

EXPLORING THE VALUES OF TAHLILAN TRADITION FOR DEVELOPMENT OF SOCIAL INTERACTION TOPIC IN SOCIAL STUDIES EDUCATION LEARNING

(Descriptive Study of Analysis in Gintung Ranjeng Village of Cirebon Regency)

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Abstract-The globalization causes Indonesian people prefer to choose foreign cultures compared with preserve their local culture. Beside the local culture that begin to be threatened, the globalization also affects the decreasing of peoples' social attitudes and social behavior, this will certainly vulnerable with the cause of social conflicts. In other aspect. The problems also arise in the social studies education learning which is considered boring, where the material taught does not relate with phenomena of local social and cultural that develop around students. This fact must be sought solution, one of the solutions developed in this research is exploring the values of tahlilan tradition in the social environment of Gintung Ranjeng village, and expected can be used as learning sources that are integrated in the social interaction topic in the social studies education subjects. The findings of this research are : *One*, the people of Gintung Ranjeng village still hold the tradition of tahlilan with the purpose as one way of their worship to Allah SWT, give console and empathy to abandoned families, efforts to strengthen social relations among society, and prevent the conflict in the community. *Two*, the interaction pattern of Gintung Ranjeng society is found in the tradition of tahlilan, it can be seen in the activity of "atur-atur" and "ngobeng" activities in tahlilan tradition. *Three*, tahlilan tradition that has a noble value in the social relations, can be used as learning sources in social studies especially on the subject matter social interaction.

Keywords : Tahlilan Tradition, Social Interaction, and Social Studies

INTRODUCTION

Globalization makes traditional societies face threats in maintaining the local culture from the onslaught of foreign culture, so was born a new culture result of globalization. According Nasbit (in Tilaar, 2011, p. 190) that "cultural globalization on cultures tend to superficiality as a culture born of technology can lead to silting of culture and loss of identity". The trustees have developed a preaching mission of Islam in Java with a smooth and acceptable to the Java community, as for how that is done is by matching match customs and

traditions that are inherent in people's lives with elements of God's teachings compliant Islamic Him. One example is the tahlilan tradition, where this tradition has been attached to the community and are influenced by Islamic elements. As according to Sapriya et al (2008, p. 129) that

The Islamic culture has been influential in every aspect of Indonesian life. However, in the development of Islamic culture in various regions in Indonesia, the basic pattern of local traditional culture is still strong, so that there is a form and the form of fusion of traditional culture with Islamic culture so that occurs acculturation.

Indeed, the culture inherent in the community is an identity or characteristic of that community. From the unique culture of the people in the form of tahlilan tradition should be a social science study of Social Science subjects or abbreviated social studies education. As according to Kokom Komalasari (2011, p. 12) that it should be, process of learning and social studies learning is influenced by environmental factors that feed environment (environment input) and the factors instrumental (instrumental input) is a factor that has been deliberately designed to support the teaching and learning process output to generate.

In fact the field, teachers teach social studies was limited in textbooks, without inviting students to explore the subject matter social studies education on the condition of surrounding communities. Whereas cultures that exist in the community to become instructional materials in teaching social studies education. So that when students are invited for The work that the cultural values of surrounding communities, then these students are directed to recognize and maintain the local culture that exist in the environment.

There are at least three aspects of concern in this study. First, the waning tradition or local knowledge as a cultural heritage. Second, attitudes and behavior which began to decline in life sociality. Third, the behavior of teachers who teach social studies schooled just focus on the textbook, without developing or integrating material social studies education with the local culture around the students. Resulting in students not familiar with and contributing to preserving local cultures around them.

Related to the discussion of social interactions that occur in the community, this has all the time been the subject of research, such as research and discussion in the form of the journal paper Virginia Ningrum F / Chirul Anam entitled "Capabilities Social Interaction Between Teens Who Live On Boarding School With The Living Together family ", where the results of his research show that social interaction among adolescents who live in a boarding school with teenagers who lived with the family in the house is not too significant or not their intensive interaction. Subsequent work of Agustinus Sugeng W / Niken Titi P titled "Dignity And Social Interaction Seen From Socio-Economic Status Parents", where the results of his research showed that the student's self esteem will influence the actions of social interaction with others.

Based on the background described above, the authors were interested in conducting research by lifting the title "Exploring Values Tahlilan tradition for the Development of Social Interaction in Learning Materials social studies education ".

