Interpersonal Skills on Kenduri Tradition as History Learning

Acquisition of interpersonal skills can be through the internalization of local wisdom in learning. This is one of the goals of the work plan on 2021 year and medium-term project plans on 2021-2024 in the senior high school 1 Boyolali, which is produce learners who have high life skills and a commitment to prevent cultural degradation. It was applied by a history teacher in the senior high school 1 Boyolali through online learning during the Covid-19 pandemic. Internalizing kenduri tradition was represented by the class of XI history interest, based on standard competencies or KD 4.1 and KD 4.2; KD 4.1 “presenting the legacy of the government, social, economic, and cultural systems of the Indonesian people during the great Hindu-Buddhist kingdoms that influenced the life of the Indonesian people today”; KD 4.2 “presenting the results of the identification of the legacy of the system of government, social, economic, and cultural culture of the Indonesian people during the great Islamic kingdoms in Indonesia that influenced the lives of Indonesian people today, in the form of writing and other media”. One of the learning objectives in standard competencies are meant to analyze and to find out kenduri tradition as local wisdom that emerged during the Hindu-Buddhist era, which is still relevant today. Furthermore, the learning process is practiced by a blended learning model with a syntax that consists seeking of information, acquisition of information, and synthesizing knowledge in elaborating competency standards. The elaboration of a syntax of blended learning model in history learning process on daring, as follows: 1) The teacher greets the students through the communication platform such as WhatsApp group to pray and prepare themselves through the e-School application; 2) The teacher conveys the learning objectives and provides information on the learning activities to be carried out; 3) Students explore the information through video shows "KD 4.1 and KD 4.2" and the available links 4) Students download/read the materials received through the available links; 5) Students receive study materials through the WhatsApp chat group and eSchool application; 6) Students make a resume of the materials they have learned and send it through the e-School application; 7) The teacher concludes the learning material by providing key points and conveying information for future learning. The history learning process is referred toward competency standards. The competency standards are applied through the internalization of kenduri tradition as one of local wisdom in the society that was actualized students' interpersonal skills. Interpersonal in the life skills education taxonomy

has two prominent indicators: approach and collaboration. First, the approach is a point of view of an individual in the emergence's background of the collaboration process. Introducing of approaches in kenduri tradition teaches individuals to solve a problem together. The approach has consisted of some indicators, as follows: 1) Extraversion is part of a person's personality which consists of aspects of friendship, warmth, joy, and positive emotions. Extraversion in history learning materials carried by providing stimulus as pictures and videos about the implementation of kenduri tradition that lasts 5 minutes. It could be seen from the excerpt of the interview below:

"In this activity, students would have observe and get the overview of application of kenduri tradition through picture or video that emphasize the values of togetherness" (History Teacher, 2021).

The implementation of extraversion is expected to avoid the emergence of selfish attitudes of students to solve the problems, which is evidenced by the active involvement of students to complete group tasks; 2) Assertiveness is self-expression to maintain self-reinforcement for deciding. It could be seen from the excerpt of the interview below:

"Assertiveness in history learning materials about kenduri tradition is carried out to provide temporary to delay kenduri tradition activities in the society for health reasons" (History Teacher, 2021).

A history teacher has described the implementation of kenduri tradition that was postponed by the Covid-19 pandemic. Thus, students dare to argue some reasons about the implementation of kenduri tradition during the Covid-19 pandemic; 3) Leadership is an ability to lead oneself and others that were contained in a group or some groups. It could be seen from the excerpt of the interview below:

"Leadership in kenduri tradition on history learning is observed the role of village elders of leading of the implementation of kenduri tradition from beginning to end on the learning videos" (History Teacher, 2021).

When the learning process in Zoom meeting application, the students lead praying, protecting, and others as the actualization of the Leadership. Therefore, leadership value could be stimulated by introducing the coordination of kenduri tradition in the society; 4) Trust is a decision to trust others through a deliberate process that was accompanied by desire. Trust can be observed through the actualization of kenduri tradition in history learning materials that described the participation of community representatives in kenduri tradition on learning videos. The observation could be provided by the students to believe some meaning of the food in kenduri tradition. It could observe from the excerpt of the interview below:

"For one of the examples, 'apem' was meant to forgive each other, etc" (History Teacher, 2021).

The comprehension of foods in kenduri tradition had been sourced by the ancestors. The belief arose from the accumulation of people's perspectives.

Second, collaboration is a social skill that aims to understand, appreciate, and respect the opinions of others. It could be seen from the excerpt of the interview below:

"Collaboration in history learning materials that teach kenduri tradition through giving tasks related to student activities in the society that prioritizes health protocols, one of examples: encouraging people to use masks" (History Teacher, 2021).

Collaboration has consisted of some indicators, as follows: 1) pro-social which is behavior related to each segment of society. It could be seen from the excerpt of the interview below:

"Pro-social behavior in history learning is carried by the students through to finish writing tasks of social experiments" (History Teacher, 2021).

A history teacher gave the social experiments as evidence a passing standard. It is aimed to instill the social care of students to the social community condition where they live during the Covid-19 pandemic; 2) Agreeableness, it is part of the individual's personality to implement positive behavior that does not demean others. Agreeableness in the history of learning materials was taught by a history teacher through instilling an attitude of friendliness that was sourced by kenduri tradition activities in video learning. It could be seen from the excerpt of the interview below:

"In addition, the students hoped to promote good ethics when the students interact at the social media application based on the internet" (History Teacher, 2021).