In general, this research focus issue is whether there are any values contained in tahlilan tradition for the development of social studies learning. Furthermore, to clarify the above problems, the authors make several sub-problems that are displayed in the form of questions, as follows: First, how the tradition in the village tahlilan Gintung Ranjeng. Second, how social interaction Gintung Ranjeng village in tahlilan tradition. Third, how implementing positive values tahlilan tradition in the learning process social studies education on material social interaction.

METHODS

This study used a qualitative approach. As according to Kirk and Miller (in M. Mahi Hikmat. 2011, p. 38) that "a qualitative approach is a certain tradition in social science that is fundamentally dependent on the observation of the human being in region themselves and relate to these people in their language and in terminology".

While the methods used in this research is descriptive analysis method. The method based on the real or the real conditions that occur in the field and then described and analyzed by the researchers. As according to M. Mahi Hikmat (2011, p. 44) that "the descriptive method is a research method to create a picture of the situation or event, so willing to hold basic data accumulation".

The location of the research conducted in the village of Gintung Ranjeng district. Ciwaringin district Cirebon regency. The reasons for selecting these locations because the village Gintung Ranjeng still has the characteristics of traditional societies which still adhere to the tradition of the ancestors of the nuances of Islam, tahlilan tradition still held by the public at the time / moments particular, as a way to pray for the deceased as well as entertaining family abandoned.

That the data obtained from the field is valid and accurate, the investigator acted as the main instrument (key instrument) to go to the field and reinforced through instrument support such as observation and interview guides. The data collection

techniques used in this research is observation, interview, documentation, and recording. Collected data were processed and analyzed through the following steps, namely: data reduction, presentation (display) of data, and conclusions / verification. Data generated after processing and analysis of data, the data can be interpreted in a narrative form. So that the resulting data can answer the questions in this study as well as accountable

RESULTS AND DISCUSSION

1. Discussion Regarding Tahlilan Tradition Village Gintung Ranjeng

Tahlilan tradition appear to replace the habits of the people in the ancient times when someone dies, then the local people make a habit of staying up as a form of condolences and accompany the family left behind. However, by the trustees to change the habits of staying up with tahlilan tradition, it is intended that this activity is useful. This is called the learning process on a culture, where tahlilan tradition appear due to earlier traditions that are not considered good. As according Koentjaraningrat (in Kamil, Gurniawan, P. et al. 2011, p. 106) "indicates that the culture of the whole system of ideas, belong to human beings by learning".

The values in the tahlilan tradition relation to produce a benefit and positive impact of convening tahlilan tradition perceived by the public, while the benefits and positive impacts include:

1. Forms of worship and draw closer to Allah SWT

Gintung Ranjeng Village Society believes that they still held and preserve the tradition tahlilan, because they judge that this tahlilan tradition as a form of worship and efforts to draw closer to Allah SWT. Because it is in the tradition of this tahlilan contains prayers that are being said by the people to the Creator. This is consistent with the meaning of the tradition that there are two meanings tahlilan meaning Lughawi (English) and the meaning of the term. As according Asmawi (2014, p. 16) that the

Meaning of tahlil by Language, is to give a sentence *tayyibah* namely '*la ila ha illa Allah* ', while tahlil itself is tahlil. So people who tahlil is the dhikr. Meanwhile, in terms tahlil was reading the Quran, read the sentence *tayyibah*, *takbir*, *tahmid*, and prayers, for givenness, beads, and the reward is a gift for the person who died.

2. Means to strengthen social relations

Gintung Ranjeng Village Community tahlilan judge that their tradition is an attempt to strengthen social relations between members of the public. Where the presence of tradition which requires public tahlilan around gathered together in one place, making people gathered close mutual relations and the social harmony in the community environment. It is a form characteristic habit of rural residents. As according Soekanto (in Siti Nurbayani and M. Iqbal. 2010, p. 62) that "the residents of a rural community to have closer ties and deeper than their relationship with the citizens of other rural communities, living systems are usually grouped on the basis of kinship", 3. Prevent

conflicts and acts of criminality in society

When people are always held tradition tahlilan with the intent to get closer to God, then from within the community where spiritual needs are met, as the spiritual needs are met then it could be strength in themselves people not to things that are forbidden in the law such as criminal acts, disputes and feuds with other people.

Moreover, in the tradition of tahlilan require local communities to gather in one place. So, when people gather here for prevention of conflict and hostility that can happen in people's lives. With people always come together, when previously they had personal problems with other people, it will be considered lost the problem and they will live in harmony back. As according Soekanto (in Kokom K. and K. Yeni 2011, p. 9) that "culture is useful for people to protect themselves against nature, govern the relationship between human beings and as a receptacle of all human feelings".

Tahlilan tradition is still carried out by the Java community khususnya Ranjeng Gintung village communities, as seen in many forms and types of events tahlilan tradition adapted to the purposes and objectives of the organizers of the tahlilan tradition. Tahlilan tradition in general is always done for 7 days in a row when there is someone who died. As according to Munawir Abdul Fattah (2006, p. 267)

That's been a tradition of the Javanese, if there is a family who died, in the evening there are guests who stay in touch, both near and far neighbors. They participate condolences to all just now overwrite, while praying for those who died or were abandoned. Then, warning it became a tradition for the sake of warning that if required, especially after reaching a 40 day, 100 days a year (*haul*), and 1000 days. All that departs from a desire to entertain the family left behind at the same time want to take *iktibar* that we will soon catch up (dead) in the future.

Tahlilan tradition is still carried out by villagers in Gintung Ranjeng at different implementation. Forms tradition tahlilan are still performed by villagers of Gintung Ranjeng, such as the activities of tahlilan tradition mitung dina, matangpuluh dina, nyatus dina, mendak sepisan or *nemoni ping siji* until Mendak kapindo or *nemoni kaping loro*, nyewu dina as part of mendak ketelu or *nemoni ketelu*, *ngunjung makam*, open puzzles, open lavatory, and *memitu*.

There are also activities such tahlilan tradition has always held a grand haul of society as a form of remembering the death of a person. As according to Munawir Abdul Fattah (2006, p. 270) that "*haul* word of Arabic origin, meaning a year. Warning *haul* means of warning even 1 year". So that the community has become a habit when there is the age of the death of someone who died had entered even one year, it will be done *haul*.

In addition to the great *haul*, there are also activities such tahlilan grave pilgrimage tradition. As according Lajnah wan Ta'lif Nasyr Nahdlatul Ulama (LTNNU) (2008, p. 93) that "pilgrimage in Arabic means a visit, if the words associated

with the word grave pilgrimage, it is a grave pilgrimage is a pilgrimage term activities with the intention of praying for the who have died and to remember his death".

Tahlilan tradition held by the public will not be far away with a dinner prepared by the organizer or host families to be served to guests in the tradition tahlilan. Communities prepare this dish is based on the Hadith of Nabi Muhammad SAW taught by local clerics. As according to Said Aqil S. and Masdar F. Mas'udi (2011, p. 57) "confirms the permissibility of deceased family to invite the public to make *takziyah* for seven days and provide the meal and drinks for their perfunctory". The scholars of the advice, then the public in general are accustomed to providing food dishes when they want to invite people in tahlilan traditions and dishes were served to the invited guests.

Tahlilan tradition in the village Gintung Ranjeng still found people who prepare the water by a seven-way interest and then poured over the grave or burial of people sent prayers through tahlilan tradition. The community considers the presence of watering the flowers is expected to remedy the grave were watered, interest contained in the water can scent the graves and pray for the bodies could participate in these graves. As according to Munawir Abdul Fattah (2006, p. 242) that

It is in the same breath with the verses of the Qur'an: *Yusabbihu lillahi as-samawati ma fi al-ard wa.* (All creatures, including animals and plants, glorify Allah). However, the way each read the rosary, only God knows. And linked to sow flowers earlier, urged the sower choose flowers that are still fresh in order to provide 'benefits' for the deceased, because the flowers were going to glorify.

Thus, we can conclude that while the villagers of Gintung Ranjeng generally emphasizes the meaning of tahlilan tradition as an effort of togetherness fellow human beings and as a means to draw closer to Allah through this tahlilan tradition. Tahlilan tradition does not teach people to idolize activities tahlilan tradition for their dishes or meals, but by tahlilan tradition bring moments gather together all the people and pray or dhikr together that should be used by the community.