The interaction has proposed to actualize students' agreeableness in interaction on the internet. It is proposed to become wiser when students use their social media platforms; 3) social ability is an individual's ability to understand social reality. It could be seen from the excerpt of the interview below:

"Social skills in kenduri tradition were implemented by a history teacher through giving the experiment tasks that related to the social condition in the society" (History Teacher, 2021).

The actualization was implemented by the students through documentation activities that related to prevent the Covid-19 pandemic, one of the examples is wearing a mask; 4) Empathy is an emotional pathway that directs students to act toward the incidents of the others. It could observe from the excerpt of the interview below:

"Empathy in history learning was provided by a history teacher towards students to understand kenduri tradition as a local wisdom that helping people is not about money but can give some foods or motivation for Covid-19 sufferers" (History Teacher, 2021).

Empathy was actualized by students to give health education in society that is spread reputable information through the WhatsApp group about the importance of "*gotong-royong*" or mutual cooperation values to help people in society on the Covid-19 pandemic. The purpose of Empathy is to prevent social inequality in society

Based on the description above, internalization of kenduri tradition had been actualized by interpersonal skills in history learning with competency standards or KD 4.1 and 4.2. The internalization has been positively impacted to actualize the social attitude of students in school on the Covid-19 pandemic.

4.2 Discussion

From the data about kenduri tradition as a history learning, it could be concluded that the kenduri tradition was internalized in the history learning material to represent the contexts of kenduri tradition in the society. Moreover, the students will have an understanding of their own local wisdom and reflecting have understood in their daily life. Dewi, Effendi, Ramdani, and Rohyani (2020); Hidayati, Waluyo, Winarni, and Suyitno (2020); Ramdiah, Abidinsyah, Royani, Husamah, Fauzi (2020); Smith, Mason, and Bowden (2020); Toharudin, Kurniawan, and Fisher (2020); Asmuni (2021); Lubis, Suryadarma, Paidi, and Yanto (2021) who explained that internalized a local wisdom in learning can manifest in learning materials as one of learning resources. One of the learning resources that can be internalization in history learning in Boyolali Regency where is one of local wisdom that is kenduri tradition as the human-nature relationship. Yuliana, Yusuf, Nirmalasary, Amri, Erllyn, Hariani, Hidayat (2021) who stated the human-nature relationship can be a positive potential to actualize the development of local wisdom in education. In addition, Rahayu, Febriyana, and Artha (2021) who explained the construction of teaching materials based on local wisdom in North Sumatra that can have a positive impact on improving student learning outcomes. In the previous research, it does

not provide some skills indicators that can be implemented by teachers to describe local wisdom as learning materials dan actualization of interpersonal skills. Furthermore, the new insight in this research was internalized the kenduri tradition as local wisdom in the contexts of religion, politics, and economics in history learning materials that have implemented by a history teacher at senior high school 1 Boyolali who puts history learning materials to the actualization of students' interpersonal skills. The new insight is referred the work plan on 2021 year and medium-term project plans on 2021-2024 years which the position of a history teacher is provide knowledge to students about local wisdom that exists in the society. The knowledge is actualized with life skills education which explains the process skills detail that represent interpersonal skills in history learning. According Schoon, Nasim, Sehmi, and Cook (2015) who stated Interpersonal skills in life skills education that are one of individual abilities to interact with others in the society.

Following research, Eko and Putranto (2019) and Dewi, Utami, Effendi, Ramdani, and Rohyani (2020) explained that local wisdom could be an initial capital to improve students' interpersonal skills before they take a role in the community environment. In addition, research conducted by Kusumaningputri and Widodo (2019) explains in their findings that intercultural assignments can help students increase their critical awareness of cultural realities related to interpersonal skills in the online navigation. This has been applied by a history teacher with internalization kenduri tradition in history learning materials and then a history teacher give social experiment assignments as learning mastery standard. So that, findings in the research about the implementation of kenduri tradition was given positive impact on actualization of students' interpersonal skills in the history learning process during the Covid-19 pandemic. in the history learning process students' interpersonal skills, consist of: approach and collaboration and then extraversion, assertiveness, leadership, trust, prosocial behavior, agreeableness, sociability, and empathy.

V. Conclusion

This study is aimed to analyze the use of kenduri tradition in Indonesian history learning in the senior high schools 1 Boyolali that was actualized students' interpersonal skills in the history learning process. The conclusion about analysis of interpersonal skills of kenduri tradition in Indonesian history learning materials in senior high school 1 Boyolali, as follows: first, kenduri tradition was a local wisdom in Boyolali regency that described the human life in the contexts of religion, politics, and economics. The representation of the contexts was reinforced by the students to understand kenduri tradition as the part of the society. Second, implementation of the kenduri tradition in history learning materials has been well implemented by the students in senior high schools 1 Boyolali, Boyolali regency, Central Java, Indonesia. The implementation of kenduri tradition in the learning implementation history plan was represented the standard competencies or KD 4.1 and 4.2. In addition, The kinds of kenduri tradition can provide a solution for efforts to decrease the development of individualist traits that could be negative impacts in the society. Furthermore, the new insight of this study can be recommended for stakeholders who have aims to increase understanding of local wisdom and prevent arose individualists by integrating local wisdom into the learning materials. All in all, this study is limited to finding results of research that are qualitative. It is expected in the next research can have results by the quantitative data.

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