2. Discussion Regarding the Rural Community Social Interaction Gintung Ranjeng In

Tahlilan Tradition

Tradition requires tahlilan the surrounding communities gathered at one place, thus making the closeness of social relationships among people. So do not be surprised if people can live in harmony Gintung Ranjeng village side by side without any massive-conflict. Tahlilan tradition in the village Gintung Ranjeng as has become a habit, so that almost every head of the family can hold tahlilan tradition with the intent and purpose of each event. Tahlilan tradition as already set people to live always in harmony and always remember the Creator. According to Bertrand (in Gurniawan KP et al, 2011, p. 18) that "the public is the same group of people identification, organized in such a way and run everything necessary for living together in harmony".

Gintung Ranjeng village community can be said of rural

communities, then the behavior of the people to put forward a united position and close relationships with other community members. How neighbors in the village of Gintung Ranjeng also be based on common economic and family background, especially his work in the field of agriculture. When we talk about the characteristics of rural communities, as according Sapriya (2008, p. 72) that "in the life of rural communities, the relations between the community members closely intertwined, deep with living systems groups. In the event that the main job of society is usually concentrated in the agricultural sector".

Tahlilan tradition also affect the behavior of people's lives. In the ongoing activities of tahlilan tradition, people who participate always puts the norms of decency, where the public will come in the tahlilan tradition if invited by the host, the community when it comes to tahlilan tradition also preceded by shake hands and greet, and participating communities will enjoy an which was prepared host if it has been welcome by the host, when the of tahlilan tradition completed and society is to return the society also remains to say goodbye, shake hands, say thank you and say hello. All of these actions reflect the behavior manners or etiquette in the tahlilan tradition. "Manners itself in Javanese means the customary courtesy or in the Java language called '*unggah-ungguh*' of customs related to social interaction among humans either in the family or in society" (Darsono in Christiyati Arini et al, 2002 , p. 27).

In addition to compliance, social interaction behavior that is reflected in the tahlilan tradition is the attitude of obedience or adherence. Where people who follow the tahlilan tradition will follow all ordered by elders or local chaplain as a role model. As according Nimpoea (in Siti Nurbayani and M. Iqbal. 2010, p. 63) that "in rural areas of powers generally focused on individuals a chaplain, *ajengan*, village, and so on". So do not be surprised if an elder or priest regarded by local people and we should emulate elder has a special position in society. "In general, older people groups serve as advisors in life, so that their role is so important" (Sapriya. 2008, p. 72).

The attitude of helping each other, mutual cooperation and togetherness as a form of harmony and solidarity among members of society so great. In addition, it is a form of the distinctive characteristics of rural community life. As according Kartadiradja (in Salamun, et al., 2002, p. 45) that "mutual cooperation is the embodiment of solidarity based on morality or common sentiment or the general consensus, as a characteristic of rural communities".

Forms of mutual aid society in this tradition tahlilan represented in *ngobeng* activities or help hosts prepare all the needs and requirements in the tradition tahlilan like preparing supper dish to participants tahlilan and implementation tradition tahlilan. The public will be tit help families who previously had helped them.

In tradition tahlilan, also occur in the form of social contact, social interaction and communication among members of the community involved in the tradition tahlilan. As according to Soejono Soekanto 1974 (in Nurbayani, S. & M. Iqbal. 2010, p. 14) that "a social interaction would not be possible if it does not

meet the two conditions, namely, 1. The existence of social contacts, and 2. The existence of the communication", Social contact and communication is happening in society to tahlilan tradition. This will happen before and after starting tahlilan tradition, form social contacts and communication in the form of chat and joke among every community participant tahlilan tradition.

Thus, tahlilan tradition that is still undertaken by Gintung Ranjeng village community feels very affects behavior in sociality life. Where social values, especially as a result of the social interaction between members of the public when following tahlilan tradition that gave birth to politeness, fidelity or loyalty, respect, mutual assistance and solidarity. All these attitudes are alive and growing within the community and society practiced in their everyday behavior. Village Community Gintung Ranjeng also felt in need and can not be separated with a particular local tradition tahlilan tradition that is ingrained and inherent in the society, this tradition as a regulator of the actions of people in life sociable with other people.

3. Discussion Regarding the Implementation of Positive Values Tahlilan Tradition in Social Learning Process In the Matter of Social Interaction

Tahlilan tradition as well as other cultures are born and developed in a community environment. This similarity also confirmed that tahlilan as cultural traditions also have noble values contained in tahlilan tradition. This noble values arise from activities tahlilan tradition undertaken by the community, so that the noble values carried by people in their daily lives. As according to Soerjono Soekanto (in Gurniawan, KP et al. 2011, p. 150) that "each indicator generates certain values that may be considered positive and negative".

Tahlilan traditions that are still maintained by the villagers Gintung Ranjeng predominantly positive values were seen, although there is a negative value arising from this tradition, but is not so negative values affect their everyday community life. With a strong religious background within the community, so that the self that dominates society is the emergence of a positive value, while a negative value does not appear and develop within society. As according Budimansyah (2011, p. 57) that "the value is anything that is considered valuable, good, holy, sacred to someone". As for the noble values that emerged from the tahlilan tradition and growing in society are the values that are positive or good. Those values such as the attitude of mutual help, appreciate, respect, mutual cooperation, solidarity, and good social interaction.

Tahlilan tradition that is still maintained and preserved by the community we can make it a source of learning in social studies learning. Where tahlilan tradition that gave rise to the noble values can we instil in learning activities. So that students can understand and carry out the noble values contained in the tahlilan tradition. According Poespoprodjo (1999, p. 121) that "customary and traditional values is as something that is passed down to future generations in a form that is ready-made, which is a collection of useful and profitable experience of older

people". Thus, the noble values contained in tahlilan tradition and taught by parents earlier it is necessary we teach and instill in the students as the young generation or future generations.

When we want to teach values in the tahlilan tradition to students through intermediary social studies, then we can integrate the traditional values of this tahlilan learning material IPS particularly the discussion of social interaction. Because social interaction material covered in social studies, discusses the patterns of social interaction in society, whereas in the tahlilan tradition also the patterns of social interaction. So this tahlilan tradition as a source of material to learn social interaction, it is by making the patterns of interaction in tahlilan tradition as an example in the discussion of social interaction in social studies.

When the local culture as tradition tahlilan used as learning materials in social studies, then it implies that the learning process can achieve the goal of social studies, and the purpose of national education. Where students will have the sensitivity and concern for the local social and cultural phenomena that are developed within the surrounding communities. As according Sumaatmaja (in Kokom Komalasari. 2011, p. 7) that

Subjects IPS aims to develop the students' potential to be sensitive to the social problems that occur in the community, have a positive mental attitude towards the improvement of all inequality and skillfully overcome any problems that occurred the day -day both upon itself and affecting people's lives.

Thus, students in the study of social studies is necessary to use the material-based discussion of social issues and local culture that developed within the community such learners. So that students can solve all problems and social phenomena that occur directly in the surrounding neighborhood. In the discussion of social interaction in learning social studies, the materials pembelajaranya can be mapped as follows:

1. Patterns of public relations

According to C. Kluckhohn (in Budhisantoso et al, 1994, p. 75) "there are at least three types of patterns of public relations, namely 1). The pattern of relationship oriented vertical relationship, 2). The pattern of relationship oriented horizontal relationship, and 3). Patterns of relationship individualistic ". When three types of patterns of the public relations connected with the pattern of public relations that occur in tahlilan tradition, it can be detailed as follows:

a. The pattern of relationship oriented vertical relationship.

The behavior of the people who always always run tahlilan tradition as a form of worship to God. In addition the behavior of people who are so docile and obedient to elders or chaplain can be used as an example of a vertical relationship, namely the human relationship with the Creator or public relations with the leaders.

b. The pattern of relationship oriented horizontal relationship.

The behavior of mutual cooperation and solidarity which is reflected in the tahlilan tradition for example, so it can be instilled in students.

c. Patterns of relationship individualistic.

This pattern is illustrated when there are people who are not participating in the tahlilan tradition as an example the attitude of the individual or above selfish interests rather than public interests such as the tahlilan tradition. As in the Big Indonesian Dictionary (KBBI) (2008, p. 532) that the individualist is "a person who retains the personality and the freedom of self, Saxon individualism or the selfish, selfish person". The third relationship patterns can we teach so that students avoid such behavior and do not be the one to individualism.

2. Patterns of social interaction

Social interaction that has diverse forms may be linked to the behavior of people in tahlilan tradition as an example. Social interaction patterns and involve a number of people with the form of individual interaction with individuals, groups of individuals and groups with the group. This is as according Sapriya (2008, p. 83) dividing the pattern of interaction as follows:

a) The pattern of individual interaction with the individual, which connected is directly between the individual and both affect each other.

b) The pattern of interaction between individuals and groups, which are doing a direct relationship is an individual with specific community groups. For example, someone was delivering his idea to a particular group.

c) The pattern of interaction between groups with the group, which is being in direct contact is one group other groups. For example, in a village meeting which consists of several villages, then conveying the idea at the meeting were representatives of the villagers in the village.

The third pattern of these interactions can we connect with community activities in tahlilan tradition. Where the individual interactions with individual pattern in the form of activity or chat interaction of each individual society that occurred in tahlilan tradition. While the pattern of individual interaction with group form the host asking someone to deliver an oral message in the form of an invitation tahlilan to local residents, in this case the host invited as the embodiment of the group while the embodiment of the individual in the form of the one sent by the host to deliver a verbal message or invitation.

Third is the interaction patterns of group interaction with a group can be a welcome host to invited guests before the tahlilan tradition began. The third pattern is also reflected on the role of the host who invited citizens in tahlilan tradition. Where the host here as the embodiment of the group and invited guests in the form of groups of people as the embodiment of the second group. In addition, this third interaction patterns can

include participation from local government or police officers who participated in tahlilan tradition, in which the host remains as the embodiment of the group and officials or representatives of the relevant institutions as the embodiment of the second group.

3. The level of intimacy in social interaction

In the discussion of social interaction there is also a degree of intimacy in social interaction. Associated with the intention level of intimacy that is *gemeinschaft* and *gesellschaft*. Meaning of *gemeinschaft* is another name for the meaning of community. According to Siti Nurbayani and M. Iqbal (2010, p. 77) that *gemeinschaft* / community "is a social group whose members have a genuine bond, are natural and eternal". So that essentially *gemeinschaft* is a social group where members have the same inner covalently. For example, as relatives, rural, RT / RW and study groups.

Community or *gemeinschaft* nature is reflected in the social life of the village Gintung Ranjeng, both in tahlilan tradition or in everyday life. Tahlilan tradition that developed in Ranjeng Gintung village communities, where every member of the community feel a bond inwardly in tahlilan tradition. It is a form of behavior patterns of society in terms of the level of intimacy as a society in the form of community or *gemeinschaft*. Of course, with the level of public intimacy in this tahlilan tradition we can make it as an example of a discussion of social interaction, especially the level of intimacy of community groups.

4. The social process of social interaction

Social interaction can be divided into several forms of social processes in the activities of social interaction in the community. As according Gilin and Gilin (in Siti Nurbayani & M. Iqbal. 2010, p 15) divides the social processes arising from social interaction among them, "1. Associative processes, divided into three special form that is accommodation, assimilation, and acculturation. 2. The process of dissociative, include competition include 'contravention' and opposition infighting".

This associative process illustrated in people's behavior in do tahlilan tradition, either in the form of accommodation, assimilation, acculturation, cooperation, and cooperative. So that when they wanted to explain the matter of social interaction in social studies, teachers can relate to the behavior of people in accordance with the tahlilan tradition form associative process.

While the form of dissociative processes such as competition, competition, and the dispute is not represented in tahlilan tradition, due to the tahlilan tradition intended as an effort to hinder and prevent clashes, conflicts, contradictions, and controversy in society. Tahlilan tradition was born and developed in the community as an attempt to reconcile the social relationships surrounding communities and preventing this form disositif process. So in learning social interaction in social studies tahlilan tradition this could be a way to overcome the problems of dissociative processes in society and as an effort to develop an associative attitude in society.

5. Factors driving social interaction

The factors driving social interaction, according Ridwan effendi & Elly Maliha (in Siti Nurbayani & M. Iqbal. 2010, pp 13-14) including:

- a. Imitation is a process of imitation or copying.
- b. The suggestion is a process by which an individual is a way of vision or guidelines for the behavior of others without being criticized beforehand.
- c. Identification in psychology means the urge to be identi (same) with another person, both physically and mentally.
- d. Sympathy is feeling attraction of the one against the other. Sympathy arises not on the basis of logical rational, but rather is based on ratings feeling as in the identification process.

Thus, the push factors there are 4 factors, such as imitation, suggestion, identification and sympathy. In simply imitation is the behavior of someone to imitate others limited in terms of attitude and behavior of the person. The suggestion is the views or opinions of one person to the other party and the parties accept the views and opinions that it provides. While identification is a business person who tends to be the same as the others, both physically and hatinis similarity. In contrast to the sympathy, where sympathy is a sense of love or attraction of a person with others, interest is due to the attitude of the other party will be a success, authority and other attitudes.

Factors social interaction as people's behavior depicted in tahlilan tradition can be described as follows:

- a) Imitation looks from people who do tahlilan tradition because it mimics the habits of their parents and previous scholars.
- b) Suggestion seen from the advice and guidance of an elder or priest can influence people's behavior patterns.
- c) Identification look of someone who was appointed as an elder or priest, then that person should strive behavior, clothing, and his life equal to what the prophets.
- d) Sympathy look of someone elected as an elder for interested residents will be nature, authority, and ingenuity of the elders.

Other forms that appear in people's behavior is empathy, where empathy is someone trying to enter or dissolve and are in a state of others. As in the Dictionary of the Indonesia (KBB) (2008, p. 369) that empathy is "the mental state that makes a person feel or identify him in a state of mind or feeling the same as with other people or any other group".

Tahlilan traditions that exist in society teach community to empathize when one of the families whose family members died. A sense of empathy this form of co condolences and also drawn feel the loss of the deceased. As expressed by Soyomukti N. (2012, p. 143) that "the possibility of mutual understanding (mutual understanding) and a greater empathy for the two are located close together, could see the facial expression, eye contact and body language".Condolences shape this society seen in tahlilan tradition, where people flock to the funeral home for the event with the intention of praying tahlilan

tradition of the deceased and strengthen or comforting the bereaved family.

6. Communication as a form of social interaction

Communication as the development of discussion in social interaction also occurs in any community members who participated in tahlilan tradition. Communication happens in society can be said with social communication. As according Sutaryo (2005, p. 23) that "social communication is a process of interaction in which one person or institution convey the message to the other party that the other party can capture the desired intent conveys". Thus, we can emphasize that social communication is an interaction of a person or institution to others to convey the purpose and mandate.

Forms of public communication that can be used as learning materials are in the form of the interaction of each member of the community who are involved in tahlilan tradition. Interaction or communication occurred either before or after tahlilan tradition began. When tahlilan tradition has not yet begun, so the people who come will interact in the form of chatting with others while waiting for the event tahlilan started by elders or chaplain. While the interaction or communication occurred after tahlilan tradition began, where the participants will be presented tahlilan tradition or a dinner served from the host, the audience is enjoying a dinner tahlilan provided peacock also while performing communication activities such as chatting and joking together to warm the atmosphere.

Symbols communications appearing in the tradition tahlilan and can be used as learning materials in the material social interaction form of people who participate in the tradition tahlilan using Muslim clothing and dressed neatly, this shows the symbol that people who participate in the tradition tahlilan are people who embraced Islam and hinted that tahlilan tradition is tradition nuances of Islamic society.

Thus, we can conclude that while the tahlilan tradition and all the noble values therein and behavioral habits of the people in the daily lives of days, can be used as learning materials or learning resources in social studies, particularly in the discussion of social interaction. So that students can more easily understand the learning materials and finally the learner will know and be able to participate in preserving local culture to tahlilan tradition. Social studies education learning process through the use of learning resources tahlilan tradition is also expected to achieve their education goal that made students as good citizens or good citizenship, with sensitivity to all social phenomena and participate in maintaining local cultural tahlilan traditions especially in the environment around the student.

CONCLUSION

Gintung Ranjeng Village society is still held tahlilan tradition, where people assume that remembrance and prayer they prayed as a form of worship to God, as well as how to send a prayer to the deceased. Tahlilan tradition as well as a way to strengthen social relations between citizens and the prevention of conflict in society, with people often carry tahlilan tradition and shoulders together to help when will hold tahlilan tradition.

This is certainly an attempt to abandon the attitude of someone's selfishness and selfishness. Such actions will cultivate an attitude of solidarity and to prevent conflict between communities. Ranjeng Gintung Village Community will participate in the traditional manner tahlilan help each other and worked together to help prepare all its preparation. It is often referred to as ngobeng activities or help cook and prepare meals in the tahlilan tradition. With this habit, then within communities ingrained attitude of togetherness and solidarity.

Tahlilan tradition that has great value in terms of social relationships, so it needs to be used as materials and learning resources in the Social Science learning especially in the matter or theme of social interaction. This is so that learning social studies are found to be boring, but it is an effort to introduce and invite students to preserve local wisdom in the environment, in particular tahlilan tradition.

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